

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 XII, No. 1 Spring, 1996



ST. TIKHON'S BOOKSTORE

P.O. BOX B

SOUTH CANAAN, PA 18459

PHONE (717) 937-4390 FAX (717) 937-3100

NEW HAND-PAINTED EGGS & ICONS
FROM ST. TIKHON'S BOOKSTORE



EGG016
Christ Egg
\$75.00



EGG004
Ceramic Egg
\$75.00



EGG017
Virgin Egg
\$75.00



EGG015
Resurrection Egg
\$85.00



EGG 018
Christ The Savior Cathedral
\$75.00



IC374
Christ Stone Icon
\$125.00



IC378
Virgin Stone Icon
\$150.00



IC373
St Nicholas Stone Icon
\$100.00

As you will recall, our Diocesan Family is on five-year journey to the Millennium Celebration of the two-thousandth anniversary of the Nativity of our Lord and Saviour Jesus Christ. This, the second year of the spiritual trek, 1996, has been dedicated as a **Year of Strengthened Commitment to Christ**.

Our Holy Church provides us with a number of ways in which we can truly strengthen our all-important commitment to our Lord and Saviour. Private

the angels and blessed by the Great High Priest. This is why it is the Divine Liturgy. Through the eyes of our faith, it is the contemplation of invisible reality, the evidence of our hoped-for everlasting life. It is the "worship in spirit and truth" that Jesus speaks of in His Gospel (John 4:23).

This being so, it is precisely in the Divine Liturgy, more than anywhere else, that our commitment to Christ can best be strengthened. For our "common

of God's eternal Kingdom through communion with the same Christ who is present in His people by the Holy Spirit. He Himself tells us, "Where two or three are gathered in my name, there am I in the midst of them" (Matt. 18:20).

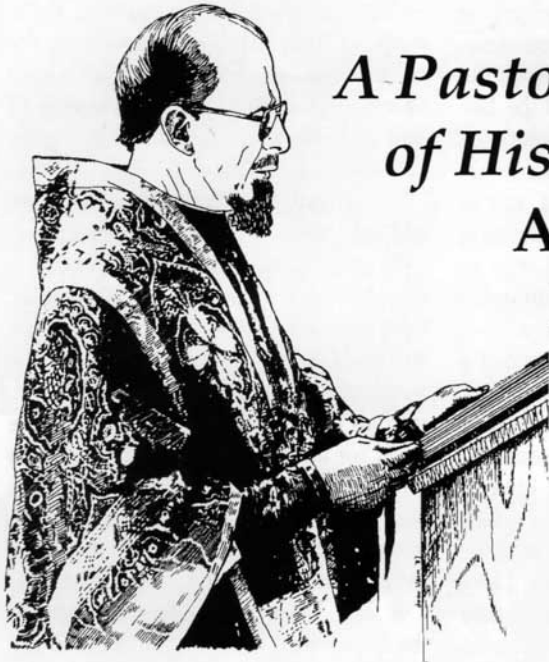
We come together to "give of ourselves"—our time, our talent, our treasure. Two hours of Sunday Liturgy, an hour in preparation at Vespers the night before, the time spent at a holy day service and even the extra hours during the Lenten season are a mere pittance of time in comparison with the gift of 168 hours of life God provides us each week. Whatever of ourselves that we share in the service of the Church is but a token of the talents with which the Creator has imbued us. And the tithes (ten percent) or less of our income that we offer for the many and various apostolates of the Church are but a fraction of all the blessings we have received from the giver of "every good and perfect gift" (James 1:17). We must never forget the Martyrs offered up their very lives!

In our Orthodox tradition, the Liturgy is a foretaste of the assembly at the Messianic Banquet celebration in the Kingdom of God, described by St. John the Theologian (Revelation 19:9ff.). We want to gather together in the Liturgy each week, in preparation for that heavenly gathering of the elect, worshipping the Lamb of God, "on the never-ending day." If we do not love our two-hour Liturgy, what does that say about the eternity of giving glory to God in Heaven?

Prepared by Repentance

"The Church is a house common to us all," writes St. John Chrysostom. "You are awaiting us when we enter . . ." (*Homilies on Matthew* 32:6). But the People of God do not enter His house for the Divine Liturgy without being prepared. We know that all "have sinned and fallen short of the glory of God" (Romans 3:23). St. John the Theologian reminds us, "If we say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins and cleanse us from all unrighteousness (I John 1:8-9).

For this reason, we come to the Liturgy
Continued on the next page.



A Pastoral Epistle of His Eminence, Archbishop HERMAN

prayer, reading the scripture, fasting, doing works of charity for our neighbor and attending religious education classes and seminars are but a few of the ways by which we strengthen our relationship with Jesus Christ and grow ever closer to Him. But perhaps the quintessential gift of the Church to us for strengthening our personal commitment to the Son of God is the Divine Liturgy.

What is the Liturgy?

The word liturgy comes to us from the Greek word *leitourgia* which means common work or common action. The Liturgy is the common work of our Orthodox Church. It is the official action of the Church, gathered together formally as the Chosen People of God to worship Him in the most sublime of all services.

Our Liturgy is the earthly version of the liturgy celebrated in Heaven, amidst

work" of the Liturgy takes place in the Church where, in the words of St. Irenaeus, "there is the Holy Spirit and the fullness of grace" (*Against Heresies* 3:24,1). To come to God's house, to do this work, requires that we leave the sinful and adulterous world, that we "lay aside all earthly cares."

A Gathering of Giving People

In the words of St. Dionysius, the Liturgy is "the sacrament of the assembly" (*Ecclesiastical Hierarchy* 3). It is the gathering of the People of God, precisely because Christ came "to gather into one the children of God who were scattered" (John 11:52). We assemble on the Lord's Day in order to be together in one community—to worship, to pray, to sing, to hear God's word, to be instructed in His commandments, to offer ourselves with thanksgiving in Christ to God the Father and to have the living experience

urgy prepared by repentance. The Gospel message of our Lord, in a nutshell, was: "Repent, for the Kingdom of God is at hand" (Matt. 4:17). St. Mark the Ascetic reaffirms this: "Our Lord Jesus Christ defined as one of the fitting purposes for all people, namely repentance . . . All the variety of His commandments are summed up in the single principle of repentance" (*Philokalia* 1, p. 29).

What is repentance? The Greek term for repentance, *metanoia*, means a change of mind, a reorientation, a fundamental transformation of one's outlook, of one's vision of the world and of oneself, and a new way of loving others and God. It means turning away from the ways of the self, the world and sin, and returning back, like the Prodigal Son, to the Father, God Himself. We come back to the Lord, knowing the error of our way, sorry for our sins, and resolute not to return to such practices, and we openly confess our sins and our sorrow. We do this in Holy Confession, and the Holy Fathers tell us to repent with weeping, for our sins committed after baptism are also cleansed by water—the tears of repentance!

When ought we to repent? St. Basil the Great instructs us: "Now is the time for repentance . . . now is the time for penance and for the remission of sins; for in the life to come, the just judgment of retribution will take place" (*Longer Rules* 1). That is why we gather together at the Liturgy as people prepared by repentance. That is why we come to Vespers and Holy Confession the night before.

A Dialogue of Prayer

The Divine Liturgy, like all the other services of the Orthodox Church, is a continuous prayer. The Liturgy directs us to pray, and at the same time provides the content for our prayer—peace for the world, stability in the Church and the unity of all believers. From the Liturgy, petitions are offered, to which participating worshippers are to respond in prayer: "Lord, have mercy," for example.

There are even more complex sections of the service in which liturgical dialogues take place between the celebrant and the faithful. How often these

are said with a perfunctory attitude. The meanings of the words, so long ago hallowed, are not interiorized spiritually. It is as if someone is engaged in a conversation and suddenly realizes the other person is not hearing a single word being said. So, in the Liturgy, a conscious effort is needed to make the words of the petitions to God and the dialogues of prayer one's very own.

What ought our prayer to be? According to St. Nilus the Sinaite, prayer or spiritual activity is ". . . the conversation of the intelligence with God, the green branch of sweetness and the liberation from evil, the exteriorization of joy and gratefulness. Prayer is the elevation of the intelligence to God, not in order to learn about God but to discover God; not to know about Him, but to know Him, to experience God in one's own life" (*Philokalia* 2, On Prayer).

Prayer expressed in words is but a step toward spiritual prayer. The Liturgy will reveal its true content to us only if we pray aloud, in a slow and meaningful way. The words then will clearly strike our ears, echo within our soul, reach the recesses of our mind and introduce the Divine Presence in us. Only then will we truly perceive the profound spiritual meaning of our oft-repeated promise of commitment: "Let us commend ourselves, and each other, and all our life unto Christ our God."

Learning His Word

The Liturgy is also a primary source of Orthodox Christian doctrine. In the Liturgy of the Church, the Bible and Holy Tradition come alive and are given to the living experience of the People of God. Through our prayer and sacramental worship we are "taught by God" as it was predicted for the Messianic age (John 6:45).

In the antiphons and psalms and prokeimena, we find the teaching of God from the pages of the Old Testament. The epistle reading instructs us in the teachings of the Apostles and the early Church about the Lord. The Gospel reading presents us with the actual words and deeds of Christ the Saviour. And the sermon, preached by the celebrant, is a present-day commentary on the Scripture, as in-

terpreted by the Holy Fathers of Orthodox tradition.

The reading of the word of God has been integral to the Liturgy from the beginning of the Church, as evidenced from the earliest of sources (Acts 2:42). St. Justin Martyr, writing in the middle of the second century, tells us: "On the day called Sunday an assembly is held in one place of all who live in a town or country, and the record of the Apostles or the writings of the prophets are read for as long as time allows. Then when the reader has finished, the president (bishop) in a discourse admonishes us and exhorts us to imitate these good things" (*First Apology* 67:3,4).

Just as Christ the Logos, the Word of God, "became flesh and dwelt among us" (John 1:14), so also the Word that is heard becomes flesh in the assembled congregation. The Liturgy of the Word fulfills Christ's promise: "When the Spirit of Truth comes, He will guide you into all truth" (John 16:13). This is the basis for the sermon. The activity of the Holy Spirit in the Liturgy means that the explanation of the Word is given in the name of the Church—it is not based on the preacher's "excellence of speech" (I Cor. 2:1). Likewise, the interpretation of the Scriptures is not "a matter of one's own interpretation" (2 Peter 1:20). The Holy Fathers' commentaries form the interpretation of Scripture by and for the Church.

Singing His Praises

The Liturgy offers us a very real way of strengthening our commitment to Christ by actively participating in the service through the singing of the responses. Everyone is invited to join the parish choir and sing the beautiful hymns that are centuries-old, under the instruction and direction of a trained choirmaster. Those who do not choose this means of committing themselves to the service of the Church are still encouraged to "sing along" with the choir (or cantor) in the responses.

All too often the faithful stand mute and silent, almost insensitive to the rich personal spiritual enjoyment and joy that can be experienced in the singing of the Church's liturgical music. The most di-

rect and effortless way in which the laity can sense their "being the Church" is by sharing in the singing of the Liturgy. St. Paul writes to the early Christian community in Corinth: "What am I to do? I will pray with the spirit and I will pray with the mind also; I will sing with the spirit and I will sing with the mind also" (I Cor. 14:15-16).

We must repel the danger, however, of getting so caught up in the appeal of the music itself, its rhythms, cadences and motifs, that we fail to make the words of the hymns our own. By their very nature, hymns are prayers, addressed to God. Full participation of necessity means singing with the mind as well as with the spirit.

Singing liturgical music is as old as the "prayerbook of Israel"—the book of psalms. We join with David the King a thousand years before Christ in affirming our role as the people of God:

"Exclaim to the Lord all the earth, sing unto His name, render glory to His praise. Say to God, how awesome are Thy works. Through the greatness of Thy power Thine enemies cringe before thee. All the earth shall worship Thee and sing praises to Thee; they shall sing praises to Thy name . . . I will sing to the Lord as long as I live; I will sing praises to my God while I have being . . ." (Psalms 65:1-4; 103:33).

Renewing Our Faith

In addition to singing the responses to the Liturgy, the faithful recite together the Creed and the Lord's Prayer. Both are, in their original form, public and corporate statements of our faith. They are the bases of the Church's unchanging belief. This preservation of the truth was affirmed by the Seventh Ecumenical Council in its preface to the Creed included in its decree on "the faith of the Orthodox . . . the faith that has established the Universe":

"Therefore with diligence, making a thorough examination and analysis, and following the trend of the truth, we diminish nought, we add nought, but we preserve unchanged all things which pertain to the Catholic Church, and following the Six Ecumenical Councils . . . We believe in One God, the Father Almighty,

Maker of heaven and earth . . ." (Nicaea II, 787 A.D.)

The Holy Fathers of the Church do not expect that the Creed should be perceived as some interesting link to the historical past. Rather, it is a confession of faith by the whole Church, renewed once again at the Liturgy we participate in here and now, with full awareness and commitment to its truth. One way of making this ever real is to ask ourselves, "To whom am I saying the Creed?" The Symbol of Faith takes on a totally different and very personal aura when we direct it consciously towards God Himself, in prayer, as a conscious linking of one's self with the Triune God. Conscious, active recitation improves our participation in liturgical prayer.

The Creed expresses the *oneness*,

"Take and eat: This is My Body! . . . Drink of this, all of you: This is My Blood . . ." When Jesus spoke these words he meant exactly what He said. The bread and wine that are received at Communion are literally His Body and Blood, not mere symbols.

the *unity* of our faith. It must also be confessed in the *oneness* and *unity* of love. These are the words of the Liturgy that precede the Creed: "Let us love one another, that with one mind we may confess . . ." "At this point in the service, in the early Church, the faithful greeted one another with a "holy kiss." Today, the clergy exchange the kiss at the altar. Nonetheless, our "unity of faith" must not be marred by divisions or hatred, but must reflect that "the love of God has been poured out in our hearts by the Holy Spirit who was given to us" (Rom. 3:5).

Becoming One with Christ

The center and apex of the Liturgy is, of course, Holy Communion. The Eucharist is a personal encounter with the Living Christ. This is where we meet Him and invite Him into our soul. For He Himself tells us: "My Flesh is food indeed, and My Blood is drink indeed. He who eats My Flesh and drinks My Blood abides in Me, and I in him" (John 6:55-56). He instructs us: "Take and eat:

This is My Body! . . . Drink of this, all of you: This is My Blood . . ." When Jesus spoke these words he meant exactly what He said. The bread and wine that are received at Communion are literally His Body and Blood, not mere symbols. St. John Chrysostom writes, "What is in the chalice is the same as that which flowed from Christ's side. What is the bread? Christ's Body."

Through the Eucharist we become present at the Last Supper of Holy Thursday. At our Liturgy, the same Master is present. The same bread is offered. The same cup is blessed. It is the same Upper Room, the same Last Supper. As did the Apostles, so do we become one with Christ Himself. The Eucharist has been called a nuptial encounter of the soul with her Lord—a marriage union be-

tween Christ and our soul. St. Cyril of Jerusalem writes, "Christ has given the children of the bridal chamber the enjoyment of His Body and His Blood." And Theodoret tells us, "In eating the elements of the Bridegroom and drinking His Blood, we accomplish a marriage union."

But we must partake of the Eucharist to achieve this union. How often we sing, "Receive the Body of Christ! Taste the Fountain of Immortality! Alleluia!" But how often do we partake? The Eucharist is the way by which we receive the very life of God through the Precious Blood of His Son. As we learn from St. Nilus: "It is impossible for the believer to be saved, to receive the remission of sins and be admitted into the Kingdom of Heaven, unless in fear, faith, and love he receives Communion of the pure Mysteries of the Body and Blood of Jesus." The very fact that the invitation, perhaps even the command, "Draw near" is repeated at every Liturgy, Sunday after

Continued on the next page.

Sunday, implies the expectation of frequent communion. Proper preparation through repentance, is presumed, however.

United With One Another

Not only we are united to Christ in the Holy Eucharist, but we are also united to each other. In the Holy Land, at the time of Christ and, in fact, to this very day, the sharing of the same food with someone else was an intimate experience. Actually its intimacy was surpassed only by that of the love shared in holy matrimony. By eating the same Bread of Life and drinking from the same Cup of Salvation, we become one with each other.

This is precisely the understanding of St. Ignatius of Antioch at the beginning of the second century, when he identified the Holy Eucharist as “the sacrament of the Church” and the “unity of faith with love” (*Philadelphians* 4 and 6:2). The Eucharistic Prayer of St. Basil the Great three centuries later reflects precisely this same understanding and perception of the Eucharist: “And unite all of us to one another who become partakers of the one Bread and Cup in the communion of the Holy Spirit.”

Sadly this realization has been utterly weakened in our present-day Church consciousness. All too often our faithful fail to see the Eucharist as a communion and “union with each other” but yet see nothing wrong with sharing “communion” with non-Orthodox or not understanding why heterodox cannot share the Eucharist in our Church with us. Holy Communion is the real experience of the Church as “unity of faith”—that is its prerequisite and that is its ultimate end: we become one with those who share the Eucharist with us!

One With The Saints

We likewise become one with everyone who has shared and does share and will share the Mystical Supper. This includes the very Apostles who sat with Christ on Holy Thursday . . . all the Saints who ever partook of the Eucharist in their lifetime and who share the Messianic Banquet with the Lord in His Kingdom . . . and all the faithful across the ages

who “take and eat” the Bread and drink the Cup of salvation.

At the Liturgy “we are surrounded by a great cloud of witnesses” (Hebrews 12:1). They are praying with us and for us, also united with us in our common Orthodox faith. Their memory is perpetuated on our icons screens and church walls. Their stories of grace and mercy are full of encouragement for us, if we will but pay attention. For they run the very same race we run; only they have already won the garland of victory. They are indeed encouraging us “to run with perseverance the race that is set before us” (Hebrews 12:1); they are encouraging us with their prayers, their cheers, and the challenging stories of their victories in Christ.

Besides our Church family on earth,

If we are really living the Liturgy, no change in its format will be required. Even the time spent in its prayer, often judged by the world as “too long” in duration, will pass by like a blink of the eye. Why? Because in living the Liturgy, we enter, if only temporarily, into the Kingdom which is eternal and which knows no time.

we belong to a larger family of God, which includes all who have gone on before us. We are indeed one with all those in Heaven—the Communion of Saints, our union with all who share in the life of Christ. St. John of Kronstadt writes: “We live together with them (the Saints in Heaven) in the house of the Heavenly Father, only in different parts of it. We live in the earthly, they in the heavenly half; but we can converse with them, and they with us.” Indeed the entire Church, that in Heaven and that on earth, converses with each other and lifts its heart in praise to God. As the prayer of the Liturgy itself says, “Therefore with Angels and Archangels and all the company of heaven we laud and magnify Thy glorious name, praising Thee . . .” And they rejoice in our strengthened commitment to Christ.

