

*Christ is Born!*

*Glorify Him!*

Your Diocese

# *Alive in Christ*

The Magazine of the Diocese of Eastern Pennsylvania, Orthodox Church in America Volume VIII, No. 3 Winter 1992



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## *A Pastoral Epistle From Bishop Herman*

Over the last several years, our Church has gathered at the All-American Councils to reflect on our past, to discern God's will and to plan for the future. We have devoted special attention and study to the important topics of Church growth and evangelization, of the parish as a Christian community, and of the work of the laity. We have learned much that is useful about what is unique and special in our surroundings; this can be applied to our mission and to the way we go about it.

Our mission itself, of course, is the same mission that the Holy Church has always had, the one that Christ charged her with when He spoke with the first disciples: to be a people in the world yet set apart from the world—a holy people, God's people—walking and living according to His precepts and laws, working out our own salvation, and as we do so, being a light to those around us. Our Lord said, "I have come, a light into the world," and He was the "true light who enlightens every man." Returning to His Father, whom He had never left, He remains here present with us invisibly.

But before departing, He told us, "You are the light of the world," meaning, "**It is your task to be that light in the world which will guide others to the Light,**" that is, to God. And if we live up to this task, we will indeed draw those around us toward the Light Himself, toward Christ.

Two signs announce to the world with special clarity that we are the people of God: that we love one another, and that we are one. For Christ said, "**By this all men will know that you are my disciples: that you love one another,**" and, praying to His Father, He said, "The glory which you have given me, I have given them...**that they may become perfectly one, so that the world may know that you have sent me and have loved them...**"

St. Seraphim, who was a contemporary of St. Herman of Alaska, told us that we possess everything needed to show forth the same fruits of faith, and work the same marvelous works, that were done by the Saints in the past; all that we lack, he said, is a "firm resolve." And St. Herman said, "From this day, from this hour, from this moment, let us love God above all." If we remember these two simple things, from moment to moment from this time forward, we will begin to see the light of Christ shining ever more brightly in our souls, and at the same time, we will be that light that will draw others to Christ.

To help us to work together in achieving this—for it is easier to accomplish if we walk together, as our Lord taught us when He spoke of unity—we have initiated a special three-year program of spiritual growth for our Diocese. All are asked to pray that our Lord will richly bless our common undertaking, and that He will endow all of us with a "spirit of wisdom, a spirit of understanding, a spirit of the fear of God" to prepare our minds and hearts to draw nearer to Him, so that we can indeed meet His challenge to be the "light of the world." It is crucial that we embark on this program freely and with a willingness and joy that will be pleasing to God, and not in a spirit of grudging compliance. Yet, we hope that even those who are spiritually slumbering will be awakened in the course of this journey.

Year One will focus on the spiritual growth of the parish priest. Our priests are asked to seek God's guidance and to focus their attention on their spiritual efforts in prayers and devotions, and in spiritual reading and study. They are asked to increase their knowledge about the services of the Church, and to give special attention to preaching, to any needed pastoral work, and to whatever will foster "growth in life and faith and spiritual understanding" among their flocks.

Year Two will center on the spiritual growth of the parish. The faithful will be asked to increase—under the guidance of their pastors—their personal prayers and devotions, their spiritual reading and study. This includes more frequent participation in Holy Communion and in Confession, central as these are to the spiritual life. Priests and faithful are asked to enrich their liturgical life, their common worship. This aspect of our program is central, since the liturgy is the most powerful means we have to realize our call to be and to become the People of God. Increased study and education at the parish level will likewise be of central importance. This should include study of what the Fathers have taught us about who we are: our origin, how we came to be in our present condition, what we are called to become, and how Christ has made it possible for us to achieve this. The Fathers speak of *theosis*, of *Deification*, of *Christification*; a deeper understanding of these will position us better to achieve them, which is what we seek in our Christian life. The priest and the faithful will also seek ways to improve their community life and to serve one another, to "bear one another's burdens, and so fulfill the law of Christ."

Year Three will focus on parish evangelism—how can we bring people back to the Church? Priest and faithful will be asked to continue their personal spiritual endeavors. Continued study of the Fathers will deepen spiritual understanding, and continue to prepare the ground of our souls for spiritual increase. Evangelization, carrying the Gospel to those who surround our lives, and bringing back those who have strayed, will be our special goals. The parish must ask itself, do we reach out to those around us, liturgically and in other ways? Are our hearts truly open, are we loving to all who may come to worship? Acts of mercy and charity in the larger community are called for, that the light of Christ may be seen to shine forth brightly, and that His infinite love may be reflected in how we live.

This program is not intended to last three years and then "end." Rather, it a beginning: it is intended to facilitate a **permanent** deepening of our spiritual lives, which will continue after the three-year program reaches its formal conclusion. It is hoped that many programs of education and spiritual enrichment, of service and evangelism, that begin during this period, will not end, but will continue afterward.

Your Diocese

# Alive in Christ

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

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## Your Diocese Alive

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## Christ is Born! Glorify Him!

Dearly Beloved in Christ:

Today we recall the wonderful event when the Son of God appeared on earth. He did not appear in all His heavenly splendor accompanied with a host of angels as most people expected. Instead, He took on flesh and was born of a Virgin, and the birth took place in a cave where animals took refuge in times of inclement weather.

In their own joyous hymn with the words "Glory to God in the highest, and on earth peace among men with whom he is pleased" (Luke 2:14), the angels greeted the birth of the one person who was the hope of all nations, and who, after the ordeal of the Cross, was to "unite all things in Him, things in heaven and things on earth" (Ephes. 1:10). This was good news indeed because this message to mankind at the time of the Savior's birth contained words of comfort, joy, and encouragement.

Lasting peace is only where Christ dwells. There is peace where people have accepted Christ, His teachings and commandments, and observed them unflinching. True and sincere Christians who live according to the spirit of Christ know and enjoy this peace.

Beloved in the Lord Our God and Savior - Venerable Pastors, God-loving Monks and all Devout Children of the Diocese of Eastern Pennsylvania: The Son of God was born in the flesh that He might dwell among us. Let us mentally and spiritually go to the cave near Bethlehem, and as redeemed servants worship Christ our Savior. Let us pray that He might be born in us spiritually so that His warm presence would inspire and direct our thoughts, wishes, and actions.

May the Newly-born Lord bestow upon us His grace in the coming year so that it may constantly kindle in us a vital love for God through acts of love and mercy, heartfelt prayers, sincere repentance, and the partaking of the Holy Sacraments of Christ that we may abide always in spiritual joy.

With love in Christ,

*+ Herman*

+HERMAN

Bishop of Philadelphia  
and Eastern Pennsylvania



# Bishop Herman Awarded Doctoral Degree

St. Tikhon's Seminary community received with joy the news of the great honor being bestowed upon our beloved Rector, His Grace, Bishop Herman. Nashotah House, one of America's foremost theological seminaries for the Episcopal Church, conferred the degree of Doctor of Divinity *honoris causa* in a special Convocation celebrating the one hundred and fiftieth anniversary of its founding. In 1905, Nashotah House awarded an honorary Doctor of Divinity degree to the founder of St. Tikhon's Monastery, St. Patriarch Tikhon. According to an announcement made by the Dean of the Seminary, the Very Rev. Gary W. Kriss, "The House (Seminary) brings honor to itself" in its decision to so honor our Bishop Herman.

Although not all members of our seminary community could be present for the degree-awarding ceremony, the Academic Dean of St. Tikhon's Seminary was privileged to accompany Bishop Herman to Nashotah House, which is located about thirty miles from Milwaukee.

Upon our arrival at the Milwaukee airport we received a cordial welcome, from one of the seminarians who was most kind and respectful in assisting us in our travel to the seminary. We were most impressed upon our arrival at Nashotah House to enjoy the beauty of the countryside location of this traditional seminary of the Episcopal Church. When we arrived, we were escorted to the Lambeth West apartment for our lodging, a revered section of the beautiful seminary compound. Our hosts reminded us that a most revered primate of the Anglican Church, the late Archbishop Michael Ramsey, the one hundredth Archbishop of Canter-



Bishop Herman receives Doctor of Divinity Degree.



Bishop Herman with faculty following convocation.

bury, often lived in the apartment during his many retreats to Nashotah House.

The Dean of the seminary, the Very Reverend Gary W. Kriss, received us in his administrative office, at which time we also enjoyed a briefing on the life of Nashotah House from the Dean and a member of the faculty. From the very beginning of our conversation, we were inspired to learn of the great love and respect Nashotah House maintains for the founder of our monastery, St. Patriarch Tikhon. Following our meeting, the Dean escorted us on a tour of the seminary complex. With great reverence, the Dean led us to the area of the Seminary Chapel, where an Icon of St. Patriarch Tikhon is enshrined. Later that afternoon, the professor of liturgics sponsored a private tea in honor of His Grace, Bishop Herman.

Our first day concluded with a lecture program that inaugurated the academic convocation. Again, words of love and respect for our beloved Founder, St. Patriarch Tikhon, were expressed.

After the morning services in the Chapel, we enjoyed the breakfast meal with some of the alumni of Nashotah House, who also expressed a great respect for the Holy Orthodox Church, and, in particular, for St. Patriarch Tikhon.

The Academic Convocation opened with an address entitled: "Nashotah House, Bishop Grafton and Saint Tikhon of Moscow." Following the inspiring address, the program for the conferral of the honorary degrees began. The Secretary of the Board of Trustees read the academic citation, which opened with the following proclamation: "In His Grace, Bishop Herman of Philadelphia and Eastern Pennsylvania, the faithful recognize an Icon of the Good Shepherd who laid down His life for them and calls them to life in His fold." In the concluding remarks, the Board Secretary proclaimed: "Eighty-seven years after conferring the honorary doctorate on the sainted Tikhon, founder of St. Tikhon's Monastery, and later Patriarch of Moscow and All Russia, Nashotah House rejoices to welcome another leader of the Orthodox Church, and to confer on His Grace, Bishop Herman of Philadelphia, the degree of Doctor of Divinity, *honoris causa*." Witness-

*Continued on the next page.*

## *Citation for Bishop Herman*

7 November 1992

**I**n His Grace, Bishop Herman of Philadelphia and Eastern Pennsylvania, the faithful recognize an icon of the Good Shepherd who laid down His life for them and calls them to life in His fold. Born to a Russian immigrant family in Pennsylvania and baptized Joseph, he was raised and educated in America, served his country in the Army, and is in the vanguard of Orthodox bishops born in this country and establishing an indigenous American expression of the Orthodox Church.

Joseph Swaiko's initial education was in business administration, and he was headed for a career in business when a discerning parish priest recognized in the vocational uncertainty of a young man the hand of God calling him to service in His Church. He entered St. Tikhon's Seminary in South Canaan, Pennsylvania, at a critical moment, at a time of uncertainty and instability. However, many clouds—personal and institutional—were quickly dissolved. A vocation was born which would always be intimately connected with the Seminary which trained him and which he now serves as Rector.

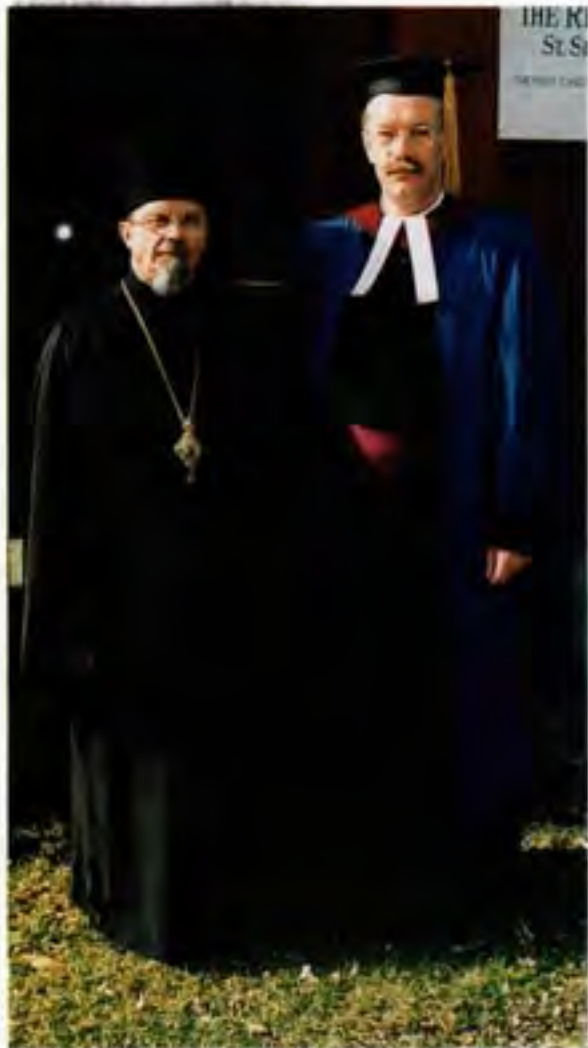
While still a student in the Seminary, he was appointed personal secretary to the Rector, Bishop Kiprian, and after graduation he became Registrar. He continued to assist in the administration of the Seminary after Ordination, and also served lovingly as Rector of two neighboring parishes. Tireless in his labors, he accepted appointment as an Instructor on the Seminary faculty while putting his business background to good use as improvements were made to the monastery and seminary buildings and fiscal and academic reforms were instituted. He turned his attention beyond Seminary and parish affairs to the broader concerns of the Orthodox Church, and particularly its young people, taking the lead in establishing an Orthodox campus ministry at Bloomsburg State College, a summer youth camp at St. Tikhon's, a Church School Teachers Conference, and also a Choir Directors Conference.

In 1970, Father Joseph was tonsured as a monk, taking as his patron St. Herman of Alaska. Three years later, he was consecrated Bishop of Wilkes-Barre, Auxiliary to his mentor Archbishop Kiprian, and was also named Vice-Rector of St. Tikhon's. Upon the Archbishop's death in 1981, Bishop Herman became Rector of the Seminary and, shortly thereafter, Bishop of Philadelphia and Eastern Pennsylvania. His service to the Church as a Bishop has been as distinguished as his earlier ministry. As a man of prayer, as a pastor, administrator, teacher, ecumenical leader, and spokesman for Orthodoxy on the great issues of our day, he is unflagging in his zeal to serve the People of God and all people and to make known the timeless message of salvation in Christ.

Eighty-seven years after conferring the honorary doctorate on the sainted Tikhon, founder of Saint Tikhon's Monastery and Seminary, and later Patriarch of Moscow and All Russia, Nashotah House rejoices to welcome another leader of the Orthodox Church and to confer on His Grace, Bishop Herman of Philadelphia, the degree of Doctor of Divinity, *honoris causa*.

## Doctoral Degree

Continued from page 5.



Bishop Herman with the Seminary Dean, the Very Rev. Gary W. Kriss.

ing the presentation and the reading of the academic citation, I was most touched and inspired to be present for a most auspicious day in the life of our beloved Bishop Herman.

Following the moving academic ceremony, many of the participants gathered around Bishop Herman to seek his blessing and to pay personal tribute to him. Though we had little time for fellowship with the large group in attendance, we were most inspired by the many compliments and words of praise offered to the Holy Orthodox Church, and especially to our beloved Bishop Herman.

Members of our seminary and diocesan family will have an opportunity in early February to express messages of congratulations to His Grace, Bishop Herman, when we celebrate the twentieth anniversary of our Archpastor's consecration to the Holy Episcopate.

Please join with us in a heartfelt *Eis Polla Eti Despota!*

V. Rev. Daniel K. Donlick  
Academic Dean,  
St. Tikhon's Seminary



Bishop Herman.



90th Anniversary celebration of St. Nicholas Cathedral in New York, November 28, 1992.





## 100 Years Of Service To God And Man *The Centennial Of Holy Resurrection Cathedral*

The year-long celebration of the one hundredth anniversary of Holy Resurrection Orthodox Cathedral, Wilkes-Barre, Pa., culminated on Sunday, November 8, 1992, with a Hierarchical Divine Liturgy and Grand Banquet. The parish was honored by the presence of both His Beatitude, Metropolitan Theodosius, and His Grace, Bishop Herman, for the festivities.

This significant milestone in the parish's life has been marked with celebrations each month in 1992. In January a parish renewal was held, and over one hundred

and fifty parishioners received Holy Communion, so that we might begin this most important year with a renewed faith. A Communion breakfast followed. In



February, "Bishop Herman Day" was celebrated to honor the anniversary of the consecration of our Bishop. March featured "Pastors' Day" in honor of Father Vladimir Petorak and Father George Pawlush, present and past rectors of the Cathedral. A molieben and brunch were held, and

Deacon Keith S. Russin presented slides of his trip to Jerusalem. In April, Pascha was celebrated and the twentieth anni-

versary of the new cathedral edifice was commemorated. A special memorial service for our first pastor, Rt. Rev. Alexis G. Toth, was conducted in May. The month of June centered around the Church School children, with a luncheon held for them and their teachers. July was particularly festive with a homecoming picnic held at Montage, Moosic. Featured were food, music, amusements, and good fellowship with members past and present. The ecclesiastical New Year in September brought prayers and a molieben for all the parishioners. October occasioned a memorial service for Father John Krashkevich and the deceased pastors of the parish.

*Continued on the next page.*

## 100 Years Of Service

*Continued from page 7.*

The anniversary weekend celebrations began on Saturday night with Vespers and a Liturgical Concert performed by the Holy Resurrection Cathedral A Capella Choir under the direction of Reader David Kessler, choir director. Those in attendance joyfully greeted His Beatitude, Metropolitan Theodosius, and received his blessing at the reception which followed in the cathedral parlors.

The Hierarchical Divine Liturgy was celebrated on Sunday morning by Metropolitan Theodosius and Bishop Herman, with about four hundred in attendance. The celebrating clergy included the Chancellor of the Orthodox Church in America, Father Robert Kondratyck, host pastor Fr. Vladimir Petorak, Fr. George Pawlush, Fr. John Mason, the Dean of Wilkes-Barre deanery Fr. Vladimir Fetcho, Fr. Eugene Pianovich, Fr. Raphael Rozdilski, Fr. John Kowalczyk, Protodeacon Eric Wheeler, and Deacon Keith S. Russin. Before the Liturgy, a procession was held from the rectory to the cathedral. Metropolitan Theodosius and Bishop Herman were greeted at the entrance by John Zimich, president of the cathedral's board of trustees, who offered the customary gifts of bread and salt, and welcomed the hierarchs on this historic occasion. Father Vladimir Petorak greeted the hierarchs with the cross, stating that this was the same spot where Father Toth greeted His Grace Tikhon, Archbishop of North America, who later became Patriarch of Russia, and is today canonized as a saint.

During the Divine Liturgy, Subdeacon Sergei Kapral, a parishioner of the cathedral, was ordained to the Diaconate by Metropolitan Theodosius. At the end of the Liturgy, Metropolitan Theodosius congratulated Deacon Sergei and Matushka Vicki, urging them to assume the responsibilities of work, prayer, and fasting together. He asked God to grant them the wisdom and faith to grow in Christ.

His Beatitude extended his greetings to all the faithful in attendance and remarked, "In celebrating anniversaries, we look a great deal at the past. But anniversaries are also an opportunity to look at the present and ask some pointed questions. What kind of church do we want to



Grand Banquet



Ordination of Sergei Kapral to the Diaconate



Children receiving Holy Communion.

bequeath to our children and grandchildren? What do we hope might be said about our contributions to the parish's spiritual development in anniversaries to come? Have we helped it to become a Christ-centered community? What can we do now to ensure the healthy spiritual condition of the church in years to come?

"These questions concern the entire Orthodox Church in America, of which you are an integral part. And it was precisely these kinds of questions which the recent All-American Council addressed very practically for the life of our Church as a whole. I have to say that no other council in recent years has filled me with

as much new hope for the present and future spiritual health of the Orthodox Church in America.

"All this hope finally depends on you. What happens in each parish is the substance of the Orthodox Church in America. Yet, even more fundamentally, everything depends on what happens in you as individuals. New life in the Church can begin with a single person who has the zeal to love and to serve Christ no matter what happens around him or her.

"Brothers and sisters, congratulations on your one hundredth anniversary. 'Let your light so shine before men, that they may see your good works and give glory

to your Father who is in Heaven'" (Matt. 5:16).

Bishop Herman also greeted the parishioners and recognized the efforts made by Father Alexis Toth in establishing the parish. "In marking this happy occasion, we remember and offer our prayers of thanks for the founders of this parish, for the men and women who toiled and struggled that the Light of the Orthodox Faith would kindle in this city, for the clergy who watched and took care that this light flamed brightly, and for all earnest parishioners who contributed to its development and growth."

Host pastor, Fr. Vladimir Petorak, expressed his joy upon witnessing this milestone in the cathedral's history. "Let us be thankful for all that we have and, in knowing that the foundation has been laid for us, (let us) rededicate ourselves and our future efforts to the fulfillment of the work begun by our forefathers."

At the close of the Liturgy, bouquets of roses were presented to Metropolitan Theodosius and Bishop Herman by Jessica Higdon and Abigail Pieck. A Gramota, signed by the bishops of the Holy Synod of the Orthodox Church in America, was presented to Father Vladimir and church council president John Zimich by His Beatitude. Those in attendance were given a cross and an Icon of Ss. Herman and Innocent.

The Grand Banquet followed at Genetti's in Wilkes-Barre with nearly five hundred in attendance. John Swantko, past president of the cathedral's Board of Trustees, offered the toast. John Zoranski, who with John Zimich served as co-chairman of the year-long celebration, gave the welcoming address and introduced the toastmaster, Fr. Bob Kondratick. The main address was given by Metropolitan Theodosius, and Bishop Herman also addressed the gathering. Others who offered remarks were host pastor Father Vladimir, John Zimich, Lee Namey, the mayor of Wilkes-Barre; State Representative Kevin Blaum, and Father Vladimir Fetcho.

Proclamations in honor of the anniversary were read, including those from the United States Congress, Governor Robert Casey, the Pennsylvania House of Representatives and Senate, and Mayor

*Continued on the next page.*



Deacon and Matushka Kapral.



Seated on the Dais at the Grand Banquet.

## 100 Years Of Service

*Continued from page 9.*

Namey's office. Several gifts were presented to mark the occasion, and the youngsters of the parish presented commemorative gifts to His Beatitude and His Grace. An oil portrait of Father John Krashkevich, who served the cathedral for thirty-seven years, was unveiled. It will be hung in the cathedral.

A commemorative book was published to mark the cathedral's centennial. Deacon Keith S. Russin prepared an extensive history of the parish, and its publication ensures the availability of information about the cathedral's past for future generations to come.

Holy Resurrection Cathedral had its beginning in December of 1892 when Father Alexis Toth came to Wilkes-Barre to serve the immigrants living in the area. Father Toth erected the Holy Resurrec-

tion Orthodox Church in 1900 at its present site, and was instrumental in the formation of seventeen Orthodox parishes in various areas of Pennsylvania, New Jersey, New York, and Illinois. It was because the cathedral was the "Mother church" for so many other parishes that Wilkes-Barre became the "Cradle of Orthodoxy," and Father Toth became known as the "Father of Orthodoxy in America." The original Cathedral building was replaced with the current edifice in April, 1972.

From 1892 to the present time, thirteen pastors have served the Cathedral. The former pastors include the Reverend Fathers Alexis G. Toth, Gregory Shutak, Anthony Repella, Elias Klopotovskiy, John Kozitsky, Peter Kohanik, John Krashkevich, Peter Bohush, Eugene Pivanovich, George Pawlush, George Cucura, and Vladimir Petorak, and Arch-

bishop Dimitry (Mangan). Approximately five thousand births, sixteen hundred marriages, and five thousand funerals have been performed during this time. An especially important moment in the history of the parish was on February 10, 1973, when the Very Reverend Archimandrite Herman took his profession of faith and was consecrated Bishop of Wilkes-Barre. This was the first time a bishop was consecrated at the cathedral.

The events of the year-long celebration have been inspiring to the faithful of Holy Resurrection Cathedral, and will be remembered for some time to come. With the help of God, we look forward to the next one hundred years of "service to God and Man!"

John Zimich

with Matushka Vicki Kapral

*(Parish history was researched and compiled by Deacon Keith S. Russin).*

## Fall Gathering Of Matushki

"Marry a priest? Not Me!" "I never knew it would be like this!" "How can I help my priest-husband?" "Do I have to learn how to make perogi?" "P. K.'s...what's different in their lives?"

Diocese of Eastern Pennsylvania. On Saturday, October 31, 1992, fifteen women answered the invitation—sent by an ad hoc committee spearheaded by Matushki Mary Borichevsky, Gloria Martin, and

Matushka Mary Borichevsky to the newest matushka, Elizabeth Wyslutzky, and included Sherry Carrigan, Delores Dzury, Cindi Horton, Laryssa Hutnyan, Gayle Karaffa, Myra Kovalak, Eleanor Krell, Gloria Martin, Ann Pawlush, Theodora Resselar, Dorothy Sulich, Frances Vansuch, and Isabel Anderson. Four of these participants were priests' widows who reflected on the blessings of their lives in church rectories, though there were difficulties encountered in adjusting to the new situation when their priest-husband died. A 'retired' matushka also reflected pleasure at still being part of the group.

The morning flew by as the women discussed things dear to their hearts: how to deal with running a home and serving both her husband and the parish needs; how to help her children live in a "fish bowl"; how to handle home responsibilities and outside jobs; how to be 'herself'; how to grow spiritually. Stories of humor, pain, fulfillment, and sadness were exchanged, which helped each realize she was not alone in the struggles or challenges, and was able to draw strength

*Continued on page 62.*



Matushki with Bishop Herman.

These were but a few typical comments and questions which were merrily exchanged among the priests' wives who gathered at St. Tikhon's Seminary for one of what promises to be a series of sharing sessions for the matushki of the

Dorothy Sulich—to come together to talk about the joys, sorrows, blessings, and challenges of being a "helpmeet" to one whose life call is serving God in the holy priesthood. Those who came to join in the activities ranged from such veterans as

*“And the Word became flesh and dwelt among us . . .”*

**A**s our celebration of the Feast of the Nativity of Our Lord nears, the thoughts of most of us travel to Bethlehem, to a cold, dark night, on the outskirts of that little town. There, in a cave-like stable, we picture the Baby Jesus, wrapped in swaddling clothes, living in a manger. Very near to Him are His Blessed Mother, the most holy Theotokos, and the saintly guardian Joseph. Above this site is the brilliant star, pointing out the location of the Infant Messiah's Birth. Not far off are shepherds who, guided by the star, become the first to worship the Saviour, Christ the Lord. In their midst are the angelic hosts proclaiming, “Glory to God in the highest, and on earth peace, good will toward men!” And journeying from afar are the Magi, kings of the East, who traverse great distance in search of the new-born King of the Jews.

These images, traditional to the Christmas story, are from the Gospels of Saint Luke and Saint Matthew. They are read in our churches at the Christmas Eve service and the Liturgy of the Nativity, respectively. Unusual as it may seem, the Gospel of Mark does not even mention the Birth of the Saviour; he simply begins his account with Jesus' public ministry. The Gospel of John also does not depict the traditional view of the Nativity. He, however, opens His Gospel, “in the beginning”—the very beginning, before the world was ever created.

John asserts that even before the universe was brought into being,

“In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through Him, and without Him nothing was made that was made. In Him was life, and the life was the light of men. And the light shines in the darkness, and the darkness did not comprehend it” (John 1:1-5).

While this is the Gospel reading that the Orthodox Church proclaims triumphantly on Pascha, the Johannine mes-



sage of the Incarnation is to be found in its verses:

“And the Word became flesh and dwelt among us, and we beheld His glory, the glory of the Only-Begotten of the Father, full of grace and truth...And of fullness we have all received, grace for grace. For the Law was given through Moses, but grace and truth came through Jesus Christ”

(John 1:14, 16-17).

### *No Mere Human*

While much of the world celebrates Christmas, too often members of our society consider this holiday the birth of a precious, special baby, or the beginning

*Continued on the next page.*

## "And the Word became . . ."

*Continued from page 11.*

of the life of good and kind, holy man. In his Gospel, John is very clear—this is no mere human we are talking about. Jesus is the Christ, the Son of the Living God.

John proves this by recording seven of Jesus' most spectacular miracles as evidence. He has power over the quality of things—He turns nearly one hundred and fifty gallons of water into the best vintage wine (John 2:1-11). From afar, demonstrating His power over distance, Jesus heals the Roman official's son simply with His word (John 4:46-54). He has power over the effects of time; He cures a man paralyzed for thirty-eight long years (John 5:1-9). He has power over the quantity of things, as He demonstrates in the only miracle recorded in all four Gospels—He feeds the multitude of five thousand with five loaves and two fishes (John 6:1-14). Jesus has power over the forces of nature; He comes to His disciples, walking on water (John 6:15-21). He is able to overcome defects even from birth, as He makes the man born blind able to see for the very first time (John 9:1-41). And He has power even over death, clearly illustrated when He raises Lazarus from his fourth day in the tomb (John 11:1-57). John calls these miracles *semeia*—signs. They point to who Jesus is—the Son of God. And those who see and understand them, believe in Him.

Besides all of this, there is the greatest of all proofs—Jesus' power over eternal life, demonstrated in His own resurrection from the dead. In his commentary, St. Gregory Palamas writes:

"Resurrection (*anastasis*) is indeed the raising of those who are resurrected and die again, like that of Lazarus, and the daughter of Jairus, and the son of the widow, and those resurrected by Elias and Elisha. But resurrection-from-out-of (*exanastasis*) is of those who are resurrected and who do not die again—as it were the perfect and complete resurrection. The intent of this word is to indicate the whole and the perfect. Whence, the Resurrection of Christ is properly called (*exanastasis*) resurrection-from-out-of, because Christ having risen from the dead, does not die anew; likewise also those dead who are raised at the end of the world."

## *Proof Positive*

As if all this were not enough, John further records Jesus' own teachings about Himself as proof positive of His extraordinary Person. "I AM the Bread of Life; he who comes to Me shall not hunger, and he who believes in Me shall never thirst" (John 6:35) ... "I AM the Light of the world; he who follows Me will not walk in the darkness, but will have the light of life" (John 8:12) ... "I AM the door; if anyone enters by Me, he will be saved, and will go in and out and find pasture" (John 10:14) ... "I AM the Vine, you are the branches. He who abides in Me, and I in him, he it is who bears much fruit" (John 15:5) ... "I AM the Way, the Truth and the Life; no one comes to the Father, except by Me" (John 14:6) ... "I AM the Resurrection and the Life; he who believes in Me, though he die, yet shall he live; and whoever lives and believes in Me shall never die" (John 11:25).

In his commentary, St. John Chrysostom adds to these Scriptural passages, putting these words into Jesus' mouth to explain His Person:

"I am father and brother and husband; I am the house, the garment, the root, the foundation-stone. I am whatever you want. If you come to Me, you will never lack anything; I am even ready to be your servant, for I come to serve and not to be served. I am friend and member and head and brother and sister and mother. I am everything. I have become beggar for you and wanderer for you; I went up to the Cross for you and down into the tomb for you; for you in heaven I pray to the Father and for you I come down on earth as His ambassador. You are everything to Me, Brother and co-inheritor and friend and member. What more do you wish?"

But there is more. Even in His Death, Jesus teaches us about Himself. In the Gospel of John, He is not the pathetic victim of the Crucifixion. No, He is rather the King of Glory, reigning from the Cross, three days away from the Glorious Resurrection, in complete control of His own destiny. And it is a destiny that He has chosen willingly, in total obedience to His Father.

His words are clear on this point, "Greater love has no man than this, that a man lay down his life for his friends. You are My friends if you do what I command

you" (John 15:13-14). That He is no Victim, but in absolute control of His future, is evident from this passage: "For this reason the Father loves Me, because I lay down My life, that I may take it again. No one takes it from Me, but I lay it down of My own accord" (John 10:17-18). Only in the Gospel of John is it asserted that Jesus bore the Cross alone, without help or assistance: "So they took Jesus, and He went out, bearing His own Cross" (John 19:17). From the Cross, He provides for the holy Theotokos, His beloved disciple, and the whole Church. And then, "He bowed His head, and gave up His Spirit" (John 19:30).

In his commentary, St. Tikhon of Zadonsk writes about the Lord of Glory:

"You died—You Who are the life of all—in order to revive me, the dead. You were laid in the tomb that I might rise from the tomb. You were brought to life that I might believe in my resurrection. You ascended into heaven in order that I too might ascend into heaven and be glorified in Your kingdom. This, You have done for me, Your servant, O my Lord."

His coming into the world...His miraculous signs pointing to Who He is...His own teaching about Himself...and the lessons of His reign of glory on the Cross...these are the facts of the Fourth Gospel. And by his own clear and explicit explanation, this is John's purpose in including them all:

"There are many other things which Jesus did in the presence of His disciples, which are not written in this book, but these [few] have been written so that you may believe, and in believing that you may find life in His Name" (John 20:30).

## *The Gift of Christmas*

The gift of Christmas for Saint John, then, is not the gold, frankincense or myrrh of the Magi, not the lambs of the shepherds, nor the song of the angelic choir. The gift of the Nativity is the gift of God to us:

"God so loved the world that He gave His Only-Begotten Son that whoever believes in Him should not perish but have eternal life" (John 3:16).

This giving of the Son means more than meets the eye. God gives Him up out of heaven, to come here to earth, to be

born here, to live here in poverty, in humility, amid pain and suffering, in rejection and incrimination; and to die here—“so that the world might be saved through Him” (John 3:17).

What does this salvation mean? In His High Priestly Prayer to the Father, Jesus explains: “And this is eternal life, that they know Thee, the Only True God, and Jesus Christ Whom Thou has sent” (John 17:3). In John’s Gospel, eternal life is not something that begins at the end of the world, at the end of time as we know it; nor is it something that begins for each of us at our own individual death. No, eternal life begins here and now, in the present, in each of us. John’s eschatology (his teaching on the “last things”—death, judgment, heaven and hell)—is not a ‘future’ eschatology—out there in time somewhere. It is, in the words of the late Father Georges Florovsky, an “inaugurated” eschatology—one that has already begun for each of us—and one that is “realized” in the kingdom yet to come. But, it begins with the Gift of Christ in the Incarnation.

### *The Incarnate Son*

One might ask, how is this actually possible, that the Word, the Only-Begotten Son of God, has become flesh? If one were to explain this to a child, this story might suffice. Suppose your daddy is a teacher or a lawyer, a businessman or a farmer; that’s what he does all the time as his work. Now suppose he tells the fire chief in town that he is willing to be a volunteer fireman, when the need arises.

When the time comes that someone’s house is on fire and lives are in danger, the fire whistle blows, and your daddy leaves home and goes to the fire station, puts on all the clothes that a fireman wears and goes off, fights the fire and saves the lives of all who are in the burning house. He does not stop being your daddy, when he ‘puts on’ the fireman’s suit. And when his work is over, he goes back ‘home’ to where he had always been—having done the job he chose to do.

The salvation Jesus brings to us is, of course, a story much richer in meaning and more powerful in its effects, and one that is universal. The Son of God does more than ‘put on’ a uniform of

humanity...He actually becomes man and dwells among us...doing all of the things we do (except sin)—being born, being loved and held and nursed and cared for by a mother, learning at the feet of a carpenter and the priests of the Temple, having friends, being poor, feeling hunger and thirst, seeing sickness and suffering, weeping at the passing of a loved one, knowing utter rejection, tasting pain and ultimately experiencing death. He does all of this, while still remaining forever the Only-Begotten Son of God the Father.

### *The Reason For It*

Why does the Son of God become man? In his famous treatise “On the Incarnation,” St. Athanasius of Alexandria explains the reason very succinctly: “God became Man, so that man might become god” (*De Incarnatio*, 54, 3). He comes to restore for us what Adam had lost. The obedient Son regains for us what the disobedient son squandered in Paradise. God created us in His image and likeness. Adam traded the likeness of God, of his own choice. Willingly, by His deliberate choice, Christ makes it possible for us to regain it.

And our personal regaining of the likeness of God is what “theosis” (*deification*) is about—our becoming like God. The process begins at our Baptism—when we personally “die and rise” with the Saviour. We die to sin, we live anew to Christ; we experience a personal Pascha. In Chrismation, we are given the Holy Spirit through anointing; we thus experience a personal Pentecost. Finally, in the Holy Eucharist, we are nourished with the Bread of Life and drink from the Fountain of Immortality; this is our life in Christ—we taste of eternal life.

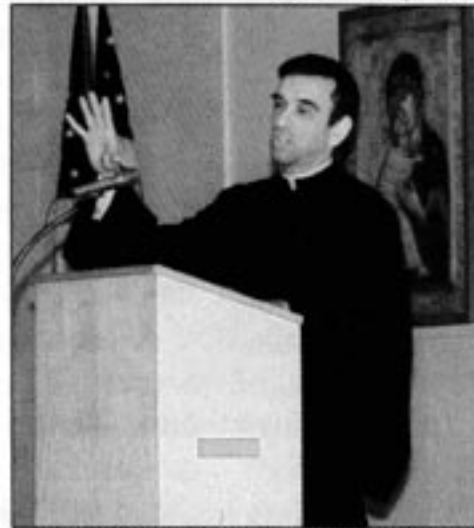
Because of the Incarnation, “deification” in Jesus Christ is available to us. The Incarnate Word communicates to us the divine life and transforms our whole being from inside. Thus, “the kingdom of God is within us.” This “within us” is not

limited to “in the mind” or even “in the soul.” Rather, our body as well as our mind and soul—the entire human nature—shares as a whole in God. Indeed, our whole self shares in this process of “theosis” through our lived response to God’s gift to us, in the various acts we know as the duties of the Christian in his search for the kingdom of God. And in the pursuit, we can receive in the here and now, according to John’s Gospel, the first fruits of glory.

