

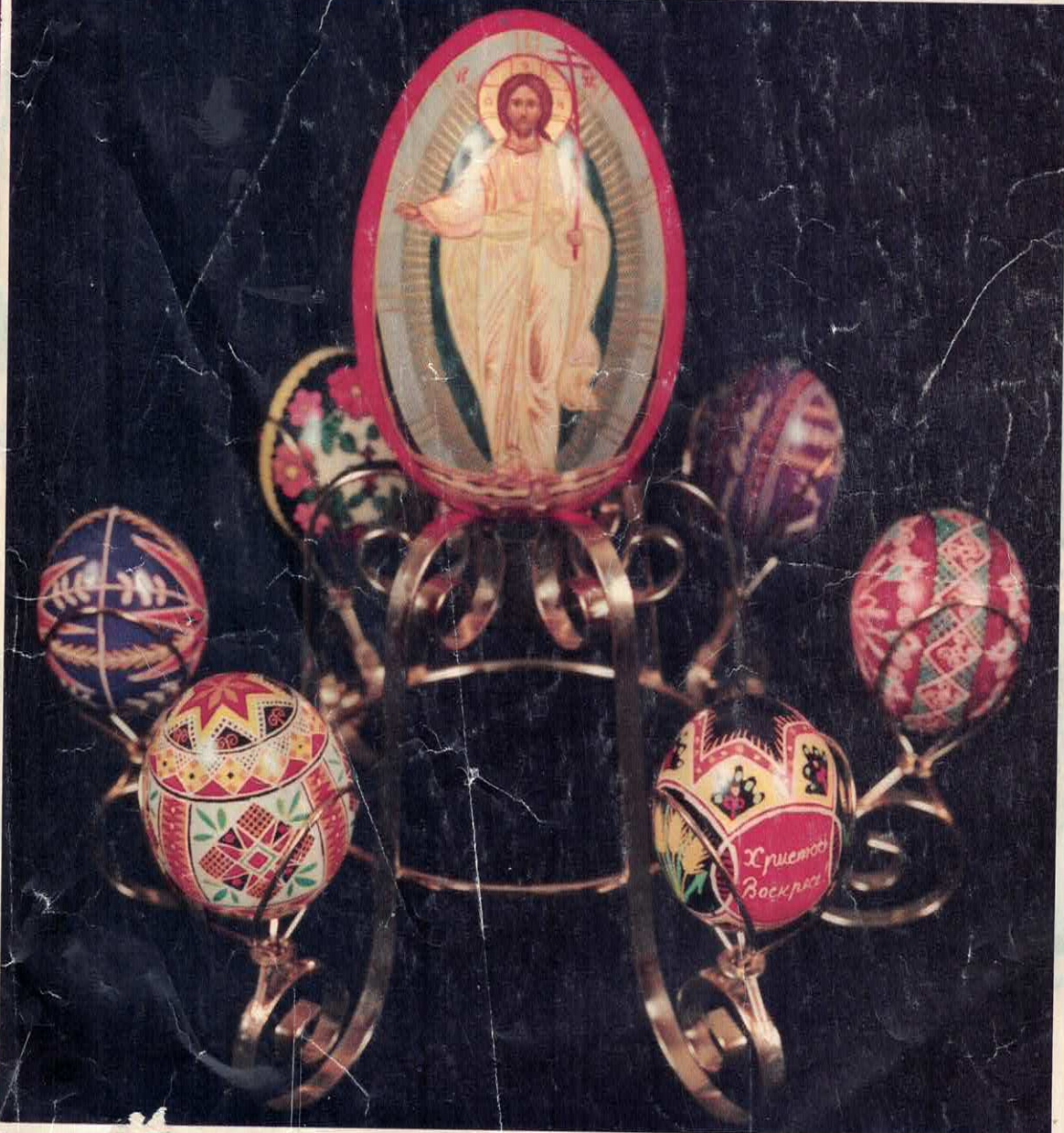
*Christ is Risen!*

*Indeed He is Risen!*

Your Diocese

# *Alive in Christ*

The Magazine of the Diocese of Eastern Pennsylvania, Orthodox Church in America Volume VIII, No. 1 Spring 1992



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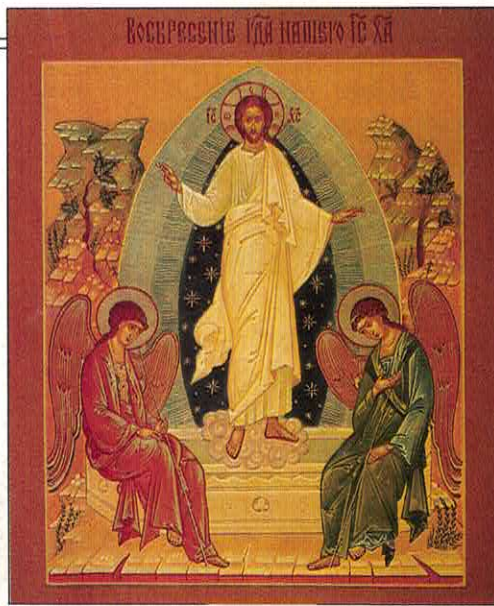


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*Christ  
Is  
Risen!*



*He  
Is Risen  
Indeed!*

**T**

*he Holy Orthodox Church in ineffable spiritual joy glorifies today the Feast of feasts—the Holy Resurrection of Christ.*

*This radiant Paschal Day of Christ's glory, eternally salvific for all Christians, is the source of our immortality and communion with Christ's Kingdom in the mansions of the Heavenly Father.*

*The life and deeds accomplished on earth by our Lord Jesus Christ are wonderful, salvific and edifying, for Death that was brought into the world by human waywardness has been destroyed and Eternal Life has triumphed through Divine Love.*

*The divine radiance of the light of Christ's Resurrection illuminates all the Universe and all our hearts and souls. Orthodox people greet one another in paschal joy, calling out the jubilant words of triumph: CHRIST IS RISEN! HE IS RISEN INDEED!*

*These wondrous words, ever since the time of the Holy Apostles, eyewitnesses of the Risen Lord, and throughout the existence of the Church of Christ, have unfailingly expressed the most comforting truth of the Resurrection of Christ and the triumph of Christian love, faith and hope in our immortality.*

*My dearly beloved pastors, monks, and faithful of our Diocese: Rejoicing in the Risen Christ, the Accomplisher of our faith and salvation, I greet all of you with the radiant Feast of Holy Pascha. Let us with one mouth and a pure heart glorify the Victor over Death and Hell, our Saviour and Lord, Christ the Giver of Life.*

*Constantly abiding in the joyful love of our Risen Lord, Jesus Christ, we will ever strengthen our spiritual and moral powers in prayerful address to the Lord, uniting with Him in the Holy Sacrament of the Eucharist and keeping His divine commandments.*

*Embracing you with the Kiss of Peace and with love, I remain*

*Sincerely yours in the Risen Lord,*

*+ Herman,*

**+ HERMAN**

**Bishop of Philadelphia  
and Eastern Pennsylvania**

Christ is Risen!

Indeed He is Risen!

Your Diocese

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Volume VIII      Number 1      Spring 1992

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Orthodox Church in America

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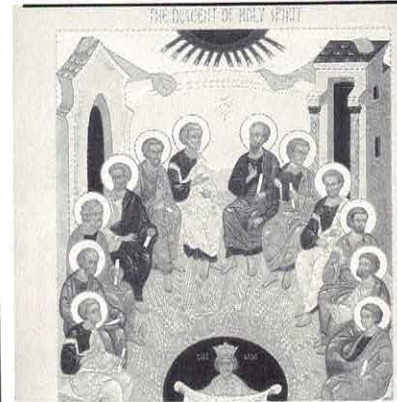
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### Your Diocese Alive

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# Holy Thursday



The events in the last few days of Jesus Christ's earthly life unfold in the course of the liturgical celebrations of Holy Thursday, beginning with Matins, and continuing with Vespers, and then the Liturgy of St. Basil the Great.

In Cathedral Churches, after the Liturgy, a special service of the Washing of Feet takes place. During the service, as the Gospel is read, the Bishop washes the feet of twelve priests, recreating the actions of Our Lord, Who performed a parable in action when He humbled Himself by washing the feet of His disciples (John 13:1-20). The meaning of this action is explained in the Gospel message. For not only do the disciples and all Christians share in the fruits of Christ's lifework; we must imitate its spirit. It is our duty to practice the humility signified by the action of Our Lord, which was motivated by LOVE and serves as the foundation of life in the Church.

Writing on the significance of Holy Thursday, Fr. Alexander Schmemmann

notes: "In addition to this special service, it is also on Holy Thursday that Holy Chrism is consecrated by the primates of autocephalous Churches, and this also means that the new love of Christ is the gift we receive from the Holy Spirit on the day of our entrance into the Church" (Orthodoxy: HOLY WEEK).

This year, these services will take place at the Monastery Church at St. Tikhon's Monastery when His Beatitude Metropolitan Theodosius will be the chief celebrant at the Divine Liturgy for the consecration of Holy Chrism and the Washing of the Feet on Holy Thursday.

When the faithful come together to attend the liturgical services on this day we are reminded of the incidents that took place in these dramatic moments in the life of Christ:

- A) The Washing of the Feet of His Disciples.
- B) Identifying His Betrayer.
- C) Institution of the Eucharist.
- D) Pronouncing the New Command-

ment of Love.

Not only are we reminded of the incidents, we live and pray them through this very special day which has a unique character unto itself, as Fr. Schmemmann observes:

"Here is the mystery of this unique day; and its liturgy, where light and darkness, joy and sorrow are so strangely mixed, challenges us with the choice on which depends the eternal destiny of each of us" (Orthodoxy: HOLY WEEK).

Let us consider these dramatic moments as we approach Holy Week and Pascha.

There exist very few incidents in the Gospel lessons that reveal the character of Our Lord while at the same time showing us His love. Not only did Christ know that His hour of humiliation was near, He knew that His glory was near. Such a thought might have filled His heart with pride, and yet: "He got up from the table, removed his outer garment and, taking a

*Continued on the next page.*

towel, wrapped it around his waist; He then poured water into a basin and began to wash the disciples' feet and to wipe them with the towel He was wearing" (John 13:4-5). Just at the moment when He might have been filled with pride, our Lord had the supreme humility: a humility which reflected His love for the disciples.

Why did Christ, Who knew He was about to complete His earthly mission and return to His Father, even bother with serving His disciples in a chore normally relegated to a servant? The answer is LOVE. Christ knew He was to be betrayed; He knew it would have been so easy for Him to hold bitterness, resentment, and hatred of men for what was to take place. But our Lord expressed only LOVE in His service to man.

The task of washing the feet of guests at a feast was the office of a servant. Since the roads in Palestine were not paved and were generally unclean, dust and mud were common concerns of the people. Their shoes were sandals, simply soles held on to the foot by a few straps. This gave very little protection from the dust and mud of the roads. This is the reason why large waterpots were placed near the entrance of a home and a servant was there with a basin and towel to wash the soiled feet of the guests that came in. When Christ met with His disciples on the night of the last meal there were no servants. None of the disciples would accept the duty of this task. Our Lord saw that no one was there to wash the feet of the company and He corrected the circumstance in a very powerful and dramatic way. He did what none of the other disciples were prepared to do. He then said to them: "Do you understand what I have done to you? You call me Master and Lord and rightly; so I am. If I then, the Lord and Master, have washed your feet, you should wash each other's feet. I have given you an example so that you may copy what I have done to you" (John 13:12-15).

For one moment, let us pause to think what all this means. Have you ever been in a situation when you did not get your way? Did you allow your pride to take over and cause you to get into trouble or did you allow yourself to be humble and accept the situation for what it is? It is so easy for anyone in the Church to become offended if he does not receive the glory that usually accompanies his position. There are plenty of examples in our society, of persons who dwell on the prestige

of their office, rank, position, and even of their stardom, who proudly boast of their greatness and "look down" on the people who surround them. In every sphere of life this desire to be placed in the limelight and be glorified by one's peers only serves to destroy the structure of life. Escalating salaries in the sports world is just one example of this potential destruction, when written and oral contracts between individuals mean very little and the player wants to "renegotiate" while in the middle of a contract because someone else has replaced him as the "highest paid player" in his sport.

Another situation occurs when a person is passed over for a promotion and refuses to accept the restructuring of the office assignments. This is a common example of letting pride enter one's life and direct one's actions. There are other examples that could be cited, but the message is very clear: the world is full of people who want to BE SERVED rather than TO SERVE. When we are tempted to think about our position, prestige, and our rights, all we need to do is picture in our mind Jesus Christ girding Himself with a towel, getting on His knees and washing the feet of His disciples. Herein lies a great and unforgettable lesson in humility.

And while our Lord continues to express love for His disciples, His attention is now focused on the betrayal that He has mentioned more than once in Holy Scripture. This is the second moment of Holy Thursday: Christ identifying His betrayer. Although He was bothered and troubled by the disloyalty of Judas, Jesus Christ does not speak with anger, but with sorrow. Our Lord showed His affection for Judas by appealing to his dark heart, but Judas remained unmoved. When our Lord presented the dipped morsel to Judas, he left the gathering with the remaining disciples, not realizing what was occurring. Evil had overtaken the heart of Judas who was so blinded by his arrogance and wickedness that when he asked our Lord, "Is it I, Master?" he was quite surprised by Christ's answer.

The evil character of Judas' greed is reflected in the beautiful Troparion sung at the Matins on Holy Thursday evening, when the Gospel is brought to the center of the Church for the reading of the Twelve Passion Gospels. The Troparion sets the theme of the day: the opposition between the love of Jesus Christ and the "insatiable desire" of Judas: "When the glori-

ous disciples were enlightened at the washing of their feet before the Supper, then the impious Judas was darkened with the disease of avarice, and to the unjust judges he delivered Thee, the Just Judge. Behold, O lover of money: this man through covetousness hanged himself. Flee from the insatiable desire, that dared such things against the Master. O Lord, Who dealt righteously with all, glory to Thee."

The lesson of humility and the motives of avarice and impiety express sentiments that oppose one another in the heart of man. Good intentions are overcome by evil desires. The devil can take the loveliest things—and warp and twist them until they become tainted. He is able to take holiness and turn it into pride. We are forced to be on guard and watch that the devil will not warp the lovely things, take over our life and turn the good into evil to use them for his own purposes.

The third moment of Holy Thursday is the Institution of the Eucharist, which is found in the Gospels of Matthew, Mark, and Luke and recounted by Paul in his Epistle to the Corinthians (1 Cor. 11:23-25). On the fourth day after His triumphant entry into Jerusalem, our Lord took His twelve disciples to an upper room in a house for the Mystic Supper. Our Lord intended to gather His disciples and spend the evening in meditation, discussion, and reexamination of their ideals. The disciples were preparing for the Passover and did not realize that in their midst was the reality of the promise of God in person. The whole Passover Feast was a commemoration of deliverance, a reminder to the people how God had liberated them from slavery in Egypt. Christ, as the Saviour, came to the world to liberate and save man from his sins. This is not what the disciples had envisioned their Messiah to be. To them, their Teacher was not a man of human position, distinction, prestige, wealth, and human power, all attributes one would expect in a political leader. In Christ, all the qualities opposite to what would be found in a political liberator were revealed by His humility, His capacity to love all, His ability to show compassion and mercy and the power to forgive sins.

It was at this Mystic Supper that Jesus knew His time was at hand. When He performed His first miracle at the Wedding in Cana of Galilee, He said: "Woman, what have I to do with thee? Mine hour is not yet come" (John 2:4).

It had not been His time then; however, in Jerusalem, near the end of His earthly ministry, it was His time. The Mystic Supper was the establishment of a "New Testament" relationship. It was not a relationship between man and man, but a relationship between God and man in the person of Jesus Christ.

During the night, Jesus Christ presented the divine elements of His Body and Blood to His disciples, not as symbols, but as the reality. He commanded the disciples: "Take! Eat! This is My Body which is broken for you, for the remission of sins," and "Drink of it all of you! This is My Blood of the New Testament, which is shed for you and for many, for the remission of sins!" (Divine Liturgy of St. John Chrysostom).

A Greek Orthodox priest, Fr. George Mastrantonis, writes on these events of this Holy Thursday as follows: "Here and now is a definite inauguration of an Institution in a visible and invisible manner, both as a mysterion and a sacrifice, as a permanent presence of Christ Himself in the Church, its Lord and Head forever."

Jesus Christ came to this moment, the last moment of His free life on earth, to create the Holy Eucharist and to leave His own Being to the Church. On the night of the Mystic Supper the fortunes of Jesus Christ were at a very low point. There was treason within the circle of disciples. The triumph of His enemies was at hand and He looked forward with certainty on the events yet to unfold. It was precisely at this moment that He chose to institute the Sacrament of the Eucharist by which His death should be commemorated by His followers to the end of time. Thus, He showed that He foresaw the Resurrection and the future triumph over death.

At the Divine Liturgy of St. Basil on Holy Thursday, this hymn replaces the Cherubim Hymn and Hymn of Communion:

"Of Thy Mystical Supper, O Son of God, accept me today as a communicant; for I will not speak of Thy mystery to Thine enemies, neither like Judas will I give Thee a kiss; but like the thief will I confess Thee: Remember me, O Lord in Thy Kingdom!"

These words are immediately recognizable as part of the Prayer said before receiving Holy Communion.

Being relieved of the betrayer's presence, our Lord instituted the Holy Eucharist. This was truly an expression of His extraordinary Divine act of Love that the Apostles and the Church accepted, pre-

served, and cherished for centuries. The Body and Blood of Jesus Christ were given to His Church for a perpetual remembrance and the Church has been a living remembrance from the time of the early Apostles till now, and will continue so until the Second Coming.

With the departure of Judas, the Institution of the Eucharist becomes a bond of love among the disciples. Jesus now begins His last discourse, the most precious part of the whole evangelical history which is to be found alone in the Gospel of St. John. In it, Jesus speaks to the disciples as one already glorified, for the chain of events connected with His glorification has now begun. The Son of Man is now to be glorified.

Our Lord comforts His disciples by encouraging them to love one another. They will be left here on earth to seek the Lord, Who "must go to prepare a place for you" (John 14:2). Before His journey, a journey which He had to walk alone as no one would be able to accompany Him, our Lord gave them a new commandment, "that you love one another; as I have loved you, that ye also love one another" (John 13:34).

We come across the word LOVE again because LOVE is the fulfilling of the Law. The old commandment to love one another (Leviticus 19:18), which our Lord regarded as the essential feature of the Law, is now reenacted in a higher sense and grounded on a new motive, the love of Christ for all mankind. Christ's love is not only the model but also the motive and cause of Christian love. Christian love and charity is not to be limited to Christians, but among Christians it has the special function of reflecting the love of God and His Son for one another and for the Church.

How did Jesus love His disciples, and what does His love mean for our relationship with one another? First of all, *He loved them unselfishly*. Often, we think of our relationship with another in terms of what we can get out of it—in other words, we ask, "What is in it for me?" In the back of our minds we are thinking only of OUR happiness. But Jesus Christ never thought of Himself. He gave unselfishly of Himself and all He had for those He loved.

*He loved His disciples in a sacrificial manner*. For our Lord, there was no limit to what His love would give and how far it would go. No demand would be too great for Him, even if it meant going to the Cross. There is a tendency for us to

think of love only in terms of pleasantness and not of sacrificial pain. Yet, our love sometimes demands that we bear some pain as we live by the Cross of Christ.

*Jesus loved His disciples with understanding*. He knew His disciples very well, their strengths as well as their weaknesses; and yet, He still loved them. During His earthly ministry He lived with them daily and was able to know all about them. We may not get to know all our friends and acquaintances on an intimate basis because when we meet them occasionally, we usually see them at their best. It is when we live with people that we get to know their moods, expressions, likes, dislikes, irritabilities, weaknesses, and strengths. We love people, not for what we perceive them to be, but for the person as he or she is. Christ loved the entire person and not just a part of the person.

Finally, *Jesus loved His disciples with forgiveness*. His inner circle of disciples had their weaknesses and even succumbed to them, as evidenced in Peter's denial of Christ. Even with their sincerest intentions never to abandon our Lord, they were to forsake Him and to flee in His hour of need. They were slow to understand and grasp His message and teachings and at times were insensitive; yet, Jesus held nothing against them. There was not anything which He could not forgive. This is such a powerful message that the Church places the theme of FORGIVENESS on the eve of the Great Fast. We are sinners, against God and against one another, but because of God's abundant love for us, He is willing to forgive. Our human relationships are to be built on love reflecting an all-embracing love which is built solely on forgiveness.

The Christian concept of love abounds throughout the Holy Scripture, because "God is Love" (I John 4:8). This profound message revolves around the love of God and the love of man, as exemplified in the Gospels and the Epistles of St. Paul. The spirit of love is found in the lives of the saints and early Christian martyrs who faced the tortures of man by being placed in the public arena against animals or warriors, or who faced death by being burned at the stake. They faced these persecutions only through the sheer love for Jesus Christ and His Gospel. What we experience in the world today is a lack of this spirit of love for God, for His Son

*Continued on the next page.*

## Holy Thursday

*Continued from page 5.*

Jesus Christ, and for one another. The decay and corruption of Christian moral standards exists because of the lack of the pure love of God and neighbor.

The beautiful Sermon on the Mount (St. Matthew, Chapter 5) expresses very clearly the characteristics of Christian love, especially in the Beatitudes which are sung as the Third Antiphon in the Divine Liturgy. The words of our Lord echo the themes of forgiveness, of praying for those who hurt you, of generosity, patience, and kindness, all of which are bound up with Christian love and are linked with one another.

St. Paul's first Epistle to the Corinthians, Chapter 13, lists many characteristics of Christian love:

*Love is patient.* In our relationship with people, however hurtful and unkind they are, we must exercise the same patience that God exercises with us.

*Love is kind.* The outgrowth of patience is kindness. There are many things in Christianity that are good but unkind, if not done with love.

*Love is not jealous or envious.* Love does not covet the possessions of others or wish that others would not succeed or

acquire what you do not have.

*Love is not boastful.* Boastfulness has the same connotation as jealousy, but with it the deadly sins of pride and conceit.

*Love is not arrogant or rude.* Many Christians show arrogance in wealth, social status, and position, separating themselves from the others by associating only with those of equal importance and status. Practicing our Christian love and developing gentleness and manners will help eliminate arrogance and rudeness.

*Love is gracious.* There is a graciousness in Christian love which never forgets that courtesy and politeness are beautiful virtues.

*Love does not insist on having its own way.* Christian love is not self-centered. The Christian centers his life in God. Although fallen human nature is self-centered, the Christian centers his life in God.

*Love does not rejoice over wrong.* One is never glad when something goes wrong for someone else. Many Christians take an unchristian pleasure in the failures and misfortunes of others. Christian love rejoices only in the right which encourages goodness.

*Love endures all things.* Love can

bear any insult, any injury, or any disappointment. Love endures all things because it knows that God is love and with God "all things are possible."

When we read St. Paul's words and think of the qualities of this love as he portrays them, we can see them realized, actualized, incarnated in the life of Jesus Christ Himself.

Our Orthodox Christian Faith is a living Faith, and as we remember the events of the last week in the life of Jesus Christ, we are given a more purposeful meaning to our own life. These events are more than just historical facts that took place in a certain place and time. The events of Holy Thursday, from the Washing of the Feet, and the betrayal of Judas to the Institution of the Eucharist, were shaped by the ultimate revelation of God's redeeming love for man.

In the words of the late Fr. Alexander Schmemmann in his reflection on this Holy day:

"And each year as we immerse ourselves into the unfathomable light and depth of Holy Thursday, the same decisive question is addressed to each one of us: do I respond to Christ's love and accept it as my life, do I follow Judas into the darkness of his night?"

by Archpriest Eugene Vansuch

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# The Day Of Silence

Concerning the sacred day of Our Lord's rest, Great and Holy Saturday, the hymn proclaims:

Moses mystically foreshadowed this day when he said:

This is the blessed Sabbath Day,

This is the Day of Rest on which the Only-Begotten Son of God rested from all His works...

After all the turmoil and shouting—Our Lord's trial, sufferings, and death—it was as though the cosmos He had created out of His good-



Great and Holy Saturday.

ness and love had turned back to chaos: the denial and betrayal, the crowd's murmurings that turned into the crescendo of the roar, "Crucify Him!" The mocking, spitting, buffeting, the unjust trial replete with false accusations, the taunting at the Cross, and finally the words, "It is finished!" Then, silence.

Quietly and hastily His Body is removed from the Cross by loving followers, placed in a new tomb, the anointing unfinished, the tomb sealed. And the deafening *silence*.

There has never been in all of time a more profound silence than that Sabbath Day after the Crucifixion, like the calm after a devastating storm. This storm, however, was more tragic than any other, and this calm more deeply silent.

Actually the quiet is in fact a welcome relief after the outrageous noise of the preceding days, just as the death of a loved one who has suffered very painfully before the end is considered a blessing.

During every major service of our Church we hear the petition: "That we may complete the remaining time of our life in peace and repentance..." A follower of Jesus Christ is called to be a person of peace and quietness, of stillness and steadfastness, of humble submissiveness to God, of heartfelt compassion towards his neighbor, and of forgiving

charity towards his enemy. All of these characteristics are possible only for one who has acquired an interior peace.

Our contemporary culture does not seem to hold such values and virtues in high esteem. It does not itself strive for them nor teach them to its youth. We live in the midst of what may be described as the most noisy, unstable, self-serving, uncompassionate, and unforgiving "culture" in history. One can debate whether the term "culture" has finally lost its meaning. Along with the senseless pollution of our air, land, and waters, our age seems intent on polluting our hearing with the constant drone of noise. Even the gift of speech has been degraded to the point where the most abject vulgarity is considered normal and acceptable. There are many who claim to be so used to the noise and vulgarity as to be quite uneasy in the presence of moments of silence and civility.

In all this chaos, the voice of God that came to the Prophet Elijah as a "still, small voice," or "the breeze of a gentle wind" cannot today be heard.

God is still on His Throne addressing his creatures. But the creatures are busy with their own concerns, rushing about from here to there, and creating deafening noises to amuse and excite themselves. Almighty God's message of love is drowned out in the process.

The first step in hearing the voice of God again is the re-establishment of silence and in becoming still. The Hymn of the Cherubim for Holy Saturday, an echo of the ancient Liturgy of St. James, kinsman of Our Lord, says:

*Let all mortal flesh keep silence,*

*And in fear and trembling stand,*

*Pondering nothing earthly-minded...*

Speech, of course, is necessary in human society and in the propagation of the

Gospel. But silence is the language of the world to come. We in our Baptism have been made citizens of the world to come. We have "put off" the old nature with its passions and desires and have "put on" Christ, the Risen One, Who has by His life-creating death and Holy Resurrection ushered in the New Creation, the Heavenly Jerusalem, the World to Come. We Orthodox Christians are sons and daughters of stillness and silence. These qualities must be natural to us and common among us. We must in this present age until the Coming Again decline the values and noise of the unredeemed culture, no matter how attractive and compelling that culture seems on the surface.

All of our Holy Fathers taught the virtue of cultivating silence. This is not just a task for monastics and clergy, but one for all the faithful. Among the teachers of silence there stands out St. Isaac of Syria who lived in the sixth century. In his *Directions on Spiritual Training* (included in the *Philokalia*) he said:

"Once a soul has surrendered to God with faith and has often experienced His help, it no longer cares for itself, but is enveloped in *wonder and silence*" (#39).

St. Isaac teaches that silence is the companion of self-denial, of the renunciation of the ego, of its hungers and desires, and is therefore the necessary

*Continued on the next page.*

## The Day Of Silence

*Continued from page 7.*

requirement for arriving at spiritual maturity revealed by the great Apostle Paul when he said, "I have been crucified with Christ; it is no longer I who live, but Christ Who lives in me..." (Gal. 2:20).

Moreover, silence is the state in which one becomes open to the new teaching, new knowledge of the Age to Come. This teaching is not transmitted externally from earthly teacher to student, but internally from the Holy Spirit. This inward teaching was traditionally called by the Fathers "mystagogy." It was begun in the life of every Christian after the completion of the catechesis that led to Baptism (called by the Fathers illumination). The experience of the Mysteries, Baptism/Chrismation/Eucharist, that were conducted on that very day of silence, Great and Holy Saturday, brought the neophyte to the point where he was now ready to

learn and experience a new teaching and in a new manner: the direct knowledge of God, His will and purpose, by the inward illumination of the Holy Spirit. In such a new state, says St. Isaac, the soul does not desire to return to "its own means of knowledge,...lest it be deprived of Divine Providence, which secretly and unceasingly looks after the soul, cares for it, and constantly watches over it."

He continues: "Those in whom the light of faith is burning are no longer so shameless as to return in their prayers to their former petitions: 'Give us this,' or 'take away that,' for they have no care for themselves. For at each moment, by the spiritual eyes of faith, they see the Fatherly Providence that gives them the protection of that true Father, Whose infinite love surpasses all fatherly love and Who, more than all, can help us and has the power to in a measure greater than anything we may ask, think, or conceive"

(#40).

New knowledge, new insight, new faith, new confidence, new prayer, new life—all these are the fruit of silence, firmly established in us by our participation in the silence of the Great and Holy Sabbath. This mysterious day of transformation—in which Christ, while resting in the body in the tomb, is simultaneously in hell destroying its power and lifting Adam and all the righteous out of death's prison—is also the day of *our* transformation from the old Adam encumbered by sin to the new life in Christ marked by freedom in the Spirit. Along with Adam and Eve and the repentant thief on the Cross, Christ takes us back to Paradise where the flaming sword no longer guards the gate, and He returns to His Throne with the Father and the Spirit which He in fact never left, and fills all things with His Life and Light.

V. Rev. Theodore Heckman

## Our Diocesan Response To An Appeal For Aid

During the latter part of January, a letter was sent from the Chancery of the Orthodox Church in America to every parish in our diocese encouraging us to assist in providing humanitarian assistance to our suffering brothers and sisters in the Commonwealth of Independent States which was formerly the Soviet Union.

Even prior to receiving the letter mentioned above, many individuals and groups were already offering aid through the Central Church. In December of last year, \$650,000.00 worth of medical supplies were sent to five hospitals in Russia with the help of two humanitarian aid groups: Brother's Brother Foundation and Project Hope.

Being reminded of our obligation to show concern and love for the least of our brethren during the past season of Great Lent, the clergy and faithful of our diocese were quickly motivated to respond to the appeal for aid.

Following announcements in the parish bulletins, as well as coverage in the local press and television, donations of food, clothing, medicine, and/or money began to pour into the individual parishes. The items were then



taken to St. Michael's Church in Jermyon or St. Nicholas Church in Philadelphia for final packing by gracious volunteers. Just prior to Holy Week, all of the goods were taken by truck to Pittsburgh for shipment on a Department of Defense plane to arrive in Russia before Holy Pascha.

In addition to the acts of charity of

the faithful of our diocese, we were supported Ecumenically by at least fifty churches of other denominations who helped make our humanitarian aid project a great success. To all of the Christian communities that participated, we offer our humble and heartfelt thanks.

The Chancery of the Orthodox Church in America acts as the "clearinghouse" to expedite transportation of all donated supplies collected by the churches. We are grateful to Mr. Joseph Semon, a member of All Saints Church in Olyphant and President of Casket Shells Co. in Eynon, Pa., for volunteering his trucks to pick up and deliver the boxes to the point of shipment.

How spiritually rewarding it will be for all of us when we celebrate the Glorious Feast of Pascha knowing that even in a small way we have offered support and comfort to our suffering brothers and sisters in Christ, and especially to the many orphaned children. May the Resurrected Christ, the Source of love and the Fountain of all blessings, continue to look favorably upon our humble efforts to care for those in need.

# "Seal Of The Gift Of The Holy Spirit"

**Editor's note:** This year, the consecration of Holy Chrism will take place at St. Tikhon's Monastery in South Canaan, Pennsylvania. The faithful from our diocese have an opportunity to participate in these services. On Holy Thursday, beginning at 8:00 a.m. during the Divine Liturgy, the service of Consecrating Holy Chrism will take place, as well as the service of the Washing of the Feet of the Priests, by His Beatitude, Metropolitan Theodosius. The Holy Chrism or Myrrh is used for the Sacrament of Chrismation, and at the consecration of churches and of the antimins.

*...Do Thou Thyself, O Master, King most bountiful and supreme, bestow also the seal of the gift of Thy Holy, and Almighty, and Venerated Spirit, and Communion of the holy Body and precious Blood of Thy Christ...Prayer of Chrismation.<sup>1</sup>*

*But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people (1 Pet. 2:9).*

*Lo! with chrism have ye been sealed, in baptism ye are perfected, in the flock ye are intermixed, from the Body ye are nourished. St. Ephraim Syrian.<sup>2</sup>*

The rite of chrismation—that is to say, sacramental anointing with a special fragrant oil called *chrism*—has deep spiritual and historical roots in both Christian and Jewish tradition, and should properly be seen within the framework of a religious understanding of an enduring relationship—“covenant”—between God and His people, both as an expression of this covenant, and as a promise of its fulfillment.<sup>3</sup>

<sup>1</sup> All prayers are translated from the Church-Slavonic according to the current usage of the Russian Orthodox Church. Translations, unless otherwise indicated, are my own.

<sup>2</sup> Ephraim Syrus, *Hymns for the Feast of Epiphany*, 17, in: Philip Schaff and Henry Wace, eds. *A Select Library of Nicene and Post-Nicene Fathers* [Henceforth cited as NPNF], 2nd series, XIII, 1954, p. 270.

<sup>3</sup> The alternative view is, ironically, a primitive product of the Age of Enlightenment and disbelief, essentially holding that there is no reason or intelligible purpose behind history, and that man is alone in a dreary and absurd universe.



The Descent of Holy Spirit

As reflected in the Scriptures, ancient Hebrew custom apparently knew two kinds of anointing. The first kind, “social” anointing, was routinely performed by members of the community according to social custom and within the habitual framework of daily life. In this sense, anointing was performed as a sign of hospitality—“My head with oil thou didst not anoint,” the Lord rebukes Simon the Pharisee (Luke 7:46)—and joy (cf. “oil of gladness” in Ps. 45:7 and Heb. 1:9); as routine grooming—“When thou fastest, anoint thy head, and wash thy face,” the Lord instructs the people in the Sermon on the Mount (Matt. 6:17); and, for medicinal purposes, on the bruised

and sick—“wounds, and bruises, and putrefying sores...have not been...mollified with ointment” laments Isaiah (Isa. 1:6), while the Lord’s disciples “anointed with oil many that were sick, and healed them” (Mark 6:13; see also Luke 10:34; John 9:6,11; James 5:14f., Rev. 3:18). “When the leper of old was cleansed, the priest used to seal him with oil, and to lead him to the waterspring,” testifies St. Ephraim the Syrian.<sup>4</sup> And, finally, anointing was used in the preparation of the dead for burial; thus, the woman with an alabaster box of ointment “is come aforehand to

<sup>4</sup> *Hymns for the Feast of Epiphany*, 17, p. 270.

*Continued on the next page.*

## Seal Of The Gift

Continued from page 9.

anoint my body to the burying," the Lord tells those present in the house of Simon the leper (Mark 14:8); after His crucifixion, Mary Magdalene and other women "bought sweet spices, that they might come and anoint him" (Mark 16:1; see also Luke 23:56; John 19:39).

The second kind of anointing, a specifically sacramental, or "ritual" ("ceremonial") anointing, was restricted, according to Sacred law, exclusively to high priests and kings—and prophets, by extraordinary command of God, —who received this mystical anointing from other prophets or high-priests, as a sign of the descent on them of the Spirit of God. In the mystical ways of Divine providence, which guided and led the Chosen people, these "anointed ones,"<sup>5</sup> chosen by God for His special purposes of conveying His will to the people, were set apart from the rest of the people, and "sealed" by the sacramental oil as priest, kings, and prophets. Such anointing was both a mark of Divine election, and a sign of Divine authority held "in trust" for God.

At a critical time in the life of the Hebrew people, after they had been released from bondage in Egypt, and after the Ten Commandments had been given in the Sinai desert, the prophet and law-giver Moses was commanded to make priestly vestments for his brother Aaron and his sons "for glory and beauty, and thou shalt put them upon Aaron thy brother and his sons with him; and shalt anoint them, and consecrate them, and sanctify them, that they may minister to me in the priest's office" (Ex. 28:40-41). "Then shalt thou take the chrism, and pour it upon his head, and anoint him, and thou shalt bring his sons...and the priest's office shall be theirs for a perpetual statute, and thou shalt consecrate Aaron and his sons" (Ex. 29:7-9).

The book of Exodus goes into extensive and particular detail with regard to the composition of the "chrism," the "holy oil of anointment." "Take thou also unto thee principal spices," the Lord instructs Moses, "of pure myrrh five hundred shekels, and of sweet cinnamon half so much, even two hundred fifty shekels, and of sweet calamus two hundred and fifty shekels, and of cassia five hundred

<sup>5</sup> The Hebrew term *messiah* and the Greek term *christos* are equivalent, in English translation literally meaning "the anointed one."

shekels, after the shekel of the sanctuary, and of oil olive a hin: And thou shalt make it an oil of chrism, an ointment compound after the art of the apothecary: it shall be an holy chrism...And thou shalt anoint Aaron and his sons, and consecrate them, that they may minister unto me in the priest's office. And thou shalt speak unto the children of Israel, saying, This shall be an holy chrism unto me throughout your generations" (Ex. 30:22-31).