Members Of His Body

In the Liturgy, and specifically through Holy Communion, we are “the Body of Christ and individually mem-

bers of it,” in the words of the Holy Apostle Paul (I Cor. 12:26). He uses the analogy of the body to illustrate our relationship to Christ in the Church. He is the Head of the Church, and we are the members of His body. Just as our physical body has hands and feet, eyes and ears, etc., all of which are necessary for the total function of the body, so also the people of God have many individual gifts and roles—teaching, organizing, speaking, serving, visiting, encouraging, writing and helping others—all of which are necessary for the total life of the Church.

One member of the body—the eye, for instance—cannot say that it is not part of the body because it is not a hand. Likewise, if one part of the body suffers, so do all the other parts suffer with it (I Cor. 12:12-30; cf. Romans 12:6-8). This ex-

plains why we have charitable assistance for those members of the Body of Christ who may be hurting or in need. St. Paul tells us that the highest gift of all is Christian love, *agape* (I Cor. 13), and it unites all members of Christ’s Church as brothers and sisters and serves as the guiding principle for the exercise of all aspects of the life of the Church.

If we read the Scripture, we will note that “paying dues” does not make us members of the Church, but Communion does—it unites us to the Lord Himself, the Head of the Church, and all its other members. In the Eucharist, Christ acts to make us His own Body. According to Nicholas Cabasilas, “The Bread of Life itself changes him who feeds on Him and transforms and assimilates him into Himself” (*The Life in Christ*).

Facing The World

Having received Holy Communion in the Liturgy, we soon depart at the conclusion of the service, to go back into that adulterous and sinful world we had

left before. Like Job, we will be tested in this life by the temptations and machinations of the evil one. Like Job we must never blame the Lord for Satan's ploys, but praise His Holy Name at all times, good and bad; in the words of the Liturgy, "Blessed be the Name of the Lord, henceforth and forevermore" (Job 1:23).

We, however, have a special advantage in our struggles because we participate in the Liturgy. In the words of Cabasilas, Christ Who is our Host at His feast fights at our side. He comes, however, not to the aid of those who are slothful or inactive, but only to those who are fit and strong and courageous and will fight nobly and bravely against the foe. "So Christ, as He acts in each of His Mysteries, becomes all things to us . . . our Ally as he feeds us in the Eucharist . . . On the table he is actually present and endures the contest with us to the very end" (*The Life in Christ*, p. 153).

For the spiritual warfare that awaits us outside the doors of the Church, we truly need a "strengthened commitment" to Christ. The Liturgy, and especially the Eucharist, provide the opportunity for us to establish and maintain such a relationship and to reap the many benefits derived from it.

Participation in the Liturgy

So then, how can the Liturgy of St. John Chrysostom become, for the devoted Orthodox Christian, a spiritually stimulating, rewarding and meaningful experience and a source of "strengthened commitment to Christ"? The ready response which immediately appears to this question is "participation." Previous pastoral encyclicals have encouraged participation of the laity in the Liturgy. Rectors have likewise urged their faithful to participate in the "common work" of the Church. Unfortunately, however, many persons either do not attend the service in the first place or those present seek in some peripheral way to make little sense out of it for themselves.

Even more unfortunate are those who demand change in the Liturgy's structure or content or language. "If we could only change the Liturgy, it could become more rewarding and meaningful for people," they say. "If we could

eliminate the practices that have crept in over the centuries . . . if we could restore the original order of things . . . if we could change the Liturgy, then things would change among the people," is what some people say.

In response we might ask, How can one touch the heritage of the Faith once deposited to the Saints? Is it not rather a question of understanding, being consciously present and participating . . . rather than changing, rewriting or amputating? The Liturgy already has an ethos, a mood, a spirit. Ought we not immerse ourselves in it? Ought we not enjoin our private, personal participation to the awesome majesty of the Liturgy? The text of the service invites our participation. Actually it begs, requires and even demands our participation. Without that participation a large portion of the Liturgy's riches remain closed to us, and we fail to "strengthen our commitment" to Christ in the "common work" of the Church.

Living the Liturgy

Liturgical participation is dependent upon many factors. There are times when we may sit quietly, with our mind and spirit open, in a state of spiritual *hesychia*, and simply allow the music and drama, the sights and sounds, the sacramental grace to flow in. Other times, we can be intensely active—every petition calling forth a response. In both circumstances, we are truly the people of God at work—in true *leitourgia*.

In living the Liturgy, the symbolism of the service speaks to us. In living the Liturgy, the Scripture and sermon address us face to face. Likewise, the clouds of incense, the intense and penetrating visages framed in the icons and the movement of the various processions all evoke primordial responses from the very depths of our soul. But chiefly, when we ourselves commune of the precious Body and Blood of Christ Himself, our sacramental union with the Saviour is foremost.

If we are really living the Liturgy, no change in its format will be required. Even the time spent in its prayer, often judged by the world as "too long" in

duration, will pass by like a blink of the eye. Why? Because in living the Liturgy, we enter, if only temporarily, into the Kingdom which is eternal and which knows no time. When that happens, we have truly strengthened our commitment to Christ, our personal relationship with the Lord of Heaven and earth!

We Must Begin Anew

I call upon all of our Diocesan Family—clergy and faithful alike—to begin anew to truly live the Liturgy at midnight this Pascha, the glorious Feast of Feasts. May we no longer just attend divine services, listen to the choir, try to focus our attention on what the priest reads and preaches, but truly participate actively. That will mean listening attentively, singing joyously, sharing in the symbolism, praying intensely and receiving sacramentally the Holy Eucharist that makes us one with Christ, one with the Saints, one with each other . . . that makes us "members of the Body of Christ."

And if we truly live the Liturgy, its majesty and aura will spill over into our daily lives. We will be better disposed to fight evil and overcome temptation in our struggles in the world. And we will approach parish life with the tools of spiritual living rather than the ways of the world—which lead to hurt feelings, dissension and divisions. The Oneness of Christ and His Church will be reflected in the community of our parish! And if we truly live the Liturgy, then every aspect of our life will be spiritually richer and ever more blessed by God, because of our strengthened commitment to Christ our Risen Saviour. Indeed, let us take up the task of living the Liturgy each and every time it is offered, and renew its words: "Let us commend ourselves, and each other, and our whole life unto Christ our God."

To Him be the glory unto ages of ages. Amen!

With love in the Resurrected Lord of Heaven and earth, I am

Devotedly yours in His service,

+HERMAN

Archbishop of Philadelphia
and Eastern Pennsylvania

Your Diocese

Alive in Christ

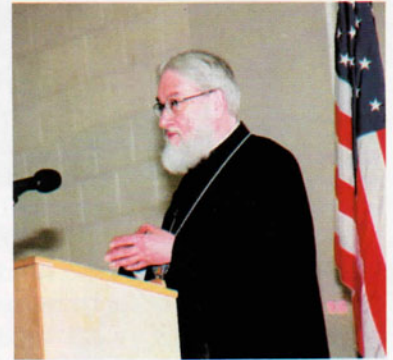
Volume XII Number 1 Spring, 1996
The Official Magazine of the
Diocese of Eastern Pennsylvania
Orthodox Church in America

In This Issue

Pastoral Epistle of His Eminence, Archbishop HERMAN	1
Paschal message of Archbishop Herman	7
Death and Resurrection - Bishop Kallistos (Timothy) Ware . . .	8
Internal and External Challenges Confront Church of Russia .	15
Sermon for Orthodoxy Sunday	18
Annual Winter Teen Retreat	21
Winter Festivities	25
Orthodox Gather at National Pro-life Event	28
Gary L. Bauer, Esq. Addresses Rose Dinner	29
A Parish Council on the Move	34
The Pan-Orthodox Choir:	
A Model of Strengthened Commitment	36
The Pastor: A Man of Prayer	38
Elevation and Anniversary at	
St. Herman's Church in Shillington	42
Rags of Mortality: Original Sin and Human Nature	44
The Christ the Saviour Cathedral in Moscow (Conclusion) . . .	52
St. Justin's Commentary on 1 John (Part IV)	57
St. John Chrysostom's Commentary on Psalm Nine	68

Departments

Official	33
Education Bulletin: All Earthly Cares	49
Daily Devotions	61
All in the Diocesan Family	71



Bishop Kallistos (Timothy) Ware speaks on Death and Resurrection - page 8



Annual Winter Teen Retreat - page 21

Cover: icon from the Icon Repository/Museum at St. Tikhon's Monastery

Your Diocese Alive

Produced by the Publications Department of the Diocese of Eastern Pennsylvania, Orthodox Church in America, Diocesan Center, South Canaan, Pennsylvania 18459. (717) 937-4686, under the direction of His Eminence, Archbishop HERMAN.

Editor Fr. John Kowalczyk
Photography Martin Paluch

Editorial and Subscription Office: *Alive in Christ*, Diocese of Eastern Pennsylvania, South Canaan, Pennsylvania 18459. (Home) (717) 876-1241.

Alive in Christ is distributed free of charge within the Diocese. Those living in other areas may subscribe for \$12 per year.

Deadline for the next issue of *Your Diocese Alive in Christ* is July 10, 1996. Please submit all articles (typed) pictures, parish news, etc. . . . to *Alive in Christ*, Diocese of Eastern Pennsylvania, South Canaan, PA 18459.

Christ is Risen!

Indeed He is Risen!



Dedicated Clergy and Beloved Faithful of our Diocese:

CHRIST IS RISEN!

I wish you all the joy of this feast of the Radiant Resurrection of Christ and embrace you in spirit with a holy paschal kiss.

Almost two thousand years have passed since the Redemptive Sacrifice of the Son of God, since the time when the world was filled with joy in our Risen Lord and Saviour.

For a Christian there is no greater joy than the good news of the Resurrection. Without the Resurrection our faith, our preaching and our Holy Church would be impossible.

Our Saviour and Lord Jesus Christ in His boundless love for mankind and for every one of us came down to earth and through His Life, His teaching and His all-forgiving love, His Passion, Death and victorious Resurrection accomplished our eternal salvation. He showed us the way to the Kingdom of Heaven, to life eternal and unending in the mansions of our Heavenly Father, through the Church which He founded and whose head He is, calling us to become her members through the Sacrament of Holy Baptism.

The Feast of Christ's Resurrection is, above all, the feast of peace, of the triumphant and joyous Christian love. For what is the Paschal Kiss but the triumph of peace and love? How can anyone not notice that our mutual greetings in these days make our hearts happy and draw us closer to each other?

Let this peace abide constantly among us, let this pure and holy love constantly inspire us that with strengthened commitment in Christ we will continue our work for the building up of our local parishes and Christ's Holy Church here and throughout the world.

My dearly beloved pastors, monks and faithful of our Diocese: Rejoicing in the Risen Christ may you "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To Him be glory both now and for ever" (2 Peter 3:18).

CHRIST IS RISEN! INDEED HE IS RISEN!

With love in the Risen Lord,

+ Herman,

+HERMAN

Archbishop of Philadelphia
and Eastern Pennsylvania

Death and Resurrection: The Orthodox Vision

The following talk was given by the renowned Orthodox author and scholar, Bishop Kallistos of Diokleia. It has been here introduced and summarized by Dr. Christopher Veniamin.

Introduction

On Wednesday, March 6, 1996, the Rt. Rev. Dr. Kallistos (Timothy) Ware, one of the world's leading authorities in the Christian Mystical Tradition and the Early Church, made his first visit to Saint Tikhon's. The occasion was a special Open Lecture, in which Bishop Kallistos addressed a packed auditorium on the difficult and thorny subject of *Death and Resurrection: The Orthodox Vision*.

Born in 1934 in Bath, in the English County of Somerset, Dr. Ware is the son of a Brigadier General who served in the British army in India during the age of the Raj. He was educated at Westminster School, one of the most prestigious in the country, and at Magdalen College, Oxford, where he read "Greats"—the Oxford name for Classics. Upon receiving a prestigious Double First in Classics, he determined to pursue theological studies, again at Oxford.

In 1958 Dr. Ware embraced the Orthodox Faith; and on being ordained priest and becoming a monk (at the Monastery of St. John the Divine on the island of Patmos), he received the name of Kallistos.

Today, Bishop Kallistos holds the unique distinction of being both a bishop of the Orthodox Church and a professor at the University of Oxford. He was consecrated titular Bishop of Diokleia in 1982 on the Feast of Pentecost, being appointed assistant Bishop in the Orthodox Archdiocese of Thyateira and Great Britain (under the Ecumenical Patriarchate), and is also Bishop to the Greek parish in Oxford.

Since 1966, Dr. Ware has held the Spalding Lectureship in Eastern Orthodox Studies at Oxford; and in 1970 he

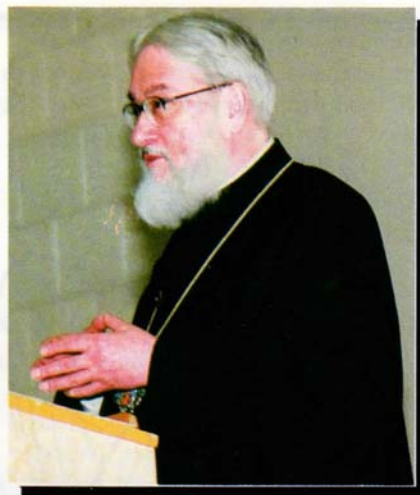
was elected Fellow of Pembroke College, Oxford. As an Englishman and former Episcopalian, Bishop Kallistos is able to offer an invaluable perspective in helping to promote a deeper understanding especially between the Christian East and West.

Bishop Kallistos's concerns as churchman and scholar are clearly reflected throughout his many writings, lectures, and sermons. Among his best known works are *The Orthodox Church* and *The Orthodox Way*: the former has come to be regarded as the standard introduction to Orthodoxy; while the latter is a significant contribution to our understanding of and appreciation for the Christian Mystical Tradition, combining as it does the dimensions of doctrine, worship and life.

Equally significant, however, is his work as co-translator of *The Philokalia*, the remarkable collection of texts from the Fathers of the Church on prayer and the spiritual life. In this, it is no exaggeration to say, Bishop Kallistos follows in the illustrious tradition of Paissy Velichkovsky.

Although this Special Lecture marked his first visit to Saint Tikhon's in person, Bishop Kallistos's ties with Saint Tikhon's are in fact long-standing and quite deep.

Firstly, his acquaintance with our own Archbishop Herman goes back some years. More recently, Bishop Kallistos graciously asked Archbishop Herman to continue the publication of two liturgical books—*The Festal Menaion* and *The Lenten Triodion*—which Bishop Kallistos had translated into English together with Mother Mary (of blessed memory). Consequently, both *The Festal Menaion*, which contains the services of the nine fixed feasts in the ecclesiastical year, and *The Lenten Triodion*, which contains the services for the period of Great Lent and Holy Week, are now published by Saint Tikhon's



Bishop Kallistos of Diokleia

Seminary Press.

Also, last January heralded the launch of another Saint Tikhon's publication, a work entitled *Marriage As a Path to Holiness: Lives of Married Saints*, by two of our own professors, Drs. David and Mary Ford, for which Bishop Kallistos most kindly wrote the Foreword. Here, again, we find another point of collaboration between Bishop Kallistos and Saint Tikhon's.

And finally, I myself am one of the many who has benefited greatly from working under Bishop Kallistos's skillful supervision at Oxford for the degree of Doctor of Philosophy; and so I know from first-hand experience that his expertise, his generosity, and above all his example, never fail to encourage and inspire all those who have been blessed to study at his feet.

Bishop Kallistos has traveled widely and is familiar with such major Orthodox centers as Mount Athos, Jerusalem, Sinai, Russia, and Ukraine—to name but a few. And we are happy to note that on this occasion, his travels have brought him to Saint Tikhon's, to the first Orthodox Monastery on the North American continent, and therefore to one of the most important places of pilgrimage in the Western Hemisphere.

Summary

Bishop Kallistos began his lecture with a delightful historical anecdote, in which Ignatii of Smolensk (a Russian pilgrim of the fourteenth century), traveling through Constantinople at the time of the coronation of the Emperor Manuel

II (1391), describes how amazed he was at what he saw:

“At the end of the service, the Emperor, wearing his crown, and in ceremonial robes, came down from the sanctuary to his throne. The nobility approached to offer him their congratulations. But before they did this, the Patriarch spoke, warning him to remember his coming death. ‘For dust thou art,’ said the Patriarch, ‘and unto dust shalt thou return.’ And then, to Ignatii’s astonishment, there rushed up to the newly crowned Emperor marble cutters, stone masons, tomb makers, with samples of stone and marble, and they said to the Emperor, ‘How do you wish your tomb to be constructed?’”

“At the moment of his greatest earthly glory,” Bishop Kallistos continued, “the Christian Emperor was reminded of his coming death.”

Here we find the true Orthodox spirit of preparation for—or “mindfulness” of—death. Here we have before us a synopsis of the Orthodox ethos and culture; an ethos and culture that is not distracted by even the greatest earthly glory, for, as our life in the Church teaches us, *without God, everything dies.*

And this is precisely why, as Bishop Kallistos points out, “we ask in our daily prayers that we may have mindfulness of death. Each evening, in the prayer of Saint John Chrysostom, we say, ‘O Lord grant me tears, mindfulness of death, and a sense of peace.’ At the end of the Divine Liturgy, at every Matins, and every Vespers, we pray ‘for a Christian end to our life, painless, unashamed, peaceful, and a good answer before the dread judgment seat of Christ.’”

Our modern culture, however, does not only deny Christ, the author of life; it also denies the fundamental truth that we humans are mortal, that we are subject to death, and that someday each and every one of us will die.

“We live today,” observes Bishop Kallistos, “in a culture that is strangely

paradoxical: television, newspapers, novels, are filled with violence and death. And yet, we live also in a culture that is deeply death-denying. To speak of death in direct terms—‘I shall die, and so will you’—is seen as bad taste.”

It is indeed deeply paradoxical that our often arrogant and “independent” culture, which would build anew the Tower of Babel, would also much prefer to avoid the whole subject of death. Influenced by the spirit of this culture, then, we sometimes even find ourselves engaged in “a conspiracy of silence.” As Bishop Kallistos puts it, we “try to make death as remote and clinical—as impersonal—as we can.”

But this is clearly not the Orthodox way. As Bishop Kallistos remarked, “It is right to reflect, how different is the spirit of our Orthodox prayer.”



Bishop Kallistos delivers lecture

In contradistinction to the Orthodox approach to death, and in appreciation of just how uncomfortable and unprepared our modern world is vis-a-vis death, Bishop Kallistos recalled how “not long ago, as he was approaching his own death, the then president of France, Monsieur Mitterand, very rightly said: ‘How to die, we live in a world which is frightened by such a question, a world which avoids even asking.’”

“And yet surely,” Bishop Kallistos retorted, “that is one of the most important questions that any of us can ask ourselves. How are we going to prepare for our death?”

Three Themes: 1. Death is far closer to us than we imagine

Bishop Kallistos divided the main body of his lecture into three main

themes. In the first of these, he reminded the audience of the fact that “death is far closer to us than we imagine, far more part of our daily experience than we usually realize.”