### *Our Personal Response*

The Gospel of John calls on us to respond to the divine gift with faith in Christ the Son of God. Repeatedly, Jesus tells us, “Believe in Me,”... “He who hears My word and believes Him Who sent Me, has eternal life; he does not

come into judgment, but has passed from death to life” (John 5:21) ... “He who believes in Me, as the Scripture has said, ‘Out of his heart shall flow rivers of living water’” (John 7:38) ... “If you abide in Me, and my words abide in you, ask whatever you will, and it shall be done for you” (John 15:7) ... “He who believes in Me will



Fr. Michael Dahulich

also do the works that I do, and greater works than these he will do because I go to the Father” (John 14:12) ... “Have you (Thomas) believed because you have seen Me? Blessed are those who have not seen and yet believe” (John 20:29).

The Gospel of John is also a call for the Christian to work, to labor, to bear fruit for eternal life. “He who reaps receives wages, and gathers fruit for eternal life, so that sower and reaper may rejoice together” (John 4:36) ... “A new commandment I give to you, that you love one another, even as I have loved you” (John 13:34) ... “Abide in Me and I in you. As the branch cannot bear fruit by itself, neither can you, unless you abide in Me” (John 15:4) ... “He who abides in Me, and I in Him, he it is that bears much fruit; for apart from Me you can do nothing” (John 15:5) ... “By this My Father is glorified,

*Continued on the next page.*

## "And the Word became . . ."

*Continued from page 13.*

that you bear much fruit, and so prove to be My disciples" (John 15:8) ... "If you keep My commandments, you will abide in My love, just as I have kept My Father's commandments and abide in His love" (John 15:10).

Finally, the Beloved Disciple calls us to a life in the Holy Mysteries (the Sacraments). "Unless one is born anew, he cannot see the kingdom of God" (John 3:3) ... "Unless one is born of water and the Spirit, he cannot enter the kingdom of God" (John 3:5) ... "You have been anointed by the Holy One, and you know (the truth)" (I John 2:20) ... "The anointing you have received from Him abides in you, and you have no need that anyone should teach you, as His anointing teaches you" (I John 2:27) ... "Unless you eat the Flesh of the Son of Man and drink His Blood, you have no life in you; he who eats My Flesh and drinks My Blood has eternal life, and I will raise him up on the last day" (John 6:53-54) ... "He who eats My Flesh and drinks My Blood abides in Me, and I in Him" (John 6:55) ... "As the Living Father sent Me, and I live because of the Father, so he who eats Me will live because of Me...and He will live forever" (John 6:57-58) ... "If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained" (John 20:23) ... "If we confess our sins, He is faithful and just, and will forgive our sins and cleanse us from all unrighteousness. If we say we have not sinned, we make Him a liar, and His word is not in us" (John 1:9-10).

### *How To Celebrate*

With all this in mind, our Nativity celebration must be more than family and fine food, tree trimmings and tinsel, parties and presents. As the Son of God becomes a member of the human family, and specifically the particular family of the Theotokos and Saint Joseph, as the Incarnate One makes the human race as a whole and specifically you and me divine, we must be about elevating ourselves to the level of the divine, and our families as well, in response. In a world that still turns a cold shoulder and a deaf

ear to Christ the Saviour, we must be "a light that shines in the darkness," just as Saint John the Baptist was.

Like the Forerunner, we must be obedient to the Word of God. And in a society gone mad with a variety of opinions and a host of choices, we must witness to the Truth. The commandment still says, "Thou shall not kill," even in the womb; where else did the Incarnate Life of the Son of God begin but in the womb of His Mother? The Lord blesses marriage, in the Gospel of John; he does not bless alternate lifestyles at Cana in Galilee. Jesus decries the "hardness of heart" that results in divorce; the Christian experience is always genuine family values.

While our children cannot and do not pray in public school, they must pray as a family, together at home. Grace before each meal should be the norm. Prayer before the Lord and His saints in our family icon corner should be routine each day. Reading from the Scriptures at least each Sunday afternoon should follow participation in the morning Liturgy, so that it is truly "the Lord's day."

When our family or anyone of us faces a crisis to which there is no apparent human solution, we must turn like the couple in the wedding story at Cana—to the divine Son of the Virgin Mary. Together this Nativity, and every Sunday and feast day afterwards, we need to come as a Family to the chalice, united together in the Faith, obedient to the words of the Master Who gave His Flesh and Blood for the life of the world. This Christmas and each and every Sunday, as a family we need to come together in God's House and offer prayers and praise to the One Who gives us the power to become children of God, to all who believe in His Name. In this way, all that we can become, through God's grace, we will become—as individuals and as a family—and the redemptive work of the Incarnate Son of God will bear fruit in us.

### *A Final Thought*

Perhaps no piece of Scripture is more profound, more eloquent, more rich in meaning than the Fourth Gospel of John the Theologian. In iconography this truth is depicted when the Beloved Disciple is

symbolically represented as an eagle, whose theology soars above all the others. But the wisdom of the Johannine witness is not elusive; we can know it, we can embrace it and we can assimilate it in our spiritual lives.

Each Christmas is a call to make the coming of the Incarnate Son of God into the world meaningful in our own personal, individual lives. It is simply a call to make His life our own. The words of the Christmas sermon of St. Leo the Great echo this very thing:

**"the  
Lord's  
day"**

"Today's feast of Christmas renews for us the sacred beginning of the life of Jesus, son of the Virgin Mary, and we find in celebrating our Saviour's birth we also celebrate our own.

"The birth of Christ is the origin of the Christian people, and the birthday of the head is also the birthday of the body. It is true that each of us is called in turn and that the children of the Church are separated from another by being born at different times. Nevertheless, as the whole community of the faithful which comes into being in the baptismal font is crucified with Christ in His passion, raised up with Him in His Resurrection, and at His ascension placed at the right hand of the Father, so too it is born with Him in His Nativity. All over the world believers regenerated in Christ break their former way of life that was marked by original sin, and by a second birth are transformed into new people. Henceforth, they are reckoned to be of the stock, not of their earthly father, but of Christ, Who became the Son of Man, so that we could become children of God...

"Therefore, the greatness of the gift which He has bestowed upon us demands an appreciation proportioned to its excellence..."

Most grateful for God's unspeakable gift in the Person of His Son, let us all bring to fruition in our lives the purpose of the Nativity: "God became Man, so that man might become god."

—Very Rev. Fr. Michael G. Dahulich



# Diocese Of Eastern Pennsylvania Prepares For Spiritual Warfare

*"And if the bugle gives an indistinct sound,  
who will get ready for battle?" (I Cor. 14:8)*

Recognizing the tremendous challenge and possibilities of the Tenth All-American Council in Miami this past summer, His Grace Herman, Bishop of Philadelphia and Eastern Pennsylvania, announced a three-year plan for the spiritual renewal and growth of the diocese at the parish council conference of the Wilkes-Barre and Frackville deaneries.

Held at Holy Trinity Orthodox Church in Wilkes-Barre on October 31, the conference was attended by priests and parish council members from parishes comprising the two northern deaneries of the diocese. Another parish council conference for the Philadelphia deanery had been held earlier at Holy Trinity Orthodox Church in Catasauqua, Pa. Conference presentations and discussions were led by Fr. John Terrell of St. Michael's Orthodox Church in Wilmington, Del.

Emphasizing that the whole Church is entrusted with the stewardship of the Gospel, and working from within the framework of a diocesan-wide stewardship program, His Grace issued a call for the parishes of his diocese to renew themselves in a common life which is both Holy and Eucharistic, and which is known only from within the Church, "The pillar and ground (foundation) of Truth" (I Tim. 3:15).

Recalling the words of the Apostle Paul to the Corinthians, ("You do not lack any spiritual gift"—I Cor. 1:7), the plan will have a three-year term with a specific emphasis each year. The resources of the diocese which include the Bishop and his clergy, and St. Tikhon's Seminary and Monastery, will be utilized throughout the period.

Beginning immediately in the first



Bishop Herman addresses Philadelphia Deanery.



Fr. John Terrell addresses Wilkes-Barre and Frackville Deanery.

year, the focus will be on pastoral life and ministry: the renewal of priestly life and vocation among the clergy of the diocese. Such areas as the formation of priestly character and life of prayer, and the development of pastoral skills in the areas of homiletics, counseling, and liturgical life and practice will receive attention. In particular will be the development of a common vision of the Church in the diocese.

The second year will focus on parish life and renewal. Once again, the Epistle of St. Paul to the Corinthians provides the basis for program implementation. "Now there are varieties of gifts, but the same Spirit; and there are varieties of service, but the same Lord; and there are varieties of working, but it is the same God who inspires them all in every one" (I Cor. 12:4-6). Again recognizing the talent

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## Diocese Prepares

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inherent within the Diocese of Eastern Pennsylvania, all members of the diocesan family will be able to spend a year focusing on their stewardship of the Gospel and the life of the Church in their parish. Spiritual renewal will focus on the life of prayer, both personal and corporate, and the Church as the place where one is nourished spiritually.

Parish council members attending the conferences were reminded of the admonition of St. Paul, that "those who have been given a trust must prove faithful" (I Cor. 4:2). Bishop Herman pointed out that many within the diocese don't want to take the time to be educated, but that knowledge of the faith was essential. The necessary change in the climate of parish life must begin with those who are elected to serve on the council who must themselves work with their priest and the bishop in the upbuilding of the diocese. The focus will develop the parish as the basis for a Christian family life that includes everyone: youth, women, seniors. In short, everyone from womb to tomb is called to be a responsible steward of the Gospel and to develop that stewardship in their parish and the diocese.

The final year of the diocesan program will be a year of evangelization and outreach. Once again the words of St. Paul provide the basis: "Christ's love

compels us...We are therefore Christ's ambassadors" (II Cor. 5:14, 20). Members of the diocese in the final year will focus on sharing the life of the Church and the Gospel to those members of the Church who have lapsed, and reaching out in love to those who have never participated in the new life in Christ. It was pointed out that if every member of the diocesan family worked to bring back one person to the Church, or to share the life in Christ with someone who was "unchurched," the size of the diocese would double in the three-year period.

Attendees of the conferences were once again reminded of the Great Commission at the conclusion of St. Matthew's Gospel, "And Jesus came and said to them, 'All authority in heaven and on earth has been given to me. Go, therefore, and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age'" (Mt. 28:18-20).

In each of the three years, attention in the area of development will focus on those resolutions of the All-American Council that are germane. Throughout the entire period, material will be developed which can be shared with other dioceses in the Church wishing to implement the same type of program, and it is hoped that the experience of the diocese can be shared

with the Church at the 11th All-American Council.

"And when you go to war in your land against the adversary who oppresses you, then you shall sound an alarm with the trumpets, that you may be remembered before the LORD your God, and you shall be saved from your enemies" (Num. 10:9). Knowing that the Evil One does not cease in his efforts to undermine the mission of the Church and, therefore, recognizing the nature of the spiritual battle in which the Church engages every day, Bishop Herman has laid the foundation for the spiritual battle plan to be developed within the diocese for its continued growth and sanctification over the next three years.

There is no "indistinct sound" in the call to action. The whole people of God in the Diocese of Eastern Pennsylvania, clergy and laity, are being called to action by their Bishop in the great and awesome work of the Gospel of Jesus Christ. "He has made known to us the mystery of His will according to His good pleasure" (Ephesians 1:9). Can we shirk our responsibility as stewards of the Gospel? After all, we "have been chosen according to the foreknowledge of God the Father, through the sanctifying work of the Spirit, for obedience to JESUS CHRIST and sprinkling by His blood. Grace and Peace be yours in abundance" (I Peter 1).



*May the Blessing of Christmas  
Bring Peace and Joy to the clergy  
and faithful of our Diocese  
and to the patrons  
of our publication  
throughout the New Year.*

*The Editorial Staff  
of  
Your Diocese  
Alive in Christ.*

# Holy Trinity Parish, Stroudsburg, Pennsylvania

Celebrating Sixteen Years Of Growth:  
Breaking New Ground--Setting New Goals

Nearly everyone had been designated a resident-parish-expert in one field or another during the recent weeks and months. It was by necessity that unaccustomed tasks had to be performed. There was so much to prepare for; **Bishop Herman was coming to the newly purchased property to celebrate a Hierarchical Divine Liturgy, break ground and to plant the Holy Cross for the new church building.** What expectation and enthusiasm there was, what excitement; but there was so much to be done in preparation for his arrival and so very little time in which to accomplish everything.

Who knew anything about clearing land, sowing rye seed to prevent land erosion, arranging parking for seventy-five to one hundred cars, procuring and setting up a huge tent, constructing an appropriate portable iconostas, building an Altar Table and side tables, sewing Altar Table covers, baking the right kind of bread with which to greet the bishop, preparing appropriate and sufficient prosfora for a Hierarchical Liturgy, arranging and singing spiritually supportive liturgical music for Holy Services which are so seldom celebrated, preparing a banquet for a very large but unknown number of faithful visitors, contacting absolutely everyone who should be invited, and so on and so on???

The needed experts and the solutions to these difficulties were found in exactly the same place we find answers to all of life's perplexities: they were in the place wherein the Holy Spirit of Christ dwells; they were right there, where we should have expected them to be; within each of us. And, to be sure, after a great deal of work, performed with a like degree of loving faith in God, the tasks were accomplished, all guided by the expert Hand of the Master Craftsman, the Holy Spirit. We knew finally, but assuredly, that we were ready for the long-awaited archpastoral visit of His Grace, Bishop Herman. The construction of our new church build-

*"I, Paul, planted, Apollo watered, but God gave the growth"*

*(I Cor. 3:6).*



Groundbreaking Ceremonies.

ing was one step closer.

The significance of life's antinomies and paradoxes throughout history cannot be overstated. Occurrences have proven to be, at once, disastrous, yet beneficial; peaceful and yet somehow disquieting; with finality, yet prerequisite to new beginnings. We hear that "Whenever a door closes, another one immediately opens." And haven't we found this to be so throughout our lives? Isn't even death, itself, only the passage from mortal life into immortal life?!!! The reason we discuss antinomy at this point is to reaffirm and to demonstrate our Christian understanding of the abiding care in which Our

Lord holds us, His precious children.

Our particular and very personal parish-life antinomy occurred precisely two days prior to the planned groundbreaking activities. All reasonable arrangements had been made. All "resident experts" had performed beyond the level of their accustomed best. All that remained to be accomplished was the enjoyment of two very promisingly beautiful autumn days prior to the blessed arrival of His Grace, Bishop Herman. But then it happened: the skies literally opened up. Dr. Carl Sagan would have described it as "Millions and Billions" of gallons of water, falling down upon our preparations. For every continuous moment of two full days (forty-eight uninterrupted hours) the rain fell. The parking lot very quickly became a virtual lake as the crushed limestone dividing lines melted into the mud under the various depths of water that covered the two cleared acres. Not even the "resident" four-wheel-drive vehicle was capable of "navigating" the muddy field. Parking in that area was simply not possible. The open-sided tent afforded no protection to the Altar Table from the blowing rains. It was certain that precious icons could not be placed into the slots prepared for them in the new iconostas; they would surely be destroyed in no time. Newly sewn Altar cloths could never be placed upon puddle-laden tables. There was no question about it; preparations for that long-awaited blessed event were literally floating away before our very eyes. In prayerful desperation, many bales of straw and hay were requested of and donated by the "resident parish farming family." In the midst of, and in spite of the constant downpour, everyone began the seemingly hopeless task of spreading the straw where the faithful should stand, beneath the tent, and where Bishop Herman was to celebrate the Divine Liturgy; and, hopefully, where Bishop Herman would process from his car on the side of the road, to the Holy Altar Table, along

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## Holy Trinity Parish

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with the many reverend priests who had planned to attend and to participate. The task of spreading the straw seemed to be one of hopeless desperation; but, nevertheless, it was accomplished with the aid of many hands and accompanying prayers.

The formal greeting of His Grace, Bishop Herman, was to occur at exactly nine o'clock on Saturday morning. At three a.m. it was still raining, and Fr. Carrigan, the pastor, was seriously considering phoning the bishop to request cancellation. A rain date was certainly in order. However, to cancel would be to demonstrate to his **faithful** spiritual children, as well as to the bishop, that the pastor's faith was less than it should be. For, how very often, over the years, had he spoken from the Amvon of the need for such abiding faith. Surely, God was fully aware of everyone's efforts in behalf of His Holy Church. Surely, the Heavenly Father knew that His faithful children needed Him now. Surely, this was a time to trust in the Lord's Blessed Will.

It was pitch black and very foggy at 4:30 that morning as Fr. Carrigan drove to the tent site. What greeted him was pretty discouraging. The parking lot was totally unusable; it had rained so steadily that much of the straw had been washed away. The tent which was supposed to deflect the rain had broken away from its metal supports in places and allowed puddles to form precisely where the faithful would be standing. The driveway was barely walkable due to the deep mud; and generally, in his headlights, the entire scene closely resembled a washed-out disaster. The one factor that encouraged him to move forward with the task at hand (the spreading of still more straw) was that the rain had stopped. He offered a silent prayer: "Thy Will be done," and began replenishing the straw by the dim light of his car headlights.

As if, by answer to prayer, another set of headlights joined his, brightening the task at hand. Walter and Marion Zablotzky had arrived and pitched in. Shortly, George and Susan Fetch were there; George, powerfully grabbing two bales. Parish council president, Tom Kessler, his wife, Helen, and son Nicky, arrived

and jumped to the task. The Futchkos, the Staviskys, the Nameks, the Purcells, the Kellys, the Korans, the Sarases, Matushka Carrigan, the Boniseses and the Pintos; even Dorothy Strzelczyk, the choir director, appeared on the scene. The faithful parishioners just kept arriving and pitching in where they were needed. Altar tables were dried off and covered, and the Holy Gospel, hand crosses, and other required liturgical implements were arranged. Music stands were placed near the front of the tent, heavily laden with the new music. Precious icons began to adorn the waiting iconostas. Freshly potted autumn foliage and hundreds of chrysanthemums graced the area of the Altar so that the occasion could be glorified. So much was happening, tended to by so very many caring hands that Fr. Neal found himself standing in the middle of the tent, just watching the flurry of activity. He glanced at his watch and suddenly realized that there was less than an hour remaining before Bishop Herman would

be arriving. Off to the church he went to clean himself up, to vest for services, and to offer his personal prayers before the start of the Divine Liturgy. Two prayers would certainly be included: one for forgiveness and one of thanksgiving.

The early morning sun shone brilliantly on the wet, leafy autumn colors of gold, russet, and scarlet. The fog had just lifted as the faithful parked their cars on the roadside below and walked to the large, open-sided white tent on the top of the hillside in the Pocono Mountains. This brisk autumn morning was glorious and held promise of wonderment and good things to come to the beholder. Once one entered the tent, the soft straw beneath his feet reminded him of Our Lord's humble birth and of this parish's dream of a humble new home in which to worship that same Lord. The setting was unassuming and serene and beautiful, as it symbolized the hopes of this small parish as it responded to the inward call of witnessing to Orthodoxy for the people



Blessing of Water.



Holy Communion.

of this mountain area. The setting was so very perfect that someone whispered to a friend that the parishioners should simply move from the little building up the road to the splendor of this blessed scene and worship here in this tent, permanently.

The pastor returned to the tent from the church with Bishop Herman and the many priests, the deacon, the subdeacons, the altar boys, and various guests who were arriving at the same time. When he spotted the grandeur of the scene awaiting the entourage as they reached the crest of the hill, he was humbled at the realization that this little parish is also an integral part of the Living Church of Our Lord Jesus Christ, against which even the gates of hell could not prevail. If the faithful few of the earth's total population could withstand and survive the Great Flood with Noah, how could he have ever doubted the ability of these, his faithful spiritual children, to come through two or three days of autumn rains! Without doubt,

this was to be a day to remember.

The Divine Liturgy was enthralling. The antiphonal singing between the choir and the clergy rang out clearly in the refreshing autumn morning air. The faithful listened, prayed, and rejoiced as the litanies, tropars, Epistle, and Gospel readings and Bishop Herman's inspiring homily gave strength to spirit and direction to mind. The Bishop challenged the faithful to remain strong in Faith and in their commitment to accomplish their accepted task. A great sense of peace gently settled into the hearts of all present as it became clear that not only could the Lord's work be accomplished here in this beautiful mountain area, but that it had already begun.

As Bishop Herman prayed aloud the ancient words of dedication and blessing, the terrible, yet promising sound of the planting of the cross echoed throughout the mountainside: terrible, because the sound of sledgehammer on wood instantly brought every soul to Golgotha, and ev-

eryone felt the weight of personal sin and responsibility that helped crucify our Blessed Saviour; promising, because it has been the planting of every such cross, down through the Christian ages, that has provided for the continued growth of Christ's Holy Church.

In his inspiring keynote address, presented later that same day at the celebration banquet, the Very Rev. Fr. John Kowalczyk lent a great deal of appropriate reinforcement to what had been learned from the day's activities. However, quite providentially, he premised his remarks on a quotation from St. Paul's Blessed Epistle to the young Church in Corinth, **"I, Paul, planted, Apollo watered, but God gave the growth"** (I Cor. 3:6). Given the events of the previous several weeks, especially those of the two rain-soaked days immediately preceding the groundbreaking activities, could there be any doubt that the ground upon which we had stood that very morning had been blessed by Almighty God, through the dedicated work of His faithful children? Hadn't they, in the place of St. Paul, planted seed; hadn't the seed (and all else) been watered, *superabundantly* by the rains from above; and hadn't Our Heavenly Father, in His infinite mercy, already guided the growth of this blessed little parish? Also, in his brief, but powerful words of encouragement, Fr. Donlick, the much loved former pastor, had explained the entire process rather succinctly: "The way to build a new Church building is simply to continue doing what you have been doing all along; continue to do the blessed work of God, as you have been doing all along, and Our Heavenly Father will surely bless your humble deeds with the needed wherewithal..." That, really, said it all.

To be sure, the activities of the day had been planned and executed for the purpose of inspiring further development of the parish building project; and there could be no doubt of the success of that venture. Beyond that, it was abundantly clear also that the faithful of this small mountain parish were on the right path. Not only the path which leads to the construction of buildings and the expansion of Church grounds; for no matter their beauty, buildings are temporal and,

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Church Choir.



Grand Banquet.

# “Let Your Light Shine Before Men . . .”

Orthodox Church, Ghana Launches Year-Long Celebration of Tenth Anniversary of Canonical Orthodoxy.

*And the Lord said unto Gideon, “By the three hundred men...will I save you, and deliver the Midianites into thine hand...” So Gideon came unto the outside of the camp in the beginning of the middle watch...and the three companies blew the trumpets, and brake the pitchers, and held the lamps...and all the host (of Midian) ran, and cried, and fled.*



Celebrating the 10th Anniversary of the Orthodox Church in Ghana.

Rank upon rank, row by row, choir by choir, the parish delegates marched into the campsite at Odina-Ogua in the Central Region of Ghana where the Annual Orthodox Camp Meeting was held on the weekend of September 25-27, 1992. This gathering served as the launching of the year-long celebration of the Tenth Anni-

versary of the reception of the Orthodox Church of Ghana into its present canonical status within the Patriarchate of Alexandria. It was in the darkness of night on Friday, September 25, that the faithful gathered beneath the large, temporary bamboo-and-palmleaf shelter, singing the praises of God, and carrying their lan-

terns. Just over three hundred was their number for this first evening meeting. The priests rallied their followers with the call that the weekend was to be dedicated to prayer and Christian witness. Lingered behind in the minds of the townsfolk of Odina-Ogua was supposed to be the memory of beautiful, consistent

Orthodox Christian lives lived for Christ. In short, just as Gideon's three hundred were to win the victory over the Midianites by holding their lamps in the middle of the night, so, too, the Orthodox were encouraged to win a spiritual victory by letting their "light shine before men," beginning in Odina-Ogua.

The meeting continued well into the night, a time for the choirs of each parish to sing, and for the members of the parish prayer groups to pray. Fr. Samuel Adej-Kumi led the members of these "Prayer Circles" in petitions and intercessions. The meeting ended with a call for early morning action-singing accompanied by marching through the town. Sleep was not to be a priority, rather, prayer was.

Saturday the 26th was a packed day at the 1992 Annual Orthodox Camp Meeting. The schedule of events featured the morning celebration of the Divine Liturgy outdoors under the bamboo shelter, with most of the Ghanaian clergy concelebrating. The large icons of Christ and the Theotokos attached to a bamboo iconostasis were inspiring, accenting the self-emptying love of Christ.

The spiritual glory of the Divine Liturgy was not only enhanced by the simple beauty of the setting, but also by that of the participants. The robes of the priests, in Byzantine style, while not matching, added a dimension of color which paralleled that which was worn by the various church groups also present. Africa has a flair for dressing, consequently, the ladies of the Orthodox Women's Fellowship wore matching white and lavender outfits. (These women are organizing chapters in every parish in order to strengthen one another and the Church). The members of the Orthodox Youth Organization had on their sharp-looking blue uniforms, while all the female members of the Prayer Circles wore identical white blouses. The family elders, seated in a place of honor near the altar area, came to the service in their traditional robes.

After the Divine Liturgy and breakfast, the time for teaching began—an afternoon filled with religious instruction, exhortation, and discussion. The Orthodox Church of Ghana desires to use this 1992-93 Anniversary Church Year, with its many celebrations, as the golden

opportunity to advance the faith in this land by providing additional times of instruction for the faithful, and by increasing the exposure to Orthodoxy on the part of the Ghanaian public in general. Many citizens of Ghana have yet to hear of this Orthodox Church, which has only been in the arms of canonical Orthodoxy for the last ten years.

The Orthodox Church in Ghana, while having a pre-history stretching back fifty years, is really very young, while at the same time, in another sense, it is old. It was on the Feast of the Universal Exalta-

tion of the Precious Cross in September, 1982, that Archbishop Irineos of Accra and All West Africa received into his diocese the former "African Universal (Orthodox-Catholic) Church," baptizing her followers, as well as ordaining a number of her clergy. However, as new in Holy Orthodoxy as they are, it is quite probable that for the oldest members of this community, which numbers about three thousand in nineteen locations among four Ghanaian ethnic groupings, this is not only the Tenth Anniversary,

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Members of the Orthodox Youth organization marching through the town of Odina-Ogua.



Orthodox Youth Organization of Ghana.

## 10th Anniversary in Ghana

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but also the Sixtieth.

In 1932, a former Methodist minister named Kwamin Ntsetse Bresi-Ando, founded an independent church community in Ghana (then, the Gold Coast Colony) which he called the "Primitive Apostolic African Church."<sup>1</sup> Preaching freedom for the Black man during the colonial era, Ando quickly established many parishes throughout the colony. He later changed the name of his church to "African Universal (Orthodox Catholic)," known locally as "Ebibirpim," after his episcopal consecration in London by a Jacobite hierarch, Bishop Churchill Sibley, in 1935.<sup>2</sup> Sibley himself traced his "apostolic succession" back to the Syrian Jacobite "Prince-Patriarch" of Antioch, Mar Ignatius Peter III, who lived in the late 1800's.<sup>3</sup>

Believing that he had indeed found the true Church with the "Primitive Faith and form," Ando ran his church as an autocephalous church with "unquestioned regular and Valid Apostolic Succession and Holy Orders."<sup>4</sup> His goals were to establish "a purely indigenous African Church and to effect unifications wherever and whenever practicable, with all Catholic and Orthodox Communities."<sup>5</sup> Ando envisioned a church that was at the same time both canonically and historically connected to the true Apostolic Church, as well as being African, not merely a version of a Protestant or Roman Catholic foreign mission.

Preaching from the very beginnings the cries for freedom and self-government in the Gold Coast, Ando gathered his followers. However, after establishing churches for over a period of ten years, Ando left the colony and traveled to Nigeria (in 1942) to supervise the

churches that he had previously founded there. He was to remain in Nigeria, apart from one visit to Ghana in 1956, until his return to Ghana shortly before his death in 1970.

During Ando's absence, the affairs of his church were supervised by his deputy, now the Very Reverend Kyriakos Edonu, whose church headquarters were, for all those years, in the town of Afransi, not very far from Odina-Ogua. A venerable old presbyter, this inspiring man continued to guide Ando's church in the days after the founder's death. Father Kyriakos admits that he felt in those days that his church was "orphaned," not having any real connection to an outside religious body. The members of the African Universal Church, while calling themselves "Orthodox," lacked information about Orthodoxy in the world outside of Ghana. In view of this, Fr. Kyriakos gave the verbal mandate to the leaders of his Orthodox Youth Organization to search for the truth about the Church.

By the Providential Grace of God, it was at a World Council of Churches meeting in Accra in 1974, that two of Fr. Kyriakos' youth leaders discovered and made contact with the Eastern Orthodox delegation, two participants of which were Frs. John Meyendorff and Thomas Hopko of St. Vladimir's Orthodox Theological Seminary (O.C.A.). This contact was to prove to be a key milestone in the African Universal Church's journey to canonical Orthodoxy, and their reception into the jurisdiction of the Orthodox Patriarchate of Alexandria in 1982, fifty years after Ando had first begun his missionary work in Ghana. "The Most Rev. Kwamin Ntsetse Bresi-Ando (Mar Kwamin), Prince Patriarch of Umuagbaghi of the African Universal Church" had dreamt of an African Church that, in his own words, was "seeking full Communion with all Apostolic Sees, prompting a return to the Apostolic Faith, Teaching and Form."<sup>6</sup> By the wonderful Providential Grace of God, Ando's followers fulfilled their leader's desire by themselves joining the True Orthodox Church.

The past ten years, however, have not been sufficient time to provide adequate instruction to all the faithful concerning the full doctrines of the Orthodox Church.

As it stands, the Church has a number of limiting factors. Being both small and young in Orthodoxy, it also lacks the large foreign financial support which is a great aid to non-Orthodox churches here in Ghana. Additionally, the Church is located largely in rural areas where communication is not easy, and the majority of the members are poor subsistence farmers with a low average educational level. Because of these factors, says Fr. Joseph Labi, Secretary General of the Orthodox Church, Ghana, "The Orthodox Church has made very little impact on the socio-cultural life of the people, both Orthodox and non-Orthodox." Morale at times, he admits, is low, and some members get lost to the other, larger religious bodies. "The need," in Fr. Labi's own words, "is to project Orthodoxy and the Orthodox Church out of its present situation of near obscurity into its rightful place in the community of churches; to make it better known and better appreciated; and to enable it to play a more meaningful role in the overall common task of Christian mission, both within the Orthodox family and tradition, and in partnership with other Christian traditions in the ecumenical fellowship."

As the believers sincerely desire to be taught, the Secretary General (a graduate of St. Vladimir's Seminary), perceives this Anniversary Year as the opportunity to instruct the faithful. This is the time to move the Church in Ghana forward, both in the hearts and minds of the faithful, as well as in the consciousness of the Ghanaian public. Therefore, for Fr. Labi, the real goals of the year-long anniversary celebration, in addition to the times of jubilation, are to make Orthodoxy better known in Ghana, to educate the faithful on the history, faith, life, and spirituality of the Orthodox Church, and to strengthen the foundations already laid in liturgical practice.

To accomplish this task of "letting the Light of Orthodoxy shine in Ghana," Fr. Labi, together with a special committee, is working on a strategic "attack" plan for his few faithful lantern-bearing troops—a year packed full of events. Already this "attack" plan has been effectively launched. The inauguration of the Anniversary Year was two-fold, being both parochial and national. Prior to the

<sup>1</sup> This, and the following historical data, unless specifically cited otherwise, is based on a personal interview by the writer with church co-founder, Very Reverend Kyriakos Edonu, in Afransi, Central Region, Ghana, September 29 through October 3, 1992.

<sup>2</sup> Kwamin Ntsetse Bresi-Ando, *The Apostolic Succession of the African Universal Church (Orthodox-Catholic)* (Publication Department Ebibirpim, Ltd., n.d.), p. 3.

<sup>3</sup> *Ibid.*, pp. 2-3.

<sup>4</sup> *Ibid.*, pp. 1,3.

<sup>5</sup> *Ibid.*, p. 3.

<sup>6</sup> *Ibid.*, p. 3.



Church-wide gathering at the 1992 Camp Meeting, all the local parishes simultaneously celebrated their Church's birthday on the Feast of the Universal Exaltation of the Precious Cross. To commemorate the event, every parish planted a small sapling, which, says Fr. Labi, symbolizes both the Cross of our Lord, as well as the small shoot of Holy Orthodoxy that has been planted here in West Africa.

Following the 1992 Camp Meeting, which was the first national celebration of the Anniversary, every parish is to hold its own local celebration of the Anniversary on the patronal feast day. Some of the festivities may last as long as an entire week, with local news media and area dignitaries being invited. Each of these events will be "the main local expression of the national celebration," says the Secretary.

The climax of the year's festivities is to be a special 1993 Anniversary Camp Meeting in Accra next fall, involving a huge gathering together of the entire Church of Ghana. At that time, the national cathedral, Holy Transfiguration Orthodox Cathedral, whose construction is now nearing completion, will be consecrated. His Beatitude, Parthenios III, Pope and Patriarch of Alexandria and All Africa, has personally promised the General Secretary that he will be there to perform the consecration. It should prove to be a joyous "home-coming" for His Beatitude, as it was he, who in the late 1970's as the Bishop of Carthage, who was in direct communication with the leaders of the African Universal Church as they inquired about entry into the Patriarchate.

In addition to hosting the Patriarch, the Church wishes to invite Ghana's newly democratically-elected Head of State, as well as certain foreign Orthodox dignitaries. Ghana's academic circles, Lord willing, will have the opportunity to attend guest lectures arranged at the universities for the Orthodox leaders invited for the consecration. It is hoped that Ghana's national spotlight will feature the Orthodox Church at that time, with God's blessing.

To prepare the faithful for the Patriarch's visit and consecration service, as well as for the other special services to be held at the 1993 Camp Meeting, the Anniversary Planning Committee has

been designing a program for a special "Liturgical Services Clinic." Translations, both old and new, once having been compiled, are to be taught to a handful of key choirmasters. These in turn will form a "Task Force," whose mission it will be to travel around to the various parishes and mission stations to train the local choirmasters and singers for the upcoming celebration. The hope is that this instruction will at the same time strengthen the local parishes' existing liturgical practice, helping them conform to an even greater degree to the full Tradition of Orthodoxy.

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*Perhaps God will bless the Church here by sending a few, select individuals—some of Gideon's men—who will lend their skills for a few weeks by running a training workshop for the parish leadership.*

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The choirs of the parishes, while not officially nationally organized are, at local level, very strong. This Church community has had for years a real singing tradition, as evidenced Friday night at Odina-Ogua. The need simply is for more training in Orthodox liturgical music along with knowledge of the structures of the different services. Some parishes are well ahead of others in all of this, with the ability to sing either Byzantine or four-part harmonized music from memory.

Local celebrations, the patriarchal visit, national attention, and liturgical development are only part of the over-all plan for the Anniversary. There is also the desire to use this time to conduct a number of religious education and leadership workshops.

There is a need for an organized church school system to be established, materials to be reviewed and selected, guidelines to be developed and written down. To attain this goal, a two-stage institute is in the works. The first will utilize the knowledge of key individuals within the Church, as well as the expertise of an experienced foreign Orthodox educator who will join this effort, it is hoped, so that guidelines and materials will be prepared which will best fit the needs and conditions of the parishes. These leaders

in turn will host a larger Church Education Institute, a training program that is to be attended by delegates from every parish. Upon returning home, these persons will be responsible for the organization of the church schools at the local level.

In days gone by, this church community had an amazing educational history, with Bishop Ando forming many of his parishes around the multitude of day-schools that he was also establishing. Some of these schools became government institutions, in the course of time, while others were closed due to insufficient funding. One Orthodox institution

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does remain open. St. Peter's Business College in Larteh is attended by over fifty Orthodox and non-Orthodox youths, with a new class expected to enroll in the spring. The three Orthodox teachers sacrifice to keep the school running without foreign aid, and this year marks their twenty-fifth consecutive year of operation.

Not only is there the need to train religious educators, there exists as well the need to assist the Church leadership in producing an even more effective presentation of the faith, both to their followers as well as to the local and national media. Only three of the nine priests (and not one of the five catechists) have had training in an Orthodox seminary. The dream is that a workshop can be designed to meet some of their needs. Perhaps God will bless the Church here by sending a few, select individuals—some of Gideon's men—who will lend their skills for a few weeks by running a training workshop for the parish leadership.

The Anniversary program continues, with aspirations of a documentary film on the Church in Ghana, an anniversary book, and public multi-media presentations. With the Grace of God, and through the prayers of those who are interested in

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## Tenth Anniversary In Ghana

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the progress of such a task, the Church of Ghana looks forward, as Gideon of old did, to letting their light shine during the next Anniversary Church Year.

Taking their lanterns in their hands, this Church already has begun its holy work. After the Divine Liturgy on Saturday, September 26th, the entire afternoon was dedicated to teaching. Fr. Joseph Labi led the whole assembly in a discussion on the practical ways an Orthodox believer can be a true Christian light in the world. A lengthy discussion on the Biblical teaching of marriage followed. Fr. Jacob Sey, a graduate of Athens University, led a teaching and discussion hour on the subject of Holy Baptism. Included in the day's program was a well-designed and well-presented exhortation against drug and alcohol abuse.