At another critical time in the life of the chosen people, Saul and David, the first and second kings of Israel, were anointed by the prophet Samuel. "Samuel took a vial of oil and poured it upon [Saul's] head, and kissed him; he said, The Lord has anointed you ruler over his people Israel. You shall reign over the people of the Lord and you will save them from the hand of their enemies" (I Kingdoms 10:1).<sup>6</sup> When Saul, however, rejected God's commandments, and instead "feared the people, and obeyed their voice," using his royal authority for purposes other than those which the Lord intended, the royal anointing was given to David, son of Jesse. "And the Lord said, Arise, anoint him, for this is he. Then Samuel took the horn of oil, and anointed him...and the Spirit of the Lord came upon David from that day forward" (I Kingdoms 16:12-13).

At yet a third critical period in the history of Israel, when apostasy reigned, and when, as the prophet Elijah tells the Lord, "the children of Israel have forsaken thy covenant, thrown down thy altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away" (3 Kingdoms 19:14), the Lord commanded Elijah to anoint Elisha as prophet in his stead (3 Kingdoms 19:16).

In the consummation of Old Testament messianic prophecies, as also in the Divine revelation of His *theanthropic*<sup>7</sup> nature, Jesus received the fullness of anointing, in both types: a material, physical anointing in fulfillment of social custom (see Matt. 26:7; Mark 14:3; Luke 7:37-47), as well as a mystical, sacra-

<sup>6</sup> Following Orthodox canon, Old Testament scriptural passages are cited according to their Septuagint designations, as adopted by the Orthodox Church. Hence the books which in Protestant scholarship are known as I Samuel, II Samuel, I Kings and II Kings, become I, II, III, and IV Kingdoms, respectively.

<sup>7</sup> In English, unfortunately, there is no equivalent of the Greek term *theanthropos* (or the Russian *bogochelovek*), which literally mean "equally God and equally man." We must create the neologism "Godman" ("God-man"), or use the entire phrase as an equivalent translation.

mental trine (threefold) anointing, as Son of God in the aspect of the Son of Man. Thus, He received anointing as Prophet of His Heavenly Father;<sup>8</sup> as King, from the house of David, of Israel and of His Father's Heavenly Kingdom;<sup>9</sup> and as High-priest of Almighty God,<sup>10</sup> who, being himself a Mystical and complete Sacrifice, offers to God the sacrificial "Lamb of God, who takes upon Himself the sin of the world, for the life of the world, and salvation" (prayer at *Proskomidia*).

The New Testament practice of anointment is rooted in the practice of the holy Apostles, who, without doubt, received it from our Saviour Himself (2 Cor. 1:21-22; Ephes. 4:30; I John 2:20, 27). This practice, whose essential purpose in the primitive Church was the bestowal of the Holy Spirit through imposition of hands,<sup>11</sup> was transmitted to the newly-born Christian community, both in the context of a natural and direct physical continuity with the Old Testament, and symbolically, as a spiritual inheritance transmitted to the Church, the New Israel. "You should know," explains St. Cyril of Jerusalem, "that in the old Scripture there lies the symbol of this Chrism. For when Moses imparted to his brother the command of God, and made him High-priest, after bathing in water, he anointed him; and Aaron was called Christ, or Anointed, evidently from the typical Chrism. So also the High-priest, in advancing Solomon to the kingdom, anointed him after he had bathed in Gihon. To them however these things happened in a figure, but to you not in a figure, but in truth; because ye were truly anointed by the

<sup>8</sup> St. Luke testifies that Jesus applied the messianic prophecy of Isaiah to Himself: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to captives, and the opening of the prison to them that are bound; to proclaim the acceptable day of the Lord, and the day of vengeance of our God; to comfort all that mourn...to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness" (see: Luke 4:18, cf. Isa. 61:1-3; see also: Acts 10:38).

<sup>9</sup> Matt. 2:6; cf. Mic. 5:2; also Matt. 21:5,9. "For the Son is King," writes St. Gregory of Nyssa, "and His living, realized and personified Kingship is found in the Holy Spirit, Who anoints the Only-begotten, and so makes Him the Anointed, and the King of all things that exist." "On the Holy Spirit against the followers of Macedonius," PNPF, v. p. 320.

<sup>10</sup> Matt. 12:18-21.

<sup>11</sup> Acts 8:14-17 and 19:2-6, though containing no mention of anointment *per se*, do, in fact, suggest both a "confirmation" of baptism, as also imposition of an apostolic "seal of belonging," of acceptance into the community. Cf. Protopresbyter Mikhail Pomazanski, *Pravoslavnae dogmatichesko bogoslovie* (Orthodox dogmatic theology), Jordanville: Holy Trinity Monastery, 1963, p. 178f. An excellent, detailed and very lucid discussion, albeit from a Roman Catholic position, of the nature and theological meaning of the sacramental seal is contained in Joseph Martos, *Doors to the Sacred: A Historical Introduction to Sacraments in the Catholic Church*, Doubleday, 1982, pp. 45-60.

Holy Spirit.<sup>12</sup> In a similar fashion, Fr. Alexander Schmemmann notes: "Christ is the Anointed of God—and we receive His anointment; Christ is Son—and we are adopted; Christ has the Holy Spirit, who is His Life—and we are given participation in His life. In this Divine anointment the Holy Spirit bestows on us Christ, and Christ gives us the Holy Spirit."<sup>13</sup>

In a very real sense, then, chrismation bestows upon the newly-baptized the Christian name, "sealing" the beginning of a new Christian birth through water and the Spirit, and, through this birth, adoption into the family of the "children of God." "Christ and chrisma are conjoined; the secret with the visible is mingled: the chrisma anoints visibly,—Christ seals secretly, the lambs newborn and spiritual, the prize of His twofold victory; for He engendered it of the chrisma, and He gave it birth of the water."<sup>14</sup> Chrism thus appears as a mark of inclusivity. "Having been counted worthy of this Holy Chrism, ye are called Christians," writes St. Cyril of Jerusalem, "verifying the name also by your new birth. For before ye were deemed worthy of this grace, ye had properly no right to this title...Christ is the beginning of your salvation; for He is truly the first-fruit, and ye the mass; but if the First-fruit is holy, it is manifest that its holiness will pass to the mass also."<sup>15</sup> At the same time, however, St. Ephraim the Syrian recognizes, chrismation is also a mystical act of separation and of "setting apart" the holy from the profane: "From the peoples he separated the People, by the former seal of circumcision; but by the seal of anointing, the peoples he separates from the People."<sup>16</sup>

In the Orthodox Church, chrismation is a distinctly separate sacrament, though it most often is "framed in" by the sacrament of baptism, to which it is linked both by tradition and by its inner meaning and

significance. Chrismation thus is usually performed, according to the rules of the Orthodox Church, immediately after the newly-baptized has been immersed three times in the baptismal font and clothed in white garments.<sup>17</sup> And after he has been clothed, the rubrics instruct, the priest prays, saying the following prayer:

"Blessed art Thou, Lord God Almighty...who hast granted us, the unworthy, blessed purification in holy water, and divine sanctification in life-giving anointing; who hast now also deigned to give second birth to Thy newly-baptized servant [name] by water and the Spirit, granting him also the remission of voluntary and involuntary sins. Do Thou

and supreme, bestow on him/her also the seal of the gift of Thy Holy, and Almighty, and Venerated Spirit, and Communion of the holy Body and precious Blood of Thy Christ..."

And after the prayer he anoints the one who has been baptized with holy Chrism, making the sign of the Cross: on the brow, and eyes, and nostrils, and lips, and both ears, and breast, and hands, and feet, and saying: *The seal of the gift of the Holy Spirit. Amen.* (These words are repeated at the anointment of each indicated part of the body).

As at the baptism of Christ at the Jordan, teach the Holy Fathers, the mystery of the Trinity is revealed in each



On January 4th, Fr. Daniel Resselar, Pastor of Christ the Saviour Church in Harrisburg, baptized and chrismated Michael Kevorkov, his wife Valentina and their sons Sergey and Vadim into the Holy Orthodox Church.

### Thyself, O Master, King most bountiful

<sup>12</sup> Anointment with Holy Chrism is also practiced separately at the reception into the Orthodox Church of converts from a Christian sect or heresy which holds Trinitarian theology (and thus baptizes its members "in the name of the Father, and the Son, and the Holy Spirit"), but does not recognize the sacrament of chrismation/confirmation. In this sense, from a point of view of *oikonomia*, chrismation both "confirms" heretical baptism and "seals" the "belonging" of the given person to the Body of Christ, i.e., the Orthodox Church (see S.V. Bulgakov, "Prinatie v Pravoslavnuju Tserkov", *Nastoiatelia kniga dlia sviaschenno-slerkovno-sluzhitel'ev*, Kharkov, 1900, p. 928 ff.). Holy Chrism is also used in the consecration of a temple: the altar, antimension, and walls of the temple are anointed, in fulfillment of the commandment given to Moses (cf. Ex. 30:26-29); as a sign that the temple is an "icon" of the Kingdom of Heaven, a dwelling place for "the royal priesthood, the holy nation"; and, finally, because the temple is sacred space, a place for the performance and celebration of the Divine Mysteries. In a distinctive ritual now virtually defunct, Holy Chrism was used for the anointment of Orthodox kings, tsars, and emperors at their accession to the throne (i.e., at their coronation), as a sign of bestowing of Divine grace (charism) and of responsibility in Christ for ruling the people of God.

individual Christian baptism. "As for the anointing of Saul to be king," comments St. Ephraim the Syrian, "Your anointing which ye have is greater, for Father and Son and Holy Spirit have moved and come down to dwell in you."<sup>18</sup> An ancient prayer for the blessing of chrisma, contained in the *Euchologion* (Sacramentary) of Serapion, Bishop of Thmuis in Egypt (c. A.D. 350),<sup>19</sup> helps illustrate this more fully: "God of powers, aid of every soul that turns to You and comes under

<sup>18</sup> *Hymns for the Feast of Epiphany*, 16, p. 270.

<sup>19</sup> In William A. Jurgens, *The Faith of the Early Fathers*, II, p. 133.

*Continued on the next page.*

<sup>12</sup> Lecture XXI. On Chrism. On the Mysteries (*Mystagogia*) III. *The Catechetical Lectures of S. Cyril, Archbishop of Jerusalem*, in: NPNF, VII, pp. 149-150.

<sup>13</sup> Prot. Aleksandr Shmemann, *Vodolu i Dukhom* [By Water and the Spirit], Paris: YMCA Press, 1986, p. 105. The original manuscript, according to the author's own testimony (see Preface, written in Feb. 1983) was written and published in English. A Russian translation, apparently, was subsequently made in the Soviet Union, eventually finding its way to the West, to be published in an authorized version in Paris in 1986. See: "Tainstvo miropomazaniia," in: *Nastoiatelia kniga sviaschenno-sluzhitel'ev* ["The Sacrament of Chrismation," Priest's handbook], IV, Moscow: Moscow Patriarchate, 1983, p. 236.

<sup>14</sup> Ephraim Syrus, *Hymns for the Feast of the Epiphany*, I, NPNF XIII, p. 269.

<sup>15</sup> Cyril of Jerusalem, *ibid.*, p. 150.

<sup>16</sup> *Hymns for the Feast of Epiphany*, 4, p. 269.

## Seal Of The Gift

Continued from page 11.

Your powerful hand in Your Only-begotten, we beseech you, that through Your divine and invisible power of our Lord and Savior Jesus Christ, You may effect in this chrism a divine and heavenly operation, so that those baptized and anointed in the tracing with it of the sign of the saving cross of the Only-begotten...may be made participants in the gift of the Holy Spirit, and confirmed by this seal, may remain firm and immovable, unharmed and inviolate." In every baptism there is new Creation, a fashioning anew of man "according to the image and likeness of God" by the "powerful hand of the Only-begotten." As St. Gregory of Nyssa writes, "The fountain of power is the Father, and the power of the Father is the Son, and the spirit of that power is the Holy Spirit; and Creation entirely, in all its visible and spiritual extent, is the finished work of that Divine power."<sup>20</sup>

As Archbishop Benjamin clarifies in his fundamental explicatory work, *Novaya Skrizhal'*, "As at the baptism of Christ, which occurred in the waters of the Jordan through John the Baptist, the Holy Spirit also descended from heaven in the form of a dove; so here also, it is not enough that the baptized was immersed in water, but it is necessary that he, too, have the descent of the Holy Spirit."<sup>21</sup> This descent of the Holy Spirit is effected, indeed, by and through Holy chrism. "Beware," warns St. Cyril of Jerusalem, "of supposing this to be plain ointment. For as the Bread of the Eucharist, after the invocation of the Holy Spirit, is mere bread no longer, but the Body of Christ, so also this holy ointment is no more simple ointment...but it is Christ's gift of grace, and, by the advent of the

Holy Spirit, is made fit to impart His Divine Nature...and while thy body is anointed with the visible ointment, thy soul is sanctified by the Holy and life-giving Spirit."<sup>22</sup> Chrism at once, tangibly and visibly, confers the gift of the Holy Spirit, and instructs us in the indivisible and inseparable unity of Christ and His Holy Spirit. "The thought of 'unction' conveys the hidden meaning that there is no interval of separation between the Son and the Holy Spirit. For as between the body's surface and the liquid of the oil nothing intervening can be detected, either in reason or in perception, so inseparable is the union of the Spirit with the Son; and the result is that whosoever is to touch the Son by faith must needs encounter the oil in the very act of touching; there is not a part of Him devoid of the Holy Spirit."<sup>23</sup>

The prayer of anointment, as also the sacramental formula repeated during anointing, express very clearly the intent and purpose of the sacrament. "By chrism [your bodies] are sealed as holy, and become temples for God, where He shall be served by your sacrifices," teaches St. Ephraim.<sup>24</sup> "Chrism is given to us," writes Simeon of Thessalonica (chapter 65), "as a seal and a sign of Christ, even as Christ Himself is called thus precisely because in the body also He had in Himself from the Father the full power of the Spirit. Isaiah speaks of this very thing: *The Spirit of the Lord is upon me, for the sake of Whom He has anointed me.*"<sup>25</sup>

St. Cyril of Jerusalem observes:

"Having been baptized into Christ, and put on Christ, ye have been made conformable to the Son of God; for God having foreordained unto us adoption as sons, made us to be conformed to the body of Christ's glory. Having therefore become partakers of Christ, ye are properly called Christs...He washed in the river Jordan, and having imparted of the fragrance of His Godhead to the waters, He came up from them; and the Holy Spirit in the fullness of His being lighted on Him, like resting upon like. And to you in like manner...there was given an unction, the anti-type of that wherewith Christ was anointed; and this is the Holy Spirit...For Christ was not anointed by men with oil or material ointment, but the Father having before appointed Him to

be the Saviour of the whole world, anointed Him with the Holy Spirit...As He was anointed with an ideal oil of gladness, that is with the Holy Spirit, called oil of gladness, because He is the author of spiritual gladness, so ye were anointed with ointment, having been made partakers and fellows of Christ."<sup>26</sup>

Anointment with chrism spiritually transforms in the image of Christ the person who is anointed with it. "The chrism of the meek and lowly One, changes the stubborn to be like its Lord," writes St. Ephraim. "The Gentiles were wolves, and feared the severe rod of Moses. Lo! the chrism seals them and makes a flock of sheep out of the wolves! And the wolves that have fled from the rod, lo! they have taken refuge in the Cross!"<sup>27</sup>

It should be noted that the word "gift" (in the Greek, *dorea*) appears in the singular. Despite this simple fact, some interpreters make the mistake of interpreting "gifts" in the plural (i.e., as "charisms," *charismata*). And while it is true that "there are diversities of gifts, but the same Spirit" (1 Cor. 12:4), it should nonetheless be clear that the words *dorea* and *charismata* are not interchangeable.

The preponderance of patristic evidence suggests that in chrismation we do not, as is sometimes incorrectly argued, receive a bestowing of some or all the "gifts" of the Holy Spirit enumerated in 1 Cor. 12:8-10. Rather, we receive the gift of the third person of the Holy Trinity, the Holy Spirit Himself, Who is "the Spirit of Truth, the bestowal of adoption, the betrothal of future inheritance, the first-fruits of eternal good things, the life-giving power, the source of sanctification" (Prayer of the anaphora, Liturgy of St. Basil the Great). Consequently, the second sacrament bestows not a variety of concrete gifts, but rather the one Ineffable gift. As Fr. Alexander Schmemmann argues, "If the purpose of Chrismation lay in the bestowing of concrete, individual 'gifts,' or 'grace,' necessary for preservation of the human being in Christian life (in reality, 'grace' is bestowed in Baptism, the sacrament of rebirth and enlightenment), then the plural would have been used in the formula...But the sacrament of Chrismation communicates to man not some individual gift, or particu-

<sup>20</sup> Gregory of Nyssa, "On the Holy Spirit against the followers of Macedonius, NPNF, V, p. 320.

<sup>21</sup> 17th ed., St. Petersburg, 1908, p. 380. Rpt. Jordanville, N.Y.: Holy Trinity Monastery, 1975. Benjamin Krasnopevov, archbishop of Nizhni Novgorod and Arzamas, was born in 1739, tonsured monk when he was twenty years old, became prefect of the Alexander Nevsky Seminary in St. Petersburg in 1788, then its rector in 1770. He was consecrated bishop of Olonets in 1774, and assigned to Nizhni Novgorod in 1798, where he died 16 March 1811. A prolific ecclesiastical writer, his most famous work was *Novaya Skrizhal', ili ob'iasneniie o tsarkvi, o liturgii, i o vsekh sluzhbach i utvartakh tsarkovnykh* [New Table, or an explanation of the church, the liturgy, and all ecclesiastical offices and appurtenances]. This work is, as the title suggests, a definitive explanatory guidebook to the meaning and symbolism of the Orthodox liturgy, sacramental offices, vestments and church structure, drawing heavily on appropriate commentaries and explanations offered by the Holy Fathers. The word "skrizhal'"; literally meaning "table," is used here in an analogy to the "tables of the mosaic law," conveying the idea that the decalogue for the Old Testament has the same meaning as the church for the New Testament.

<sup>22</sup> St. Cyril of Jerusalem, *ibid.*, p. 150.

<sup>23</sup> Gregory of Nyssa, "On the Holy Spirit," p. 320-321.

<sup>24</sup> *Hymns for the Feast of Epiphany*, 9, p. 269.

<sup>25</sup> Cited by Archbishop Benjamin, *ibid.*

<sup>26</sup> St. Cyril of Jerusalem, *ibid.*, p. 149.

<sup>27</sup> *Hymns for the Feast of Epiphany*, 7, p. 269.

<sup>28</sup> *Vodolu i dukhom*, pp. 103-104. Cf. *Nastol'nala Kniga*, IV, p. 238.

lar gifts, of the Holy Spirit, but the Holy Spirit Himself as a Gift."<sup>28</sup>

Because, as we have seen above, the sacrament of Holy Chrismation has such immense sacramental significance for the members of Christ's Church, the ritual of preparation and consecration of Holy Chrism (*mirovarenii*, literally, "chrism-cooking," or alternatively, *mirovaniie*) has special importance among the sacred rituals ("sacramentalia") of the Orthodox Church. In the Russian Orthodox Church *mirovarenii* is performed once every few years by the Patriarch himself, while in the Orthodox Church in America, this is done by its Primate, the Most Blessed Metropolitan of All America and Canada, or a duly-appointed Bishop. This year the consecration of Holy Chrism will take place at St. Tikhon's Monastery in South Canaan.

The ritual of consecration of Holy Chrism<sup>29</sup> begins during the fourth week of Great Lent (i.e., following the Sunday of the Veneration of the Precious Cross), with the preparation of the necessary wine and oils, fragrant herbs and incense, that will be used in producing chrism. As Archbishop Benjamin notes,<sup>30</sup> because the Holy Spirit imparts different gifts, Holy Chrism is composed not of some one substance, but is constituted from a great many fragrant ingredients. Depending on availability, as many as twenty or more different ingredients may comprise the final compound. These include olive oil, white table wine, styrax, benzoin, dark and light incense resins, as well as selected aromatic fragrances extracted in oil; oil of rose, basil, ginger root, calamus root, nutmeg, balsam of Peru, Venetian turpentine, oil of bergamot, oil of clove (clove prevents spoilage), oil of marjoram, oil of thyme (*serpyllium*), orris root extract, sandalwood oil, galangal, and, possibly, others.

On the morning of the first day of Holy Week (Great and Holy Monday), clergy in vestments assemble in the designated location, where special silver-plated kettles and other vessels have already been prepared. After the usual beginning of prayers, to the singing of troparia for the feasts of the Descent of the Holy Spirit and the Dormition of the

Theotokos, the Patriarch celebrates the Lesser Blessing of Water, and sprinkles with holy water the ingredients that are to constitute Holy Chrism, saying: "These ingredients—oil, wine, resins, and natural essences—are blessed with the sprinkling of this holy water; In the Name of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto ages of ages." He then pours a small amount of holy water into the kettles, while the priests pour in oil and wine, and light the flame ("place glowing coals") under the kettles, thus actually beginning the cooking process. The Patriarch, after a short prayer to the Lord Jesus Christ asking for successful completion of the task at hand, and giving a blessing with invocation of the Holy Trinity, departs, leaving the deacons and priests, who continue the cooking of the chrism for three days accompanied by the uninterrupted<sup>31</sup> reading of the Gospel. On Tuesday and Wednesday mornings, the priest in charge pours a small amount of wine into the simmering chrism. On Great and Holy Wednesday, after the chrism has had a chance to cool, the aromatic fragrances are carefully and thoroughly mixed in, and the new chrism is poured into twelve special alabaster<sup>32</sup> vessels, according to the number of Christ's disciples.

The consecration of Holy Chrism takes place during Divine Liturgy of Holy Thursday. Before the reading of the Hours, the Patriarch and clergy go to the location where the chrism was being prepared, and solemnly carry the vessels with newly-prepared chrism to the Sanctuary, where they are placed around the Table of Oblation. As the procession carries the newly-prepared chrism to the Sanctuary, the choir sings the troparion of Pentecost: "Blessed art Thou, O Christ our God, Who hast revealed the fishermen to be most wise, having sent down upon them the Holy Spirit, and by them Thou didst catch the universe: O Lover of mankind, glory to Thee." The solemn procession is repeated again at the Great Entrance,

<sup>31</sup> In actuality, the reading stops only during services, but otherwise continues until late afternoon of Great and Holy Wednesday.

<sup>32</sup> Alabaster (cf. Matt. 26:7; Mark 14:3; Luke 7:30) is a cream-colored, white mineral carbonate of lime, stalagmitic in origin, with a layered structure, which, because of deposition from water, resembles marble and exhibits slightly varying and very beautiful shades and colors. Alabaster was largely quarried and worked at Alabastron, a locality near ancient Thebes, and was a favorite material for unguent containers (various flasks and vases for ointment and perfumes), also *objets d'art*. Alabaster, known also as "onyx marble" or "Mexican onyx," was abundantly found in Egyptian tombs. The name is also applied to a softer stone, a sulphate of lime, which is a variety of gypsum. In time, the word usage was transferred to any special perfume flask, without regard for its material or source.

when the twelve vessels of chrism are carried in front of the Holy gifts to the Altar, because, like the Holy Gifts themselves, the chrism is to be consecrated on the Altar. The senior archimandrite or bishop carries the first precious alabaster vessel with chrism under two fans (*ripidas*), as though shielded by wings of cherubim, in allusion to the alabaster vessel which the repentant woman, filled with love for Christ, poured on the Lord's head and feet. The Patriarch receives the alabaster vessel in the Royal doors, and places it on the Altar; the eleven other vessels, meanwhile, are placed on the sides around the Altar. After the consecration of the Holy Gifts, the Patriarch gradually opens each vessel and blesses it in the name of the Father, and the Son, and the Holy Spirit. He then reads aloud the prayer of Consecration of Chrism, in which he prays for himself and for the chrism, asking the merciful Lord and Father of lights to "give us the peace to serve this great and life-creating mystery. Send down Thy Holy Spirit upon this chrism ("myrrh"). Make it to be the anointment of kings, a spiritual anointment, the preserver of life, the sanctification of souls and bodies. Make it to be the oil of gladness which was prefigured in the Law and shone forth in the New Testament; by which kings and high-priests and prophets were anointed, as well as those who have been reborn in the bath of new life through the apostles and the bishops and the presbyters who have succeeded them to this day." Praying also for the people, the Patriarch asks the Lord to let them be "a chosen people, a royal priesthood, a holy nation sealed by this Thy most pure mystery. May they bear Thy Christ in their hearts as dwelling places for Thee, the God and Father in the Holy Spirit." Following this, the Patriarch blesses the people, and, after the deacon's invitation to "bow our heads to the Lord," he again approaches the Altar and thanks the Lord for granting him the grace of the priesthood, asking also for the outpouring of sanctification on himself from the Name of the only-begotten Son, "through Whom the entire visible and invisible world is filled with fragrance." After ascribing glory to the Most Holy Trinity, he again blesses each of the vessels three times, and closes them. After Divine Liturgy the vessels of newly-consecrated chrism are solemnly carried to the repository where they will be stored,

*Continued on the next page.*

<sup>28</sup> The full text of the Office of Consecration of Chrism is found in *Chiny pogrebeniia i nekotoryia osobennyya i drevniia tserkovniia sluzhby Pravoslavnoi Kafollcheskoi Vostochnoi Tserkvi*, German translation with parallel Slavonic text correlated with Greek originals by Archpriest Alexei Mal'tsev, Berlin, 1898, pp. 89-114. In working on this article, I benefitted from the use of a MS. of an English translation of this text originally prepared by Archpriest Mark Shinn.

<sup>30</sup> *Novala Skrizhal'*, p. 380.

# Miami, 1992: Discerning The Good, The Acceptable And The Perfect

[Elijah]...arose, and ate and drank; and he went in the strength of that food forty days and forty nights as far as Horeb, the mountain of God. And there he went into a cave, and spent the night in that place; and behold, the word of the Lord came to him, and He said to him, "What are you doing here, Elijah?" So he said, "I have been very zealous for the Lord God of hosts;..." [The angel of the Lord] said, "Go out, and stand on the mountain before the Lord." And behold, the Lord passed by, and a great and strong wind tore into the mountains and broke the rocks in pieces before the Lord, but the Lord was not in the wind; and after the wind an earthquake, but the Lord was not in the earthquake; and after the earthquake a fire, but the Lord was not in the fire; and after the fire a still small voice. So it was, when Elijah heard it, that he wrapped his face in his mantle and went out and stood in the entrance of the cave. And suddenly a voice came to him, and said, "What are you doing here, Elijah?" So he said, "I have been very zealous for the Lord God of hosts..." (1 Kings 19:8-14a).

This year when the All-American Council meets in Miami, we are asked to focus our attention and energy on "Our Spiritual Life and Ministry." How we prepare ourselves for the task of the Council to discern the will of God has a very real consequence on its outcome. At



the very minimum we should understand that it is not a convention, or a vacation or any reality other than Christ leading His Church, "which is his body, the fullness of him who fills all in all" (Ephesians 1:23).

If we are truly to discern the voice of the Holy Spirit in our midst, we must approach the time of the Council in a way that prepares us to hear Him speaking to us. The passage from 1 Kings relating the story of the Prophet Elijah indicates the direction. Elijah had an extraordinary task before him; to proclaim the will of the Lord to the apostate Israelites, to reproach and reprove King Ahab, and to bring to naught the idol-worshipping Queen Jezebel and the priests of Baal. No small task here!

The enormity of what lay before him was overwhelming. The Israelites had forsaken the covenant, destroyed the al-

tars of the Lord, killed the prophets, and were seeking his life. The Queen had threatened to kill him for having defeated and killed the priests of Baal. Elijah began to fast and to pray, seeking God, to hear his voice and to know what he should do. He was compelled because he had been "very zealous for the Lord, the God of hosts."

How fearsome it is to be "The Church," to be The Body of Christ proclaiming salvation in His name and manifesting the life of the Kingdom of the All-holy Trinity. Our task is no less overwhelming and awe-inspiring than was Elijah's. As the local Church in America, we are the inheritors of the missionary legacy of Saints Herman, Juvenaly, Innocent, and Tikhon. Ought we not to fast and pray to discern the will of the Lord? We have already received petitions to insert into the Litany of Fervent Supplication and a prayer for those who will be attending the Council. These prayers should be a part of our daily individual and corporate prayer. It would not be inappropriate to enter into a time of fasting especially before the Council convenes to help strengthen our resolve to "hear" the voice of God speaking to us in our deliberations. We dare not presume for one moment that God will speak to us if we have a "Convention" mentality. The Council should be an epiphany, and as such we should prepare ourselves. Elijah

## Seal Of The Gift Of The Holy Spirit"

*Continued from page 13.*

to the singing of the prophetic Psalm 45, which mystically depicts the anointing and glory of the Son of God. In the repository, some of the old chrism is poured into each of the vessels containing the newly-consecrated chrism, and the vessel which originally held the old chrism is then filled with new Chrism. This is done as a sign of an uninterrupted continuity of grace of the Holy Spirit acting through the bishops of the Church from the earliest times to this day.

In a very real sense, the prayers and ritual of the consecration of chrism constitute an important part of the sacrament of Chrismation, for the supreme author-

ity to anoint the faithful in confirmation of Holy Baptism properly belongs to the bishops, as to rightful successors of the Apostles. The consecration of chrism is effected on behalf of and for the entire Church, so that priests may, at the behest of their Bishop, bestow upon the newly-baptized the gift of the Holy Spirit, and use it for those other purposes for which it was intended.

"As the End of History draws nigh," wrote Fr. Paul Florensky<sup>33</sup> in 1914, "new, and heretofore almost unseen, rose-colored rays of the coming Unfaded Day, are appearing on the domes of the Holy Church," foretelling the advent of the

Paraclete. May the mystical, abundant and fragrant outpouring of Holy Chrism on the One Church—and on all of us—from the One eternal fountain of grace, ever continue to maintain Her, by the seal of the Holy Spirit, in uninterrupted continuity from Apostolic times, in an abiding bond of peace, and as a promise of the coming unity of mankind and salvation in our Lord.

by Archpriest Alexander Golubov

<sup>33</sup> Svlashch, Pavel Florenskij, *Stolp i utverzhenie Istiny, Opyt pravoslavnoj feodttsel v dvenadtsati pismakh* [Pillar and Foundation of the Truth. An Experiment in Orthodox theodicy in twelve letters], Moscow, 1914, p. 125.



did not hear the voice of God except after he had prepared himself with fasting. For all the awesome majesty of nature preceding the "still small voice," will we hear the voice of God if the "noise" of the world in our lives is not put behind us? We must develop an interior silence and receptivity to the voice of God, so that when He speaks, we can hear, and respond with zeal.

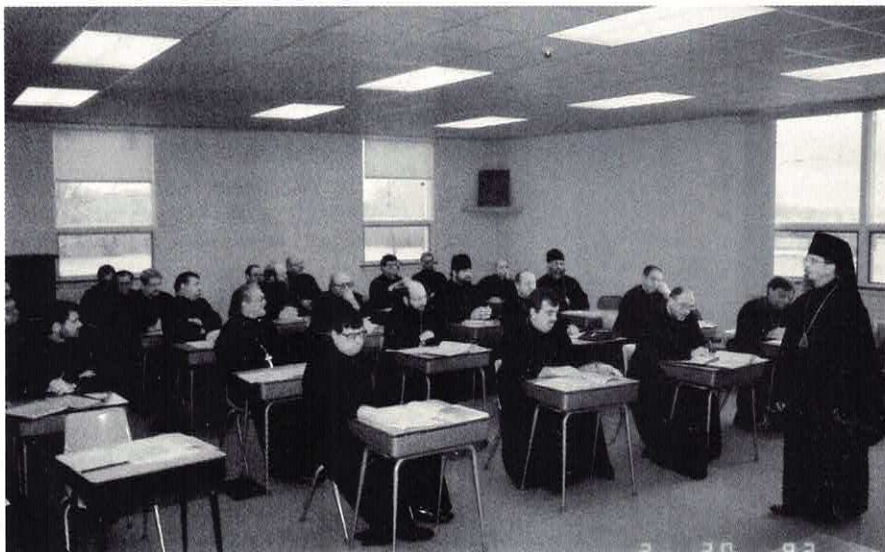
We need to remember that God can and does frequently speak to us as a Church in the voice of the bishops, and that we should listen to them in obedience, with reverence, respect, and our full attention. One of the most ancient forms of address to the bishop is "Reverend Father in God," and not to understand the fatherly ministry of the bishop in the Church is to deprive ourselves of one of the ways through which Jesus Christ, the "Shepherd and Bishop of Souls," (1 Peter 2:25) speaks to His Church. This, of course, presupposes that those who have been ordained to the episcopacy struggle themselves to preserve and to live in their life and ministries the life of the Church in its divine fullness. One has only to read the Encyclical Letter of the Holy Synod of Bishops of the Orthodox Church in America, "On Spiritual Life," to see the Holy Spirit at work in the Church.

The Pastoral letter of Metropolitan Theodosius contained in the set of study papers distributed to the parishes sets before us observations about the life of the Church in this country. We must be honest. Whom do we think we are fooling when we ignore the observations of our chief hierarch about the life of the Church? We are those who constitute... "a chosen generation, a royal priesthood, a holy nation, [God's] own special people..." (1 Pet. 2:9), and it is incumbent on us to reflect this reality in our parish life and communities, but often we fail at this. Like Israel during the reign of Ahab, the content of our individual lives and therefore our community life may in reality tear down the altar of God. We pray that God will "exalt the horn (altar) of Orthodox Christians." How and when does this happen? By magic? Certainly it must be in no other way than our communal efforts as the body of Christ to be built up in the Spirit. We must remember the life of the New Testament Church which "...throughout Judea, Galilee, and Samaria enjoyed a time of peace. It was strengthened; and encouraged by the Holy Spirit, it grew in numbers, living in the fear of the Lord" (Acts 9:31). Therefore, we

must choose to do that which is authentically "of the Church"; in other words, to live her life. This means if we don't know what it is, misinformation and preconceptions notwithstanding, we must learn it, repent, and live it.

His Beatitude states very plainly, "The most crucial task facing our parishes is to set the stage for growth and evangelism by strengthening the spiritual life of the individuals and the community." We therefore have an agenda for prayer and reflection in our communities: to ask where are we as "God's own people" in our individual prayer lives, our marriages,

God in Jesus Christ to deny myself, to take up my cross, and to follow Him? Can I stand in front of the altar week after week; can I stand before the Golgotha on Great and Holy Friday; can I come forth liturgically on Pascha "as Christ from the bridal chamber" proclaiming the new life of Resurrection in the Kingdom, and not love those for whom Christ died? "Lord, it is I and the children whom thou hast given me!" When was the last time I read my Gramota of Ordination and wept before an icon of my Savior for having failed to be what He knows I can be with His grace? What will He say? What will



On February 20th, a clergy conference was held in preparation for the "10th All-American Council."

and our families; and most importantly, where are we as a parish community? Are the hallmarks of our "spiritual life" that which is minimal, occasional, sporadic, or sloppy? Do we observe the letter of the law but remain dead in spirit? Are we arrogant and hostile to "The Church" and her teaching, determined to "have it our way"? These are hard questions to be asked, but we must ask them. Do we think that Christ will not ask them of us when we stand before his dread judgment seat? When was the last time we read the letters to the seven churches in the Book of Revelation? Which one of those churches is the mirror of our parish community?

"As the priest is, so goes the parish." What kind of priest am I? Do I even remember why I went through seminary and sought ordination? Certainly not to "bully, manipulate, intimidate, hide behind barriers," or to theologize in abstraction and *ad nauseum*. Wasn't I trying to respond to what I believed was a call from

be my "good defense?" All of us who share in the ministry of the "Great High Priest" (Hebrews 4:14) must recognize how completely and totally dependent we are upon Him for the strength to be His priests, "merciful and faithful...in things pertaining to God" (Hebrews 2:17). We are ordained to be like the Good Shepherd; to tend the "reason endowed" flock of Christ; to defend them from the wolf of souls; to lay down our lives for them. If my bishops see "a collapsing spiritual life and ministry, both personal and corporate," how long will it take me to recognize that I am not immune to temptation and attack, and that I need the support of my bishop and brother priests in order to follow Christ and serve Him as His priest? We must begin now to recover that zeal for the priesthood that we first had, however long ago our ordination. As priests we cannot do it alone; this kind of renewal begins with our bishops in whose

*Continued on the next page.*

priesthood we share, and who, as our "Fathers in God" by their example and care nurture us as priests. I am reminded of the acceptance speech of one Orthodox hierarch who acknowledged to be a bishop was to accept the strictest judgment of God on one's life. We must as priests and bishops begin to pray for one another without ceasing and in earnest!

As parish communities we must also listen to what the Metropolitan is saying about the strains that are so routinely a part of "life" in many of our parishes and of many parish priests in the Orthodox Church in America. Our stipends are embarrassingly low, some of our parishes routinely devour and spit out the bones of the priest, his wife, and their children; many espouse attitudes and ideas that are opposed to the Gospel and the teaching of the Church. Who needs it? Certainly "God's own people" don't want to be treated in this way, and yet the horror stories abound. "*Frankly, it is unnecessary!*" So then, for all the years we've been at this, when does it change? How many All-American Councils will it take for "us," "*nam,*" to change and to accept our responsibility? We have also been present week after week at Divine Liturgy; have stood at the Golgotha on Great and Holy Friday year after year; have received the gift of redemption and resurrection and been declared "a chosen race, a royal priesthood, a holy nation, God's own people." Doesn't the Kingdom of God begin with me when I take seriously my own baptism into the death and resurrection of Jesus Christ? Does not my life bear the fruits of the Holy Spirit when I remember that in Chrismation I have been given the Holy Spirit personally to make me holy? How many Divine Liturgies must I attend, how many Gospels must I hear, how many trips to the chalice for the "remission of sins and unto life everlasting" must I make to recognize that everything the Metropolitan is pointing out with regard to the life of the Church begins with me!? If I call myself an Orthodox Christian, shouldn't I live like one?