He began this section of his lecture with three short quotations: The first from the poet T. S. Eliot, in the *Four Quartets*: “The time of death is every moment.” The second, from a nineteenth century Scottish writer, George MacDonald, who says, “Death is only the outward form of birth.” And the third, from the *Anaphora* of the Liturgy of Saint Basil the Great, which says in reference to our Lord Jesus Christ, “When He was about to go forth to His voluntary, awesome, and life-creating death.”

“Death,” as Bishop Kallistos most eloquently went on to say, “is not just a distant event at the conclusion of our

earthly existence. It is a present reality, going on all the time around us and within us. ‘I die daily,’ says Saint Paul. All living is a kind of dying. We are dying all the time.”

Here, we note that death and corruption—corruption understood as the mutability of our human nature—are inextricably interwoven. Each change that we humans undergo, therefore, is tantamount to a death, and signifies dying to our previous state of being. Consequently, our whole earthly existence is comprised of a series of deaths—greater or lesser, according to the magnitude of the change that takes place within us.

But, understood from the perspective of the Christian’s progress in the *Life in Christ*, each of these “little deaths” also marks the beginning of a new life.

Continued on the next page.

Death and Resurrection

Continued from page 9.

"In this daily experience of dying, each day is followed by a new birth," says Bishop Kallistos. Hence, "all dying is also a kind of living."

"Life and death are not opposites, mutually exclusive, but they are intertwined, interdependent. Our whole earthly existence is a mixture of mortality and resurrection. 'Dying and behold we live,' to quote Saint Paul again. The whole of life is a constant 'Passover,' a continual, repeated 'passing over' through death into new life. We are never to think of death alone. We are always to think of death and birth, death and resurrection."

Bishop Kallistos then went on to explore the "death-birth syndrome" with special reference to our biological life-cycle. "Each time we fall asleep at night," he noted, "that is a foretaste of our coming death. Each time we lie down on our beds, and say in our hearts, 'Into Thy hands, O Lord, I commend my spirit,' and make the sign of the Cross before we go to sleep, that is a foretaste of death."

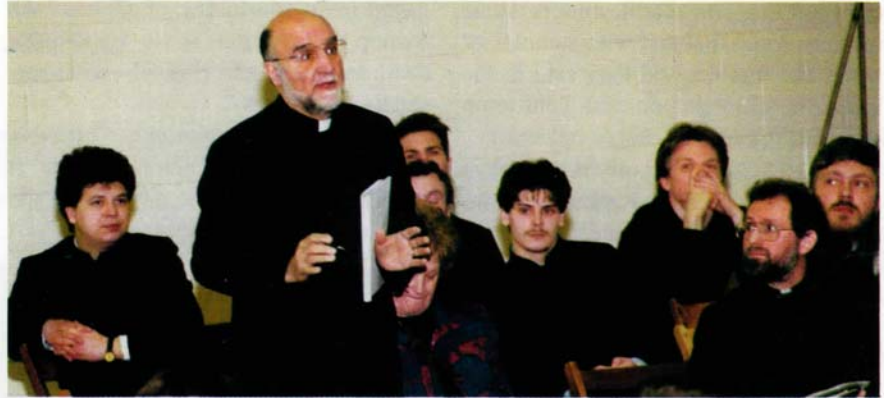
Hence, the description often found in the Fathers of sleep as an "icon of death." For the truth of the matter is of course, as Bishop Kallistos was quick to point out, that "we don't know that we shall wake up again the next morning"—even "though on the whole we think we shall." Therefore, because we cannot know what will happen during the course of the night, "we entrust ourselves into the hands of our Savior as we lie down."

Far from being "a frightening experience," however, "falling asleep" is a moment that many of us actually look forward to. "In a way," adds Bishop Kallistos, "we die each evening. And yet this foretaste of death is followed each morning by a foretaste of resurrection. When we awaken at the start of the new day, it is as if we had been recreated, created anew. When we wake up, it is as if we had been recreated and the world with us." And so, "each twenty-four hours, falling asleep and waking up, there is a 'passing over' through death into life."

With this in mind, Bishop Kallistos asked a series of questions which suggested, in rhetorical fashion, that there may well be a certain commensurability

between the experience of falling asleep and waking up and that of our final death. More specifically, he asks: "May not our eventual death be like that, a falling asleep followed by an awakening? We are not afraid to drop off to sleep, because we feel on the whole confident that we are going to wake up again the next morning. Can we not, with Christ's help, feel the same kind of confidence about our final falling asleep in death? May we not expect to wake up again in eternity?"

Of course, Bishop Kallistos does not



mean to suggest that it is "always as simple as that." He is well aware of the fact that "often, our death is not in fact a quiet falling asleep." Indeed, as he is careful to note, "often, there is a period of severe illness, perhaps great pain." And so as to illustrate the point further, Bishop Kallistos recounted the words of his own spiritual father, a Russian priest, not long before he died, who said, "I am not afraid of death, but dying can be very difficult."

But although we certainly "do have to make that distinction"—"that dying is going to be difficult"—nevertheless this "should not in itself make us afraid of death." The reason why we fear death, explains Bishop Kallistos, is because "we are afraid always of the unknown." But, he adds, if we "look beyond the difficulties of dying, to the reality of death as a falling asleep followed by an awakening," then we find that death is not such a formidable foe.

Subsequently, Bishop Kallistos refers to a series of "little deaths," experiences, all of which are part of our normal earthly existence, which may help us to better understand our final death.

Firstly, he encourages us to consider the natural process of growing up. "Each

time we pass from one stage to another," he maintains, "something dies in us, so that something else can come alive."

All of us are aware of the painful "transition from being a child to being an adolescent," as well as "the transition from being an adolescent to being a mature adult." Bishop Kallistos maintains that "at each point there is an inner death." Of the first transition, from being a child to being an adolescent, he reminded us that even the Holy Family (as in the second chapter of Saint Luke)

were not exempt of certain minor crises, "when Jesus began to show the independence of a teenager."

Dying, then, is in fact a part of our present earthly existence, and so, as Bishop Kallistos says, "we have to keep dying, that we may come alive, all through our earthly years."

Indeed, the real danger here is not in the dying of these "little deaths," but it is rather to be found in the refusal to undergo these deaths, for "if, at any point of transition, we refuse the death; if we draw back and try to hold fast to the earlier stage, we fail to become real persons." Again, by the words of George MacDonald, Bishop Kallistos warns: "You will be dead, so long as you refuse to die." "We have to be impoverished," he urges, "before we can be enriched." "Parting from friends and places" is another kind of death to which Bishop Kallistos also refers. And again, "such partings are a necessary part of our personal growth. Unless we have sometimes the courage to leave familiar surroundings, to separate from existing friends and forge new links, we don't realize our potential as persons. By hanging on to the old, we refuse the invitation to explore the new." Personal development,

therefore, requires courage, it requires boldness and daring to journey into uncharted territory with faith. And one is reminded here of the Patriarch Abraham himself, who left the land of his fathers in obedience to God.

Bishop Kallistos also identifies “rejection” as a kind of death. Whether it be on the level of when we apply for a job, or on the somewhat more profound level of “the experience of rejection in love, when we love another person very deeply, and find that our love is not returned.” Rejection of the latter kind is “for many of us in our youth, the point when we really begin to grow up.”

So also in the case of “bereavement.” Indeed, “for those who remain behind,” the death of a loved-one is also “a form of death.” And “yet, bereavement faced with courage, inwardly accepted through prayer—and that takes time—makes us more authentically alive than we were before.”

Bishop Kallistos also spoke of a “creative doubt” that is sometimes experienced “in our religious life”; of such difficult moments “when what we thought was certain, suddenly appears more difficult.” Such a death, he explains, awakens us to the truth that not only is faith “a gift from God,” but that it is also something that “requires struggle and suffering on our side”—that struggle and suffering which enables “the truth of Christ” to “grow in us.”

And finally, there is that death which is involved in “growing old.” Bishop Kallistos says that “long before we die, we have to experience a sense of death.” Here, he quotes the words of Saint John the Baptist, “He must increase, but I must decrease.” “We all have to learn in late middle age,” he explains, “to begin to yield the central place, the limelight, and let others shine instead.” And in illustration of this he points to his own experience as a teacher: “that for most teachers there comes a point as they begin to grow older when they realize that their pupils are much cleverer than they.” And to this he adds in his own characteristically modest and generous manner, that “that is a very good kind of experience.”

But far from being miserable and despirited about the different little deaths that we must experience in our earthly

existence if we are to realize our potential as human persons created in the image of God, Bishop Kallistos is most positive and encouraging. For, as he puts it, “The secret of true life is to accept each stage as it comes, to die the death, to live the new life, not to cling to the past, but to live with total intensity in the present.”

“To live with total intensity in the present.” This, then, is “the secret of true life.” Total presence, focused on “the now.” And, one may ask, is this intensity of being in the present not an image of him “Who is”—an image of “I Am”?

“Now in all these cases,” continues Bishop Kallistos, “death, faced in the right spirit, turns out to be not destructive, but creative. In all these cases, out of death comes resurrection. In all these cases, death proves to be not loss, but enrichment. Again and again in our life something dies signifies something comes alive.”

“May not the death that comes at the end of this life fit into this same pattern?” asks Bishop Kallistos. In each of these “little deaths,” then, he discerns an image of the last and final death. Just as each little death signifies a growth and the beginning of a new life, could not our final death also be understood as the final stage of growth? “Perhaps,” he adds in rhetorical style, “our final death is the last and greatest in the long series of deaths and resurrections that we’ve been experiencing ever since the day when we were born? Perhaps the final death is not unrelated to what went before, but a fuller expression of what we have been undergoing all the time? If the little deaths each led beyond death to resurrection, may not this be true of the great death that awaits us when it is finally time to depart from this world? May this not prove that last and greatest Pass-over?”

The ultimate answers to these questions are to be found, however, not in introspection as such, not merely, that is, on the level of human existence; but rather on the level of divine being. For this reason, Bishop Kallistos urges us to “enlarge our vision,” and to “look beyond our own life-story to the Christ-story.” He urges us to “relate the death/resurrection pattern within our own life

to the Death and Resurrection of Jesus our Savior.” Because Christ is the measure of all things, created and uncreated, “our story” can only make sense “in the light of his story,” in which resides the mystery of our final goal and purpose. In and through Christ, therefore, “our little deaths and resurrections are joined across history to his definitive Death and Resurrection.”

At this point Bishop Kallistos invited us to ponder these words, taken from St. John Chrysostom’s Paschal Homily: “Let none fear death, for the death of our Savior has set us free. He destroyed death by undergoing death. Christ is risen, and life reigns in freedom. Christ is risen, and there is none left dead in the tomb.” Christ himself, then, is our resurrection.

On the question of how we should approach death, Bishop Kallistos pointed to two passages in particular. The first, from St. Isaac the Syrian (seventh century), reads as follows: “Prepare your heart for your departure. If you are wise, you would expect it every hour. Each day say to yourself: ‘See, the messenger who comes to fetch me is already at the door. Why am I sitting idle? I must depart forever, I cannot come back again.’ Go to sleep with these thoughts every night and reflect on them throughout the day. When the time of departure comes, go joyfully to meet it, saying, ‘Come in peace. I knew you would come, and I have not neglected anything that could help me on the journey.’”

“There, with great simplicity, with great sobriety,” says Bishop Kallistos, “St. Isaac sums up what should be our attitude to death.” St. Isaac’s whole approach is characterized by “a sense of peacefulness and gentle realism,” as expressed in the words, “prepare your heart for your departure.” “There is no way of avoiding that,” responds Bishop Kallistos, “unless the Second Coming happens while some of us are still alive—it may, but we don’t know. Otherwise, there is no way of avoiding death.”

In addition to “gentle realism,” however, “St. Isaac would have us show eagerness, expectation, hope.” For “mindfulness of death, rightfully approached, is not something morbid, but joyful,”

Continued on the next page.

Death and Resurrection

Continued from page 11.

comments Bishop Kallistos. "When the time of departure comes, go joyfully to meet it."

The most important thing of all, however, is to be prepared for death: "'Above all, be prepared' says St. Isaac. We are to say to the angel, 'I have not neglected anything that could help me on the journey.'"

But what exactly is meant by the words, "Above all, be prepared?" Bishop Kallistos singles out "mutual forgiveness" as that which should be our chief concern, and he warns: "We don't know when death will come. We want to be prepared for the angel. Now, let us be reconciled with all from whom we are estranged, let us ask pardon and receive it."

For his second text on the Orthodox attitude to death, Bishop Kallistos quoted Metropolitan Anthony of Sourozh, who wrote: "Death is the touchstone of our attitude to life. People who are afraid of death are afraid of life. It is impossible not to be afraid of life, with all its complexity and dangers, if one is afraid of death. If we are afraid of death, we will never be prepared to take ultimate risks. We will spend our life in a cowardly, careful and timid manner. Only if we can face death, make sense of it, determine its place and our place in regard to it, only then will we be able to live in a fearless way, to the fullness of our ability."

Thus, "Fear of death is fear of life." And he who does not fear death is prepared to "take ultimate risks," to truly live. "Remember death," says Bishop Kallistos, "means do not be morbid and gloomy. It means live your life. *Live it!* Don't just pass through it. *Live*, with full intensity in the present moment."

Truly living or taking ultimate risks, then, means transcending one's own limited human nature. It means living in imitation of the Christlike, divine manner of existence, as described in the Sermon on the Mount. Truly living and taking ultimate risks means, therefore, rising above and passing beyond our created and limited mode of temporal existence—by the grace of God—to the level of uncreated, eternal and divine being. For this reason, "Remember death,"

says Bishop Kallistos, "signifies eternity is today."

2. Death is a separation that is no separation

For his second theme, Bishop Kallistos began with an excerpt from a deeply moving letter by Archimandrite Macary, a remarkable Russian missionary in Central Asia (nineteenth century), to a recently bereaved spiritual child of his: "God in his love separates us from one another temporarily, in order once more to unite us all in Christ, for eternity. Let us keep silent and devoutly reverence this love which surrounds on every side. In Christ we live and move and have our being; whether alive or



dead, we are all in him. It would be more true to say, we are all alive in him, for in him there is no death. Our God is not a God of the dead but of the living. He is your God, He is the God of her who has died. There is only one God and in that one God, you are both united, only you cannot see each other for the time being. But this means that your meeting will be all the more joyful, and then no one will take your joy from you. Yet even now, you live together, all that has happened is that she has gone into another room and closed the door. Spiritual love is not conscious of the visible separation."

Of the many things that this text teaches us about our attitude to death, Bishop Kallistos chose to focus first on "the need for silence." Silence coupled with "reverence." As Father Macary so wisely advises, then: "Let us keep silence and devoutly reverence this love which surrounds us." And Bishop Kallistos reminds us, "Death, like birth, is a miracle and a mystery," and we must be careful not to do violence to the mystery. "There

is a danger in theology of saying too much," he cautions, "and that applies particularly over death." Christ himself, Bishop Kallistos points out, "tells us very little about the situation immediately after death."

"But of one thing we may be assured," he continues, "despite the outward separation of death, the inner bond of love remains. Our communion with each other still continues. Death is a separation that is no separation. 'Even now you live together,' says Father Macary, 'all that has happened is that she has gone into another room and closed the door.'

"When someone dies, our relationship is changed, but not destroyed. What the loved-one who has died says to us as we mourn is this: 'Weep, but do not despair. I am I, and you are you. Whatever we were previously to each other, that we are now. I've only slipped away to the next room, but I am still close. For the time being the door is shut, but when God wills, the door will be opened again. You will pass through the door also into the next room. You will find me there, and our meeting will be joyful, beyond all our present imaginings.

"And what is the basis for this continuing sense of communion with the departed? It's not wishful thinking, it's not sentimental and subjective, it possesses an unshakable objective foundation. It rests not on feeling, but on fact: the fact of Christ's Resurrection. 'Christ is risen, and life reigns in freedom.' Because Christ is risen from the dead, death is no longer an unbridgeable chasm. As Father Macary says, 'We are all alive in Him, for in Him,' in the Risen Christ, 'there is no death.'"

Following this wonderful passage, Bishop Kallistos turns to the often burning question of how do we as Christians maintain contact with our departed loved-ones. We know that efforts to do so through spiritualism, mediums and suchlike are positively discouraged by the Church, since "any attempt to manipulate the dead is abhorrent to us," and we certainly "must never force such contact." But is there a Christian way of remaining in communion with the dead?

Bishop Kallistos's answer to this question is that not only is it possible for

us to remain in contact with our loved-ones, but it is our duty as members of the Church, "through mutual prayer," to pray for all the dead, to be in living communion with them in Christ. "Our meeting place with the dead," he asserts, "is not the seance parlor, but the Eucharistic Table, and the icon corner in our own homes."

Bishop Kallistos then went on to give two reasons as to why we pray for the dead. Firstly, he said, we pray for the dead "because it helps them." The fact that "we cannot explain *how* our prayer helps the departed," he added, does not detract from the fact "that it does." At this point Bishop Kallistos argued that prayer for the dead is in fact no different to prayer for the living, which is "equally a mystery." "But," he insists, "it is a fact of experience, attested by countless thousands, that to be prayed for at a time of crisis, when we are ill or lonely, when we are in danger or faced by a critical decision, to know that others remember us in their prayers is a reassurance, an immense comfort, a source of dynamic strength. And if that is true between the living, we may be confident that prayer for the dead is no less effective. Though we cannot say how, we know with confidence that the dead are aware of our prayers and are helped by them."

Bishop Kallistos would encourage us to "think of intercession, whether for the living or the departed, as focusing the love of God where it is needed." Here, once again, we are set before the Eucharistic character of our life and very being; that in our prayer, in our communion with God, we rightfully "refer" ourselves and the whole world "back to God," the Creator and Giver-of-life. Hence, as Bishop Kallistos so aptly puts it, "to pray for someone is to hold that person up in the stream of God's love."

Love, according to Bishop Kallistos, is also the second reason why we pray. "We pray for the dead," he says, "because we love them." Prayer is love, then, and love is prayer. "Prayer for the dead is to be seen as the ministry of love." Indeed, he adds, "not to pray for the dead, would be so cold an attitude, so contrary to love, that it could not be right."

Bishop Kallistos continues by ask-

ing a sobering question: "Should a man who, all through married life, has prayed every day for his wife, suddenly stop praying for her because she has died? That is impossible," he exclaims.

God has no need of us or of our prayers. This we certainly well know. But, as Bishop Kallistos so rightly points out: "We do not pray for the dead because otherwise God would neglect them. We pray because we know that God loves them, and we claim the right, the privilege, to join our love with His. Prayer for the dead is simply the spontaneous expression of love."

Prayer, then, is both love and communion. "Have our departed loved-ones ceased to exist, that we should cease to pray for them?" asks Bishop Kallistos. "We are members still of one family, and we continue unbroken in our union of prayer."

In addressing the question, "For whom do we pray?" Bishop Kallistos drew a distinction between the public prayer of the Church and the private prayer of the faithful. "Publicly," he said, "in the worship of the Church, we pray for those who have died in the faith of Christ and in the communion of the Church. But privately, in our own rooms, we may pray for all."