In the middle of the afternoon program, the assembly took a break to experience what proved to be the historical moment of the weekend. The eighty-five-year-old proto-presbyter, Archpriest Kyriakos Endonu, arrived at the Camp bringing with him a surprise guest. Mrs. Kwamin Ntsetse Bresi-Ando, the wife of the late bishop. For many of these faithful, she was a personality never before seen, owing to the fact that she and her husband for many years had been living in Nigeria. Of the original founders of the African Universal Church, only Fr. Kyriakos Endonu, Fr. Gregory Labi, and she remain. After her coming to Ghana in the seventies, and upon the death of her husband, her ties to the community were weakened, for various reasons. Fr. Kyriakos introduced Mrs. Ando to the assembly. Speaking in the Nigerian form of English, Mrs. Ando addressed the Orthodox believers:

"I'm very happy to meet you all here and also I'm very, very sorry that I only come by myself, not with the person who brought me to Ghana (her husband, Bishop Ando). Well, that is the work of God. And now, I don't know what to say than to thank Rev. Endonu and Rev. Labi for holding the banner of Kwamin Ntsetse Bresi-Ando in Ghana. And now, also thank you, the followers of Rev. Endonu and Rev. Labi. And I wish that the banner will continue when Rev.

Endonu leaves the country to his own Godly land. I praise them greatly for what they have done and also praise Bishop Bresi-Ando because all what he has been telling me is his mission, his church. I have nothing to say than to thank you all."

Responding on behalf of the entire clergy and the Orthodox assembled, the Secretary General, Fr. Joseph Labi, welcomed Mrs. Ando "back home" to Bishop Ando's "family," and spoke of his regret that the Church community in Ghana had not officially met her until 1992. Father Labi stressed his desire that the Church would grow, the church that was founded on the "sweat and toil" of Ando, their pioneer. Explaining to Mrs. Ando the Anniversary celebration, Fr. Joseph continued:

"God had blessed us. We have moved from the humble beginnings that Kwamin Ntsetse left when he left us into his glory. We have moved ahead...Maybe materially we don't see much, but I think spiritually God has endowed us with much Grace...This is the Tenth Anniversary. This is ten years since we moved into a new reality, into the dream, the result of the dream that Kwamin Ntsetse himself had. I'm sure that he is very happy today to see that we are where we are, because this is what he dreamt of. Today we have joined the world fellowship of all the Orthodox Churches, which extends from North to South, from East to West. We are part of a great mission. We are part of the great and most ancient Patriarchate of Alexandria and All Africa."

Expressing his heartfelt hope for the future of the Church in Ghana, the Secretary General went on:

"One day, the seed that Kwamin Ntsetse planted in the soil of Ghana, which seems to have almost disappeared, is going to rise again and blossom and fill the land with its fruit, so that the birds of the air will have something to eat, so that faith, the faith of our fathers will rule the earth, the faith of the Church will rule the Church, and all will be one again in Christ. Thank you very much for coming and you are welcome."

After a late afternoon soccer match by two Orthodox teams, and a break for supper, the assembly reconvened for Ves-

pers and an evening play, performed by the members of the host congregation of the Odina-Ogua parish, Holy Virgin Mary Orthodox Church. Exquisitely combined were the parable of the Five Talents and the themes of "Occupy Until I Come" and "Let Your Light Shine." In their rendition of the well-known Bible story, not only did the Master have both faithful and irresponsible servants, but he also had obedient as well as faithless children. Only one daughter who "occupied" faithfully until he returned received the reward of her father, as did the two good servants. Performed in traditional African style, and lasting almost two hours, this play carried the audience away with its musical numbers and fine, at times even humorous, acting.

It was fitting that the players from Holy Virgin Mary's should have chosen such a theme for their play because it summarizes their own present situation. Few in number, the thirty or so faithful at this old parish (established in 1946) are doing their best of "occupying." Their morale in the past had been weakened because their poorly built church structure collapsed some years back. Now they worship in a bamboo structure.

It was precisely to boost their morale that this year's Annual Camp Meeting was arranged to be held in Odina-Ogua. It was hoped that by bringing members of the Church from every parish to this tiny community, they would once again be reminded that they are not alone, but are part of a larger community of Orthodox believers. It was also a goal of the Camp Meeting that funds would be generated for Holy Virgin Mary's, at least to begin the laying of the foundation of a modest cement block structure. It was touching to see the sacrificial giving that took place during the weekend's fund-raising hour, yet the 100,000 cedis collected, when translated into dollars, only equalled roughly two hundred dollars. At one dollar a cement block—and the catechist, Samuel Nkoom, believes that he would need one thousand for the foundation—this second objective was not as successfully accomplished as was the first. Definitely, however, the community at Odina-Ogua had its spirits lifted by the presence of their brethren. And, if only as a token, they were encouraged by

the gift of four bags of cement towards the building project (at five dollars a bag). One man had been so impressed by the sight of the Orthodox Women's Fellowship, all wearing uniform white and lavender outfits and singing so beautifully together, (it was the first time that he had seen them as such), that he donated two bags of cement. Happily, his "master" back at home, upon hearing of the donation, offered two more, since the gift of only two bags was small. In God's time, Odina-Ogua's members hope to see many more such gifts, so that their community can be built up and encouraged, literally.

The bright, spiritual light that was seen shining all day on Saturday the 26th, was only heightened by the liturgical celebration and the all-afternoon-long rally which took place on Sunday, September 27th. After the outdoor Divine Liturgy, in which there were many communicants, the ranks grew to over four hundred, as members of other local Christian churches—Roman Catholic, Methodist, and Faith Tabernacle—as well as local dignitaries, joined the Orthodox Christians at the campsite. Almost the entire Orthodox assembly had arrived wearing their new, white Anniversary tee-shirts. (Such shirts are a common phenomenon for anniversary celebrations here in Ghana). Prior to the arrival of the chiefs, all the choirs joined together to form one large marching contingent. With banners leading and waved handkerchiefs flying, with drumming and songs of rejoicing, the holy troops "moved out" in a victorious dancing and marching procession. Parading through the principle streets of the twin towns of Odina and Ogua, the Christians celebrated the Anniversary in a real, down-to-earth, yet exalted manner, as perhaps only Africans know how to do. To appreciate the joy of the moment, one had to have been there.

Seemingly, all too quickly, the weary "troops" returned to the campsite to begin an afternoon of singing, testimonies, and speeches. The chiefs arrived, walking in their own procession, shaded by an umbrella which proclaimed their importance.

The first guest speaker was the Honorable Theophilus Kwaw Nyanful, the

District Secretary for the Gomoa District Administration. Offering his thoughts, he captured the theme of the Anniversary, "Let Your Light Shine." He began by praising the believers, saying that he was happy to be among them because, "every time Christians meet, there is happiness." Continuing, the District Secretary encouraged the assembly to educate their children in the teachings of the Church, for the youth are the future. He called for both prayerful trust in God as well as action on the part of the faithful:

"Many churches do not do, Many churches pray...God is mighty, God has

know that it is our fault. We should teach them to have some love for the Church, and so I beg you, let's set our mind on the children. Let us be careful about the children and give them the best education of the Church...so that when they grow up, they will know that following Christ has value, it has something, so that they will not go away from it."

Most likely unknown to himself, the District Secretary had touched upon one of the central aims of this Anniversary Year. To launch, with serious intent, a national church school system that will effectively do exactly what he himself called for in his speech.



Fr. Samuel Adej-Kumi holding the Cross for veneration.

strength for everything. If we pray to Him to do something for us, as we pray like that, we also have to do something...Now, what are we doing for these children? Are we just praying and then sitting down expecting them to be educated like that?

"God's power is like electric power. It is like a socket that fits an electric bulb. When you 'fix' it, it will light...God's strength is like that. When you are 'fixing' yourself, you get light, you get power, you get strength, everything...Let us all set our minds on our children, on the education of our children...We teach them about God and about Christ so that they will grow in the Church and then they will know what to do. But without the teachings, without education, when they grow and they go out, then we must

The other V.I.P. was Paramount Chief A.B.K. Mensah of Odina-Ogua, who added his thoughts on the camp's theme of "Let Your Light Shine." Chief Mensah stated that that was exactly what he had seen in the actions of the Orthodox Christians who had gathered in his town. While the world is full of evil and while even other Christian people fight, the chief said that he saw that the Orthodox Christians have love. Stating that the growth of the Church depends upon its members, he praised the women of the Church who have organized themselves into the Orthodox Women's Fellowship. He encouraged the Christians to continue their prayers, knowing that as believers they face great temptations. The chief con-

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## Tenth Anniversary In Ghana

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cluded his remarks by saying that he saw God's blessing on the Orthodox Camp Meeting in the very fact that the temporary shelter, others of which have had a history of tumbling down, did not collapse, but stood firm.

The afternoon rally included special songs offered by various Women Fellowship choirs, as well as a time for testimonials. Members for the faithful took turns addressing the assembly, publicly glorifying God for specific answers to prayers.

Summarizing the theme and the teachings presented at the Camp Meeting was an address prepared by the General Secretary and delivered by Fr. Daniel B. Aidoo. The Secretary sees the past victories of the Church since its reception into canonical Orthodoxy as few, while the aims which lie ahead are many. One aim is that the Light of Orthodox Christianity

should really shine, becoming a beacon for all Ghanaians. The Orthodox Christians' witness must be something which the non-Orthodox would want to come and see. In order to draw in others, however, the Orthodox Christians themselves must first concentrate on their own lives, becoming personally brilliant with the light of Christ. Then, the Ghanaian people would be blessed with the illumination of the light of True Orthodox Christianity.

Just as the Prophet Gideon gathered his troops, his faithful three hundred selected out of the whole of Israel, and led them forth carrying their lamps to face a massive host of enemy forces, so, too, the launching celebration of the Tenth Anniversary Year of the Church of Ghana at Odina-Ogua was the gathering of God's faithful who had as their aim one goal: to let the Light of Orthodox Christianity illuminate the land of Ghana, beginning at Odina-Ogua. And, just as Gideon was not to trust in his own strength or in the numbers of his warriors or in his own

military cunning, so, too, this small—even infant—Church, a young sapling recently planted in the grove of historic Orthodoxy, must meet the challenge of spreading Christ's Good News in the face of seemingly insurmountable obstacles by relying upon the Grace of God. Gideon's three hundred certainly were obscure and scanty when placed beside the forces of the Midianites, but with God on their side, the lack of human manpower was no deterrent—the victory was theirs. Even so, also, the Orthodox Christians here in Ghana, while small in number and seemingly obscure in the face of the larger Ghanaian community, can certainly rejoice as they did on the streets of Odina-Ogua. Celebrated was the victory which is and will be theirs in Christ as they continue to "mobilize" their forces in obedience to the Lord and to let their "light shine" in West Africa to the glory of God.

Andrew J. Anderson

## Holy Trinity Parish Stroudsburg

*Continued from page 19.*

therefore, temporary in duration. The real, permanent and evident construction project alive in this parish was the building of strong, Christian character in the hearts of all who entered herein. The future of the parish, most assuredly, would be long and bright, that was abundantly clear. But the real joy of being pastor of this little flock was the ever-refreshed knowledge that, although the role of pastor was one of great responsibility, he, too, was one of the precious children through whom the Lord performed His many miracles (but only one among the rest). Surely, the seed had to be watered, but it was by God Almighty that personal, parish, and universal growth are realized and made manifest. And by those Blessed Standards, this small parish had already gained the status of Cathedral. What a glorious day this has been. What Glorious Work lay ahead.

Rev. Fr. Neal J. Carrigan  
Pastor  
Holy Trinity Parish  
Stroudsburg, Pa.

### *Official*

#### Parish Council Officers Confirmed

Holy Annunciation Church - Berwick, PA  
St. Nicholas Church - Bethlehem, PA  
Christ the Saviour Church - Harrisburg, PA  
SS. Peter and Paul Church - Uniondale, PA  
St. Stephen's Cathedral - Philadelphia, PA

During the fall session of the Holy Synod of Bishops of the Orthodox Church in America, our Diocesan bishop was appointed to the following:

Chairman, Bicentennial Commission

Chairman, Preconciliar Commission (11th All-American Council)

Episcopal Moderator, Mission and Stewardship Ministries Unit

**Deadline for the next issue of *Alive in Christ* is:  
March 15, 1993**

# Holy Cross Celebrates 15th Anniversary

The weekend of November 14-15, 1992, was the climax of the Fifteenth Anniversary Year of the Elevation of the Holy Cross Orthodox Church, Williamsport. A four-month schedule of lectures, guest speakers, programs, projects, and a concert culminated in a Hierarchical Liturgy by Metropolitan Theodosius and Bishop Herman.

The weekend began on Saturday, November 14, when guest hierarchs were welcomed at a parish dinner held in the church hall at 4:00 p.m. Following a musical greeting offered by the "Holy Cross Kids," those gathered enjoyed the food prepared by talented Holy Cross cooks, organized under the Holy Cross Auxiliary. Both the Metropolitan and Bishop then mingled with the assembled faithful, taking time to respond to their questions, share in informal fellowship, and bless the children.

The Vesper service began at 6:30 p.m., and was celebrated by host pastor, Fr. Daniel Kovalak, and Protodeacon Eric Wheeler. In addition to parishioners, many guests from the local religious community and ecumenical agency participated. At the end of Vespers, all were treated to a brief history offered by the Metropolitan tracing the movement of the Orthodox Church in America in preparation for the Bicentennial. The sacrament of Confession and an Ecumenical Fellowship concluded the evening.

Before the Liturgy on Sunday, November 15, the hours were read by parish council member Dr. Michael Serwint. At 9:30 a.m., the hierarchs were formally welcomed to the celebration by Parish President James Chuta and Rector, Fr. Kovalak. Along with the hierarchs and rector, concelebrating the Liturgy were Fathers Eli Krenitsky and John Anderson, Protodeacon Steven Howanetz, and Deacon Nicholas Wyslutsky, together with four subdeacons and the following altar boys: Joshua Zielaskiewicz, Anthony Sinatra, Douglas Brown, Jr., and Mark Howanetz.



Holy Cross Church

In his homily on Luke 10:25-37, the Metropolitan reflected on how Our Lord Himself is the Good Samaritan to all, and how we must continually pattern our lives according to His Divine example with firm faith and hope, in order that we may not grow "weary in well-doing." His

Beatitude challenged the faithful of Holy Cross (and all of some one hundred and sixty five souls present for the Liturgy) to accept Our Lord's challenge to be true neighbors to all whom we encounter in the pilgrimage of life.

*Continued on the next page.*



Hierarchical Divine Liturgy

## Holy Cross 15th Anniversary

*Continued from page 27.*

The Anniversary Celebration reached its apex in the Holy Eucharist, the partaking of the Precious Body and Blood of Christ. Two chalices were brought forward by the hierarchs with nearly all in attendance tasting of the Fountain of Immortality.

After the Liturgy, another informal fellowship was held in the church hall. Guests then proceeded to the Williamsport Sheraton for the Grand Anniversary Banquet, which commenced at 1:00 p.m., and featured a meatless buffet (as this was the first day of the Nativity Fast).

Greetings at the banquet were offered by the following: Mrs. Gwen Bernstine, Executive Director of the United Churches of Lycoming County; Fr. Albert Oldfield, Pastor of St. Boniface Roman Catholic Church (where the first organizational meetings and services to establish Holy Cross were held); and Archpriest Vladimir Fetcho, Pastor of St. Nicholas Orthodox Church, Olyphant, and Dean of the Wilkes-Barre Deanery. Musical selections were performed to the great delight of the one hundred and seventy-seven guests by Dana and Sue Talley, operatic tenor and concert pianist from New York City. Addresses were given by both Metropolitan Theodosius and Bishop Her-

man.

After other guests were introduced, some of whom traveled from as far as Cleveland to share in the event, presentations were made by James Chuta and Fr. Kovalak. The hierarchs were presented with laser-engraved plaques featuring Holy Cross Church. As a result of an offering received at an anniversary concert, Metropolitan Theodosius was presented with a donation of \$400 towards the Bicentennial celebration. And as a tribute to the many years of prayerful financial support offered to Holy Cross in

its early development by the Diocese of Eastern Pennsylvania, Bishop Herman was presented with a donation of \$1,000 in grateful thanks.

Though the Anniversary Celebration of Holy Cross has reached its peak, yet another month of special programs and activities remain on the anniversary calendar. In traditional Holy Cross fashion, the ideals that have inspired and motivated the life of the parish throughout its first fifteen years, continue to guide her life...PRAYER and WORK, "by the virtue of the Cross."



Hierarchical Divine Liturgy.



Fr. Daniel Kovalak and Parish Council.

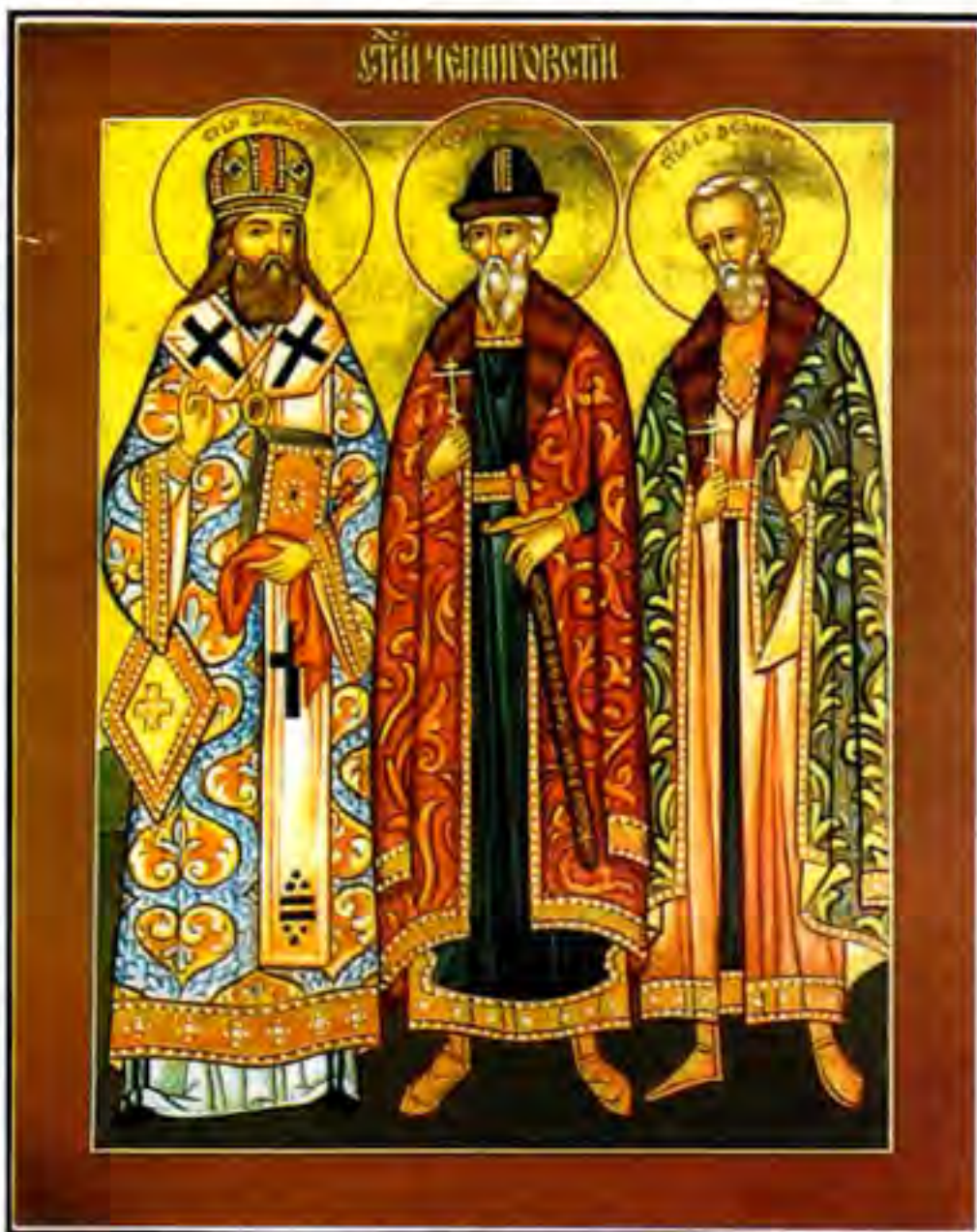
# St. Theodosius, Archbishop Of Chernigov

(Commemorated February 5 and September 9)

**Editor's Note:** His Beatitude, Metropolitan Theodosius, the Primate of the Orthodox Church in America, recently participated in the One Thousandth Anniversary of the Chernigov Diocese in Ukraine. In honor of this celebration, we present to you the life of our Holy Father, Theodosius, Archbishop of Chernigov.

The date and place of birth of St. Theodosius are not known to us exactly, but it is possible with some certainty to conclude that he was born in the 1620's. As to the place of his birth, it is only certain that he was born on the banks of the Dnieper River in what is sometimes called "Little Russia." From the synodicon of the Vydubitsky Monastery we know that the father of St. Theodosius was a priest named Nikita. His mother's name was Mary. At the home of his parents, the holy Theodosius obviously received his first lessons in the piety which was to be his adornment throughout his life. Unfortunately, we know very little about this early period of his life.

St. Theodosius received his primary education at home, but the seeds of piety and the fear of God developed to an even greater degree and grew stronger when he was sent by his father to the Theophany School of the Kiev Brotherhood for further education. This school was directed by the famous Lazarus Baranovich, later Archbishop of Chernigov. Under the influence and direction of this man whom St. Dimitri of Rostov described as "a pillar of the Church," and of other pious instructors, the future hierarch applied himself to the study of the Sacred Scriptures and the writings of the



The Saints of Chernigov: St. Theodosius, Prince Michael and his councilor, St. Theodore.

Holy Fathers, and strove to order his life according to them. There he grew and was strengthened spiritually in the knowledge of the truth of the Orthodox faith. There, the unwavering intention to consecrate his whole life to God was born in him. Because he grew to maturity living near the relics of the Venerable Anthony and Theodosius of the Kievan Caves, Theodosius decided to emulate their angelic life insofar as he was able. In the hours during which he was not occupied with his studies, Theodosius lovingly devoted himself to prayer and the reading of the word of God. Because of his Christian piety, good behavior, and submissiveness, the holy one attracted the attention of Lazarus Baranovich, the head of the school, who later described the young

education in the Theophany School, St. Theodosius, the young ascetic, "counting all things but loss for the excellency of Christ Jesus the Lord, and for His sake suffering the loss of all things..." (Phil. 3:8), forsook all the "beauty" of this world to receive the monastic habit in the Monastery of the Kievan Caves. He took the name of the great saint of that monastery, the initiator of cenobitic monasticism in Russia, the Venerable Theodosius, whose angelic life he strove to emulate by his own. The exact date is not known. From that time on, the strict ascetic life of the young saint began, and in a very short time attracted the notice, not only of his fellow monastics, but of the laity as well.

The humility and exemplary life of  
*Continued on the next page.*

saint as "a lamb of Christ's flock who has learned the submissiveness of an obedient sheep." In the chanters school founded by Baranovich, Theodosius became well acquainted with the ecclesiastical music of his time. Under the guidance of the instructors of the Theophany School of the Kiev Brotherhood, Theodosius received the best education possible at the time. The spiritual wisdom and foresight of Lazarus Baranovich saw in the youth even then a great future hierarch of the Church. Theodosius himself openly acknowledged the wholesome influence of the school on himself, and throughout the rest of his life expressed his gratitude in generous donations to the Brotherhood's monastery and to the school.

## St. Theodosius

*Continued from page 29*

the young ascetic brought him to the attention of Metropolitan Dionysius (Balaban) of Kiev, who ordained him, raised him to the rank of archdeacon, and assigned him to the Cathedral of the Holy Wisdom. Soon after his appointment, however, Metropolitan Dionysius was transferred to Korsun, and Theodosius was made steward of the episcopal household. But he was frustrated by the vanity of this world, for life in Kiev was not able to satisfy the inner yearning of the humble monk towards solitude and prayer. So, Theodosius, drawn by his love for solitude, left Kiev and settled in the remote little Krupitsky-Baturinsky Monastery, where he was ordained to the priesthood, thus becoming a hieromonk. This monastery, which had long been famous for the strictness of its monastic life, was located on the River Syeima, twenty miles north of the district capital of Konotop, in the province of Chernigov. It had been originally founded in the fifteenth century, but was later destroyed by incursions of Tartars and Lithuanians, and a new monastery was constructed in the sixteenth century not far from the ruins of the old. The monastery itself was dedicated to St. Nicholas.

Yet no matter how far away from the world the young pious monk hid himself, he was unable to escape the notice of the higher spiritual authorities. Thus, Theodosius remained in the Krupitsky-Baturinsky Monastery for only a short time. He was distinguished among the other brothers by his spiritual wisdom and his strict ascetic, virtuous life. For these qualities, in 1662 he was chosen to be abbot of the Korsun Monastery in the province of Kiev. This monastery, located on the River Ros, was dedicated to the Venerable Onuphrius the Great. Far from human habitation and in a location made all the more attractive by its great natural beauty, it answered exactly to St. Theodosius's

desire for solitude and the abandonment of worldly vanity. Here, as before, he served as an example for the brothers by his pious and truly ascetic life. He exhibited remarkable wisdom in his governance of the monastery. For this, reason he was transferred two years later, and appointed to the position of abbot of the famous Vydubitsky Monastery in Kiev.

The monastery was founded in 1070 by the Great Prince Vsevolod I at the site on the banks of the Dnieper River where the inhabitants of Kiev received Holy Baptism during the reign of St. Vladimir. It had fallen under the control of the Uniates and Polish Catholics at the beginning of the seventeenth century. The monastery was returned to the Orthodox in 1637, but was in such a dilapidated state that little could be done to make it habitable. The majority of the brothers had abandoned the decaying buildings, and many of the monastic estates had been illegally taken from it. In general, the monastery required both interior and exterior renovation, and much labor and skill were needed to restore it to its former estate. St. Theodosius did not falter in spirit, and, with the help of God, successfully carried out his task. He elevated the famous monastery to its former splendor and order.

In his efforts to revive a well-ordered monastic community life at Vydubitsky,

St. Theodosius paid especial attention to the orderly performance of the divine services. Being well acquainted with ecclesiastical chant, the holy one organized such a beautiful choir in his monastery that its fame spread not only in Kiev, but throughout the area, and eventually to Moscow itself. In due time, the request came from Moscow for the saint to send some of his chanters there to instruct the Muscovite chanters in the Kievan style of singing. So gradually the monastery began to recover and to flourish under the abacy of the saintly Theodosius, and the newly renovated buildings once more filled with monks. Concerned for the instruction of his brothers in the true spirit of ascetic struggle, Igumen Theodosius founded a little skete in 1680 on monastery land in the Mozyrsk district. There, brothers who sought complete solitude and rigorous monastic struggles could concentrate fully on the internal warfare necessary for the salvation of the soul.

But not everything went well for St. Theodosius. In the Gospel of St. John we read, "In the world you will have tribulation" (Jn. 16:33). Methodius, Bishop of Mstislav and Orshansk, had designs on the metropolitan see of Kiev, and to further his own ambitions, accused St. Theodosius, along with the superiors of other Kievan monasteries, of political intrigue



Official Convocation of the Millennium of the Chernigov Diocese at the Opera Hall.



and of betraying the Muscovite realm. These charges were soon proven to be untrue.

St. Theodosius' continuous and fruitful activity at Vydubitsky, and his highly ascetic life, earned him the general respect of his former teacher, Lazarus Baranovich, who had since been appointed Archbishop of Chernigov and appointed *locum tenens* of the metropolitan province of Kiev. In one of his letters dating from this period of St. Theodosius' life, Lazarus prophetically expressed the desire that "his name (i.e., Theodosius) be inscribed upon the heavens." However, the future holy hierarch had yet more unpleasantness to endure, this time involving his respected instructor and archpastor. The holy ascetic, because of his love for justice and his zeal in the preservation of a small piece of property belonging to the monastery, incurred the wrath of Innocent Gizel, archimandrite of the Kievan Caves Monastery. The latter accused St. Theodosius of illegally acquiring land for the benefit of the Vydubitsky Monastery. Archbishop Lazarus, without looking into the matter properly, believed the accusations of Innocent and sent the holy one a stern reprimand. St. Theodosius accepted this rebuke with the meekness and humility which were always characteristic of him, but it was not long before Archbishop

Lazarus ascertained for himself the complete innocence of God's favored one.

The result of this incident was that Archbishop Lazarus' love and sympathy for St. Theodosius increased. The holy one was appointed to a high position of responsibility and was sent on various missions involving important affairs of the metropolitan province. In 1685, he was accorded a particular honor, for in that year Bishop Gideon of Lutsk was elected Metropolitan of Kiev, and a delegation was sent to Moscow for confirmation of this election. The selection of the members of such groups was always a matter of careful deliberation, for they were not intended to be just messengers. Indeed, St. Theodosius and Jerome of Pereslavl were chosen with the intent that they should introduce themselves to the royal and patriarchal courts of Moscow, thereby demonstrating the quality of the clergy from the outlying areas and the province of Chernigov.

From this time on, Theodosius was treated as one destined for, and worthy of, a position of high responsibility in the Church. Thus, it was to happen that when Metropolitan Gideon reposed in 1690, St. Theodosius was one of the candidates for bishop of the see of Kiev, but Varlaam, archmandrite of the Monastery of the Kievan Caves, was elected instead.

But even before this, at the request of Archbishop Lazarus of Chernigov, who had since returned to his see from Kiev, St. Theodosius had been raised to the rank of archimandrite and appointed to the Yeletsky Monastery in Chernigov, a very ancient monastery, founded in 1060 by the Great Prince Svyatoslav Yaroslavich, with the aid of St. Anthony of the Kievan Caves.

At the time of St. Theodosius' appointment, the Yeletsky Monastery was suffering a decline. Its properties and revenues were few, and the monks frequently experienced various shortages of provisions. The new abbot immediately began to improve the lot of his monastery. During the three years of his abbacy, St. Theodosius was able to alleviate the community's impoverishment and to repair the great church of the Dormition in which was enshrined the miraculous Yeletsky icon of the Theotokos.

Apart from his labors on behalf of his own monastic community, the holy one served as assistant to his archpastor and teacher, Archbishop Lazarus. At the latter's request, he took charge of the finances of the hierarchical household. He so distinguished himself in the preaching of the Gospel that Archbishop Lazarus decided to send the holy one to the newly-installed Patriarch Adrian, with the request that St. Theodosius be officially

approved as assistant in the governing of the diocese of Chernigov. The spiritual life and experience of Theodosius were well known in Moscow and Patriarch Adrian gladly fulfilled the request of the elderly and respected Archbishop Lazarus. He wrote back: "We have heard of the virtuous life of Archmandrite Theodosius, that in the governing of the Diocese of Chernigov he is an able and obedient assistant to His Grace, Archbishop Lazarus, who is already of advanced age; that he is experienced in practical affairs and is a beloved son as regards our worthlessness. Wherefore,

*Continued on next page.*



Bishops carrying the Relics of St. Theodosius in procession around the Cathedral Church in Chernigov.

our worthlessness does now bless him...to take care that all matters entrusted to him by the archbishop be fulfilled devoutly in the name of the Lord, that he please the archbishop as an elder, in the spirit of Christ's obedience. If in doing good he finds himself patient in the bearing of incidental misfortunes, and shows himself to be blameless in the fulfillment of his duty, then when it pleases God, he will receive the higher honor (i.e., the episcopacy) after the archbishop."

The patriarch's mention of the patient endurance of "incidental misfortunes" was soon to justify itself in regard to the holy Archimandrite Theodosius. Not long before his dispatch to Moscow for confirmation of his position as assistant to the Archbishop of Chernigov, there arose a disagreement between Archbishop Lazarus and the Metropolitan of Kiev over the common boundary between their two dioceses. While in Moscow, the saintly monk delivered a letter to the patriarch from his archbishop concerning this dispute, and gave an unbiased explanation of his own. Patriarch Adrian did not immediately express an opinion on the matter, and while St. Theodosius was still in Moscow, a letter arrived from Metropolitan Varlaam alleging that Archimandrite Theodosius had reported the facts of the matter in dispute in a biased manner and had purposely distorted the truth. The patriarch, who so short a time before had praised the humble monk, now saw fit to chastise him sternly. It must have been difficult to endure the undeserved rebuke, but imbued with the spirit of meekness and guilelessness, Theodosius uttered nothing in his own defense and dismissed the matter from his consciousness.

"He that humbles himself shall be exalted" (Lk. 14:11). These words from the Gospel were entirely fulfilled in St. Theodosius. Archbishop Lazarus, full of gratitude towards his faithful assistant, desired to see Theodosius conse-

crated to the rank of hierarch while he himself was still alive, in order that he might prepare a worthy successor to the Cathedral of Chernigov. This was in part necessitated by the health of the archbishop, who by that time had begun to suffer from many ailments because of his age. This prevented him from ordaining to the priesthood those who were prepared for it. His assistant, who was only an archimandrite, had neither the right nor the ability to rectify this situation. An assembly of the clergy and laity of high rank was called. All that participated in this assembly decided unanimously to petition the patriarch to consecrate Archimandrite Theodosius to the rank of archbishop.

In 1692, formal petitions were drafted and sent to Moscow. These petitions stated that "the most honored archimandrite is a blessed man, adorned with the virtues of the monastic life which he has known from his youth. He is practiced in the governing of monasteries, full of the fear of God and spiritual wisdom, enlightened, totally dedicated to the glory of the Church, and most fit to administer the diocese of Chernigov." With these testimonies, St. Theodosius was again sent to Moscow to convey them to the proper authorities. The authorities in Moscow were placed in a quandary, for there was

no precedent for the ordination of a hierarch for a see where there was yet a living hierarch who had not relinquished the government of his diocese. However, acceding to the redoubled intercession of the archbishop and the people, and seeing in this the special Providence of God, the authorities consented to fulfill the desire of the diocese of Chernigov. On September 11, 1692, the election of Theodosius was formally confirmed, and on September 13th he was consecrated archbishop of Chernigov. Patriarch Pimen wrote, "His Grace, the Archbishop of Chernigov and Novgorod-Seversk has been sent to that diocese to serve it and for the adornment and governance of the Holy Church." This declaration was dated November 3, 1692. From this date, we can infer that the newly-consecrated archbishop remained in Moscow for about two months at the request of the patriarch who treated Theodosius with respect and used the happy event of his consecration as a convenient excuse to detain him in Moscow for further conversation and concelebration of the divine services. At his episcopal consecration, Theodosius was given the right to wear the sakkos during the performance of divine services, a right at that time reserved exclusively to the patriarch and metropolitans.

In December of 1692, the holy hier-



His Beatitude, Metropolitan Theodosius with Metropolitan Vladimir, Primate of the Orthodox Church in Ukraine.

arch returned to Chernigov. Archbishop Lazarus rejoiced greatly when he saw his beloved assistant in the rank of hierarch. The first concelebration of the two hierarchs took place on December 9th of that same year. Theodosius, the humble servant of God, even as a bishop, still maintained a boundless love and filial submission to Archbishop Lazarus and would undertake nothing without his approval, doing all things in accordance with the direction and will of the senior hierarch. Certificates of ordination given to newly-ordained priests and deacons were issued in the name of Archbishop Lazarus but were signed by St. Theodosius in such manner: "Theodosius Uglitsky, Archbishop and Coadjutor of the Archdiocese of Chernigov and Novgorod-Seversk, Archimandrite of the Yeletsky Monastery."

On September 3, 1693, the great elder and archbishop pastor Lazarus reposed in peace, having governed the diocese of Chernigov for thirty-six years. St. Theodosius himself performed the burial service at the Cathedral of Sts. Boris and Gleb. The body of his illustrious predecessor was interred near the left clerous.

Following the death of Archbishop Lazarus, St. Theodosius became the sole spiritual leader of the diocese of Chernigov. His virtues shone more than ever.

He illumined not only the faithful of Chernigov, but even those far beyond the boundaries of that diocese. In Moscow, his name was uttered with particular respect, since by his spiritual wisdom, moral values, Christian mercy, and love for all who turned to him, he had distinguished himself from all other Russian hierarchs of that time. In ordering the affairs of the Church, the hierarch showed himself to be an image of profound faith in the Providence of God, of diligence in prayer and the performance of the divine services. He was tolerant of the shortcomings of his neighbors and showed sympathy for their needs. For these reasons, he received the love of his fellowman as a true warrior and struggler of Christ. He was, in the words of the Apostle, "...fervent in the spirit serving the Lord..." (Rom. 11:12). The flock of Chernigov acknowledged their archpastor as a true servant of Christ. In particular, the saintly hierarch was noted for his just, equitable and merciful verdicts, and his compassion for the poor, the helpless, the wretched, and the orphaned, for whom he diligently sought to obtain what was needful, with justice, but also with compassion in the spirit of the Gospel.

The just and merciful character of St. Theodosius' judgment is illustrated by the following incident. One day the wife

of the priest of Starodybsk approached with a complaint against her maternal brother, the monk Samuel, who, taking advantage of her youth, had appropriated all her belongings. Disregarding the fact that the brother of this woman had founded the Pochevsky Monastery and had given all the possessions in question as collateral for the monastery, the holy hierarch investigated the matter and moved by justice and Christian charity ordered that all real estate that had belonged to the father of Agatha, the priest's wife—i.e., the homestead with its farmhouse and fields and the other buildings of the farm—be awarded to her. Only a negligible portion of the land was to be left to the Pochevsky Monastery.