In preparing for the All-American Council this July, we are asked to consider a broad range of topics: parish life, pastoral life and ministry, administration, external affairs, and finances. We

must become "informed" individually and corporately regarding the teaching of the Church in each of these areas. Are we entrenched in and attached to a position simply because it is OUR position? Are we prepared to approach the Council with a "humble and contrite heart"? Do we wish truly to hear the Master's voice and to move seriously and decisively in those areas when and where we are directed by our hierarchs? What will be the consequence if we offer only lip service and lukewarmness?

"Look, the Lord your God has set the land before you; go up and possess it, as the Lord God of your fathers has spoken to you; do not fear or be discouraged" (Deut. 1:21). Ancient Israel looked across the Jordan toward the land of Canaan. God was giving it to them in a covenant relationship. The Hebraeism "go up" means "go to war." In a very real way we Orthodox Christians face the same challenge. We will shortly be observing the two hundredth anniversary of Orthodox Christianity in North America. We know that we are to "go and make disciples" (cf. Matt. 28:20). Are we not really going to war for the sake of the Gospel and the Kingdom of God? St. Paul's imagery should not be lost on us: "Put on the whole armor of God, that you may be able to stand against the wiles of the devil. For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places. Therefore take up the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having girded your waist with truth, having put on the breastplate of righteousness, and having shod your feet with the preparation of the gospel of peace; above all, taking the shield of faith with which you will be able to quench all the fiery darts of the wicked one. And take the helmet of salvation, and the sword of the Spirit, which is the word of God; praying always with all prayer and supplication in the Spirit, being watchful to this end with all perseverance and supplication for all the saints" (Ephesians 6:11-18).

The mission and ministry of the Church in America is not optional or

intermittent. It is mandatory and unceasing. We must "go up" for the sake of the Gospel, and we must do so as long as we have resources and breath. Yet we read in the study papers that the activity of the Church is hampered many times by lack of adequate funding, absence or occlusion of vision, and the scarcity of consensus. Talented, creative, and resourceful people within the community of the Church are not, for various reasons, supported in their ministries. Can we refuse to accept the stewardship opportunities offered to us? What does this say about our priorities and our faith? Do we in fact trust the Lord of the Harvest to bring it to fruition, or do we trust only in our own manageable, comfortable, and predictable efforts? Has not the time come for the WHOLE Church to rise to the occasion? "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus" (Gal. 3:28). Ought not all of us in the Orthodox Church in America—Albanians, Aleuts, Bulgarians, Canadians, Carpatho-Russians, Mexicans, Native Americans, Romanians, Russians, Ukrainians, and other Americans, become what we are called to be by the Gospel without delay? How credible is our unity if we do not manifest it? Do we dare squander and waste the gift of autocephaly? What is our vision of the Church?

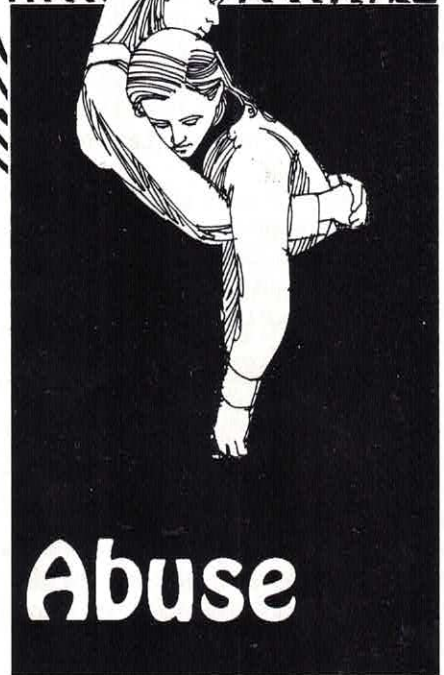
"Do not be conformed to this world, but be transformed by the renewing of your minds, so that you may discern what is that good and acceptable and perfect will of God" (Romans 12:2). To discern the will of God and prepare for the All-American Council requires that we develop within ourselves a mind and heart that is open to the Spirit of Truth who "abides in us." To fast and pray, to become informed on those issues placed before the delegates for consideration is imperative for all of us. We should desire and pray for the gift of Holy Zeal in the service of Christ and His Church, in order "that [we] may proclaim the wonderful deeds of him who called [us] out of darkness into his marvelous light" (1 Peter 2:9). May God accomplish His will in us. Even so, COME LORD JESUS! AMEN!

Fr. John Terrell



*“Herod, when he saw that he had been tricked by the wise men, was in a furious rage, and he sent and killed all the male children in Bethlehem and in all that region who were two years old or under...” (Mt. 2:16)*

## Child Abuse



Child abuse has been around for a long time. It takes an endless variety of forms, but they can be generally categorized as physical, verbal, sexual, or emotional. In most cases of abuse, more than one category applies: a parent who beats a child will usually assault his victim with words, condemnatory looks, or neglect as well. If alcohol or other chemical dependency is involved, chances are that the problem will be compounded by some form of sexual molestation.

Victims of abuse, particularly children, take in the violence like a disease. It infects their entire being, shaping feelings and behavior in ways we have come to describe as “dysfunctional.” If it is not dealt with appropriately, the sickness it causes is sooner or later fatal.

In recent years we have come to recognize the symptoms of abuse, and to acknowledge that its consequences mark a person’s life from conception to death. A great deal of dysfunctional adult behavior is the direct result of abuse that people suffer in the early developmental

years, including the gestation period in the womb. If the mother experiences unusual stress during pregnancy, her child will be directly affected by it. During the first two or three years of life, a child’s vulnerability is such that abuse can leave indelible marks that disfigure an entire personality. As the child grows to adulthood, the “pedagogy of abuse” shapes to the very core his or her attitudes, choices, and aspirations. And with tragic frequency, it is self-perpetuating. The great majority of abusers are themselves victims of abuse.

### WHAT IS CHILD ABUSE?

Child abuse is elusive and hard to define. It can be as subtle as a damning glance or as blatant as rape. Yet the perpetrator usually has some plausible excuse that—to his mind, at least—justifies the abusive behavior. And because most perpetrators are family members or close friends, persons in whom the child feels he or she should have implicit trust, both

the abuser and the victim may respond with persuasive denial. The adult may be genuinely convinced that beating a child with a leather belt or expressing “love” by caressing his/her genitals is a parental “right”; just as the child may be convinced that to confide in another person would amount to betrayal of a family trust. The abused child often feels an acute sense of guilt and shame: “If I am punished, I must be wrong; if he/she does that to me, I must deserve it; and if I tell, I’ll only make things worse.” The primary rule in any abusive household is “Keep the secret!”

A definition of child abuse provided by the Social Services Law of New York State (sec. 412), holds that a victim is

“a child less than eighteen years of age whose parent or other person legally responsible for his/her care:

- inflicts or allows to be inflicted upon such child physical injury by other than accidental means, or

- creates or allows to be created a

*Continued on the next page.*

substantial risk of physical injury to such a child by other than accidental means (which would be likely to cause death or serious or protracted disfigurement, or protracted impairment of physical or emotional health or protracted loss or impairment of the function of any bodily organ), or

- commits or allows to be committed, a sex offense against such child, as defined in the penal law, or

- allows, permits or encourages such child to engage in any act described in sections...of the penal law [i.e., prostitution], or

- commits any of the acts described in section...of the penal law [i.e., incest], or

- allows such child to engage in acts or conduct described in art. 263 of the penal law [e.g., obscene sexual performance, sexual conduct]."

This is a useful definition in cases of physical and sexual abuse. It does not consider, however, a far more rampant and subtle form of violence directed against children: what is generally referred to as "covert abuse." This occurs when parents, often with the best of intentions, cripple their children in any of a variety of ways; for example:

- emotional neglect: the parents are unresponsive to the child's needs for affection, consideration, respect, warmth, and tenderness;

- lack of boundaries: refusing to set firm yet just limits, to help the child in the difficult task of defining his or her own world in relation to God and to others;

- control through shame and criticism: humiliating the child in public, before siblings, etc., and constantly faulting the child for his expressed feelings and needs;

- praise without loving affirmation: conditioning the child to behave according to the parent's desires and expectations, offering praise only when the child is "perfect";

- rigid religiosity: substituting "proper" religious behavior for authentic spiritual growth. (How many priests, threatened today with "bum-out," grew up in families where religiosity—even religious addiction—had replaced free and loving worship of God?)<sup>1</sup> This includes behavior in church. Loud talking and stomping are out of place in church, for example, but quiet, playful noises made by small children cannot be suppressed without unhealthy consequences.

Whether abuse is overt or covert, there

are symptoms that betray its presence to the trained and sensitive eye. It is incumbent upon each of us to become familiar with those symptoms and to be prepared to deal with them appropriately.

## DETECTION

Symptoms of physical abuse are relatively easy to detect. Lists of physical indicators are available from Child Protective Services (CPS) and can be made available in quantity for distribution in our parishes. Commonsense symptoms include bruises, welts, bite marks, lacerations or abrasions, burns, fractures, head injuries, and "symptoms suggestive of parentally-induced or fabricated illnesses" (such as the so-called Munchausen Syndrome by Proxy [MSP], e.g., repeatedly forcing a child to ingest sufficient quantities of laxatives to cause diarrhea, dehydration, and hospitalization). While most of these can be caused accidentally, there are certain signs that indicate real abuse. Be attentive to the following:

- Injuries that are symmetrical. Accidents produce bruises or other injury to a single area. Where a child has two black eyes, welts on both cheeks or arms, or cracked ribs on both sides, chances are they were not produced by a fall from a bicycle.

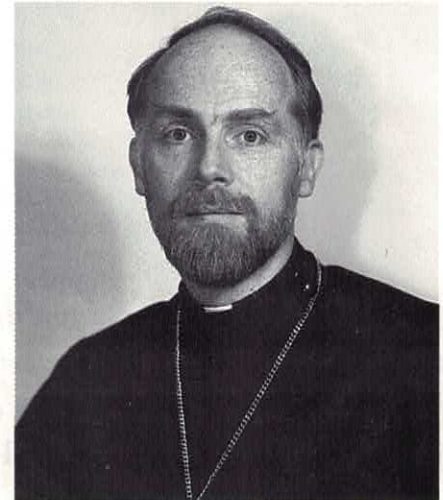
- Injuries in places that would not normally be exposed in a fall, such as the pit of the back, the groin, or the soles of the feet.

- Bruises that are multicolored. A single bruise will be of a consistent color, from dark purple to red. If a bruised area has traces of discoloration ranging from blue through greenish-yellow to red, this indicates repeated injury to the same area and should immediately signal the possibility of abuse.

Cases of verbal and emotional abuse are much more difficult to detect. Unfortunately, the same is true with sexual abuse: a form of violence far more wide-

<sup>1</sup> It is useful to recall in this regard what Alice Miller terms the "poisonous pedagogy," attitudes of parents that represent covert abuse: "Adults are the masters of the child, who is dependent on them for everything. / Adults determine in godlike fashion what is right and wrong. / The child is held responsible for the parent's anger. / Parents must always be shielded. / The child's life-affirming feelings pose a threat to the autocratic adult. / The child's will must be "broken" as soon as possible. / All this must happen at a very early age, so that the child "won't notice" what is taking place, and will therefore not be able to expose the adults." Quoted in F.K. Nemeck and M.T. Coombs, *O Blessed Night* (New York: Alba House, 1991), p. 19. See Alice Miller's works, *The Drama of the Gifted Child: The Search for the True Self* (New York: Basic Books, 1981); and *For Your Own Good: Hidden Cruelty in Child-rearing and the Roots of Violence* (New York: Farrar, Straus, Giroux, 1983).

spread in our society than hitherto believed, whose destructive power is enhanced by the aura of shame that surrounds its victims. In this category must be placed the grotesque practices of cultic or ritual sexual abuse. On a scale nearly unimaginable to most of us, children are presently victimized in ritual sacrifice, forced into cannibalism, and turned into "baby factories" by depraved members of Satanic and other cults. It is



Archpriest John Breck

offensive even to speak of such horrors, but it does go on today, as it has from time immemorial. Anyone reading these lines who feels (as I do) revulsion at the very idea of such practices, would benefit from hearing the experiences of some of the women, in the Orthodox Church as elsewhere, who have themselves been ritual abuse victims. Being privy to their appalling memories goes a long way toward convincing a person of the reality of the problem and of our need as the Church to address it frankly, openly, and with determination to bring to bear every legal means to curtail and, if possible, to eliminate it.

## BYPASSING DENIAL

But sexual abuse does not require a cultic framework to exist and thrive. It goes on every day in homes across the country: the "best" homes, where the perpetrator is often a leader in church and community, and a genuinely "loving" soul. There is no stereotypical profile for a sex offender, whether rapist or child molester. Those who target children, however, create in the child patterns of

dysfunction that are among the most difficult to heal: acute and chronic shame, depression, and self-loathing. The child in most cases learns to live with these symptoms, attributing them to other more acceptable causes while burying the pain the abuse originally engendered. No reliable statistics are available as to what percentage of those who commit suicide were sexually abused as children. The real tragedy, however, lies in the defensive denial thrown up by others in the family system. Despite the "sexual revolution" in this country, Americans continue to hold with regard to sexual feelings and behaviors an unhealthy ambivalence, in which prudery goes hand in hand with licentiousness. It's better (i.e., safer) to deny the problem of sexual abuse than to face it and deal with it for what it is: a devastating illness that can destroy both victim and victimizer.

To help laypeople like ourselves recognize and deal with various forms of abuse, Child Protective Services provide lists of "behavioral indicators." Typical symptoms to look for in children include the following: The child

- Is wary of contacts with parents or other adults;
- Is apprehensive when other children cry (they identify with the crying child, knowing that tears bring punishment);
- Is subject to behavioral extremes (rage, withdrawal, frequent violent mood swings);
- Is afraid to go home (repeated incidents of running away);
- Reports injury by parents (sometimes blames self: "I was bad and got punished");
- Exhibits habit disorders (injures self, manifests various psychoneurotic reactions [obsessions, phobias, hypochondria]);
- Wears long sleeves or other concealing clothing to hide physical indications of abuse (often inappropriate for the season);
- Manifests low self-esteem, despondency, chronic frustration or perfectionism;
- Attempts suicide.

Child abuse, once again, can be a fatal disease.

## WHAT TO DO

If you as a parent, priest, or friend have reason to suspect that a child you

know is being victimized, there are many places and people to whom you can turn for help. In Pennsylvania, the Child Abuse Hotline is available for consultation twenty-four hours a day (1-800-932-0313). Each state has its own hotline and special services to provide direction to those concerned. Usually such referral sources can be located in the Yellow Pages under headings such as "Social and Human Services" or "Child Abuse and

regret their violence and swear they will never repeat it. But, of course, that's a hollow promise. At the next occasion, given the right "trigger," the abuse recurs. Because children offer little resistance and the abusive behavior provides such an easy means of gratifying the perpetrator's unhealthy passions, the abuse typically is repeated over and over. For the damage to be arrested and the perpetrator to be healed, other concerned

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Prevention Centers." Confidentiality is fully respected in such cases, and legal protection exists for those who have even minimal reason to suspect abuse, to protect them from litigation.

Most health professionals are mandated by law to report suspected child abuse. Our responsibility before God—whether as priests, parents, or simply concerned bystanders—is to do everything possible to protect the child from further abuse. Assistance in this regard can also be provided by trained professionals (again, through the hotlines), and anonymity can be maintained. But the abuse must stop. Its devastating effects upon the victim are such that no one can justifiably allow it to continue. An individual can contact appropriate social service agencies and report suspected abuse. No questions need be answered regarding the source of information or specifics of the case. It is enough to signal the (suspected) fact; and let the agency take it from there.

Whether the form of abuse is emotional, physical, sexual or other, it is important to remember that the perpetrator is as much in need of firm and loving care as the victim. Most chronic abusers sense that they are "out of control." Their behavior often appalls them: they deeply

persons must often practice "intervention." This needs to be planned and executed, however, with the help of professionals who are specifically trained to undertake such an initiative and who can direct the process toward a successful outcome.

Anything less than a response of fervent prayer and appropriate intervention in cases of child abuse represents unjustifiable neglect, a criminal as well as moral offense. We live in a society, it seems, where Herod is still in a furious rage. All too often he takes that rage out on the most vulnerable, the most innocent of Christ's "little ones." The most extreme form of child abuse today is, of course, abortion. But a life can be aborted at any stage.

Those who abuse children—and we ought to ask if that includes ourselves—need to be stopped, their victims need to be spared. We have the human and material resources within our church communities to make a significant difference, to bring the saving and healing love of Christ to those so tragically involved. The question we must answer before God and one another is whether we have the will and the commitment to do so.

by Very Rev. John Breck

# Seeing And Believing

*"Thomas, because you have seen Me, you have believed..."*  
(John 20:29)

"Christ is Risen! Truly He is Risen!" is central to the whole of the Christian experience. Pascha is the center of the Christian reality, the center of Christian life and the life of the Church. The quintessential *kerygma* (proclamation, heralding, message, preaching) of the New Testament is the Good News and Glad Tidings of the Resurrection of our Lord and God and Saviour Jesus Christ.

Our beloved friend Veselin Kesich points out in his book *The First Day of the New Creation* (SVS '82) that this central "*kerygma*" in the life of the Church and the "book of the Church" (New Testament) is founded on the living witnesses to the Resurrection.

"...[G]o quickly and tell His disciples that He is risen from the dead, and indeed He is going before you into Galilee; there you will see Him...' And as they went to tell His disciples, behold, Jesus met them, saying 'Rejoice!' And they came and held Him by the feet and worshipped Him. Then Jesus said to them, 'Do not be afraid. Go, tell My brethren to go to Galilee, and there they will see Me'" (Mt. 28:7,9-10).

Orthodox understanding is rooted in the actual experience of those to whom Christ appeared after His Resurrection. It is right from the lips of these living witnesses that we bear testimony. The oral tradition of this testimony—beginning with the witnesses themselves—is the "sacred memory" that is preserved forever in the Church's experience and worship as Holy Tradition. It begins in the Pascha and is confirmed in the Pentecost.

Thomas Sunday leads us to the culmination of the Pascha *kerygma* that "Christ is Risen!" Our biblical scholar Dr. Kesich asserts that belief in Christ's Resurrection is not a result of theological reflection, but came from what was seen, heard,



touched, and experienced. This is the whole point of Thomas Sunday, the "Eighth Day," on which St. Thomas is convinced not by philosophical arguments, but by himself becoming an eyewitness, invited by Jesus Himself to "reach your finger here, and look at My hands; and reach your hand here, and put it into My side. Do not be unbelieving, but believing" (Jn. 20:27).

Let me say that in Church on Thomas Sunday we join St. Thomas in seeing, hearing, touching, and believing, so that

we too may exclaim with him, "My Lord and my God!" (Jn. 20:28). The verse that follows—"Thomas, because you have seen Me, you have believed. Blessed are those who have not seen and yet have believed" (Jn. 20:29)—is understood thus: we are among those who have seen and believed; each of us has personally entered into the Pascha through our baptism in Christ; baptism is our personal Pascha:

"Do you not know that as many of us as have been baptized into Christ Jesus were baptized into His death? Therefore

we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. For as we have been united together in the likeness of His death, surely we also shall be in the likeness of His resurrection" (Ro. 6:3-5).

The life of the Church is already that "newness of life" in which we see Christ's Body as the Church and hear Christ speak to us in the Church's sacred worship and touch Christ in the Holy Mysteries. "O taste and see that the Lord is good!" (Ps. 34:8). It is for us who see and believe to reach out to those outside the Church, who have not yet seen, that they too may enter into Christ's Presence with us, and with us declare "Christ is in our midst! He is and shall be!" The Lord calls us to be the blessed outreach by which others may see and believe.

The Risen Christ is our Faith's Reality. This is what the eyewitnessing Disciples have preached and this is what we have believed. "For I delivered to you first of all that which I received: that Christ died for our sins according to the Scriptures, and that He was buried, and that He rose again the third day according to the Scriptures, and that He was seen by Cephas, then by the twelve. After that He was seen by over five hundred brethren at once, of whom the greater part remain to the present, but some have fallen asleep. After that He was seen by James, then by all the apostles. And last of all He was seen by me also, as one born out of due time" (I Cor. 15:3-8).

On Thomas Sunday we mark that the glory of the Resurrected Christ now indelibly appears in *history*. "He appeared to many," including St. Thomas on the Eighth Day; and in the history of our own lives the Resurrection is not simply a sacred memory but a spiritual awareness of the vivifying Presence of Christ every time we meet together in Church.

This is the meaning of the Artos which stands before the Iconostas throughout Bright Week and is then broken and distributed on St. Thomas' Eve. The Risen Christ—the Bread of Life (Jn. 6:35)—repeatedly appears to those who are gathered together in His Name (Mt. 18:20), and He is recognized in the breaking of the bread (Lk. 24:30-31); Mk. 16:14; Jn. 21:13-14, fulfilling His Promised Presence: "Lo, I am with you always, even to the end of the world" (Mt. 28:20).

His glorious Resurrection is known even to those who have fallen asleep before us, and we share the Paschal Feast

with them in an especially significant way on the Day of Rejoicing (*Radonitsa*), on the Tuesday of St. Thomas Week. Many of us visit the graves of the departed on Thomas Week, sharing with the departed the joyous hope of our own resurrection which is in Christ our God. To everyone, everywhere, we jubilantly proclaim that "Christ is Risen! Truly He is Risen!"

The Orthodox Church has been called "The Church of the Pascha." And so it is. To proclaim the glad tidings of Christ's Resurrection in our own time and place—this is our calling. To witness to the glorious Resurrection in our own lives—this is our mission. St. Thomas was invited to touch Jesus because his mission—like that of the other disciples—was to bear witness to, and provide historical evidence of Christ's bodily resurrection. Not only is this the foundation of the Church, but it is the foundation of the Church's mission and outreach. For we confess that our Church is "Apostolic"—that our Bishops are the successors of the eyewitnessing Apostles.

This witness, this testimony, is not so much for us as it is for "those who have not seen and have yet believed." Most clearly is this illustrated in the Church's "diary," the Book of Acts. The tenth chapter records the outreach of St. Peter to the Gentiles of Cornelius's household. St. Peter leaves his own people, to whom he was totally committed, to journey and sojourn among the unbelievers of another nation. The summary of his sermon to them reads like this:

"And we [the Apostles] are witnesses of all things He [Christ] did both in the land of the Jews and in Jerusalem, whom they killed by hanging on a tree. Him God raised up on the third day, and showed Him openly—not to all the people, but to witnesses chosen by God, even to us who ate and drank with Him after He rose from the dead. And He commanded us to preach to the people, and to testify that it is He Who was ordained by God to judge the living and the dead" (Acts 10:39-42).

The Apostolic ministry is to reach out beyond the confines of the expectant and covenanted communities (the ethnic enclaves) and in the super-generous spirit of the Pascha to embrace the outsider with the Paschal message. This is the history of our own lives in America. What we prepare to celebrate in the Bicentennial of the Orthodox Church in America in 1994 is not the care of ethnic jurisdictions for their own, but the exuberant outreach of Apostolic successors

"to strange peoples in a strange land"—"to go to one' of another nation" (Acts 10:28). This is precisely what St. Peter did as a witness of the Pascha; and in the same Paschal spirit did our Mother Russian Orthodox Church send Apostles to America—first St. Innocent, and then St. Tikhon—to embrace those, in the loving words of our Saviour, "who have not seen and yet have believed" (Jn. 20:29).

Your parish has received—or will be receiving—the Study Guide for the upcoming Tenth All-American Council, to be held in Miami in July. The Study Guide is entitled "Discerning God's Will." It is meant to help prepare us for the Council, even as the Council is the herald of the forthcoming Bicentennial celebration of Orthodoxy in America.

The materials in the booklet noted as "Reflection and Bible Studies" within the Study Guide papers describe the Sunday Gospels after Pascha as a "focus on the spiritual foundations of Christian community, life, and ministry." Any such reflection necessarily begins with the Gospel of Thomas Sunday.

St. Thomas' faith is confirmed by his firsthand encounter with the Risen Lord—touching His Body, seeing and believing. To me the message is clear: discerning God's Will—is it not the *local parish* that is meant to be this kind of firsthand encounter with Christ? It is not in books, but in the parish that we are meant to celebrate the reality of His glorious Resurrection. The restoration of parish as the community making this possible is the first priority.

And what kind of Orthodox mission is possible in America without the living of holy lives on this continent? Orthodoxy is no abstraction. Even as it is founded on the reality of the Risen Christ, it must be witnessed by Orthodox Christians who are credible, who truly live that to which they bear witness.

Finally I submit that the paradigm of Orthodox "ministry" is given to us by St. Peter in Acts 10. What is the point of "Church growth" if it is not rooted in the assimilation of the "other" into the believing community, into the life that witnesses to the Life Who bestows life upon those in the tombs?—And what is the point of a "ministry" if it does not invite us to touch, lovingly, the loving Christ, "and to be not unbelieving, but believing"?

CHRIST IS RISEN!

Archpriest Sergei Glagolev  
Professor Emeritus,  
St. Tikhon's Seminary

# The Victory That Has Conquered The World . . .



Clergy with His Grace, Bishop Herman.

**Editor's Note: The Triumph of Orthodoxy Service was held this year at the Holy Resurrection Cathedral in Wilkes-Barre. The following is a homily delivered by Archpriest Alexander Golubov.**

In the name of the Father, and the Son, and the Holy Spirit. We gather here today in that special period of the year when we are called to undertake a spiritual journey through Great Lent, a journey which we began last Sunday, dear Fathers, brothers and sisters, with the mutual asking of forgiveness, and which will conclude in just a few weeks with the celebration of the glorious Feast of the Resurrection of Christ.

On this, the first Sunday of Great Lent, we are especially called to reflect on and celebrate an historical event that occurred in the middle of the ninth cen-

tury, when the Empress Theodora decreed the restoration of the veneration of icons. As the icons were brought back into the churches in triumphant processions of clergy and people, much as we did today, the original feast of the "Triumph of Orthodoxy" was celebrated.

Today, however, this observance speaks to us beyond the historical fact. It becomes for us a personal call for the restoration in ourselves of the image of our Creator, the very same image which was given as a gift in the original act of Creation to Adam and Eve and to all their children. On this particular Sunday, when we have just sung, during the first week of Lent, the haunting refrain of the great penitential canon of St. Andrew of Crete, "Have mercy on me, O God, have mercy on me," this call has special meaning.

An image restored, however, has no meaning unless it is openly displayed,

unless people can see it and honor it. And even as icons reflect for us a life, or an event, lived or experienced in Christ, so must we, too, the living, breathing images of Christ, reflect for others life lived in Christ, a life of faith, of active striving and struggling for the victory which the beloved Disciple, St. John the Theologian, calls the "victory that has conquered the world" (1 John 5:4), and what the Church today calls "the triumph of Orthodoxy."

But, we may ask ourselves, what does this mean—the triumph of Orthodoxy? Where is that "triumph" revealed? If we look soberly at what is going on around us, at the "state of the faith" in the modern world, surely, we may ask, what cause for celebration is there? Our faith, it seems, is almost swallowed up in the forceful and brutal undercurrents of the political, social, and economic realities of our cen-



tury. Orthodoxy, we can plainly see, is simply not triumphant in the world today, nor is it the dominant guiding force informing the minds and the hearts of our contemporaries. What is it, then, that we celebrate?

Recently, many of us watched on our TV sets the winter Olympic games. We saw the best athletes from across the world test the limits of human physical endurance and prowess. We saw, too, the results of their striving "for the gold," both the exultant and triumphant victories as well as the agonizing disappointments and defeats. What made these championship games most exciting to both athletes and spectators was the knowledge that in any given contest there was, in fact, only one gold, only one silver, only one bronze, to be awarded. We can only speculate at what the faces of the medal winners did not show, or what the faces of the defeated often concealed: the story of the human price paid for the chance to compete, the story of the many years of hard training, of painful personal sacrifice by the athletes and very often by their families.

We, too, dear Fathers, brothers and sisters, not unlike the Olympic champions, are called to a grand competition. We also are called to test the limits of human endurance and spiritual prowess. The task is defined for us by the holy Apostle Paul, in his letter to Timothy. "Fight the good fight of faith," St. Paul exhorts his disciple and friend, "grasp eternal life" (1 Tim. 6:12). The prize to be awarded to those who succeed is beyond all imagination, greater than the Olympic gold, far greater than the silver, vastly greater than the bronze: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him" (1 Cor. 2:9; cf. Is. 64:4).

Just like Olympic contenders in training, we are challenged to live lives that will gain us the prize, to endure years of hard struggle and painful sacrifice in order to experience the triumph of victory. Today, on the Sunday of the "triumph of Orthodoxy," even as we honor the icons, we remember the lives of those, who, like ourselves, strove for the victory, and conquered.

Nearing the end of his life, aged, tired but not broken, confined in a Roman prison, "ready to be offered" and knowing full well that "the time of departure is at hand," the great Apostle of the Gentiles, St. Paul, reflected on his many years of hard-fought struggles and accomplish-

ments in another letter to Timothy: "I have fought a good fight, I have stayed the course, I have preserved the Faith" (2 Tim. 4:7). Brilliantly educated intellectual, son of a Pharisee and heir to affluent social status, citizen of Rome and possessed of great personal strength, persecutor of Christians and participant in the stoning of the protomartyr Stephen at the walls of Jerusalem, Saul underwent a profound spiritual change in an intense



Archpriest Alexander Golubov

conversion experience on the road to Damascus. Being known thenceforth as Paul, he crisscrossed the Mediterranean world several times, preaching the gospel of Jesus Christ, enduring with forbearance the many and great personal trials which he gently understates as "the afflictions of the gospel" (2 Tim. 1:8), and planting new communities of believers. In the course of his journeys he was mocked and jeered, arrested, imprisoned, tried in the courts, stoned nearly to death, and exiled, being finally executed for his personal integrity and unswerving commitment to Christ. What is most remarkable, perhaps, is that despite everything, despite the personal ordeals and defeats, he triumphed virtually everywhere he preached. He failed to establish a church only in Athens, where he was listened to very politely, and just as politely ignored...

This magnificent cathedral church, which this year is celebrating its Centennial, and in which we find ourselves today, is yet another splendid example of a triumphant struggle. For those who care to reflect and think, it colorfully and forcefully recounts the story of Fr. Alexis Toth, of the struggles of its founders, and of the triumph of the Orthodox faith. In the old country, the Roman-Catholic "unia," forcibly imposed on Orthodox people in the middle of the seventeenth

century, became their external, outward religion. But deep in their hearts the people preserved their loyalty to the Orthodox faith of their forebears. For two hundred years, the memory of their own Orthodox faith was transmitted from generation to generation, and continued to illumine human souls, remaining alive as hope and as promise. Parents passed on to their children, and their children, in turn, to their children, and so for eight generations, the mystical and joyous watchword: *pravoslavnyi, pravoslavnaya*. In this simple watchword they placed their trust in God and faith in salvation.

They came to this country without any defined religious task, without any special preparation, often with just one conscious purpose in mind: to better their lot in life. They were simple people—laborers, coal miners, and they brought with them no special tools, no particular education, financial prowess or wealth, no high social status. But when they heard the clarion call of Fr. Alexis Toth, they responded with all the fervor of their Orthodox souls. When they were taken into the courts they remembered that one essential and mystical watchword which they took in with their mothers' milk: *ya pravoslavnyi*—I am Orthodox. And against all odds—they triumphed. In the air of newly-found religious freedom that they experienced in this country, their Orthodox faith burst forth, as it were, like Lazarus from the grave. As they built their church, and struggled to pay the bills, their beloved Orthodox faith blossomed and flourished—against all odds—as ever new generations, born on American soil, now openly confessed: we also are Orthodox. They, too, fought the good fight, and stayed the course. And it is particularly fitting that we remember them here today, on the Sunday of Orthodoxy in the centennial year, in this Cathedral of the Holy Resurrection.

Not far from here stands yet another remarkable monument to a committed spiritual struggle for the faith—the monastery. Originally founded as a mother-house for monastics who were called to priestly service in the parishes of the North American Mission, and as a center for spiritual development, the monastery survived these past decades simply by staying the course, by preserving and teaching the faith—against all odds. For as fast as new monastics could be drawn into the community, they would just as quickly be assigned to parish work, often far from the monastery. The founder,

*Continued on the next page.*

Father Arseny, was himself called to pastoral work in faraway Canada. Yet the monastery lived, faithful to its stated purpose, and in its own indomitable and quiet way, flourished.

Recently, all of us became both witnesses to and participants in what probably was one of the great moments in the history of Orthodoxy in America—the visit of His Holiness, Patriarch Aleksy II. In a very special way, this visit—almost inconceivable just a year ago—brought into focus and illumined for us the story and legacy of Patriarch Tikhon. It also brought new hope and new promise, and resoundingly proclaimed what we had long felt and cherished in our hearts.

When he left America in 1907, Archbishop Tikhon could not know that in just ten more years the ancient throne of the Patriarchs of Moscow would be restored, nor that it would be his divinely-appointed lot to ascend that throne. His election to the Patriarchal dignity testified not only to his personal stature among the bishops of the Russian Church, but also to the loving esteem in which he was held by his flock. Prophetically, in his person was sealed for the future a unique and profound spiritual bond that was thereafter to exist between the Russian Orthodox Church and the Church in North America.

For it was Archbishop Tikhon, who, as bishop of the North American diocese, in 1907 presided over the first Council of the Church in America held in Mayfield. It was Archbishop Tikhon who laid the foundations of St. Tikhon's Monastery. It was Archbishop Tikhon who consecrated cathedrals in Chicago, Brooklyn, and New York City, along with many other churches across the entire breadth of the North American continent, thus laying the proper foundations for normal parish life. It was Archbishop Tikhon who boldly charted the course for the administrative independence of his diocese and laid the foundations of future autocephaly. And it was, finally, Archbishop Tikhon, who, as the first Patriarch of the Russian Orthodox Church in the new era, was chosen to lead his flock into this new and perilous epoch, setting for all a radiant example of faithfulness to Christ and courageous confession of the Orthodox faith even unto death. And we in Russia, and we in America—I say "we," for indeed, even as Christ is One, and the Church is One, so we too, the Russian Orthodox people in both Russia and America, are truly and mystically One—enshrined our love for Patriarch

Tikhon like a candle in the sanctuary of our hearts, there to brighten the darkness that suddenly descended on us.

Almost immediately upon Patriarch Tikhon's election, a deluge of hatred, violence, and oppression crashed into the Church. For us it should be a deeply significant fact that in the mystical and providential ways of God, the first to shed his blood and offer his life on the streets of St. Petersburg—which, today, after seventy years, is once again St. Petersburg—was the Russian-American mission priest from Chicago, Fr. John Kochurov.

For seventy long, difficult years, the Church in Russia withstood the onslaught—against all odds, fighting the



Mr. David Brzuchalski directing the choir.

good fight, staying the course, preserving the faith. The monstrous and powerful machine of the modern technological and atheistic state, like a contemporary Goliath, came out, as it were, from the bowels of the earth, to do battle with "the royal priesthood, the holy nation" (1 Pet. 2:9). And—by the grace of God—the people of God endured. Even as the golden domes and crosses were pulled down, altars desecrated, churches shut down, blown up, or misused, the *babushki* wrapped their kerchiefs tightly around their heads and remained faithful. Even as clergy were shot, sent to prisons and concentration camps, or exiled, by the grace of God new priests somehow came forth, ascended the ambo, picked up the cross and raised it high in front of the people. And the bishops picked up on their frail human shoulders the heavy cross of Church administration—I think we can easily imagine how big and how heavy the cross of leadership in the Russian Orthodox Church might be—and humbly carried it, consoling their flock, preaching to them the Word of God, educating and ordaining new generations of clergy, providing the Holy Mysteries to those who had not turned their backs or had gone into hiding.

There are now those, sadly, who, in the comfort of their homes, irresponsibly and lightly hurl accusations at the bish-

ops and the clergy for not having done enough, indeed, for having endured. While it may be easy to accuse, what these self-proclaimed accusers seem conveniently to forget is that all of us can accomplish only that which our limited human understanding and possibilities can allow—no more, no less.

Today we can all confirm for ourselves that, despite everything, the Church did, in fact, endure—staying the course, and preserving the faith. In this, truly, lay its ultimate victory. For after seventy years, the walls of the modern godless Babylon, like those of ancient Jericho, finally came tumbling down, to the amazement of all. And the Church, we see, is alive.

For these very same seventy years, our Church in North America, in all our weakness, also endured. And though our Church was fractured and torn apart by jurisdictional conflicts and brought to the brink of bankruptcy; though the Seminary in Tenafly and Women's College in Brooklyn were shut down, and the land sold, yet we endured, staying the course. Today we, too, are alive.

As we celebrate today the triumph of Orthodoxy, we can clearly see that there is much yet that remains to be accomplished, both here in America, and in Russia, and across the world. And though we have seen the light, the hope, and the promise of what is to come, yet we must stay the course, yet we must "endure hardness, as good soldiers of Jesus Christ" (2 Tim. 2:3). Therefore, let us, dear Fathers, brothers and sisters, taking heart from the examples of those who have gone before us, boldly go forth, today and every day, and continue our striving for the triumph of the faith. Let us give of ourselves to the utmost, ever fighting the good fight, staying the course, and preserving our inheritance. For, truly, "this is the Faith of the Apostles. This is the Faith of the Fathers. This is the Orthodox faith. This is the Faith which has confirmed the Universe" (Proclamation of the Sunday of Orthodoxy). Amen.