Of course, it must be remembered that in the celebration of the Divine Eucharist the whole world is embraced, from the foundation of the world right up until the Second Coming and beyond; and in a real sense, therefore, the Church, even in public worship does not exclude anyone from her prayer. Indeed, Bishop Kallistos refers to a "notable occasion in the Church's year," when the all-embracing character of liturgical prayer is expressed, perhaps, more explicitly, "when we pray even for those in hell, at Kneeling Vespers on the Sunday of Pentecost." The relevant passage, which is part of the third prayer, runs as follows: "On this final and saving festival, thou art pleased to accept intercessory propitiation for those imprisoned in hell, affording us great hopes that thou will send down relaxation and refreshment to all held fast in bondage." Our prayer, then, encompasses even "those imprisoned in hell."

As an illustration of the efficacy of

prayer extending even over those who have not died in the faith, Bishop Kallistos related the story of Pope Gregory the Great and the Emperor Trajan, found in Saint John of Damascus's *On Those Who Die in the Faith*. "The Emperor Trajan was a pagan, with no faith in Christ. But it troubled Gregory the Great, that this Emperor, who formed in many ways a model of what it is to be a just ruler, should be in hell. So he prayed for the Emperor Trajan repeatedly, until finally, so Saint John of Damascus tells us, the Emperor appeared to Pope Gregory, and thanked him, and said, 'Yes, I was in hell, but thanks to your prayers I am there no longer.'"

What does this story illustrate? For Bishop Kallistos, the story of Pope Gregory the Great and the Emperor Trajan means that we should refrain from judging and condemning anyone to hell, for, until the Second Coming, nothing is final; and our duty is to pray for the salvation of all. "Up to the Second Coming, we are not to say that anyone is irrevocably in hell. The gates of hell remain open. We pray for all."

In addressing the arguments of the sixteenth century Protestant reformers, who "argued that prayer for the dead was pointless and should be forbidden, because at death everything was fixed and there is simply no point in praying for the dead," Bishop Kallistos argued in two ways.

Firstly, the Orthodox certainly view this present life as "the time for decision, the *kairos*," and this is clearly emphasized by Saint Paul who says, "Behold, now is the acceptable time, behold, now is the day of salvation." And this, as Bishop Kallistos goes on to explain, is due to the recognition of the fact that "we cannot, after death, make a set of totally new choices, unrelated to the choices we have made when alive. We cannot, after death, become totally different people from what we were here on earth."

"But," and this is Bishop Kallistos's second point, "when we die, in the case of most of us, there is a great deal of unfinished business." The fundamental presupposition here is that, even in heaven, our existence will have not a static but a dynamic character. For this

Continued on the next page.

Death and Resurrection

Continued from page 13.

reason, Bishop Kallistos asks, "Which of us at our death, is ready for the immediate vision of the full splendor of God's glory in heaven?" All of us, he argues, have to be "healed into love," which cannot but be a gradual process. Thus, "we do not become totally different people after death from what we were on earth, but there is a gradual clarification. What we already are, becomes by degrees clearer and clearer to ourselves." Hence, "there can be change, there can be progress after death," and praying for the departed bears witness to this.

3. Death is the moment of truth

Bishop Kallistos's third and final theme, "Death is the moment of truth," is based on the observation that in the face of death we find it much easier to cut through all the insignificant details and to discover our true selves. Death, therefore, is "the moment when our true self is revealed to us." Throughout our lives, as Bishop Kallistos puts it, "judgment is going on." And "every day, through our decisions, we are already anticipating heaven, or anticipating hell."

Oblivious to "the deeper implications of our actions," we often find that "the truth is obscured by so many trivialities that occupy our waking consciousness." "Death," then, "is the moment when the trivialities are stripped away."

As the psychologist and hospice campaigner who advised president Mitterand observed, "As people face death, they need to be true to themselves, to drop masks." "So much of the time," Bishop Kallistos went on to say, "we have a mask, a *persona*, and we hide ourselves from others, we hide our true nature from ourselves. Death means the dropping of the mask."

Interestingly, Bishop Kallistos suggested that "the inner meaning of the teaching in Orthodoxy about the Toll Houses" is to be found in this fact: that "after death the deeper implications of our life are going to be revealed to us, after death there is progress, progress in self-knowledge." And, he added, this often "happens also to us before death. Often, people who know they are going to die and come to terms with that death,

begin, in the last few months of their life, to see in a way they never saw before the true significance and direction of their life. They begin often to come to terms with the person that they really are."

Conclusion

In closing, Bishop Kallistos drew his three main themes together by saying that in speaking of the dead we should always use the present tense, not the past. We should not say, for instance, that so-

and-so *was* very dear to me, but rather that so-and-so *is* very dear to me. And to illustrate this point, Bishop Kallistos referred to a wise old Russian lady from his Oxford parish who objected to being called a widow, and of her husband she would often say to people, "I am his wife, not his widow."

"That is the way we should speak of our loved ones," says Bishop Kallistos. The communion in love that exists between loved-ones in this life does not die; even after death, it increases and grows stronger.

Appreciating this fact, as Bishop Kallistos says, "would help us with a specific problem that causes some people sharp anguish: What if someone dies from whom we have been estranged, before we have the chance to be reconciled?" It is important for us to understand that it is not too late. "You can go home tonight and in your evening prayers you can speak to that person and ask for their forgiveness. You can say to them now, what you would have wanted to say if they were still alive, and you were face to face." And so it is important for us to know that "the knots can be untied, it is not too late for a fresh start."

But, of course, it is always best to leave as little "unfinished business" as possible. And Bishop Kallistos quoted

Archbishop Herman's patron, Saint Herman of Alaska, who says: "From this day, from this hour, from this minute, let us love God above all."

Bishop Kallistos concluded what proved to be a successful Special Lecture with the following didactic and highly entertaining little story:

"There is a story told of three demons, who had completed their seminary course in hell, and were due to come up to earth, and they appeared before the chief examining demon, the Dean, for



Archbishop Herman presents icon to Bishop Kallistos

their final *viva*. And the examining demon said to the first candidate, 'What will you tell them when you go up there?' 'I shall tell them,' said the first demon, 'there is no God.' 'Ugh!' said the examiner, 'there is nothing very original in saying that, they have been told that by so many people already, they aren't interested; in any case, too many of them know him personally.'

"So he turned to the second demon. 'What would you say?' he asked. And the second demon replied, 'I shall tell them there is no hell.' 'Ah,' said the examiner, 'that's more ingenious, but it won't actually work. Too many of them are living in hell already.'

"And so he turned to the third demon, and he said, 'And what will you say?' To which the third demon answered, 'I shall tell them there is no hurry.' 'Ah,' said the chief demon, 'that is excellent, go up quickly and start at once.'"

"The devil says, 'Tomorrow,' but the Holy Spirit says, 'Today.'"

Internal and External Challenges Confront Church of Russia

Metropolitan Kirill of Smolensk Gives Report During U.S. Visit



Metropolitan Kirill

In January 1996 His Eminence, Metropolitan Kirill of Smolensk and Kaliningrad, Chairman of the External Church Relations Department of the Moscow Patriarchate, visited the United States. He came as a guest of the Orthodox Church in America in his official capacity.

While in Washington, D.C., Metropolitan Kirill met with senior officials in the White House and State Department, was guest of honor at a dinner hosted by James H. Billington, the Librarian of Congress, and a dinner hosted by Cardinal William Taylor of Baltimore, was received at lunch by the ambassador of the Russian Federation, spoke to an international affairs seminar at Georgetown University, and met with Orthodox clergy, among them His Eminence, Archbishop Herman of Philadelphia and His Grace, Bishop Nathaniel of Detroit, both of whom were in Washington for the annual March for Life.

While in New York, he called on Archbishop Iakovos and Cardinal O'Connor, was guest at breakfasts hosted by the Appeal of Conscience Foundation and the Armenian Diocese, spoke at a luncheon at the *New York Times*, and spoke to area clergy and laity at a luncheon in his honor at St. Vladimir's Seminary.

In the course of his American visit, Metropolitan Kirill gave an account of the Russian Orthodox Church's life and mission at this decisive and difficult time in Russian history.

1) The first and miraculous reality is the rebirth and growth of the Russian Orthodox Church. The statistics are revealing: in 1988, the year of the millennium of Christianity in Rus', there were five theological schools; now there are forty-six. In 1988 there were sixteen monasteries; now there are more than 300. In 1988 there were forty-nine churches in Moscow; now there are more

than 250. In 1988 there were 7,000 Moscow Patriarchate churches open for worship in the Soviet Union; now, in the countries encompassing the same area, there are approximately 20,000 churches.

2) The scale of this growth and its dimension is not due to wise decisions made by the hierarchy. Rather, it is growth "from below," expressing the genuine thirst for God and for the Church in Russian society.

3) When, four or five years ago, numerous missionaries of various religious groups made their presence known in Russia, the first reaction of the Church was one of anxiety, even fear. After the years of suppression and persecution by the communist regime, would it be possible to withstand the onslaught of foreign missionaries, who were well-funded and well-organized? Now it is clear that the missions and missionaries have failed. Massive expenditure of resources and energy has not brought about significant or lasting results. It is evident that the Russian population, although deprived of knowledge and experience of the Church's teaching and life for decades, has retained what might be called "genetic memory" of the Orthodox faith and culture.

4) One of the most visible symbols of the rebirth of the Orthodox Church in Russian society is the Church of Christ the Savior in Moscow, near the Kremlin. Destroyed by order of Stalin in the early 1930s, the church is being rebuilt at a dramatically fast pace. The donations for the rebuilding come from businesses, banks, and private individuals—not from government budgets. There are elements of the miraculous in the way resources for the rebuilding of this Church are un-

Continued on the next page.

Archbishop Kirill

Continued from page 15.
expectedly made available.

5) The decades of oppression and persecution under the communist regime made the Orthodox Church invisible in Russian society. A visible, constructive role in society was not allowed. Today, all the problems and diseases of society are presented to the Church as challenges, as fields for the Church's mission. Society itself urgently demands a response of the Church to social and moral problems. In the fields of social and charitable work, educational work, prison ministry, military chaplaincy, etc. the Church is faced with immense needs and a critical shortage of resources—but is doing everything possible to respond constructively and helpfully to society's problems.

6) In the political arena, the Russian Orthodox Church has made a decision on basic principles: it will not get drawn into partisan politics, choosing political blocs or parties. If you choose political allies, you are also choosing political enemies, and this is not appropriate for the Church, which must be above politics. At the same time, what happens in the society and in the political life of society cannot be matters of indifference to the Church, which is certainly concerned about the present and the future of Russia and Russia's people.

In December 1995, about ten days before the parliamentary elections in Russia, the Church invited the political leaders and spokesman of the various electoral blocs and parties to a public meeting in Moscow. Each political orientation was invited to articulate its vision of the future of Russia. Addressing the meeting were political leaders from across the spectrum—from the reformists Gaidar and Yavlinsky, to the centrist Prime Minister Chernomyrdin, to the communist Zuyganov and the nationalist Zhirinovskiy. During the election campaign, only the Church was able to provide a forum in which all the major political blocs were able to appear together.

In addition to its adherence to the fundamental principle that the Church must not be involved in partisan politics, the Church is also committed to the basic principle that it must be free to ac-

complish its mission, and this means the Church must not be a state Church. For the first time in history, the Church is now free. Before the communist revolution, the Russian Orthodox Church was a state Church, and as such was dominated by the state; after the communist revolution the Church was a persecuted Church, dominated by the repressive state apparatus. Today, the Church is free, and is determined to maintain its freedom.

7) The Moscow Patriarchate is a Church which is not limited to the Russian Federation. This has an impact on the way the Patriarchate sees political life and confrontation between sovereign states. For example, at the moment when Ukraine and Russia were in acute political conflict over the Black Sea Fleet, and

Church should have its appropriate and significant place in providing religious education. There are schools in which "new religions" and "sects" have been given the opportunity to offer religious instruction—even when not a single child or family in the school are adherents of this religious group. This is called "freedom of religion" by some. When the Russian Orthodox Church insists that it should have the possibility to offer religious education in the schools, this is identified by some as a desire to dominate in Russian society, as a claim to religious monopoly for the Orthodox in Russia, and as a move to establish Russian Orthodoxy as a state religion. This double standard is not acceptable.

9) It should be noted that government statistics in the Russian Federation



Metropolitan Kirill addresses clergy in Washington, D.C.

threats of military confrontation were heard, there were those in Russia who demanded that the Patriarchate come out in support of the Russian position. To which the Patriarchate responded that Ukrainian Orthodox were as close to its heart as Russian Orthodox, and therefore it was the role of the Patriarchate to encourage both Ukraine and Russia to reach agreements nonviolently and in a way which would benefit citizens both of Russia and of Ukraine.

8) The issue of religious education in the public schools in Russia is a sensitive and symptomatic one. The Russian Orthodox Church's position in this question is that religious education should be provided on an elective basis in the public schools, and that the Orthodox

indicate that eighty percent of the total population of the Federation identify themselves as Orthodox Christians. The same proportions prevail in Ukraine and Belarus. This does not mean that eighty percent of the population regularly attended church services, or know the Orthodox faith at all well. (Just as in the U.S. the Gallup poll has shown that many of those who confess Christian faith are unable to identify the names of the authors of the gospels.) It does mean that the vast majority of the populations in these three eastern Slavic countries have a "genetic memory" of being Orthodox, and are a vast field for evangelization by the Orthodox Church.

10) There are serious problems confronting Russian in connection with the

Russian minorities living outside the state boundaries of the Russian Federation, in the newly-independent states of the former Soviet Union. There are twenty-five million ethnic Russians in the states neighboring the Russian Federation. Overnight, they found themselves cut off from Russia, and living as minorities in the now, often ethnically-based states. In many places they face discrimination. Many are pushed into the status of migrants or refugees. This situation creates tensions and fuels nationalist movements in Russia's electorate. It was a significant factor in the electoral success of the communists and nationalists in the recent parliamentary election.

11) In this context, the Russian Orthodox Church is acutely aware of the dangers posed in all societies by discrimination against ethnic and religious minorities, and is committed to working for the protection of minority rights in Russia and in each one of the newly-independent states. Everything possible must be done to prevent the former Soviet Union from descending into the disasters and tragedies we have seen in former Yugoslavia.

12) One of the acute ethnic and religious minority situations is found in Estonia. Here, the Russian Orthodox minority finds itself at a serious legal and social disadvantage. This particular situation has been exacerbated by a canonical confrontation between the Patriarchates of Constantinople and Moscow. The majority of Estonians are Lutherans. There has been an Orthodox presence in Estonia since the twelfth century, and today a significant minority in Estonia are Orthodox; most of the Orthodox are Russian, some are Estonian.

The Church in Estonia was first recognized as autonomous (internally self-governing) by the Moscow Patriarchate in 1920, by Saint Tikhon, Patriarch of Moscow. At this time the Russian Orthodox Church was under violent assault from the atheist communist state. In 1923, the Patriarchate of Constantinople accepted the Church of Estonia into its jurisdiction, declaring it to be autonomous. When, during the events surrounding and following World War II, Estonia was annexed first by the Soviet Union,

then occupied by Nazi Germany, then reannexed by the Soviet Union, the Estonian Orthodox diocese reverted canonically to the Moscow Patriarchate. Its head, Metropolitan Alexander, together with some Estonian clergy and laity, fled—first to Germany, and then to Sweden, where an Estonian Orthodox Synod in Exile was established. Today, a group of ethnic Estonians have appealed



to Constantinople to renew the autonomy it granted to the Estonian Church in 1923, and to accept the Church of Estonia into its jurisdiction. The government of Estonia has contributed significantly to the conflict by giving legal recognition and property rights to the Estonian Orthodox who wish to sever ties with Moscow and who have declared themselves to be in legal and canonical continuity with the pre-World War II Estonian Church, which has maintained a continuous existence in exile. The Moscow Patriarchate regards the Church of Estonia headed by Archbishop Kirillius as the sole canonical Orthodox Church in Estonia. If Constantinople takes action to accept into its jurisdiction the Estonian Orthodox, a canonical rupture between Moscow and Constantinople will be a distinct threat and an acute increase in Estonian-Russian ethnic and government tensions will be a real possibility. (Since the visit of Metropolitan Kirill to the U.S., both the Constantinople-Moscow canonical rupture and the increasing Estonian-Russian tensions have become realities.)

13) Similar ethnic, political, and ecclesiastical tensions exist in the newly-independent state of Moldova. Here, ap-

proximately nine hundred parishes belong to the Church of Moldova headed by Metropolitan Vladimir, being canonically a part of the Moscow Patriarchate. Approximately twenty-five parishes (most of these are newly-registered communities with no parish churches) belong to the Metropolitanate headed by Metropolitan Peter and belong ecclesiastically to the Romanian Patriarchate. For a time, the implicit canonical conflict between Moscow and Bucharest was "on hold," with neither Church willing to pursue the conflict to the point of acute confrontation or rupture. In September 1995, however,

when the Church of Romania decided to elevate Bishop Peter to the rank of Metropolitan and make him a member of the Holy Synod of Romania, the Russian Orthodox Church declined to participate in the anniversary celebrations of the Romanian Church in Bucharest, over which Ecumenical Patriarch Bartholomew presided. In the view of the Moscow Patriarchate, the decision in this matter belongs to the Orthodox Church in Moldova. If the Church in Moldova freely decides to request its canonical release from the Moscow Patriarchate and its attachment to the Church of Romania, the appropriate way to effect this change can easily be found in constructive dialogue among the churches of Moldova, Moscow, and Bucharest. What is not acceptable is the chaos manifested in politically-motivated Church schisms.

The thoughtful assessments given by Metropolitan Kirill showed that the Russian Orthodox Church is facing numerous challenges of a time of turmoil and transition. The dangers and difficulties faced by the Church are very evident, as are unprecedented opportunities for evangelization.

—Archpriest Leonid Kishkovsky
Ecumenical Officer, O.C.A.

Sermon for Orthodoxy Sunday

Today, the Orthodox Christian Church throughout the world celebrates Orthodoxy Sunday. However, the term I will be using today will be "The Triumph of Orthodoxy." Linked with Orthodoxy Sunday's Liturgical Vesper Service is the commemoration of the restoration of the use of icons in our Church when their use had been challenged, which resulted in a religious war against the Church when it was decreed that icons could no longer be venerated in the worship of the Church.

Briefly let's review the history. The iconoclasts (icon smashers) based the controversy on the Second Commandment which, they said, prohibited making "the likeness of anything," and that to do so "draws down the spirit of man from the lofty worship of God to the low and material worship of the creature." The controversy raged from the year of 726 to 843. The issues involved the theology and the Christology (the complete study of Christ as God and Man) which we do not have time to discuss here.

However, iconoclasm was initiated by Leo III, called the Isaurian (717-741) and Constantine V, Copronymos (741-775). It was in 726 that Leo issued the edict against the use of icons in the Church and in the homes of believers. The incident that sparked the explosion was that a group of soldiers were ordered to remove the image of Christ called the SURETY which hung above the gate leading to the Imperial Palace, and they burned it. Upon its removal a riot occurred and the trouble raged for nearly a hundred years.