St. Theodosius labored much in the governing of the Chernigov diocese and concerned himself with the state of Orthodoxy throughout the province. Even some who were not Orthodox often sought his consolation and comfort. He devoted much of his time and energy to preventing riots among the people. He was able to use his moral influence offering concerned admonition to calm those who were dissatisfied. He took care to ground his flock in love for the ascetic life he had loved from his early youth and of which he was an exalted example. With this goal in mind, he strove diligently, not

only to maintain the monasteries already in existence in his diocese, but to found new monastic communities as well. At the same time, he expended much care and effort in the construction and adornment of the churches of God. The Church of the Holy Trinity near the Monastery of St. Elias, and the Church of the Nativity of the All-Holy Theotokos at the Domnitsky Monastery, twenty-three miles from Chernigov are notable examples.

With all this, the principle concern of the hierarch was always the moral state of his diocese, and when dealing with this he



Metropolitan Theodosius presents Icon of Chernigov Saints to Metropolitan Anthony.

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## St. Theodosius

*Continued from page 33.*

always turned his attention to the clergy, ever trying to choose worthy and gifted persons to occupy the priestly ranks and striving by every means to encourage the pastoral-educational activity of the parish clergy.

The flock of Chernigov was not destined to enjoy the beneficial administration of the holy Theodosius for long. Altogether he lived in Chernigov only eight and one half years—five years as archimandrite of the Yeletsky Monastery and three years, four and a half months as archbishop, during which time he governed the flock independently for only two years. Sensing the approach of death, the holy one summoned to Chernigov the Hieromonk John (Maximovich), superior of the Svensk Monastery in Briansk, and raised him to the rank of archimandrite of the Yeletsky Monastery, which up until that time he had not ceased to administer personally. Thus, having prepared a worthy successor, the holy hierarch peacefully went home to the Lord on February 5, 1696, having prepared himself an imperishable crown in the Kingdom of God. The body of St. Theodosius was interred in Chernigov's Cathedral of Sts. Boris and Gleb near the right clerics.

It is not possible to recount all the miracles and healings performed at the intercessions of St. Theodosius. Suffice it to say that uncounted multitudes of pilgrims began to flow to his tomb from all parts of the Russian realm.

The body of St. Theodosius was discovered to be incorrupt seventy-six years after his repose, when on February 14, 1772, with the blessing of Theophilus, the local hierarch, the relics were uncovered for the first time. At that time, the remains of the saint were transferred to a new wooden coffin and the old coffin made of cypress wood was cut into small pieces for distribution to pilgrims. At the beginning of the last century (nineteenth), veneration of the holy hierarch increased to an even greater extent. Word of his God-pleasing life and of the miracles that flowed from his relics spread far beyond Chernigov. In 1824, the Chernigov merchant, Gorbunov, an Old Believer, received a miraculous healing at the saint's

tomb, and in gratitude for his recovery, united himself with the Orthodox Church soon after, and had a new tomb constructed for the holy hierarch's incorrupt remains at his own expense. As time passed, more or less accurate accounts of the miracles performed by St. Theodosius were written down and preserved in the Cathedral of Ss. Boris and Gleb. By the end of the century, the holy one was

years in a damp sepulchre under the Ss. Boris and Gleb Cathedral. Miracles were verified by the testimony of those who had benefited directly from the holy hierarch's intercessions, and by their relatives and friends who were eyewitnesses. In view of all this, the Holy Synod decided to "number the late Theodosius, Archbishop of Chernigov, of blessed memory, among the choir of the saints for

# ANNOUNCING

## A WINTER WEEKEND ENCOUNTER

for  
**Youth - Ages 13 - 19**  
at  
St. Tikhon's Seminary  
**January 29, 30, & 31 - 1993**

Sponsored by:  
Diocesan Youth Department &  
Department of Religious Education  
**(Check with your parish Priest for details.)**

known throughout the empire as a great saint of God. Although panhidas were still served at his tomb, among the people he was given the veneration due a recognized saint of the Church. This veneration of the people for St. Theodosius, and the innumerable cures that took place at his incorrupt relics, came to the attention of the Chernigov authorities, and in 1889 the Holy Synod of Russia felt that the time was right to begin a formal inquiry into the actuality of the incorruption of the holy one's body and the authenticity of the miracles which had taken place at his tomb. The body of the saint was found to be incorrupt even after two hundred

his incorrupt body has been glorified by the grace of God and is to be acknowledged as a holy relic."

The solemn uncovering of the relics took place on September 9, 1896. At that time, they were transferred from the Cathedral of Sts. Boris and Gleb to the Cathedral of the Transfiguration, and there placed in a new coffin of cypress wood, which in turn was placed in a costly reliquary. The relics remained there until 1922, when actions were taken by the Communist government to discredit religion. It is unclear what happened thereafter.

### Mortgage Burning Celebration Of St. John The Baptist Orthodox Church, Edwardsville



Mortgage Burning.

St. John the Baptist Orthodox Church, Edwardsville, Pa., celebrated a mortgage burning celebration on September 27, 1992. The event was held to mark the repayment of a Small Business Loan which was acquired following the destructive Agnes Flood of 1972. Twenty years have passed and the community of St. John's gathered to share in giving thanks to Almighty God.

The celebration began on Sunday morning with the greeting of His Grace, Bishop Herman at the parish rectory by Fr. Deacon Nicholas Wyslutsky, three subdeacons, and the choir, with processional banners. Julianna Malcolm, one of the young girls of the parish, threw rose petals in front of the bishop as he proceeded to the church. Mr. William Talpash, Jr., church council president, greeted His Grace with the traditional bread and salt, welcoming him to the parish. Karen Zelinski then presented Bishop Herman with a bouquet of roses.

Assisting His Grace, Bishop Herman at the Hierarchical Divine Liturgy were the Rev. Fr. Emilian Hutnyan, acting rector, and the Very Rev. John Kuchta, former rector of the parish. The Hours were chanted by Michael Kolinchock and Michael Harmanos. The community was also blessed to witness the tonsuring of Sergei Kapral and his ordination to the subdiaconate. Before the Divine Liturgy began, four sets of Greek Triple Candles (*Troytsa*) were blessed by His Grace,

Bishop Herman. The choir, under the direction of Reader John Hawranick, sang the beautiful responses to the Divine Liturgy.

During the Divine Liturgy, His Grace preached on the Gospel of St. Luke (5:1-11). In his sermon, he challenged all of the faithful to be committed, not only to keeping the commandments of our Lord, but to also go out and witness to all people, leading them to the Kingdom of Heaven. The beautiful story of how our Lord called His disciples to be "fishers of men" was applied to the lives of the faithful of St. John's. "Belief is not enough," related His Grace, "we must catch men for the Kingdom." "When we ask God to bless our endeavors, miracles happen, just as with the apostles themselves."

After the Divine Liturgy, Fr. Emilian thanked His Grace for his Archpastoral guidance, visitation, and prayers which were offered on behalf of all the faithful of the parish. The Very Rev. Fr. John Kuchta was also thanked for sharing in the extreme joy of the celebration. All the faithful in attendance were then invited downstairs for a coffee hour hosted by the Ladies Aid Society of the parish. His Grace, Bishop Herman had the chance to meet with the faithful for some informal discussions.

The mortgage burning banquet was held at the Gus Genetti Hotel and Convention Center with two hundred and ten

people in attendance. Guests were welcomed by Mr. William Talpash, Jr., who related two short stories involving the Agnes Flood of 1972. The first story stated how the flood waters rose into the altar area and lifted many of the sacramental items (gospel, tabernacle, etc.) off the altar table. When the water level fell, these same items returned to where they had been before. He also stated that the community of St. John's Orthodox Church in Edwardsville was the only parish to hold services in their church just one week following the disaster. Also, the church bell at St. John's was the only one to be heard that Sunday morning.

Miss Elizabeth Dutko served as toastmaster for the occasion, introducing the invited guests who were in attendance at the celebration. Although two native sons of the parish could not be in attendance, Miss Dutko conveyed greetings from both of them. The Very Rev. Fr. Theodore Boback had sent a registered telegram congratulating the parish on the festive occasion. Hieromonk Michael Thier had also sent a letter of congratulations, wishing his home parish many blessings. Some of the local clergy were in attendance for the banquet, along with many of the faithful from area parishes.

His Grace, Bishop Herman, was the main speaker of the day. In his address, he expressed his thanks for such a beautiful and joyous day wherein all the faithful

*Continued on the next page.*

could gather and share their love for one another. His Grace spoke further on the tragedy which occurred twenty years ago. "Many of the faithful had suffered great material loss," he said, "but even worse were the feelings of sadness and confusion over the damage that was caused by the Agnes Flood." He compared the damage that happened twenty years ago in the Wyoming Valley to the present tragedy in Miami, Florida, and other such tragedies which occur all of the time. The lesson to be learned from the experience of the flood was that "if we want to, we can work together for the building-up of the parish, and ultimately, the Orthodox Church here and throughout the world." He concluded his remarks by challenging the faithful of St. John's to combine the talents of the people of the parish in order to serve and love God just as was the case over the past twenty years.

Remarks were also offered by Fr. Vladimir Fetcho, Dean of the Wilkes-Barre Deanery, by Fr. John Kuchta, rector of St. Mark's Orthodox Church in Bethesda, Maryland, and by Fr. Hutnyan, who thanked all the faithful for attending and the parish council for undertaking the work of the mortgage-burning celebration. When all the remarks were finished, His Grace, Bishop Herman, Fr. Hutnyan, and the Executive Board of St. John's Orthodox Church burned the mortgage. Deacon Nicholas Wyslutzky intoned "Many Years" for those in attendance and the people present sang, "God grant you many years..." and "O Lord save Thy people..." The Bill Roditski Orchestra provided music for dancing and fellowship.

St. John's Orthodox Church had its beginnings with the early Orthodox Christians who came from Russia Galicia and Carpatho-Russia. They attended the Holy Resurrection Cathedral of Wilkes-Barre. Looking to the future and foreseeing the need for their own parish, they formed a committee, and the first step toward their ultimate goal was taken in 1907 when a piece of property was purchased on Short

Street and a school building was erected. This building was to become the center of all educational, cultural, and social activities. Father Alexis Toth, rector of Holy Resurrection Cathedral, appointed his assistant, Father Gregory Shutack, to conduct evening classes in religion and



St. John the Baptist Church, Edwardsville.

Russian culture.

In the year 1910, a special meeting was conducted during which a decision was reached to petition Archbishop Platon for the establishment of a parish in Edwardsville. On the fifth day of June in that same year, Father Shutack and Father Basil Oranovsky served Vespers, after which a meeting was held and a resolution read from Archbishop Platon officially opening the new parish and appointing Father Oranovsky as pastor. At this meeting, the first parish council officers were elected.

Initially, Divine Services were conducted in the school building on Short Street, and in early 1911 a committee appointed to select a site for a new church

edifice found a suitable location on Zerbey Avenue. This purchase included a single and a duplex house. The single dwelling became the parish rectory and the duplex was sold and moved in order that the church could be built on that site.

On March 26, 1911, a building committee was appointed and after the necessary preparations were made, construction began on the new church. On March 24, 1912, the laying of the cornerstone was performed by Bishop Alexander, vicar to Archbishop Platon. The church was completed during the summer of 1913 and was solemnly consecrated on Labor Day of that year by Archbishop Platon, assisted by Bishop Alexander.

The appointment of Father Anthony Repella to the relatively young parish on April 10, 1918, may be considered a special blessing. For thirty-eight years, until he was called to his reward on June 15, 1957, he attended to the spiritual needs of the people of St. John's. It was during his tenure that a new rectory was constructed in 1939.

In conjunction with the Golden Jubilee of the parish in 1960, a building and improvement program was carried out. A cross, was added, as was a new altar.

In 1967, the church was rededicated after a further complete renovation of the interior, including the iconostas.

On June 23, 1972, the parishioners of St. John's, along with thousands of residents of Wyoming Valley became victims of what was, up to that time, the greatest natural disaster in the history of the United States. As a result of the torrential rains of the tropical storm, Agnes, the Susquehanna River flowed over its dikes and caused what was to be known as "The Great Flood of '72." The church and rectory were inundated by eighteen feet of water, and after the water had receded, the parishioners and pastor, Father John Kuchta, returned to find their house of worship filled with slime and mud.

After many tears were shed and prayers of supplication to Almighty God for strength and courage, a small group of parishioners began the arduous task of cleaning away the debris from the parish properties. To this faithful group the parish will always owe a debt of gratitude. Because of their valiant efforts, on Sunday, July 2, only nine days after the flood, the bell of St. John's Orthodox Church tolled and the Divine Liturgy was served. Tears of joy and hope filled every person in attendance, and they departed with a renewed spirit and firm determination to rebuild and rebeautify their church as soon as possible.

In the weeks and months that followed, much labor went into renovating and refurbishing all damaged church properties. The cost was in excess of \$100,000.00. Finally, one year later, on the glorious day of Sunday, June 24, 1973, our church was rededicated thanks to the efforts of our faithful parishioners

and the many parishes, organizations, and individuals who offered their moral and financial aid in support of our recovery program.

Our parish, in keeping with the concept of maintaining our properties in excellent condition, has continuously made improvements over the years. Following the 1972 flood, we acquired the two single homes next door to the church. The buildings were razed, enabling us to improve access and to convert the remaining land to a spacious lawn. The front of the church was made more beautiful with the planting of shrubbery. In preparation for the parish's seventy-fifth anniversary, a new set of doors was installed at the church entrance.

Former pastors of St. John the Baptist Orthodox Church include the Reverend Fathers Basil Oranovsky, Joseph Milasevich, Andrew Solanka, Johanniky Klyko, Stephen Kudrikoff, Isidore Salko, Anthony Repella, Michael Kovach,

Stephen Kachur, John Rachko, Nestor Geeza, and John Kuchta.

A commemorative program book has been printed in commemoration of the mortgage-burning celebration. The committee responsible for all the preparation for the celebration include: Mr. William Talpash, Jr., Mrs. Kathy Harmanos, Mr. William Talpash, Sr., Mrs. Helen Zelinski, and all the faithful parish council members of St. John's parish. The burning of the mortgage was a happy occasion, and all the faithful of the community of St. John's Church extend their warm thanks and appreciation for the spiritual and financial support received from family and friends of the parish. Thanks be to God for the chance to pray together and to share in His love as we continue to work for the building-up of the Orthodox Church in America.

— Priest Emilian Hutnyan

*(Parish history compiled by Fr. John Kuchta).*



Interior of St. John the Baptist Church.

## Women And The Priesthood

(Editor's note: *Alive in Christ* offers the following by way of reflection and response to the recent decision by the Church of England to ordain women to the priesthood.)

Recent developments within the Anglican Church may appear to be, and by some may be presented as, or thought of as, mere matters of discipline. But in point of fact, these developments raise questions that go to the very foundations of the Christian faith.

The most basic doctrine of the Christian faith, the doctrine that defines what Christianity is, is the divinity of Jesus Christ. From the fact of His divinity follows the fact that He is utterly holy and the source of holiness, and therefore, utterly without sin or any kind of imperfection or injustice.

It is easy to show that this is, indeed, the true Christian faith by reference to the Scriptures, the holy Fathers, and the Liturgy, the common prayer of the Church. Let us cite, for example, the words of the universal Creed, written at the first ecumenical council held at Nicea in 325 A.D.: "I believe...in one Lord Jesus Christ, the Son of God, the only-begotten, begotten of the Father before all ages, Light of Light, true God of true God, begotten, not made; of one essence [or substance] with the Father..."

These words—a summary of what the Church had always prayed and believed and of what the Scriptures taught—were fought over in the decades after they were set down. The struggle was the greatest doctrinal controversy of the Church's history. These words spell out clearly and unambiguously the Church's belief in the divinity of Jesus Christ. Those who rejected them were called Arians, since they were followers of Arius, who taught that Christ was created and not the Creator. In the end, the Church reaffirmed the doctrine that was set down at Nicea.

But Arianism is still with us today; it has been with us all along. The sacred Council anathematized all Arians and

expelled them from the Catholic Church, since they denied the basic Orthodox belief in Christ's divinity, concerning which our Lord said, "On this rock I will build my Church, and the gates of hell shall not prevail against it."<sup>1</sup> No one who denies that Christ is "of one essence" with the Father, or who denies his perfect sinlessness which follows therefrom, is in any sense an Orthodox Christian. Such a person is a *heterodox* Christian, which is to say (in the terms used by the Fathers) a heretic, a person who chooses his own faith instead of embracing the true doctrine as revealed by God in the Church.

The promise of our Lord to his disciples was that he would send them the Holy Spirit. He said the Holy Spirit "will teach you all things...When the Spirit of truth comes, he will guide you into all the truth."<sup>2</sup> Since the promises of the Lord Jesus Christ, the Son of God, cannot fail to be true, we believe and know that since the day of Pentecost, when the Holy Spirit was sent down upon the disciples, the Spirit has remained in the Church, guiding her into all the correct doctrinal and practical truths, and overseeing the compilation of the books comprising the Bible—in short, preserving her purely in all aspects of the truth, including the Holy Priesthood. Anyone whose beliefs are Orthodox believes that the promises of our Lord are true and, therefore, accepts that the Priesthood, and all other elements that comprise the holy Orthodox faith, are our precious heritage, passed on to us and originally delivered to the Church once and for all time by our Lord, acting through His Holy Spirit.

A priest is one who offers sacrifice. There are, in the true Christian understanding, three kinds of priesthood: the unique priesthood of Christ, from which all priesthood derives; the sacramental priesthood, which includes the offices of bishop and presbyter,<sup>3</sup> and the royal priest-

<sup>1</sup> Cf. Matt. 16:18.

<sup>2</sup> Jn. 14:26, 16:13.

<sup>3</sup> The diaconate and the lesser ranks (subdeacon, reader, singer, doorkeeper) are part of the sacramental priesthood, but are not priestly offices as such, since they are not directly concerned with the offering of sacrifice.

hood, belonging to all believers. The second of these is transmitted through the laying on of hands in the service of ordination. One who receives this laying on of hands receives a divine gift that enables him to celebrate the eucharist. If someone who did not possess this gift were to perform the eucharistic service, it is our belief that the mystery would not actually take place; the gifts would not become Christ's Body and Blood. Therefore, the question of who can be ordained is especially important. The first persons to exercise the priestly office, the office of the sacramental priesthood, were the Apostles. Their successors in that same office, exercising the same gift, are bishops and presbyters (priests). Holy Tradition, through which the Holy Spirit guides the Church, has been consistent in restricting the sacramental priesthood to males only. This follows the example of our Lord in selecting only men as the Apostles.

Those who approved the ordination of women to the priesthood and even to the episcopate of the Anglican church (let's call them hierofeminists,<sup>4</sup> for short) acknowledge that they advocate a practice different from the model set by Christ himself, who chose only men when he appointed the Twelve, and again when he appointed the Seventy Apostles. (The names of the Seventy have come down to us. They are listed in the liturgical books and in the Orthodox Church calendar). Yet the hierofeminists also insist that they are making no criticism of our Lord's action in choosing only men to be Apostles.

The hierofeminists affirm that Christ did no wrong when he chose only men as apostles; they know that anyone who says the Lord did wrong, that He sinned, has abandoned the true Christian faith, and has embraced Arianism, the doctrine that Christ is something less than God,

<sup>4</sup> From the English word 'feminist,' whose roots are Latin, and from the Greek word *hierous*, 'priest.' Language purists may prefer a term formed out of all Latin or all Greek elements. But this is not the only instance of a word with mixed ancestry; another one is 'sociology.'



for one who sinned cannot be God. Yet, they also hold that it is right to begin to do the opposite of what Christ did.

How do they explain this apparent inconsistency? How do they explain their view that Christ's action in appointing only men as Apostles, was right and just and holy in His time, but that the same action would be unjust in our time? How do they explain their view that the Lord's action was a display of divine wisdom, while saying that it would be wise and just and good for the Church to set aside his example today? What appears to us as an inconsistent position is, to the hierofeminists, an application of one and the same ethic to two different situations, with different outcomes—an all-male apostolate in the first century, and a mixed priesthood, including both men and women, in the twenty-first.

How, then, do they explain this difference without saying that Jesus sinned? A hierofeminist might answer something like this:

"Jesus' action was just when it is considered in light of the conditions that existed in the time and place, the society in which He lived, as well as the requirements of mission for which the Apostles were chosen—to spread the Gospel far and wide and to establish Churches.

"Women were no less fit for the Apostolic office than men, but women did not enjoy the same status then as they do today. Men were more dominant over women than they are today.

"When He was choosing His Apostles, the Lord naturally had to take into account that women occupied a lower status than men in the culture and society which our Lord called His own. Perhaps women would not have been listened to as well as men, would not have been taken as seriously as men when they preached the Gospel. Perhaps, due to social conditioning, they would have presented the message with less effectiveness and vigor.

"The wise Lord knew these things. Therefore, He did the right thing in choosing no women Apostles.

"This is not a case of the end justifying the means. Jesus did not treat women unjustly, He did not discriminate against

them unjustly in order to achieve a necessary and laudable goal. To say that would be to attribute a sin to Christ. The Lord's action should be judged while keeping in mind the need to spread the Gospel. Because of the need for the success of the Church's mission, His choice of only males to be apostles was not sinful, but was good."<sup>5</sup>

There are two flaws in this argument:

(1) It implies that the Truth of the Gospel is forever conditioned by the circumstances of earthly culture and society. According to the logic of the hierofeminists, men and women are equally qualified to be priests; yet, in any society or culture where discrimination against women (or, by extension, against any particular social group) is sanctioned, such discrimination would be judged morally acceptable. In fact, in such a setting, the Church would have to practice such discrimination in order to ensure the success of her mission.

To see what this means in practical terms, consider the following analogy. Assume, for discussion's sake, that the nature of man and the nature of woman made them both equally fitted, equally qualified to be Apostles. Assume also that women could not have carried out the functions of the office successfully due to the conditions of the society at that time. In other words, we accept the suppositions made by the hierofeminists.

Assume now that a large modern corporation is about to fill a number of executive positions. There are some men and some women available for the positions; they are equally qualified with respect to training, experience, ability, and temperament. Some of the women are slightly less sure of themselves because in the past women have seldom become business executives. Now the company believes, perhaps correctly, that

<sup>5</sup> Here is an example of a scholar using this argument: "...[E]ven though there were among Jesus' disciples women who, according to all evidence, possessed the qualities needed to accomplish this mission, He did not mandate women to preach the Gospel with apostolic authority. It is not out of place, though, to ask whether the Jewish mentality at that period was ready to listen to the preaching of a woman... would it have been wise to choose women as official witnesses of the Resurrection?...the status women had in the Greco-Roman world ought to cause Christian scholars to question whether the absence of women among the ministers of the primitive community was not a fact tied up with time and place..." Roger Gryson, *The Ministry of Women in the Early Church* (Collegeville, Minn.: Liturgical Press, 1976), 113-114.

the men would be somewhat more successful in filling the new executive positions, not because they are better qualified (they are not) but due to prejudice against women in business on the part of the various people that the newly hired executives will have to deal with. For this reason, the company appoints only men to the new positions, and none of the women. Question: would this action by the company be viewed as just and fair, or as unjust? Answer: it would be viewed, quite rightly, as unjust, and would constitute a basis for a criminal prosecution based on sex discrimination in hiring. (This is not meant to imply that the Christian vocation of women in society is identical to that of men; that subject goes beyond the scope of the present topic.) The hierofeminists would have to concur in this opinion. (Yet according to the logic of their argument, this discrimination would be perfectly just; for what happened in this illustration parallels what happened in the selection of the Apostles, which they say was just.)

It is true that there is the difference that the Church's mission is infinitely greater in importance than the goals of the business corporation. But that does not negate the fact that in both cases, an injustice has been done in order to realize certain goals. The great and holy goal of establishing the Church—whose very purpose is to be the eradication of injustice—would be mocked and debased if in order to accomplish that goal, an injustice was done. Furthermore, it could not then be said that our Lord was without sin, was "true God of true God," and "of one essence with the Father."

Any good that is achieved by doing a wrong is only a relative good, not an absolute good. If some one could save ten billion lives by destroying one life, it would not change the fact that the destruction of the one life is an evil act. If someone were to be unjust to another person in order to bring about justice for thousands of others, this too would be evil in the sight of God, and a thing needing repentance. Whenever one attempts to do good by doing evil, the conscience

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## Women And The Priesthood

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is soiled, and the good that is achieved is a lower good than what would have come from refraining from the evil action. The saints would never do good by doing evil, nor would they advise others to do so. Still less could the Son of God do it; if he did, he would not be sinless.

It might be asked, "What about when the Lord made a 'whip of cords' and drove the moneychangers out of the temple—wasn't that an instance where Christ accomplished good by doing evil?" No, because as the evangelist explains, this fulfilled the prophet's words, "Zeal for your house consumes me."<sup>6</sup> Holy zeal is not a sin, but a virtue.

The conclusion: if the presupposition—that with respect to their nature as men and women, both sexes were equally qualified to be Apostles—were correct, then we are led to the conclusion that Jesus was unjust, i.e., that He sinned. We know He did not sin; therefore, the presupposition was false: men and women were not equally qualified. So it was not—or at least not only—on account of the social and cultural conditions of His time that our Lord did not choose women as Apostles; it was at least partly on account of some other difference(s) in the qualifications of men and of women to be Apostles.

(2) Now let's ask: what would have happened if Jesus had actually selected about half of His Apostles from among women? According to the hierofeminists, these women would have been no less fit for the office of Apostle than men. They would have been more timid, less self-confident, because society discriminated against them, had held them back, and not given them the chance to develop their potential. They would have been listened to less in presenting their message, because of sexism. Maybe they would have been mocked and scorned because they were attempting to fulfill what was regarded as a male occupation (preaching, teaching, leading, etc.). And therefore, in view of the necessity for a successful fulfillment of the Apostles' mission, Jesus did what was right in not actually selecting women. So the hierofeminists would argue.

Now let us once again assume for a moment the accuracy of the assumption made by the hierofeminists—that men and women would have been equally fit to be Apostles. Now if we reflect on the matter, we realize that the handicaps just named would not have mattered. The women Apostles would have overcome their timidity, particularly in view of the strength they derived from their faith and from the inspiration of the Holy Spirit, who filled his appointed messengers with power that no one could resist. The Lord had promised, "I will give you a mouth and wisdom, which none of your adversaries will be able to withstand or contradict."<sup>7</sup> Their message would have spoken for itself; it would have carried the day regardless of how the women were treated at the outset in each town they went to. They would have had as much divine help as was needed, just as the male Apostles did: "And they went forth and preached everywhere, the Lord working with them and confirming the message with signs that accompanied it."<sup>8</sup>

Was it difficult in that day for a man to accept the message of a female speaker? Less difficult than to accept the message of the Cross itself. Anyone whose heart was open enough to receive and to believe in the Crucified, would certainly be receptive to the truth even if it happened to come from the lips of a woman.

Important as the messengers were, the message was even more important. Whatever handicaps the women Apostles started with, they would have quickly overcome with God's help, as they went forward in the race.

If any of them did actually suffer in any way on account of prejudice against women, then it would be counted as suffering for the sake of the Gospel, which was ultimately the fate of many of the Apostles. But the Lord would protect them as long as necessary so that they might achieve their mission; for He had said, "You will be hated by all for my name's sake. But not a hair of your head will perish. By your endurance you will possess your souls."<sup>9</sup> The Lord possessed the power to protect all His disciples—

not one of them would die without his permitting it; after all, not one sparrow could fall to the ground without the Father's willing it.<sup>10</sup>

Consider the astonishing successes of many who, despite having to contend with tremendous disadvantages due to racism, poverty, blindness, and muteness, etc., against all odds go on to become greatly successful in achieving their goals. And these are persons seeking after worldly success! How much more would the women Apostles have succeeded, having the power of God to help them in a mission whose success was guaranteed! For the Lord had promised that the gates of hell would not prevail against His Church.

Physical limitations—smaller size, smaller voice, and physical weakness or infirmity, as might afflict women more than men, would be no hindrance and could even be a spiritual asset, leading to greater dependency on God. For this, we have the testimony of St. Paul, the greatest missionary of the Church. He wrote that his bodily presence was weak, and that he was afflicted by a "thorn in the flesh," possibly a physical ailment.<sup>11</sup> Three times he prayed that it might be taken away, but Christ told him, "My power is made perfect in weakness." The Apostle wrote, "I will all the more gladly boast of my weaknesses, that the power of Christ may rest upon me. For the sake of Christ, then I am content with weakness, insults, hardships...for when I am weak, then I am strong."<sup>12</sup>

Finally, to confirm all that has been said, we can point to real examples of women who were highly successful in missionary and evangelistic endeavors. Some of these women are recognized as Saints by the Church; others are known only to God. Some were enlighteners of nations, others, perhaps, of smaller groups of people. In this may be seen a parallel to the Twelve and the Seventy, some of whom carried out great missionary labors, while others achieved results that were smaller in scope, yet in the plan of God no less important. The achievements of these women, some of whom are even

<sup>7</sup> Lk. 21:15.

<sup>8</sup> Mk. 16:20.

<sup>9</sup> Lk. 21:17-18.

<sup>10</sup> Cf. Mt. 10:29.

<sup>11</sup> 2 Cor. 10:10, 12:7-8.

<sup>12</sup> 2 Cor. 12:9-10.

<sup>6</sup> Jn. 2:15ff.

called "Equal to the Apostles" by the Orthodox Church, have been amply documented both by the hagiographers of the Church and by Christian feminists; there is no need to repeat them here. But we might only mention by name St. Nina, the Enlightener of Georgia, and St. Katherine of Alexandria, who by her eloquence and brilliance in philosophy converted one hundred and fifty philosophers to the Christian faith.

Furthermore, we saw in the previous section that if women were as fit as men for the apostolic office, and if He still discriminated against them, He would have been guilty of injustice.

Yet the Lord did discriminate against them; He did *not* appoint women Apostles. Since He is just, there must have been other factors that disqualified women as candidates for the office of Apostle. Our presupposition must have been false; men and women were *not* equally qualified for that office. There must be other difference(s) in the nature of men and women that account for this.

Differences in educational attainment between men and women can be ruled out. We can be reasonably sure of this for several reasons. First, many of the (male) Apostles themselves were unschooled. Second, literacy was less important for the success of their apostolic mission than spiritual power. Third, at least some female followers of Christ would have been literate.<sup>13</sup>

At the conclusion of section (1), we determined that it was not—or at least not only—on account of the social and cultural conditions of His time that our Lord did not choose women as Apostles; instead, the reason for this must be also related to some other difference in the qualifications of men and women for the office. We have now ruled out social and cultural conditions as having any bearing *at all* on the Lord's selection of His apostles. Women, if they were equally qualified and if they had been selected, would have succeeded in their apostolic mission regardless of the obstacles they faced by reason of prejudice and discrimination. We have also ruled out physical or educational differences. The exclusion of women from the ranks of the Apostles must therefore be explained by

<sup>13</sup> See also note 5.

some other difference(s), apparently something in the very nature of maleness and femaleness, of male and female, as created by God—something that made our Lord's act an act of justice, and an act of love for humanity.

It is noteworthy that the (male) Apostles were not equally qualified for the office. Some were greater Apostles than others. This is shown by the different responsibilities assigned them by the Lord; also by the great difference in the rank of liturgical celebrations accorded them by the Church. Yet all were selected for the Apostolic office. This fact—and the fact that not even one woman was selected to be an Apostle—suggests that the difference in qualifications between men and women must have been viewed by the Creator-Lord as much more profound than the difference in qualifications among the (male) Apostles.

None of this is in any way a dishonor or shame to woman. Rather, our Lord, the infinitely loving God and Creator of women, certainly knew the nature of woman, had in mind the vocation of woman within His own plan for the crown of His creation, the human race. By His action, He was not dishonoring women and womanhood, but was showing proper respect and honor for them. Women have their own gifts and their areas of strength. Paradoxically, it is the hierofeminists who seem to place little value on these gifts and strengths.

For those who cannot accept this inescapable conclusion, there is an alternative one: that Jesus' exclusion of women from the ranks of the Apostles was unjust. But to say this would be a new form of Arianism, for if Jesus did a wrong, He could not be "Light of Light, true God of true God," "of one essence with the Father," and could not say, "I and my Father are one."<sup>14</sup>

Some hierofeminists have called attention to the particular strengths of the female character to argue for the suitability of women for the priesthood. Some have even compiled lists of the good qualities characteristic of females, for the same reason. These strengths are mani-

<sup>14</sup> Jn. 10:30. The word "one" is in the neuter, showing that the Lord was referring to substance, not personhood. He is "of one essence" (material, substance—i.e., one divinity) with the Father, but a distinct person from him. This is the patristic interpretation.

fest. But to name areas of strength obviously implies that corresponding areas of relative weakness exist (not bodily weakness, as was discussed earlier, but weaknesses of character). Interestingly, there is a readiness to list the strengths, but a reluctance to acknowledge these areas of weakness in the feminine character as well, and the corresponding gifts and strengths that are a part of masculine nature.

#### OTHER ARGUMENTS ADVANCED BY THE HIEROFEMINISTS

(1) Hierofeminists say they are unimpressed by the "iconic" argument against ordination of women. This argument, one of the strongest against hierofeminism, states that since the priest, when serving the Eucharist, represents (is a symbol or an icon of) Christ, therefore he must be a man, since Christ was a man. Hierofeminists argue that Christ was a male, but He was also a human being; therefore, a woman priest would also be a symbol of Christ, just as a man would.

Yes, but a weaker symbol. A woman would be less effective as a symbol of Christ, since women differ from men in obvious physical ways.

Some argue, "Surely the Church would not consider the members of one sex to be fit for the priesthood because their bodies are made a certain way, while members of the other sex are unfit for this service, again because of the shape of their bodies. To think thus would be to attribute a crude, materialistic way of thinking to the Church, in a matter where the Church is enlightened and spiritual."

But that the *physical* aspect is important is shown by the refusal of the Church to ordain those men having a disfiguring physical defect. Certainly, such people are human beings! Yet to ordain such an individual would impair the visible symbolism of *priest as representing Christ*, who, like the lambs that were sacrificed under the Old Covenant, was a spotless lamb without blemish. (A priest, when being led to his ordination, covers his head with a veil to symbolize that he is, like Christ, a lamb being led to the sacrifice).

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In the case of women, the symbolism of priest as representing Christ would be impaired, not because of a physical defect, but because of differences between men and women in appearance, voice, gesture, and manner, besides of those of character and personality. In this connection, too, it must be mentioned that the Scriptures and the holy Fathers teach that female sex is the weaker one. This fact is part of the eternal providence of God.

Symbolism has a great importance in the liturgy of the Church. There is a symbolism of crosses, incense, vestments, fans, veils, numbers, star, and so on. Symbolism is not merely a matter of ornamentation, nor is it meaningless ritual. It is ornamentation, and it is highly meaningful ritual, because symbolism is one of the things that make the liturgy efficacious. We dare not speculate about which symbols or symbolic actions might be dropped from the liturgy, on the grounds that they are superfluous, with the sacramental power of the liturgy remaining intact. Instead, we must maintain the traditions that have been handed down to us.

If the physical shape of symbols really has no bearing on spiritual power, then why do we take care to make the sign of the Cross over our bodies? Why not just make any sign—a circle, or a rectangle, or a star? It is because the symbol of the Cross has spiritual power, and that power is manifested only when that specific sign is traced. It is the same with the priest as symbol of Christ; he must resemble him of whom he is a symbol.

The priest is also called an icon (image) of Christ. Like any icon, he must—by definition—bear resemblance to the prototype, whom he is attempting to represent, to be an image (icon) of; otherwise, he cannot be said to be an icon.

Some might argue that according to this reasoning, males of other races than the race to which Christ belonged would be unsuitable symbols, since they would differ from Christ in appearance. But while Scriptures and the rest of Tradition speaks of many differences between the sexes in terms of nature and vocation, nothing is said with respect to racial differences. The proper inference is that the differences between men and women are far greater than differences between races.

(2) Some would argue as follows: The Lord chose some married men as Apostles, but centuries later, the Church decided that it would be better to permit only celibates (monks or widowers) to serve as bishops. If the rule could be modified in this case, why couldn't it be changed in the case of the male priesthood? Several answers might be given:

(a) The differences between the two sexes are much greater than the differences between men in the two different states of life, married and unmarried. (b) At the time this rule was changed, it was recognized that the change was a disciplinary one—that is, there is no dogmatic reason why married men could not once again serve as bishops. (c) The reason for the decision to ordain only celibate men to the episcopate was pastoral. There was no suggestion that the practice of the Church up until that time had been wrong. In contrast, the justification given for ordaining women as priests is partly to correct an alleged inequity (it is accepted implicitly that the Church is unfair), and partly to bring about social change of a certain kind. But are these proper goals to have in mind when choosing spiritual leaders and guides of the people? Or should the criterion be, who will be the best person to guide the people to salvation? (d) The decision to restrict episcopal office to celibates made the discipline stricter, since the pool of possible candidates shrank as a result. In contrast, the decision to permit ordination of women as priests and bishops in the Anglican church naturally doubles the candidate pool. And once a rule has been tightened, it can be loosened again without great difficulty, whereas when a rule has been loosened, it can only be tightened again with difficulty.

For these reasons, the two cases are not comparable.