# Blessed Xenia Of Petersburg

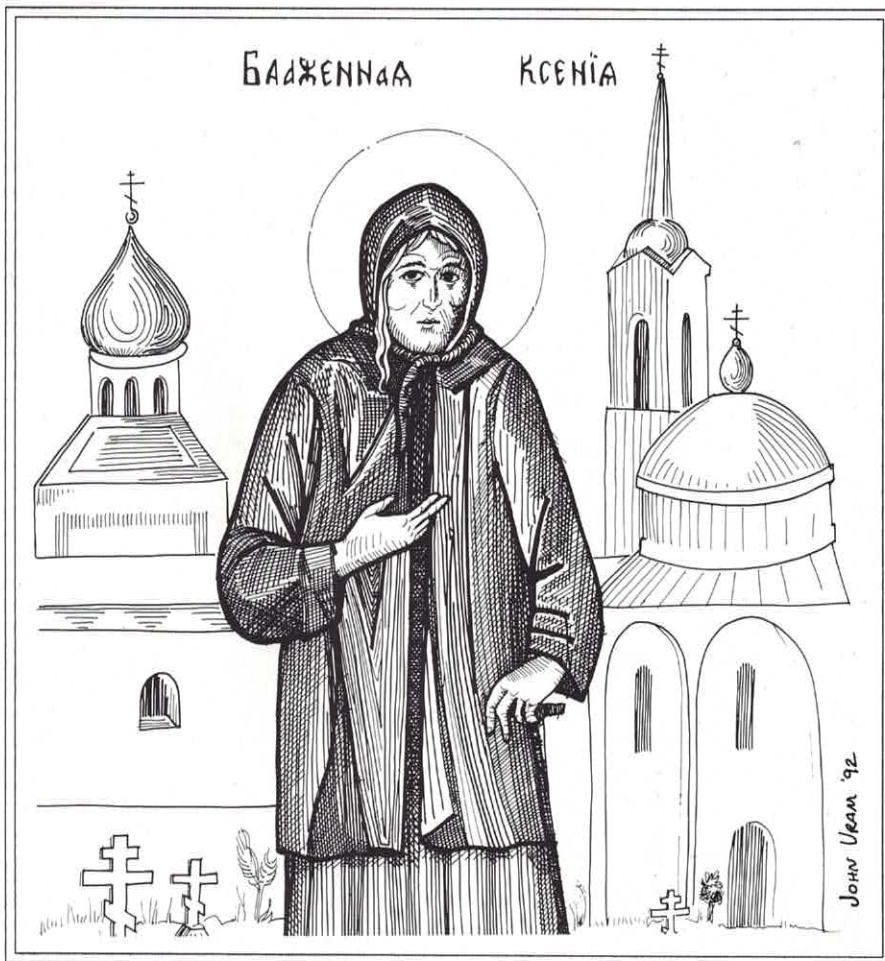
Of the many kinds of Saints in the Orthodox Church, one of the most beloved amongst the Russians was the "Fool For Christ," who took up literally the words of the Apostle (1 Cor. 4:10). One of these, recently canonized by the Russian Orthodox Church, was the Blessed Xenia of Petersburg.

The Blessed Xenia was born in St. Petersburg sometime between 1719 and 1730. Shaken by the sudden and premature death of her husband, the young widow (she was twenty-six at the time), began a life truly difficult for Christians, for, following the words of St. Paul, she appeared to be insane before men, offering to God what is most precious—human reason—in order to entreat divine mercy for her deceased husband.

After her husband's burial, Xenia dressed in her deceased spouse's clothes, telling all her relatives and acquaintances that he had been incarnated in her, who long before had already died. The house that had been her husband's having been left to her, she gave it to a pious woman, Paraskeva Antonova, who had been their tenant, and the rest of her possessions, Xenia gave away, with the remaining money being given to the Church so that prayers might be said for the repose of the handmaiden of God Xenia. When others tried to dissuade her, she only replied, "The Lord feeds the birds of heaven; and I am not worse than a bird. Let His will be done."

After distributing her property, the Blessed One went into the streets, wandering day after day, in the scorching heat of summer and the freezing cold of winter. Soon all of Petersburg came to know this strange "Fool" who wore her husband's clothes, uttered unintelligible sentences, yet displayed at all times extreme humility and forgiveness. The more discerning Christians among the populace noticed that she was not just some stupid, simple beggar, but realized rather that there was something *different*, for she would not accept alms from just anyone, but only from people with good hearts. Accepting only a penny, she would, at once, give it away to someone as poor as she was.

As her husband's clothes began to rot away, the Blessed One put on wretched rags and wore only worn-out shoes on her frozen, swollen feet. Although wander-



ing the streets of the city during the day, at night she would go out into the fields beyond the city to pray and prostrate herself before the Savior.

Not long after Xenia began her spiritual struggle of "foolishness," a stone church was being built at the Smolensk Cemetery. As the structure was already approaching a great height, the bricks had to be hoisted to the top before being laid. Secretly, during the night, Xenia would carry the bricks up the scaffolding. In the morning the workmen would be surprised at what they saw. Eventually they discovered that their nocturnal helper was the "crazy Xenia."

People who encountered the Blessed One began to notice that if she ask someone for something, invariably that person would encounter difficulties; if she gave something to someone, that person would receive some unexpected joy. All of this demonstrated that Xenia had a special gift of insight, given her because of her special closeness to God, which she used

to help people.

The Blessed Xenia struggled as a "Fool" for forty-five years, dying about 1803 in Petersburg. She was buried in the same Smolensk Cemetery where she had helped the bricklayers so long before. After her death, many miracles were worked in her name, and her grave was ever visited by multitudes of pious Orthodox people, Panikhidas being served there continuously. In 1902, a chapel was built over her grave, and after many years of neglect and closure in Soviet Russia, it is again open for pilgrimage and prayer. In 1988, the Russian Orthodox Church formally enrolled her in the calendar of Saints on account of her holy life, manifested by her deep love for neighbor, extreme humility, meekness and patience, witnessed to by the heartfelt devotion and love of pious Orthodox people over the many years since her death. Blessed Xenia, Fool-for-Christ's-Sake, pray to God for us!

## Encyclical Adopted At The Spring Session Meeting Of The Holy Synod

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

*Beloved Pastors and Faithful:*

*Christ is in our midst!*

*Charged with maintaining the good estate of the Church, and "rightly dividing the world of truth," it is our responsibility, as bishops to uphold the purity of the Gospel of Christ. The Church, like Christ, is compassionate, while maintaining the fullness of the truth. We must constantly remember our call to present Christ, to be like Him, to be faithful to Him and to His call to us. We are clearly guided by the Apostle Paul's directions to Timothy and Titus. Above all, we remember his exhortation to "set the believers an example in speech and conduct, in love, in faith, in purity" (I Tim. 4:12). This has always been the Church's standard.*

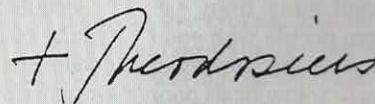
*One of our main concerns as archpastors is the welfare of our clergy. We acknowledge that their life is more complicated than in the past. There is increasing pressure in the area of more complex pastoral and administrative responsibility. It is more difficult to discern how one's example will be understood. The ministry of a priest or deacon has many aspects, increasingly so in this society. There are new areas in which one may be attacked by temptation, litigation, legislation, etc. It is now very difficult to discern and maintain the delicate balance of being husband, father, and pastor—being in the world but not of it, and maintaining Orthodox Christian spiritual values amid the pressures and constant changes of modern secular society.*

*We cannot help noticing these increases in conflicts in maintaining a priestly life, and the current intense marital, financial, psychological, and spiritual stress. We now often face experiences, previously rare, of the breakdown of clergy marriages. We can see that some clergy become more affected than others by values of secular society and even consider divorce and remarriage as possible and acceptable options. The pressure continues to increase on the whole Church to yield to the currents of the secular world (cf. Rom. 12:2), rather than to fulfill her traditional mission of shaping society in accordance with the Gospel. It is as if the Church should be conformed to the values of the world, rather than "baptize all nations in the name of the Father and of the Son and of the Holy Spirit" (Matt. 28:19).*

*We are deeply concerned that we support, protect and uphold the integrity of priestly marriage, in accordance with tradition, as expressed in Scripture and the Holy Canons. When we consider the various particular petitions which come to us, it is this fundamental principle which alone guides us. It is our responsibility to arrive at conclusions which are for the good of the entire Body of Christ, looking beyond the emotional content of specific cases. Failure to uphold canonical tradition distorts the theology of the priesthood and marriage, and undermines pastoral and spiritual relationships. It also betrays the integrity of the Gospel and leads the People of God astray.*

*We confirm our adherence to the traditional practice of the Church based on Holy Scripture and the Canons concerning the principle of one marriage for the continued exercise of priestly ministry.*

*It is in a spirit of compassion and not one of judgment that we now reiterate the tradition of the whole Church, bearing witness to the Truth for those who stand confused. We call on the clergy and the pious faithful likewise to bear witness with us to the integrity of our holy Orthodox Faith.*



+Metropolitan THEODOSIUS  
and Members of the Holy Synod

  
**Relics Of  
 St. Tikhon  
 Of Moscow  
 Discovered**



(Moscow) When the meeting of the Permanent Holy Synod of the Russian Orthodox Church concluded on February 22, 1992, His Holiness, Patriarch Aleksy II was informed that the grave of St. Tikhon had been discovered in the Smaller Cathedral of Our Lady of the Don in the Donskoy Monastery. The Patriarch immediately went to the site and arranged for the opening of the casket at a special service scheduled for 3:00 on Saturday, February 22, 1992.

The top of the simple wooden casket was removed, revealing the mantia covering the Saint's body. Two gold-brocaded emblems on the mantia were shining as though newly-made. The green patriarchal mantia was special, according to Patriarch Aleksy, one of only three made with a unique material and in that special style. Stones in the cross of the Saint's mitre glistened as camera lights flashed.

A *moleben* (prayer service) was sung, and the Patriarch spoke of the significance of this discovery, stating that a crypt will be made for the Saint's relics.

The representative of the Orthodox

Church in America to the Moscow Patriarchate, Fr. Daniel Hubiak, reported on the miraculous discovery of these relics. Three varying rumors had pointed to the improbability of ever finding the remains of the Saint. One version claimed the remains had been cremated, another that he was buried in an unmarked grave, and still another story claimed that his remains were buried in an unknown cemetery. The Church originally had no plans of trying to locate the grave.

A fire at the Smaller Cathedral of Our Lady of the Don made it necessary to undertake an extensive renovation of the Church. In the process of this renovation, a grave marker was found; however, no body was seen under the stone. Although some experts suggested that a body might rest to the left or right of the marker stone, a search of these spots proved fruitless.

But under the stone was a large heating pipe, which, according to the archaeological expert, had been disturbed at one time. The pipe was removed and beneath it, covered by earth, was a grave vault. The vault was opened and the casket of St. Tikhon was discovered. On the casket a plaque verified the identity of the remains. Those who buried Saint Tikhon apparently took special pains to keep his body and his burial place secure and safe.

An Act of the opening of the grave was signed by Patriarch Aleksy and the Hierarchs of the Russian Orthodox Church, with clergy and lay representatives present. O.C.A. representative, Fr. Daniel Hubiak, also signed the document on behalf of His Beatitude, Metropolitan Theodosius, and was given a piece of wood from the casket for the American Primate.



Bishop Herman expresses Orthodox position against the horror of abortion at the March for Life.

## Our Nation And The General Acceptance Of Secular Humanism

The annual March for Life was held in our nation's capital on January 22 to commemorate the nineteenth anniversary of the infamous **Roe v. Wade** decision that legalized abortion on demand. Once again, over one hundred thousand pro-life advocates gathered from across the country to voice publicly their dismay over the unleashing of this poisonous fume of death which has aborted the lives of more than twenty-five million children.

It was providential that on the eve of the annual March, the Supreme Court agreed to review the Pennsylvania abortion law. That law, being one of the strictest abortion laws in the nation, is fueling a growing political fire. To decide this case properly, the High Court will have to decide whether there is a constitutional right to abortion. Restrictions

set by the Pennsylvania law include a twenty-four waiting period, parental consent for minors, and spousal notification for married women. The restrictions, if upheld, will go a long way toward nullifying what the court has called "a woman's fundamental right to choose abortion."

If this major ruling is handed down sometime in July, as expected, it would land this wrenching issue in the middle of an election campaign. It is also rather interesting that all the major contenders for the Democratic party's nomination have already made their pro-abortion stand quite clear.

This writer sees a civic responsibility to report the frenzied and immoral behavior of those in the pro-abortion camp during this annual March for Life. How did those in the pro-abortion camp re-

spond to our peaceful and prayerful protest?

We who took part in the March for Life, constantly witnessed the open dishonoring and mockery, by the pro-abortionists, of religious symbols—the Cross of Christ, the Bible, and the Holy Theotokos Mary, and the chanting of curses and open ridicule of religious prayers. Is this kind of sentiment—open hatred for the Creator, and militant anti-religious hostility—the real feeling of those in the pro-abortion camp? Is not such behavior consistent with the logic of those who want the right to choose to kill more babies?

All this was done just after the announcement of what we hope will be the defeat and reversal of the **Roe v. Wade** decision. The announcement from the Supreme Court that it would hear the

Pennsylvania statute proved to be a catalyst that inflamed the pro-abortion forces with strong anti-religious fervor, and placed the focus on the real issues now clearly out in the open. Are not the real issues in the pro-life movement, basic values such as Good versus Evil, life versus death, and love versus hatred?

## The Assault On The Family And The Horror Of Abortion Are Not Accidental

How did we as a nation arrive at this immoral behavior and strong anti-religious sentiment? The answer lies in the general acceptance of secular humanism. And the question facing us is how the Orthodox Church in the Western World is going to exist in the midst of a surrounding culture that is fundamentally antagonistic toward her.

One great problem with secular humanism is that it cannot coexist with Christianity! In the last forty years, we have seen every effort made to drive Christianity from the public sphere or, at least, to render it ridiculous in the public consciousness. This attack on Christ, His Church, and His teachings, has had, and is having, a tremendous effect upon our young people.

One need only look at the number of teenagers and young adults who desert the Church, as the secular culture—using its intensive powers of persuasion through the schools and the media—seduces them to the so-called “good life” of worldly passions. And even when the young people have attained much of what they have been promised will make them happy—money, possessions, and physical beauty—they find that isn’t enough.

Then they may try drugs, which furnish a brief euphoria, a new perspective, removed from that of everyday reality! But, of course, this doesn’t last.

Then there is sex. That, too, is of the moment, and the flicker of mere sensual enjoyment soon passes. An astute young person comes to know that all the promises of the secular world are in vain.

Nothing that he or she can find in the secular culture will satisfy that longing in the heart that, in another time, in a Christian culture, would have been recognized as the desire for God. But, worse still, in the vain, misdirected pursuit of that aching, but unrecognized, desire, many destroy their souls and bodies with drugs,

alcohol, abortion, AIDS, venereal disease, and even suicide.

The assault on the family and the horror of abortion is not accidental! They have been well planned by the secular humanists who wish to bring about a whole new society in which the family has no place, and to which Christian values are inimical. All one has to do is look at our television “sitcoms” for the last twenty years. Gone is “Father Knows Best”; now we have “One Day at a Time”—the story of a divorced mother with two teenage daughters. While the mother still retains some semblance of “old fashioned” morality, the youngsters are not so afflicted. In “Maude,” we were

devil has come out of hiding, and the Christian Church and her teaching are being attacked head-on, as in the case of the most recent pro-life march in Washington this January.

## Non-traditional Families Now Make Up 73% Of All Households

Laurie McCutcheon, a Seattle demographer and author of *The Changing American Family*, reported two alarming trends: the declining proportion of families that have children and the increasing diversity of family with chil-



March for Life

shown a liberated older woman who served as a mouthpiece for the radical feminism of those who produced the show. Then we had long-running series, like “Dallas” and “Dynasty,” and all the daytime soaps with their bed-hopping, promiscuous, shallow and greedy characters, with their plainly amoral lifestyle and attitudes, seeking to be accepted in our homes, *via* that powerful medium and mirror of the changing culture, the television.

There can be no doubt about the fact that the societal attack on the Christian family has been well-planned and of long duration. Abortion and the increase of teen-age suicide are two of the dividends now being realized.

What has occurred now is that the

dren. McCutcheon found that every other family and household type but the traditional nuclear family increased in representation in the last census report. Non-traditional families now make up 73% of all households. Of the 91.1 million families recognized by the Census Bureau, which defines family as “two or more people related through birth, marriage, or adoption, living under one roof,” only 27% fit the definition of two parents with children, and only 11% fit the description of one working parent and one stay-at-home parent with children.

The homosexual rights movement is growing in American society. Ten years ago its influence was largely felt only in a few cities like San Francisco and New

*Continued on the next page.*

## Secular Humanism

Continued from page 29

York, but now this movement threatens to undermine traditional American family values and to advance homosexuals to a commanding position in policy-making areas. The cornerstone of the homosexual rights argument is the claim that homosexuality is "natural." If successful in establishing this view, homosexuals can then claim to be an oppressed minority which ought to be entitled to full "civil rights" group status.

Where do these developments find the Orthodox Christians? Secularism and accommodation to the present culture allow people to profess Orthodoxy on Sundays and Holy Days, and to live the rest of their lives totally immersed in that secular culture, thus reducing the faith to mere external ritualism. This response denies the Church and consequently, her mission in the world, which is to transform the world from what it is, to what we, as Christians, know it should be.

That transformation has, we must acknowledge, been made more difficult by the changes that have taken place in our society over the last sixty years. As recently as the 1930's, within the lifetimes of many of us, America considered herself a Christian nation dedicated to upholding the Judeo-Christian moral and ethical ideals. Today, all of that has been swept away! While Christians of all denominations have stood by, our nation has had a "state religion" forced upon her, contrary to the First Amendment of the Constitution. The religion is secular

humanism.

Humanism is the philosophy that directs the focus of man's attention to man himself and to human activities. Secular humanism adds to this the explicit or implicit rejection of God and of faith and worship. It is the ethics of this philosophy, this religion of secular humanism, that is now directing our land along the amoral path she now pursues.

The most devastating result of this abandonment of the Christian ethic is the destruction of the doctrine of the sanctity of human life created in the image and likeness of God, and the subsequent loss of the protection, by law, of that life. This abandonment has led directly to abortion, euthanasia, sexual perversion, and the virtual destruction of the family which, through the centuries, has been universally recognized as the foundation of civilization.

### **For Orthodoxy, Morality Implies An Indivisible Connection Between True Dogma And Right Action**

The Church needs to continue her courageous declaration that there are standards of morality that apply to all, and upon which true justice is founded. This true justice of Christian morality stands in stark contrast to what justice has become in our society: a procedural matter only concerned with protecting individual rights and with preventing others from imposing their values on us, or from

telling us what we may or may not do. For Orthodoxy, on the other hand, morality implies an indivisible connection between true dogma and right action.

A deluge of non-traditional thinking now plagues us. We are bombarded by new ethical ideas as revealed by the mentality behind the Humanist Manifesto (1973) which describes ethics as autonomous and situational, as needing no theological or ideological sanction.

The moral concern of modern man is diametrically opposed to the Orthodox view of man, the world, and history. Modern man seeks a kind of moral improvement without reference to new life in Christ, to the life of the heavenly Kingdom which alone can truly transform this world. He seeks the Kingdom of heaven on this earth in and by man's own strength and ingenuity, and without God.

Among many of our own believers, the consumer culture, automation, and radical individualism have replaced the true sense of eucharistic communion. People who are addicted to this understanding of Church come to the Church in order to satisfy their individual religious goals, rather than first of all to constitute the Mystical Body of Christ.

The precious Orthodox Church has existed down through the ages. She is the nourisher of Saints and the vehicle of salvation. We and our children need Christ. Our children are crying out to be challenged! They have seen the "material life" and it has left them in despair! They cry out for the joy and life with Christ!

by the Very Rev. John Kowalczyk

## **ATTENTION GRADUATES**

Announcing The 9th Annual Salute To Graduates

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

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

**DEADLINE FOR ALL SUBMISSIONS: JUNE 1, 1992**

Send to:

**Your Diocese Alive in Christ  
Diocesan Center  
South Canaan, PA 18459**



# Monasticism And The Orthodox Mission In North America



**(Editor's note: The article that follows is the third in a series commemorating the upcoming Bicentennial of Orthodoxy in North America, which will take place in 1994).**

In recent years there has been much discussion about the Orthodox mission in North America and the state of the Church here. All-American Councils have been devoted to considering and seeking out ways and means to propagate the Faith on this continent more successfully. A good case can be made that one of the most essential conditions for success in this

endeavor, and very possibly the key to success in it, is to be found in the institution of Orthodox monasticism.

Some of the reasons for the importance of monasticism to our mission in North America bear universal applicability; i.e., they would be true of the Orthodox mission anywhere in the world. Other reasons pertain only to the North American situation.

## THE MONASTIC IMPERATIVE

Relative to the numbers of people

baptized as Orthodox, the numbers of monastic vocations in North America, are quite smaller than in traditional Orthodox lands when and where monasticism has been allowed to flourish. Therefore, if it can be shown that monasticism is not an optional or dispensable institution within the life of the Orthodox Church, but an essential, an obligatory feature of it, then, clearly, this dearth of monastic vocations, combined with the indifference or even impatience with which some Orthodox Christians—both clergy and laity—view the institution of monasti-

*Continued on the next page.*

cism, would go part way toward explaining the current and worsening malaise of our Church as registered by declining or stagnating membership figures, and poor retention of baptizands on the membership rolls—problems that afflict most jurisdictions to one degree or another.

It is not at all difficult to find those who are hostile to traditional Orthodox monasticism, or who wish to see it appear in a new “incarnation” more closely resembling Western forms of religious commitment. Some Orthodox authors in this century have insisted—contrary to the broad sweep of Orthodox tradition—that as a route or path leading to the Kingdom of Heaven, monasticism offers no special advantage over the chief alternative, marriage; it is just a *different* way, equal in the sight of God, no better and no worse, hence not deserving of any special encouragement more than marriage.<sup>1</sup> Some even go so far as to say that marriage is a more blessed state than monasticism, that it is more of a challenge, a heavier cross!

In regard to whether, as some say, monasticism is an *optional* institution within Orthodoxy, this can be answered in the same way that we might answer the question of whether *saints* are necessary to the life of the Church. Yes, saints are essential; they are indispensable to the life of the Church, in a general sense. The Church, in theory, can exist in a given place and time without the presence of one (i.e., a saint who will one day be officially canonized) but the Church as a entity transcending space and time cannot. And, whenever and wherever the Holy Spirit arranges for one to be present, we must conclude that yes, this saint was necessary to the life of the Church at that particular place and time; how could it have been otherwise, since divine providence arranged it thus? The same reasoning clearly applies to the presence of monastics and monasteries. Therefore it is as meaningless and as misleading to say that monasticism is in any way optional to the life of the Church, as to say that canonized saints are optional.<sup>2</sup>

<sup>1</sup> For example, Father Paul Evdokimov writes, “Trying to prove the superiority of one state over the other is...useless,” and “marriage includes within itself the monastic state.” Father Paul offers some other insights that are very true and helpful. But the first of these two statements flies in the face of Church tradition, and the second is only partially true. *The Sacrament of Love* (New York: St. Vladimir’s, 1985), chap. 2, *passim*.

Now let us consider whether monasticism and marriage hold equal promise as ways to attain the heavenly kingdom—whether the one or the other is a higher or better path, or whether they are both the same? To answer this question, there is a vast array of sources from Church tradition from which to draw. From these, for the sake of brevity, only three examples will be cited here. First, however, let us acknowledge that, as a *mystery* (*sacrament*), marriage is indeed higher than monasticism. St. Paul in Ephesians 5 calls marriage a “great mystery”;<sup>3</sup> marriage is an image of the unity of Christ and his Bride, the Church; and marriage is considered one of the seven preeminent mysteries or sacraments of the Church.<sup>4</sup> But while marriage stands higher as a *mystery*, the diverse voices of Holy Tradition unite to proclaim that, as a *way* to achieve success in the goals of the Christian life—defined by the Apostle Paul as “salvation” or “unity with Christ,” by St. Gregory of Nyssa as “an imitation of the divine nature,”<sup>5</sup> or by St. Seraphim of Sarov as “the acquisition of the Holy Spirit”<sup>6</sup>—monasticism is a better, a more reliable path to travel while seeking to attain these goals. (This is not to say that a monk or nun is automatically more successful in achieving them than a married person is: that depends entirely on what use the monastic makes of the advantages his state offers).

Now for the three witnesses from Tradition. First, the words of St. John Chrysostom, whom the Church reveres as an authority on *marriage and family life*. St. John speaks here about virginity (let us keep in mind that virginity, or at least celibacy, is one of the chief precon-

<sup>2</sup> As regards the fact that monasticism was not known until the third century, Fr. Georges Florovsky has noted in his essay, *Antinomies of Christian History: empire and desert* [Collected works, vol. 2] that the eschatological character of monastic life was present in the Church prior to that time due to the persecuted status of the Church “in the world.” Other aspects of monasticism, too, were known to the Church in advance of the institutional beginnings. For instance, St. Ignatius Brianchaninov, in his work *On the prayer of Jesus* shows that aspects of monastic prayer are clearly outlined in New Testament. The same is true, of course, of the ethical teachings of the Gospel which are more fully realized in monasticism.

<sup>3</sup> Greek *mysterion*, *mystery* or *secret*, often translated inaccurately as *sacrament*.

<sup>4</sup> Monastic tonsure can be considered as a mystery in the broader sense in which all actions of the Church are mysteries.

<sup>5</sup> *On what it means to call oneself a Christian*, in *Ascetical Works* (Washington: Catholic Univ., 1967), p. 85.

<sup>6</sup> Conversation with Motovilov.

ditions of monasticism): “That virginity is good I do agree. But that it is even better than marriage, this I do confess. And if you wish, I will add that it is as much better than marriage as heaven is better than earth, as much better as the angels are better than men. And if there were any other way in which I could say it even more emphatically, I would do so.”<sup>7</sup> Second, the Church calendar: saints who were monastics, or monastics who later became clergy or martyrs, fill the calendar; and in the Church services that make up the calendar, the sublime character of the ascetic life is constantly extolled, while few liturgical texts, outside the marriage service itself, exalt the married state. Furthermore, tradition tells us that many of those married saints who are celebrated in the calendar, lived as celibates, i.e., in a semi-monastic estate. This is all the more striking when one considers that the liturgical books are one of the principal expressions of our faith. Third, of those who excelled in the contemplation or spiritual vision of God (*theoria*)—whether theologians writing doctrines (the Fathers), or ascetics who “saw God” as so many liturgical texts say—or some even who did both—nearly all were monastics, or at least lived in monastic asceticism. Among these we must include the All-Holy Mother of God, and St. John the Baptist, as well. These three testimonies ought to effectively rebut the contention that monasticism does not offer the hope of a more direct path, a better route, to the Kingdom.

## WHAT MONASTICISM CONTRIBUTES

Now *why* is monasticism so highly regarded by the Church tradition? In other words, as we asked in the beginning, *why* is it an indispensable feature of Church life, and hence of North American Church life? Monasticism is qualitatively the same life that all Christians must live and desire to live, but monasticism provides conditions in which this hope may be realized more fully. So it is not something “added on” to ordinary Christian life; on the contrary, monasticism is *normal Christian life*, with the difference that,

<sup>7</sup> *Treatise On Virginity*, in W. A. Jurgens, *Faith of the early Fathers*, (Collegeville, Minn.: Liturgical Press, 1973) vol 2, p. 88.

having fewer distractions, it offers a greater possibility of realizing the full promise of that life.

The monastic life is a natural response to a person's love for God, manifested by (1) the desire to offer oneself to God as a "living sacrifice" as the Apostle Paul urged ("Present your bodies as a living sacrifice,"—Rom. 12:1); (2) the desire to enter into a closer communion and union with him, in accordance with the goals of the Christian life mentioned above; (3) the desire to serve him, to be at his disposal to act however he may call upon one to act for the furtherance of one's own salvation or that of others. The non-monastic makes for himself most decisions concerning his actions; therefore his life, in theory, is not given over to the service of the Lord to the same degree as that of the monastic.<sup>8</sup> The actions of the monastic are all supposed to be under obedience to the monastic authorities, who to him represent the voice of Christ himself. Thus his every action is more attuned to the very wishes of the Lord himself. Whether they live out their days quietly within the walls of monastic houses, or are charged with duties that take them out into the world—either way, they are at the service of Christ; and this is the way of salvation, for the early Fathers stated that the monks of the last times would be saved by obedience.

Equally important is that the life is marked by an abundance of worship. Therefore it is a fulfillment of the many words in the Psalms that speak of continually praising and worshiping the Lord. "One thing have I asked of the Lord, this will I earnestly seek: that I should dwell in the house of the Lord all the days of my life, that I should behold the beauty of the Lord, and visit his temple."<sup>9</sup> Worship of God, glorification of God, above all else, are what man was created for. Therefore the monastic life, where this is a practical possibility, fulfills more perfectly the prime calling and purpose of human existence. "Surely goodness and mercy shall follow me...and I shall dwell in the house of the Lord for length of days"<sup>10</sup> (interpreted by the Fathers to mean "...for-

<sup>8</sup> Cf. 1 Cor. 7:32-34.

<sup>9</sup> Ps. 26/27:4.

<sup>10</sup> Ps. 22/23:6.

ever"). Nor is the exhortation to do thus restricted to the Old Testament. Our Lord himself said, "Blessed are those servants, whom the Lord when he comes shall find watchful [or, awake] ...if he comes in the second watch, or in the third, and finds them so, blessed are those servants!" (Luke 12:37,39). From this comes the monastic ideal of watching, keeping vigil, praying, throughout all the times of the day and night, so as to be ready when the Master returns.

These features of monasticism contribute to a third important mark of this life: that it stands apart from the ordinary life. Monastics are said to have "left the world." Thus monasticism bears witness to, points to what lies beyond this world. In this sense monasticism is profoundly eschatological. It is, in the words of our Lord, a "city set on a hill" that gives light to all the world. The context of these words reads, "You are the light of the world. A city set on a hill cannot be hid. Nor do men light a lamp and put it under a bushel, but on a stand, and it gives light to all in the house. Let your light so shine before men, that they may see your good works and give glory to your Father who is in heaven" (Mt. 5:14-16). Monasticism reminds us that however we may strive and labor in this world, in this or that occupation, we as Christians cannot place our hope on anything in this world; instead our hope is anchored firmly "behind the veil," within the heavenly tabernacle. For those, therefore, who wish to act upon this truth to the full extent possible, it is a perfectly proper and fitting occupation to turn wholly to him and to direct all labors and strivings toward him alone, and this is what monasticism strives to do. And many of those who do not have that vocation express their feeling that it is a great encouragement to them in their day-to-day life and struggle in the world, to know that the monastics are there in the monastery and are doing what they are doing. Who knows what good actions may be inspired, or evils prevented, among the faithful, by the continual awareness that there are those living the monastic life? For the meaning of "martyr" is *witness*; the martyrs are those who have seen and testify to what lies beyond this world. The martyrs of blood undergo "red martyrdom," and give their testimony in a

moment, by the shedding of their blood. But monastics give testimony to what they have seen by living their lives out in "white martyrdom," the bloodless martyrdom. Both are witnessing to what lies beyond this world, and both *rejoice* in such martyrdom and *freely choose it*, so they can have a hope of a better resurrection.

We have seen that monasticism's reason for existence is that it is, in itself, one of the highest responses to the vocation common to all Christians, that is, to love and worship God, and that it therefore becomes a beacon for the whole world, pointing to what lies beyond the world. But monasticism benefits the Church in other ways as well. Monastics pray for all Christians and for the whole world, and for the peace and well-being of all. The ascetic way of life helps monastics to be discerning of their sinfulness. Yet the Church, in her liturgy, speaks of them as leading lives of "chastity and godliness, in austerity and holiness of life,"<sup>11</sup> and inasmuch as, according to St. James, "the prayer of a righteous man avails much," the prayers of monastics are highly valued by those living "in the world," who continually send their prayer requests to the monasteries. This is an aid offered to the whole Church, the benefits of which are usually invisible and undemonstrable (except in unusual, striking instances), yet no less real, and more effectual and decisive in producing success than an abundance of human strivings; as St. Paul put it, "It is not of him who wills, or of him who runs, but of God who shows mercy" (Rom. 9:16).

The daily prayer that takes place in monasteries for the "peace from above and for the salvation of our souls...for the peace of the whole world and for the welfare of the holy Churches of God, and for the union of all..." results in divinely-bestowed, marvelous, immeasurable benefits for all. In a different way, the prayers of a solitary holy elder that are pleasing to God may prove beneficial and soul-saving in a particular case through their marvelous results.

From the monasteries also come the more readily tangible benefits. Monastics have been authors, teachers, mission-

<sup>11</sup> Liturgy of St. Basil.

*Continued on the next page.*

aries, preachers, and translators, firm expounders and defenders of true doctrines, unshakable denouncers of heresies. As we have noted, the Church calendar is filled with monastic saints. Ss. Herman, the wonderworker, and Juvenaly, the priestmonk, with their companions, were teachers and missionaries of Alaska. Ss. Nicodemus of the Holy Mountain, Paissius Velichkovsky, and Theophan the Recluse, were prolific contributors to Orthodox spiritual and dogmatic literature in recent times. St. John Chrysostom, the most famous preacher of the Church's history, who lived in the fourth century, was a monk; another was St. Cosmos the Aitolian who received a blessing to leave the monastery and undertake a apostolate of preaching in modern Greece; and St. Nicholas of Zicha did the same for the Serbian people in this century (St. Nicholas later served as rector of St. Tikhon's Seminary in our diocese and reposed at St. Tikhon's Monastery). Ss. Athanasius, Basil, John of Damascus, Theodore the Studite, Maximus, Gregory Palamas, and many other Church Fathers, enlightened the Church with their doctrines and were defenders and expounders of Orthodoxy against heresies. Monastics have also been hymnographers and composers of the liturgy, iconographers, printers, craftsmen and artisans, makers of ecclesiastical vestments and other church articles for the beauty of God's house.

Monastics have also been active in social work. Orthodox monastics were involved with the beginnings of the institution now known as the hospital. St. Herman spent some of his time teaching Alaskan natives to read. In Russia, St. Elizabeth, the sister-in-law of the last Tsar, is expected to be glorified soon by the Church. A widow, she entered monasticism and initiated a special community of nuns who worked with the poor and the ill; later she was martyred by the Bolsheviks, becoming an example of a special kind of saint known as nun-martyr (or monk-martyr), distinguished both in monastic and in martyric struggle. Most Orthodox monastics voluntarily choose the more contemplative kind of monasticism, but the other remains an option within the tradition.

Another benefit provided by monasti-

cism is the spiritual guidance offered by monastic elders to those living in the world. The elders become the spiritual father of some, while to others they may only give occasional spiritual guidance when asked. Since the beginnings of monasticism, such elders have in this way assisted those journeying along the paths of life in the world, guiding them safely past pitfalls and snares laid by the enemy of mankind, and leading them toward that holiness of life that is the duty and calling of all Christians. Such spiritual guidance offered by monastic elders has always been an especially prominent feature of Orthodox monasticism. Examples of canonized saints who have performed this function are such elders as St. Herman, St. Seraphim of Sarov, and the Elder Amvrossy of Optina—but there are far more who have not been officially canonized. It is perhaps a universal contribution of monasticism, being offered by nearly all monasteries.

Some monasteries offer a fuller liturgical life than that typically found in parishes. This enables pilgrims who visit on retreat to gain inspiration and spiritual benefit through services they might not otherwise experience. Other monastic establishments—especially smaller communities and hermits, and some of the more experienced monks within larger communities—follow the way of silence (hesychasm) and do not specialize in a full liturgical schedule. Such hesychastic establishments also provide a place of retreat for the pilgrim who is seeking a quieter refuge.

The monastic life is not a life of rest, however. It is a retirement from the cares of normal life which is undertaken in order to commence a spiritual life that is described in military terms: war, struggle, battle, combat. Monastics are the "soldiers on duty," who do not get involved in civilian affairs.<sup>12</sup> No monastic lives a life of repose; the life is full of temptations and struggles of various kinds, but also offers spiritual joys of a kind unknown to those living in the world.

#### MONASTICS AND THE MISSION TO NORTH AMERICA

The eight Alaskan missionaries hold a unique place in our history. They planted

in North American soil the seed of the pure Orthodox faith that today is bringing salvation to us. They did this not only by their deeds, but by their prayers, which even now continue to aid all Orthodox Christians in North America and elsewhere.

The original Alaskan mission included ten monks: the Archimandrite Joasaph, the priests Afanassy and Makarii, the deacon Nektary, the monk Herman (known to us as St. Herman), priest Juvenaly, who was later martyred, Stephen, and Joasaph, and two novices whose names are not known. Others came after them and watered the seed they had planted. Fr. John Veniaminov, known to us as "St. Innocent, the Enlightener of the Aleuts and Apostle to the Americas," was a married priest who labored in evangelizing the peoples of Alaska; later, a widower, he was tonsured a monk and became the first Orthodox Bishop in the Americas (1840). He was followed by Bishops John (1870-1876), Nestor (1879-1882), Vladimir (1888-1891), who accepted Father Alexis Toth into Orthodoxy; Nicholas (1891-98), Tikhon (1898-1907; later Patriarch of Moscow; recently canonized), Platon (1907-1914; later, Metropolitan), and Archbishop Evdokim (1914-1917). All of these were monastics. Metropolitan Platon, like St. Innocent, was a married priest who entered monasticism after being widowed.

The mission to North America was possible only because each of these men, in some way and at some time, heard within him the voice of Christ asking him to offer the service of his life in monasticism. Each of them carefully protected this flickering flame within him from the contrary winds while it was a small and unsteady flame, so that it had a chance to grow stronger and steadier and to burn brightly; and for each of them, there eventually came a moment when he decided to say "yes" in response to this call. Had these monks not made this choice, we might not be here today. Of course, no one else could make it for them; yet, in making it, they had no way of knowing how momentous would be the fruits of this decision. Of the original band of

<sup>12</sup> Cf. 2 Tim. 2:4. The connection between the martyrdom and monasticism is shown by the fact that this passage forms part of the Epistle reading for a Martyr.

monks, for instance, most chose monasticism without knowing they would ever be asked to travel to Alaska.