The Empress Irene carried her plea to Patriarch Tarasius. This brought about the Seventh Ecumenical Council. The Ecumenical Council decreed saying, "We define the rule with all accuracy and

diligence, in a manner not unlike that befitting the shape of the precious and life-giving Cross, that the venerable and holy icons, painted or mosaic, or made of other suitable material, be placed in the Holy Churches of God, upon sacred vessels, vestments, walls and panels, houses and streets, both of our Lord and God and Saviour Jesus Christ, of our undefiled Lady the Holy Theotokos, and also of the precious angels and of all the Saints" (from the decree of the Seventh Ecumenical Council of Nicea in 787).

of Orthodoxy. Orthodox means "right belief, right worship, right glorification of God." But we must ask ourselves the question, why was there a "Triumph of Orthodoxy"? The answer is, because there were people who were committed to the faith and stood up and were counted as defenders of the faith over falsehood that had crept into the faith. People like Sts. John of Damascus and Theodore the Studite, Patriarch Germanus, Patriarch Nicephorus, the Empreses Irene and Theodora and other



Sunday of Orthodoxy Procession

However, it was not until 843 through the efforts of Empress Theodora that the controversy finally ended. We must keep in mind that this Iconoclastic period arose in the Church when the Church was One, Holy, Catholic and Apostolic, as she still is, and no divisions existed. There were non-orthodox teachings that arose but division was checked before anything major disrupted the unity in the life of the Church.

With the decision of the Seventh Ecumenical Council there was a Triumph

Church Fathers were committed in mind and in conscience to correct that which was wrong. It began with them as individuals. There was no outer, other force for which they were waiting. Thus with our celebration of today's Orthodoxy Sunday there was the Triumph of Orthodoxy because individuals stood for right over wrong, moral over immoral, unity over disunity, truth over error. These qualities are not things of the past! They are needed today by each one of us who believes and professes the Orthodox

Christian Faith.

The question I pose to you today, as I pose to myself and to all clergy here present, in the presence of our modern day Apostle, the Archbishop, is this: Why do you think the controversy over the icons was Triumphant? Because there was a *commitment* to correct that which was wrong by individuals who were convicted by the Holy Spirit of the Truth and by the Truth.

Orthodoxy needs to triumph over many errors of attitude and thinking that pervade our society and has crept into the thinking of faithful. You and I, the clergy and the people, are called to a commitment to overcome the sins and evils of our modern society. Don't look for something or some force outside of ourselves to bring about the Triumph of Orthodoxy. What are the necessary Triumphs to which we must commit ourselves?

His Eminence, Archbishop Herman, in his Christmas epistle published in *Alive in Christ* called upon you of the Diocese, and the message reaches out to all of us here today as well, saying, "Last year we initiated a five-year journey to the Millennium, which was inaugurated with a year of Spiritual Renewal. Now as we begin 1996 I am calling upon our clergy and faithful to unite themselves in spirit and effort, in making this 'a year of strengthened commitment.' St. Joseph was called upon to accept the will of God and to support the Theotokos in her unique role in salvation history and to provide and protect the Christ Child who would come to be known as the son of Joseph. And the Scripture tells us that 'Joseph did as the angel of the Lord commanded him.' *Commitment, support and providing for* . . . the Church, are key words.

Our first commitment is to Christ, the Son of God, over a non-commitment. There must be a spiritual commitment of each Orthodox Christian to be at worship in the Lord's House on Sunday mornings. There cannot be an indifference to worship. But there is.

Our commitment must also be to Christ to live the sacramental life as taught by Him and confirmed throughout the ages by the Fathers and Bishops of the Church.

Our Church membership must be one of belonging to the Mystical Body of Christ by participation in the life of



Fr. Michael Slovesko

the God-Man who came for the sake of our salvation. This is enhanced by our knowledge of the Holy Scriptures, and by knowing the teachings of the Orthodox Faith. But how many of us are committed to attending the adult education provided by our spiritual fathers where this fusion of Christ's message become our thirst? We may glory in our beautiful churches, and its iconography and its beautiful services, but unless this has a definite influence on our union with God and on our spiritual, daily, living, it is meaningless.

Are we committed to the sanctity of life over the sin of abortion? Are we in agreement with the Church's stand against sexual license, which is stated strongly, that sex outside of marriage is always wrong and sinful, and that living in a union that is not blessed by the Church in the sacrament of marriage is wrong and sinful? The Orthodox Church does not condone or agree with the so called "safe sex" syndrome. We must be aware of the fact that whether a nation or an individual, one first loses his morals and then loses his faith. It is not the opposite as many think, that one loses his faith and then his morals. These are the modern-day iconoclastic ideas that are smashing the Likeness of God in the human being, who was created in His Image. Here is where the Triumph of Orthodoxy lies in 1996. We only need to turn to the Epistle of St. Paul to the Galatians, "Now the works of the flesh

are plain: fornication, impurity, licentiousness, idolatry, sorcery, enmity, strife, jealousy, anger, selfishness, dissension, party spirit, envy, drunkenness, carousing, and the like. I warn you, as I warned you before, that those who do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self control; against such there is no law" (5:19-23). St. Paul writes to the Ephesians chapter 5, verses 3-5 saying, "But fornication and all impurity, or covetousness must not even be named among you, as is fitting among the saints. Let there be no filthiness, nor silly talk, nor levity, which are not fitting; but let there be thanksgiving. Be sure of this, that no fornicator, or impure man, or one who is covetous (that is, an idolater) has any inheritance in the kingdom of Christ and of God." We must think as the Scriptures teach us, that our bodies are "temples of the Holy Spirit."

His Grace, Bishop Nicholas of our Carpatho-Russian Diocese shares this statement with us on this Orthodoxy Sunday: "Are you content with your religion? Does God serve you or do you serve God? Is your heart warmed by the love of God, or cooled by the love of this world? Do you talk about your faith or does your faith speak for you? I have known uneducated people whose life and faith were veritable treasure-houses of spiritual knowledge, more precious than any gold-stamped, leather-bound book. And I have read the empty phrases of the self-appointed and self-anointed, whose words mean little and deeds are silent. Whom are we going to emulate, admire, and follow in example?"

"Do you wish to share your faith? Do you tell someone about Christ to hear yourself talk, or do you bring them to Him, as did Andrew the first-called Apostle? Bring them into the Holy Church and let the Holy Faith speak for itself. If your heart is full of love and your intention pure, then your faith will be the prologue to the great story of our salvation in Christ, which can never fully be told, but can be completely shared, in the Holy Eucharist, where all of Christ comes to us in silence, which is the song of the Angels, and the language of the

Continued on the next page.

Orthodoxy Sunday

Continued from page 19.

age to come.”

Herein is the key to our celebration of the Triumph of Orthodoxy. There is a need for a commitment, a providing, and a support that we as Orthodox Christians of this area need to think about.

His Eminence, Archbishop Herman in his Christmas pastoral epistle, says, “If we are truly honest, all of us will admit that for too long our parishes have limited their vision of ‘the Church’ to purely the confines of their own communities. This sense of ‘parochialism’ has severely handicapped the Church, not only in terms of possibilities of what apostolates she can undertake, but also in terms of the sense of unity in ‘the one Church’ that our Creed so clearly expresses.”

According to the teachings of the Holy Fathers of our Faith, the parish is not by itself the local Church. By itself, the parish cannot create a new priest, consecrate holy chrism, or even dedicate a new Church building. No, the parish is not the self-sustaining unit of Church life on the local level . . . “It is through the Bishop. The Church is not only the Bishop and the Priest. The Church is all of us together, Bishop, Priest, Deacons, and people with the same responsibilities and commitments. The statement just quoted applies generally to inter-Orthodox relations. We as Orthodox people in this area must make every effort to come together as we have come today,

but on other occasions for retreats, lectures, and inter-parish visitation outside of our own Dioceses. We have the common Faith, the theology, the sacraments, and we live as strangers to each other, and we are all Orthodox—members of the One, Holy, Catholic and Apostolic Church.

At times it seems we make more effort to be in ecumenical participation with non-Orthodox Christian bodies than our own. In 1976 His Eminence Metropolitan Philip, of the Antiochian Archdiocese, said in his Orthodoxy Sunday sermon, “We Orthodox have a tendency, especially on the Sunday of Orthodoxy, to glorify the past and feel proud of ourselves. There is no doubt that the Church of the Ecumenical Councils was glorious and courageous because she responded to the challenges of her time. Have we responded to the challenges of our time? As individual jurisdictions, I believe that we have succeeded in building new churches, educating young priests and in organizing choirs and church schools, but collectively we have done absolutely nothing. Where is our common position vis-a-vis abortion, euthanasia, homosexuality, social injustice, and world hunger? Where is our common response to contemporary iconoclasm? After our celebration this evening, we will return to our ethnic islands and I wonder if we will see each other before next Sunday of Orthodoxy.”

Our unity as Orthodox must come in some common sessions for all Church

school teachers, Altar servants, choirs, retreats, lectures, educational programs. Up until this time we have been parochial and too busy in our own parishes. Will this change? Will we meet the challenge and become closer as friends and family of the Orthodox Church? There exists an Orthodox Clergy Brotherhood in our area which needs the participation of more than the eight or ten priests. Will we commit ourselves to the task and celebrate the Triumph of Orthodoxy not only as a historical event of the past but a challenge of the present?

Perhaps it might be well to adopt the spirit of the Metropolitan Philip in his statement, which can be applied to all the areas we spoke of today. He said, “Without Orthodox unity in North America, our spiritual and moral impact on this culture will remain marginal and ineffective. The Antiochian quest—or rather, obsession—with Orthodox unity in North America will persist and never be stopped. We shall never rest until the Orthodox canonical chaos in this country is normalized.” (From opening address of Antiochian Archdiocesan 42nd Convention.)

To experience the Triumph of Orthodoxy—meaning right believing, right worship and glorification, right over wrong, truth over error—we must “commend ourselves and our whole life, unto Christ, our God” and put into practice what the Epistle to the Hebrews teaches us, which we read at the Liturgy this morning: “Therefore, we also, since we are surrounded by so great a cloud of witnesses, let us lay aside every weight, and the sin which easily ensnares us, and let us run with endurance that race that is set before us, looking unto Jesus, the author and finisher of our faith, who for the joy that was set before Him endured the Cross, despising the shame, and has sat down at the right hand of the throne of God. For consider Him who endured such hostility from sinners against Himself, lest you become weary and discouraged in your souls” (12:1-3). Amen.

—V. Rev. Protopresbyter
Michael Slovesko.

*Orthodoxy Sunday sermon, delivered
March 3, 1996 at Holy Resurrection Cathedral,
Wilkes-Barre, Pa.*



Annual Winter Teen Retreat



The annual Winter Teen Retreats have become a real adventure for the DRE staff and participants in the past several years. Yet, in spite of the threat of a repeat of the "Blizzard of '96," forty-eight teens from our diocese and from neighboring states joined with several DRE staff members, clergy, and parents in venturing up the mountain to St. Tikhon's Seminary for this year's winter teen retreat.

The theme for the retreat, "Our Music—Our Faith" was led by Michael Anderson, chairman of the OCA Department of Youth Ministry. Michael is no stranger to our Diocese as he has visited several diocesan parishes and spearheaded the Bicentennial Youth Rally held at St. Tikhon's in 1994.

Our retreat began with the usual registration, room assignments, and the joy of welcoming each other to another weekend of prayer and fellowship. Amidst the screeches of the "HELLOs" and catching up on old news, the time went by rather quickly and soon it was off for our traditional Friday night "pizza

snack." Due to the weather it was not possible for our dear friend, Father Andrew Shuga, to make the trip to the Seminary and prepare his famous and delicious pizza. We settled for the local pizzeria's specialty for the snack. Once we put away the pizza snacks it was time to turn our attention to the opening of the Retreat.

The retreat always begins in the Seminary Chapel with an opening Prayer Service. Group members participated in the service, taking turns with the readings and singing the responses. Announcements and a review of the ground rules for the weekend are given at the end of the service.

A new twist to this year's Retreat was a "Sock Hop" in the gym, hosted by the Lehigh Valley Jr. "O" Club. The "Sock Hop," under the supervision of the DRE, was well received by the teens as the music played was chosen by their peers and reviewed by Michael and several DRE members. Some danced, some sang, while others played basketball or stood around catching up on the past

year's activities with their friends.

A name draw was conducted after the "Sock Hop" with all the teens. Everyone registered at the Retreat had their name placed in a container and each student drew a name of a fellow participant. Michael explained that from the time of the name selection until Saturday evening, the students were not allowed to reveal the name they selected. The teams were to use their Bibles to select a verse that would best describe the person and to remember the person in their daily prayers. Michael helped the teens by providing suggestions of what books of the Bibles could be used for this exercise. This proved to be a true challenge as many of the guys and gals did not know the person whose name they had chosen. They would use the day to make an effort to know the person by the time the Retreat was to end. We will see a little later how Saturday evening would prove to be an emotional evening for most of the teens, when they would all get to know who held their name. It is now time

Continued on the next page.

Winter Retreat

Continued from page 21.

for our return to our rooms in preparation for sleep. Lights were out early but the quiet chatter continued behind closed doors as everyone drifted slowly off to sleep.



When Saturday morning arrived, we all had a pleasant surprise after our "Wake-Up Call." We had been spared the predicted snowstorm! We had only 3 to 4 inches of snow to walk in as we made our way to the Seminary Chapel for Morning Prayers. Then it was off to the Monastery Trapeza for our breakfast, followed by a brisk walk back to the Seminary building to our favorite spot, the Music Room.

Music echoed in the corridor as the teens made their way to the Music Room

for the first presentation by Michael. Seated in a large circle, we listened while the music slowly drifted away and Michael began the first session. His presentation allowed for dialogue and discussion about different singing groups and types of music, including style and

lyrics. What was very revealing was the exercise of dissecting the words of a few songs. We came to realize even more than we knew, how music varies, how it can influence our moods, emotions, likes and dislikes, our way of thinking and our Faith. Talking about these aspects brought a new awareness of the existence of underlying messages in much of the music listened to by our teens. Some music can be, and is, antireligious. It can even be life-threatening if the wrong music is constantly played and listened

to by our teens. In response to questions about the music of today, some teens said they listen to a certain type of music merely because of the melody, paying no attention to the words or message. It was pointed out that even though one may not pay attention to the words or the message, in our subconscious the message remains.

After some heavy discussion on music, it was time for a little break. We then regrouped to wrap up the morning's discussion. Music is an important part of one's life experience, for the adults as well as for the teens. We all have choices to make in our lives and a music choice is part of life's experience. The music we choose is a reflection of what we feel, believe, think and even how we behave. It is an extension of our self-expression. On days when we are in a happy mood, we tend to listen to happier music. Similarly, on days when we are down we may find ourselves tuning in to music with more subdued lyrics. We must be cautious of the music selection and not be tempted by the devil who is ever present working overtime to pull us away from God and wanting to turn our lives to his evil way.

During our lunch break the teens were asked to write down any questions they would like to have Archbishop HERMAN address at the "fireside chat" later in the evening. The Trapeza was buzzing with everyone trying to come up with questions they always wanted to ask, but were too afraid to ask. Writing them down on paper gave everyone a



little courage.

Free time in the afternoon allowed for the guys and gals to take a walk in the snow, watch videos, chat with counselors, and even complete their search for the Biblical verse they would need later for the evening's "Candle Circle."

Saturday Vigil at the Monastery Church is where we all gathered in late afternoon. The teens participated in the sacrament of confession in preparation for the Liturgy on Sunday morning. Archbishop HERMAN joined us for Saturday dinner, which was a real joy and treat for many of the teens as they had the opportunity to be with the Archbishop in a casual setting.

The Archbishop joined us at the dormitory lounge for what has become our annual "Fireside Chat." For some of the teens this has become a memorable highlight of the Winter Retreat. The range of questions varied from "Why do you like Pepsi?" to dealing with important issues such as homosexuality, clergy marriage, and internal problems of the Orthodox Church both here in America and around the world and other timely issues and concerns on the minds of our teens. As always, Archbishop HERMAN was more than gracious, attending to the queries of the teens, and spent "overtime" with his answers to all the questions submitted.

From the "Fireside Chat" we assembled in the Seminary Chapel for the last time at the Retreat for our "Candle Circle." Everyone came prepared with the written Biblical verse to present it to their secret partner. The lights were dimmed as everyone held their unlit



candle. Michael began by lighting the candle of his secret partner, then read and presented his Biblical verse best describing his secret partner. The secret partner proceeded to do the same and the procedure continued until all the candles in the circle were lit. It was a moving experience for all the teens, for we all experienced a moment in time that will long be remembered. Many left the Chapel with tears in their eyes as the verses they heard had a great impact on their lives. With this moving experience the teens made their way back to the Seminary dormitory to retire for the evening.

At the hierarchical Divine Liturgy the teens had a rare opportunity to witness the sacrament of Holy Ordination as Monk Alexis was ordained to the Holy

Diaconate. What an appropriate climax to our retreat to have their teens witness this sacred mystery at a time when the Orthodox Church in America is focusing on vocations in the Church.

Our farewell lunch was held in the Trapeza where His Eminence led us in our closing fellowship. He greeted each of the teens and presented them with a personal gift as a remembrance of their weekend at St. Tikhon's.

Now it is time for us to depart and return home. Most of the teens came from Pennsylvania, some from New Jersey and one even traveled from Florida. Our diocesan Winter Retreat has become very popular not only among our diocesan youth but to others who hear and see what our Diocese offers for its youth, and especially the interest Archbishop HERMAN shows towards his diocesan children.

The DRE thanks its members who lovingly gave of their time and to all who assisted in the weekend: the cooks, counselors, chaperones, clergy, seminarians, the monastic brotherhood and to Michael Anderson who traveled from New York to lead the Retreat. Our special thanks to His Eminence Archbishop HERMAN whose support, encouragement, and love is greatly appreciated by his diocesan family. May God grant you Many Years!

It is very encouraging to see the



Continued on the next page.

Winter Retreat

Continued from page 23.

number of parishes and parish organizations supporting the youth of their parish by paying the complete registration fee or subsidizing part of the fee. The interest on the part of the parents who encourage their children to participate in these diocesan events is very heartwarming. These young children and teenagers are the future of our Holy Orthodox Faith. They are the "now" of the Church. It is important that we listen to them, help them, teach them, and be that good, living example for them.

As pertains to music, the subject of our Retreat, it is vitally important that we listen to the music of our children. Turn on MTV and watch the programs our children are watching; read a teen magazine to know what they are reading; watch the TV programs they are watching; check out the movies they go to see. **Know what your son/daughter is listening to, reading and watching!** Encourage the use of Christian materials: audio tapes, reading material, video cassettes, etc. St. Tikhon's Bookstore offers a wide variety of Orthodox Christian material for our teens. Take advantage of all they have to offer. It is a small investment to make for your children and their future in the Orthodox Church. Are they not worth it? Have a blessed Pascha!