(3) It has been argued that St. Junia was one of the Seventy Apostles. She is called an "Apostle" in the letters of St. Paul, and in some of the liturgical books, while others refer to her only as the companion of St. Andronicus, who was one of the Seventy. St. John Chrysostom calls her an Apostle but makes clear that he is using the word in a non-sacramental sense. (Elsewhere he says that women are not fit for the priestly office, and "Apostle"

simply means "one who is sent.") Clearly, it is in the more general sense that St. Paul and some of the liturgical books use the title in speaking of St. Junia.

## CONCLUSION

Hierofeminists ask that the Christian Church set aside the teaching of the Scriptures, the holy Fathers, the Liturgy, the sacred Canons of the Church, and the example of our Lord Himself, when He chose the Twelve Apostles and the Seventy. They hold that the practice of the Church for two millennia, beginning with our Lord's own practice, represent an ethic that can be improved upon.

In seeking to deflect our attention from the example and teaching of our Lord Himself, they imply that Jesus Christ is a man of His time, a teacher whose ethical teachings were to some extent held captive to the times in which He lived. His teachings and example mark a great advance in ethics, but ultimately they proved to be imperfect. He was a great teacher, and great leader, a great luminary, a saint—but He is not the God and Creator of the universe, the Son of God, "Light of Light, true God of true God," "of one essence with the Father."

This is the not-so-subtle message of hierofeminists. Their message is not a message that brings love, peace, and healing into our broken world. Instead, it brings unbelief, rebellion against the divine order of creation, grief and sadness instead of joy and thanksgiving, pride and anger instead of humility and meekness, lust for power instead of obedience to God's dispensation for the world. It should be rejected firmly by all Christians. Some of its proponents do not realize, have not thought through, the implications of this position, particularly the Arian underpinnings which support it and to which it gives support. Others, who know better, are both deceived and deceivers, people who are not friends of Christ and who labor against His cause. They are destroyers of souls. They are the hirelings who do not care for the sheep, but who scatter the sheep that they may be devoured by the wolf of souls. But the sheep who know Christ and are known by Him, listen only to His voice.

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# Long-Term Growth Planning Needs A Solid Foundation

Nearly two hundred years ago, the Orthodox Faith was brought to the land of America as a result of the commitment to fulfill the command of our Lord, "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit" (Matt. 28:19). From the arrival of the Russian missionaries in Alaska to the establishment of the Orthodox Church in America, the Church has taken this great command very seriously. As we prepare to celebrate the two hundredth anniversary of the establishment of the Orthodox Faith in America, it is good to reflect on the rich history of the Church in America and at the same time to ask seriously, "Where are we?" and "Where are we going?"

Let us for a moment reflect on our recent Church life. Nine years ago, in 1983, the Orthodox Church in America gathered for the seventh All-American Council in Philadelphia to discuss CHURCHGROWTH. The Council called her members to answer the following questions:

1. Does the growth of the Church continue in America today?
2. Does it happen in your parish?
3. Are you personally contributing to it?
4. Are you helping those who try to promote growth?

To help reach some answers, the All-American Council promoted constructive discussions by encouraging new ideas, and reached important decisions centering on these areas: SPIRITUAL GROWTH AND ITS RELATIONSHIP TO CHURCH GROWTH; THE THEOLOGY OF CHURCH GROWTH; THE PARISH AS A CHRISTIAN COMMUNITY; and THE ROLE OF THE LAITY. It is interesting to note that the seeds of Church growth in America were planted in 1794, and nearly one hundred and

ninety years later the Orthodox Church in America made a serious and concerted effort to discuss our Church and her commitment to fulfilling our Lord's command. What was discussed in Philadelphia was not anything new to the life of the Church, as history reveals that similar questions were faced in the time of the Apostles and continued throughout the centuries until today. The Church began as a tiny minority and remains a minority, especially here in America.

Within the last two decades, the Orthodox Church in America has attempted to build on the foundation laid by previous Sobors and Church Councils. As Sobors dealt with important issues facing the Church at a particular time in her history, each All-American Council developed a theme to focus our attention on a specific area of Orthodox Christian Witness. Every All-American Council continued the work set forth by the previous Council which brought us to the 1992 All-American Council in Miami, where we gathered together "Discerning God's Will." Preparatory study papers, reports, and pastoral letters included themes of previous Councils and were made available to all parishes. We were asked to give our sincerest effort as individuals and parishes to "meet the challenge and accept the responsibilities God has in mind for us" (from the address of His Beatitude, Metropolitan Theodosius).

In his report to the tenth All-American Council, Fr. Paul Kucynda, Treasurer of the Orthodox Church in America, reported that we have a total of five hundred and thirty-seven parishes, missions and institutions in the OCA. The financially supporting membership decreased from a high of 32,920 in 1987, to a low of 30,285 in 1992.

What are we to make of these figures and what kind of view of Church growth do these figures reflect? One cannot rely

solely on financial criteria to evaluate Church growth. Yet, if the trend continues, and we see an annual decline in reported financially supporting members, the Orthodox Church in America will be in very serious trouble.

What about our diocese? In the same time period, our diocese has seen its reported financially supporting members decrease. In 1987, we reported 6,000 adult members, and in 1992, our report was 5,437. A loss of 563 adult members. Going back a few more years, in 1984, our Diocesan census reported 6,400 adult members. In the course of eight years, our Diocesan census has decreased by nearly a thousand souls. We need to seriously ask these questions: WHY ARE WE LOSING MEMBERS? Have we lost that many through deaths and/or transfers to other dioceses? What effort has been made to replace the lost members with new members? What have we done as Orthodox Christians in the last eight years to foster Church growth? Since the Council in Philadelphia, can it be said, in all honesty, that we have taken this task seriously and promoted Church growth in our dioceses and parishes?

The study papers on Church Growth indicate that "our understanding of spiritual growth and its relationship to Church Growth must be rooted in an awareness of man's spiritual nature." We can understand growth in one of two ways: as an external increase, by addition of size and numbers, or as an internal expansion and development—blossoming from within. The Orthodox Faith teaches us that spiritual growth can only be viewed as an internal change of the heart, mind, and spirit.

Although the Church has physical buildings, property, administrative order, organization, and structure, these assets

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## Long-Term Growth

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and features do not alone constitute the Church. It is very important that we take care of the physical needs of our buildings and property, but not at the expense of our personal growth. St. John Chrysostom writes, "The Church is a community made up of the souls of us men" and must be built by the "spiritual growth of its members into the full reality of Jesus Christ." It is in this context that we understand Church growth.

This understanding can become very trying and frustrating. It is so easy for dedicated bishops, priests, and laity to become disillusioned when they see very little spiritual growth in the members of the Church. Even the great St. John Chrysostom was tempted to give up his preaching and pastoral ministry when he saw beautiful edifices, large congregations, and packed churches for services, but found that after many years of teaching and pastoring, he saw very little spiritual growth.

Nothing is as important as the soul, and our responsibility as Orthodox Christians is to nurture and develop the soul—for this is what spiritual life is all about. In a short time we will celebrate the Feast of the Incarnation of the Son of God. The beautiful hymns proclaiming that God became man, taking on human flesh in the person of Jesus, will fill our churches. God gave His only-begotten Son whose purpose was, and still is, to bring man into communion with God the Father. If we are to enter the realm of God and be in true communion with Him, we must undergo a deep inner transformation with a change of mind.

The only way for Orthodox Christians to look at Church Growth is to be concerned about the quality of spiritual life of her members. It is important that we follow the command of Our Lord to "go and make disciples" as we continually strive to add members. While we would all rejoice at seeing large numbers on our membership rolls, we must bear in mind that the Tradition and Holy Scripture of the Church view Church Growth as a matter of inward spiritual growth.

Providing fellowship and social interaction, and meeting religious needs are

important to the life of the Church. We must look beyond these activities, however, for the Church must be much more than these. To be a Church in the true and fullest sense, the members of the community must first know God. When they do, they will be dedicated to proclaiming the Word of God, and to serving God on earth. What is fundamental to the Orthodox concept of Church growth are three basic qualities—knowledge of God, love of God, and dedication to His service.

Bearing these qualities in mind, His Grace, Bishop Herman, unveiled a three-year program of spiritual growth for our Diocese. At the recent Parish Council Conference of the combined Frackville and Wilkes-Barre Deaneries, and later at the Diocesan Clergy Retreat, His Grace outlined the three year program:

Year 1 - Spiritual Growth of the Parish Priest

Year 2 - Spiritual Growth of the Parish

Year 3 - Parish Evangelism—What can we do to bring people back to the Church?

In order for Church Growth to be realized, there must be certain priorities. His Grace has set the priorities beginning with the parish priest. We are called to "love the Lord your God with all your heart, and with all your mind and with all your strength" (Mark 12:30), and this means giving ourselves totally to being with God. The parish priest must strengthen his spiritual life if he is to be the spiritual father and leader of his flock.

The second priority is to develop a spiritual quality of life within the parish community. The Church cannot grow into the oneness of Jesus Christ if it is fragmented. Often, what has led to the fragmentation of parish communities is infighting, intrigues, and rivalries between groups and individuals over "the way things are run in the parish." This attitude is divisive; it leads to painful destruction within the Church community. When the Church becomes more concerned about its survival as an institution rather than meeting the spiritual needs of the faithful, you have the number one reason for decline of Church membership. Churches will experience inner spiritual growth when they purposefully reach out to the faithful instead of concentrating on their institutional needs.

Churches are the healthiest when they reach out. Members are best nurtured when they nurture one another. The art of giving has healing effects. Christ taught us this when He said, "He who finds his life will lose it, and he who loses his life for my sake will find it" (Matt. 11:39). We have a need to help others, and by moving beyond "concern for myself" we will as a result, find that we have a spiritually healthy parish community.

In the process of helping others, we find that two things happen: parishes develop in a spiritually healthy way, and they grow in membership. The mission of the Church requires that she increase, continually, her ability to reach out to her members. Numbers will increase in proportion to the outreach of the parish.

Parish worship and education are two vital components linked with Church Growth. The faithful need to be nourished through the liturgical and sacramental life of the Church. Thus, it is important that services be held with regularity to allow the faithful the experience of community prayer in parish worship. When services are held, it is necessary for the faithful to participate and to pray together as a parish family. The opportunity is presented to the faithful, and they must avail themselves of the rich and meaningful services of the Orthodox Liturgical Tradition.

In addition to parish worship and to supplement its importance, it is necessary that adult education programs be offered to all in the parish. This could be in the form of Bible Study classes, adult lectures, parish retreats, or any activity or occasion which allows the faithful to acquire knowledge. Establishing a parish lending library is another way of instruction. Today, there are volumes of books available in the English language covering topics from history, doctrine, spirituality, scripture, lives of saints, moral and ethical issues, and the writings of the Church Fathers. People need to be fed before they can move to the third priority, that of parish evangelism.

Seeking to bring people back to the Church is a great Christian challenge. Remembering that Churches are the healthiest when they reach out reminds me of something I used to do as a young boy: throw stones in the water. What was

fascinating about it was the effect of seeing an ever-widening circle appear after throwing in one small stone. The circle would get larger and eventually fill the pond.

The Church of Christ is like that ever-widening circle. As it gives itself away it becomes larger. This is the way life works. We give and we receive. The circle represents the life of the Church. In the center is Christ. The more of Christ in the center and the less of "me" or "I", the healthier a parish will be.

One of the more common excuses for standing still in our parishes given by both clergy and laity, is that we cannot concentrate on Church growth and go seeking the lost, because we need to take care of our own members and parish needs before reaching out for lost souls. Does our Christian life work that way? The best way to nurture our present members is to encourage them into their desire to reach out to nurture someone else. To talk about Church growth in our parishes is almost as difficult as talking about money. Why? Probably because we are comfortable the way we are and we do not like to change to accommodate new people and new ideas. We do not want to lose control of our own parish.

As Orthodox Christians, we understand that life centers around our relationship with Jesus Christ and with others, and not around ourselves. Our parishes will grow when we are concerned

about our personal spiritual growth and about reaching out to others. Conversely, our parishes will die when too much emphasis is placed on internal needs.

His Grace has put forth the three-year plan worthy of our sincere support. As we approach the Bicentennial celebration of Orthodoxy in America, we have the time to reflect on **where we are** and **where we are going** as a parish and diocese in the Orthodox Church in America. To help with a needs assessment of our diocese, the Diocesan Council has prepared a Demographic Data sheet, along with a questionnaire, to be sent to each household in our diocese. The Diocesan Council needs your cooperation with this venture, and asks that when you receive the letter, you take the time to complete the form and mail it back in the envelope enclosed with the letter. There will be only ONE demographic data sheet for each household. The Demographic Data sheet requires you to identify only the parish you attend. It does not require you to identify yourself or any member of your family. The data sheet is a simple form which will require a few minutes to complete.

On the reverse side, space is reserved for general information concerning the involvement of household members with parish life, its administration, organizations, activities, etc., along with general questions helpful to our demographic study. Your parish priest will be able to

help you complete the form should any assistance be required.

The questionnaire has four questions. A sheet will be provided for every member of the household over the age of eighteen, based on our Diocesan Census. We are looking for your honest input, which will enable our diocese to assess its needs and to establish an overall wisdom as to "where we are" and "where we are going" and what it will be like.

Why the Demographic study and questionnaire? **Long-term growth planning needs a solid foundation.** The national Church has embraced a strategic plan complete with a vision statement. The plan is slowly being implemented, and must be given the opportunity to work to show its value. The danger of any long-term plan is that some people consider such a plan to be "set in concrete"; they fail to view it as a process. Any plan is just that—a plan. A plan is a process that allows for any changes to be made on the basis of the needs of the people and the ability of the faithful to respond.

In order for the diocese to make an assessment of its members and their needs, we must know our areas of concern, of strength, and of weakness. We are hopeful that you will provide us with the requested information so that our diocese and parishes will not only be healthier, but better able to meet the spiritual needs of God's people.

Archpriest Eugene Vansuch

### Clergy Wives **Retreat**

Sat., Feb. 26, 1993  
10:00 A.M. - 4:00 P.M.

St. Tikhon's  
Monastery  
South Canaan, PA

## Diocesan Clergy Retreat

**Feb. 24 & 25, 1993**

St. Tikhon's  
Monastery  
South Canaan, PA

### Women And The Priesthood

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He said, "Whoever does not enter a sheepfold through the gate but climbs over elsewhere is a thief and a robber." He came into the world in obedience to the Father's will; His every action was from the Father and was pure and holy. Those whose advice would turn us away from our focus on Him, casting doubt on His supreme justice and on His very divinity, attempt to enter the fold by another way. They will not find pasture, nor will they find protection from the Shepherd of souls. "I am the gate. Whoever enters through me will be saved, and will come in and go out and find pasture..."

# Schism In The Bulgarian Orthodox Church

May-October, 1992

The democratic government of Bulgaria, headed by Philip Dimitrov, for some unexplained reasons, under the pretext of decommunization, declared war on the Bulgarian Orthodox Church this last May. An anti-Synod was appointed by the Office of Religious Affairs at the Council of Ministers, and the reigning Patriarch Maxim and the entire Holy Synod of the Church were dismissed by government order. The schismatic, Government-supported Metropolitans had been known as the most zealous collaborators of the old Communist regime and had been labelled "The Colonels of State Security in the Church." Though signs of abatement of the crisis began appearing in October, especially after the fall of the Cabinet of Dimitrov on October 27, at the time this statement was prepared the schism was still going strong. Even though by now, November 21, the anti-Synod may have collapsed, we are offering this brief survey to provide information for those who may be interested in this episode.

The underlying cause of the current schism, or division, in the governing bodies of the Bulgarian Orthodox Church is the attempt of an adventurer monk with enormous political power to obtain the Patriarchal position for himself. In his quest for power, this monk, Hieromonk Christophor Subev, has used the office of the Prime Minister and the Council of Ministers, the Attorney General of the country, and the police authorities.

The events leading to the raskol (schism) began with a challenge to the legitimacy of the present Patriarch Maxim and his election to the office in 1971. Four Metropolitans—Pimen of Nevrokop, Pankrati of Stara Zagora, Kalinik of Vratsa, and Stefan of Turnovo claimed that the election of 1971 had not followed the procedures of the by-laws of the Church (imposed on the Holy Synod by the former Communist regime in 1951).

They constituted themselves as anti-Synod on May 19, 1992. One of the bishops, Stefan of Turnovo, had been relieved of his administrative duties for some time by the entire Synod for physical and mental incapacity.

On May 25, 1992, the Director of

Church, the Holy Synod is the basic agency to call the Church National Council." He further explained that in the absence of "any other procedural possibility, as well as of [any] customary law to be applied in this situation," the Office of Religious Affairs had decided upon



Bishop Kyrill with Patriarch Maxim and the Holy Synod of the Bulgarian Orthodox Church.

Cults, Metodi Spasov, issued an order declaring Patriarch Maxim and the entire Holy Synod illegitimate and illegal. He made this ruling on behalf of "The Office of Religious Affairs at the Council of Ministers as a state agency vested with powers by the law." He further proclaimed, "At present, the Bulgarian Orthodox Church [BOC] has no government," and proceeded to confirm, "Until a Church National Council is convened," a new Church leadership: "The proposed Holy Synod of the BOC, made up of the following religious leaders: Metropolitan Pimen, Acting President, the Metropolitans Stefan, Pankrati, Sofroni, and Kalinik; Bishops Antony, Hilarion, Nestor, Nahum, and Galaktion; and Christophor Subev."

Spasov justified his action—appointment of a new Synod—with the assertion that "according to the by-laws of the

the course of action taken by him: appointing a new Synod.

The [alleged] illegitimacy of the Patriarch and the Metropolitans of the Holy Synod were traced by Metodi Spasov to the practice of the Communist regime of putting in leading positions in the church prelates loyal and dedicated to the Communist Government. By this, he insinuated that Maxim and the rest of the Metropolitans have been that kind of church leaders. He charged that Patriarch Maxim and his colleagues in the Synod had been elected in violation of the procedures prescribed by the by-laws of the Church and mandated by the Law of Faiths, and, furthermore, that they had not been registered with the Office of Religious Affairs, as stipulated by the same law. The Holy Synod was never called to explain these failures of procedure, which the dissident bishops had readily accepted



for two decades. No parliamentary hearings were ever held on this subject.

No sooner was this order issued, however, than the Metropolitan of Russe, Sofrony, charging that he was misled, withdrew from the anti-Synod. Bishops Nestor, Nahum, and Hilarion, likewise, charged that their names had been used without their consent, and refused to join. The anti-Synod ended with three Metropolitans (not counting Stefan, on account of his physical and mental disabilities) and two bishops. The next day, May 26, the schismatic metropolitans ordained Christophor Subev a Bishop (he had been elevated to the rank of Archimandrite on May 21).

Opposed to the order of the Government were Patriarch Maxim, seven other Metropolitans and eleven Bishops at large. It is a misrepresentation that the seven-hundred-member Union of Priests has backed the schismatics. Besides the self-proclaimed leadership of the non-existent Union, led by Prof. Radko Poptodorov and a group of disgruntled priests, the overwhelming majority of the priests stayed with the Patriarchal Synod. Let me add, also, that that Synod was supported by Bishop Kyrill of the Orthodox Church of America, whose condemnation by the Bulgarian Church in 1963 was withdrawn by Patriarch Maxim sometime in August this year.

Following these events, on May 31, 1992, a band of armed men, led by Christophor Subev, invaded the Headquarters of the Holy Synod, barricaded themselves inside, placed armed bodyguards to protect themselves, and barred the Patriarch and the other metropolitans from their offices. The Attorney General of the country and police authorities refused to intervene.

The power behind all these events was Christophor Subev. A graduate of the Sofia University in Physics, he specialized in the former Soviet Union in nuclear physics. As a member of student youth organizations, he had led a group of sympathizers of Che Guevara. After being married and divorced twice, with one child known to have been born and still living, he expressed interest in monastic life. After spending a month in a small monastery studying Church Slavonic, he had been ordained and served

several parishes in the Turnovo diocese. He registered as a correspondence student in the Sofia Theological Academy, from which he graduated in 1985. Subsequently, he was dismissed as a parish priest for inappropriate behavior. He joined the clergy of the Vratsa diocese, but two months later, in March 1989, was expelled from there, too. He then joined a group of dissidents, was jailed for a while, and after the change in November 1989, emerged as a key political figure. In October 1991, he was elected to the National Assembly and became Chairman of the Assembly's Committee on Religious Affairs. He then had his associate in party politics, Metodi Spasov, appointed Director of Cults, and it is through him that he is managing and manipulating the crisis in the Bulgarian Orthodox Church.

In his designs to capture the Patriarchal position, Christophor Subev obtained the cooperation and the collaboration of Metropolitans Pimen, Pankrati, and Kalinik. Hopelessly compromised as the most fanatic supporters of the old communist regime, especially its policies towards the Church, they joined with Subev in the hope of attaining their rehabilitation. Instead, they found themselves outside the Church and leaders of the Raskol. On July 22, 1992, Patriarch Maxim convened an Arch-Hierarchical Council—a Sobor of all Bishops of the BOC, Metropolitans and Bishops at large, which, acting as the Highest Court of the Church, decided to defrock Pimen, Pankrati, Kalinin, Stefan, Antony, and Galaktion, and to excommunicate Christophor from the BOC.

Meanwhile, Patriarch Maxim had appealed to the President of the Republic to exert his influence to stop the arbitrary acts of the authorities against the Church. Dr. Zheliu Zhelev referred this appeal to the Constitutional Court, which ruled on June 11th that the actions of Metodi Spasov had been in violation of the constitutional provision for separation of Church and State, but left it for the Supreme Court to decide on the legitimacy of the Patriarch and the Synod. The Supreme Court ruled on July 2, 1992, that it could not consider the appeal of Patriarch Maxim, because his petition-appeal had been submitted to the Court one day

beyond the seven-day period stipulated by the law. They went on to argue that since he had not been registered with the Directorate of Cults, according to prescribed procedures by the Law of Faiths, he was illegitimate and illegal, and was not entitled to petition the Court.

Following this decision of the Supreme Court, Pimen, as Acting President of the Holy Synod (his Synod), issued a series of orders. He requested that the Attorney General send him armed support to take possession of the offices of the Sofia Diocese where the Patriarch was making his temporary headquarters. He requested the mayor of the city of Sofia to do the same. Though the mayor of Sofia registered a schismatic Diocesan Council for Sofia, no physical force was sent to convey the Headquarters to Pimen. Neither did such help materialize on behalf of the Attorney General, though he openly took the side of Pimen. Pimen further issued a written order to Maxim to vacate the premises and go to the Troyan Monastery in exile. He issued similar orders to the General Secretary of the Holy Synod, Bishop Neofit—sending him to the Glozheski Monastery, and Bishop Nathaniel, Vicar of the Sofia diocese, sending him to St. Marina Monastery. None of these orders was carried out.

The forces of Pimen tried, and were successful, in evicting the Metropolitan of Lovetch, the Vicar of Turnovo diocese, and the Metropolitan of Varna from their headquarters in the diocesan buildings. They attempted to seize some monasteries. The most dramatic was their attempt to seize the Patriarchal Cathedral of Alexander Nevsky. They also failed to take control of the Cathedral of St. Nedelia in Sofia, and the Offices of the Plovdiv Diocese. In August and September, the Offices of the Diocese were turned into armed camps—both by occupier-schismatics, and by the defenders of the Canonical Synod.

The climax of the conflict was reached in the first half of September. Pimen's Synod appointed Prof. Radko Poptodorov as a new rector of the Sofia Theological Seminary. On August 31, during the night, the retired professor of Canon Law led a group of hired armed bodyguards, climbed

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## Schism

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over the walls with their guns in hand, disarmed the personnel of the seminary and occupied the offices. The Rector of the School, Bishop Gregory, attending a conference in Prague, at once returned and declared that the school year would begin, as scheduled, on September 13. He was not admitted into the school. He called upon all seminarians to report at the seminary at 2:00 in the afternoon. They did. This author happened to be there, and was interviewed by reporters. While the Bishop was delivering a speech at the chained iron gates, some thirty or so students had climbed over the wall in the back, charged the building, disabled the posted guards there, and taken control of the building. Somehow, the chained gates were forced open, and in a few minutes, it was all over. Hundreds of seminarians, their parents, and foreign and domestic reporters were streaming to the entrance doors. The Church bells were ringing in triumph. The seminarians were shouting victory and were singing the troparion of St. John of Rila, patron of the seminary. This writer was in the middle of it and took a most active part. The new Rector, Prof. Poptodorov, shaking and disheveled, was surrounded by upset seminarians. I castigated him, an old friend of mine, for his part in the Raskol, and escorted him out of the seminary.

This event, the liberation of the seminary, turned the tide. The schismatics lost their momentum. On September 9, a leading newspaper had published a synopsis of my letters to the President of the Republic, the Prime Minister, the President of the National Assembly, and Patriarch Maxim, where I had deplored the virtual persecution of the Bulgarian Orthodox Church. On September 10, arriving in Sofia, stepping out of the cab, I saw a big headline in one of the leading papers: "The Theologian Prof. Spas T. Raikin of the Pennsylvania University, debunks the schismatics." On several pages, the publication recited most of the contents of my nineteen-page letter to President Zheliu Zhelev, where I had subjected to strict analysis the legal and canonical aspects of the schism. It seems to me these articles came just in time. With the events at the seminary, the cause of the

schismatics was doomed. A committee set up by the Prime Minister to mediate the crisis—composed of supporters of the schismatics—went out of business.

The last, most disgraceful attempt of the schismatics, was their attack on the Sofia Diocesan Headquarters. A band of armed men, with guns and tear-gas canisters, entered the building at 8:00 a.m., October 1, and at gunpoint seized the receptionist by her throat, cut the telephone lines, and proceeded to take control of the building. The Patriarch and the clergy were at that time celebrating liturgy in the city. It was the feast of the Protection of Theotokos. Very soon, the raid became known in the nearby Theological Faculty, and students, reinforced later by seminarians, pursued the invaders, who used their tear-gas canisters. The news spread all over Sofia and the Church bells, led by Alexander Nevsky, sounded by now the familiar funeral tune. It was realized that the Church was under another terrorist attack. Members of the National Assembly appeared at the scene to witness the incident. The police intervened to protect the invaders from the students. By noon, they had been evicted. Crossing the Alexander Nevsky Square, listening to the bells ringing, not knowing where they had struck, I painfully realized what a tragic moment this was for the Church.

This is where things are now, and God knows where things are going to go. The schismatics lost the momentum, but they still have the support of the government, being prodded by Christophor Subev. On September 22, this monk-adventurer was reported to have said: "No contact whatsoever is possible with Maxim."

On September 19, the UDF (Union of Democratic Forces) held a national conference. The last item of the program, adopted at its conclusion, stating the objectives of the organization, read as follows: "Decommunization of the Bulgarian Orthodox Church." The absurdity and the paradox of the whole thing was that the prelates chosen by the UDF for regeneration of the Church—Metropolitans Pimen, Pankrati, and Kalinik—were the worst offenders as agents of the Communist Party for over forty years. This would explain why the overwhelming number of metropolitans, bishops,

and priests chose to side with the Patriarchs, against the Raskol.

This writer was the severest critic of the Holy Synod for forty years in exile for their collaboration with the Communist regime, but was always understanding of the fact that this was their martyrdom for survival. I have always pointed to Pimen, Pankrati, and Kalinik as the ringleaders of the pro-Communist clique in the church, and only occasionally to Maxim as a puppet. My writings will attest to that. When the big change came in 1989, I felt that they all have been tainted, like men who had been sucked into a violent stream, all of whom came out wet. But I felt that the Church had nothing better to start with on the road to her recovery. I never envisioned a violent purge of her rank and file, except by voluntary retirement and convenient withdrawal of those who had compromised themselves. Even less did I ever think of a schism in the Church. When this schism materialized this past summer, I felt that it was my duty to uphold the episcopate and the priesthood against the handful of schismatics availing themselves of a brutal intervention of the State in their behalf. This is how and why I myself got involved in this affair.

I have not ventured to explain here the legal and the canonical aspects of the crisis. They are too complex to summarize and this expose is already too long. Suffice it to say that when everything is said, and argued, one fact stands out in stark relief: the Government of Bulgaria and its handpicked Synod have made use of a legal instrument designed by the Communists to insure state control over the Church, to subjugate the Church to the State. These controls and this subjugation were effected by way of legally mandated procedures of registration and election of the church officials. In the course of time, both State and Church had allowed these procedures to lapse.

Having tamed the Church with terror and brutalities, and having reduced her leaders to the status of totally submissive robot-like lackeys, the Communists dispensed with all prescribed procedures of the law. The election of diocesan and patriarchal electors and the holding of quadrennial Church-National Councils were abandoned as a useless charade. No

such elections and no such Councils were held after the first such event in 1953 which elected Patriarch Kiril. The Church reverted to its old canonical practices under which the episcopate would perform these functions and formalize the elections as best as they could to satisfy the law—always in tune with the wishes of the government. Implementing the prescribed procedures, subject to manipulation by the civil authorities, would not have produced different results. To claim, as it is claimed now by the schismatics, that the Church could exercise freedom of choice, is a misrepresentation of realities in Bulgaria of the times when these events were taking place.

The Government of Mr. Philip Dimitrov in Bulgaria chose to interpret the requirement for registration of newly elected or appointed Church officials as a procedure of legitimizing them and went on dismissing metropolitans, Synods, and the Patriarch himself, as well as appointing new Synods and designating their members. Legal authorities in Sofia have pointed out that the prescribed procedures for registration are designed for information purposes, and not as a means of State intervention in Church affairs.

The Canonical ramifications of this attitude of the Government are of devastating importance for the Church. By choosing to interpret the Law of Faiths as superior to Canon Law, where Church authorities are legitimized by the State, both the Government of the country and the schismatic bishops endorsed the doctrine of caesaropapism, subjecting the Church to the State. Back in 1971, at the time of the election of Patriarch Maxim, Metropolitan Pimen and two other prelates, Paissy of Vratsa and Iossif of Varna, both now deceased, all three of whom were aspiring for the Patriarchal position at that time, signed an "Exception" as addendum to the Synodal decision on procedures. They rejected the majority decision on the ground that it did not conform to the provisions of the by-laws of the Church. These by-laws had been forced on the Church by the Communist regime in 1951, and had defined a procedure which provided the government with the opportunity to control the elections of metropolitans and Patriarchs. Contrary to Canon law, which vests the episcopate as the foundation of church government along the lines of apostolic succession, the three metropolitans argued:

"The most fundamental requirement for this Council (which would elect the Patriarch) is that the present Orthodox Christians are given the opportunity to participate in the election. This participation of the Christians is effected through the Elections of Parish Councils, which elect, through their representatives, the diocesan electors, who in turn elect patriarchal electors to elect the Patriarch. **The foundation of this electoral pyramid are the Parish councils.**"

Obviously, the senior metropolitans of the Bulgarian Orthodox Church in 1971 had held a protestant, congregationalist, and Lutheran doctrine of Church as a society of believers. The Government of the Bulgarian State in 1992 had no difficulty in intervening in the life of the Church on the basis of such a doctrine of the Church held by the leader of the dissidents, Metropolitan Pimen. Without realizing it, more because of ignorance of the Orthodox doctrine of the Church as a continuity of an apostolic tradition than out of deliberate intent, the schismatics in Bulgaria have initiated a protestant reformation in Sofia, which, if it succeeds, will take the Bulgarian Orthodox Church out of the Orthodox *oikoumene*, that is, out of the fold of the One, Holy, Catholic, and Apostolic Church.

As an addendum to all references to facts and actions, I should mention that on June 3, Metodi Spasov, the Director of Cults, blocked the bank accounts of the Patriarchal Synod and left the Holy Synod of the Patriarch without means to carry on with their activities. It is difficult to predict how long the Patriarchal church can survive without its financial assets. By the same order, the financial assets were made available to the schismatics.

All in all, the Bulgarian Orthodox Church found herself under a severe persecution by the authorities of the new democratic government. It is being terrorized by armed bands led by Christopher Subev. As things stand now, only the fall of the government and a change of policies, beginning with the dismissal of Metodi Spasov and cancellation of his orders, may restore the peace of the Church.

Spas T. Raikin  
East Stroudsburg University



Bishop Herman greets new Dean. (Story on page 55)

# Two Holy Married Women Of Russia

St. John of Kronstadt tells us that if we wish to make spiritual progress we need to have “the most lively spiritual union...with all the saints...for the saints are our friends, our guides to salvation, who pray and intercede for us.”<sup>1</sup> One way of cultivating this “lively spiritual union” is to get to know the saints by becoming familiar with their lives. This helps us to feel close to them and encourages us to ask for their help in prayer.

If we read many of the saints’ lives, we see not only that all people are called to be holy, but that people from every possible circumstance in life have actually become holy—whether rich or poor, old or young, monastic, married, widowed, or in any other state. Hence, we do not have to (and should not) try to copy someone else’s life in its externals, or think that because we are not bishops, or monastics, or royalty, etc., that it is impossible for us to be holy. We see rather that God calls all of us to cooperate with Him—He calls all of us to struggle to achieve holiness through His grace in the unique circumstances of our lives, whatever they may be.

In the lives that follow, we see two inspiring women and how they became holy.

## St. Julianna of Lazarevskaya (or Murom) January 2

St. Julianna was a remarkable woman—a housewife—of the sixteenth century. We are fortunate to have a life of her written by her own son.

St. Julianna’s father, Yustin, is described by her son as “a pious and charitable man of the royal court”—one of the lesser nobility. Her mother, Stephanida, likewise is described as one who “also loved God and the poor.”<sup>2</sup> They had very



Saint Juliana

many children and were quite wealthy, yet this did not distract them from the “one thing needful”—for they lived very virtuously.

When Julianna was six years old, however, her mother died, and she went to live with her grandmother. There she was brought up in piety and virtue for six more years. At this time, her grandmother died, and she went to live with her aunt, who had been charged by the grandmother to bring up Julianna well and in piety. This aunt had eight daughters of her own, and one son, so again Julianna entered a large family.

St. Julianna had been very pious since she was a young girl, loving prayer and silence. Apparently her aunt, although a good woman, was not as pious as her mother and grandmother had been. For instance, she used to scold Julianna for fasting, since the girl preferred not to eat in the mornings. Her cousins made fun of her as well.

By temperament Julianna was very gentle, quiet, and humble. Already at age twelve, however, she showed a great inner strength, continuing her life of prayer and

fasting, even when it was opposed and mocked. She was talented as a seamstress and in making embroidery, and she spent many hours sewing for the orphans, widows, and those who were ill in the village. Her son says that, “everyone was amazed at her understanding and piety; and the fear of God came to dwell in her.”<sup>3</sup>

Her aunt lived quite far from a church, so Julianna had little opportunity to hear the word of God, or teachings about salvation. Her son tells us that she learned about the faith by diligently following the Gospel commandments. She became wise through being virtuous, even though she was illiterate.

When she was sixteen, she married Georgy Osor’in, a wealthy nobleman who lived in the Murom district. Her son tells us they were married in her husband’s village by the priest Potapy—who because of his virtue was later made an archimandrite in a monastery there. This virtuous

priest taught them about the faith—the precepts of the apostles and holy fathers. He taught them how Christian husbands and wives should live—about prayer and fasting, almsgiving and other good works. So we see that pre-marital counseling is not a new idea! St. Julianna not only listened attentively, but tried to put all she was taught into practice.

They lived with her in-laws, as was the custom, since they had only one son and two daughters. When her in-laws saw Julianna’s many good qualities, they “rejoiced in her and praised God and put her in charge of the household.”<sup>4</sup> Since they had many servants, and much property, this was a very demanding task with great responsibilities. Included in the running of the large household was the job of assigning all the servants their duties. Her son says several times that she was careful to give each servant a job “according to his strength.”

Julianna gave the greatest respect to

<sup>1</sup> Ibid.

<sup>2</sup> Ibid., p. 7.

<sup>1</sup> St. John of Kronstadt, *Spiritual Counsels of Father John of Kronstadt*, ed. W. Jardine Grisbrooke (Crestwood, N.Y.: SVS Press, 1967), p. 64.

<sup>2</sup> “The Life of Saint Iulianiya Lazarevskaya,” trans. T.A. Green, *Sourozh*, No. 31, Feb. 1988, p. 5. This entire Life is adapted from this article.

her in-laws, and strove to do whatever they asked her without protest—so much so that they “marvelled and greatly respected her for it.”<sup>5</sup> Again her son says that although she was not formally educated, everyone “marvelled at her good sense,” for she was able to answer all their questions well.

This is how her son describes her prayer life at this time:

“From childhood the blessed Julianna had been accustomed to pray to God for a long time every evening and to make a hundred or more prostrations and only then give way to sleep; similarly on rising from sleep every morning she would pray much to God; she showed her husband how to do the same, for, as the great apostle Paul said: ‘there is no knowing whether thou, the wife, wilt save thy husband’ (cf. I Cor. 7:16); he says the same to the husband too.”<sup>6</sup>

Her son then quotes at some length from a book, very popular at that time in Russia, called *The Emerald*—with which St. Julianna was clearly very familiar. This was a compilation of excerpts taken from the saints to emphasize to lay people that one can be holy and live in the world—that it is not necessary to go to a monastery. For example, her son quotes from this book: “Human life is divided into two states: the monastic and the ordinary; the ordinary are permitted to marry and to eat meat, but they must carry out the other commandments of Christ just like the monks.” Or again, “Not everyone who is shorn [i.e., becomes a monastic] is saved, but he that does what is worthy of monks.”<sup>7</sup>

At times during their long marriage, her husband would be gone for two or three years consecutively in his service to the tsar. In these times, Julianna would intensify her ascetic struggles. She would pray more, and also would spend her nights secretly embroidering things to be sold to help the poor, or to benefit churches. In this way, she was able to give alms without her in-laws, or anyone else, knowing about it, except one servant girl who distributed the alms.