## MONASTICISM AND THE FUTURE MISSION

We have already come to know that, if we are concerned about the successful continuance of the work of evangelization that began two hundred years ago, we must first be concerned with the overall "welfare of the Holy Churches of God" in the land. From what has been said, it should be plain that the well-being and strength of monasticism is critical to a healthy Church life in this land (or in any land). It is difficult for this point to be overstated.

In seeking to strengthen monasticism, we should not just settle for a situation in which the only persons to become monks are those who find this way of life entirely on their own, without any encouragement from their pastors and families in Christ. This would be a bias in favor of marriage and against monasticism, since, if nature is simply left to take its course, most people will marry. As St. Gregory of Nyssa, who was married, observes (in the course of his treatise extolling virginity), "Since there is sufficient support for [the institution of marriage] and since the common nature of man...automatically inclines in this direction, whereas virginity somehow goes against nature, it would be superfluous to go to the trouble of writing a plea for marriage and a eulogy of it..."<sup>13</sup> And as one of the Fathers pointed out, while various perversions are below our nature, marriage is *in accordance with it*, while virginity is *above* nature.

For these reasons monasticism needs to be *actively* encouraged. To do so is to follow the example of Ss. Gregory of Nyssa, John of the Ladder, Basil the Great, and many other saints. Not to do it is perhaps to help perpetuate certain deplorable tendencies that are the very opposite of all that monasticism represents. These tendencies are prominent in our Church in North America, and, to a much greater extent, in our society, *viz.:*

People always thinking of their

"rights," bringing suit against others, looking out for themselves; focusing their attention on gaining material objects, money, and power; seeking to feed their pride, by gaining glory from men, rather than from God, which would be gained by fleeing from human acclaim and adulation, as the Gospel teaches; people refusing to accept any offense or humiliation; people filling their minds with the emptiness that is too often dispensed by the media—both electronic and print—and by contemporary arts (film, music, literature, and the "fine" arts); the obsession with sex and sexual topics of discussion that is manifested in contemporary popular culture and in the everyday conversation of some; the rejection of suffering, of any kind of deprivation, of any kind of sacrifice (rather than thanking God with gratitude for any trials sent, as required by the Gospel); the insistence that society "owes" one something and the tendency to blame others for one's ills; and, perhaps most serious, the tendency observed in the Church today toward rebelliousness and questioning of Church authority duly constituted by Christ through the apostolic succession; a spirit that questions teachings plainly seen in the Scriptures and confirmed by the Holy Spirit in the Scriptures and in Holy Tradition, for those who have eyes to see.

Church people who do these things, especially the last, put themselves, whether they know it or not, utterly outside the real Spirit of the Church. Such people cannot progress spiritually except in the most inefficient way, if at all—like someone in a darkened passageway who advances by crashing into the walls in a random fashion instead of turning on the light and simply walking down the middle of the path.

Monasticism, with its complete emphasis on humility, poverty, love, obedience, and the acceptance of what has been sent by God and taught by his apostles, is the very antithesis of the tendencies, and, for those who embrace it and those influenced by them, an antidote for them. Monasticism turns the world's values on their head. This may explain why it is held in such contempt and scorn by those who embrace these trends. Equally well, it explains why monasti-

cism is so essential within the Church today.

Those who would embrace monasticism, but fear they would be "wasted" in the monastic life, or those who oppose monasticism because they feel that the talents and gifts monks and nuns possess are being "wasted" and the people and their talents are "lost" to the Church, fail to give credit to the Holy Spirit; they sell their faith short. The Spirit knows what gifts everyone has and He knows what the Church needs. He will arrange for each and every person, both in monasticism and outside it, to be utilized in whatever way is best for his or her salvation and for the salvation of others. If we doubt this, we question the Lord's providential care and oversight of the Church. Consider the following as an illustration of this:

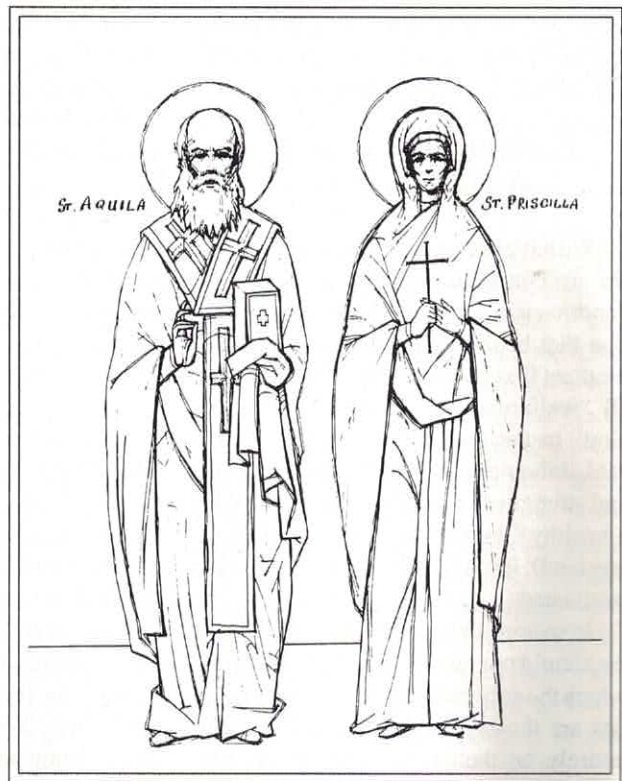
Our Church in North America, fruit of the mission to Alaska, might not exist but for the revival of the Jesus Prayer within Athonite, and then Russian, monasticism. The teachings about the Jesus Prayer were included in the *Philokalia*, compiled by St. Nicodemus; this was translated into Slavonic by St. Paisius Velichkovsky, and it influenced the Elder Nazarius, who was the teacher of St. Herman of Alaska while he was at Valaam Monastery, just as it did St. Seraphim of Sarov, where Nazarius later took up residence. St. Herman, trained in this kind of prayer, became, through his life and labors in the Alaskan mission—the "North star of Christ's holy Church." Thus, a way of praying—a movement of prayer among monks—proved to be a seed that bore fruit not only in the souls of the Athonite and Russian monks, but in changed lives in a faraway continent over a period of centuries.

As we prepare to observe the Bicentennial of Orthodoxy in North America, we might do well to look back at the spirituality that gave birth to the original mission to this land. The love for God and neighbor and the self-sacrifice that St. Herman and his companions exhibited needs to be emulated and encouraged in kind if Orthodoxy in the Americas is to flower in the way that many would like to see.

That which is pleasing to the Lord, we  
*Continued on page 40.*

<sup>13</sup> St. Gregory of Nyssa, *Ascetical works* (Washington: Catholic U. of America, 1967), p. 31.

# St. Priscilla And St. Aquila: A New Testament Saintly Married Couple



Dear Brothers and Sisters in Christ,  
As we know, all of the Saints of our Church are constantly offering to us endless resources of comfort, inspiration, and prayerful support. And we know that all the Saints give their aid freely to all who turn to them. But perhaps in our society today, where traditional family values are breaking down at such an alarming pace, and where attacks against the very institution of marriage are getting more and more insidious, there is a special place for the example and the help of the married Saints of our Church. For they know, from their own experience on this earth, all about the stresses and strains, the trials and tribulations that come with any marriage. But they also know about the indescribably wonderful joys of marriage—of fully loving, and being fully loved by, another human being, especially when the union is filled with the boundless, perfect Love of our Lord Jesus Christ.

It is true that there are more unmarried than married Saints, and perhaps our typical image of a Saint is that of a pious, ascetic hermit in the desert of Egypt or the forests of Russia. But it is good to remem-

ber that the Saints come from all walks of life, and that a great many of them were married in this life. Even many of the monastics were married earlier in their lives. Some of these people entered the monastic state with the agreement of their partner.<sup>1</sup> Others became monastics after the death of their spouse. Still other married people chose to live together “as brother and sister” to devote themselves more fully to a mutual life of prayer.

But there are also significant numbers of married Saints who lived in the midst of society, having and raising children, and yet still living with total dedication to Christ and His Church. It is noteworthy how many Saints had at least one of their parents who was also canonized—Saints such as St. Gregory the Theologian, St. Basil the Great, St. Macrina the Younger, Ss. Cosmas and Damian, St. Panteleimon, St. Photios the Great, Ss. Boris and Gleb, and St. Sava of Serbia. Countless other Saints’ lives begin with words like “raised by godly Christian parents.” The crucial

<sup>1</sup> In the early centuries of Christianity, some Saints left their spouses in order to become monastics without the consent of the spouse, but usually this occurred when they had been forced to marry, according to the custom of that era of arranged marriages, despite their own desire for monasticism.

role of pious, faithful parents in raising Christian children can never be overemphasized!

But now I would like to bring our attention to a Saintly couple who shine as a remarkable example of a husband and wife team totally devoted to Christ, and to serving His Church. They are Priscilla and Aquila.<sup>2</sup> They are venerated in our Church on February 13th. St. Aquila, as one of the Seventy Apostles, is also honored on July 14th. The great Greek synaxarion of the Saints calls them both “Apostles,” and says that they were “of one soul [*homopsychoi*] with the Apostle Paul.”<sup>3</sup> The sources also say that they were two of the very few people whom St. Paul personally baptized.

Priscilla and Aquila were Jews by race, and were both tentmakers by trade. They were living in Rome in 52 A.D. when the Emperor Claudius (ruled 41-54 A.D.) drove all the Jews out of Italy,

<sup>2</sup> I give their names in this order because this is the way St. Luke and St. Paul give them in a majority of the instances when they give their names together in the New Testament, and because of St. John Chrysostom’s two sermons entitled “Great Priscilla and Aquila.”

<sup>3</sup> Monk Moses, *Of Engamoi Agioi tes Ekklesias (The Married Saints of the Church)* (New Smyrna: Idoisakis Akritas, 1988), pp. 259, 251, and 47.

apparently because of disturbances among them over the new teaching about Christ.<sup>4</sup> So, they fled to Corinth in Greece, and here it was that their lives were completely changed, because the great Apostle Paul was in Corinth at the time. Hearing about Priscilla and Aquila, that they were Jewish tentmakers like himself, Paul sought them out, befriended them, gave them the word of Truth about Jesus Christ, and baptized them. St. Luke, author of the Book of Acts, records these events in this way:

"After this Paul left Athens and went to Corinth. And there he found a Jew named Aquila, a native of Pontus [in Asia Minor], who had recently come from Italy with his wife Priscilla, since Claudius had commanded all the Jews to leave Rome. And Paul went to see them; and because he was of the same trade, he stayed with them, and they worked together, for by trade they were tentmakers" (Acts 18:1-3).

St. Luke then records that St. Paul "lectured in the synagogue every Sabbath, persuading both Jews and Greeks" (Acts 18:4), and that he stayed in Corinth "a year and six months, teaching the word of God among them" (Acts 18:11). It is virtually certain that during this whole period Paul lived in the home of Priscilla and Aquila. "After this, Paul stayed many days longer, and then took leave of the brethren, and sailed for Syria, and with him were Priscilla and Aquila...And they came to Ephesus, and he left them there" (Acts 18:18-19).

It is while Priscilla and Aquila are in Ephesus that we begin to see the fruit in their lives of their two years of companionship with and instruction from the Apostle Paul. St. Luke tells us:

"Now a Jew named Apollos, a native of Alexandria, came to Ephesus. He was an eloquent man, well versed in the Scriptures [*dynatos on en tais graphais*]. He had been instructed [*katechomenos*] in the way of the Lord; and being fervent in spirit, he spoke and taught accurately [*akribos*] the things concerning Jesus, though he knew only the baptism of John

[i.e., St. John the Baptist]. He began to speak boldly in the synagogue; but when Aquila and Priscilla<sup>5</sup> heard him, they took him and expounded [*exethento*] to him the way of God more accurately [*akribesteron*]" (Acts 18:24-26).

And the results of this instruction of Apollos by the Sainly couple are immediately described by Luke:

"And when Apollos wished to cross to Achaia [Greece], the brethren encouraged him, and wrote to the disciples there to welcome him. When he arrived there, he greatly helped those who through grace had believed, for he powerfully confuted the Jews in public, showing by the Scriptures that the Christ was Jesus" (Acts 18:27-28).

Two years later, in 54 A.D., St. Paul wrote his First Letter to the Corinthians from Ephesus to Corinth. Here we see Priscilla (sometimes called Prisca) and Aquila still in Ephesus, where they also had a church meeting in their house. Paul writes, "The churches of Asia send greetings. Aquila and Prisca, together with the church in their house, send you hearty greetings in the Lord" (I Cor. 16:19). Since theirs is the only particular church in Asia which Paul mentions, we have here a strong indication of the very important contribution which this Sainly couple made to the life of the early Church.

When we next hear about Priscilla and Aquila in the New Testament, St. Paul is greeting them near the end of his letter to the Church of the Romans, which he wrote from Corinth about A.D. 58. So we see that after their sojourn in Ephesus they returned to Rome, where they again have a church meeting in their house. Paul writes to the Roman Christians, "Greet Priscilla and Aquila, my fellow workers [*synergous*] in Christ Jesus, who laid down [*hypethekan*] their necks for my life [*psyche*], to whom not only I give thanks, but all the churches of the nations also; greet also the church in their house" (Romans 16:3-5).

We see Priscilla and Aquila for the last time in the New Testament in St. Paul's second letter to his spiritual son, St. Timothy. This epistle was written in about 65 A.D., while Paul was in a prison in Rome, shortly before his beheading

under the crazed Emperor Nero. Since Timothy was the first bishop of Ephesus, it appears that by now Priscilla and Aquila were back in that city. In this letter, St. Paul says in reference to them, "Greet Prisca and Aquila, and the household of Onesiphoros" (II Tim. 4:19). Commenting on this verse, St. John Chrysostom says, "'Salute Priscilla and Aquila.' These are they of whom Paul makes continual mention, with whom he had lodged, and who had taken Apollos. He names the woman first, as being I suppose the more zealous, and more faithful of the two, as she had then received Apollos. Or he might have said this without anything particular in mind.

"And it was to them no slight consolation to be thus greeted. This conveyed a demonstration of esteem and love, and a participation in much grace. For the bare salutation of that holy and blessed man was sufficient to fill with grace him who received it."<sup>6</sup>

Church tradition says that St. Aquila eventually became a bishop, who "baptized many and consecrated them to the Faith, destroyed idols, built churches, made priests, and spread among the people the glory of the incarnate son of God," according to St. Nicholas of Zicha in his *Prologue of Ochrid*.<sup>7</sup> Finally, both Aquila and Priscilla were found worthy of death by martyrdom.

. . . . .

To learn more about this sainly couple, such steadfast partners in the work of spreading the Gospel of Christ, let us look more extensively into the teaching of the great St. John Chrysostom. The Golden-Mouthed Preacher extols them highly in his commentary on St. Paul's Epistle to the Romans, and he also preaches two sermons specifically about them. What follows are some of the noteworthy passages from these works:

From Homily XXX on Romans:<sup>8</sup>

<sup>6</sup> Homily X on Second Timothy, in *Nicene and Post-Nicene Fathers*, 1st series, vol. XIII, p. 515.

<sup>7</sup> (Birmingham, England: Lazarica Press, 1986), vol. 3, p. 60.

<sup>8</sup> *Nicene and Post-Nicene Fathers*, 1st series, vol. XI, pp. 550-552; I have modernized the translation in conjunction with reference to the original Greek text, in J.-P. Migne's *Patrologiae graeca*, vol. 60, col. 664B-666D.

<sup>5</sup> So the Majority Text; the codexes Sinaiticus, Alexandrinus, and Vaticanus (B) all say "Priscilla and Aquila."

*Continued on the next page.*

<sup>4</sup> Suetonius (c. 75-160), a Roman historian, wrote in his *Life of Claudius*, "Since the Jews were continually making disturbances at the instigation of Chrestus [i.e., Christ], Claudius expelled them from Rome" (quoted by Henry Bettenson in *Documents of the Christian Church* [London: Oxford University Press, 1977], p. 2).

"Greet," he says, "Priscilla and Aquila, my fellow-workers [*syllleitourgous*] in Christ Jesus" (Romans 16:3).

"To the excellence of these people St. Luke also bears witness—partly when he says that Paul 'abode with them, for by occupation they were tentmakers' (Acts 18:3), and partly when he mentions them as receiving Apollos, and instructing [*katechesasan*]<sup>9</sup> him in the way of the Lord (Acts 18:26). Now these are great things, but the things that Paul mentions are much greater. And what does he say? In the first place, he calls them *fellow-workers* to point out that they had been sharers [*koinonous*] of his very great [*aphaton*] labors and dangers. Then he says, 'Who for my life have laid down their own necks' (Romans 16:4a). Do you see how they are completely described as martyrs? For in Nero's time it is probable that there were thousands of dangers...

"Next he says, 'Unto whom not only I give thanks, but also all the Churches of the nations' (Romans 16:4b). Here he hints at their hospitality and their monetary assistance [*leitourgian*], marvelling [*thaumazon*] at them because they had both poured forth their blood, and had made their whole property [*ousian*]<sup>10</sup> open to all.

"Do you see how these were noble women [i.e., the apostolic women as a whole], hindered in no way by their sex in the pursuit of virtue? And this is very reasonable to expect, since 'in Christ Jesus there is neither male nor female' (Gal. 3:28). And what Paul had said of Phoebe (Romans 16:1-2), he also said of Priscilla. For of Phoebe he had said, 'She

has been a protectress [*prostatis*]<sup>11</sup> to many, including to me'; and of Priscilla he says, 'Not only I give thanks, but also all the Churches of the nations.' And so that he might not appear to be a flatterer, he brings in other witnesses who know of the work of these women.

"Likewise greet the Church that is in their house' [v.5]. For Priscilla and Aquila had been so highly esteemed as even to make their house a Church, both by making all in it believers, and because they opened it to all strangers. For he was not in the habit of calling any houses 'churches,' except where there was much piety, and much fear of God deeply rooted in them...<sup>12</sup>

"For it is possible for one even in the married state to be marvelous [*thaumaston*] and noble in spiritual things. For Priscilla and Aquila were married, and they shone brilliantly, yet their occupation was far from being illustrious, for they were tentmakers. Still, their virtue put all this in the background, and made them more radiant than the sun. And neither their trade nor their marriage [*syzygia*] was in way harmful to them, but they showed forth the love which Christ required of them...

"Let both the rich and the poor hear these things. For if they who lived from their physical labor, and were managers of a workshop, showed forth such abundance of generosity as to be of benefit to many churches, what pardon can the rich expect who neglect the poor? For Priscilla and Aquila were not sparing even of their own blood in order to please God, but you are sparing even of small sums of money, to the danger of your souls...

"For what empress, tell me, was so illustrious or so celebrated as this wife of the tentmaker? Everyone today knows about her and speaks about her, and Christians will continue to speak about her, not for ten or twenty years, but until the coming of Christ. And all proclaim her fame for things far more glorious than

<sup>10</sup> Literally, "being."

<sup>11</sup> The feminine form of *prostates*, a political term meaning "one who stands in front"; "a chief, ruler, leader"; "one who stands before and protects; a protector, patron, guardian" (A *Lexicon abridged from Liddell and Scott's Greek-English Lexicon* [Oxford: Clarendon Press, 1976], p. 606).

<sup>12</sup> It seems here that St. John has in mind one of his favorite themes—that every Christian home should be a little church—more than the implication that a group of believers met in their home for Church services.

any royal diadem. For what is greater or so great, as to have been a protectress [*prostatin*] of St. Paul? Or to have rescued, at her own peril, the teacher of the world?

"For consider how many empresses there have been whom no one any longer talks about! But the wife of the tentmaker is everywhere spoken of along with the Apostle Paul, and the great expanse that the sun shines upon is no more of the world than where the glory of this woman reaches! Persians, and Scythians, and Thracians, and they who live in the farthest parts of the earth, sing of the Christian spirit [*philosophian*]<sup>13</sup> of this woman, and bless her! How much wealth, how many crowns and purple robes would you not gladly give away to gain such a reputation for yourself?

"And no one can say that they were only brave in the face of dangers, and also were generous with their money, but yet were neglectful of the preaching of Christ. For St. Paul calls them 'fellow-workers and helpers' mainly for their attention to the spreading of the Gospel. And this 'chosen vessel' (Acts 9:15) does not feel ashamed to call a woman his fellow-worker [*syllleitourgon*], but rather, finds it an honor to do so. For it is not the sex of the person that concerns him, but how the person lives is what he honors.

"What is equal to this ornament? Where now is the wealth overflowing on every side? And where is the adorning of the person with cosmetics? And where is vainglory? Learn that the true dress of woman is not that which is put on the body, but that which decorates the soul—that which is never put off, which does not stay in a closet, but which is stored up in the heavens.

"O women! Look at the labor of these apostolic women for the preaching of Christ, their crowns of martyrdom, their generosity with money, their love for Paul, the bliss they found in Christ. Compare this with your own condition—your anxiety about money, your competition with prostitutes in how you dress, your greed for ephemeral things—and then you will see how far you lag behind these holy women!

<sup>13</sup> St. John often uses this word *philosophia* to refer to the Christian way of life, and Christian wisdom, as the highest philosophy of man, as opposed to the various philosophies of the ancient Greeks and Romans.

<sup>9</sup> From this word we get the words "catechesis" and "catechumen." St. John Chrysostom, in his first sermon on "Great Priscilla and Aquila," comments further on this incident where the woman apparently played a greater role than her husband in the instruction of Apollos. After observing that Priscilla must have been the more pious of the two, he says, "When Paul says, 'I do not permit a woman to teach, or to have authority over men' [1 Tim. 2:12], he is talking about instruction from the seat of authority in the Church [*en to bema*], and involving argumentation in public, and about teaching that concerns the priesthood. But he does not prohibit her exhorting and giving counsel in private. For if this had been ruled out, Paul would not have applauded Priscilla for what she did" (*Patrologiae graeca*, edited by J.-P. Migne, vol. 51, col. 192C).

Elsewhere, St. John says that if a husband is not fulfilling his role as spiritual leader of the household, the wife must teach and exhort him. Addressing such neglectful husbands, he says, "I would commit you to your own wives, that they may instruct [*paideusosin*] you. It is true, according to Paul's law [1 Cor. 14:34-35], you ought to be the teachers. But since that order [*taxis*] is reversed by your sin, and the body has come to be above, and the head beneath, let us even take this order away" (Homily VII on St. Matthew, *Nicene and Post-Nicene Fathers* [Grand Rapids, Mich.: Eerdmans, 1980], 1st series, vol. X, p. 49; PG 57.80C).



"But do not just compare yourselves to Priscilla, but vie with her, and after laying aside the burdens of grass (for that is what your expensive clothes are), take the dress from Heaven, and learn how Priscilla became as she was. How did she and Aquila become so saintly? For two years they entertained Paul as a guest, and what is there that these two years must not have done for their souls?"

"Then what am I to do," you may say, "since I don't have Paul residing in my house?" But I tell you, if you so desire it, you may have Paul in a truer [*akribesteron*] sense than they did. For even with them the sight of Paul was not what made them of such character, but his words. And so, if you are so minded, you may have Paul, and Peter, and John, and the whole choir of the Prophets, with the Apostles, speaking [*homilounta*] with you continually. For if you take the books of these blessed ones, and hold a continual dialogue with their writings, they will be able to make you like the tentmaker's wife.

"And why do I speak of Paul? For if you so desire, you may have Paul's Master Himself. For through Paul's tongue, Christ Himself will speak with you. And in another way also you will be able to receive Christ—when you receive the saints, when you care for those that believe on Him.<sup>14</sup> And so even after their departure you will have many reminders of their piety. For even the table at which the saint ate, and a seat on which he sat, and the bed on which he lay, can remind you of the saint, and of the One Who has received him into Heaven..."

"Knowing all this, then, let us receive the saints, so that our house may shine, that it may be freed from choking thorns of anxieties, that the bedroom may become a haven... For it will not be the fruit of children only that God will give you in return, but Heaven itself, and all the blessings there, and freedom from hell, and remission of your sins. For great, yes, very great, is the fruit of hospitality..."

From the first Sermon entitled "Greet Priscilla and Aquila":<sup>15</sup>

<sup>14</sup> Here St. John is using the word "saints" in a way that St. Paul sometimes does—in reference to believers who were still alive.

<sup>15</sup> PG 51, 189B-192D; my translation, with assistance from Mr. Ioannis Glykokokalos. I am not aware of these two sermons entitled "Greet Priscilla and Aquila" being translated into English before.

"First we are astonished at the virtue of St. Paul, who cared for the whole world, both land and sea, and for every city under the sun, both of the barbarians and of the Greeks. And yet, of all these people whom he carried about within his heart, he gives this special attention to one man and one woman [i.e., Aquila and Priscilla]. And secondly, we marvel at the unsleeping watchfulness of Paul's soul, not just for everyone in common, but for the individual concerns of each of the Christians, whether new or advanced in the Faith..."

"There is another thing not less than these that we can gather as fruit from this passage (Romans 16:3-5), which can especially help to rectify our lives [*ten zoen katorthothan*].<sup>16</sup> And what is this? That we are not to criticize marriage, and that we should not consider having a wife and raising children, and looking after a household, and working with one's hands at a trade, as being obstacles or hindrances to following the path of virtue. For behold, we see here a man and a woman, both overseeing a workshop, and laboring at their trade, and yet showing forth a Christian way of life [*philosophian*] more perfect [*akribesteran*] than that of many of those living in monasteries..."

"For by saying 'Greet Priscilla and Aquila,' Paul sets forth their worthiness. And how is this? Because he does not mention the rich, or the famous, or the high-born, but what? 'My fellow-workers in the Lord.' Nothing can be said to equal this excellence.

"But more than this, Paul stayed with them, not for one day, or two or three, but for two entire years, and he witnessed their virtue. For just as secular rulers by no means ever choose to be lodged by common and lowly folk, but seek out fine houses belonging to distinguished men, so that their greatness might not be dishonored by the commonness of those receiving them, so also the Apostles did not just lodge with anyone. But instead of staying only in the homes of the wealthy and illustrious, as secular rulers do, the Apostles sought with diligence to lodge with those whose souls were illustrious with virtue. And indeed, they did this by

<sup>16</sup> Literally, "make our lives orthodox."

a commandment of Christ, Who said, 'In any city that you enter, ask if there is anyone worthy, and stay with them' (Matt. 10:11).

"Priscilla and Aquila, then, were worthy of Paul. And if worthy of Paul, they were also worthy of angels. And their house I could confidently call a Church, or even Heaven itself. For where Paul was, there was Christ; as Paul says, 'since you desire proof that Christ is speaking in me' (II Cor. 13:3). And where Christ was, there the angels constantly gathered.

"For if the couple had already rendered themselves worthy to be hosts to Paul, think what they became in their two years of living with him, as they carefully watched his bearing [*schema*], his walk, his look, his way of dressing, his comings and goings, and everything else. For people are not Saints just by their words, or their teaching, or their exhortations, but by all the rest of their lives, which must be in accord with their teachings about the Christian life.

"Imagine how great it was to see Paul doing things like eating dinner, and reproving, and consoling, and praying, and crying, day in and day out! We have only fourteen of his letters, and we take them all over the world. So we can imagine how those living with him must have become like angels—they who had with them the wellspring of these epistles, the tongue of the whole world, the light of the Churches, the foundation of the Faith, the pillar and ground of the Truth!

"If the demons were afraid of his very garments, which possessed such power, how much grace of the Spirit would one have gained through living with him! Would not simply seeing Paul's chair, his bed, or his sandals have been enough to move one to continual compunction? If the demons trembled at seeing his clothes, how much more would the faithful, and especially those living with him, have been stirred to contrition by seeing them?..."

"Listen, O men and women, to these things—you women, so that you might imitate this Priscilla, one of your own sex; and you men, so that you might not be weaker than your women. For what defense will we men have, what forgiveness, when women are showing forth

*Continued on the next page.*

## St. Priscilla And St. Aquila

*Continued from page 39.*

such eagerness and such Christian philosophy, while we are continually bound by the things of this world? Let us learn these things—both rulers and subjects, both clergy and laity—so that you would not marvel at the wealthy, or grasp for magnificent houses, but rather, that you would seek virtue with poverty, and that you would not be ashamed of the poorer of the brethren, or of the tentmaker, or the tanner, or the seller of purple goods, or the coppersmith—especially when they demonstrate healing powers.”

From the second Sermon entitled “Greet Priscilla and Aquila”:<sup>17</sup>

“And Paul says, ‘Having food and raiment, let us therewith be content’ (I Tim. 6:8). For that which is beyond what is necessary for our needs must be spent upon those in need. And this is just how Priscilla and Aquila acted. For this reason he extols and admires them greatly, and offers them such a hymn of praise. For in saying, ‘Greet Priscilla and Aquila, my fellow-workers in the Lord’ (Romans 16:3), he gives the reason for his love for them.

“And what is this reason? ‘Who on behalf of my life,’ he says, ‘laid down their own necks’ (Romans 16:4a). Would

<sup>17</sup> PG 51.201D-202B; my translation, with Mr. Ioannis

## Monasticism

*Continued from page 35.*

ignore only at our peril. Monasticism possesses tremendous potential to heal all manner of ills in Church life. The proper acknowledgement of the centrality of monastic life and spirituality within the life of the Church; the teaching and instilling of monastic spirituality (nearly all of which is applicable to people living in the world); and frequent prayers and praises offered to the saints, monastic and other, should do much to edify all, and to strengthen monasticism. In doing so, it should also help to produce conditions necessary for healthy Church growth.

“by a monk of St. Tikhon's Monastery”

you also not love and cherish them for this? Of course you would. This alone is a sufficient reason for Paul's praise of them. For the one who saves the general of an army also saves the soldiers, and the one who rescues the doctor from dangers leads all the sufferers to health, and the one who seizes the pilot of a ship from the waves delivers the whole boat from the storm. Therefore, the ones who rescued the Teacher of the world, and who poured out their blood for his safety [*soteria*] are indeed the benefactors of the whole world, and in their providing for the Teacher, they also saved [*diasosantes*] all his disciples.

“But in order that you may learn that they not only acted in this way towards the Teacher, but that also towards all the brethren they demonstrated the same care and provision, listen to what follows. For after saying, ‘On behalf of my life they laid down their necks,’ he says, ‘I alone do not thank them, but also all the

Churches of the nations’ (Romans 16:4b). Paul, what are you saying? All the Churches of the nations are thanking two tentmakers—poor people working with their hands, who scarcely have much more than their own necessary food? How can two people like this be of such great benefit to all the Churches? What great abundance of wealth did they have? What great power did they wield? What privileged position did they hold?

“No, instead of these things they had a noble eagerness to serve others with all their being, and a readiness to face any dangers. And these qualities are better than all the wealth and power of this world. It is in this way that they became benefactors and saviors [*soteres*] to many.”

Through the prayers of St. Priscilla and St. Aquila, O Christ our God, have mercy on us and save us. Amen.

Dr. David Ford, St. Tikhon's Seminary

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# Prove Me Now

## Tithing: Christian Adventure In Giving And Growing



Near the very end of the Old Testament journey of Israel, in that brief last book by the prophet Malachi, one hears the Lord ask a terse question of his people: "If I then am the Father, where is My honor?" This is later followed by the flat declaration, "You are robbing Me."

In just three chapters (Hebrew Scripture) and in uncomplicated rhetoric, the indictment is simply made.

"I have loved you," begins the Lord, "yet you are robbing Me." How? "In tithes and offerings!"

A study of the book shows that God was being dishonored in at least three ways, all of which were identified in their offering up of *irreverent sacrifices!* Punishment must inevitably follow. But this predicted curse for carelessness could be lifted by community action. "Bring all the tithes into the storehouse that there may be food in My house." To this is added rich promise of reward: "Prove Me now in this, if I will not *open for you* the windows of heaven and *pour out for you* such blessing that there will not be room enough to receive it." Promise is placed on promise: "I will rebuke the devourer for your sakes," and "All nations will call you blessed!"

This message from Malachi is still good for the Church Age. As someone has well said, "God is absolutely trustworthy. His children can have intimate, personal transactions with Him. There is no conceivable situation in which it is not safe to trust Him utterly."<sup>1</sup>

When did the tithe begin? How did the teaching of "the tenth" come to Israel?

### TITHES AND OFFERINGS IN THE OLD TESTAMENT

The account of tithing in the Sacred Scriptures is an ancient and impressive one. It emerges as a principle clearly articulated in the life of Abraham six

<sup>1</sup> J. Oswald Sanders, OMF.

centuries before the Law was given to Moses. Indeed, Cain and Abel were taught to make offerings from their fields and flocks at the beginning! Rather than a lethal legalism of the days before grace appeared, and of no use in the Church age, we see "the tenth" as a symbol of the true stewardship man is called to employ in every age toward all that God gives him. It honors God, showing that it is He Alone who "opens His hand, and satisfies the desire of every living thing" (Psalm 145:16). Tithing one's income is an act of worship that responsible, mature men always want to do. It speaks of a stewardship which recognizes that "every good gift and every perfect gift is from above, coming down from Thee, the Father of Lights."<sup>2</sup> And God is pleased by their growth in spirit, for He says, "They that honor Me, I will honor..." (I Samuel 2:20).

Abraham, the father of the faithful, honored God at Salem (Jerusalem) after his victory over the brigand kings. Blessed by Melchizedek, priest of God the Most High, this holy Patriarch "gave him a tenth of everything!" (Genesis 14).

By this, Abraham proved God's goodness and helped himself to grow. His servant, Eliezer, gave us an eyewitness account of the happy consequences of such behavior. "The Lord has blessed my master greatly, and he is become great; and He has given him flocks and herds, and silver and gold, and man servants and maid servants, and camels and donkeys" (Genesis 24).

Was Abraham's grandson, Jacob, slow to see the principle of giving tithe to God? Jacob, indeed, wanted to become successful, even to the point of stealing, but he changed his actions after the Bethel experience where he made a holy covenant concerning tithing.

"And Jacob vowed a vow saying, If God will be with me and will keep me...then shall the Lord be my God...and

<sup>2</sup> James 1:17, quoted in *The Prayer Before the Ambo*.

of all that You give me I will surely give a tenth to you" (Genesis 28).

Much later, Moses gave the growing people of God careful instructions on this matter: "You shall truly tithe all the increase of your grain that the field produces year by year...and of your new wine and your oil, of the firstlings of your herds and flocks, that you may learn to fear the Lord your God always" (Deuteronomy 14). Even their clergy were required to offer the tenth of that which they received (Numbers 18), and at the height of the Kingdom, in the day of David and Solomon, the call to honor and prove God continued clearly.

Honor the Lord with your possessions.

And with the firstfruits of all your increase;

So your barns will be filled with plenty,  
And your vats will overflow with new wine. (Proverbs 3:9,10)

However, by the time of Malachi when the Old Testament experience was about over, at the close of the era, Israel had grown flagrantly careless and serious judgments had fallen on them. In the millennium from the Davidic glory to the coming of Christ, ten whole tribes were completely lost to the Assyrians, while the remaining two were carried off into Babylon. Of the latter, only a portion returned after seventy years to rebuild Jerusalem and the Temple. Nevertheless, at this time of sorry disarray and dishonor to God, the Lord still speaks to them in compassionate appeal. They are to try Him and see His faithfulness: Prove Me now! Bring in the tithes and the offerings! I will open the windows of heaven!

It was an intimation of the coming New Testament words of Jesus: "But seek first the Kingdom of God and His righteousness, and all these things shall be added to you" (Matthew 6:33).

Yet some wonder if the Church Age is

*Continued on the next page.*

not possibly exempt. What does the New Testament actually say about the subject of giving to God? Does it even mention "the tenth"?

## THE NEW TESTAMENT PICTURE

Of course, a tremendous change occurs with the coming of Jesus Christ, as all creation is renewed and the Church becomes the *new* Israel! In the place of the former twelve Hebrew tribes are the newly called Twelve Apostles which are sent into "all the world." These men knew who they were! St. Justin Martyr asserted confidently, "We are the true spiritual Israel, and the descendants of Judah, Jacob, and Abraham!" Humbly they were to discover that they were imbued with Power from on High. They remembered how their Lord had contrasted the old and the new by saying, "He who is least in the Kingdom of God is greater than he," meaning John the Baptizer, whom He had just declared to be the greatest of the Old Testament prophets!

Indeed, the Church age is different.

The new followers of the Way well understood that all those "baptized into Christ have *put on* Christ," that they were "bought with a price"! Redeemed of God and belonging totally to Him, they were "*hid* with Christ in God," even made to "sit together in the heavenly places," they "in Christ" and He "in them." Gifted beyond words, they were told to "ask and receive" and to know that "all things are yours...and you are Christ's, and Christ is God's!"<sup>3</sup>

From this exceedingly high position in grace, freed from the power of sin and Satan, the new believers became the greatest givers this world has seen. They gave freely of their wealth and of themselves, even unto death—and this with joyous abandon!

Finding life in the Kingdom so exalted, did they now consider Christianity to preclude the ancient principle of giving one tenth to the Lord? Should they not be called to martyrdom, were they ever advised to give only little of their material possessions? Not at all! Rather, the rule received from Christ Himself was every-

where accepted. "Freely you have received, *freely give!*" (Matthew 10:8). And St. Paul faithfully reminded them that generous giving opens the windows of heaven, saying, "He who sows sparingly will also reap sparingly, and *he who sows bountifully will also reap bountifully*" (II Corinthians 9:6).

In a word, they wished to follow the Example of Christ their Savior who poured Himself out for mankind's salvation! The tithing practice of the Old Testament now became a *reasonable beginning* in giving, a baseline minimum in the matter of thank offerings to the Lord. No one was limited in his self-giving.