Love in Christ,
Matushka Fran Vansuch

St. Tikhon's Summer Camp June 23 - 29

Boys & Girls
St. Tikhon's Seminary

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





Winter Festivities

By all accounts, the St. Tikhon's Orthodox Seminary Century Association has held another truly fantastic Winter Festival. Under the direction of the two co-chairs, Archpriest John Perich and Mrs. Florence Boyko, a fun-filled festival was enjoyed by young and old alike! It was a gala honoring the twenty-fifth anniversary of the Century Association's serving the financial needs of St. Tikhon's Orthodox Seminary.

The two-day festival, held at the historic Radisson Hotel, Lackawanna Station in Scranton, Pa., began on Saturday February 17, 1996 with a Russian Collectible and Antiquities Bazaar. The foyer of the Grand Banquet Room was turned into an exotic international emporium. The display of Russian antiques, magnificent black lacquer boxes, beautiful dolls, crystal, eggs and other col-

lectibles was a sight to behold. In the evening, our festival dinner guests were entertained with music, singing, and dance music.

The festival events began with a reception for members of our festival committee and benefactors of St. Tikhon's Seminary, held on Sunday, February 18, in the Hotel Grand Ballroom. Our special guest was His Eminence, Archbishop Herman, Rector of St. Tikhon's Orthodox Seminary.

The highlight of the festival was on Sunday, February 18 when our Maslenitsa was held, a grand ball and banquet fit for the crowning of our prince and princess. Doors to the elegantly decorated Grand Banquet Room opened at 2:00 p.m. and guests were greeted with a display of flags, ribbons, balloons and a beautifully presented hors d'oeuvres

table. Accordionist Cossack Sam Sokoluk entertained banquet guests as they waited for our opening procession.

At 3:00 p.m. Archbishop Herman, with the festival committee, processed in to the singing of "O Lord Save Thy People" while a beautiful icon of the Theotokos was carried. The Archbishop blessed our food and the "Our Father" was sung. His Eminence was greeted by Misha and Natasha with the traditional greeting of salt and bread, and then the National Anthem was sung by all attending. The banquet featured delicious ethnic dishes prepared both by our own volunteers and by the hotel staff, all prepared in gourmet style.

After dinner our brief program began with remarks by our co-chair Fr. John Perich and introduction of our As-

Continued on the next page.

Winter Festivities

Continued from page 25.

sociation President, Dr. Elizabeth Semon Bonczar. President Bonczar asked the following groups to stand and be acknowledged: the Seminarians, the Faculty and Staff of the Seminary, Trustees and all Century Association members attending.

While all the Century members were standing, Dr. Bonczar called upon her co-chairs of this event to present to His Eminence checks totaling \$20,000, as the first gift to the Seminary for 1996. Archbishop Herman expressed his gratitude for the loyal support of the many Century members attending and for the Century Association's generous gift. After His Eminence's remarks, he was honored with a birthday cake and we all greeted him with a very cheerful rendition of Happy Birthday!

During the Maslenitsa our entertainment included Cossack Sam, a very accomplished accordionist, special appearances by Russian folk singers Misha and Natasha, singing by a renowned cabaret-style Russian bass singer, Misha Gulko (just returned from a tour of Europe), Russian baritone singer Gary Nova, and dance music by the Gypsy Balalaikas Orchestra. Many attending were delighted to find playing with the orchestra Sasha Ressetar, who is a well known balalaika player who plays in New York City at a Russian nightclub.

Our very special activity at this



Archbishop Herman welcomes all to the Maslenitsa

year's Maslenitsa was our Lemko Wedding. We must thank Ted Sovyrda, George Scochin and David Brzuchalski for being such good sports in taking part in the Bridal Party! Our bride, and her bridal party of Tekla and Paraska were the stars of our Wedding Dance.

Following the "Wedding" was our Coronation. A beautiful throne of shimmering silver backdrop, winter white netting and pink and white roses was set up by Fr. Deacon Gabriel Petorak. The children attending helped make this a spectacular event by throwing streamers and confetti, waving flags and blowing noisemakers as last year's Prince Alexei and Princess Kazi Bonczar crowned this

year's lucky couple. The Princess this year was Daria Kovalik from Williamsport, Penn., and the Prince was Roman Shestakov, a seminarian from Russia. The Prince and Princess received their crowns and capes and marched around the dance floor and then were led to their thrones. All who attended could not help but cheer for our Prince and Princess of the Maslenitsa.

Our final event of the evening was our drawing. This raffle once again raised over \$3,000 to benefit the Seminary. The prizes were again very generously donated by Father John Perich. The first prize, a beautiful blue topaz and gold ring, was won by Claudia Mikulak. Sec-



Father John Perich and Dorothy Keklak sing the bridal song



Bridal Dance



Fr. John interviews bridesmaid

ond prize, a firebird black lacquer box, was won by Anne Hanek, and the miniature samovar set was won by John Nayduch.

As President of the Century Association, I wish to acknowledge the many people who have given generously to the Seminary and who helped prepare for this event in so many ways.

To all who are interested, Florence Boyko has already reserved the Radisson Station Hotel Grand Banquet Room for next February 16, 1997. Planning is under way for the entertainment for next year! The Radisson has promised to reserve a larger block of rooms with an extended deadline for our members to make reservations. This year's proceeds have exceeded last year's, totalling over \$7,300! Thank you for all of your support and with your help next year will be even greater. We thank God for your help and support and He will reward you for it.

To conclude, all who attended experienced a truly unique winter festival. For a few brief hours we found ourselves in the fantasy of a Russian pre-Lenten celebration known lovingly as a MASLENITSA!

—Dr. Elizabeth Bonczar
Century Association President

Is Our Lord Calling You To The Holy Priesthood?

For further information please call or write
the Seminary Registrar

St. Tikhon's Orthodox
Theological Seminary
South Canaan, PA 18459

Phone (717) 937-4411



Hundreds of Orthodox Gather at National Pro-Life Event



Archbishop Herman addresses March for Life

Orthodox Christians gathered for the annual March for Life, held in Washington D.C., on January 22, 1996 to commemorate the twenty-third anniversary of the 1973 *Roe v. Wade* Supreme Court decision legalizing abortion on demand in America.¹ Our strong and persistent participation has indeed proven we are indeed a viable and serious movement in this country. The Orthodox Church has become a welcome and very familiar presence in the movement due primarily to the leadership of Archbishop Herman, Bishop Nathaniel, Bishop Job, and Bishop Nicholas.

This year, as every year, our Orthodox participation was much enhanced by the very visible and outspoken advocate for the unborn babies, Archbishop Herman. His Eminence spoke on behalf of all Orthodox Christians present, and at the end of his talk, introduced the Orthodox Bishops participating. Archbishop Herman was introduced at the March for Life and in his timely and very providential statement Archbishop



Orthodox get into formation for the march

Herman spoke words of encouragement and hope to a crowd of over one hundred thousand people, including Roman Catholic Cardinals and Bishops together with ranking clerics and laity of other denominations and religions.

Following the program, the March began on Constitution Avenue with

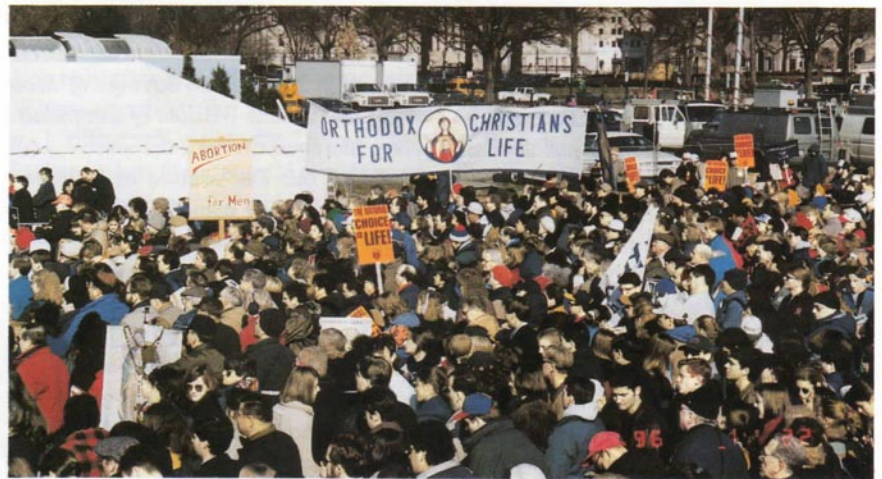
nearly one thousand Orthodox Christians gathered in a prayerful and peaceful formation heading towards the Supreme Court of the United States, to show our love and concern and desire to protect the most defenseless of our citizenry, the unborn. On this perfect and cloudless beautiful Monday in January, commit-

ted Orthodox Christians joined thousands of Americans in sending a message in defense of the pre-birth babies. Our Orthodox Bishops led the march for the Orthodox Christians for Life, publicly witnessing to the teaching of the Orthodox Church concerning the sacredness of life from the moment of conception.

This year also marks the tenth year of Archbishop Herman's participation on the official program in Washington. His message was covered by C-Span (cable station) and was seen by millions of people worldwide. The next day, the *New York Times* ran a picture of our Orthodox bishops' participation that was carried all over the country. At the conclusion of the March, near the Supreme Court building, Archbishop Herman led us in singing the Service of the Departed in loving memory of the aborted children of our nation. Following the service the Bishops gave us their blessings and distributed the icon of the "Greeting of Mary and Elizabeth" to all present.

—Archpriest John Kowalczyk

¹ The original *Roe v. Wade* only legalized abortion during the first two trimesters, but subsequent decisions in practice removed all restrictions.



Orthodox delegation with Cardinal John O'Connor

Gary L. Bauer, Esq. Addresses Rose Dinner

The following is speech was delivered by Gary Bauer at the 1996 Rose Banquet, a feature of the March for Life held every January 22, in Washington, D.C.

You folks are my heroes and heroines that keep me in the battle and I'm pleased to be here tonight to break bread with you and share a few moments to encourage each other.

We are here obviously for a serious subject, so let's get serious. I want to talk to you this evening not only about the direct subject of the sanctity of human life, but also about our country, and the relationship of the sanctity of human life to America and to its future. I fell in love with America a long, long time ago as I know each and every one of you did too. So it's worth it tonight as we think about

our country and about its hopes and dreams, and about its fears and nightmares.



Gary L. Bauer

You know, there's that great old book that I'm sure most of you are very familiar with. It's *A Tale of Two Cities* by Charles Dickens, and you may remember that the book begins with that wonderful line, "It was the best of times, [and] it was the worst of times." That line was obviously written about England and France many years ago, but I believe it is a perfect description of America in 1996. It is the best of times, and it is the worst of times. You don't have to be a wild-eyed optimist to concede that this has been an extraordinary century for the United States. The historians have begun to call it the "American Century" and I believe they are not exaggerating when they put that label on it. The United States has much to be proud of; those of

Continued on the next page.

Gary L. Bauer

Continued from page 29.

us who are Americans have much that we can point to with great pride and happiness at what our country has accomplished.

First of all, the United States led the great effort in this century twice to defeat totalitarianism. First Naziism in World War II. I was born at the end of that war and didn't experience it firsthand, and as I look into the audience I see that some of you did. My parents, however, used to tell me what it was like to be alive in America during those dark days; what it felt like to get up on a Sunday morning and discover that your nation had been the victim of a surprise attack and to actually fear that America could be conquered by a foreign enemy. I read, however, in Winston Churchill's diary that he wrote the night after Pearl Harbor he had the soundest sleep of the war because, as terrible as the event was, Churchill knew that once the United States was in the conflict, the outcome of the war was sealed; that with the bravery of our young men of our nation and our military power and our economic might there was no way Japan would be able to prevail—and of course he was right. Churchill knew what he called the "American race" better than we knew ourselves. And no sooner was that conflict over, the United States found itself in the middle of another struggle, the Cold War. We drew a line in the sand in Europe and Asia and we said to the Soviet Union and Communist China, "This far and no further." We spent a lot of money in that cold war and we spent the lives of our sons, in places that seemed almost godforsaken, places like Pork Chop Hill and Da Nang, and many other places we've already forgotten the names of.

Blood of our blood, flesh of our flesh, and they paid the ultimate sacrifice for the cause of freedom. And I believe that history will judge that it was a noble sacrifice, and again the United States had much to be proud of.

What about American Values? American Values are sweeping the globe, too. Everywhere American Values are on the ascendancy. What did the students do in China a few years back when they re-

volted against the totalitarian leaders? They didn't march through the streets carrying copies of the *Sayings of Mao* or for that matter *Wisdom of Confucius*. They marched through the streets with copies of our Declaration of Independence, they built papier-maché models of our Statue of Liberty.

You know, I read once that when the Communists took over power in Cambodia, one of the first things that they did was round up everybody who wore glasses and took them off to either kill them or to be in prison. Imagine tonight, if state police would come into this room and take each of you out of here that wore glasses. Some of you sitting at the table, your neighbor, would be taken away. But you know, there was a rational reason behind what they did, because you see, if you wore glasses it meant that you read books, and if you read books, then perhaps your mind had already been infected with words like, "All men are created equal, and endowed by their Creator with certain inalienable rights." There is not a tyrant in the world tonight whose head will rest easy on his pillow for fear that his subjects have already read these words.

What about the American economy and our economic system of democratic capitalism? Again, it is winning all over the globe, socialism is in retreat. If I could have brought my Ross Perot charts with me tonight, I could show you an economy that goes up and down. There are good times and bad times, recessions and recoveries, inflation and deflations, but if there was one long chart up here from 1900 until today, what you would see is a gently rising line of economic achievement which provided more jobs for more people than any system in the world.

Socialism is dying except among the faculty of a few universities and a couple of Congressional committees which haven't fully discerned the meaning of the last election. Free men, free women and free markets are prevailing. Well, I could go on and on about all the incredible achievements of the United States in this century, the medical breakthroughs, the great technology that we've developed. It is a wonderful story, but if I used all my time to do that, it would

also be only half the story. For it is the best of times; it is certainly the worst of times, too.

You know, there are many ways that you can measure a great nation. You can measure it by the strength of its military, or the growth of its economy, or the gleam of its cities, and by those measurements, the United States is a great nation. But you can also measure a nation by how many of its children cry themselves to sleep at night, and the fact of the matter is that tonight in America, too many of our children will cry themselves to sleep, too many children are abandoned, too many children are without a father's arms to comfort them. Too many children at school wading through pornography or slaves to drugs or sexually abused; and ladies and gentlemen, by those measurements the United States is in danger of becoming something other than a great nation. And to top it all off, 1.6 million of those children will not even make it out of the womb alive, and by that measurement we are in danger of becoming something less than a great nation.

A nation is more than its gross national product, it's more than its commerce, it's more than its trade. There are economists and bureaucrats in this city who can measure everything. They can tell you the number of cars that were sold in the United States today, and project how many will be sold tomorrow. They can tell you the gross national product to the last dollar and what the inflation rate was and what it will be; but probably nobody in Washington, D.C. can count the most important things that happened in America today: the number of times a child was hugged, how often the words "I love you" were exchanged between a husband and a wife, the number of families that tonight will be on their knees at bedtime, asking for God's forgiveness—and yet without those things, America will fall as surely as it would for economic collapse.

Something has gone wrong in our country and the American people know it at their core. Two-thirds of the American people say that we're headed in the wrong direction; they've been saying that for over a decade. Now they said it when George Bush was in the White

House, and the Democrats controlled the Congress, and they're saying it today with Bill Clinton in the White House and the Republicans controlling the Congress. What do you think they're thinking about? I don't think it's the economy, I don't think it's the military, I don't think it's our farm policy, I think they are thinking about the heart and soul of America. They're thinking about a mother who puts her children in the back seat of her car and sends the car into a lake. They're thinking about a five-year-old Chicagoan thrown out a window by two eight-year-olds because he wouldn't steal for them. They're thinking about a family in Los Angeles that makes a wrong turn down a street and before they get off that avenue of killers a three-year-old in that family is shot to death. I believe there's a sense in the United States today that we are all one wrong turn away from a disaster—and so what in the world happened to that "shining city on a hill" that the founding fathers wanted and tried to give us?

Well, I think the first thing that happened is that we forgot God, and having forgotten God, we've unleashed the hounds of hell on our streets and in our neighborhoods and in our communities. How ironic that that would happen here, of all places. Every one of us has in our pockets—or you ladies in your purses—money that says "In God we trust," and

that phrase has become as cheapened and as devalued as the money it's printed on. Lincoln called this the "almost chosen people." But to listen to the experts today, you would think the greatest danger facing America is that men and women of faith like you might actually go into the public square and assert God's Word on issues like the sanctity of human life, or what it is we owe to those who are more disadvantaged than we are. And I'm here to tell you tonight, ladies and gentlemen, that unless you go into the public square, America will not survive in the next century.

The second thing that's gone wrong is that we have neglected and failed, as a culture and as a society, to pass on the great traditions of our culture to our children. We could spend all evening talking about that area alone. Our children sit on the shoulders of giants, and yet there is research showing that most American young people have no idea of the sacrifices that have been made for the liberty that they have today. We need to teach our children who said, "Give me liberty or give me death," and who said, "I have a dream." We need to show them what Constitution Hall looks like, what the lady in New York Harbor stands for, or why there was a Berlin Wall and what the forces were that brought that wall down. We need to teach them about Jonathan and David, Ruth and Naomi,

in short, we need to teach them to love the things we love and to honor the things we honor, because nothing less than that will do.

I think the third thing that's happened is we've allowed Washington, D.C. and the people in Washington to become our masters, instead of our servants, and I don't point to any particular party. I point to both parties. It's time for us to remind both parties that our liberty comes from no man, it comes from God. It doesn't come from the President of the United States, it doesn't come from the Speaker of the House, it comes from God and it's guaranteed to us by the original "Contract with America," the Declaration of Independence and the Constitution of the United States.

And the fourth thing that has happened—and perhaps this should be at the top of the list, because all these are related, really, to one another—is the issue that brings us here every year, that in this country we've allowed the sanctity of human life to evaporate and slip through our hands, and we pay the consequences every day, not only in abortion, but in city streets that we are fearful to allow our children to walk on. We have all been subjected to a multimillion dollar propaganda campaign in the major media trying to tell us choice is the highest American Value, and ladies and

Continued on the next page.



Rose Dinner dignitaries

Gary L. Bauer

Continued from page 31.

gentlemen, that is a lie. It has never been the highest value. It's never been choice, it's always been we choose. We don't say to the wife abuser, "That's your choice, that's a private matter between you and your wife." We don't say to the child pornographer, "That's up to you if you want to use child pornography." We don't say to the drug pusher, "Well, that's a personal decision regarding your body, whether you want to use drugs." We've made a decision as a civilized nation that we won't tolerate those things, and someday soon we must decide that we will not tolerate the taking of innocent human life and calling it "high constitutional privilege."