In the description of her daily life, her son says:

“In the daytime she diligently ran the household and cared for widows and orphans like a real mother. She washed them with her own hands, clothed them, fed them, and gave them to drink...She hated pride and arrogance, she never



St. Dorothy of Kashin

called the servants by a familiar name and did not ask anyone to bring her water to wash her hands, or to pull the boots off her feet; all this she did for herself. Only when necessary, when guests came, did the servants wait on her and serve her formally. As soon as the guests left, however, she would change completely, and endlessly and humbly reproaching her soul, would say: ‘Who am I, a wretched woman, to be waited on by such people, God’s creatures?’ And

praising God for this, she was in all things the image of virtue.

“Some of the servants, though, were unreasonable and disobedient and lazy at their work; others argued with her, but she bore all these things with humility.”<sup>8</sup>

If a servant did not do a job, or did it in a sloppy way,

“She would put everything right herself...saying: ‘I myself am always sinning before God, and God is patient with me, so what should I ask of them, for they are human beings just as I am; although God has entrusted them unto us for service, their souls thrive better than ours.’ She remembered, too, the words of our Saviour: ‘Offend not these little ones, for their angels do always behold the face of my heavenly Father’ (cf. Mt. 18:10). She would never blame any of the offending servants and was frequently reproved for this by her father-in-law, her mother-in-law, and her husband. Nothing, however, disconcerted her; she stood firm, immovable as a pillar, placed all her hope in God and in the most pure Mother of God and fervently invoked the great miracle-worker Nicolas, from whom she received much help.”<sup>9</sup>

Then her son says that later in her life, she told about an incident from her earlier years. She was alone at night since her husband was away on business, and she became very terrified as she was praying, so she got into bed, covered herself with a blanket, and fell asleep. Then demons appeared, terrifying her and telling her they would kill her if she did not stop “this business” of praying so much. She began to pray all the more and called upon St. Nicholas for help. The Saint appeared, hit all the demons with a book and chased them away. Then he blessed her and said: “My daughter! Be brave and strong and do not be frightened by the threats of demons, for Christ has told me to preserve you from demons and evil men.”<sup>10</sup> After he finished speaking, she woke up, and saw a venerable old man going out of the room. But when she checked the door, it was locked as usual. This is just one of several miraculous incidents which her son relates.

*Continued on the next page.*

<sup>5</sup> Ibid.

<sup>6</sup> Ibid.

<sup>7</sup> Ibid.

<sup>8</sup> Ibid., p. 8.

<sup>9</sup> Ibid., pp. 8-9.

<sup>10</sup> Ibid., p. 9.

## Two Holy Married Women

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In addition to running the household, St. Julianna gave birth to ten sons and three daughters—six of these children died in infancy, but she raised the other seven. While her in-laws were still alive, a famine and a plague came upon their district. St. Julianna pretended to want more to eat, so she could give her food away during the famine. During the plague, she secretly took care of the infected with her own hands—while most people, fearing contagion, would not get near those who were sick.

After her in-laws died in old age, Julianna increased her almsgiving and good deeds. She followed an excellent custom of feeding the poor and orphans in honor of those departed this life, asking those whom she helped to pray for the souls of these departed ones.

After two of her sons were tragically killed (one by a servant in an argument; another in a battle), she wanted to retire to a monastery and devote her time to prayer. She especially wanted to pray for these two sons, since she felt that they had died unprepared. She begged her husband to let her go (they had already had a long married life together, and he was old), but he insisted to her that he and the children needed her at home. She even told him, if he would not let her go, that she would run away. Then her son tells us that “he read to her the books of the blessed Cosmas the priest and other holy Fathers...and much more of the holy writings”—all about how one can be holy “in the world,” and how one should not neglect one’s own family in order to enter the monastic state. After hearing all these words of the saints, she gave up this idea about entering a monastery, saying, “The Lord’s will be done.”

She did, however, ask her husband that they live from this point on as brother and sister. This her husband accepted. Now she intensified her ascetic struggles, including every Saturday and Sunday feeding many priests, widows, and orphans in her own home, waiting on them and her servants herself.

Again her son mentions that although illiterate, she had her children read to her often, and had such wisdom that she was able to interpret “all the difficult passages

like a wise philosopher or man of letters.” She frequently would say to her children things like, “How in these modern times [the sixteenth century!] can we imitate the life of the saints of the past?”<sup>11</sup>

Her husband lived ten more years. After his death, she increased her spiritual struggle even more, and especially her charity. Her son mentions that she often prayed for her departed husband, and quotes from a sermon of St. John Chrysostom about the good influence a wife can have for her husband through prayer and good deeds, even after his death.

Near the end of her life, a terrible famine struck the whole of Russia. St. Julianna spent nearly everything she had to buy food for her family and servants, and for anyone who came asking for help. She gave away all the food in the house, her son says, until there was not one grain of corn left. Then she moved all her household to another village. When things became very bad there also, she told the servants that any of them who did not want to endure the famine with her were set free to live as best they could. Some left, but quite a few stayed with her.

The servants who remained with her she taught how to make a special bread out of certain weeds and bark. Her entire household and many beggars lived on this bread during the whole famine, which lasted for two years. Many said that this was the sweetest bread they had ever tasted; her son says that it was made sweet by prayer. He also says that during this hardship she was more cheerful than ever. Her generous sharing of this bread, and many acts of charity done throughout her life, made her well-known and very beloved in her community.

On December 26, twelve years after her husband’s death, she became very ill. Her son tells us that she prayed lying down all day, and then prayed standing at night. Her servants laughed at her for this, and said to her face that they thought she was not really ill. But she insisted that she was. Then on January 2, she called her spiritual father, and received Holy Communion. She called her children, servants, and all those nearby in the village to her bedside, where her son says that “she

<sup>11</sup> *Ibid.*, p. 13.

taught them about love, about prayer, about almsgiving and other virtuous works.” She kissed all the people who were present, and offering them peace and forgiveness, she lay down, made the sign of the cross three times, wound her prayer beads around her hand, and spoke her last words—“Glory to God for all” [these also were St. John Chrysostom’s last words], and, “Into Thy hand I commend my spirit. Amen.”<sup>12</sup>

Then she gave up her soul into the hands of God, whom she had loved since she was a young child; and at the moment everyone saw a golden crown around her head. Later that night, she appeared to one of her servants and asked to be buried next to her husband in the other village. Years later, in digging a grave for one of her sons next to hers, her sons says they came upon her relics, bubbling with sweet smelling myrrh, and that this is why he wrote down her life. Also, later on, miracles were done through her intercessions.

### St. Dorothy of Kashin

September 24

St. Dorothy was born in 1549,<sup>13</sup> but we do not know the exact place of her birth, or her maiden name, though she is said to have been from a noble family. She was married to Theodore Ladykin, and God blessed them with a son whom they called Michael. They lived in a region north of Moscow where the town of Kashin is found. This village was surrounded by forests, lakes, and abundant wildlife. In this wild setting, many saints were revealed to the Church.

Sometime in the early part of the 1600’s, Kashin was invaded and laid waste. Dorothy’s husband was killed during a battle to defend the town. Presumably, her son was also killed, since he is not mentioned again in the account of her life. This was a time of terrible suffering for all those in the Russian land. And in this context of personal and national suffering, St. Dorothy, being a very pious

*Continued on page 54.*

<sup>12</sup> *Ibid.*, p. 18.

<sup>13</sup> This Life is adapted from *The Northern Thebald: Monastic Saints of the Russian North*, (Platina, Calif.: St. Herman of Alaska Brotherhood, 1975), and *Married Saints of the Church*, by the Monk Moses, translated by St. Xenia Skete (Platina: St. Herman of Alaska Brotherhood, 1991).

## Diocesan Clergy Retreat Held

St. Tikhon's Seminary Chapel was packed with attentive priests on October 27th to hear a veteran Orthodox pastor, author, and publisher, the Rev. Fr. Anthony M. Coniaris, speak on the spiritual side of priesthood. The clergy had gathered at the Seminary to mark the beginning of Bishop Herman's diocesan program for the celebration of the Bicentennial of Orthodoxy in America.

Actually, these men attending the Retreat were being treated with a preview of Father Coniaris' forthcoming book which attempts a job description of the parish priest's high calling to serve God and man. Everyone present knew before the speaker began that his message would have the authentic ring of one who spoke out of a long and fruitful ministry in the Church. Indeed, his words had the force of true teaching for all, but especially for any who might be chafing in what seems to them a static situation, or one where a change appears past due. Fr. Coniaris, now completing **forty years** of priesthood in the **very same** parish where he began, St. Mary's Greek Orthodox Church in Minneapolis, Minnesota, represented a model that saw things happen around him.

This large city congregation has not only maintained its positive growth through the years, but by the sale of good Christian books—beginning years ago at the basement book-counter—has stimulated rich spiritual life for other thousands of people. Light and Life Publishing Company, as it is known today, serves all Orthodoxy in America and even abroad. Our speaker did not mention these things; they were the well-known backdrop giving credibility to everything he did say.

Father Coniaris began by likening the priest to a centrally located clock, such as the Big Ben in London. If it's correct, no one notices it! But if it is incorrect, many will go wrong! The pastor-priest must be true as a Christian. And he urged persis-



Fr. Anthony Coniaris, retreat leader for Diocesan Clergy.

tence in preaching and in pastoral work; that we go beyond the line of duty, blind to repeated refusals, earnestly seeking the repentance and return of the erring. "Now is the accepted time!"

With quotations from St. John Chrysostom, Fr. Anthony established the basis for seeing the priest as a positive "leaven" among his flock. His influence must be bright and shiny or his liturgical performance will appear dull and damaging to faith-lifting spirituality. A good "leaven" will build dynamic church life. The faithful will wish to witness to the Gospel of God and their corporate songs and prayers will be attractive to many. Then, as in D.E. Niles' words, "Evangelism becomes easy: one satisfied beggar telling another where to come for a **good meal!**"

Concerning the work of evangelizing, the Orthodox are prepared to understand that it is not "over-against" the worldly one in need of grace, but a "going alongside" of him to point to the Gospel answer—God alone!

To be successful in doing this, one

must be careful not to "infect" the other, but as with the medical doctor who disinfects his instruments, so he must first recognize and confess his **own** sin. For this personal cleansing before attempting to win others to the faith, the priest, like the lay person, will have to make use of his Confessor. And besides the employment of the spiritual advisor, parish pastors will need to be often among Christian fellow-laborers in a non-competitive context. However, of all, most vital is the time he will, like his Divine Lord, go to a quiet place apart and there commune in prayer to God. Only after this is completed will it be evident to the one praying that things have been brought back into the right perspective. The pastoral work can then be faced with inner strength. Fr. Anthony used as a convincing example Mother Teresa of Calcutta, who each day prays, "Grant that I may see You, Lord, in the person of your sick and so minister to You!" The priest must maintain the connection within for his daily rounds, and in this tranquil spirit avoid the harsh evalu-

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## Diocesan Clergy Retreat

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ation of a critic who quipped, "Once we had wooden chalices and golden priests, now we have golden chalices and wooden priests!"

Most of all, Father Anthony reminded the retreatants, they must consider the solemn duty and high privilege of the Divine Liturgy. Recalling the words of St. John Chrysostom who would have the celebrant think on how the Holy Elijah called down fire upon the altar, "But," he continued, "see the present wonder. You bring down the Holy Spirit's grace... With this in mind you will see the dignity of the Priesthood, for it is by priests these things are accomplished—a work not given to archangels."

Or as St. Basil said, "The priests are the lips and eyes of Christ." The sermon is to so expound the Holy Gospel that the hearers sense a divine-human encounter is involved and be led to make the right personal choice. In regard to this sacred calling to preach, Fr. Coniaris now quoted the modern Orthodox spiritual giant, Dr. Charles Malik. Malik asks, "Who can preach the Gospel? Only he who allows the Gospel to move him, the preacher,

and only he who knows that the powers of darkness who slew Christ are still operative. Only he can preach the Gospel."

Concerning the response to preaching, those honestly doing it can be sure some will hate them for it and others,

work, and compassionate service, have given the Church its finest hours.

Father Coniaris, without any dramatic flourish, spoke to the hearts of the clergy that day in St. Tikhon's Student Chapel. It was a first step in the Three

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## *"The Priests are the lips and eyes of Christ."*

St. Basil

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believing in Christ, will be grateful. They can expect both reactions. And either way, the servants of God, the priests, are to faithfully "Feed the flock" (I Peter 5:3), and to be worthy "examples to the flock." This was a teaching our own sainted Bishop Nicolai frequently stressed, warning against pride, cupidity, and lust for power. Succumbing to this vicious triad of passion "turns priests into wolves!" he said. History shows that the Church has suffered frequently from such, while fear of God, zeal for the Gospel

Year Diocesan Plan. This year the priest will seek to renew his total ministry by traveling inwards. Next year, this deepened life will, prayerfully, spread to the people in each parish and then issue, in the third year, with stronger and more fruitful attempts of every church to reach out into their communities. Truly Fr. Coniaris started us out right in this plan to meet the Bicentennial with renewed Church life.

Fr. John Anderson

## Two Holy Married Women Of Russia

*Continued from page 52*

woman, and now a widow, decided to begin the monastic life, dedicating herself completely to Christ in many ways, as will be seen.

Although she was still a wealthy woman, and sixty years old, she chose not to go to a well-established monastery in Moscow to pursue the monastic life. Rather, she decided to go to the Monastery of the Meeting of Our Lord in Kashin itself—though it, like the city—had been devastated during the invasion. This monastery was well-known because the relics of St. Anna of Kashin—the princess schema-nun and wonderworker—were kept there. Not only had the monastery been ruined physically, but also all the nuns had fled for their lives. Thus St. Dorothy, all alone, made a cell for herself in the midst of the ruins. Among the ashes of the convent, she found a large icon of the Mother of God of Korsun which she kept in her cell, and which later was known

for working many miracles.

In this way, Dorothy began a life of intense prayer. At the same time, knowing the great suffering of the people of Kashin, she also began a life of service to others. She tried to help the people of the town in every way that she could. She offered gifts of money to those in need, and many words of consolation, and acts of kindness to all. She spent all that was left to her after her husband's death helping the poor and restoring the convent. Although she had been used to the life of the rich, always having not only more than enough, but many delicacies as well, now she had given away so much that she did not even always have her daily bread. Yet her spiritual strength was such that she was able to endure this hardship with greatness of soul. She prayed especially for her husband, for the suffering city, and for the convent.

Slowly the nuns who had been at the

convent before the invasion returned. Also, many other women were attracted to the convent because of the exalted spiritual life of Dorothy and her deeds of mercy. Although all the nuns wished Dorothy to be their Abbess, she refused, preferring to remain a simple nun. In this she was a great example of humility to the sisters.

In the year 1615, she received the Great Angelic Schema and labored even more. Finally, in 1629, after twenty years in the monastery, at eighty years of age, St. Dorothy fell asleep in the Lord. During the years since, many miracles have been worked through her prayers.

Especially in this season of the Nativity of Our Lord and Savior, may we be inspired with the same burning love for Jesus Christ, and the same desire to live that love in our relationships with others, that we see in these two wonderful saints.

Dr. Mary Ford.



# Father Thomas Hopko Appointed Dean

Fr. Thomas Hopko was appointed dean of St. Vladimir's Orthodox Theological Seminary at a specially convened meeting of the Board of Trustees on September 14, 1992. An internationally recognized Orthodox theologian and scholar, Fr. Hopko succeeds the late Fr. John Meyendorff as dean of the fifty-four year old school.

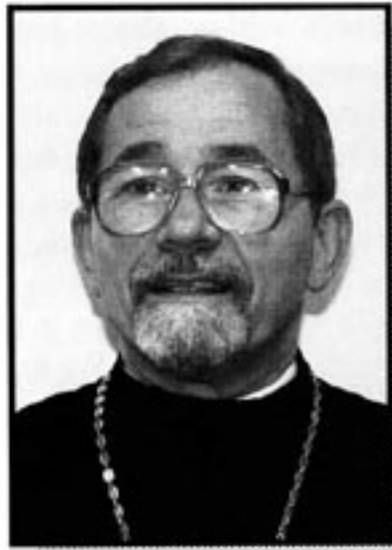
Installation took place at the seminary campus in Crestwood, NY, immediately following the special board meeting. The new dean was installed by the seminary's president, His Beatitude, Metropolitan Theodosius, who is also primate of the Orthodox Church in America. Fr. Hopko is the first American-born dean of St. Vladimir's Seminary and becomes the first alumnus of the school to be appointed dean.

Born in Endicott, NY, in 1939, Fr. Hopko was active throughout his childhood in his hometown parish, St. Mary's Church, located in Endicott. He graduated from Fordham University in 1960 with a Bachelor of Arts degree in Russian Studies. Fr. Hopko began his theological education at St. Vladimir's Seminary in 1960, receiving the Master of Divinity degree in 1963. He also earned an M.A. in Philosophy from Duquesne University in 1968 and completed his graduate studies with a Ph.D. in Theology from Fordham University in 1982.

Ordained to the holy priesthood in August 1963, his first assignment was as pastor of St. John the Baptist Church in Warren, OH, where he served until 1968. For the next ten years he was pastor of St. Gregory the Theologian Church in Wappingers Falls, NY. While at St. Gregory the Theologian Church, he was elevated to the rank of archpriest in 1970. In 1978 he was transferred to St. Nicholas Church in Jamaica Estates, NY, serving as pastor from 1978 until 1983. He has been attached to Three Hierarchs Chapel at St.

Vladimir's Seminary in Crestwood, NY, since 1984.

A member of the faculty of St. Vladimir's Seminary for almost twenty-five years, Fr. Hopko first joined the faculty as lecturer in Doctrine and Pastoral Theology in 1968, and served in this capacity for the next four years. In 1972, he was promoted to the position of Assistant Professor of Dogmatic Theology. He



Fr. Thomas Hopko

became Associate Professor in 1983 and was promoted to the rank of full Professor in 1991. Concurrent with teaching at the seminary, Fr. Hopko has held the administrative positions of Director of Studies for the Collegiate Division (1985-1991) and Director of Recruitment (1988-1992).

In addition, he has held joint appointments as Adjunct Professor of Eastern

Christianity at Duquesne University, Pittsburgh, PA (1965-1968); Adjunct Professor of Eastern Christianity at Columbia University, New York, NY (1983); Adjunct Professor of Orthodox Christianity at Fordham University, New York, NY (1984); Ely V. Lilly Visiting Professor of Religion at Berea College, Berea, KY (1986); and Adjunct Professor of Religion at Drew University in Madison, New Jersey (1987).

Fr. Hopko is well respected and sought after as a lecturer, having spoken widely on university campuses and at church events both nationally and internationally. He has produced many popular audio cassette tapes on Orthodox church doctrine and spiritual life, covering such topics as the practice of prayer and spiritual healing.

Long involved in ecumenical work, he was a member of the Faith and Order Commission of the World Council of Churches from 1975-1991. Representing the Orthodox Church, he was also a delegate to the World Council of Churches Assemblies in Uppsala, Sweden (1968) and Nairobi, Kenya (1974). A member of

several professional associations, Fr. Hopko is current Vice President (and former President) of the Orthodox Theological Society in America.

The author of numerous books, Fr. Hopko's publications include: **Christian Spirituality: East and West** (1988); **The Spirit of God** (1976); **All the Fullness of God** (1982); **The Lenten Spring** (1983); **Women and the Priesthood** (1983); **The Winter Pascha** (1984); **Speaking of Silence: Christians and Buddhists on the Contemplative Way** (1987); and **The Orthodox Faith: An Elementary Handbook on the Orthodox Church**. The handbook has been translated into several foreign languages including Russian, French, Arabic, Serbian, Spanish, Finnish, Swedish, Dutch, and Japanese, and is used as a major resource on the foundations of the Orthodox faith.

His service to the Church includes positions as past Chairman of the Department of Religious Education, Orthodox Church in America and member of The Ecumenical Task Force of the Department of External Affairs. He was also a member of the Pre-Conciliar Commission of the Ninth and Tenth All-American Councils and Chairperson of the Resolutions Committee for the Tenth All-American Council for the Orthodox Church in America. Fr. Hopko has also served as a member of the Curriculum Committee of the Orthodox Christian Education Commission for the Standing Conference of Orthodox Bishop in America.

In selecting a new dean for St. Vladimir's Seminary, the input of the entire church was solicited and encouraged in the nomination process, primarily through two separate nationwide mailings to more than 1500 of the seminary's constituency. As a result, thirty-two names were submitted for consideration as potential candidates for the deanship. After a thorough screening and interview process by the search committee, two candidates were brought before the full board of trustees for final selection. Fr. Hopko's appointment as dean concludes a thorough six-month search.

## Changing Our Lives In Christ

We are witnessing a unique moment in musical history. Before us lies the full gamut of musical periods and styles; we are able to access, for the first time in our Western Civilization, all the music of every country, indeed, of every extant culture. Today's composer, musicologist and performer can obtain, with relative ease, a copy of an autograph manuscript of even the most obscure composer's composition from any century; he can study the major treatises of any people, if not in the original language, then in a suitable translation; and when the visual sense has been thoroughly satisfied, he can complete the inquiry by listening to a carefully chosen compact disc recording.

In contrast to this luxurious state, inter-library loans did not exist in the seventeenth century; the young J.S. Bach did not have a computer or telephone at his fingertips when he chose to travel from Arnstadt to Lubeck to hear the famous Buxtehude perform on the organ; here was a necessity that no distance could prevent. As we move forward on the historical continuum, the composer's reach into the past and his range of compositional resources steadily increases. Mozart discovered J.S. Bach when he heard the monumental Motet—**Singet dem Herrn** in 1789, over sixty years after it was composed; Mendelssohn discovered J.S. Bach's **St. Matthew's Passion** nearly one hundred years after Bach wrote it; Brahms edited the complete works of Orlando di Lasso, the Renaissance master who was his senior by three hundred years; and finally, in our own century, Stravinsky composed his **Mass** in a style reminiscent of medieval forms and thus reached back into musical history some five hundred years.

The linear movement of history is irreversible, and each age has its own peculiar possibilities and limitations. We cannot change the irony of the circumstances that surrounded Mozart's enig-

matic illness, death, and burial. We cannot surmise J.S. Bach's opinion of and response to alternate tuning systems in contemporaneous cultures outside of Europe's reach. Nor can we imagine the sound of universality in Beethoven's **Finale to the Ninth Symphony** had he heard the chanting of Tibetan monks, the gamelan orchestras of the Far East, or the Great Znamenny Chant of Russia. We can only begin to imagine what might have happened if composers in the distant, and not so distant, past had access to all the information which is readily available to us. The twentieth century information explosion is upon us, and we are faced with the challenge of redefining ourselves in relation to old verities and truths, and defining exactly what we care to perpetuate after two thousand years of progress.

The information explosion has radically increased our access to all aspects of culture; native, foreign, past and present, but not necessarily our depth of understanding or quality of experience. While an American musician can easily obtain any one of Haydn's one hundred and twenty six **Baryton Trios** (otherwise known as **Divertimentos**), his performance does not guarantee a favorable reception by the native Austrian. Furthermore, mastery of technical parameters, such as pronunciation or bowing techniques, may or may not lead to a spirited performance, a performance that captures the *zeitgeist* of a given era. In fact, while the repertoire and technical prowess of American ensembles and performers at the professional and college levels are ever-increasing, one can observe, not without some degree of controversy, that truly moving performances are far and wide between, that living composers with a wide following present a contradiction in terms, and that, generally speaking, classical music is fighting an uphill battle with regard to audience expansion and

education. We live in a society in which a single football game will generate more viewers than an entire performance season of one of America's top ten orchestras. We live in a society that performs, almost exclusively and for the first time in history, music of dead composers. And all the information in the world will not change this sad reality.

Like Dostoyevsky's "stick with two ends," the information age is an age of possibility and an age of diminishing returns in matters that concern the inner life. We have the world at our fingertips, but we seem to lack the mental and spiritual resources to produce musical genius or profound experience. Not surprisingly, the response of Orthodox Christians in America to the challenges of this century has been both positive and negative; for instance, witness the steady annual increase of conversions to Orthodoxy, and at the same time, the steady annual decrease of church-going Orthodox Christians. Looking at music in the Orthodox Church as a microcosm of this larger context, we can begin to sketch some realistic observations about its current state of affairs. To begin with, we have a strikingly low number of professional musicians working for the Orthodox Church; by professional we mean singers, composers, and conductors with a higher education, i.e., with a Bachelor or Master or Doctoral degree in music, and who choose to make a career of their training, to support their families by their work as musicians; and, of these, a staggeringly low percentage actually work full-time for the Church, i.e., are able to feed themselves from one main source of income as Orthodox musicians. Full-time choir directing positions and seminary teaching positions in America can be counted on two hands, and the market for fully trained choir directors is gradually shrinking. It stands to reason that professional Orthodox choirs in America are

virtually non-existent. Also non-existent are professional music schools with the specific objective of training Orthodox musicians, be they composers, historians or musicologists, conductors, singers, or music librarians. This is not the case when we look to existing models, particularly to the one in Pre-Bolshevik Russia; there, urban churches employed professional musicians almost exclusively, and professional choir schools existed at the diocesan level, to say nothing of the high level of training offered by the major seminaries and central city choir schools. Furthermore, we have just begun to publish the work of our active talents; see such commendable publications as *Studies in Eastern Chant*, edited by Milos Velimirovic and published by St. Vladimir's Seminary Press, or the two volumes of *Orthodox Church Music*, also published by St. Vladimir's Seminary Press (the first volume published in 1983, the second in 1985, and then nothing for seven years!). Finally, Orthodox composers or, for that matter, non-Orthodox composers, who compose music exclusively for the Orthodox Church can be counted on one hand; the volume of music written and/or published in two hundred years of Orthodoxy in America is unbelievably low; and most of what has been written, either by professional composers or music lovers, is, in fact, arrangement or setting into English of pre-existent chants or compositions. Where are those legendary monks, professional musicians to the core, who composed chant while worshipping? We too, like our classical music brethren, and for the first time in history, primarily sing music of dead composers. We have the world at our fingertips, all the physical means for production, all the possibilities for progress; however, our musical life, about to enter its third century, is astonishingly unproductive. And yet, from biblical times through one thousand years of Christianity in Russia, we know for certain that the role of chanter, singer or composer was entrusted to individuals richly endowed with spiritual gifts, to individuals of the highest professional calling. We have all the information but we have very little to show for a product.

To be sure, we stand the risk of oversimplification without giving full credence to the many forces at work in the formation of our spiritual and cultural identities, be they historic, political, economic, demographic, or ethnic. With them in mind, we will await a definitive cultural-historical study of our journey to and through the Land of Opportunity. This approach is beyond the scope of our present discussion. And, we should state for the record that, the condition of Orthodox musical culture in America is certainly not the responsibility of any one jurisdiction, any one institution or any one person in a position of power. In the context of our present discussion, *Living Our Lives In Christ* has little to do with the material forces that shape history, and that our music, the main form of worship in the Church, is rooted in our spirituality, our spiritual condition. Our music and spiritual gifts can unfold as a treasury of Orthodox spirituality in light of information that comes from a divinely inspired source.

Let us turn, for the moment, to the city of Corinth where the Holy Apostle Paul spread the Word of Truth and Salvation. Located on the Gulf of Corinth in Greece, the city of Corinth connected east-west trade routes and, as a capital city of a Roman Empire province, was the seat of Roman Consuls. It was famous for its Isthmian Games and for the Temple of Aphrodite—the goddess of love and beauty. Corinthians were a fun-loving people and, according to Bishop Theophan the Recluse: "...representative of Greek superficiality, frivolity, and sensual pleasures." Corinth was a city of commerce and attracted a multitude of people from many different countries, including a fair number of Jews, particularly those Jews who were exiled from Rome by Claudius. It was democratic in aura and fostered a number of religious groups. St. Paul began teaching at the local synagogue, but was met with strong resistance and decided to turn to the Gentiles. The new Church which he founded multiplied rapidly and consisted mainly of heathens with a fair amount of converted Jews and a small number of intellectuals and individuals from the

noble and wealthy classes. Such were the external characteristics of this city and its dwellers. Bishop Theophan states: "The body of the Church was healthy and distinguished itself by all the gifts with which the Lord deigned to bless the faithful."

Can we find any parallels between the Greek city of Corinth and our great country of America? Perhaps. Is not our country noted for its games: professional sports for every season of the year and in astonishing volume; television game shows almost round the clock; a selection of games at Toys 'R' Us that could bring even a spoiled child into mild shock (consider the rather overt implication of this franchise's name: toys are us, we are the people of toys and games). Are not love and beauty, in their idealized and perverted forms, the central themes of nearly every media product within America's entertainment industry? Is not America primarily cosmopolitan in character? Is it not the world's 'melting pot' with people of all nationalities and classes? Is it not the country which fostered the religiously persecuted people of Europe? Is it not the world's port of commerce, the place where all countries of the world seek to do business? Does not our inclination towards instant gratification and constant pleasure resonate with Bishop Theophan's characterization of Corinth as a city of "superficiality, frivolity and pleasure?" Finally, is not our country a hallmark of religious cults? There is not a single city in the world which can match the sheer variety of religious institutions that any major American city presents. We have our mosques of every possible arabic thread; we have our synagogues, orthodox, and reformed; we have our fundamentalists from the Crystal Cathedral in Hollywood to the line of defrocked evangelists in every state of the union and on every urban and rural television cable; we have our protestants (more than Luther and Calvin could possibly dream of); we have our Eastern religions and cults; we have the Roman Catholic Church; and we have, last in number but not least in significance, the Orthodox Church. But, as we well know, Orthodoxy in America is not

*Continued on the next page.*

## Music And The Church

a monolithic structure; we have a rich palate of ethnic components from Egypt to Byelorussia. And yes, at times to our great embarrassment, we even have a selection of jurisdictions within each of the ethnic components of Christ's Holy, Catholic, and Apostolic Church! In a different time, in a different place, and on a different scale, the city of Corinth is in full bloom! It is here and now that St. Paul's **First Epistle to the Corinthians** reads with great urgency and hope: "so also you, since you are zealous of spiritual gifts, seek to abound for the edification of the church" (14:12); "Let all things be done for edification" (14:26); "But let all things be done properly and in an orderly manner" (14:40).

We know that in the years immediately after the descent of the Holy Spirit on the Apostles, spiritual gifts abounded; the gifts of prophecy, teaching, healing, intercession or consolation, ruling or administering, interpreting, and the gift of tongues were not only common, but widespread. We know further that Corinthians were especially gifted with tongues; their worship services were most likely saturated with the use of tongues, and the ordering and restraint of this curious gift was, apparently, of primary importance to St. Paul and the well-being of the early believers.

The exact nature and sound of tongues is uncertain. We know that the person who was 'tonguing' was inspired by the Holy Spirit, but we do not know whether he was using a combination of sounds and words from existing languages, or as Blessed Theodore conjectures, whether these were expressions of "certain mental languages, with which angels sing praises and hymns to God," or, a convincing argument which Skaballanovich offers in his **Tolkoviy Tipikon**, whether the 'tonguing' person was, in fact, singing! St. Ireney conjectures that on the Day of Pentecost the Apostles were "singing hymns to God in all the languages." Now, those of us who are "zealous of spiritual gifts" and have a penchant for music may find this characterization of the gift of tongues particularly meaningful.

Like all good things, like the informa-

tion age we live in, this gift is another "stick with two ends." A gift is a gift and, if granted, we had best hang on to it, for as Bishop Theophan stated, we are granted gifts with which "the Lord deigns to bless us." But notice how St. Paul places this particular gift last amongst all others. It seems to carry the great possibility of direct communication with God and the great danger of introducing chaos; it seems to be a popular gift but one that is hard to manage, hard to control. Can you imagine: a people prone to having a good time, a frivolous, fun-loving people like the Corinthians, suddenly endowed with tongues, and in a context where no services as we know them today existed? Can you imagine what this music, this singing, sounded like?! St. Paul proceeds to put things in order: "...seek to abound for the edification of the Church." Those gifted with tongues must not sing without interpreters upon whom he places a higher significance than on the singers: "If anyone speaks in a tongue, it should be by two or at the most three, and each in turn, and let one interpret; but if there is no interpreter, let him keep silent in the church; and let him speak to himself and to God" (14:27-28). The interpreter's role is akin to the teacher's, he makes the Word understandable and meaningful to the rest of the faithful. St. Basil the Great writes: "The Holy Spirit knows that it is difficult to lead the human race to virtue, that because of our tendencies towards pleasures we are negligent about the proper path. What does he create? To instruction he adds the pleasantness of melody, so that together with the delightful and sweet to the ear, we would receive, in an unmistakable way, that which is useful in the Word." Singing is a gift of the Holy Spirit, but it requires guidance—interpretation in order for it to be useful to the Church.

Since indeed we "are zealous of spiritual gifts," we must seek those gifts with which the Church is edified (or directed, guided, instructed, enlightened and uplifted). Singing by itself, without guidance and interpretation, cannot accomplish this goal. St. John Chrysostom says: "See, St. Paul's perpetual goal, how he constantly and in regard to everything

has one thing in mind—the needs of the many, benefit to the Church, establishing this as a kind of rule? And he didn't say: seek, so that you would receive gifts, but: seek to abound." Abound in what? In gifts? No,—in "the edification of the Church!"

What kind of music-making or singing can edify? Not simply the kind that is "prayerful"; this is a redundancy, as Fr. Sergei Glagolev reminds us in his wonderful handbook entitled **The Interpretation of Liturgical Music**: "In Church, music is worship. In Church, music prays and prayers sing." Let us forever abandon the ludicrous expressions: "sing prayerfully" or "prayerful singing." Any sound in a worship service is prayer! But in order for this sound to be useful to the Church, in order for it to "edify," it must interpret the Word, it must be intelligent **Unseen Warfare**: "Do not pray with the word alone, but also with the mind, but not with the mind alone, but with the heart also, SO THAT THE MIND CLEARLY SEES AND UNDERSTANDS, what is being said by the word, and let the heart also feel what the mind is thinking. ALL THIS IN TOTALITY IS REAL PRAYER." A complex set of criteria! Yet this responsibility is not a matter of choice. St. Paul says outright, "If there is no interpreter, let him (the person with tongue) keep silent in the Church...Let all things be for edification," and **FOR EDIFICATION ONLY!**

You may have already asked the question: "Well, if the persons with tongues are the singers, who are the interpreters?" To be sure, they are choir directors and chanters. But, let me remind you: "Let all things be for edification!" When a singer or a choir sing intelligently, when they truly interpret the Word, the distinction between leader and follower fades, it becomes meaningless: singers, choir directors and chanters alike, all become interpreters. However, when in our work we sense that we have reached a natural ceiling or if we feel that we are inadequately interpreting the Word, that we are singing in incomprehensible tongues, we remember St. Paul's instruction and **STOP!** We hire a professional whose gift of interpretation has been properly trained

and can multiply our individual gifts in the edification of the Church (this is as natural as going to a dentist to get your tooth pulled instead of asking your friend, a plumber, to give it a yank). In this context, I would like to pick up on another point which Fr. Sergei Glagolev initiates in his article called the **Sound of Sacred Music**. Like the word “professional,” the word “artistic” triggers a flashing red light for many of us. Fr. Sergei states: “The sound of sacred music is meant to be beautiful.” Artistry is always concerned with beauty and it is the trained professional with an artistic sensibility who has the best chance of enacting this beauty. But what kind of beauty are we speaking of? In the book about Fr. Paul Florensky, Fr. Paul gives us a clue: “Ecclesiasticity (churchness; *tserkovnost'*)—this is the new life in the spirit. The criterion for correctness in this life is beauty. There is a special spiritual beauty and it eludes logical formulas; there is one true path to determining what is Orthodox and what is not. The connoisseurs of this beauty are the spiritual Fathers (*starsi*), masters of the ‘art of all arts,’ as the Holy Fathers referred to asceticism.” Father Paul equates beauty with Orthodoxy and connects artistry to asceticism. Did not the spiritual beauty of early Christians give rise to the splendor and majestic beauty of the Divine Services in Constantinople that so moved St. Vladimir’s ambassadors? Is it possible that the inner beauty of early Christians warranted an abundance of spiritual gifts? We must realign our aesthetic sensibilities with the virtuosic standards for inner beauty that our early Fathers possessed. “Let all things be for edification,” professional artists of sound included!

If the responsibility placed upon the church musician is heavy, it is also fair; fair because we are assured that our gifts are those with which “the Lord deigned to bless us,” fair because St. Paul gives us a whole set of clear instructions on what to do with them—how to use them, and fair because he does not discourage the use of any gift, even the one that appears last on his list: “...do not forbid to speak in tongues” (14:39); on the contrary, he tells us to aspire to improve the gift we already

have: “...brethren, desire earnestly to prophesy” (14:39). Yes, there is a hierarchy but there is also the potential for upward mobility; we are not stuck at one level, we’re encouraged to move up the ladder of gifts, but the key to this is the word “desire”; we must desire the change!