## PROPORTIONATE GIVING

Generous, joyful, unrestrained givers that they were, was there no general guide as to the amount expected of them? There was, indeed. Members of the Church were advised to *give as God prospered them*. This accommodated everyone, rich or poor. Though "not many noble were called," yet there were some like the "most excellent Theophilus" addressed by St. Luke, and many like Onesimus, the runaway slave converted by St. Paul. For this widely spaced group diverse in fortune, the Missionary Apostle to the Gentiles did not hesitate to employ the principle inherent in the tithing. He advised: "Upon the first day of the week (Sunday) let everyone of you lay by him in store, as God has prospered him..." (I Corinthians 16:2).

This was the essence of the ancient principle, in place before Moses and the law. Free man or slave, proportionate giving fits all. But it must be performed freely. "So let each one give as he purposes in his heart, not grudgingly or of necessity; for God loves a cheerful giver" (I Corinthians 9:7).

The Christian's part is not to satisfy a legal demand but to make a heartfelt moral response. It is like understanding that one ought to be good and honest, ought to love family and neighbor, and so on. In this way, one *ought* to practice the basic principle of stewardship by tithing his total income.

Jesus Christ said as much when He scored the Pharisees for their deathly

legalism in giving the tithing. "But woe to you Pharisees! For you tithe mint and rue and all manner of herbs, and neglect judgment and love of God: these you *ought* to have done, and *not* to leave the other undone" (Luke 11:42). It is distinctly dishonest to concentrate here only on the misuse made by hypocrites and overlook the fact that Jesus said *both* ought to be done—that is, good living *and* good giving! Who can separate these?

However, all must proceed from an awakened heart of *love*. Love is crucial, for without it one can "bestow all his goods to feed the poor," and even his "body to be burned," and still have sadly to conclude, "It profits me nothing!" (I Corinthians 13).

But God, who is aware of each "cup of water given in His Name," still calls the Church to prove Him. He stands by ready to pour out His rich blessings in our New Testament era, just as before: *disproportionate* blessings for "proportionate giving"!

Is this the experience of the Church? Does history testify to the tithing? Let's look briefly at some outstanding examples.

## TITHERS IN THE CHURCH

The lives of the Saints show us that charity is the hallmark of Christianity. Characteristically, these charismatic figures gave away all they received, sometimes immediately, without examining the gift as to its amount! One won't find "ten percenters" in that crowd of cheerful givers who didn't allow their "right hand to know what the left hand was doing." Here all possibility of legalism about "the tenth" disappears in the goal of making life an ecstatic returning of love for Love. Few reach this level.

Ordinarily, men and women understand that they must exercise a god-fearing stewardship over their wealth, that they are called to *use for God that which He has given them to use*. This is the timeless stewardship principle which expresses itself in giving back a certain proportion, and is earnestly practiced whenever the Church is healthy and strong. Here are examples of tithers taken from three widely separated places and times.

<sup>3</sup> For Scripture references in this paragraph, see Colossians 3:3, Ephesians 2:6, John 17:23, Ephesians 2:13, John 16:24, I Corinthians 3:21, 22, etc.

*Seventh Century British Isles.* Years before the Great Schism, during the meridian days of Lindesfarne, Abbot Eadbert, the successor of St. Cuthbert, annually distributed to the poor one tenth of all the monastery's grain, cattle, and clothes. The Venerable Bede recorded the story.

*Tenth Century Kievan Russia.* When the pagan Prince Vladimir was soundly converted in his baptism and sacramental marriage, he became so filled with the fear and love of God that his behavior earned him the title "The Tither." In fact, he instituted ecclesiastical tithes, while regularly distributing to the needs of the poor. Bishop Kallistos (Ware), in writing of him, states that "nowhere else in medieval Europe were there such highly organized social services as in tenth century Kiev."<sup>4</sup>

*Nineteenth Century Philadelphia.* To bring the story closer to home, even into eastern Pennsylvania, we here recount the witness of the founder of Temple University (alma mater of the writer).

In the American Civil War, Russell Conwell, then a youthful colonel, was converted when his Bible-reading orderly gave his life to retrieve Conwell's sword in a battle. Subsequently, Conwell promised God to live *two* lives—his own and the other, the orderly's! From the small beginning, tutoring young men in his study, quickly grew a college for the underprivileged, which in his own lifetime became a large university. Challenged by his generous faith, people responded, and millions of dollars accrued to the school through many gifts. Conwell was a tireless teacher of growth and blessing from the tithe, and there are many stirring stories of those who incorporated the tenth into their Christian faith as a result of his example.

The American list of those who proved God's bounty by giving is great. At least two outstanding businessmen—Colgate and LeTourneau—began by giving the tenth and finally kept only a tenth, giving back *ninety percent* of the profits.

No wonder voices like that of the Orthodox deacon, Michael St. Hyatt (president of a Nashville publishing company), are being heard concerning tithing: "Put God first, and He will bless you beyond your wildest dreams!"

God still says, "Prove Me now!"

It is apparent that individual Christians begin to tithe as an act of faith and worship. How is this commendable practice best communicated to each oncoming generation?

Will our children do it?

### LEARNING GIVING BY EXAMPLE

The Orthodox never forget that they are "surrounded by a great cloud of witnesses" as they gather to worship before the holy icons. What examples they are for us! There was not one saint that was not a grand and generous giver. More and more must be learned about their lives. Happy are the people who may have known a Saint, but failing of such an

as the United States is credited with providing three-fourths of all the funds for overseas mission work. But there are many who do not know about this joy of tithing and some who do not wish to hear about it out of fear and frugality. An annual salary of \$15,000, they note, in forty years produces a sum well over one-half million tithe. What a house that would buy! To this Jesus speaks a faith-building reply: "Assuredly, I say to you, there is *no one* who has left house or brothers or sisters or father or mother or children or lands, for My sake and the Gospel's, who shall not receive a *hundred-fold* now in this time—houses and brothers and sisters and mothers and children and lands, with persecutions, and in the Age to come Eternal life" (Mark 10:29-31).



Mr. William Kresock, President of St. Nicholas Church in Bethlehem, presents \$5,000.00 to Bishop Herman for the new Metropolitan Leonty Dormitory.

opportunity, one must be eternally grateful if his own parents or pastors were so godly they provided the model for living and giving. It is God's best plan: learning within the family circle. For "He commanded our fathers to teach their children, that the *next generation* might know..."<sup>5</sup>

This is how most of the people we know began—simply by following someone's example. Multitudes must know the blessing of this in our country,

When God opens "the windows of heaven" to pour out blessings, it is not a mere double return, but a "hundred-fold" blessing!

### GENERAL GUIDELINES FOR GIVING

"To save the beginner a little time and pain," Deacon Michael (quoted above) has written some simple rules to follow:

1. "Pay the tithe first." The first check

<sup>4</sup> Bp. Kallistos Ware, *The Orthodox Church*, p. 88.

<sup>5</sup> Psalm 78:5.

*Continued on page 49.*

# The Crisis In Morality

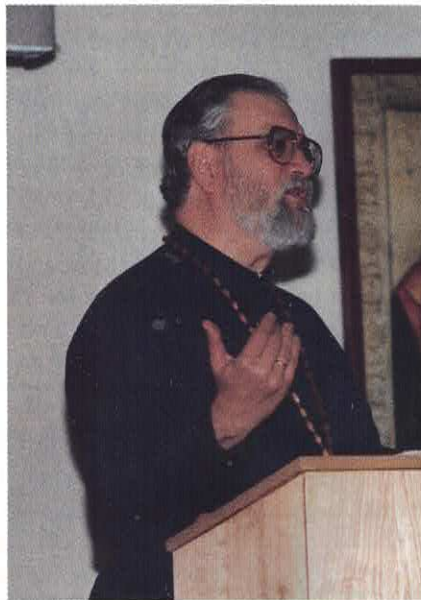
**Editor's Note:** (Father Stanley Harakas was one of the keynote speakers at the annual fall lecture series sponsored by St. Tikhon's Seminary. His very timely message follows.)

I was impressed by the way those who planned this series of lectures organized it. The general topic is the way in the time of crisis; and preceding me was Dr. Ford's talk on the crisis in marriage, and following me will be talks on the crisis in the home and the crisis among youth. Well, my problem was, you see, that all of these have to deal with ethics and morality, and I feel that I should neither steal the thunder of others, nor do I think it's proper that my thunder should be stolen. So, my problem was how could I address this question without redundancy? How could I talk about the crisis in morality without simply perhaps repeating what everybody else is saying?

And so I decided to try to look at the big picture, to go beneath the surface, and to ask some questions that might help us see the forces of our contemporary society as they are, in fact, impacting on the area that we usually talk about and refer to as ethics and morality.

Now, how do I propose to do that? I propose first to talk about the moral crisis of our day and time, to describe it. Secondly, however, I'm going to bring you into a distinction between the moral crisis and an ethical crisis, and I'll explain what I mean by that as we go along. And then, finally, I want to talk about the way through this crisis.

I think first of all we need to look at crisis and the moral crisis of our day. Somehow, everybody senses that something is out of kilter. We all know that something is sort of wrong with our society. There is a sense in which values are mixed up, confused. You don't have to be a professor in a seminary to sense that. All you have to do is pick up the local newspaper and you get the feel that the kinds of varieties, the kinds of truths, the previous generations functioned with, seem to all be questioned today.



Fr. Stanley Harakas

Now, when I open my dictionary, I look and I see that the word crisis comes from the Greek word *krinein*. *Krinein* means to judge, but in its most elementary meaning it means to separate, to separate something, to make a distinction. Now, the first definition that my dictionary gave was a medical one. The medical meaning of crisis is "that change in a disease which indicates whether the result is to be recovery or death." So crisis is this dividing point, this separating point. It is a crucial moment, and that is exactly what the more general meaning of crisis is—the decisive moment, the turning point. Now, for health or for death.

When I looked in my thesaurus to see what kinds of words fit the word crisis, I find two classifications, unfortunately not too encouraging. The one set was that a crisis always talks about negative things—breakdown, catastrophe, crash, death, destruction, doom, finish, ruin—not very encouraging when you think about crisis, because we tend to use that for bad things, not for good things. Then, there is another set. This is a little bit more hopeful. Crisis is the climax, the crux, the dilemma, the emergency, the juncture, the point, the predicament. When we sense crisis, we've

got a problem.

There is a story told about Henry Kissinger when he was Secretary of State. It is reported that he looked at his calendar and then turned to an aide. "There can't be another crisis next week. My calendar is full."

Well, there are—that is the problem. One is tumbling after the other in this area of morality and ethics. It's not fitting anybody's schedule. Too many things are happening. There seems to be a strong flow of crises, one after the other, that addresses our consciences and addresses our ways of responding to the living of our lives. But I think it's important for us as Christians not only to recognize that crises are occurring at a remarkably fast pace, but also that crises are an opportunity. The Chinese sign or symbol for crisis means danger. It also means opportunity. The key is to use a crisis as an opportunity for the right kind of change.

Homer, the ancient Greek poet, understood the value of crisis. He wrote, "Adversity has the effect of calling forth talents which in prosperous circumstances would have lain dormant." When the crisis comes, then we're put on edge, then we realize that something is happening and we are given the opportunity then to respond in a positive way. So, unlike the dictionary, I think we ought to look at crisis precisely as opportunities, opportunities to rectify what is wrong and to open the doors toward what is right.

I believe there is a crisis in morality, and as I am going to point out in just a few minutes, I believe that there is a crisis in ethics. I believe that I know why there is that crisis in our society. And finally, I believe that I know what is the answer that provides the opportunity for overcoming the crisis, and that's what I would like to talk about tonight.

Now, every decision that you have to make about your life in the moral sphere is thus defined as a crisis. It's a dividing point; you either go one way or you go the other way. You choose to do something or not to do something. But we're all

experienced with that. All of us experience that, over and over again. We struggle with the moral decisions that we have to make.

There are some people, for instance, who are strong, one might say, on traditional ethics that have to deal with personal life—not stealing, not committing adultery—and so this is where they focus their understanding of the moral life. But they don't think too much about the big issues, the social issues, the issues that are wracking the whole of society. Other people see those as the main issues. They struggle over racism, and over the kinds of injustices and economic problems, and what have you, but don't seem to care very much about the personal ethical questions. That's a kind of crisis, too, because it's a splitting of our common shared mind.

Then, there is the crisis that comes from the new technological developments of our age. One of them, for instance, is being addressed right now in a remarkable way, and that was the development of nuclear weapons. Who would have believed five years ago, three years ago, that the President of the United States and the President of the Soviet Union would be vying with each other to cut nuclear weapons, to disable nuclear weapons? And yet the decision was made.

Most of us are sensitive to the ethical problems that have arisen with the development of the medical field, the development of new technologies in dealing with human life in general. Just this year, a book came across my desk that was published in 1991. It had a very interesting title, even though it wasn't primarily a religious book. From that famous passage in Ecclesiastes, the title is "A Time to be Born and a Time to Die." Here are some of the topics, the chapters that are discussed in that book. It begins with an introductory chapter, called not MORAL choices today, but "Mortal choices today," the choices that deal with life and death. "Birth, Death, and the Criminal Law." Another chapter: "The New Politics of Privacy." "Abortion in a Pluralistic Society: Can Freedom and Moral Probity Exist?" We know what that is. Your bishop knows how to march in reference to that calling and that crisis in the conscience of America. "Dilemmas

in Fetal Research: Genetic Counseling and Neonatal Care." "Fetal Therapy: Anencephalics as Organ Donors." That's the little children that are born deformed that are going to die in a short time—should they be used to give organs to other little babies, and what are the moral questions that are involved here? "Death with Dignity and the Sanctity of Life." "Ethics and the Epidemic of the HIV Infection." "Fairness in the Allocation and Delivery of Health Care: The Case of Organ Transplants." And the final chapter says: "Drawing Guidance from Our Traditions."

Everybody feels the problematics here. Whoever just thinks about, reads newspaper articles, or *Time* magazine articles, nobody just sits back and says, "Well, it's not much of a problem." It's a crisis, because we have to make decisions; we have to decide which way we are going to go in terms of the protection of life or the sort of wasting of life. We all recognize that those are inevitable.

But there is a special characteristic to the moral crisis of our age. Because the moral crisis of our age carries with it something really new. Not new problems to be addressed, but the fact that our age now finds itself again and again pronouncing acceptable and right that which previous generations condemned as, sinful and wrong. Our age is systematically reinterpreting moral judgments so that the things that from society to society—not even within Christianity, but among various kinds of religious and cultures—have been condemned through the ages, in this age and in this time are now being found acceptable. And those who reiterate those older ideas, the ideas that are received from our various traditions and cultures, those people are characterized as being immoral; and the people who are switching things around are the ones who are being characterized as moral.

This is a crisis. This is a crisis. Last year, early in 1990, I was invited to participate with a group of scholars in a lecture program, in a conference actually, at Biola University in California. Biola is an Evangelical Protestant school, and there were Roman Catholics there, Orthodox, Protestants, who were trying to assess what was going on in America in the area of morality. One of the speakers

that we had there was the mayor of Columbus, Ohio. He had become somewhat famous in America around that time because he had developed in Columbus, Ohio, an honesty campaign. People developed programs in the public schools and in the government and what have you, and the whole city was alerted to being honest. And then, of course, in November, *USA Today* carried a story about him that he had admitted that he lied about having an extramarital affair.

All of us understand that. He apologized for it; he said how he felt that he had done something wrong. Every one of us sins in one way or another; every one of us falls short; every one of us is able in a hundred ways to be called back to repentance. This was, of course a serious sin, but it isn't what I'm talking about. I'm talking about another kind of dishonesty.

There was an article in the *Boston Globe* titled, "Sex, Lies, and the I Deserve It Generation." These are quotes now: "Cheating has been rampant in high schools and colleges for a decade and continues to go up. About 75% of all high school students and 50% of all college students admit that they cheat in exams."

Again, one could say, "Well, they're doing something that they shouldn't do; cheating is wrong." Except that when interviewed, some of these people—these, as the article calls it, "I Deserve It Generation people,"—the answer is: morals are personal. If someone wants to cheat, it's their business, and we begin to get an insight as to what has happened. We begin to see that what has been universally condemned as wrong, is now seen as having little or no consequence, and subject to one's own decision whether it's right or it's wrong.

I didn't hear any of our four hundred plus congressmen and one hundred senators say anything in public about the fact that in this past year our representatives in Washington, D.C., bounced 8,331 checks in the bank that was set up just for them. And not only that, not one of them had a \$15 charge put on their account because of it. I didn't hear anybody, up until it was revealed, complain that our representatives in Washington had walked away from \$300,000 worth of charges for food in the congressional restaurant. Somehow, it didn't make much differ-

HOSPITABLE! In the Bible, Hebrews 13, we read:

Do not neglect to show hospitality to strangers, for thereby some have entertained angels unawares!

. . .

READ FROM YOUR BIBLE - II Kings 4:8-37 (the Elisha Story).

THEME VERSE - "Let your brotherly love continue. Do not neglect to

show hospitality to strangers, for thereby some have entertained angels unawares."

Something to think about and talk over with your family:

What is hospitality?

Talk about different ways of being hospitable.

Some people we read about in the Bible were very hospitable. See how many of them you can name.

How did some of the saints show hospitality—St. Herman, St. Seraphim,

St. Nicholas, and others?

How can each of us, young and old, show hospitality?

Dear Father in heaven, we thank You for always having concern for us, for loving us so much to care for all our needs, physical and spiritual. Open our eyes and hearts so that we may be willing to open our homes—and our pocket-books—to show our love for those far and near who are not as blessed as we are. Amen.

## Poems From Summer Camp 1992

### He Made Them All

All praise God  
For God made them all.

The nightingale sings praise to Him,  
The swans bow in homage to Him,  
And the dove flies His heavens,  
For He made them all.

The wolves howl to Him,  
The lions roar praise of Him,  
And the tiger growls thanks for the kill  
For the Lord made them all.

Kyra Comroe

### The Mind

We go to school and learn a lot that's neat;

But learning about God no one can beat.

We hear of St. Juliana who was so compassionate and sweet;  
She helped the poor, and made bread from bark that was a treat.

So learn to love and share, and, as St. Juliana, be kind

And the way to heaven we all shall find.

Emilie Straut

### God's Gifts

God created everything, including the breath of life.

He even made man and wife.

Since Jesus died for us on the cross,  
We must make sure He stays the boss.

46

We must take care of our bodies,  
exercising and eating right  
Plus not taking drugs, and not to fight.  
God sure made a lot,  
Maybe more than we all thought.  
Megan Suhoski

### Our Minds

God gave us a mind of our own,  
Although it cannot be shown.  
He gave us a conscience and a brain,  
so we know when it will snow or rain.

Everyone has a mind,  
even the cripples and the blind.  
God never left out anyone,  
So now they can all have some fun.  
We should be glad for what God gave us,

So let's not make such a fuss.  
Patty Torres

### The Spirit

All the colors of the rainbow spread  
into one.

My spirit only worships God and His Son.

His faithful love will show when you walk in the spirit.

When there's light in your face, know you're getting near it.

Give, is how I tell you! The fire always shows.

The strong light's inside you; the spirit always knows.

Makaria Tsapatoris

### Our Bodies

God gave us a body that resembles Him.

You have to keep it fit and trim.  
When you treat it wrong or bad,  
God will get very sad.

Take care of it very good,  
Because you know you really should.  
Be good to your body in all you do,  
And God will give a gift to you.

Christine Kedala

### What is Evolution?

Evolution is a lie.

God made us, even you and I.

He made dogs, cows, pigs, goats, and horses.

He made us in His own image.

I know it's boring, but God is our Creator

And we are His creation.

That's far from boring.

Amanda Suhoski

### Making a Difference

God gave us our bodies to please Him,  
To run and jump, and fish and swim.

But most of all, He needs you;

There's a bunch of things that we can do!

We can teach God's Word  
In a different place.

'Cause there's a lot to be heard.

Tell a different race!

God loves us so, so very much;

Let's make a difference!

Amy Dubois





Divine Liturgy

## St. Tikhon's Summer Camp - 1992

Summer camp 1992 at St. Tikhon's was quite different! If you ask why, we can quickly list several new items which really added zest to the usual busy routine.

To begin with, the basement of the recently built Metropolitan Leonty dormitory was finished just in time to house the nearly one hundred campers, counselors, and staff of the girls' week and the more than fifty participants during the boys' week. Enjoying this fine building and its lovely furnishings (no complaints about sagging mattresses this year!), the campers found this housing facility required more moving about—walking up and down the winding drive for swimming, boating, fishing, washerboarding, crafts, workshop, to list some of the activities. The smaller rooms were a definite advantage, allowing the counselors

and campers to become closer to one another and to build bonds of friendship and love.

Then, there was the new hay wagon [construction by M. Paluch & Co.] which provided the hub activity during craft hours. Each room-group of campers was asked to decorate one board for the wagon's sides, being as original as possible. By the end of the boys' camp, the huge wagon boasted of eighteen distinctively different creations on its sides. You can be sure there's no other such wagon in Wayne County...even in all Pennsylvania. His Grace, Bishop Herman, enjoyed it as he joined the girls on its maiden hay ride. (Bad weather kept the boys from their test drive.)

Yet another facet of the schedule was the recently enclosed pavilion. Campers gathered by the great iconostasis for

morning and evening prayers, led again by Fr. John Anderson. Farther back in the pavilion, the hay wagon artists prepared their innovative planks. Matushka Stephanie Onofrey and Matushka Isabel Anderson oversaw this and other craft activities, assisted by all the counselors. The pavilion provided just that right space for a variety of activities. Everyone agreed that the closing in of the sides of this building was truly a great boon to the camp.

New faces joined old familiar ones—both staffers and campers. It is always a thrill to see folks of either category coming to St. Tikhon's camps for the first time.

The staff included Fr. John Onofrey, and his Matushka Stephanie. Both of served happily in many capacities, wherever they were needed. Counselors

*Continued on the next page.*

lordly, I am exalted, I am valiant, I am lion brave, I am heroic."

And then Crane Briton goes on and he says, "Most of us wouldn't put it so bluntly, but nonetheless, the idol of ME is being erected on the hills of America; and God's command to 'have no other God before Me' aims squarely at the face of American hedonism." Crane Briton's book was written in 1959—thirty-two years ago; and we are reaping the whirlwind. The ethics is wrong. That's why the morality is wrong.

But there is a way. There is a way. And it takes off from Crane Briton's insightful perception: The way is the way of God. The way begins with a real transcendent being. Not just me deciding something and calling that transcendent, but a real transcendent being who is beyond all of the creation that He created. The way is found in a Trinitarian God. The way is found in Father, Son, and Holy Spirit—three Persons, three divine Persons in one—Three Persons who relate to each other as Persons, and that relationship is of two kinds.

I don't know if you've ever thought about this, but the Holy Trinity for us Orthodox has two kinds of internal relationships. Now we're treading on kind of dangerous ground. We're talking maybe an image we could use to think of the inner "psychology" of God. Stand in fear. Nevertheless, God has revealed some things to us. And if we are blind and do not watch them, then we will see that we fall into this kind of error.

We Orthodox make a big issue about the distinctions in the Trinity. We say that the Father is the source, the first principle of divinity, the Son is forever born of the Father, the Holy Spirit forever proceeds from the Father, not from the Father and the Son. We make a big deal about the order and the pattern and the structure in the Holy Trinity. Part of the personal relationships of Father, Son, and Holy Spirit is order and pattern.

But that's not the only part. The other part is what we see in chapters like the seventeenth chapter of John, where Jesus tells us about Him being in the Father, and the Father being in Him. The theologians called this perichoresis, the loving mutual relationship of Father, Son, and Holy Spirit. This transcendent being has

order and pattern and personal interpenetration and love.

So what? Here's the so what. Because that same revelation tells us that you and I have been created in the image and likeness of that Trinitarian God. That same revelation tells us that we have a calling to become godlike. And that is the foundation of Orthodox Christian ethics. The doctrinal affirmation of what a human being is, *vis-a-vis* God, is the foundation of Orthodox Christian ethics. Once we've understood that, how can anyone say that he rejects what others tell him? You only exist because God brought you into existence. You only live because of other people. You can't be a human being without other people, and when you're in a relationship with other people, like the persons of the Holy Trinity, there is order, structure, and pattern. You can't do your own thing because the results are precisely the kinds of things we described at the beginning of this talk.

On the campus of Holy Cross School of Theology, right near the chapel, there is a statue of Patriarch Athenagoras. And at the base of that statue, there are two Greek words written, roughly translated as, "Come, let us look into each other's eyes." That's what human life is about. Because to be a person precisely is that—to look into other people's eyes, which means to relate with them deeply and honestly and sincerely.

The Greek word for person is *proson*, the first part of which means "towards," and the root word for the latter part of that word is "*opto*" which means "to see," so it means "to look toward another." I can't be another human being unless I am in communion with other people. And the communion that I'm going to have with other people is going to be, on the one hand, patterned, and on the other, the free relationship of love.

Now, if you remember back to your catechism, when it talked about how you were supposed to behave, it gave you two standards, didn't it? It gave you the Ten Commandments and it gave you the Sermon on the Mount. The Ten Commandments described this pattern, and in the writings of the Fathers of the Church, the Ten Commandments are a very good expression of the natural moral law built into every culture and every society. Thou

shalt not bear false witness. Thou shalt not commit adultery. All those "thou shalt not's" are found in every other culture and society. Why? Because they are absolutely necessary for a culture to continue to exist. Absolutely necessary.

Let me use, for example, our lecture series. Just take one Commandment. Take the Commandment, Thou shalt bear no false witness—don't lie. Most of us understand that truth-telling is something that is fairly essential, right? Now, let's suppose that we took this Commandment and turned it around and made it the opposite. So the moral thing to do is to lie. It's hard, you know, to twist your head around, but let's suppose that that is the role. And you came here to hear a lecture by Father Stanley and I don't show up. Bishop Herman gets on the phone and says, "Father Stanley, where were you?" And I said, "Huh! You thought I was going to come, didn't you?" I don't know who is lecturing next week. Let's see, Father John Jillions. We were in Russia together. Let's suppose he did the same thing. And the last lecture by Father John Matusiak, another friend of mine. Suppose he did the same thing. Would any of you come back next year for this series of lectures? Not likely.

What does this prove? That for us to live together as human beings in our social life with the mutual responsibilities and duties toward each other as well as the rights that we claim of each other, we need to have order and structure just like there is in the Holy Trinity.

But that is only half the answer. In fact, it is the lower part of it. The Sermon on the Mount tells us that we are to relate to each other with the proper kinds of motives, and the proper motive as far as Jesus Christ was concerned is that we love each other, and by loving, he means that we concern ourselves with each other's welfare, that we care about each other, that we seek the well-being of others. And when we do that, then we like each other and love flows from our mutual concern and care for each other. How opposed that is to the existentialist, egotistical selfism model that is being pushed on us as a culture in this society.

The answer is with God. The answer is with the Christian God who calls us to order and pattern in our lives and to a call

of mutual love and concern. The answer is to hear that our fullness as human beings comes when we follow the ways of Jesus Christ. When we come to the point where we are able to look at each other's eyes and see there another precious human being that God has called us in responsibility to care for and to love.

The way is the way of Christ. Nowhere in the New Testament are the Commandments denigrated; they are only fulfilled. Nowhere in the New Testament are we taught that life has no meaning, because we are taught that there is a God and we are created in His image. Nowhere in the New Testament are we told that we are to be selfish, but that we are to love one another. And all of this gives a fullness of meaning.

I am going to conclude with two passages. The one passage is from a very, very early book, written maybe around one hundred and fifty years along in the history of our church. It carries the very striking title, "The Teachings of the Twelve Apostles." It wasn't written by the Twelve Apostles, but like several other documents in the early history of the church, it speaks about ways, and it says in life there are two ways, and it goes like this:

"There are two ways, one of life and one of death; and between the two ways there is a great difference. Now, this is the way of life: First, you must love God who

made you, and second, your neighbor as yourself. And whatever you want people to refrain from doing to you, you must not do to them. What these maxims teach is this: Bless those who curse you, and pray for your enemies. Moreover, fast for those who persecute you, for what credit is it to you if you love those who love you? Is that not the way the heathen act? But you must love those who hate you. Abstain from carnal passions."

The second commandment of the Teaching is this: "Do not murder. Do not commit adultery. Do not corrupt boys. Do not fornicate. Do not steal. Do not practice magic. Do not go in for sorcery. Do not murder a child by abortion or kill a newborn infant. Do not covet your neighbor's property. Do not commit perjury. Do not bear false witness. Do not slander. Do not bear grudges. Do not be double-minded or double-tongued, for a double tongue is a deadly snare. Your words shall not be dishonest or hollow, but substantiated by actions. Do not be greedy or extortionate or hypocritical or malicious or arrogant. Do not plot against your neighbor. Do not hate anybody; but reprove some, pray for others, and still others love more than your own life."

And the final passage, which probably if I were a wise man, I would have gotten up and read and sat down. It's St. Paul's letter to the Philippians in the second chapter. He is writing to the Chris-

tians of Philippi. I would like you to think that he is talking to you, that he is speaking to you personally:

"So, if there is any encouragement in Christ, any incentive of love, any participation in the Spirit, any affection and sympathy, complete my joy by being of the same mind, having the same love, being in full accord and of one mind. Do nothing from selfishness or conceit, but in humility count others better than yourselves. Let each of you look not only to his own interests, but also to the interests of others. Have this in mind among yourselves, which is yours in Christ Jesus, who, though He was in the form of God, did not count equality with God a thing to be grasped, but emptied Himself, taking the form of a servant, being born in the likeness of men. And being found in human form, He humbled Himself and became obedient unto death, even death on a cross. Therefore, my beloved, as you have always obeyed, so now work out your own salvation with fear and trembling; for God is at work in you, both to will and to work for His good pleasure. Do all things without grumbling or questioning, that you may be blameless and innocent, children of God without blemish in the midst of a crooked and perverse generation, among whom you shine as lights in the world, holding fast to the word of life."

## Prove Me Now

*Continued from page 43.*

you should write is to the Church. Writing it is an act of faith.

2. "Figure on your gross income." Difference of practice appears here. One is safe to use the amount reported to the income tax people.

3. "Pay the tithe to the Church." The Church is Christ's, the offering is to Him.

4. "Bring the tithe to Divine Liturgy." Perhaps you will have written one check for each Sunday.

### ENTER INTO THE ADVENTURE

Now you are in a real and tangible relationship to God. You have believed it is easier to live on ninety cents than a dollar, on \$900 than on \$1,000, and so on, because you are proving God's faithful provision and loving care. You feel the

quiet joy of being able to give something to Christ's cause, according to your income, and rejoice to clip off "the tenth" from all anniversary gifts, bonuses, inheritances, and the like.

This part is easy. But the tither is kept humble and growing spiritually if he sees that *all* his actions are to be commensurate with the stewardship principle. Using for God's honor what God gives means more than tithing treasure—it includes his time and his talents as well. Our gifts are only a "token," a constant reminder that we owe the Lord our very lives. Thus, our best offerings seem small and we are prompted to repeat the words Christ gave us to say after we have done everything we can do, "We are unworthy servants; we have done only what was our duty" (Luke 17:10).

. . . . .

On these few pages we have been

reminded not to dishonor and rob our loving Savior-God by withholding "tithes and offerings." We have heard here His challenging invitation to "prove" His promise to "pour out" blessing upon us as we enter into agreement in this matter and cheerfully and freely give. In carefully considering the subject, we faced the fact that no one can really give anything to God, as everything belongs to Him and man owes Him honor and worship for all that he has received. We came to understand, however, that "the tenth" is a proven way of acknowledging His encompassing ownership, and is only a "reasonable beginning" in the business of sharing. Four simple steps were presented for those newly beginning this great adventure in Christian growth. If you haven't started, will you begin today? He still says,

**"PROVE ME NOW!"**

Priest John W. Anderson

*"If you suffer, it should not be as a murderer or thief or any other kind of criminal, or even as a meddler. However, if you suffer as a Christian, do not be ashamed, but praise God that you bear that name. For it is time for judgment to begin with the family of God; and if it begins with us, what will the outcome be for those who do not obey the gospel of God?"*

(I Peter 4:15-17)

## A Brotherly Appeal

It is a known fact that the Eastern Orthodox Christian Faith appeared in the Cholm and Podlaska region of Poland in the Ninth Century. Here Orthodoxy was never destroyed, and a prime example is the St. Onufrey Orthodox Monastery in Yablochin. This monastery has been functioning without interruption from the time of its founding in the Fourteenth Century until the present time. At the monastery is also a community of believers from the surrounding villages who make up a parish.

The monastery is situated on the left bank of the river Boog (Bug) in a beautiful valley approximately two kilometers from the city or village of Yablochin. It is here at this holy habitation that the monastics and seminarians perform their daily obediences. Each morning and evening at the ringing of the bells, the Orthodox faithful gather in church for divine services.

In addition to the four churches and other buildings that are located on the monastery grounds mentioned above, there are also two large buildings that were formerly used for the Choir Directors School. These two large buildings were earlier confiscated by the civil authorities and used for other purposes. Over the years the buildings have become terribly deteriorated.

On a beautiful hillside site there is, or it is better to say, there was an Orthodox parish cemetery. Last February we learned from a Roman Catholic priest

that the cemetery is no longer ours and that it belongs to the Roman Catholic Church and that we have no rights to it. We received the same message from the Roman Catholic Bishop Jan Mazur of Siedlce with a threat that we must forget that at one time it was an Orthodox cemetery.

Historical records reveal that they began to bury the Orthodox faithful in the cemetery more than one hundred years ago, and in the cemetery are found graves of Orthodox lay people and monastics. It is also a known fact that in 1937 when there was not enough space for additional burials in the cemetery, a large parcel of land was donated by Orthodox people to expand the cemetery.

In 1947 when the Roman Catholics began to settle in Yablochin, they occupied one of the Orthodox churches in the village. The Orthodox faithful decided to help their brothers and sisters by setting aside one-fifth of the cemetery for the Roman Catholics that they would have a place of Christian burial for their departed.

In such a friendly manner and a full spirit of Ecumenism, the Orthodox and Roman Catholics lived until this year. And now, our "brothers and sisters" have expressed their gratitude to us by depriving us of our property.

It has started with the confiscation of the Yablochin cemetery. What will happen in the future? What will happen within a week or months? Will Cholm

once again have to go through the misfortune that it witnessed on its lands in 1938-1939 when the Roman Catholics destroyed our churches or forcefully took them from us? At that time people were deprived of their belongings because they confessed their Orthodox Faith. Priests, for their steadfastness, were tortured or placed into prison.

Christians! Please understand how difficult it is for us. There is nothing on earth that is as difficult as to see with your own eyes the desecration of not only our holy places but that of our ancestors also.

After all of this, how clear and peaceful is our Christian understanding that we have suffered not as murderers or thieves or meddlers, but as faithful Orthodox Christians loyal to their Confession of Faith.

Unite with us in prayer to our God and Creator, that He Himself, through our sufferings, will make all of us perfect, will strengthen and fortify us and make us steadfast.

He is our Defender and Righteous Judge and in Him we place all of our hope that He will not leave us as orphans, but by the prayers of all truly believing people will have mercy and save us.

We ask for your holy prayers.

Hieromonk Paisius (Martyniuk,  
Monastery of St. Onufrey  
Poland

## That's What It's All About

The evening was very warm and daylight lingered, even though it was only the first week of May. Mother had cleaned the patio during the afternoon, so that when Dad, Ann, Jim, and Greg came home, they all enjoyed the first barbeque of the season. Strangely too, no one had to rush off to a meeting or class or game right after supper; so they could experience a quiet family time together in the spring twilight.

After their usual prayers together, Dad climbed into the hammock and said, "You know, it's already over a week since we celebrated Pascha and we've been so busy, we've not had our usual 'de-briefing' session—to see what Great Lent was all about for us this year. Anything extraordinary happen for you?"

"Well, I remembered we're supposed to concentrate on prayer, fasting, and almsgiving," eleven-year-old Jim quickly replied. "We had some pretty good lessons on these during Church School."

"I sure worked on the fasting," piped up Ann, a delightful nine-year-old, whose blond curls belied the fact that she was a real tomboy and a great lover of hamburgers. "I didn't go to McD's or Burger King once—didn't even beg to stop for a fish filet after Presanctified, did I, Mom?"

Chuckling, Mom agreed, "Yes, Ann, you really tried hard this year. But," she added, "I seemed to run out of peanut butter very quickly!"

Jim interrupted, "Oh, everyone always pushes fasting during Lent. Some of the kids bring weird stuff for lunches to avoid meat, but they sure eat *lots* of it...It's true that Jesus teaches us to fast, but He says there is more than fasting...**PRAYER**...and helping others."

"You're right," nodded Dad.

Jim rushed on. "Our Church School class collected two hundred dollars, just from us kids. We each did something special to earn money—remember how I washed five neighbors' cars? The money went to that family from Laos behind the

church—their house burned down. They weren't even members of our parish. Fr. Mark said he was proud of us."

"Watch out, son," laughed Dad, "you lose the benefits of your good deeds if you talk about it too much! But we are thankful you worked to help others."

Just then the phone rang and Mother, who was expecting a call from Grandpa, quickly went to answer it. The conversation continued on the patio until she returned.

Dad said, "Okay, Greg, now that Mom's back, it's your turn. You haven't been able to get a word in edgewise so far."

"Well," Greg hesitated, as he straightened up in his chair. "I don't have anything special to say—Lent went by quickly—and I enjoyed the teen retreat..."

"Perhaps I can speak for Greg," interrupted Mother. "That phone call—it wasn't Grandpa after all—concerns Greg and his Lenten activities."

"What do you mean, Mom?"