And yes, we have had this debate before in the United States and you'll forgive me if I'm repeating myself, but I think we must remember our history, and apply it to what's happening today. Lincoln and Douglas had this debate over choice. Douglas was the first pro-choice advocate even if the pro-choice movement today won't claim him. Douglas went around the state of Illinois and his argument boiled down to this: He said, "I don't know whether black men and women are people for purposes of the Constitution." Can you imagine that a senator of the United States arguing that he didn't know whether black men and women were people? And he said, "Since no one can prove that they're really people, then no one has the right to force their views on anyone else; if my neighbor wants to own a slave that's up to him, no one's forcing me to own a slave." Sound familiar? "If Alabama wants to be a slave state," said Douglas, "that's their decision, no one's forcing Illinois to be a slave state." And Lincoln listened to Douglas, and then he responded, "My friend, senator Douglas would give choice to everyone, except the person it matters the most to, the slave." And today's pro-choice advocates would give choice to everyone except the "person" it matters the most to, our unborn children.

Now it's impossible to come to Washington, D.C. and have a dinner like this and not have a speaker like me turn to the question of politics. And so I know

in an audience like this that there are both Republicans and Democrats, and I want you to have patience with me, because I'm going to insult you both. Let me begin with the Democratic Party because that's the one that's easier for me to insult. You know, I grew up in a Democratic home, a blue collar family, and whether you're a Democrat or not, you have to concede that the Democratic Party over the years has been the party of the little guy. They were there at the beginning of the civil rights movement, they were there to build the safety net for the poor in the United States, and they deserve great credit for being there for the little guy and when the working men and women were organizing in the factories of America. It is a great history and tradition that the Democratic Party has-but on this issue, they have abandon the littlest guy of all.

Let me share some letters with you. Here's a letter written back in the early '70s. "While the deep concern of a woman bearing an unwanted child merits consideration and sympathy, it is my personal feeling that the legalization of abortion on demand is not in accordance with the values which our civilization places on human life. Wanted, or unwanted, I believe that human life, even at its earliest stages, has certain rights which must be recognized—the right to be born, the right to love, the right to grow old." Now that couldn't have been said better by Nellie Gray, or Jim Dobson, that was written by Ted Kennedy.

Here's one written in 1986. "In my opinion it's wrong to spend federal funds for what is the taking of a human life, it's my deep personal conviction that abortion is wrong," signed by then senator Al Gore, now the Vice-President of the United States, who's sent by President Clinton all over the world to promote abortion on demand. And speaking of President Clinton, here is a letter in 1986 signed by then Governor Bill Clinton, "I am opposed to abortions and the government funding of abortions." You know, Hillary Clinton has a new book out called *It Takes a Village*, the idea being that it takes a village to raise a child. Somebody needs to tell the First Lady that because of the policies of her and her husband, 1.6 million children

won't even have the chance to take a walk in any village, because they won't make it into the world alive.

Now what happened between the time these Democratic leaders wrote these letters and today? Every medical breakthrough that's happened since the '70s and early '80s has proven the humanity of the unborn child. What happened to these men between the time they wrote these letters and today is that they sold their souls for political gain, and they ought to be ashamed of themselves.

Now what about the Republican Party, my party? Well, all during the '80s, the Republican Party provided the leadership for the pro-family and pro-life movement and I was proud to serve in the Reagan Administration during those years. And into the '90s, most of the pro-life leaders in Congress are Republicans. I am particularly astonished and overwhelmed with gratitude at the freshmen Republicans that came in to office in 1994, who under incredible pressure from the Washington Establishment, even from some naysayers in their own party, have stayed on the front lines, have not given an inch and have brought forth pro-life initiatives in the Congress, and I tell you, ladies and gentlemen, there will be more such initiatives this year. But having said that, I also don't have to remind you that there are some party leaders, some pollsters and pundits in the Republican Party, walking around with their finger up in the air trying to figure out which way the wind's blowing, and ready to sell you out on this issue. It doesn't come from those in the liberal wing of the party. How do we explain the leading new conservative magazine in Washington, D.C., the *Standard* time after time turning over its pages to those who argue that the Republican Party should verbally discourage abortion, but pass no laws against it? How do we explain some leading conservatives in Washington, D.C. ready to sign on to General Colin Powell's presidential campaign and when asked about the fact that his position of abortion was inconsistent and indistinguishable from Bill Clinton's, the response was, "Well, maybe we'll have to give on that issue?"

So I am here tonight to say to the National Democratic Party and to the

weakened Republicans, of which there are some, that if neither of you know how to turn saving babies into a winning political issue, the American people may eventually decide that neither of you deserve to be the governing party of the United States.

Well, I could go on and on, and I've been known to do so and Nellie is encouraging me to do so, but let me end, if I can, with a story I read over the weekend. I don't know how many of you are familiar with Whittaker Chambers, he was a member of the American Communist Party many years ago, a spy for the Soviet Union. He wrote a fascinating book called *Witness*, about his struggle with Communism, and the struggle in his life between God and Communism and the choices he ended up making. The book *Witness* is a fantastic book; it's large, about seven hundred pages, I would urge those who have never read it to do so, it's a fascinating story. In that long book, there is a very brief chapter of three pages simply entitled, "The Child." In it, Whittaker Chambers talks about the philosophy of the Communist Revolution. They believed that to bring a child into the world was an antirevolutionary act, and so abortion was expected, it was widespread among those working in the Communist Party in the United States. One night, Chambers discovered that his wife was pregnant and he assumed that she would abort, and so he encouraged her to go to the doctor and the next day when they were together again he asked her what the doctor said. And she said, "Well, he said that I was healthy and that I could have this baby." And Chambers said, "You mean you're going through with the pregnancy?" And in the book he says that his wife responded, "Dear heart, we couldn't do that awful thing to a little baby, not a little baby." And Chambers says that at that moment of reason, the agony of his family, the Communist Party, all the wars and revolutions of the twentieth century crumbled in his mind at the touch of a child he had not yet seen. Later, he writes about seeing the baby and going back to visit his wife, and he says this in *Witness*, "I went back to my wife who was no longer only my wife, but the mother of our child, the child we all yearn for

who even before her birth had begun invisibly to lead us out of that darkness which we could not even realize, toward that light which we could not even see."

You know, the abortion culture looks formidable. It controls the courts, it controls the media, it has its grip on one party and it causes the other party to sometimes become mushy in its knees. The beautiful people of Hollywood and Madison Avenue embrace it. And there are times when we must look at each other and ask

how can we ever overcome this? Well my friends, it will be overcome. The touch of a child will overcome it. 1.6 million babies crying out each year will overcome it. We will prevail. Teach your children this, fight for this, march for this, stand for this, and when you do all of those things, sometime soon, much sooner than you think, this culture will collapse in front of you, and America again will be a "shining city on a hill." God bless you, and thank you very much.

Official

During the Spring Session of the Holy Synod of Bishops of the Orthodox Church in America, Archbishop HERMAN was appointed Vice-Chairman of the Department of External Affairs.

Awards

Kamilavka

Priest Emilian Hutnyan

Palitza

Archpriest Neal Carrigan

Skufia

Priest Leo Poore

Archpriest

Priest Theodore Orzolek

Nabedrennik

Priest Peter Dubinin

Priest Nicholas Wyslutzky

Priest David Mahaffey

Synodal Gramota

Archpriest Daniel Geeza

Archpriest Andrew Shuga

Archpriest Vladimir Fetcho

Parish Council Confirmations

Holy Cross Church - Williamsport

Holy Ascension Church - Lykens

Holy Ascension Church - Frackville

SS. Peter and Paul - Minersville

Holy Trinity Church - Stroudsburg

St. Mary Church - Coaldale

St. Michael Church - Jermyn

St. Michael Church - Mount Carmel

St. John the Baptist Church - Nanticoke

St. Nicholas Church - Olyphant

Assumption of the Blessed Virgin Mary Church - St. Clair

St. Herman Church - Shillington

Holy Trinity Church - Wilkes-Barre

St. Michael Church - Old Forge

St. Vladimir Church - Lopez

St. Herman Church - Gradyville

St. Mark Church - Wrightstown

St. Basil Church - Simpson

St. John the Baptist Church - Dundaff

Holy Trinity Church - Pottstown

Following the call of His Eminence, Archbishop Herman, to "A Year of Strengthened Commitment" (Alive in Christ, Winter 1995) the parish council of St. Nicholas Russian Orthodox Church in Bethlehem, Pa., under the spiritual guidance of Archpriest Eugene Vansuch is taking a leadership role in working towards providing the support which will allow our entire parish family to strengthen their individual and group commitment to our Holy Church.



St. Nicholas Parish Council

A Parish Council on the Move

St. Nicholas is a very alive and energetic parish with 354 members. We have a full cycle of liturgical services, an excellent choir with an extensive repertoire, Bible study, Church School with over sixty active children and young adults, Altar Society, Jr. and Sr. "O" (FROC) Clubs, Sister Parish committee, and Sunday fellowship. In addition, Father Eugene, Matushka Frances, and many of our members are faithful stewards in contributing their time and talents to Diocesan, National Church, and FROC committees and activities. Currently, we have two major projects under way. The first is complete the interior of the Church with icons and the second is the

planning for an addition to our building.

St. Nicholas has always had a group of dedicated leaders and council members. Without their dedication and commitment, the new church building would not have become a reality and we would not have a solid financial base. However, several years ago Council realized that to remain a vital living entity, there was a need to begin a restructuring which would open the doors and expand our limited vision. The seeds for a stewardship program were planted and the time for nurturing had arrived. The parish council began to reach out not only into the community, but to purposefully begin to take a more active role in our diocese and at the national level. Not an easy task when efforts tended to be very parochial, limited to "our" church in

Bethlehem. In 1979, the move from an inner city area to the suburbs and a new facility with a large well-lighted parking area, provided the inspiration for expansion. With the "building" in place, Council could focus on enhancing the spiritual growth of the parish.

A key ingredient in the effective functioning of St. Nicholas is the development of an annual budget. For the past several years, the budget has provided us with a way to focus on some priorities. The budget, prepared in advance, is reviewed by Council, distributed along with the agenda and committee reports to the Parish prior to the annual meeting, and then approved at the meeting. The budget includes categories with specific amounts for advertising, charities and support for monasteries and semi-

naries, the Century Association, and the Fellowship of Orthodox Stewards, church school materials, and for special projects like our 80th anniversary celebration and the purchase of a computer system for the Church. The compensation for the priest and choir director is part of and not separate from the budget. Having the materials in advance allows parishioners the opportunity to review and be prepared to discuss. The budget provides the operating framework and allows us to monitor costs.

To reach out to the greater Lehigh Valley area, Council took a bold step and decided to pay to have the church services listed on a weekly basis in the local newspaper. Yes, this does cost money,

Klin Committee supports an individual from St. Tikhon's parish who is attending St. Tikhon's Theological Seminary. The Sister Parish Committee also formed a partnership with the Episcopal Cathedral Church of the Nativity in Bethlehem which also has a sister parish in Moscow in the sponsorship of a "Russian Evening" each May. The profits from this affair support both of our sister parishes.

Communicating with our members and potential members is considered essential. Not everyone gets to church to pick up a Sunday bulletin. A database with names and addresses was compiled and regularly updated. A bulk mailing permit was acquired and money was budgeted for postage. A parish directory

learn about the workings of the St. Tikhon's Century Association and Fellowship of Orthodox Stewards (FOS), we hosted receptions for current and prospective members. Most recently, Father Joseph Fester, executive director of the FOS, conducted a day-long workshop on the principles of stewardship. Three sessions covered What is Stewardship? What are we stewards of? and The Church and Money: Parish Stewardship Program. This enlightening and thought-provoking workshop is very highly recommended for every parish. Christian stewardship is presented as a way of life, not just as a financial commitment.

Where do we go from here? What is our vision for the future? While each council member has a personal opinion of where St. Nicholas should be in the year 2000, Council as a group has not discussed and formulated a vision statement. At Father Fester's workshop he challenged us to begin the discussion of where we would like to see our parish in the future and to develop a vision statement. We need to take a look at our meetings and see how much time is devoted to regular routine maintenance items, find a way to decrease this time and spend more time focusing on strengthening our spiritual commitment to the Church. It is much easier to discuss drainage problems than it is to talk about increasing the number of communicants. Our list of perceived priorities requires an examination and reevaluation. Council must become the core group committed to the principles of Christian stewardship and lead by example. Our national administrative office, our diocesan archbishop, and our pastor have provided us with the foundation and the tools to undertake this task. We simply need to do it!

Having the ultimate goal of strengthening the Holy Orthodox Church, parish councils, under the guidance of the parish priest, can provide the leadership for strengthening the commitment of individual parishioners, the local parish, the diocese, and the national Church.

— Sarah B. Jubinski

Mrs. Jubinski is Parish Council President at St. Nicholas Church.



Making iconography plans

but the results are worth every penny. What a wonderful feeling it is to have a visitor say, "I saw the listing of the services in the newspaper." Along with this weekly listing, special paid advertisements are run for the Lenten, Christmas, and Paschal services.

A visit to Bethlehem by Priest Kwami Joseph Labi of Accra in Ghana, West Africa, inspired a major outreach project of support for this African Church. A total of \$10,000 was raised to fund the building of the iconostasis and to complete the interior with furnishings. In 1992 we became part of the OCA sister parish program and became associated with St. Tikhon, Patriarch of Moscow, parish located in Klin, Russia just outside of Moscow. A group of parishioners visited Klin and we were able to bring Father Anatoly Frolov and an interpreter to Bethlehem for a visit. The

was published. Father Eugene publishes *The Wonderworker*, a bimonthly bulletin that summarizes the activities of the parish. Our diocesan publication, *Alive in Christ*, is mailed to each home.

Along with these internal and external outreach activities, we began the process of educating and continuing the educating of council members. Our parish library has a copy of Michael T. McKibben's *Orthodox Christian Meetings*. The OCA Department of Lay Ministries *Resource Handbook* is frequently consulted. We took very seriously the excellent materials distributed for the preparation of the All-American Councils, purchased copies for each council member, conscientiously discussed and debated the questions posed and used them for study. We attended and participated in the Diocesan parish council conferences and stewardship workshops. To

The Pan-Orthodox Choir

A Model of Strengthened Commitment



David Kessler directs Pan-Orthodox Choir

As Orthodox Church singers, we must make a personal strengthened commitment to the cause of liturgical singing. As the stewards of sacred hymnology we have to develop a different perspective, a different outlook on the manner in which we sing. For this we must look to the holy Church Fathers for their guidance and wisdom.

The Essence of Liturgical Music

The Fathers of the Church always believed that the essence of music “more than any other art form, is the most intimate expression of human feeling and has the power to elevate the mind and touch and move the spirit at its deepest level.”¹ But the essence of liturgical music deeply moves the heart and uplifts the spirit from the elements of this world to the Heavenly Kingdom. St. Basil speaks of singing the psalms with

attractive melodies so as to propagate and strengthen the Faith. And St. John Chrysostom says “nothing so uplifts the mind giving it wings and freeing it with love and wisdom . . . as the modulated melody and the divine chant . . .”²

The choir in its ministry exercises a vital and living role within the Church’s liturgical worship. We are charged, then, with the awesome responsibility of “helping people to pray” as well as “strengthening the Faith.”

“The majority of the faithful are not experts on singing. But ask this majority what it expects from Church singing and what kind of singing it wishes, and the majority will answer: Give us such singing which will touch the heart; which will move us to tears of emotion; which will lift up our spirit and help us pray.”³

St. Augustine wrote much on the psalms and how they should be sung. He

emphasized the importance of singing with “one voice,” and stressed the danger of stray voices. To St. Augustine, stray and uncontrolled voices throw the whole nature of worship and harmony into a frenzy, resembling the discord of heresy.

“Let them praise His name in chorus. What meaneth ‘chorus’ is: Nay, as we are speaking in a town, almost all know. A ‘chorus,’ is the union of singers. If we sing ‘in chorus,’ let us sing in concord. If anyone’s voice is out of harmony in a chorus of singers, it offendeth the ear, and throweth the chorus into confusion. If the voice of one echoing discordantly troubleth the harmony of them who sing, how doth the discord of heresy throw into confusion the harmony of them who praise.”⁴

It is this harmonious “oneness of voice” that St. Augustine speaks about that we must strive for when we sing. This is so central to the worship of the

² Ibid.

³ Feodor S. Kovalchuk. *The Abridged Typicon* 2nd ed. (St. Tikhon’s Seminary Press, 1985) 7

¹ Sr. Joan L. Roccasalvo, C.S.J. *The Rusin Cantor*, (Scranton: University of Scranton, 1986. Vol. XX) 40.

Church, and yet is sometimes abused. Again, this is another goal that we should strive for in our own Church choirs.

Proper Frame of Mind

The Church Fathers have given us the tools to move people closer to God in worship. But before we can successfully do this, we must “lay aside all [our] earthly cares” as is mentioned in the Divine Liturgy. This means our egos, idle talk, and feelings of pride must cease before we ascend the choir loft. Our pre-Communion prayers must be finished beforehand so as not to distract from the movement of the Liturgy nor that of the Director. Each choir member must be familiar with the order of the service so the flow of prayers is not disrupted by discord.

Let us, as faithful choir members, rededicate ourselves and strengthen our commitment to the cause of liturgical singing. If we as a choir can “strengthen the Faith” through our talents then we will truly be imitators of St. Joseph who enabled Christ to come into the lives of others.

The Pan-Orthodox Choir

The Wyoming Valley Pan-Orthodox Choir is made up of extraordinary people who are truly dedicated. These people made their own personal commitment to unite with singers from other parishes and ethnic groups for one goal: to sing praises to God and to inspire those who hear them. Comprised of parishes from Holy Resurrection Cathedral, St. John’s of Edwardsville, St. John’s of Nanticoke, Holy Trinity of Wilkes-Barre, and St. Mary’s Antiochian Orthodox Church of Wilkes-Barre, these special people made the sacrifice between jobs, families, and their own commitments to their own parishes to share in the oneness of holy Orthodoxy.

Diverse nationalities are represented through music. Whether it be Syrian, Carpatho-Russian, Greek, or Serbian chants, the choir members’ minds are open to singing new and different types of music. They gather together with the joy of singing in their hearts. It is so wonderful that thirty-five singers feel the

same way about singing and liturgical music! How important it is to serve Jesus Christ and His Church through beautiful and prayerful singing!

Responding to the Call

The members of the choir have responded to our Lord’s call to serve Him through liturgical psalmody. Their love and dedication to Christ is an example that all can emulate. This “commitment,” however, does have a price. Responding to the “call to serve” means that we have to first “deny ourselves, take up our cross and follow Him” (Matt. 16:24). The things that we deem “important” must take a back seat to the work of our Lord. The purpose of the choir is to glorify not ourselves but God through song. It is only by this self-denial, this self-emptying of ourselves that we see a clear and meaningful purpose to our work.

Commitment also means commitment to choir rehearsals. For the Pan-Orthodox choir Wednesday night was considered “workout time.” Though long and sometimes intense, the rehearsals taught the basics of singing. Word pronunciation, dynamics, and phrasing were stressed so that the faithful would clearly understand the teachings of the Church through song.

The Danger of Parochialism

In Archbishop Herman’s Pastoral Epistle to the faithful of this diocese he raises the concern of parochial attitudes amongst the faithful. “This sense of ‘parochialism’ has severely handicapped the Church, not only in terms of the possibilities of what apostolates she can undertake, but also in terms of the sense of unity in ‘the one Church’ that our Creed so clearly expresses.”