St. Paul closes the entire trilogy (Chapters 12-14) with the words: “But let all things be done properly and in an orderly manner.” This is not an abstract or vague imperative. The propriety of action is rooted in order, in the hierarchy which he provided with crystal clarity. Without the order, we cannot edify the Church; we are stuck listening to each

gifted people are ousted or pushed out of office. Next, we must desire change. We’re getting better at this but we still tend to resist new repertoire, even when we know it’s good and right for the Church. What’s wrong with going downstairs and trying a little antiphonal singing? Why not try singing the Anaphora in unison on occasion, or better yet, congregationally? Etc., etc. Next, we must continue to be as exacting as possible when it comes to a proper understanding and utilization of terminology: sacred music is not divine or liturgical singing and vice versa, and concert music on a sacred text is not a bad thing, but it should be prop-

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### *Singers should be critical of themselves and honest to themselves about their own capabilities and limitations.*

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other’s incomprehensible sounds and opting for an opportunity to be heard ‘solo,’ but to no avail to the Church and to the faithful in it.

In an attempt to enliven our musical life in the Church and in light of the strong messages of St. Paul, we must attempt to accept some basic notions. We must, to be sure, cherish each other’s gifts, for these are not our gifts, but the gifts of the Holy Spirit, and when we negate a gift we sin against the Holy Spirit; however, we must also be honest in our assessment of our own gifts and in our recognition of the gifts of others. Singers should be critical of themselves and honest to themselves about their own capabilities and limitations. How is my hearing? Do I have a vibrato or a flatness problem? Would it be better for the edification of the Church to move to another voice section? Etc., etc. And musicians should be hired not for their con-artistry but for their actual abilities and qualifications, for their potential to edify the Church; how often, in our own settings, we tolerate blatant incompetency on the part of the choir director, while truly

erly identified for proper usage. This has been repeatedly clarified by such knowing and trustworthy men as John Gardner, Vladimir Morosan, and Fr. Sergei Glagolev. Why do we still persist singing concert music in church? Why are the most poignant moments of our Divine Services repeatedly extracted for concert rendition? (We can help our recently liberated Russian brothers and sisters better understand this point.) And finally, we should continue to explore the fullest range of activities at the diocesan level, in addition to all that is being done at the central-national level. This is the level at which the actual “stuff” of our musical culture is lived, where children can coalesce to sing in massive choirs, where parish choir directors can receive personalized coaching and be familiarized with new repertoire, where church singers can be musically and vocally educated. Consider the phenomenal boost Bishop Arseniy of Novgorod provided to church music in his diocese and throughout Russia with the publication of the famous **Chanter’s Companion (Sputnik Psalms)**.  
*Continued on the next page.*

## Music And The Church

lomshchika, 1906). This case study, as well as **The Responses of the Diocesan Bishops Concerning the Question of Church Reform, 1905**, in Russia, can serve as excellent models and references for our present-day activities.

We can truly "live our lives in Christ" in this century, in these times, when we connect the tools at our disposal to our inner lives. The spiritual gift of music, charged to interpret God's Word of Truth and Salvation and to build—edify Christ's Holy Church, is an expression of the quality of our total Christian experience. Perhaps the Lord will deign to bless us abundantly with greater spiritual gifts if and when we learn to manage those we already possess.

### Dr. Peter Jermihov and Irina Riazanova

Irina Riazanova was born in Russia and has made the United States her home. She received her Master of Fine Arts Degree in Choral Conducting from the Leningrad (now St. Petersburg) State Conservatory in 1987; the degree was conferred "with honors" in recognition of her performance of

Tchaikovsky's Liturgy of St. John Chrysostom with the Conservatory Choir. From 1987 to 1989, she sang professionally with the Rockefeller Chapel Choir at the University of Chicago, and from 1989



Irina Riazanova

to 1992 served as Choir Director at St. George Russian Orthodox Cathedral in Chicago. In 1988, she was Assistant Conductor to Vladimir Minin at the Festival of Russian Choral Music in New York City. Ms. Riazanova has guest-conducted throughout the United States, and is producer of *Holy Radiant Light*, a compact disc released by *Gloriae Dei Cantores* (GD CD 007). Presently, she is a doctoral candidate at Northwestern University where she served as Conductor of the University Women's Chorus and as a Graduate Teaching Assistant with the Graduate Chorale and the University Chorus.

Dr. Peter Jermihov was born in Chicago of Russian Orthodox parents. Dr. Jermihov received his training as a choral and orchestral conductor. After attending the Leningrad State Conservatory as a Fulbright-Hays Fellow, he received his doctoral degree in conducting from the University of Illinois at Urbana. His doctoral dissertation was entitled: *Keys to a Russian National Composer: An Introduction to Georgy Sviridov*. Dr. Jermihov has conducted the USSR State Symphony Orchestra,

the Moscow Radio and Television Orchestra, the Leningrad Philharmonic, the Moscow Chamber Choir, the Leningrad Chamber Choir, the Chicago Symphony Orchestra, and other prominent en-



Dr. Peter Jermihov

sembles around the world. He has taught at the University of Illinois at Urbana, San Jose State University, and Oregon State University. In addition to continued guest-conducting engagements, he is presently Director of Music at Three Saints Russian Orthodox Church in Garfield, New Jersey.

Please direct all comments and/or responses to articles that appear in *Music and the Church*, as well as questions and concerns about music in your Orthodox worship experience to:

**ALIVE IN CHRIST**  
**Music and the Church**  
St. Tikhon's Orthodox  
Theological Seminary  
South Canaan, Pennsylvania 18459

*\*\*The next article in Music and the Church will address music in the Orthodox Funeral Services.*



Diocesan Bicentennial Choir at St. Michael's Church in Old Forge.

# Right To Life March

The following story is written as a prelude to the January Right-to-Life March and as an encouragement to parents to seriously study not only what is happening to the children, but to seek ways of stemming the tide of moral and spiritual disintegration about us and to work diligently for the protection of our greatest resource, our youth, so that they grow strong in Christ's Kingdom.

Matushka Isabel Anderson

## BOMBARDED!

The Adams family warmly cheered Mom as she brought the dessert to the table—her special super lime meringue pie! Even little three-year-old Lisa clapped her chubby hands, copying her dad, brother, and sister. With the meal finished, Mr. Adams was about to begin the family's evening prayers when eight-year-old Judy piped up.

"What's an abortion, Mommy?"

The question was unexpected, to say the least. Mother quickly put down her coffee cup and asked, "What do you mean, Judy?"

"Well, Diana came to school today and said her mother had an abortion. Is it a sickness, like pneumonia?"

Dad entered the conversation. "No, honey, it's not a sickness. It's..." Dad sought for a simple explanation, "...more like an operation..."

"Oh, you mean like when I had my tonsil operation?"

"Not quite like that, dear," said Mother. "This has to do with a lady who is going to have a baby—you remember when little Lisa was growing inside me?"

"Oh yeah...that was exciting when Lisa was born. It sure was great to see her in the hospital...But you didn't call that an abortion." Judy was determined to get an answer to her question.

Dad tried to start again. "An abortion is when a lady doesn't want to have the baby and..."

"So you kill it before it's born!" blurted

out Jim, the teenage Adams son who had been sitting uncomfortably quiet during this unexpected conversation. With that outburst, he shoved his chair away from the table and bounded up the stairs to his room.

Poor Judy couldn't make head nor tail



Bishop Herman congratulates Governor Robert Casey for his pro-life work.

out of his words or actions. "What does Jim mean? Is that what an abortion really is—killing a baby when you don't want it—before it's born?"

Daddy quietly replied, "Yes, Judy, that's what it is."

"Oh...but why?"

"Honey, people give many reasons..."

Judy interrupted, "But God says we shouldn't kill..."

"No, Judy, God doesn't like this at all. I'm sure His heart is saddened by this awful action..."

Judy thought for a moment, then walked over to little Lisa's chair and gave her a hug.

"I'm sure glad you didn't have an abortion, Mommie!"

Dad had just settled himself in his favorite chair with his book when Jim came quietly into the living room.

"May I talk with you, Dad—privately?"

"Sure, son. Want to do it here or shall we go up to your room?"

"Let's go up there. I don't want that inquisitive Judy bursting in."

"Okay, let's go," smiled Dad, putting his arm on Jim's shoulder.

After seating himself somewhat self-consciously on the edge of his bed, Jim started. "Dad, I sorta' don't know how to begin..."

"What's bothering you, son? Trouble in school—at soccer—or church?" queried Dad soberly. Jim was always an easy-going person and usually had no serious problems to discuss.

"Well, it's this health class in school. This year it's boys and girls together and this new guy is teaching us. He started out with how to take care of our bodies—the stuff about good food, exercise, fresh air...you know. But now he's talking about our bodies maturing and how we are becoming..." Jim paused.

"Yes?" Dad replied, alert and fearing the worst.

"...becoming sexually active. He

*Continued on the next page.*

## March For Life

*Continued from page 61.*

showed us all sorts of stupid movies. Dad—what he's saying isn't anything like what you and Mom and Father Tim have told us about our bodies and how to use them..."

"Son, I'm so sorry to hear all this. Of course I'm sure it's not what we've tried to teach you—or what God wants..."

"What really burns me up, Dad, is that we can't say anything against this garbage. One girl—that new pretty one who just started to come to our church—tried. He made such a fool of her that she left the classroom in tears. What can I do, Dad? They say we have to take the class to graduate."

. . .

The house was finally quiet and the Adams were alone in their room when Mrs. Adams said, "We had a letter from Fran today, Tom."

"We did? Why didn't you read it at the table, as we usually do?"

"Well, after Judy's outburst, I wasn't ready to add Fran's latest tales about college to our evening's agenda." (Fran was the family's college freshman daughter).

"Great!" sighed Dad ruefully. "What 'good news' does she have to share?"

"Oh, it seems she can't handle life in the coed dorm she's been put in. Says studying is the last thing the kids want to do, and the lifestyle of some of those near her is just the opposite to her Christian upbringing. She says she's moving out—

or coming home!"

"Oh, no!" moaned Dad. "What is in store for our young people? Aren't there any Christian values being taught or practiced anywhere? Tonight I feel bombarded! First Judy's question, then Jim's complaint, and now Fran's announcement! What are we to do?"

Mrs. Adams quickly agreed. "I feel so helpless!"

Sitting quietly for a while, thinking deeply of what the future held for them and their children, the Adamses talked long of their responsibilities and abilities—of what they must do and could do.

Mr. Adams finally concluded, "Tonight's attack has convinced me of one thing, at least. We ARE going to Washington next month to take part in the Right to Life March. At least we can show how we feel about abortion!"

"Yes, I surely agree. Then too, we could respond to Father Tim's invitation to explore the possibility of us parents organizing a school to teach our children in an Orthodox manner. God must be waiting for us parents to act!"

. . .

**READ FROM YOUR BIBLE** - I Corinthians 6:9-20; Romans 12:1-2; Matthew 5:14, 29-30.

**THEME VERSE** - Do you not know that your body is a temple of the Holy Spirit within you, which you have from God? I Corinthians 6:19.

**SOMETHING TO THINK ABOUT AND TALK OVER WITH YOUR**

**FAMILY** - What is life? What value is it to me? How does God view our lives?

Who are we? To whom do we belong?

What are our responsibilities for our bodies?

What does God teach us about our bodies?

To what use are we to put them?

**PRAYER** - Oh Lord our God—help me to be so thankful for the gift of my body and my life that I will always seek to live every day in a manner which will bring honor to Thee. Amen.

Matushka Isabel Anderson

### Plan To Attend The March For Life In Washington, D.C. On Friday, January 22, 1993

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

+ Bishop HERMAN

## Fall Gathering Of Matushki

*Continued from page 10.*

from the others as Christian sisters.

Together with His Grace, Bishop Herman, and the seminarians, the ladies enjoyed a delicious turkey dinner in the seminary dining room. Father Andrew Mayba and his trusty kitchen crew saw that all were well cared for; everyone also enjoyed the desserts brought by some of the matushki.

Refreshed, the women gathered again for more discussions. Now joined by Bishop Herman, they listened carefully

to his wise counsel and also his thoughts on the Church's upcoming celebration of the two hundred years of Orthodoxy in America. Graciously answering their questions and thoughtfully responding to their concerns, His Grace finally had to leave in order to serve the Vigil at the Monastery Church.

All too soon the day's end had arrived, but not before it was agreed that such opportunities for sharing would be offered on a regular basis. February 6, 1993,

was set as the target time for the next meeting. What better evaluation of anything is there than to know that it is to be repeated!

The matushki left the Monastery/Seminary grounds—some following vespers, others before, depending on travel time—with the positive feeling, "It was good to have been here. Thank God for this blessing! See you in February!"

Matushka Isabel Anderson



## “Orthodoxy - How To Pass It On”

Wilkes-Barre Deanery Church School Workshop

All Saints Church, Olyphant -  
September 19, 1992

September, 1992, found the Wilkes-Barre Deanery opening its educational activities with a well-attended workshop for clergy and church school personnel. Hosted by the church school staff of All Saints parish in Olyphant, and enjoying the use of the parish youth building, the participants in the day's program appreciated how well their needs were met. Fr. and Matushka Vinyard were the gracious hosts. After the welcoming coffee and donuts, Fr. Claude led the group in a beautiful thanksgiving prayer service. The group gathered included ten priests, and twenty-seven church school personnel and seminarians; eleven parishes were represented. St. Tikhon's bookstore had sent materials to sell.

Matushka Isabel Anderson, DRE chairperson for the Diocese, introduced the day by speaking of the chosen theme “Orthodoxy - How To Pass It On.” Quoting from several of the Church fathers, she stressed the need for parents to assume **the God-given responsibilities to raise up their children in the Orthodox Christian faith**, so that they will **have something to pass on to their children**. The Fathers do not look at this as an insignificant task. St. Tikhon of Zadonsk, the great teacher and preacher—called the Russian Chrysostom—said in his book “Journey to Heaven” (p. 120), “...we sigh with pain to see that many children are corrupted in their youth; this happens to them because of the carelessness of their parents.

“Many parents teach their children the arts that serve the temporal life and spend no small sum on it, but they neglect the Christian teaching and are remiss in teaching their children to live as Christians. Such parents beget their children unto the temporal life, but close the door to the eternal.

“St. John Chrysostom, in considering the misfortune of both parents that neglect the good upbringing of their children and of the children not well brought up, says this: ‘Parents that neglect to bring up their children as Christians are most heinous murderers of children.’”

Father Stephen Karaffa of Nanticoke, continuing with the day's focus, spoke from a priest's perspective. He challenged the clergy and laity alike to build within their church community loving relationships, especially with the youth, so that they will want to grow in their faith and keep it strong in order to pass it on!

Martha Malinchok of Frackville, a nursing educator, demonstrated some of the dynamics that take place in learning. Interspersed with peppy activities which involved everyone, her well-prepared materials encouraged those present to sharpen their tools and increase their skills so that their church school activities will motivate students of all ages—and bear fruit.

The morning concluded with Matushka Anderson sharing items from the “DRE Trunk”—a collection of educational materials available from several Orthodox sources. The two key items she emphasized were the new publications: (1) “A Way of Life” by Ann Marie Gidus Mercera, a program for incorporating into the family life the Life of the Church. Though primarily for pre-schoolers, the wealth of material it contains makes it an invaluable resource for families with children of all ages, as well as a tremendous program for a church school curriculum; and (2) “Mini Lessons” by Matushka Theodora Ressetar, a thoughtful ‘add-on’ to a pre-school, kindergarten program which follows the Church calendar. Both these publications are available through Orthodox Publications Center, Wayne, NJ. Participants valued the ‘hands on’ opportunity of looking at materials, to discern the usefulness for their particular situations. Each parish represented was given a sample craft—a

teaching tree which could be utilized at Pascha, Christmas, or whatever season the teacher chose—carefully prepared by Matushka Borich and Mrs. Bench of St. Mary's parish, Coaldale.

The tasty and generous luncheon, prepared and served by All Saints parishioners, was thoroughly enjoyed by everyone.

As all the DRE workshops seem to do—this one ran out of time before activities and ideas were exhausted. The afternoon was crammed with four mini-workshops, touching varied facets of religious education. David Brzuchalski, All Saints choirmaster, gave a delightful overview of music for children, advocating the early involvement of the children in the rich musical tradition of our Church. He demonstrated by getting the group to learn a new “Holy God”—showing how easy it is to include music in the life of the church school and the home. “Orthodox Hymns for Children,” prepared by Vladimir Morosan, was shown to be a vital tool in this area.

Vicki Kapral of the Cathedral in Wilkes-Barre, shared ideas for the youngest church school members (a picture tree!), and Elizabeth Bonczar of Olyphant spoke of her recently becoming involved with the young set too, and of the rewarding experiences in store for any who would work with these little ones.

Sergei Kapral, also from Wilkes-Barre Cathedral, shared several skits which he has written and used with teens as teaching tools. Having enjoyed unusual success with this technique, he strongly advocated that everyone give skits a try!

Thoughtfully, Fr. Vinyard had arranged his Vespers service for 3:00, to conclude the day. How fitting it was to end such a spirited event in grateful prayer to God for opportunities and challenges before us, to do all we can to be about God's business and pass on our Orthodox faith!

Matushka Isabel Anderson

## EDUCATION BULLETIN

"In our own day every man takes the greatest pains to train his boy (child) in the arts and in literature and speech. But to exercise this child's soul in **virtue**, to that no man any longer pays heed. Raise up an athlete FOR CHRIST and teach him, though he is living in the world, to be reverent from his earliest youth..."— St. John Chrysostom, *On Vainglory and the Right Way for Parents to Bring Up Their Children*, Section 19.

"Understand well and assimilate the principles of true Christian upbringing and act according to them, first of all at home. The upbringing in the home is the root and foundation of everything that follows."

"Of all holy works, the education of children is the most holy."—St. Theophan the Recluse, *Raising Them Right*, page 66.

A strange way to introduce a Department of Religious Education column, you may say. Yet, this is where all religious education begins and grows—or doesn't begin or doesn't grow—**IN THE HOME!!!** We as Orthodox Christians must see this clearly in these crucial days of change and uncertainty. Let us look closely at ourselves. Are we doing what we should so that our home is a 'little church'; so that our children will have a **faith they love**, to pass on to their chil-

dren?

Our prayer is that all our DRE work is an aid in helping us—parents, grandparents, godparents, everyone—aim in the right direction, keeping on the path in our journey to heaven.

Matushka Isabel Anderson

### LOOKING AHEAD

The DRE committee, spurred on by the enthusiasm experienced in last year's workshops, has a new schedule of events projected for 1993. Mark your calendars! **WATCH FOR ANNOUNCEMENTS!** Seize every opportunity to live your Christian faith more vibrantly, so that others will want to join in and enjoy what you have.

January 16, 1993—**DIOCESAN RELIGIOUS EDUCATION GATHERING**

Holy Ascension Church, Frackville  
Bishop Herman, key speaker  
Theme - **TOTAL EDUCATION - TOTAL COMMITMENT**

Philadelphia Deanery Church School Workshop, February 20, 1993 - St. Stephen's Church, Philadelphia.

March 20, 1993 - Frackville Deanery Church School Gathering for all ages  
St. Mary's Church - Coaldale

April 3, 1993 - Wilkes-Barre Deanery Church School Gathering for all ages  
St. Michael's Church - Jermyn

These events are targeted, not just for children, but for everyone! Don't let pass by any chance to be strengthened in your faith and to help others to grow, as our Orthodox family matures and reaches out to draw others into the net of Christ's Love!

### ONE DISAPPOINTING NOTE

The **WRITING CONTEST** for high schoolers which we are sponsoring has shown **NO RESPONSE** as of this writing (November 18th). We are trusting that we will be pleasantly surprised by an outpouring of entries by December 15! Surely Orthodox high schoolers have thoughts about their faith!?

Fathers—have you promoted this event?

Parents—have you encouraged your young folks to try to take part?

Thanks for all the efforts made. There will be fruit, I'm sure!



Wilkes-Barre Deanery meeting.

# Daily Devotions

## JANUARY

1. Col. 2:8-12 (Circumcision)	Luke 2:20-31,40-52 (Circumcision)
2. 1 Tim. 3:14-4:5	Matt. 3:1-11
3. 2 Tim. 4:5-8	Mark 1:1-8
4. Heb. 8:7-13	Mark 12:13-17
5. 1 Cor. 9:19-27	Luke 3:1-18
6. Titus 2:11-14; 3:4-7	Matt. 3:13-17
7. Acts 19:1-8	John 1:29-34
8. Heb. 11:8,11-15	Mark 13:1-8
9. Eph. 6:10-17	Matt. 4:1-11
10. Eph. 4:7-13	Matt. 4:12-17
11. Heb. 11:17-23,27-31	Mark 13:9-13
12. Heb. 12:25-26; 13:22-25	Mark 13:14-23
13. James 1:1-18	Mark 13:24-31
14. James 1:19-27	Mark 13:31-14:2
15. James 2:1-13	Mark 14:3-9
16. Col. 1:3-6	Luke 20:46-21:4
17. 1 Tim. 1:15-17	Luke 18:18-27
18. James 2:14-26	Mark 9:42-10:1
19. James 3:1-10	Mark 10:2-12
20. James 3:11-4:6	Mark 10:11-16
21. James 4:7-5:9	Mark 10:17-27
22. 1 Pet. 1:1-2,10-12; 2:6-10	Mark 10:23-32
23. 1 Thess. 5:14-23	Luke 16:10-15
24. 1 Tim. 4:9-15	Luke 18:35-43
25. 1 Pet. 2:21-3:9	Mark 10:46-52
26. 1 Pet. 3:10-22	Mark 11:11-23
27. 1 Pet. 4:1-11	Mark 11:23-26
28. 1 Pet. 4:12-5:5	Mark 11:27-33
29. 2 Pet. 1:1-10	Mark 12:1-12
30. 2 Tim. 2:11-19	Luke 17:3-10
31. 1 Tim. 4:9-15	Luke 19:1-10

## FEBRUARY

1. 1 Pet. 2:21-3:9	Mark 12:13-17
1 Pet. 3:10-22 (Tuesday)	Mark 12:18-27 (Tuesday)
2. Heb. 7:7-17	Luke 2:22-40
3. 1 Pet. 4:1-11	Mark 12:28-37
4. 1 Pet. 4:12-5:5	Mark 12:38-44
5. 2 Pet. 1:1-10	Mark 13:1-8
6. 2 Tim. 2:11-19	Luke 18:2-8
7. 2 Tim. 3:10-15	Luke 18:10-14
8. 2 Pet. 1:20-2:9	Mark 13:9-13
9. 2 Pet. 2:9-22	Mark 13:14-23
10. 2 Pet. 3:1-18	Mark 13:24-31
11. 1 John 1:8-2:6	Mark 13:31-14:2
12. 1 John 2:7-17	Mark 14:3-9
13. 2 Tim. 3:1-9	Luke 20:46-21:4
14. 1 Cor. 6:12-20	Luke 15:11-32
15. 1 John 2:18-3:10	Mark 11:1-11
16. 1 John 3:11-20	Mark 14:10-42
17. 1 John 3:21-4:6	Mark 14:43-15:1
18. 1 John 4:20-5:21	Mark 15:1-15
19. 2 John 1:1-13	Mark 15:22-25,33-41
20. 1 Cor. 10:23-28	Luke 21:8-9,25-27,33-36
21. 1 Cor. 8:8-9:2	Matt. 25:31-46
22. 3 John 1:1-15	Luke 19:29-40; 22:7-39
23. Jude 1:1-10	Luke 22:39-42,45-23:1
24. Joel 2:12-26	Joel 3:12-21
25. Jude 1:11-25	Luke 23:2-34,44-56
26. Zechariah 8:7-17	Zechariah 8:19-23
27. Rom. 14:19-26	Matt. 6:1-13
28. Rom. 13:11-14:4	Matt. 6:14-21

## MARCH

1. Genesis 1:1-13	Proverbs 1:1-20
2. Genesis 1:14-23	Proverbs 1:20-33
3. Genesis 1:24-2:3	Proverbs 2:1-22
4. Genesis 2:4-19	Proverbs 3:1-18
5. Genesis 2:20-3:20	Proverbs 3:19-34
6. Heb. 1:1-12	Mark 2:23-3:5
7. Heb. 11:24-26,32-12:2	John 1:43-51
8. Genesis 3:21-4:7	Proverbs 3:34-4:22
9. Genesis 4:8-15	Proverbs 5:1-15
10. Genesis 4:16-26	Proverbs 5:15-6:3
11. Genesis 5:1-24	Proverbs 6:3-20
12. Genesis 5:32-6:8	Proverbs 6:20-7:1
13. Heb. 3:12-16	Mark 1:35-44
14. Heb. 1:10-2:3	Mark 2:1-12
15. Genesis 6:9-22	Proverbs 8:1-21
16. Genesis 7:1-5	Proverbs 8:32-9:11
17. Genesis 7:6-9	Proverbs 9:12-18
18. Genesis 7:11-8:3	Proverbs 10:1-22
19. Genesis 8:4-21	Proverbs 10:31-11:12
20. Heb. 10:32-38	Mark 2:14-17
21. Heb. 4:14-5:6	Mark 8:34-9:1
22. Genesis 8:21-9:7	Proverbs 11:19-12:6
23. Genesis 9:8-17	Proverbs 12:8-22
24. Genesis 9:18-10:1	Proverbs 12:23-13:9
25. Heb. 2:11-18 (Annunciation)	Luke 1:24-38 (Annunciation)
26. Genesis 12:1-7	Proverbs 14:15-26
27. Heb. 6:9-12	Mark 7:31-37
28. Heb. 6:13-20	Mark 9:17-31
29. Genesis 13:12-18	Proverbs 14:27-15:4
30. Genesis 15:1-15	Proverbs 15:7-19
31. Genesis 17:1-9	Proverbs 15:20-16:9

## APRIL

1. Genesis 18:20-33	Proverbs 16:17-17:17
2. Genesis 22:1-18	Proverbs 17:17-18:5
3. Heb. 9:24-28	Mark 8:27-31
4. Heb. 9:11-14	Mark 10:32-45
5. Genesis 27:1-41	Proverbs 19:16-25
6. Genesis 31:3-16	Proverbs 21:3-21
7. Genesis 43:26-31; 45:1-16	Proverbs 21:23-22:4
8. Genesis 46:1-7	Proverbs 23:15-24:5
9. Genesis 49:33-50:26	Proverbs 31:8-31
10. Heb. 12:28-13:9	Proverbs John 11:1-45
11. Phil. 4:4-9	John 12:1-18
12. Exodus 1:1-20	Job. 1:1-12
13. Exodus 2:5-10	Job 1:13-22
14. Exodus 2:11-22	Job 2:1-10
15. Exodus 19:10-19	Job 38:1-23; 42:1-5
16. Exodus 33:11-23	Job 42:12-16
17. Rom. 6:3-11	Matt. 28:1-20
18. Acts 1:1-8	John 1:1-17
19. Acts 1:12-17,21-26	John 1:18-28
20. Acts 2:14-21	Luke 24:12-35
21. Acts 2:22-36	John 1:35-51
22. Acts 2:38-43	John 3:1-15
23. Acts 3:1-8	John 2:12-22
24. Acts 3:11-16	John 3:22-33
25. Acts 5:12-20	John 20:19-31
26. Acts 3:19-26	John 2:1-11
27. Acts 4:1-10	John 3:16-21
28. Acts 4:13-22	John 5:17-24
29. Acts 4:23-31	John 5:24-30
30. Acts 5:1-11	John 5:30-6:2

# CHRIST IS BORN!

## HOLY RESURRECTION CHURCH Alden Station

Fr. David & Mat. Sharon Shewczyk  
Timothy & Nicholas Shewczyk  
Joseph J. Hitzner  
Marie Hudock  
Mr. & Mrs. Chester Lubecki  
Basil & Molly Pisch  
Mr. & Mrs. James D. Schraeder, Sr.  
Mr. & Mrs. James Schraeder, Jr. & Daughters  
Mr. & Mrs. Michael Kardash  
Paul & Marion Stenko  
Michael Stenko

## HOLY ANNUNCIATION ORTHODOX CHURCH Berwick

Very Rev. & Mrs. Andrew Shuga  
Larissa & Anita Shuga  
David Shuga  
William Script  
Paul & Marie Laytar  
Mr. & Mrs. John Parker & Family  
Andrew Uram  
Stephen & Gloria Kundrat  
John Koast  
Harry L. Kuchka  
George & Mary Laytar  
Thomas, Diane, & Alyssa Macri  
Helen & Frank Petak  
Michael C. Petak  
George & Olga Bedis  
Mrs. Mary Dendler  
Michael Minjack  
Mrs. Mary Parker  
Mrs. Helen Veshka  
Mr. & Mrs. Paul Husak  
Mrs. Anne Dalberto  
Joan R. Kost  
Andrew & Lisa Mihaly & Family  
Ann & Irene Sauko  
Joseph & Julia Ciganek  
Mrs. Helen Skrip  
Mr. & Mrs. Roy Ervin & Family  
Mrs. Helen Karas  
Mary & Alex Berbick  
Glenn & Tamara Beckley  
Irene & Charles Andrews  
Mrs. Alice Sacco  
Mrs. Helen Umphred  
Mr. & Mrs. Andrew Mihaly, Sr.  
Lisa Husak  
Mrs. Anna Shanno

## ST. NICHOLAS RUSSIAN ORTHODOX CHURCH Bethlehem

St. Nicholas Altar Society  
Dorothy Stafiniak, Pres.  
Lehigh Valley "O" club  
Chapter #166  
Sandi Keysock, Pres.  
St. Nicholas Church Choir  
Nick Lezinsky, Director  
Father Eugene & Matushka Fran Vansuch  
A Friend  
Mr. & Mrs. Gary Angstadt & Son  
Rose Ann Bachick  
Charles Beechan  
Mr. & Mrs. Stephen Belzner  
Mr. & Mrs. David Bench & Family  
Mr. & Mrs. Peter Billie  
Miss Anna Billie  
Mr. & Mrs. Girard Bobal & Family  
Steve Bortniak  
Vera Bortniak

Bill & Anne Boyko  
Mr. & Mrs. Bernard Brandstetter  
Hedvic Chaikowsky  
Mr. & Mrs. V.B. Choman  
Mr. & Mrs. Peter J. Chromiak  
Dennis & Lynn Chrush & Alyssa  
Rodney Cook & Family  
Andrew, Karen, & Ben Cuttic  
Mr. & Mrs. Stefan Danczenko  
Mrs. Beatrice Deak  
Damian Drasher  
Mr. & Mrs. Andrew Fartuch & Family  
Ted & Betty Fedora  
Patty Felix  
Mrs. Rosalia Felix  
Mr. & Mrs. John Frimenko, Jr.  
Mr. William Grason  
Mr. & Mrs. Walter Grigoruk  
Betty Hahalis  
Andrew Hasenecz  
Charles Hasenecz  
Elizabeth Hasenecz  
Doctors Julius & Anna Herz  
Mr. & Mrs. John Holotyak  
Leo & Mary Howell & Family  
Nick & Sherrie Hromiak  
Mary Hudak  
Peter Jubinski  
Sarah Jubinski  
Daniel Jubinski  
George & Rose Mary Jubinsky  
Mrs. Alexander Karel  
Mrs. Mary Kasander  
Mr. & Mrs. Eric Kasander  
Jeffrey J. Kasander, D.M.D.  
Mr. & Mrs. Samuel Kasick  
Atty. & Mrs. Samuel Kasick  
Jim, Nadia Kelly & Family  
Mr. & Mrs. Peter Keretz  
Bill & Sandi Keysock  
Vera Kiak  
Esther Kiechel  
Gary Kiechel  
Don & Fred Kmita  
Peter & Nancy Kohudic  
Sellar & Jo Ann Konsevitch  
Mr. & Mrs. Donald Koretski  
John Koretski  
Mary Koretski  
Stephanie Koretski  
Mr. & Mrs. Timothy Kovalenko & Family  
Robert Kriebel & Family  
Michael R. Kuchka  
Mrs. Mary Kushner  
Paula Lehutsky  
Nick & Judy Lezinsky  
Kyra, Matthew, & Peter Lezinsky  
Olga Logechnik  
Mr. & Mrs. Jeffrey Lovell  
Peter & Mary Madensky  
Mary McKay  
Mr. & Mrs. Randall Marsh & Family  
Eugenia Meillinger  
Mr. & Mrs. Peter Metz & Family  
Mrs. Maria Mihailoff  
Mrs. Helen Mohr  
Jack & Barbara Monarek  
Mr. & Mrs. Andrew Mudri  
Mrs. Theresa Nalepa  
Nick Nayko  
Nick's Brother  
Bill, Susan, & Elizabeth Neilson  
Robert & Ellen Novatnack & Daughters  
David & Susan O'Shura & Sons

Mrs. Helen Perlow  
Mary Petrovich  
Mrs. Anna Prohidney  
Mr. & Mrs. Walter Pummer & Family  
Pauline Radchuck  
Dr. Gregory & Rosalie Radio & Family  
Matushka Margaret Ressetar  
Laura Riley  
Gordon, Valerie Roberts & Sons  
Mr. & Mrs. Nicholas Roman  
Alexander & Gregory Roman  
Valerie Ristvey  
Mr. Michael Rosko  
Gary & Nadia Saba  
Nancy A. Sabol  
John Saharuk  
Mr. & Mrs. Michael Sawarynski  
Mr. & Mrs. Robert Sawarynski  
Mr. & Mrs. James Seifert & Family  
Mr. & Mrs. Joseph Senick, Jr.  
Mary Sillies  
John & Helen Skibo  
Mr. & Mrs. Michael Slivka & Sons  
John Smakula  
Florence Smakula  
Laura Smakula  
Mr. & Mrs. Gary Solan & Family  
Mr. & Mrs. Michael Stafiniak & Family  
Miss Michelle Stafiniak  
Mr. & Mrs. Edward Stellato & Family  
Boris & Vera Stoiancheff  
Belinda & Maria Stoliancheff  
Julia Strohl  
Anastasia Symonovich  
Mr. & Mrs. Stephen Symonovich  
Russell & Ola Tatusko  
Wash & Helen Telepchak  
Damian, Basil, & Jason Vansuch  
Martha Wagner  
Louise Walker  
Catherine Wilko  
Mary Zakocs  
Mary Zenkof  
Rosemary Ziegenfuss

## HOLY TRINITY ORTHODOX CHURCH Catasauqua

Fr. Gregory & Matushka Cindy Horton  
Talina, Maximus, Sebastian Horton  
Michael & Vincentine Brusko  
Joseph & Mary Horoschak  
Charles & Helen Gaston  
Tonya & Michael Gaston  
Dr. S.J. & Fay Salivonchik  
Robert & Rebecca Romanchik  
Samuel & Carol Baron  
Steve Baron, Jr.  
Mary Grason  
Sue Greltzer  
Fred & Sophie Long  
Veman Teaman  
Mary Zbur  
Olga Salivonchik  
Mary Zemchak  
Mary Muha  
John & Mary Yuhas  
John & Sandy Miller  
Chris & Mary Ann Rowe  
Katherine Rowe  
Peter & Loral Kandianis  
Steve Kandianis  
Louis & Betty Hill  
Eva Fox  
Robert & Cheryl Steck

# GLO RIFY HIM!

Vincent & Nicolya Fugazzotto  
Lucy Wasco  
Mr. & Mrs. Frank Momrock  
Thomas Gold  
Max & Mary Yurconic  
Susan Tzope  
Dorothy Smickley  
Helen Suda  
Mildred Bowski  
Andrew & Patricia Brusko  
Edward & Pauline Bachert  
Michael Hertz  
John & Pat Wasko  
Andrew Brusko, Jr. (Altar Boy)  
Zachary Brusko (Altar Boy)  
Richard & Jean Garrison  
Richard & Mary Baker  
Susan Cressman  
Kathy Baker

## ST. MARY'S ORTHODOX CHURCH Coaldale

Father Paul & Matushka Borick  
Mr. & Mrs. John Bench & Family  
Anastasia Bench  
Helen Berezniak  
Harry Blalis  
Max & Anna Buberniak  
Helen & Donald Butts  
Mary Bybel  
Stephanie S. Chmel  
Mr. & Mrs. David Christman & Daughters  
Dr. & Mrs. Richard Chwastiak  
Richard & Nicole Chwastiak  
Mary & Edward Conarty  
Millie & Nick Danchak  
Larry & Irene Davis  
Anna Deganich  
Miss Irene Drozdak  
Mr. & Mrs. Michael Drozdak  
William & Helen Evetushick  
Rose Harkins  
Olga Hebda  
Catherine Hedes  
Anna P. Horoschak  
Mary Jepko  
Joe & Olga Kash  
Helen & Wash King  
John King  
Mr. & Mrs. John Lampman  
Helen & Andrew Lanzilotta  
Michael Lorchak  
Mary & Frank Lutash  
Ben & Olga Macalush  
Marie Maholick  
Pauline Maholick  
Ann Maliniak  
Paul & Kay Maliniak  
Faith Orsulak  
Helen Philipovich  
Petrina Poko  
Irene & John Puschak  
Andrew Redash  
Harry Redash  
Stephen Redash  
Nancy Ruggerio  
Paul & Helen Sheers  
Olga Sidorjak  
Daniel & Alice Skripnek  
Anna Slanta  
Martha & Si Stafiniak  
AnnaTatushko  
Mr. & Mrs. Michael Talushko  
Martha D. Tero  
Olga Weiss

Harry Wyshosky, Jr.  
Mary Zemonick  
Michael Zemonick

## ST. NICHOLAS ORTHODOX CHURCH Coatesville

Very Rev. Dimitri J. Voytilla  
Sam Babich  
George Babich  
Karen Campbell  
Alex Griskevich  
Joette Ermolovich Grieco  
Nanette Hare  
Vera Hatcher  
Steve Mundry  
Jean Papst  
Nina Petro  
Ann & Nicholas Ruczhak  
Mr. & Mrs. Charles Sarosi  
Michael Sarosi  
Peter & Georgette Sarosi  
Alex Shiretti  
Bill & Lydia Swoyer  
Helen & Andy Toroney  
Maria Toth  
Daria & Paula Voytilla  
Ann Wilson  
John Zatyzyk