"The caller was an elderly gentleman, Mr. Bronson, who lives on our street across the railroad bridge. I used to wave to him as he walked his dog, but I haven't seen him lately. Seems he's recuperating from a stroke and can't get out. He called to tell me how much help Greg has been to him the past two months—and how much his dog, Shep, loves Greg. He just wanted Greg's family to know that they, Mr. and Mrs. Bronson, are deeply grateful for all he does for them. And he couldn't get over that Greg will take no money for anything. Seems he's still doing his good deeds—after Lent—and started even before Lent..."

"Hey, is that where you go every afternoon after school, Greg?" asked Jim. "Never could figure out what happens to you."

Mother continued, "It certainly was a phone call I won't forget in a while. Mr. Bronson said many kind things, but perhaps the nicest was that he knew Greg

must be a Christian and come from a Christ-loving family in order for him to serve them as he has done."

Mom got up and gave Greg a hug while he blushed fiercely, feeling very uncomfortable for all this unexpected attention.

"Son, you couldn't have given us anything more wonderful than this. Shows you are practicing your faith...and know what Lent is all about...every day! God bless you! Keep it up!"

Greg didn't quite know what to say, but just smiled shyly and asked, "Any more brownies left?"

**READ FROM YOUR BIBLE:**  
**Isalah 58:6-9, and Matthew 25:31-46.**

**THEME VERSE:** "...the fast I choose...is it not to share your bread with the hungry, and bring the homeless poor into your house? When you see the naked, to cover him...?" **Isaiah 58:6,7.**

Something to think about and talk over with your family:

What is Lent?

Why do we do things differently during this time?

Why are we told to pray, fast, and give alms?

What is fasting?

What are alms?

How do we give alms?

Should we do these things only during Lent? Why or why not?

*Our dear Lord Jesus Christ, we thank You for loving us so much that You give us opportunities to grow—to become more of what You want us to be. Help us to pray more and to use fasting properly, so that we may always serve others. Amen.*

Mat. Isabel Anderson

*Continued on the next page.*



## Grandma's Joyful Journey

"I still don't think it's fair," grumbled Jake, as he reached for another cookie from the almost empty platter on the table in the family room. "Dad's being transferred to a new town and going to 'look things over' right before Pascha is bad enough—but making Mom go along..."

"Yeah, and then to have Grandma come to stay? What else can happen?" added Mark.

"Hey, that's not so bad. Gram can be a lot of fun!"

"Oh, sure, in summer, when we can have picnics and barbecues. But during Lent... You know how fussy she is—fish, fish, and more FISH!"

"She won't let us miss a church service either, that's for sure. She loves to go to everything here at the Cathedral. Says their little mission parish can't have so many services since they don't have their own building yet. We're in for it," Jake added thoughtfully.

Mark agreed quickly. "Let's pray Dad decides not to go. Things are too neat here. I can't bear to think of moving and going to another school or church. Parents should have to ask kids before they try for a better job."

Gloomy days continued to be the rule at the Prescott house as Dad and Mom prepared for their trip. Jake and Mark loudly voiced their displeasure at the upcoming events, making it very difficult for Mom, who felt sorry to leave the boys for a short while, but who also knew it was most necessary for her to accompany Dad. The business expected their employees to have the back-up of their families—and this was to be a big boost for Dad. In reality, for all of them. Jake and Mark knew this, deep down inside, but didn't want to admit it or to give up their own selfish wishes. So they continued to complain, causing their parents undeserved and unfair sadness.

Finally, the night before the parents' departure, Grandma arrived, armed with her usual packets of goodies for every-

one: cookies, cake, and other surprises. All greeted her warmly, but the next afternoon, when the folks had gone, the gloom again weighed heavily.

Grandma had finished the dishes after a good supper of homemade perogies (which Jake and Mark really loved) and fruit tarts. Going to the guest room, she soon returned with her coat and purse.

"Are you ready, boys? It's such a beautiful evening and we have plenty of time to walk to church for this first service of Holy Week. We don't need to drive."

"Oh...Grams...", gulped Mark. "I have so much homework. You know, our high school doesn't care about Holy Week. They pile on the work as usual...I don't think I can make it."

"Yeah," Jake added weakly, "we didn't think we'd go tonight..."

"Oh," exclaimed Grandma, "I just thought we would all go together, like we did when your father was growing up..."

Both boys looked very uncomfortable and continued making feeble excuses.

Grandma looked long at them, smiled a bit sadly and said, "All right, boys, I'll just run along. Get your work done."

Quietly she left the house and walked down the path to the street. Jake watched her go, as Mark flipped through his geometry book.

A few silent minutes seemed to drag by.

"Aw rats! Get your coat, Jake. I don't have that much work to do that I have to stay home. We can soon catch up with her," exclaimed Mark, slamming down his book.

"Good," agreed Jake. "I felt awful seeing her go alone. If Mom and Dad had been here, you know too well we never could have pulled that 'too much homework' stuff. Let's go!"

. . . . .  
The lovely Bridegroom Matins service over, Jake and Mark contentedly

walked home, with Grandma tucked between them. They shared with each other the gladness they felt being together to worship God and to prepare for the Feast of Feasts—Christ's Resurrection. Strolling slowly along the quiet streets, both boys listened eagerly as Grandma shared some of the reasons Orthodox Christians anticipate Pascha so actively.

"By prayer, fasting, and helping others, we should try with God's help to climb a little higher on the ladder to Heaven, as St. John of the Ladder teaches us." Grandma paused. "Each year during Great Lent we have a special time to check on our progress."

"You make it sound so easy, Grams. You even look happy—as if it's fun. Don't you get tired doing this each year?"

"Tired? Why should I get tired?" Grams laughed. "Do you get tired of looking forward to spring sports—baseball, track...?"

"No, indeed!"

"Do you have things to do to prepare for these events?"

"Yeah, sure...we train, we exercise, we get in shape..."

"Are you at the same stage each year, or have you grown a bit, yes, even improved somewhat in your abilities?"

"Oh, we've grown all right; always have to get new clothes, shoes! Mom complains she can't keep up with us!" laughed Mark.

"And our coaches hope we have improved some too!"

Grandma nodded. "That's good...you wouldn't want to stand still, or be the same. So, as you anticipate the new season, you prepare and grow. I look at each Lent as something like that—a time of preparation and growth, with each year, I hope, finding me a bit further ahead on my spiritual journey than last year."

"Hey," interrupted Jake, "never thought of it that way. Just seemed that Lent was 'fish,' 'no, we don't do that, it's Lent' and more church!"

"At least you're honest, Jake," Grandma chuckled. "I must confess to such negative thoughts too from time to time. But seriously, as we move through Lent, looking ahead to Pascha, don't you see that we learn that we ought to prepare for it by studying ourselves, by taking stock of how we've tried follow Christ's teachings, and by checking on our growth?"

Both Jake and Mark were listening intently to Grandma's words, spoken so sincerely and lovingly.

She continued, "We all should try to see more clearly what Pascha—Christ's Resurrection—means for the world, for us...each one. *Because He died—we live!* Each year look forward to a deeper understanding of this greatest truth. Then the journey to Pascha becomes ever more wonderful—ever more significant—and never the same! I do hope you, Jake and Mark, can always experience the joy of Christ's Rising from the dead—with newness and growth each year."

Turning in at their house both boys were in agreement as Mark voiced their true feelings.

"Being with you, Grams, and catching a glimpse of your joy sure has helped! Maybe having you with us right before Pascha was just what we needed."

**READ FROM YOUR BIBLE: John 17:1-26.**

**THEME VERSE: "...but grow in the grace and knowledge of our Lord and Savior Jesus Christ" II Peter 3:18.**

Something to think about and talk over with your family:

Why do we celebrate Pascha?

Why do we prepare for the Feast?

How do we prepare?

How did Christ prepare for Pascha?

For us, what is the result of celebrating Pascha?

Is Pascha a once-a-year event? Why? Or why not?

*Dear Risen Lord and Savior—we can never get done thanking You for suffering for us so that we may live with You forever. Help us never to lose the joy of*

*Pascha! May we be in that joy forever. In the name of the Father, the Son, and the Holy Spirit, Amen.*

Mat. Isabel Anderson

## Diocesan D.R.E. News And Announcements

The O.C.A. Department of Religious Education is sponsoring a Bicentennial Calendar Contest this spring in preparation for the celebration of the Bicentennial of Orthodoxy in America. All young folks, kindergarteners through eighth graders, are strongly urged to take part in

for the calendar contest. Our own writing contest will be announced at a later time.

Upon recommendation of the Diocesan D.R.E. Committee, the Church School workshop, usually held simultaneously with the Diocesan Assembly in June, will be rescheduled for a mid-winter date. The success of our meeting recently held in Bethlehem seems to indicate that such a change will aid in making these sessions more effective and more far-reaching. Deaneries are being encouraged to hold local workshops in the early fall. We will keep you posted as these plans develop.

### The OCA

Department of Religious Education

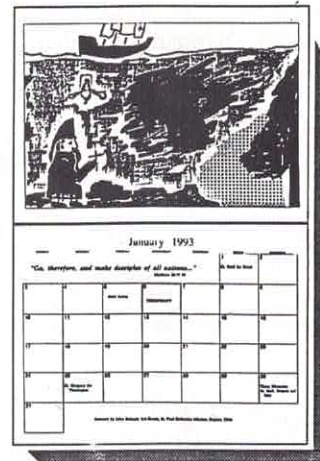
announces...

# The Bicentennial Calendar Contest

*celebrating 200 years of Orthodoxy in America*

- ★ Young people in Kindergarten through 8th grade are invited to submit their artwork for the Bicentennial Calendar, celebrating 200 years of Orthodoxy in North America. A winner will be chosen for each month, and his/her artwork will be published in this Special Edition 1993 Calendar.
- ★ Youngsters may enter artwork done in crayon, marker, color pencil, ink, or paint.
- ★ Entries must be postmarked by June 15, 1992.
- ★ Entries will be exhibited and winners will be announced at the All-American Council, to be held in Miami in July, 1992.

See your Priest or Church School Director for entry forms and complete information or contact Faith Kuharsky, 153 Kamm Street, South River, NJ 08882



this endeavor. See your priest or Church School coordinator for details.

Because of this activity, the projected writing contest planned by the E.Pa. Diocesan D.R.E. will be postponed. We would like to see a large number of entries coming from eastern Pennsylvania

### LOOKING AHEAD

The 1992 Memorial Day Pilgrimage is not far away. D.R.E. activities include the Monday morning Procession plus the afternoon Craft Corner. We're looking for people to help with both of these

*Continued on the next page.*

events! **Supplies** for the Craft Corner are also needed. Please consider giving us a hand. Each year the children enjoy being involved. **Volunteer...**and call...937-4407.

**SEE YOU AT THE  
PILGRIMAGE—1992!**

Don't forget St. Tikhon's Summer Camp! **REGISTER EARLY!**

Church School Summer Picnic at Holy Cross Orthodox Church, Williamsport. Watch for details about this new event!

A Church School Workshop for the Wilkes-Barre Deanery is being planned for September, 1992, at All Saints Orthodox Church, Olyphant. Information will be distributed after the Pilgrimage.

What sort of summer activity are you planning for your youth? Anyone considering a Vacation Bible School, a Youth Work 'N' Worship Week? Don't miss summertime opportunities to keep your whole group involved!

**Diocesan Religious Education  
Church School Workshop  
February 15, 1992**

*"Train up a child in the way he should go, and when he is old he will not depart from it."*

(Proverbs 22:6)

Ninety-two church school students, children, teachers, seminarians, and Deanery Clergy gathered at the Holy Resurrection Cathedral in Wilkes-Barre on February 15th to spend a day learning about the Orthodox Catholic Faith. The enthusiasm was wonderful as the children came prepared to listen to the Word of God.

The students were divided into four groups: kindergarten through second, third and fourth, fifth through eighth, and ninth through twelfth. Focusing on a lesson chosen to fit to their ability, each group considered the overall theme of





One Hundred Years of Orthodoxy in northeast Pennsylvania and Orthodoxy—The Next Generation.

After an opening prayer, led by Fr. Emilian Hutnyan, coordinator of the day's activities, the children spent two hours in their respective groups. The K-2 group, led by Victoria Kapral and Yvonne Bohlander, learned how the Orthodox faith remained the same throughout the years since their grandparents had arrived at Ellis Island from Europe. The children worked hard making little bookmarks that reflected the day's theme.

Grades 3-4, under the guidance of Maria Proch, Matushka Gayle Karaffa, and Matushka Laryssa Hutnyan, played a knowledge game and were asked questions on the Orthodox faith. Making an acrostic from the word ORTHODOX, the children chose for each letter an appropriate word relating to the Church. Decorating and framing their work, each child had a lovely "picture" to take home.

The third group, grades five through eight, concentrated on the missionary efforts of the American saints: Sts. Herman, Innocent, Peter, and Juvenaly. The students learned about the life and miracles of St. Herman of Alaska, focusing on why he is a saint of the Orthodox Church. A discussion took place on the understanding of "sainthood" and the students made their own collage, which included pictures of saints, the definition of a saint, the American Saints' Tropar, and words describing a saint's life (holiness, prayer, miracles, love, joy, etc.). Lastly, the children learned to sing the tropar dedicated to these saints. The main purpose of this group was to learn that all Christians are called to be saints. The Alaskan missionary saints were the examples used because of their link with our Mother Church, the Church of Russia, in the history of our Church in America. This group was led by Fr. Emilian, Matushka Debra Maxwell, and Helen Zelinski.

The high school group was led by Sergei Kapral. The students presented a short play portraying Fr. Toth's conversion to Orthodoxy, as well as his efforts to bring many of the Uniate Christians to the Orthodox faith. Cardboard props were

prepared and students memorized their parts. This group described for the assembly how Orthodoxy developed in Wilkes-Barre and the surrounding area.

The workshop participants lunched on pizza and were given the opportunity to meet other Orthodox children. After lunch, all the students gathered together for a folk dance presentation directed by Andrew Buleza. The Deanery clergy and teachers formed a chorus and Matushka Isabel Anderson assisted by playing the piano for the group activity.

Following a short "show and tell" session, in which each group and their leaders shared the results of their workshops, the afternoon closed with prayer. Since it was great fun for all who attended, the children are looking forward to the next deanery youth gathering.

Fr. E. Hutnyan

### Mid-Winter Diocesan Religious Education Workshop Held At St. Nicholas Orthodox Church, Bethlehem

January 25, 1992 dawned cold, but ice-free! The day of the Diocesan D.R.E.



Workshop for adults (clergy, teachers, and interested persons) had arrived. All preparations were in readiness. The only concern: would all those who had said they would attend actually come?

It was with great joy and gratitude that Fr. Eugene Vansuch, priest of St. Nicholas Church in Bethlehem and host of this mid-winter workshop, welcomed the

nearly one hundred adults who had come for the event. Following the opening prayers, Fr. Stephen Karaffa, Coordinator of the day's activities, outlined the program and introduced the principal speaker of the day, the Rev. Daniel Kovalak, priest of Holy Cross Church, Williamsport. In his usual inimitable manner, Fr. Kovalak spiritedly dealt with the theme of the day, "The Urgency of Being Orthodox." He began by stating that our conceptions (formulation) of ideas, which dictate how we live, are passed on from generation to generation. Today some conceptions have become "misconceptions" and as such, are hindering our church life and growth. To correct these attitudes is neither a quick nor an easy task; but we see reflected in the queries of Orthodox youth today the results of misconceptions. Fr. Daniel listed three oft-heard remarks that indicate what Orthodoxy means to some people: "Fish again?" "How much is kids' dues?" and "But the dance is Good Friday!"

Going on to discuss each of these, it was stated that "Fish again?" presents a misconception of rules. Rules are not ends in themselves, rules do not save (as the Pharisees believed), rules are not

punishment, but are means of protecting those who follow them by setting parameters for direction in life. Rules are in reality LOVE—ordering our behavior from within, Fr. Daniel declared.

Continuing, his comments on "kids' dues" plainly asserted that "being Orthodox costs money." Youth must be taught

*Continued on the next page.*

fiscal responsibility, the value of things. Giving first fruits for God, cheerfully sharing ("hilarious giving") what God has given us in love (I Corinthians 13—St. Paul's great "love" treatise) clearly counter the misconception of "dues." Fr. Daniel expressed concern that youth learn to give in the right spirit.

"Being Orthodox is inconsistent with American life" surfaces sharply when a teenager laments, "But the dance is on Good Friday!" Because our current society has become rooted in secularism, omitting God consistently and pushing conformity in everything, Fr. Kovalak continued, "It is time for every Orthodox Christian to stand up for the Orthodox way of living, the source of which is the liturgical life of the Church. This must be the primary focus of any educational program because it is inseparably linked to all life."

This stimulating presentation was concluded by appealing to teachers—and to all—not to neglect their roles as intercessors!

The enthusiasm of the question and answer period that followed the lecture clearly indicated the positive response to Fr. Kovalak's concerns. All appreciated his diligent efforts to challenge and inspire the group.

During the afternoon, a series of brief presentations on themes related to strengthening our Christian growth and education were presented. Fr. Eugene Vansuch spoke on "Outreach." Using as suggestions and encouragement the sharing activities of the St. Nicholas, Bethlehem, parish (the \$10,000 gift to the Orthodox Church of Ghana being a recently completed project), he aptly stated that "an inspired-by-God plan inspires support." He strongly urged the clergy to take leadership in the many outreach opportunities before us today.

Fr. Kovalak returned to talk briefly about music and children. Pertinent questions [Is your parish ready to accept children? Is worship a spectator sport?] indicated the need to expand the use of music to give meaning to all of Orthodox life.

Victoria Kapral, kindergarten teacher at Holy Resurrection Cathedral, Wilkes-Barre, gave a most helpful description of

materials, resources, and places where ideas may be found for working with younger children.

Matushka Theodora Ressetar, Christ the Savior, Harrisburg, came equipped with her usual good supply of ideas for developing activities meaningful for children. No craft only for busywork—it must have significance. Her "Judgment Day Booklet" was an outstanding example of this.

Jan DuBois, SS. Peter and Paul, Uniondale, provided a delightfully thoughtful demonstration of teaching elementary age children. Her clever technique of getting a group involved in a lesson showed the usefulness of these learning activities.

Sergei Kapral, also of Holy Resurrection Cathedral, discussed dealing with teenagers, and shared some ideas that work for him. He stressed the need to give them an Orthodox foundation while "you have them."

Matushka Isabel Anderson, St. Tikhon's Seminary, concluded the full afternoon with a brief presentation on possibilities for religious education outside of church schools. Her list of such educational opportunities included a church library, adult seminars, family retreats, camps, and particularly, day-to-day education (parochial schools) in order to preserve and strengthen our Orthodox faith and witness.

The parishioners of St. Nicholas were gracious hosts, providing welcoming coffee and donuts as well as lunch. Maxine Marsh, church school coordinator, headed up these very important functions. Special thanks must go to Maria Proch, St. Basil's, Simpson, for handling all the registration and preliminary arrangements.

We look forward to the next such activity, both at the Diocesan level and in each Deanery.

Matushka Isabel Anderson

**Frackville Deanery  
Church School Workshop  
March 7, 1992**

Christ the Savior Orthodox Church, Harrisburg, was the scene of the second

Deanery workshop sponsored by the Diocesan D.R.E. Fr. John Onofrey and Matushka Theodora Ressetar organized and directed a thoughtful pre-Lenten retreat with "Love and Forgiveness" as the day's theme. Church school teachers from the deanery assisted in carrying out the program.

After coffee, juice, and cookies were served while everyone gathered, Fr. Daniel Ressetar, the host priest, set the tone for the entire group as he led them in a prayerful opening service. The Dean, Fr. Joseph Martin, greeted the group, as did Matushka Isabel Anderson, D.R.E. chairperson.

Following this, the more than sixty young folks (from kindergarten through high school) joined in the many and varied activities planned for them. The youngest learned of the loving St. Gerasimos and his care for the wounded lion. Another group studied the Prodigal Son and took home an interesting project that reminded them of the forgiving Father. Still others discussed how to love and forgive, with those students making a picture depicting their theme. Copies were quickly made of each picture (thanks to the ever-present copier machine!) so that everyone in the group could take home a sample of everyone else's work. The teens discussed forgiveness too, using a video of a modern-day prodigal son to stimulate their thinking.

Besides the youth, adults had been invited to participate in this workshop. A fine crowd of more than forty-five folks (clergy and laity) heard Fr. John W. Anderson from St. Tikhon's Seminary discuss the crucial tasks facing families today. He touched on current problems, stressed the need of fathers again to become the spiritual head of the families, and proposed that Orthodox families assume more responsibility in the education of the children—as commanded in the Bible and strongly reiterated by many Church Fathers—by beginning Orthodox Learning Centers in our churches. (Fr. John has written about this challenging idea in the 1991 winter issue of *Alive in Christ*.) A lively discussion showed the depth of feeling stirred by these concerns. In the afternoon, Matushka Ander-

son discussed some practical ideas the family could and should use to strengthen their faith through the practice of it.

Though that Saturday was rainy and dreary, the discussion, activities, and fellowship were lively and warm. A delicious pizza lunch, served by the kind ladies from Christ the Savior, pleased everyone. A recap of the day's work, together with closing prayers, sent everyone on their way home with the general feeling of "We're glad we came!"

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### **Religious Education Workshop Philadelphia Deanery St. Mark's Church, Wrightstown, March 22, 1992**

The third D.R.E.-sponsored church school workshop for youth and adults took place on Saturday, March 22, 1992. Over eighty people of the Philadelphia Deanery enjoyed a "Lenten Spring" gathering at St. Mark's Church in Wrightstown. Fr. Stephen Karaffa, together with Mary Mulcahy and Nina Gavula, organized a happy program of study and activities to aid in making the path to Pascha more meaningful. The workshop was organized in a manner similar to the other deanery workshops. Church school teachers and priests led the following groups: K-2nd graders, directed by Mary Mulcahy (St. Mark's Wrightstown), made posters showing new life in spring; 3-5 graders, guided by Sandra Bohlander (St. Mark's Wrightstown), constructed mobiles which explained special Lenten activities, such as prayer, fasting, sharing, worshipping; 6-8 graders, taught by Maxine Marsh (St. Nicholas, Bethlehem), worked on making pysanky; 9-12 graders discussed Lenten goals and activities with Fr. Gregory Horton (Holy Trinity, Catasaqua). The adult group, under the guidance of Fr. John Anderson (St. Tikhon's Seminary), considered the importance of the family's responsibility in Christian education and the challenge of Orthodox Day Schools.



Frackville Deanery Church School

Following a pizza lunch, prepared by Mat. Gayle Karaffa and Mat. Laryssa Hutnyan, the students finished their projects, reviewed their day's activities and enjoyed singing together. Prayer concluded the afternoon and everyone left, grateful to all who had made the day possible and encouraged in their Lenten journey!

The four winter workshops initiated by the Diocesan D.R.E. committee have been concluded. Attendance at these meetings ranged from 85 to 125—both youth and adults. Many people worked hard to arrange these programs, and everyone who has attended has benefitted.

**The deadline  
for the next issue  
of  
Alive in Christ  
is  
July 10, 1992**

Please send all  
submissions to:

Alive in Christ  
Diocesan Center  
South Canaan, PA 18459

# DAILY DEVOTIONS

## MAY

1.	Acts 3:1-8	John 2:12-22
2.	Acts 3:11-16	John 3:22-33
3.	Acts 5:12-20	John 20:19-31
4.	Acts 3:19-26	John 2:1-11
5.	Acts 4:1-10	John 3:16-21
6.	Acts 4:13-22	John 5:17-24
7.	Acts 4:23-31	John 5:24-30
8.	Acts 5:1-11	John 5:30-6:2
9.	Acts 5:21-33	John 6:14-27
10.	Acts 6:1-7	Mark 15:43-16:8
11.	Acts 6:8-7:5,47-60	John 4:46-54
12.	Acts 8:5-17	John 6:27-33
13.	Acts 8:18-25	John 6:35-39
14.	Acts 8:26-39	John 6:40-44
15.	Acts 8:40-9:19	John 6:48-54
16.	Acts 9:20-31	John 15:17-16:2
17.	Acts 9:32-42	John 5:1-15
18.	Acts 10:1-16	John 6:56-69
19.	Acts 10:21-33	John 7:1-13
20.	Acts 14:6-18	John 7:14-30
21.	Acts 10:34-43	John 8:12-20
22.	Acts 10:44-11:10	John 8:21-30
23.	Acts 12:1-11	John 8:31-42
24.	Acts 11:19-26,29-30	John 4:5-42
25.	Acts 12:12-17	John 8:42-51
26.	Acts 12:35-13:12	John 8:51-59
27.	Acts 13:13-24	John 6:5-14
28.	Acts 14:20-27	John 9:39-10:9
29.	Acts 15:5-34	John 10:17-28
30.	Acts 15:35-41	John 10:27-38
31.	Acts 16:16-34	John 9:1-38

## JUNE

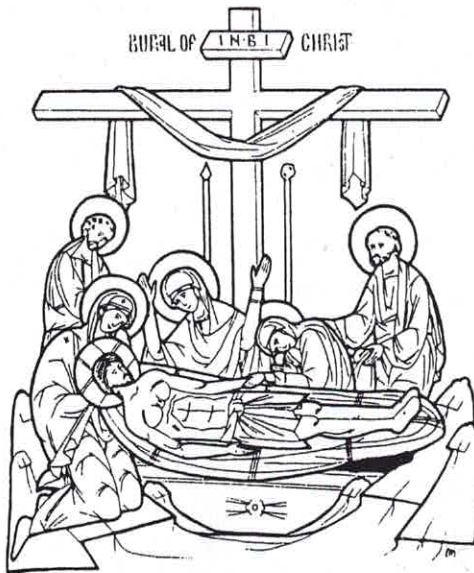
1.	Acts 17:1-5	John 11:47-57
2.	Acts 17:19-28	John 12:19-36
3.	Acts 18:22-28	John 12:36-47
4.	Acts 1:1-12 (Ascension)	Luke 24:36-53 (Ascension)
5.	Acts 19:1-8	John 14:1-11
6.	Acts 20:7-12	John 14:10-21
7.	Acts 20:16-18,28-36	John 17:1-13
8.	Acts 21:8-14	John 14:27-15:7
9.	Acts 21:26-32	John 16:2-13
10.	Acts 23:1-11	John 16:15-23
11.	Acts 25:13-19	John 16:23-33
12.	Acts 27:1-44	John 17:18-26
13.	Acts 28:1-31	John 21:15-25
14.	1 Thess. 4:13-17 (Dead)	John 5:24-30 (Dead)
15.	Acts 2:1-11 (Pentecost)	John 7:37-42; 8:12 (Pentecost)
16.	Eph. 5:9-19	Matt. 18:10-20
17.	Rom. 1:1-7,13-17	Matt. 4:25-5:13
18.	Rom. 1:18-27	Matt. 5:20-26
19.	Rom. 1:28-2:9	Matt. 5:27-32
20.	Rom. 2:14-29	Matt. 5:33-41
21.	Rom. 1:7-12	Matt. 5:42-48
22.	Heb. 11:33-12:2	Matt. 10:32-33,37-38; 19:27-30
23.	Rom. 2:28-3:18	Matt. 6:31-34; 7:9-11
24.	Rom. 4:4-12	Matt. 7:15-21
25.	Rom. 4:13-25	Matt. 7:21-23
26.	Rom. 13:11-14:4 (St. John)	Luke 1:1-25,57-68,76,80 (St. John)
27.	Rom. 5:10-16	Matt. 8:23-27
28.	Rom. 5:17-6:2	Matt. 9:14-17
29.	Rom. 3:19-26	Matt. 7:1-8
30.	Rom. 2:10-16	Matt. 4:18-23
31.	Rom. 7:1-13	Matt. 9:26-10:8
	2 Cor. 11:21-12:9 (Apostles)	Matt. 16:13-19 (Apostles)
	Rom. 7:14-8:2	Matt. 10:9-15

## JULY

1.	Rom. 8:2-13	Matt. 10:16-22
2.	Rom. 8:22-27	Matt. 10:23-31
3.	Rom. 9:6-19	Matt. 10:32-36; 11:1
4.	Rom. 3:28-4:3	Matt. 7:24-8:4
5.	Rom. 5:1-10	Matt. 6:22-33
6.	Rom. 9:18-33	Matt. 11:2-15
7.	Rom. 10:11-11:2	Matt. 11:16-20
8.	Rom. 11:2-12	Matt. 11:20-26
9.	Rom. 11:13-24	Matt. 11:27-30
10.	Rom. 11:25-36	Matt. 12:1-8
11.	Rom. 6:11-17	Matt. 8:14-23
12.	Rom. 6:18-23	Matt. 8:5-13
13.	Rom. 12:4-5,15-21	Matt. 12:9-13
14.	Rom. 14:9-18	Matt. 12:14-16,22-33
15.	Rom. 15:7-16	Matt. 12:38-45
16.	Rom. 15:17-29	Matt. 12:46-13:3
17.	Rom. 16:1-16	Matt. 13:4-9
18.	Rom. 8:14-21	Matt. 9:9-13
19.	Rom. 10:1-10	Matt. 8:28-9:1
	Heb. 13:7-16 (Fathers)	John 17:1-13 (Fathers)
20.	Rom. 16:17-24	Matt. 13:10-23
21.	1 Cor. 1:1-9	Matt. 13:24-30
22.	1 Cor. 2:9-3:8	Matt. 13:31-36
23.	1 Cor. 3:18-23	Matt. 13:36-43
24.	1 Cor. 4:5-8	Matt. 13:44-54
25.	Rom. 9:1-5	Matt. 9:18-26
26.	Rom. 12:6-14	Matt. 9:1-8
27.	1 Cor. 5:9-6:11	Matt. 13:54-58
28.	1 Cor. 6:20-7:12	Matt. 14:1-13
29.	1 Cor. 7:12-24	Matt. 14:35-15:11
30.	1 Cor. 7:24-35	Matt. 15:12-21
31.	1 Cor. 7:35-8:7	Matt. 15:29-31

## AUGUST

1.	Rom. 12:1-3	Matt. 10:37-11:1
2.	Rom. 15:1-7	Matt. 9:27-35
3.	1 Cor. 9:13-18	Matt. 16:1-6
4.	1 Cor. 10:5-12	Matt. 16:6-12
5.	1 Cor. 10:12-22	Matt. 16:20-24
6.	2 Peter 1:10-19 (Transfig.)	Matt. 17:1-9 (Transfig.)
7.	1 Cor. 11:8-22	Matt. 17:10-18
8.	Rom. 13:1-10	Matt. 12:30-37
9.	1 Cor. 1:10-18	Matt. 14:14-22
10.	1 Cor. 11:31-12:6	Matt. 18:1-11
11.	1 Cor. 12:12-26	Matt. 18:18-22; 19:1-2,13-15
12.	1 Cor. 13:4-14:5	Matt. 20:1-16
13.	1 Cor. 14:6-19	Matt. 20:17-28
14.	1 Cor. 14:26-40	Matt. 21:12-14,17-20
	Rom. 14:6-9 (Saturday)	Matt. 15:32-39 (Saturday)
15.	Phil. 2:5-11 (Dormition)	Luke 10:38-42; 11:27-28
16.	1 Cor. 3:9-17	Matt. 14:22-34
17.	1 Cor. 15:12-19	Matt. 21:18-22
18.	1 Cor. 15:29-38	Matt. 21:23-27
19.	1 Cor. 16:4-12	Matt. 21:28-32
20.	2 Cor. 1:1-7	Matt. 21:43-46
21.	2 Cor. 1:12-20	Matt. 22:23-33
22.	Rom. 15:30-33	Matt. 17:24-18:4
23.	1 Cor. 4:9-16	Matt. 17:14-23
24.	2 Cor. 2:4-15	Matt. 23:13-22
25.	2 Cor. 2:14-3:3	Matt. 23:23-28
26.	2 Cor. 3:4-11	Matt. 23:29-39
27.	2 Cor. 4:1-6	Matt. 24:13-28
28.	2 Cor. 4:13-18	Matt. 24:27-33,42-51
29.	1 Cor. 1:3-9	Matt. 19:3-12
	Acts 13:25-32 (St. John)	Mark 6:14-20 (St. John)
30.	1 Cor. 9:2-12	Matt. 18:23-35
31.	2 Cor. 5:10-15	Mark 1:9-15



*May the joy of Pascha,  
enlighten the lives of  
the clergy and faithful of  
our Diocese and the patrons  
of our publication.*

*The Editorial Staff  
of Your Diocese Alive in Christ*

## In The Footsteps Of St. Herman

### Led by His Grace, Bishop Herman

- August 10, Monday  
New York/Helsinki - Evening departure from JFK International Airport for your flight to Moscow via Finnair
- August 11, Tuesday - Moscow
- August 12, Wednesday - Moscow/Sergeiv Posad/Moscow/St. Sergius Monastery
- August 13, Thursday - Moscow/Kaluga
- August 14, Friday - Kaluga/Optina/Kaluga
- August 15, Saturday - Kaluga/Moscow
- August 16, Sunday - Moscow/Kursk
- August 17, Monday - Kursk
- August 18, Tuesday - Kursk/St. Petersburg
- August 19, Wednesday - Feast Day - Transfiguration Of Our Lord  
St. Petersburg/Old Valamo Monastery
- August 20, Thursday - Old Valamo Monastery
- August 21, Friday - Old Valamo Monastery/St. Petersburg
- August 22, Saturday - St. Petersburg/Helsinki/New Valaamo Monastery
- August 23, Sunday - New Valaamo Monastery/ Helsinki
- August 24, Monday - Helsinki/New York

#### **TOUR INCLUDES:**

- Roundtrip air transportation New York/Helsinki/Moscow/Leningrad/Helsinki/New York via Finnair.
- All transfers from airport/hotel/train/pier
- 13 nights 1st class accommodations with private facilities (based on double occupancy)
- 3 "upgraded" meals in Russia including Gala dinner in St. Petersburg
- Comprehensive sightseeing program per itinerary.
- One cultural performance.
- English-speaking intourist guide throughout your stay in CIS
- All entrance fees, hotel taxes, service charges and portorage
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**EACH IN DOUBLE: \$2,295.00**  
**SINGLE SUPPLEMENT: \$340.00**

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 Magdalene Paulonis & Family  
 Joseph Kuchta  
 Mr. & Mrs. Peter Swoboda  
 Sophie Chrin  
 Anna Andrusichen  
 Mr. & Mrs. Michael Trynosky  
 Mary Krutz  
 Julia Centek  
 Michael Ropitsky

**CHRIST THE SAVIOUR ORTHODOX  
 CHURCH**  
 Harrisburg  
 Saint Mary's Altar Guild

Very Rev. & Mrs. Daniel D. Resselar  
 Very Rev. Dr. & Mrs. Michael G. Kovach  
 Mr. & Mrs. Sylvester Barbu  
 Patti, Dan, Michael & Andrew Bromley  
 John R. Barns  
 Deb, Dennis, Justin, & Jessica Bricker  
 Mr. & Mrs. Gerald Cole  
 John Caba, Jr.  
 George & Mary Cvijic  
 Mr. & Mrs. Steven Danko  
 Suzanne Demchak  
 Tusha Demback  
 Robert Enssien Family  
 Joe & Pauline Fetsko  
 Angela Georgias  
 John A. Gamble  
 Mr. & Mrs. Ronald Hancher, Sr.  
 Mr. & Mrs. James D. Henry  
 Mr. & Mrs. Carl Hisiro & Family  
 Mr. & Mrs. Paul Hadginske & Family  
 Mr. & Mrs. George Kaznowsky  
 John & Lydia Kachur & Family  
 Mr. & Mrs. Gary Kneiss & Family  
 Tessie Kuchta  
 George & Mary Lou Klipa  
 Pavlo Kasimirov  
 Dave Martin  
 Sue Mandell  
 Dolly & Adam Mallick  
 Stephen & Katharine Macut  
 Dr. & Mrs. Joseph Norato  
 Evelyn J. Onufer  
 Mr. & Mrs. John Osuch & Family  
 Nicholas Pestrock  
 Matushka Anne Prislipsky  
 Kathy & Buck Pankiw  
 Paul & Betty Pellegrini  
 Nicholas Resselar  
 Alexander Resselar  
 Dimitri Resselar  
 Gregory & Candi Resselar  
 Mr. & Mrs. William Risser  
 John, Nadzia, John, Natalie, & Nicholas Schilling  
 Basil & Irene Sumple  
 Mr. & Mrs. Nick Sutovich & Kevin  
 Mr. & Mrs. Mark Sutovich  
 Effie Spaseff  
 Helen Tatusko  
 June Taleff  
 John, Susan, Alex, & Justina Uram  
 Mildred & Susan M. Wolfe  
 Mr. & Mrs. Richard Wood & Family  
 Judy, Ron, Holly, & Noelle Webb  
 Helen Yannone

## ST. MICHAEL'S ORTHODOX CHURCH Jermyn

Very Rev. John & Matushka Kathy Kowalczyk,  
 Sophia & Nicholas  
 Sandy & Charlie Arnold  
 Andrea & Jeff Baldan & Andrew  
 Barry & Debra Bernosky, Paul & Rachel  
 Wendy & Serge Bochnovich, Serge & Amy  
 Mr. & Mrs. Robin Bonda  
 Mary Bowan  
 Delores Brophy & Stephen  
 Willard & Sue Brown & Family  
 Edward & Eileen Brzuchalski

Dennis & Sonia Buberniak  
 Valerie Buberniak  
 Denise Cobb & Kyle  
 Eileen & Robert Dance  
 Elizabeth G. Day  
 Delores Dreater  
 Jean Dzwonczyk  
 John Dzwonczyk  
 Don, Rosalie & Bill Fives  
 Eva & Mary Franchak  
 Steve & Rose Franchak  
 Mr. & Mrs. Anthony Franchak  
 Nick & Pauline Frenchko  
 Mr. & Mrs. Peter Frenchko  
 Joseph Getzie  
 Mary Getzie  
 Nicholas Getzie  
 Tom, Helen & Stephanie Grancey  
 Mr. & Mrs. Michael Gursky  
 Bessie Guzey  
 John & Lucille Guzey  
 Mr. & Mrs. Andrew Hanchak  
 Mrs. Julia Hanchak & Tom  
 Mr. & Mrs. William Hanchak  
 Clarise Hesser  
 Mr. & Mrs. Alex Hockin  
 Mr. & Mrs. John Hockin & John  
 Mr. & Mrs. Basil Hoholick  
 Mr. & Mrs. Andrew Homish  
 Jon, Debby & Jonathan Jaye  
 Joseph & Olga Jaye  
 Mr. & Mrs. Carl Jeryga  
 Kristen & Kimberly Jeryga  
 Mr. & Mrs. Thomas Jesuitt & Lynn  
 Anna Jubinsky  
 Mrs. Mary Jubinsky  
 Stacey & Ken Kashuba  
 Mr. & Mrs. Joseph Keklak  
 Rose Kelechawa  
 Julie Kitchura  
 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 McInnis & Rebecca  
 Mr. & Mrs. Andrew Michalczyk  
 Michael S. Mikulak & Sons  
 Mrs. Anna Mizok  
 Mrs. Alice Mosley  
 Helen Myshak  
 Steve & Martha Myshak  
 Mr. & Mrs. Buddy Nayduch  
 Michael Orinick  
 Mrs. Justine Orlando  
 Barbara Palubniak  
 Tillie Palubniak  
 Antoinette Petorak  
 Rev. Deacon Gabriel &  
 Matushka Delores Petorak  
 George, Marilyn & Joshua Petorak  
 Mr. & Mrs. Andrew Petrlik  
 Mrs. Martha Pollock  
 Anna Rusiniak

# Christ Is Risen!

Mary Rusiniak  
 Mary Joan Rusiniak  
 Martha Scopelliti  
 Amelia Sernak  
 John Sernak  
 Mary Sernak  
 Paul W. & Delores Sernak  
 Ron & Lorraine Sernak  
 Delores Serniak  
 Steven & Dolly Serniak & Allison  
 Gloria Shaw  
 Janice Skolic  
 Mr. & Mrs. Ralph Sloat  
 Bob & Juliann Speicher  
 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  
 Mrs. Eva Urda  
 Yvonne & John Wargo & Family  
 Mary Wyziak  
 Joseph N. Zacccone  
 Julia Zacccone  
 Peter D. Zacccone  
 Mary Zielinski  
 Betty Zrowka  
 Mr. & Mrs. Joseph Zrowka

## ST. VLADIMIR'S ORTHODOX CHURCH

### Lopez

Hieromonk Michael Thier  
 Mr. & Mrs. Paul St. Germain  
 Vera Gulich  
 Mary Puzo  
 Mary Serecsko  
 Mr. Metro McCobin  
 Mr. & Mrs. John Caccia  
 Mr. & Mrs. Michael Fedorchak  
 Mr. & Mrs. Metro Hubiak  
 Mrs. Stephanie Neuffer  
 Anna Hoch  
 David Vanderpool  
 Leo Mattichak  
 Mr. & Mrs. Andrew Matychak  
 Olga Serecsko  
 Rosalie Burke  
 Helen Fullerton  
 Mr. & Mrs. Richard Vanderpool  
 Mr. & Mrs. Daniel Kravitz  
 Mary Kravetz  
 Mrs. Mary Neddoff  
 Roert & Nanette Carter  
 Mr. & Mrs. Nicholas Kachmarsky & Rosemary

## HOLY ASCENSION ORTHODOX CHURCH

### Lykens

Fr. Michael & Matushka Hatrak  
 Sem. Gregory, Matt. & Natalie Hatrak  
 Chris & John Coles  
 Nancy & John Coles  
 Michael & Olga Hrinda  
 Anna Kopko  
 Mrs. Kathryn Lapicky  
 Michael & Edith Leshko  
 Ann Mahoney  
 John & Mary Mehalko

Dr. & Mrs. Alexander Pianovich  
 Nadia Sass  
 Suzanne Smeltz  
 Elisabeth Y. Sultzbaugh  
 Mr. & Mrs. John Sass  
 George & Betty Tiazkun  
 Mr. & Mrs. Joseph Welsh, Jr. & Family

## HOLY TRINITY ORTHODOX CHURCH

### McAdoo

Father Joseph Martin  
 Matushka Gloria Martin  
 Cathryn Martin  
 Juliana Martin  
 Marina Martin  
 Deborah Martin  
 Daniel Oneschuck  
 Mr. & Mrs. Michael Zabitchuck  
 Mr. & Mrs. George Zabitchuck  
 Irene Yaworsky  
 Ann Fanelli  
 Gheorghe & Mariora Pop  
 Mary Rusanovcki  
 Anna Lee Davidovich  
 Mr. & Mrs. Gregory Kurtz, Sr.  
 Pearl Elko  
 Mr. & Mrs. Michael Kurtz, Sr.  
 Helen Osuch  
 Lonnie Polli  
 Julia & Frank Forte  
 Paul & Annette Smerkanich

## SS. PETER & PAUL ORTHODOX CHURCH

### Minersville

Fr. Michael & Matushka Hatrak  
 Sem. Gregory, Matt. & Natalie Hatrak  
 James & Anna Antonio  
 John Bonchalk  
 Madeline Bonchalk  
 JoAnn & Ralph Brinich, Jr.  
 Peter & Betty Butsko  
 Susie Frew  
 Elsie Herman  
 Rick & Lynda Hutton & Family  
 Harry Oakill & Family  
 Luke Oakill  
 Anna Olexa  
 Barb & Mike Rogers  
 Michelle, Kim, Kathy, & Cassandra Rogers  
 Stablum Family  
 David & Georgene Studlack & Family  
 Joe & Mildred Visintin  
 Mary Wartella  
 Ann & Nick Wyslutsky

## ST. MICHAEL'S ORTHODOX CHURCH

### Mt. Carmel

V. Rev. Michael, Matushka Sonya & Michael  
 Walter Sebasovich  
 Anna Gondal  
 Costy Malnick  
 Helen Sorocka  
 Mary Moroz  
 Paul Tomcavage  
 Mary Zeluskey  
 Florence Bubernak  
 Mary Kandrot  
 Marie Cuff

Peter Horoschak  
 Metro Bohaczyk  
 John W. Revak  
 George Bortnichak  
 Mr. & Mrs. Ernie Hill  
 Joseph Yastishak  
 Olga Thomas  
 Joann & Albert Weikel  
 Charles Chidovich  
 Mary Homicz  
 Anna Buckwash  
 Chris Buchkarik  
 Vera Zbicki  
 Russ Alexieko  
 Anna Panikarchuck  
 Stella Manello  
 Julia Bushick  
 Jean Mathias  
 Pearl Winnick  
 George Winnick  
 Val Zbicki  
 David Bushick  
 Leon Markovich  
 Amelia Markovich  
 Valentina Wood  
 Olga Yonkovig  
 Olga Berkoski  
 Louis Horoschak  
 Mr. & Mrs. Thomas Alexieko  
 Catherine Shaffchick  
 Ann & Charles Raber  
 Mary Breslin  
 Mr. & Mrs. Ben Trefsgar  
 Mary R. Shields  
 Dorothy Beckus  
 Eva Roushinko  
 Catherine Hardnock  
 Mrs. Rose Tomcavage  
 Mr. & Mrs. Bernie Malkoski  
 Mrs. Helen Timpko  
 Pat Chidovich

## ST. JOHN THE BAPTIST ORTHODOX CHURCH

### Nanticoke

Fr. Elias Krenitsky  
 Mr. & Mrs. James Oram  
 Mr. & Mrs. Jay Sokol  
 Joe, Joey, & Jill Paprota  
 John Pihanich & Ellie Kapitula  
 John & Theresa Klos  
 Joe & Mary Paprota  
 Carl L. Kotz  
 Mary Hunchar  
 Mr. & Mrs. Leo Misewich  
 Mr. & Mrs. Paul Sulewski  
 Mr. & Mrs. Michael Zupko  
 Dorothy Fagula  
 Mr. & Mrs. Andrew Gluhanicz

## ST. MICHAEL'S ORTHODOX CHURCH

### Old Forge

Fr. Alexander & Melanie Fecanin  
 Jacob & Margaret Barsigian  
 Lovie Peregrim  
 Ann Peregrim  
 Mr. & Mrs. Michael Jadick  
 Nicholas Lezinsky  
 Joseph & Ann Marie Macjowsky

Pauline & Michael Spitko  
 Paul & Helen Mizgala  
 Mary Adamiak  
 Helen Chesnick  
 Nicholas & Mary Halchak  
 Harrison Hubiak  
 Julia Hubiak  
 Michael & Eva Pregmon  
 Helen T. Krenitsky  
 Theresa & Helen Polanchik  
 Cushner Family  
 Mr. & Mrs. Alex Krenitsky  
 Mr. & Mrs. Alex Jadick  
 David Jadick  
 Mr. & Mrs. Steven Polanchik  
 Paul, Martha, Paul Andrew Tumavitch  
 John & Sandra Barsigian  
 William Pregmon  
 Mary Pregmon  
 Luke & Tina Ludwig  
 Helen B. Krenitsky  
 Mr. & Mrs. John Jadik  
 Paul & Rose Mizerak  
 Ann Tyrpak  
 Sonia Tyrpak  
 Mary Jones  
 Fred & Maria Ostroski  
 Very Rev. Elias Krenitsky  
 Sophia Pronovich  
 Anna Zupko  
 Mr. & Mrs. John Chesnick  
 Mr. & Mrs. Walter Ermolovich  
 Mr. & Mrs. Nicholas Jadick  
 Mary Conon  
 Anthony Bellenzeni, Sr.  
 Mr. & Mrs. Anthony Bellenzeni, Jr. & Sierra  
 David, Katie, & Alexa Barsigian  
 Tillie Augustine  
 Helen & Millie Krenitsky  
 Neal & Ann Freeman  
 Mr. & Mrs. William Condon

**ALL SAINTS ORTHODOX CHURCH**  
**Olyphant**

All Saints Senior "R" Club Chapter #105  
 Archpriest Claude & Matushka Vinyard  
 Florence Boyko  
 John Boyko  
 Olga Boyko  
 Mr. & Mrs. Lawrence Bonczar & Family  
 Helen Bryer  
 Mr. & Mrs. David Brzuchalski  
 Mr. & Mrs. John Chukalochak  
 Mr. & Mrs. David Crea & Daughters  
 Mr. & Mrs. Henry Derbin  
 Helen Dzwonczyk  
 John & Dorothy Dzwonczyk  
 Joseph Dzwonczyk  
 Mary Jane & Tanya Gilbert  
 Mr. & Mrs. Harry Harvilchuck  
 Mr. & Mrs. Nicholas Holowatch  
 Justine Horhut  
 Vera & Natalie Hoynak  
 Mr. & Mrs. Harry Hunyak  
 Irene Kaczmarcik  
 Mr. & Mrs. Theofan Koziar  
 Mr. & Mrs. Thomas Kovalchik & Son  
 Mr. & Mrs. Michael Kuzmiak, Jr.  
 Mr. & Mrs. Joseph Mazur  
 Nick & Fran Meholic  
 Dr. Gregory Meholic  
 Mr. & Mrs. William Mezick & Family  
 Claudia Mikulak  
 Darlene Moschowsky  
 Mr. & Mrs. Walter Moschowsky

Mr. & Mrs. John Naughton  
 Mr. & Mrs. Edward Oles  
 Mr. & Mrs. Thomas Puhalla  
 Mr. & Mrs. Andrew Puza  
 Mr. & Mr. Peter Rezanka & Family  
 Mr. & Mrs. Richard Roberts  
 Mr. & Mrs. John Schlasta & Family  
 Mr. & Mrs. George Schlasta  
 Mr. & Mrs. George Scochin  
 Mr. & Mrs. Joseph Semon & Daughters  
 Mary Semon  
 Mr. & Mrs. Canio Sleyo  
 Ken & Dan Stafursky  
 Mr. & Mrs. Stephen Stafursky  
 Mike Stuchlak & Linda  
 Mrs. John Wansacz & Son  
 Veronica Wansacz  
 Mary Wasilchak

**ST. NICHOLAS ORTHODOX CHURCH**  
**Olyphant**

Fr. Vladimir & Matushka Marianne Fetcho  
 Fr. Stephen & Matushka Juliane Howanetz  
 Matushka Palesh  
 James, Jonathan, Julie, & Richard Cesari  
 Michelle Chichilla  
 Mr. & Mrs. Jerry Dreater & Nicole  
 Mr. & Mrs. Paul Dreater & Family  
 Mike Evanina  
 Mr. & Mrs. Joseph Fetchina  
 Kyra Fetchina  
 Olga Fetchina  
 George Grabania  
 Mr. & Mrs. Michael Grabania  
 George Kopestonsky  
 Olga Kuzmick  
 Gregory Lengel  
 Jack & Joan Lengel  
 Thekla Mikridge  
 Anna Murawsky  
 Mr. & Mrs. Tom Price  
 Ann Thomashefsky  
 Mr. & Mrs. James Thomashefsky  
 Dr. & Mrs. Larry R. Sherman

**HOLY TRINITY ORTHODOX CHURCH**

**Pottstown**  
 Fr. Daniel Degyansky & Family  
 Dr. Walter V. Gerasimowicz  
 Nettie Hart  
 Anna Meko  
 Kay Novak  
 Mary Matychuk  
 John Sekellik  
 Ken & Barb Sekellik & Family  
 Era & Zoya Popoff  
 Natasha Ivashchenko & Family  
 Mike Brilla, Sr.  
 Michelle Marsteller & Family  
 Mike & Debbie Brilla & Family  
 Ed & Angie Budich & Family  
 Mike Budich  
 Nicholas Budich  
 Olga Budich  
 Darlene Kershner & Family  
 Mike & Doris Novak & Family  
 Helen Kline  
 John & Dot Dmytryk  
 Helen Pershinsky

**ST. HERMAN OF ALASKA ORTHODOX**  
**CHURCH**

**Shillington**  
 Reverend & Mrs. John Onofrey

Mr. & Mrs. Joseph Anderson & Family  
 Mrs. Beverly Bisazza & Family  
 Ms. Marsha Chwastiak  
 Ms. Louise Coleman  
 Mr. & Mrs. Michael P. Cross  
 Mr. & Mrs. Dennis Dougherty & Family  
 Mr. & Mrs. John Drosdak  
 Mr. Michael Dukeman  
 Mrs. Rosalie Hardman  
 Mr. Terry Hognowski  
 Mr. & Mrs. Edward Hyland  
 Mr. & Mrs. Richard Kawood & Family  
 Mrs. Eva Kopera  
 Mrs. Jean Kusior  
 Michael & Vera Losk  
 Mrs. Irene Lupco  
 Michael & Janice Mallick  
 Mr. & Mrs. Stephen Matsick & Family  
 Karl & Ruth Osterburg  
 Mrs. Teresa Savage  
 David & Janna Scheese  
 Mr. & Mrs. John Semon & Family  
 Mr. & Mrs. Nicholas Sichak & Family  
 Ms. Gloria Spitko  
 The Stout Family  
 Mrs. Catherine Terenchin  
 Ms. Cheryl Terenchin  
 Mrs. Anna Vlasak  
 Mr. & Mrs. Eugene Wanenchak & Family  
 Mr. & Mrs. Michael Waselus  
 Michael, Tina Marie & John Waselus  
 Mr. John Yonchuck  
 Mr. & Mrs. Edward Yurick & Family  
 Hank & Anne Zerbe

**ST. MARY'S ORTHODOX CHURCH**

**St. Clair**

Anna Bogush  
 Leah Chrush  
 Olga DeMarkis  
 Russell Draovitch  
 Leo Draovitch  
 Wassil Draovitch  
 Tat Heffner  
 Betty Hoptak  
 Stella Kadingo  
 Sue Kritak  
 Mary Kritak  
 Verna Papinchak  
 Helen Pelak  
 Steve Pelak  
 Ted & Jenny Sagan  
 Mary Tingar  
 Sam Wisnosky  
 Danny Perrin  
 Att. Joe & Jean Zane  
 Mary Zuk  
 Mary Delenick

**ST. BASIL'S ORTHODOX CHURCH**

**Simpson**

Pearl Bock  
 James & Mary Anne Braun  
 Maria Braun  
 Olga Carvey  
 Mary Chupeck  
 Sam & Nadine Demianovich  
 Helen Dorval  
 Evelyn Edwards  
 Olga Gallick  
 Helen Hrichuk  
 Esther Kowalsky  
 Thomas & Elaine Kravetsky  
 Lori, Lynn, Kimberly Kravetsky

Helen Kutch  
Julia Mazza  
Anastasia Mikulak  
Michael J. & Julia Mikulak  
John & Mary Okorn  
Walter & Marie Proch  
Maria, John & Daria Proch  
Walter & Mary Anne Proch  
Christina Maria Proch  
Anastasia & JoAnn Somple

**HOLY TRINITY ORTHODOX CHURCH**

**Stroudsburg**  
Rev. & Mrs. Neal Carrigan  
Peter & Helen Stavisky  
Marion & Walter Zablotzky  
Kathryn Pinto  
Helen & Tom Kessler  
Frank & Rose Czaklo  
Dorothy, Denise & Michele Strzelczyk  
Russ & Nancy Futchko  
Olga Bogatnikowa  
Fetch Family

**ST. TIKHON'S MONASTERY CHURCH**

**South Canaan**  
His Grace, Bishop Herman  
Very Rev. & Matushka Daniel K. Donlick  
Rev. Fr. & Matushka John-Anderson  
Matushka Mary Borichevsky  
Matushka Dorothy Sulich  
Reader Andrew Anderson  
Reader Gregory Sulich  
Reader & Mrs. Nicolas Wyslutzky  
Galina Abolins  
Marge Barna  
Alice & Bill Boga  
Alison Boga  
Sophie Burkhardt  
Paul & Anna Delman  
Sophie Delosky  
Betty Figura  
Dasy Geeza  
Mr. & Mrs. William Huniak  
Julia Jacewicz  
John & Helen Kuchmanich  
John Kuchmanich, Jr.  
Katherine Lazorack  
Jule & Susan Lepa  
Mr. & Mrs. Michael Lepa  
Mr. & Mrs. John Minarick  
John & JoAnne Paluch  
Martin Paluch  
Peter & Stephanie Sklarsky  
Julianna, Maria, & Michael Tihanich  
Joe & Olga Telowsky  
Harry Warchoiak  
Julie, Bill & Sue Zielinsky

**SS. PETER & PAUL ORTHODOX CHURCH**

**Unlondale**  
Fr. John & Matushka Maxwell & Family  
Rose Kennedy  
The Dubois Family  
Mr. & Mrs. Donald Bock  
Mr. & Mrs. Vladimir Demianovich  
Martha Dorosh  
Mr. & Mrs. Peter Jubinsky  
Maria Hutnyan

**ST. HERMAN OF ALASKA ORTHODOX CHURCH**

**Wallington**

Fr. & Matushka John Perich  
Taisia & Alixandra Perich  
Olga Pishtey  
Albert Fernandez  
Mary C. Faas  
Reader Oleg Dudkin  
Shirley Meyer & Family  
Anastasia & George Plisko  
William & Barbara Bone  
William D. Bone  
Gregory M. Bone  
Larissa Bone  
Gregory G. Godun  
Anne Boris  
Anastasia Jabkowski  
John & Audress Krowzow  
Mildred Schipchak  
Sandra Goffney  
The Hammerer Family  
Irene Searloss & Family  
The Lepine Family  
Martin, Ann & Meghan Kelley  
Rubercheck Family  
St. Herman of Alaska Sunday School  
Mary Ann Wood & Children  
Daria & Tony Tatasciore  
Danielle & George Pahomov  
Frank & Judith DiMaggio  
Larissa Pahomov  
Peg & Al Hendrick  
LuAnn & Don Motel  
Nicholas & Gregory Taylor  
George & Debbie Taylor  
Andrew & Mary Anne Toroney  
Father & Matushka Alexander J. Fedoronko  
Mary Sebastian  
Nadia Stulpin  
Mr. & Mrs. Michel George  
Vladimir Melnik  
William & Mary Kessler  
Daria C. Collins  
Reader Daniel, Taissa & David Drobish  
Computer Hymno-Graphics, Devon

**THE ELEVATION OF THE HOLY CROSS ORTHODOX CHURCH**

**Williamsport**  
Fr. & Mrs. Daniel Kovalak  
Daria & Natalia Kovalak  
Yvonne & Nathan Bohlander  
Michael & Julia Stefanick  
Dr. & Mrs. Minas J. Hiras  
John T. Kovich  
Elsie Skvir Nierle  
Anna Peterman  
The Zielaskiewicz Family  
Mary Yurch

**HOLY TRINITY ORTHODOX CHURCH**

**Wilkes-Barre**  
Father John & Matushka Mason  
Father & Matushka George Pawlush  
Helen & Peter Welgo  
Dolores & Paul Gozick  
Ralph & Nettie Kompinski  
Mary Petro  
Basil & Lydia Homick  
Elaine Homick  
Joseph Klemash  
Mr. & Mrs. Michael Lisko, Sr.  
Mary Skordinski  
Mr. & Mrs. Michael Stchur  
Mr. & Mrs. Marion Sowyrda

Mr. & Mrs. Wm. Yankovich & Family  
Andrew Dennis  
Mr. & Mrs. Theodore Sovyrda  
Susan Bawn  
Mary Bankos  
Mr. & Mrs. Bernard Golubiewski  
Mr. & Mrs. John Gurka  
Peter & Theresa Pawlak  
Mary Salmay  
John Pawlak  
Mrs. Helen Zavada  
John Jr. & Elizabeth Goobic  
Mr. & Mrs. Walter Mason  
Mr. & Mrs. Jerry Chilcott & Family  
Mr. & Mrs. William Gurka  
John Homick  
Gabriel Homick  
Mr. & Mrs. Joseph Sanders  
Justine Paddock  
Stella Hanas  
Boris & Mildred Mayher  
Mr. & Mrs. Alexander Lipko  
The Basarab Family  
Pearl Tutko  
Mr. & Mrs. Michael Goobic, Sr.  
Mr. & Mrs. Jonah Goobic  
Mr. & Mrs. Michael Goobic, Jr.  
Mary Walko  
Stephen Walko  
Mr. & Mrs. Peter Goobic  
Mr. & Mrs. Donald Goobic  
Mr. & Mrs. Nicholas Goobic  
Mr. & Mrs. Joseph C. Zula  
Mr. & Mrs. William Pugh  
Mr. & Mrs. Edward A. Gudaitis  
Mr. & Mrs. Andrew King & Family  
Mrs. Mary Brown  
Mr. & Mrs. Dino Mazarki  
Mrs. Anna Kondratik  
Mr. & Mrs. Frank Stanovich  
Mr. & Mrs. Nicholas Lutzman  
Dorothy Sailus  
Andy Kondratik  
Mr. & Mrs. Michael J. Yeosock  
Lt. Gen. & Mrs. John J. Yeosock  
David J. Yeosock  
Peter M. Pawlak  
Mr. & Mrs. Vladimir Dutko  
Sam & Lydia Cross  
Mr. & Mrs. Jerry Stankiewicz  
Holy Trinity Altar Boys

**ST. MARK'S ORTHODOX CHURCH**

**Wrightstown**  
Fr. & Matushka Stephen Karaffa  
Kevin Karaffa  
Helen Bulley  
Susan Pachowka  
Mary Anzalone  
Walter & Elizabeth Labick  
Gus & Arede Allimonos  
John Wanko  
Mrs. Mark H. Hubbell  
Dr. & Mrs. Wayne Mulcahy & Family  
Jos. Horoschak  
George & Alla Nakonetschny  
Sam & Anne Mervis  
Kevin & Mary Anne Swan & Family  
Mr. & Mrs. Charles Rybny & Family  
Peter & Vicki Kiproff  
V.N. Kiriakidi  
John & Joyce Hawranick  
Valla Kiriakide

## ALL IN THE DIOCESAN FAMILY

### ALDEN STATION

#### Holy Resurrection Church

The parish will celebrate its 75th Anniversary on Sunday, June 7, 1992. His Beatitude, Metropolitan Theodosius and His Grace, Bishop Herman will concelebrate the Divine Liturgy. The Anniversary Banquet will be held at the American Legion in Nanticoke and a program book is being compiled to mark the occasion.

Parishioners also participated in donating goods for the humanitarian aid to Russia.

### BETHLEHEM

#### St. Nicholas Church

**Baptisms:** Connor Michael Cesanek, son of Mr. & Mrs. Cesanek, January 19th; Adult convert to the Faith, Mark Christopher Phillips, December 28th.

**Wedding:** Gary Saba and Nadia Kasick were united in the Sacrament of Holy Matrimony on February 22, 1992.

**Parish Activities:** The parish welcomes new members Ms. Linda Jubinsky, Mrs. Mary Hresko, and Mr. and Mrs. John Monarek and family.

The Lehigh Valley Sr. "O" Club sponsored a successful Pre-Lenten Dinner-Dance with the proceeds benefitting Orthodox Charities.

The Jr. "O" Club hosted a parish luncheon in honor of the Archpastoral visit of His Grace, Bishop Herman. On this occasion a presentation of \$5,000.00 was made to the Seminary, to purchase a room at the Metropolitan Leonty Dormitory. The club members also made gift baskets for shut-ins and visited parishioners confined at home or nursing homes, singing Orthodox Christmas hymns and carols.

Several parish projects have been completed as part of our 75th Anniversary year, including a parish directory listing current parish members, Deanery parishes, Lehigh Valley Orthodox Churches, hospitals, and nursing homes in the Lehigh Valley; and a parish photo album of current parishioners.

The parish sponsored a month-long drive to collect food for the humanitarian aid to Russia program under the auspices of the O.C.A. The drive was open to the community and resulted in a collection of

nearly 2,500 pounds of food.

St. Nicholas Church was the site of the annual Sunday of Orthodoxy Vespers sponsored by the Lehigh Valley Brotherhood of Orthodox Clergy. A choir of

sixty-five voices, under the direction of Mr. Nicholas Lezinsky, sang the responses. Nearly three hundred Orthodox faithful were in attendance. Fr. Leonid Kishkovsky was the homilist.



Parish wishes Bishop Herman "Many Years" on his birthday.



St. Nicholas children carrying icons on Sunday of Orthodoxy.



St. Nicholas Play, Holy Annunciation Church, Berwick.

**CATASAUQUA**  
**Holy Trinity Church**

**Parish Activities:** On February 13th, the choir and Fr. Gregory Horton offered a program at one of the local senior citizen centers, featuring hymns and a presentation of the Faith. It is one of the ongoing projects of our outreach committee.

On Sunday, February 16th, the parish sponsored our first "Visitor Sunday." Many new faces were seen on that day and the guests were given the opportunity to experience the Orthodox Church from the inside.



New members welcomed, Christopher and Maryanne Rowe.

**COALDALE**  
**St. Mary's Church**

**Wedding:** Theodore Sidoriak and Susan Chickilly were joined in the bonds of Holy Matrimony on Saturday, February 29th.

**Congratulations:** To Mrs. Mary Kinn Daduk, on the celebration of her 95th birthday on February 12th; to Theodore and Cathy Puschak on the celebration of their 40th anniversary; to Raymond and Marie Kleckner on the celebration of their 50th anniversary; and to Max and



60th Wedding Anniversary of Max and Anna Buberniak.

Anna Bubernak on the celebration of their 60th anniversary!

**Parish Activities:** The Sunday School children presented their annual Christmas Yolka on December 29th. The play presented was "HE IS COME! THE MESSIAH!" The children put on a grand performance followed by traditional singing of Christmas Carols.

A pre-lenten dinner was held on February 16th. We were honored to have Archpriest Basil Summer, Executive Director of the Fellowship of Orthodox Stewards as our guest.



Fr. Borick and Fr. Basil Summer.

**FRACKVILLE**  
**Holy Ascension Church**



Holy Ascension Church School Yolka 1991.

**HARRISBURG**  
**Christ the Savior Church**

**Baptisms and Chrismations:** Michael Sergeyev Kevorkov, his wife Valentina, and their young sons Sergey and Vadim, refugees from Baku, Azerbaijan, a republic of the former USSR, on January 4th. Ryan John, the son of Brenda (Onufrak) and John Golob, on January 18th. Shawn Craig (Gregory), the son of Kathleen (Quinn) and Craig Fedetz, on February 1st. Pamela Susana, the daughter of Lillian (Snyder) and Blake McCann, on March 21st.

**COATESVILLE**  
**St. Nicholas Church**

**Chrismations:** Richard E. Roop, was received into the Orthodox Faith on Sunday, February 23, 1992.



Fr. Dimitri Voytilla presents a Chrismation certificate to Richard E. Roop.

**JERMYN**  
**St. Michael Church**



On Sunday, February 2nd, Bishop Herman presented Gramotas to Joseph Jaye, Dorothy Keklak, and Joseph Zrowka.

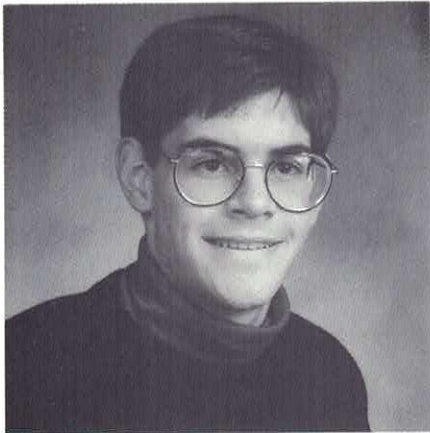


Mary Getzie receives Gramota from Bishop Herman during her 90th birthday party.

**LYKENS**  
**Holy Ascension Church**

John M. Coles, son of John and Nancy Coles, was a participant in the Scholarship Bowl, sponsored by WNEP-TV,

Scranton. John was awarded a \$750.00 scholarship for this achievement and also placed second in the Eastern Regional Finals in the American Legion Oratorical contest. His winning essay, "One Nation Under God," makes a case for reinstating prayer in public schools.



John M. Coles.

**MINERSVILLE**

**Ss. Peter and Paul Church**

**Chrismations:** Jennifer and Adam Frantz, children of Kathleen Jenkins, on February 28, 1992.



Sarah Bulino



Kim Rogers

Two girls from the parish participated in the Greater Pottsville Area Winter Carnival festivities.

**MT. CARMEL**  
**St. Michael's Church**



St. Michael's Church, Mt. Carmel, Christmas Program.

**OLYPHANT**  
**All Saints Church**

**Baptisms and Chrismations:** Rachel Marie Rebeck, daughter of Deborah and James Rebeck, March 28th. Kellie Kristina Siebecker, daughter of Kristen and Brian Siebecker, March 29th.

**Parish Activities:** The Sunday School children made valentines for the patients at the Veterans Hospital in Wilkes-Barre. The cards were distributed to all the residents on Valentine's Day.

Dedication of a new addition to the church is scheduled for June 21, 1992. A Grand Banquet is to be held at Genetti's Manor, Dickson City. For more information or ticket reservations, contact Mr. John Boyko at 343-2232.

**OLYPHANT**  
**St. Nicholas Church**

On November 28, 1991, the St. Nicholas "R" Club and parish held its fifth annual Thanksgiving Day Dinner. This year, ten foreign graduate students from the University of Scranton were our guests.



Thanksgiving Dinner at St. Nicholas Church.

**POTTSTOWN**  
**Holy Trinity Church**

Last autumn, a mosaic of Christ Pantocrator was installed over the portal of the front door. The icon was designed according to the specifications of iconographer Vladimir Krassovsky, and the mosaic was executed by Franz Mayer of Munich. The mosaic was blessed by Fr. Daniel Degyansky on October 16th. The Pershinsky family donated the mosaic in memory of departed family members.



Annual Christmas Yolka at All Saints, Olyphant.

Our next issue of *Alive in Christ* is our annual graduates issue. Submit your photos and information by June 1, 1992.



Newly installed mosaic on Holy Trinity Church

**SOUTH CANAAN  
St. Tikhon Monastery Church**



Monk Juvenaly (Repass) is ordained to the Holy Diaconate on December 15th.



Brother Alexis (Trader) is tonsured a reader on March 25th.



Monk Nicodemus (Kentop) is tonsured a reader and ordained a subdeacon on March 25th.



Brother Mark (Mollard) is tonsured a reader on March 25th.



St. Herman Church, Wallingford - The Church School children make icons as an Advent project.



**WILKES-BARRE**  
**Holy Resurrection Cathedral**



On Sunday, February 9th, Bishop Herman was honored by Holy Resurrection Cathedral on his sixtieth birthday.



Younger Church School Class at Holy Cross Church, Williamsport.



Junior Church School Class at Holy Cross Church.

**WILLIAMSPORT**  
**Holy Cross Church**

**Church School:** The younger Church School class presented "Good Morning, Holy Cross," a St. Nicholas Program, on December 8th.

The junior Church School class presented an original play entitled "I'm Adam - She's Eve," on Sunday, December 29th. The play, written by Fr. Daniel Kovalak, was directed by instructor Lenora Golamis.

Ten of our youth participated in the Diocesan Workshop on February 15th at Holy Resurrection Cathedral.

**Scholarship Presentation:** On December 29th, Fr. Kovalak presented seminarian Peter Dubinin with a scholarship check, for a full semester's tuition at St. Tikhon's Seminary.

**Parish Activities:** The parish has adopted a proposed project, asphaltting the parish driveway and parking area.

Holy Cross will hold its 15th Anniversary weekend November 14th and 15th. A calendar of special worship, lectures and fellowship programs over several months will culminate with the Divine Liturgy on Sunday, November 15th, to be celebrated by Metropolitan Theodosius and Bishop Herman. It is hoped that many of our diocesan family will plan to share in the joy of this occasion.



Presentation of scholarship check to Seminarian Peter Dubinin.

*You Are Cordially Invited to Attend the*

## *St. Tikhon's Seminary Grand Banquet*

Celebrating the 25th Anniversary of His Beatitude's Consecration to the Holy Episcopate and the 50th Annual Academic Commencement

on Sunday, May 24, 1992 beginning at 5:00 p.m.  
at the

### **Genetti Manor**

1505 Main Avenue, Dickson City, Pennsylvania

Banquet ————— \$35.00  
(Music by the Henry Charles Orchestra)

For Banquet Reservations, please contact:  
Mrs. Florence M. Boyko, Reservations Chairperson  
1208 Summit Pointe  
Scranton, PA 18508  
Phone: (717) 343-2232

Checks must accompany all reservations. Please make checks payable to:  
St. Tikhon's Seminary

RESERVATIONS CLOSE MAY 15, 1992

### AREA HOTEL AND MOTEL ACCOMMODATIONS

The following listing reflects availability of rooms for Saturday and Sunday, May 23, 24, 1992, and reflects in most cases a Special Rate for Pilgrims and Guests. Therefore, you are requested to call the Hotel/Motel of your choice as soon as possible and identify yourself as a St. Tikhon's Pilgrim/Guest. *(Please make your hotel and motel reservations early.)*

**Comfort Inn**, Hamlin, PA (800) 523-4426  
Single: \$47.00 - Double: \$57.00

**Fife & Drum Motel**, Honesdale, PA (717) 253-1392  
Single: \$41.00 - Double: \$48.00 (less 10%)

**Days Inn**, Dunmore, PA (717) 348-6101  
Single: \$44.00 - Double: \$54.00

**Holiday Inn**, Dunmore, PA (717) 343-4771  
Single: \$55.00 - Double: \$65.00

**Wayne Hotel**, Honesdale, PA (717) 253-3290  
Single: \$55.00 - Double: \$65.00  
Flat Rate: \$39.00

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# The 88th Annual Pilgrimage

Saint Tikhon's Monastery, South Canaan, Pennsylvania

Friday, May 22 through Monday, May 25, 1992

The Brotherhood of the Monastery of Saint Tikhon of Zadonsk, America's first Orthodox Monastery, located in the beautiful Pocono Mountains, invites you to join our hierarchs, clergy and faithful Orthodox Christians from throughout North America as we celebrate the 88th Annual Pilgrimage. Throughout the weekend, you will be offered abundant opportunities for spiritual growth through prayer and Christian fellowship.

**Your monastery awaits your visit!**

## Friday, May 22

- |         |  |
|---------|--|
| 4:00 PM | Formal Opening of Pilgrimage. Vespers and Matins   |
| 6:00 PM | Procession around the Monastery Church and Akathist to St. Tikhon of Zadonsk, followed by the veneration of his relics |

## Saturday, May 23

- |         |  |
|---------|--|
| 9:00 AM | Hierarchical Divine Liturgy/Procession to Monastery Well/Blessing of Water |
|         | Blessing of Graves   |
| 4:00 PM | All-Night Vigil  |

## Sunday, May 24

- |         |   |
|---------|---|
| 9:30 AM | Hierarchical Divine Liturgy                                       |
| 2:00 PM | St. Tikhon Orthodox Theological Seminary 50th Annual Commencement |
| 4:00 PM | Vespers and Matins/Confessions                                    |

## Monday, May 25

- |          |   |
|----------|---|
| 7:30 AM  | Divine Liturgy, Monastery Church/Confessions  |
| 9:15 AM  | Pilgrims' Procession to the Monastery/Greeting of the Metropolitan and Bishops                                    |
| 10:00 AM | Hierarchical Divine Liturgy, Bell Tower/Memorial Service for departed spiritual leaders and faithful              |
| 1:30 PM  | Service of Thanksgiving to the Most Holy Theotokos and Anointing of the Sick, Infirm and all Pilgrims, Bell Tower |
| 2:30 PM  | Procession and Akathist to St. Seraphim of Sarov  |
| 4:00 PM  | Vespers and Matins  |