## ST. ANDREW ORTHODOX CHURCH Dallas

Very Rev. Michael Lepa  
Megan Mosier  
Margaret Yankoski  
Florence M. Brin  
Mrs. Robert T. Rhodes  
Mrs. William Ostrum

## ST. JOHN THE BAPTIST ORTHODOX CHURCH Edwardsville

Rev. Fr. Emilian Hutnyan  
Matushka Laryssa Hutnyan  
Natalia Elizabeth Hutnyan  
Mary Piznar  
Mary Pisaneschi  
Helen Medar  
Mary Ann Scarnulis  
Jean Kutzer  
Helen Sharock  
Michael Skopic  
Margaret Ronall  
Elizabeth Biezup  
Mr. & Mrs. William Deletconich  
William Talpash, Jr.  
Julia Capp  
Sandra Williams  
Lorraine Niedjaco  
Mr. & Mrs. John Morgan  
Mr. & Mrs. George Piskorik  
Mr. & Mrs. Joseph Wozniak  
Eva Balash  
Ann Lutakchik  
Lucille Dragan  
Mr. & Mrs. Peter Souchick  
Beatrice Kowalskie  
Irene & Bob Husted  
Mr. & Mrs. William Talpash  
Mr. & Mrs. Michael Talpash  
Marie Talpash  
Mr. & Mrs. Stephen Lukachik  
Mr. & Mrs. Peter Mazur  
Nikkiann Roll  
Wanda Wanko  
Sylvester Dugan

Michael & Margaret Holdra  
Helen Kopko Chaurid  
Anna Bowonko  
Julia Roschak  
Sam & Mary Stanchak  
Anna Dudek  
Russell & Rita Dugan  
Joan Puma  
Ted Polk  
Julia Sitar  
Helen Moncavich  
Tillie Panco  
Elizabeth Fera  
Dora Deroski  
Martha Zuk  
Anna Dutko  
Eva Kopko  
Liz Dutko  
Mike Lukatchik  
Nicholas Panco  
Nell Furman  
Tillie Wartella  
Margaret Wartella  
Ann Slavinski  
Sophie Mischak  
Barbara Toporcer  
Olga Stopay  
Michael Kolinchock  
Mr. & Mrs. Michael Rilko  
Mr. & Mrs. Ray Ervin  
Steve & Kathy Harmanos  
Michael & Kyra Harmanos  
Carol & John Sitar  
Martha Gingo  
Shirley Gingo  
Helen Zelinski  
Tina, Karen, & John Zelinski

## ST. JOHN'S ORTHODOX CHURCH Dundaff

Joseph W. Shipsky  
Catherine Conick  
Donald Zablotzky  
Mary Allen  
Anne Janusz  
(In Memory of Mary Mikolaichik)  
Mr. & Mrs. Henry Gosh  
Andrew Chichura  
Elaine M. Chichura  
Anna M. Chichura  
Mary Ann Congdon  
Gregory Congdon  
Eugenia Congdon  
Patricia Zimowski

## HOLY ASCENSION ORTHODOX CHURCH Frackville

V. Rev. Paul & Matushka Ropitsky  
Sophie Osenbach  
Mr. & Mrs. Michael Cuttic & Family  
Marine Pvt. 1st Class Michael Cuttic  
Miss Eva Cuttic  
Mrs. Olga Williams  
Mrs. Margaret Kuchta  
Mr. & Mrs. Andrew Smarkanic  
Paul & Martha Malinchock  
John & Nancy Malinchock  
Mary Krutz  
Anna Jordan  
Peter & Mary Harahus  
The Holowaty Family  
Mrs. Eva Cuttic  
Vera Timko  
Bob Kuchta Family  
Myron & Helen Polanchyck  
Mr. & Mrs. John Semanchick

# CHRIST IS BORN!

Dr. Paul Thomas  
 Mr. & Mrs. John Semanchick  
 Dr. Paul Thomas  
 Mr. & Mrs. Paul J. Thomas  
 Michael, Roseanne, Mike, & Liz Weremedic  
 Mr. & Mrs. Michael Dikun  
 Mr. & Mrs. Joseph Chrush  
 Carole Sagan  
 Mary & Mike Trynosky  
 Peter Rachko  
 Anna Dudash  
 Mrs. Eva Boniscavage & Family  
 Mrs. Tessie Billie  
 David, Daniel, & Gregory Keysock  
 Michael Petronko  
 Mary Burock  
 Peter Chwastiak  
 Margaret & Paul Pelak  
 Olga Feinhaur  
 Mrs. Mary Hancher & Daughter  
 Mr. & Mrs. J. Morrash & Family

Mr. & Mrs. John Pellock & Family  
 Zachary, Nicholas, Gregory, & Christopher Wilson  
 Sergius Chrush  
 Mr. & Mrs. Nicholas Tatusko  
 Michael Patrick  
 Michael Ropitsky  
 Mary Diffenderfer  
 George Thomas  
 Eleanor A. Thomas  
 Theresa Basara  
 Tessie Ritzko  
 Mrs. Anna Yatecilla  
 Mr. & Mrs. Peter Dura  
 Mary Torick  
 Mr. & Mrs. George Thomas  
 Sophie Chrin  
 Mary Marr  
 Anna Andrusichen  
 Mr. & Mrs. Joseph Martin  
 Mr. & Mrs. Peter Swoboda  
 Peter & Marie Weremedic  
 Peter Weremedic, Jr.  
 Mr. & Mrs. Thomas Fletcher  
 James, Lisa, & Jimmy Weremedic  
 Mary Sagan  
 Theresa Kasmer Butler & Family  
 John Cooper  
 Tillie Zigabylo  
 Mr. & Mrs. Patrick Kleman  
 Miss Olga Chuma  
 William & Mary Keysock  
 Jim Blachinski  
 Julia Beltrami  
 Anna Bendinsky  
 Barbara & Peter Pelak  
 Olga Purcell  
 Victor & Sharon Sherknus  
 Mrs. Catherine Motz

## CHRIST THE SAVIOUR ORTHODOX CHURCH

Harrisburg  
 St. Mary's Altar Guild  
 Father Daniel & Theodora Rzesetar  
 Father Michael & Olga Kovach  
 Mr. & Mrs. Steve Barbu  
 Mr. & Mrs. Michael Buleza  
 Mr. & Mrs. Gerald Cole  
 Mary & George Cvijic  
 Tusha Dernbach  
 Mr. & Mrs. John Dotsey  
 Mary Dotsey  
 Mr. & Mrs. Rudolph Facynic  
 Mr. & Mrs. Andrew Fedetz  
 Mr. & Mrs. Joseph Fetsko

John Gamble  
 Angela Georgias  
 Mr. & Mrs. Paul Ladginske & Family  
 Mr. & Mrs. Ronald Hancher, Sr.  
 Mr. & Mrs. James Johnson  
 Mr. & Mrs. George Kaznowsky  
 Mr. & Mrs. George Kilpa  
 Mr. & Mrs. Gary Kneiss & Family  
 Tessie Kuchta  
 Joseph & Linda Kurtz  
 Mr. & Mrs. Stephen Macut  
 Mary Macavel  
 Mr. & Mrs. Adam Mallick  
 Mr. & Mrs. Michael Mallick  
 Sue Mandell  
 Mr. & Mrs. Roger Miller & Son  
 Eli & Sonia Mioff  
 Dr. & Mrs. Joseph Norato & Family  
 Evelyn Onufer  
 Mr. & Mrs. John Osuch & Sons  
 Mr. & Mrs. Stephen Pawlack  
 Mr. & Mrs. Paul Pellegrini  
 Matushka Prislowsky  
 Alexander Rzesetar  
 Dimitri Rzesetar  
 Greg & Candi Rzesetar  
 Nicholas Rzesetar  
 Joe Russian  
 Russ & Shirley Sass  
 John, Nadzia, John, Natalie, Nicholas Schilling  
 Marie Spasoff  
 Basil & Irene Suple  
 Mr. & Mrs. Harry Sysak & Family  
 June Taleff  
 Natalie & Glenn Treece  
 Helen Tatusko  
 Jane Volscko  
 Mr. & Mrs. Ron Webb & Family  
 Mildred Wolfe  
 Sue Wolfe  
 Helen Yannone

## ST. MICHAEL'S ORTHODOX CHURCH

Jermyn  
 Very Rev. John & Matushka Kathy Kowalczyk,  
 Sophia & Nicholas  
 Andrea & Jeff Baldan, Andrew & Rachel  
 Barry & Debra Bemosky, Paul & Rachel  
 Daryl & Jerry Besko  
 Amy & Sergio Bochnovich  
 Wendy & Serge Bochnovich  
 Mr. & Mrs. Robin Bonda  
 Mary Bowan  
 Willard & Sue Brown & Family  
 Edward & Eileen Brzuchalski  
 Dennis & Sonia Buberniak  
 Valerie Buberniak  
 Mr. & Mrs. Jeffrey Cavanaugh & Sons  
 Mr. & Mrs. Randy Cleary & Family  
 Denise Cobb & Kyle  
 Eileen & Robert Dance  
 Elizabeth G. Day  
 Delores Dreater  
 Jean Dzwonczyk  
 Kathryn Fedirko  
 Don, Rosalie & Bill Fives  
 Mary Franchak  
 Steve & Rose Franchak  
 Mr. & Mrs. Anthony Franchak  
 Nick & Pauline Frenchko  
 Peter & Delores Frenchko  
 Joseph Getzie  
 Mary Getzie  
 Nicholas Getzie  
 Tom, Helen & Stephanie Grancey

Anne & Michael Gursky  
 Bessie Guzey  
 John & Lucille Guzey  
 Mr. & Mrs. Andrew Hanchak  
 Mrs. Julia Hanchak & Tom  
 Patricia Hanchak  
 Mr. & Mrs. William Hanchak  
 Clarise Ann Hesser  
 Mr. & Mrs. Alex Hockin  
 Mr. & Mrs. John Hockin & John, Jr.  
 Jon, Debby, & Jonathan Jaye  
 Joseph & Olga Jaye  
 Anna Jubinsky  
 Mrs. Mary Jubinsky  
 Stacey & Ken Kashuba  
 Dorothy Keidak  
 Rose Kelechawa  
 Julia Kilchura  
 Mr. & Mrs. Michael Klapatch & Sons  
 Henry II & Jeremi Korpusik  
 Mary & Henry Korpusik  
 Thelma Koval  
 Mr. & Mrs. John Krenitsky  
 Mr. & Mrs. Joseph Krenitsky  
 Mrs. Irene Kupinski  
 Helen Lahey  
 Daria Leahman  
 Myra, Elizabeth & Rebecca Mcinnis  
 Mr. & Mrs. Andrew Michalczyk  
 Mr. & Mrs. Michael Mikulak  
 Mark & Kathy Mills & Sons  
 Mrs. Alice Mosley  
 Helen Myshak  
 Steve & Martha Myshak  
 Mr. & Mrs. Buddy Nayduch  
 Miles & Roxanne Neutts  
 Mrs. Justine Orlando  
 Barbara Palubniak  
 Tillie Palubniak  
 Antoinette Petorak  
 Rev. Deacon Gabriel & Matushka Delores Petorak  
 George, Marilyn & Joshua Petorak  
 Mr. & Mrs. Andrew Petrilak  
 Paul & Whitney Petrilak  
 Mrs. Martha Pollock  
 Anna Pryal  
 Anna Rusiniak  
 Mary Rusiniak  
 Mary Joan Rusiniak  
 Martha Scopelitti  
 Delores Sernak  
 John Sernak  
 Mary Sernak  
 Millie Sernak  
 Paul Sernak  
 Ron & Lorraine Sernak  
 Delores Serniak  
 Steven & Dolly Serniak & Allison  
 Janice Skolic  
 Mr. & Mrs. Ralph Sloat  
 Jerry & Marilyn Soroka & Children  
 Mrs. Emily Stawisky  
 Helen & Gene Strosky  
 Irene Swirdovich  
 Damian & Stephen Telencio  
 Chap. Lt. Col. Peter & Matushka Martha Telencio  
 Bob & Millie Telep & Rebecca  
 Sem. & Mrs. John Uram & Children  
 Mrs. Eva Urda  
 Yvonne & John Wargo & Family  
 Michael & Mary Wyzlak  
 Julia Zaccone  
 Peter D. Zaccone  
 Mary Zielinski  
 Betty Zrowka  
 Mr. & Mrs. Joseph Zrowka

# GLORIFY HIM!

## ST. VLADIMIR'S ORTHODOX CHURCH

Lopez  
Hieromonk Michael Thier  
Mr. & Mrs. Nicholas Kachmarsky  
Rosemary Kachmarsky  
Mr. & Mrs. Dimitrius Hubiak  
Vera Gulich  
Mrs. Mary Stavisky  
Mr. & Mrs. John Caccia  
Olga Rodka  
Robert Rodka  
Mary Christini  
Olga Serecsko  
Mary Serecsko  
Anna Hoch  
Mary Kravetz  
Mr. & Mrs. Daniel Kravitz & Family  
Mr. & Mrs. Richard Vanderpool & Family  
Helen Fullerton  
Mr. & Mrs. Peter Kachmarsky  
Metro McCobin  
Mary Saxe  
Mr. & Mrs. Michael McCobin  
Elaine M.K. Litzelman  
Mary H. Kernick  
Stefle Neuffer  
Emily Andrewiavage  
Robert & Nanette Carter  
Mary McCobin Neddoff

## HOLY ASCENSION ORTHODOX CHURCH

Lykens  
Fr. Michael & Matushka Hatrak  
Matthew & Natalie Hatrak  
Mrs. Margaret Carl  
Nancy & John Coles  
Johnnie & Chris Coles  
Michael & Olga Hrinda  
Anna Kopko  
Kathryn Lapicky  
Michael & Edith Leshko  
Ann Mahoney  
John & Mary Mehalko  
Dr. & Mrs. Alexander Planovich  
Mr. & Mrs. John Sass  
Nadia Sass  
Suzanne Smeltz  
Elisabeth Sultzbaugh  
Gayle & John Sultzbaugh  
John L. Sultzbaugh

## HOLY TRINITY CHURCH

McAdoo  
Fr. Joseph Martin  
Matushka Gloria  
Cathy Martin  
Juliana Martin  
Marina Martin  
Deborah Maretin  
Mr. & Mrs. Michael Zabitchuck  
Mr. & Mrs. George Zabitchuck  
Michael Kirtz Sr.  
Helen Osuch  
Mary Stronko  
Irene Yaworsky  
Pearl Elko  
Sue Pisura  
Daniel Oneschuck

## SS. PETER & PAUL ORTHODOX CHURCH

Minersville  
Fr. Michael & Matushka Hatrak  
Matthew & Natalie Hatrak  
James & Anna Antonio  
John Bonchalk  
Madeline Bonchalk

Mrs. JoAnn Brinich  
Ralph & Kathy Brinich & Family  
Peter & Betty Butsko  
Andrew Frew  
Susie Frew  
Richard, Lynda, Lauren, & Ricky Hutton  
Malusky Family  
Mr. & Mrs. Harry Oakill & Family  
Luke Oakill  
Anna Olexa  
Lisa, Michael, & Christian Pascuzzo  
Helen Polinsky  
Stablum Family  
David & Georgine Studlack & Family  
Mary Wartella

## ST. MICHAEL'S ORTHODOX CHURCH

Mt. Carmel  
V. Rev. Michael, Matushka Sonya & Michael  
Jean & Chris Mathias  
Walker Sebasovich  
Marie Cuff  
Florence Bubemak  
Mary Moroz  
Julia Barnes  
Anna Gondel  
Mr. & Mrs. Michael Yonkovig  
Russell Alexdcko  
Mr. & Mrs. Stanley Zbick  
Helen Sorocka  
Olga Berkoski  
Sophie Horoschak  
George Bortnichak  
Margaret Olaf  
Catherine Shaffchick  
Mary Kandrot  
Mary Gerrity  
Linda Dobeck  
Mr. & Mrs. Gerald Breslin  
Mr. & Mrs. John W. Revak  
Mary R. Shields  
Helen Timpko  
Anna & Charles Raber  
Dorothy Beckus  
Catherine Hardnock  
Eva Roushinko  
Mr. & Mrs. Charles Chidovich  
Pearl Fedock  
Steve Leschinsky  
Olga Thomas  
Julia Bushick  
David A. Bushick  
Amelia Markovich  
Mary Zeluskey  
Winnick Family  
Sandra Sebasovich  
Mr. & Mrs. Leon Markovich  
Mrs. Rose Tomcavage  
Joseph Buckwash  
George Panikarchuck  
Anna Panikarchuck  
Tonya Malkoski  
Mr. & Mrs. Ernie Hill  
Mrs. Anna Buckwash  
Mary McPeak  
Stephanie Peak  
DeAnna Ciocco  
Mr. Peter Yastishak  
Trefsgar Family  
Martha Handarahan  
Joanne Welkel  
Johanna Yastishak  
Mr. Adam Leschinsky  
Stella Manello  
Mr. & Mrs. Joseph Tosca

Sandra Bohaczyk  
Olga Paduhovich  
Paul Paduhovich

## ST. JOHN THE BAPTIST ORTHODOX CHURCH

Nanticokes  
Fr. & Matushka Stephen Karaffa  
Mr. & Mrs. Leo Misewich  
Mary Hunchar  
Mr. & Mrs. Jay Sokol  
Mr. & Mrs. James Oram  
Dorothy Fagula  
Mr. & Mrs. John Klos  
Joe, Joey, & Jill Paprota  
Mr. & Mrs. Andrew Gluhanicz  
Joe & Mary Paprota  
Mary Misewich  
Mr. & Mrs. Paul Sulewski  
Mr. & Mrs. Michael Zupko  
Mrs. Margaret Thomas

## ALL SAINTS ORTHODOX CHURCH

Olyphant  
All Saints Senior R Club  
All Saints Jr. R Club  
V. Rev. Claude & Matushka Vinyard  
Cheryl Boga  
Mr. & Mrs. Lawrence Bonczar & Family  
John & Florence Boyko  
Olga Boyko  
Helen Bryer  
Mr. & Mrs. David Brzuchalski & Family  
Mr. & Mrs. David Crea & Daughters  
Mr. & Mrs. John Chuckalochak  
Helen Dzwonczyk  
Joseph Dzwonczyk  
Mary Jane & Tanya Gilbert  
Mrs. Olga Grancy  
Mr. & Mrs. Harry Harvickchuck  
Mr. & Mrs. Nicholas Holowatch  
Justine Horhutz  
Vera & Natalie Horyniak  
Mr. & Mrs. Harry Hunyak  
Anne Klemko  
Mr. & Mrs. Thomas Kovalchik & Son  
Mr. & Mrs. Michael Koziar  
Mr. & Mrs. Theofan Koziar  
Mr. & Mrs. Victor Koziar  
Irene Kushmanich  
Mr. & Mrs. Michael Kuzniak  
Mr. & Mrs. Joseph Mazur  
Dr. Gregory Meholic  
Mr. & Mrs. Nicholas Meholic  
Claudia Mikulak  
Darlene Moschowsky  
Mr. & Mrs. Walter Moschowsky  
Mr. & Mrs. John Naughton  
Ann M. Peregrin, D.C.  
Mr. & Mrs. John Puthorosky  
Marguerite Puthorosky  
Mr. & Mrs. Andrew Puza  
Mr. & Mrs. Peter Rezanka, Sr.  
Mr. & Mrs. Peter Rezanka, Jr. & Family  
Mr. & Mrs. Richard Roberts  
Mr. & Mrs. George Schlasta  
Mr. & Mrs. John Schlasta & Family  
Mr. & Mrs. Joseph Schlasta & Family  
Mr. & Mrs. George Scochin & Family  
Mr. & Mrs. Joseph Semon & Daughters  
Mrs. Mary Semon  
Mrs. Eleanor Siniawa & Karen  
Mr. & Mrs. Eugene Skorupka  
Barbara Spryn  
Mrs. Mary Stacknick  
Kenneth & Daniel Stafursky  
Mrs. Mary Stafursky  
Mr. & Mrs. Stephen Stafursky  
Mr. & Mrs. Stephen Verespy & Son

# CHRIST IS BORN!

Mrs. Julia Voloshin  
Mrs. John Wansacz & Son  
Mrs. Veronica Wansacz

## ST. NICHOLAS ORTHODOX CHURCH Olyphant

Fr. & Matushka Vladimir Fetcho  
Alexandra Butchko  
Richard, Julie, James, & Jonathan Cesari  
John & Josephine Chichilla  
Michelle Chichilla  
Mr. & Mrs. Jerry Dreater & Nicole  
Mr. & Mrs. Paul Dreater & Family  
Mike Evanina  
Joseph Fetchina  
Dorothy Fetchina  
Olga Felchina  
Kyra Fetchina  
George Grabania  
Jennie Grabania  
Michael Grabania  
Marie Grabania  
George Kopestonsky  
Olga Kuzmick  
Anna Murawsky  
Mr. & Mrs. Stephen Rebar  
Dr. & Mrs. Larry Sherman  
Mr. & Mrs. James Thomashefsky  
Miss Ann Thomashefsky  
Helen Willak  
Mary Youshock

## ST. STEPHEN'S ORTHODOX CATHOLIC CATHEDRAL Philadelphia

V. Rev. & Matushka Daniel Geeza  
Kim & Don Berman  
Bisaga Family  
Paul & Andrea Cholakis  
Charles & Halina Colter  
John & Kate Cox & Family  
Nicholas Cronin  
Mr. & Mrs. Willis Dietrich  
Dr. & Mrs. George Englesson  
Paul, Diane, Laura, & John Fedoronko  
Nina & Bill Gavula & Family  
Jelena Grabania  
Michael & Jennie Harb  
Anna M. Hargrave  
Nick & Nina Horsky  
Dr. & Mrs. Timothy Horsky & Son  
Arnold, Katherine & Anna Jensky  
George Kaminsky & Family  
Alice Karpiak  
William Kraftician  
Lydia & Gregory Kuzmenchuk  
Lorraine Lampreich & Family  
Lydia & Matthew Magee  
Janice Nass & Christine  
Olga Oprouseck  
Catherine Paulasack  
Perrone Family  
Mr. & Mrs. Heinz Poessi & Paul  
Stephan & Margaret Pron  
Larry, Connie, Jon, & Chris Skvir  
Walter & Carolyn Stephanowich  
Bob Tallick  
Dr. Michael & Amelia Tapykoff & Son  
Mr. & Mrs. William Wasser  
John & Anna Zwick & Family

## ST. BASIL'S OCA

Simpson  
Pearl Bock  
James & Mary Anne Braun

Maria Kathleen Braun  
Olga Carvey  
Mary Chupeck  
Sam & Nadine Demianovich  
Helen Dorval  
Olga Gallick  
Peter & Paula Getzie & Sons  
Helen Hrichuk  
Esther Kowalsky  
Thomas & Elaine Kravetsky  
Lori, Lynn, Kimberly Kravetsky  
Helen Kutch  
Julia Mazza  
Anastasia Mikulak  
Michael & Julia Mikulak  
John & Mary Okorn  
Walter & Marie Proch  
Maria, John, & Daria Proch  
Walter & Mary Anne Proch  
Christina Maria Proch  
Anastasia & JoAnn Somple

## ST. HERMAN OF ALASKA ORTHODOX CHURCH Shillington

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Janet Kalenish  
James & Monia Pitra  
Sonya & Ed Miele  
George & Alla Nakonetschny  
Vin. Kiriakidi  
John Wanko  
Sonya Lengel

## All In The Diocesan Family

### CATASAUQUA

#### Holy Trinity Church

**Baptisms and Chrismations:** Mary Ann Rowe, adult convert to the Faith, on April 18, 1992; Katherine Christie Rowe, daughter of Mr. & Mrs. Christopher Rowe, July 19, 1992; Thomas James Gold, adult convert to the Faith, baptized on September 13, 1992.

**Wedding:** Vincent Paul Fugazzotto and Nikolya Rebecca Romanchik were united in the Sacrament of Holy Matrimony on August 22, 1992.

**Congratulations:** Special birthday greetings are extended to Mary Muha, who turned one hundred years young on May 10, 1992; and to Mary Ringo, the



Mary Muha - 100 years old!

oldest member of our community, who turns one hundred and two on November 29. Many Years! Also Olga Salivonchik turned eighty on May 13, 1992; and Helen Katchur turned eighty on September 26, 1992. Special anniversary greetings to Richard and Mary Baker, who celebrated their fortieth anniversary on September 13; Michael and Vincentine Brusko, who celebrated their fortieth anniversary on

October 18; and Frank and Joyce Csencsits, who celebrated their twenty-fifth anniversary on November 25.

**Parish activities:** The parish played an important part in sponsoring the Eterna Musica Choral Ensemble from St. Petersburg for two local concerts. These concerts were jointly sponsored with various other Christian groups, and the proceeds were sent to Russia, as part of the humanitarian aid relief effort.

A local Greek Orthodox layman, Costa Zalalas, offered a series of lectures on the Book of Revelation over the summer at our parish. He is currently translating a set of one hundred and fifty cassette tapes on this and other subjects by an elder of Mount Athos with whom he has studied. The tapes are being offered by the St. Nicodemos the Hagiorite Publication Society, Lancaster, Pa.

Fr. Joseph Fester, chairman of the Department of Church Growth, Stewardship, and Evangelization, conducted a successful workshop on the weekend of

October 30. His enthusiastic presentation on COMMITMENT has caused many in the parish to begin challenging themselves and offer more of their wealth, time, and LIFE in general to the Lord and His Church!

The Lehigh Valley Clergy Brotherhood sponsored Mr. Frank Schaeffer, Jr., to speak at St. Nicholas Greek Orthodox Church in Bethlehem on December 6. Mr. Schaeffer is a dynamic speaker who converted to Orthodoxy from an Evangelical preacher's family, and has much to say about the wonderful Orthodox faith!

The Lehigh Valley Brotherhood is also planning on having Fr. Peter Gillquist lead a weekend of evangelism on May 1-3, by holding a public lecture, a book signing at a local bookstore, and other related events. We are convinced that one way to live out our Faith is to continue to offer it actively to the world around us...Fr. Gillquist gives us some advice on just how we can do that in Eastern Pennsylvania.

### COALDALE

#### St. Mary's Church

**Wedding:** Larissa Lorchak and Christopher Verta were joined in the Sacrament of Holy Matrimony on Saturday, October 31.

**Baptism:** Emma Lillian, daughter of Theodore and Susan Sidoriak, was baptized on Sunday, August 30.

**Congratulations:** to Michael and Julia Patochek on the celebration of their fiftieth wedding anniversary in October; and to George and Helen Yurchak on the celebration of their forty-fifth wedding anniversary in August.

**Parish activities:** Our seventh annual Patron Saint Dinner Dance was held in September. His Grace, the Right Rev. Herman, was the main celebrant at the Divine Liturgy. Following the liturgy, everyone gathered at Stefanisko's Hall for the dinner-dance. The Sunday School children sang a few selections as part of the dinner program, and then made their first appearance in doing the Russian dances they began learning during the summer.

*Continued on the next page.*



Amanda Birosak



Larissa Bench

Honored on this special day were Amanda Birošik and Larissa Bench. Amanda was winner for Grade K-2 in the Bicentennial Art Contest sponsored by the DRE, and Larissa was runner-up for Grades 6-8. Certificates of Achievement, signed by Metropolitan Theodosius, were presented to both girls by His Grace, Bishop Herman. Certificates of Achievement were also presented to Barbara Bench, Analisha Christman, Richard Chwastiak, and Lindsey Remington on Sunday, October 4, for their entries in the contest. Congratulations to all!

Also honored on this Sunday, was our choir director, Mr. Michael Polansky, who was presented with a Gramota.



St. Mary's Church, Coaldale, Baptism - Emma Lillian Sidoriak.

## HARRISBURG

### Christ the Saviour Church

**Baptisms and Chrismations:** Jessica Marie, daughter of Patrice and Peter Taleff, Jr., on July 5; Jennifer Eugenia, daughter of Susan and Dennis Leitzell, on August 15; Michael Patrick, son of Barbara and Nicholas Somple, on October 10.

**Wedding:** Timothy Louis Bompert and Nina Sumbatova were united in the Sacrament of Holy Matrimony on November 14.

**Parish activities:** Twelve-year-old Michael Ogbazgi was runner-up in the Bicentennial Calendar Art Contest sponsored by the DRE. His drawing of His Beatitude, Metropolitan Theodosius, was on display in Miami during the All-American Council.

Four boxes of gift items from our parish were sent to Ss. Cosmos and Damian Adult Home in Staten Island, N.Y., and eighteen boxes of clothes, medicine, boots, and food were gathered for the churches in Russia, Belarus, and Ukraine.

Over seventy-five people attended the Pan-Orthodox Choir Banquet at the parish hall of Annunciation Greek Orthodox Church on October 25. While celebrating the twenty-fifth anniversary of its reor-

*Continued on the next page.*



Bishop Herman addressing the audience at the Annual Patron Saint Dinner at St. Mary's Church - Sept. 20th.



Sunday School children performing during the annual dinner at St. Mary's Church.

ganization, and honoring Steve Cordas, the director of the original Pan-Orthodox choir director, the present choir director, Father Dan Ressetar, was "roasted" by Fr. Michael Kovach and Fr. Alexander Veronis, and a few others. Fr. Srbojub Jockovich, the president of the Orthodox Council of Churches of South Central Pennsylvania, presented citations to Fr. Dan and Theodora Ressetar, "in recognition of their dedication, love, patience, and service" the past twenty-five years.

The Russian Akafist Male Chamber Choir from Moscow will appear in The Forum in downtown Harrisburg on Sunday, May 16, 1993. Sponsored by our parish, the program will start at 4:00 p.m. On Sunday, December 27, from 3:00 p.m. until 5:00 p.m., this Akafist Choir will be heard on WITF-FM 89.5. The concert was recorded last March in our church.

#### LYKENS

##### Holy Ascension Church

**Baptisms:** Andrew Sultzbaugh, son of John and Gayle Sultzbaugh; and Stephen Pianovich, son of Dr. Paul and Jane Pianovich.

#### JERMYN

##### St. Michael's Church

**Weddings:** Deborah Ann Seley and Joseph L. Piwowarski were united in the Sacrament of Holy Matrimony on October 24; Samuel Mattise and Joanne Costalnick on August 22; and Paul Petrilak and Whitney Faith Muehleisen on November 7.

**Baptisms:** Juliana Maria Soroka, daughter of Jerry and Marilyn Soroka was baptized and chrismated on July 18; Matthew Michael Zielinski, son of Michael and Christina Zielinski on October 18; and Rachael Baldan, daughter of Jeffrey and Andrea Baldan on November 22.

#### OLD FORGE

##### St. Michael's Church

**Parish activities:** On Saturday, September 19, Holy Annunciation Ladies' Club of St. Michael's, Old Forge, had a

*Continued on the next page.*



Church School Halloween Party, Frackville.



Church School children and teachers at St. Michael's, Jermyn.



Jermyn Parish visitation of Bishop Herman on the Patronal Feast of St. Michael the Archangel.

very successful Spaghetti Dinner. The proceeds went toward the installation of a new roof on the church.

On November 18, St. Michael's was blessed to have the Bicentennial Male Chorus of the Diocese of Eastern Pennsylvania give a concert in the church. A free will offering was taken, and over \$500.00 was collected. This was a tremendous response to these wonderful men who give of their time and their talent to sing in the diocese to raise funds for Bicentennial projects in the Diocese of Eastern Pennsylvania.

**WALLINGFORD**

**St. Herman of Alaska Church**

**Parish activities:** St. Herman's Sunday School started its program in September by filling bags for the victims of Hurricane Andrew in Florida. Bags will be mailed to children and are filled with crayons, note pads, religious stickers, and candy.

The Sunday School also sponsored a Tupperware fundraiser. Proceeds will go to the Sunday School and the New Valaam (New Church Building) fund.

The annual Media Food Festival proved to be fun and successful for St. Herman's. Also, the Myrrhbearers sponsored a booth at the Lansdowne YMCA, featuring ethnic foods and crafts.



Fr. Evans points to the changing of the water into wine in the icon of the Wedding at Cana, newly installed at St. Michael's Church, Mt. Carmel.

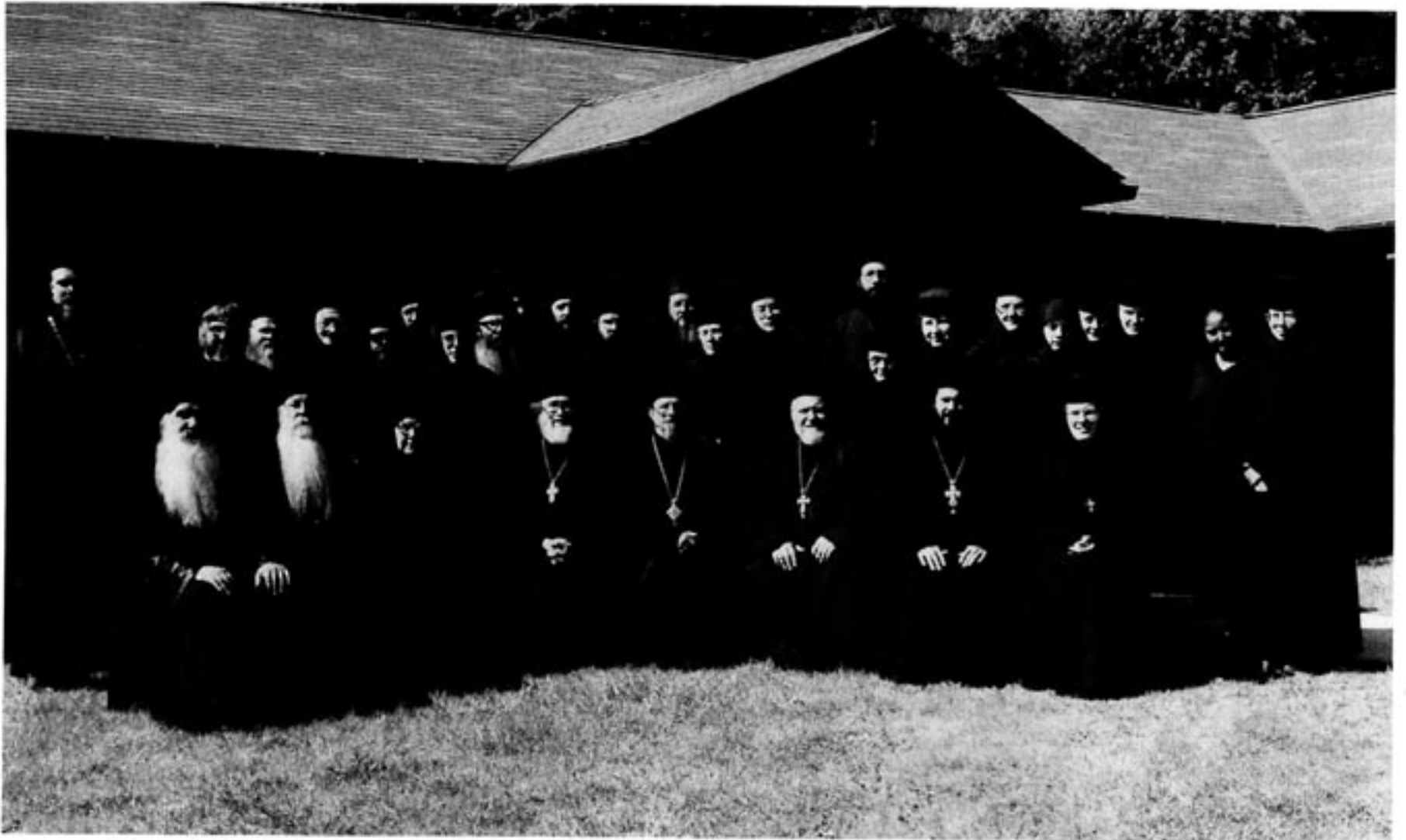
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Easter issue  
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Alive in Christ  
is  
March 15, 1993**

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Alive in Christ  
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David Brzuchalski is tonsured a reader by His Grace, Bishop Herman, October 18, 1992.



Bishop Herman at Monastic Convocation, at Holy Transfiguration Monastery, Ellwood City, Pa.

*The angels offer Thee  
 a hymn  
 the heavens, a star;  
 the Magi, gifts;  
 the shepherds  
 their wonder;  
 the earth its cave;  
 the wilderness, the manger;  
 and we offer Thee  
 a Virgin Mother.*

*—Vespers of the Eve of the  
 Feast of the Nativity*



Mr. John Boyko, president of St. Tikhon's Century Association, presents check to Bishop Herman, Rector of St. Tikhon's Seminary.

An article in the Summer, 1992 issue of *Alive in Christ*, titled "The Diocese of Philadelphia and Eastern Pennsylvania" inadvertently omitted mention of the founding of St. Nicholas Parish in Bethlehem in 1916, though it did name the parish as the site of the first Diocesan Assembly held in 1964. St. Nicholas Parish is and has always been an integral part of the Diocese. It last year observed its seventy-fifth anniversary as a parish dedicated to the growth of Orthodoxy in the Lehigh Valley and in the Americas. The celebration was covered in detail by *Alive in Christ*, whose staff salutes St. Nicholas Parish.



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