For many of us, our vision of Orthodoxy is limited to the confines of our home parish. This is one of the problems that stand in the way of a “unified Church.” One of the ways to combat parochialism is to understand clearly that Orthodoxy is universal, i.e., *catholic*. Orthodox Christians come from all walks of life and have different ethnic and liturgical traditions. We must have an open mind when we encounter these “differences,” whether they be liturgical or ethnic.

The Pan-Orthodox Choir can be seen as a tool which, among other things, works to reduce the sense of parochialism. The singers see each other as “fellow Orthodox Christians” with different ethnic backgrounds. However diverse the backgrounds are, we become One Body in serving Jesus Christ in Holy Orthodoxy! This is the only way that the Church will grow in America as She heads for the next century! We cannot survive if we continue to be fragmented! Each of the members of the choir has made that personal commitment to serve not themselves, but Christ. The argument cannot be made that unity is an impossibility. This small but important unification of choirs in the Wyoming Valley stands a testament to the willingness that it can be done.

We as the faithful of this diocese must make that same “personal commitment to Christ and His Church.” Fr. Michael Dahulich in his sermon on Orthodoxy Sunday, 1993, said the following: “We must work together to become a united Orthodox Church in this country! Americans of other religious backgrounds think that we are small and insignificant—simply because WE ARE separated, fragmented, and factioned.” “We must gather for prayer in local areas more often . . .” “Perhaps on holy days that are not well attended on weekdays in individual churches, we could have joint services . . .” “In these ways we will begin to convince the world that we are more than small, insignificant, isolated parishes—and educate ourselves ever closer to the day when there is only one Church in America!”

“Strengthened commitment” to serve Christ and His Church should be seen then in a unified Orthodox Church. We have no choice but to start our work across jurisdictional lines. In conclusion, the dedicated work, both spiritually and physically, that the members of the Pan-Orthodox choir have done, should be an example to all who are concerned about unity. It is up to all of us to answer the call of our Lord and Savior Jesus Christ who calls us into that perfect Unity which is His Body, in which all divisions are overcome.

—David Kessler

⁴ St. Augustine, *Expositions on the Book of Psalms*, The Nicene and Post-Nicene Fathers, Vol. III. (Grand Rapids, Mich.: Eerdmans, 1956) 67

The Pastor: A Man of Prayer

The Holy Synod of Bishops has designated 1996 as the Year of Vocations. With this in mind, Archbishop HERMAN offers these thoughts on the spiritual life of a priest.

Prayer is the uplifting of the mind and heart to God, man's inner conversation with God shown in pious words and accompanied by outward signs such as crossing oneself, bowing, and kneeling. Prayer is the heart of Christian life, especially in the life of the Priest. It is the highest expression and the chief nourishment of the Christian spirit. Prayer is the center of our lives. More than any other human activity, it is the work of the Holy Spirit because it is communion with Christ. Prayer puts us in communication with God. It is the fountain of living water gushing up in every good act performed. It is part of every Christian act, and yet it is something apart as well, performed for its own sake.

Holy Scripture furnishes many examples of how and for what purpose the Saints prayed and what miracles were accomplished by their prayers. In the Old Testament, the Prophet Isaiah said: *Seek the Lord while He may be found; call on Him while He is near* (Is. 55:6). The Gospel tells us of how Christ the Savior prayed and how He taught those who believed in Him to pray: *Ask, and it will be given to you; seek, and you will find; knock and the door will be opened to you* (Matt. 7:7). Christ taught His disciples to pray *Our Father* (Matt. 6:9-13). All of the important events in our Savior's



life were accompanied by prayer, and He spent whole nights, often in total solitude, in prayer.

After our Lord Jesus's Christ's Ascension into Heaven, the Holy Apostles also prayed with one soul. They prayed zealously throughout their difficult life and commanded all Christians to do the same.

The Apostle Paul's advice to all Christians is to *pray without ceasing* (1 Thess. 5:17), and Priests should certainly look on these words as a commandment. A regular prayer life is necessary. Without explicit prayer the Priest will not take up his cross and die daily with Christ, in order that the life of Christ flourish in him and his people. Prayer has the function of distancing a man from his preoccupations, enabling him to hear the Word of God in a new way, allowing him to

survey his life from the higher vantage point of the light and strength of God's Revelation, healing his weakness and restoring the power of the Holy Spirit in his life. But prayer is not only functional; it is its own justification.

The supreme example of sacrifice was shown to the world by our Lord Jesus Christ. He gave up everything that He possessed in His humanity for our salvation. We are cleansed of our sins through the Cross, the Death, and the Resurrection of Christ.

Our Lord Jesus Christ is the active mediator of the New Covenant (Heb. 9:15). *He is able to save completely those who come to God through Him, because He always lives to intercede for them* (Heb. 7:25). Christ's salutary actions also give particular power to His pastoral High Priest's prayer. The Savior begins

the prayer with a plea for Himself: *Father, the time has come. Glorify Your Son, that Your Son may glorify You.* He says this not for His own benefit, but for the glory of God. He goes on to pray for His disciples: *I pray for them . . . that they may have the full measure of My joy within them* (John 17:9-13).

As a true shepherd, our Lord Jesus Christ wishes to transmit to His disciples the fullness of His bliss, His "joy fulfilled." But He does not want them to grow spiritually in artificial conditions—shielded from all temptations: *My prayer is not that You take them out of the world, but that You protect them from the evil one* (John 17:15). Rather, they should live in a world where they will have to contend with difficulty and surmount temptation. Then, having reached maturity, they should help their fellowmen to follow the road of salvation. Christ's disciples needed sanctification through grace to attain unity with God, and they received it, for Jesus Christ prayed that the Father would sanctify them through His Truth (John 17:17).

The Savior also interceded with the Father on behalf of all believers: *My prayer is not for them alone. I pray also for those who will believe in Me through their message, that all of them may be one, Father, just as You are in Me and I am in You. May they also be in us so that the world may believe that You have sent Me* (John 17:20,21). The faithful are now aware of the substance of the "joy fulfilled" which the Savior begged of the Father: the joy comes from unity with God.

The Savior expresses one further, very understandable entreaty in His prayer—He wishes to have living communion with His disciples: *Father, I want those You have given Me to be with Me where I am, and to see My glory, the glory You have given Me because You loved Me before the creation of the world* (John 17:24). He always sought holy communion with His followers and accomplished it while He was still here, on earth. When He was celebrating His earthly Passover in Jerusalem, He said to the disciples: *I have eagerly desired to eat this Passover with you before I suffer* (Luke 22:15).

Pastoral prayer in the Orthodox

Church is a form of glorification of the Godhead. The Priest's first exclamation glorifies God and imparts a prayerful mood to the whole service: "Blessed is our God always, now and ever and unto ages of ages." At Matins or All-Night Vigil, the Holy Trinity is glorified: "Glory to the Holy Consubstantial, Life-Creating and Undivided Trinity . . ." The Divine Liturgy begins with the exclamation glorifying the Kingdom of the Holy Trinity: "Blessed is the Kingdom of the Father, and of the Son, and of the Holy Spirit . . ."

The following Priest's exclamation,

The pastor is a man of prayer who lives in God; he is always prudent, for he knows the difficulties of spiritual struggle.

tions, also glorifying God, sustain the prayerful mood. Even the exclamations of supplications glorify God. The exclamation to the prayer and litany for the catechumens is: "That with us, they may glorify thine all-honorable and majestic name . . ." and for the second prayer for the faithful: "That guarded always by Thy might we may ascribe glory unto Thee . . ."

Exclamations of supplication entreat God in the Name of His own perfection; for example, "For Thou art a merciful God and lovest mankind . . ." (Fervent Litany) or "Through the grace and compassion and love toward mankind of Thine Only-begotten Son . . ." (Litany after Lord's Prayer). The Liturgy's supplicatory exclamation: "And make us worthy, O Master . . ." glorifies God by referring to Him as the Heavenly Father. The glorification of God reaches its climax in the secret prayers—prayers of Light at Vespers and Matins, and especially in the Eucharistic Canon of the Liturgy.

According to St. Cyprian, a pastor of the Church should be chaste and prayerful to keep the mind from being weakened in prayer by banqueting. Therefore he should eat and drink in moderation. A man ordained to the Priesthood, in St. Cyprian's words,

should serve only the Altar and the Sacrifice, and should be concerned only with prayer and supplication.

A pastor who does not pray is like *clouds without rain, blown along by the wind* (Jude 1:12), doing no good, but simply preventing the beneficial rays of the sun from reaching the earth; so, too, the pastor cannot plant good seeds in the hearts of his parishioners if he does not continually call on God for help in his work.

As an intercessor for his flock, representing them in prayer before God's Throne, the pastor must be experienced

in prayer. Without such experience, he may anger God with his careless, unworthy fulfillment of God's work. If the pastor has not learned to rise up above all that is mundane and worldly, to rise with all his soul to God, has not acquired the habit of calling on God when his lips are moving in prayer, has not acquired patience in the actual practice of prayer, how then can he intercede for others? If the pastor forces himself to carry out the spiritual exercise of prayer at home, if, to the best of his ability, he fulfills the Church Rules, if he teaches himself to pray for his flock, not only in church, but also at home, with the same diligence with which St. Paul bowed his knees *unto the Father of our Lord Jesus Christ . . . so He may strengthen you with power through His Spirit in your inner being* (Eph. 3:14,16), then he will always be able to intercede confidently before God, asking Him to deal mercifully with his flock and forgive their sins.

The pastor is a man of prayer who lives in God; he is always prudent, for he knows the difficulties of spiritual struggle. The pastor's life in prayer not only elevates his own soul and makes it an "interlocutor with God," but also constitutes a tremendous force in influencing the pastor's flock. Prayer allows the

Continued on the next page.

The Pastor

Continued from page 39.

pastor to establish an invisible, but very real bond between himself and the people. The pastor's heart burns with love for his flock when he prays fervently for them. Prayer is the path to God. One must prepare to enter God's service with prayer, and one must continue and conclude that service with prayer. For the pastor a life of prayer is the basis of his inner life. Turning in mind and heart to God, the genuine pastor nurtures a spirit of prayer within himself; each word addressed reverentially to God is a prayer—either a petition, or gratitude, or glorification. With God always in his thoughts, he cannot help but pray.

A Priest's prayer is usually a prayer for others. The Holy Church recommends that a Priest pray for himself during a service only in order to seek the grace to glorify God worthily, and to further the salvation of his flock. He prays to God that he and his flock will do God's will. Not only does a Priest pray that God's commandments be kept by believers, he also intercedes for all people—the prayer of intercession extends to cover the whole universe.

If the Liturgy is the source and summit of the Church's activity, if the Church is most herself as she gathers around the table of the Holy Eucharist, it is not surprising that the Priest's ministry culminates in his function of being the leader of prayer, dispenser of the sacraments and the pastor of his flock. In this role he celebrates and symbolizes the triple relationship—to God, to self and to others—that all Christian ministry contains. As the sacramental celebrant of the paschal mystery as it applies to the key moments of life such as birth, growth, guilt, communion, death, the Priest is in the privileged position to be touched most profoundly by the Holy Things he handles.

In every exercise of his role of leading his community into an experience of prayer, and especially when he presides at the Eucharistic action, he basically is trying to express the ultimate effect of the mystery of God's love by signifying and effecting communion together in Christ. It is in the exercise of this function, preeminently in the sacrament of

the Eucharistic liturgy, that we find the distinctive act of the ministry of the Priest. This is the function which brings together every facet of his ministry.

Faithfulness to normal prayer heightens the remembrance of God's presence in ministry; the latter experience in turn whets the appetite for contemplative prayer and reflective solitude. The truly apostolic man yearns for time alone with the Lord.

Priests today are discovering the

strive to express what we are in the spirit and what we wish to be. It is the effect of the Holy Spirit within us. The reality of prayer comes from the Holy Spirit, Who effects our communion in Christ and thus prays within us. *The Spirit helps us in our weakness, for we do not know how to pray as we ought; but the Spirit Himself makes intercession for us with groanings which cannot be expressed in speech* (Rom.8:26). On this deepest level prayer is letting the Word of God well

The pastor's heart burns with love for his flock when he prays fervently for them. Prayer is the path to God. One must prepare to enter God's service with prayer, and one must continue and conclude that service with prayer.

power of intercessory prayer as part of their vocation and spiritual counseling. This prayer is directed at physical and especially inner healing. Serious problems, such as drug addiction, alcoholism, and long-term, deep-seated emotional disturbances in some cases seem to have been helped by Priests who recognize the appropriateness of joining prayer to the equally necessary professional counseling. They have seen the power of Christ come through them as channels of His love. As yet not many Priests have experienced this power, but for those who have, the problem of discovering the relevance of their ministry has disappeared. Furthermore, from this experience they have learned to sense their dependency on Christ, as He works through them to restore his people to wholeness.

The Priest grows personally by fostering an openness and receptivity to the Christ Who has given over His ministry of reconciliation to His ambassadors (2 Cor. 5:19-21). Ambassadors need to ask questions constantly as to what they should do; sensitive to their vicarious role they need to represent the thought and values of the one they serve. Priests undergo a similar process in striving to identify with their Master.

Prayer is the process whereby we

up within us, be uttered in us and with us by the Holy Spirit Who has been given to us. The measure of all prayer and all holiness is the openness and emptiness of our human spirit which allows itself to be filled with the fullness of God's life, power, and love. The spiritual man is the man filled with the Holy Spirit.

Prayer begins with listening to God's Word. In Christ and through Him God speaks to us in all other men past and present. Through our common humanness God call us, challenges us, invites us, uplifts us, and in the process reveals Himself and His loving design. The actual medium that provides a vehicle for God's Word may be conversation, movies, music, art, the city or the desert, books or people, a multimedia presentation, or the car radio. Our task as listeners, our *prayer*, is not to look for a message, but to become aware of the Word of the Lord embedded in human reality all about us and to discern the Lord's presence in our midst.

The search for meaningful prayer forms is difficult. The returns of prayer are hard to verify, except in the interior life of the Priest himself. For this reason only the Priest can validate his prayer life. Many Priests confess inadequacies in this regard. This negative feeling,

however, may be a validation in disguise: humility is the touchstone of a genuine spiritual life, and complacency is a sure counter-indication.

Every Priest today needs to discern which prayer forms are personally most viable for him. Obviously, hard and fast *rules* or *norms* are today almost impossible, and just as nearly nonfunctional. Each Priest has to discern which of the possible forms of prayer are most spiritually functional in nourishing his relationship to God. Which particular forms of prayer best foster his sense of discipleship to Christ? The usefulness of a prayer form can be determined in light of the strengthening of his faith and the heightened consciousness of his shared vision with the Christ of the Gospels.

If certain forms of prayer lead the Priest into an ivory-tower type of self-deception, characteristic of the temple pharisees, or if his fidelity to certain forms of prayer does not make him more committed in his pastoral ministry, he must continue his search for "living water." The priest's own spiritual father is most helpful in such an investigation.

The Priest's prayer should be symbolic of his entire lifestyle. A specific prayer form is appropriate if it mirrors his own roots and background, his cultural background, his self-identification and the image of the man of prayer he wishes to become. A man's prayer should indicate the present moment of his life as well as his willingness to grow beyond "where he is," with continuity and genuine openness to the movement of the Holy Spirit in his life. The form his prayer takes should be in harmony with the routine, flow and style of his pastoral activities and reflect the significant influences and relationships in his life.

The Priest has to make time for prayer himself, putting times in his calendar as he does for other appointments. This includes certain hours or certain days when he spends time alone in reflective solitude, or with some brother Priests or others for periodic days of shared prayer and renewal.

The Priest is often caught in the crossfire of guilt: he is made to feel guilty if he spends time praying, because of urgent pastoral obligations that confront him. Yet he feels even more guilty if he

fails to spend time in personal prayer, because of moral imperatives, promptings of the Spirit and just ideals of ecclesiastical authority. Often enough the Priest will then plunge himself into increased ministerial activity, so he need not face his guilt. The only solution to this dilemma that plagues many Priests is to reassess priorities and begin personal renewal of his spiritual life at the source of all spirituality, namely personal contact with the Holy Spirit.

Without the help of the Holy Spirit we cannot change our evil heart, renew our fallen spirit, reject impure desire, or forever kill self-love. All this is beyond human power. Only Divine Grace can transform everything. To receive this grace, one must pray constantly. Prayer alone obliterates all that is evil and dark in man's soul, vivifies and gives strength to everything pure, true, noble, and beautiful. Prayer tames the passions, makes

the heart tender, calms the soul, and even changes the body, which becomes less earthly and heavy, and then prayer comes easily to one who prays. According to St. Augustine, one who knows how to pray well, knows how to live well. The Christian nourishes himself on prayer, he rests in prayer, and in prayer he pours out his heart to God, expresses his thoughts, feelings, intentions and desires. "A good prayer is always God's mercy and gift of grace," teaches Saint Theophan the Recluse, who was a bishop. It is therefore necessary before beginning to pray to ask God to teach us how to offer up our prayers to Him with a pure and humble heart, and to bestow on us the great grace-endowed gift of prayer—and to ask for this as the Apostles did: *Lord, teach us to pray* (Luke 11:1).

—Archbishop HERMAN

St. Tikhon's Monastery Pilgrimage Memorial Day 1996

Come and participate in this Spiritual Feast!

Volunteers

If you would like to offer your labor and time to help beautify the grounds, man the booths, help with the cooking, and the like, your help will be greatly appreciated to make this day a success for all and for the glory of God!

Please call and volunteer today!

Last Minute Needs List

Baked goods	Mustard
Aluminum foil	Sugar, Equal, Sweet & Low
Plastic wrap	Dawn dishwashing liquid
Baggies - sandwich size	Teabags
Throw away salt & pepper shakers	Sanka packets
Ketchup	Coffee

Call 937-4411

Elevation and Anniversary Celebration at St. Herman's Church in Shillington

It was a very special time for the pastor, parishioners, and community of St. Herman's Church in Shillington this past February 10 and 11. During that weekend, His Eminence, our Archbishop Herman made a pastoral visit to this parish to elevate and present the Gold Cross to Fr. John A. Onofrey.

The weekend began with the celebration of Great Vespers on Saturday evening. Concelebrating the Vesper service with Father John were Father Nicholas Yuschak of Holy Trinity Church in Pottstown, and the other Orthodox clergy of the Reading area: Fr. Spyridon Papademetriou of St. Matthew's Greek Orthodox Church, Father Thomas Pappalas of Saints Constantine & Helen's Greek Orthodox Church, and Father Timothy Barna of St. Nicholas' Patriarchal Russian Orthodox Church. Many parishioners from these local parishes were present. Also attending the Vesper service was the Rev. Calvin Kurtz, Director of the Reading-Berks County Conference of Churches, who greeted the Archbishop.

Following the Vesper service, the guests and faithful of the parish enjoyed an informal coffee-fellowship hour in the church hall where they were able to greet and speak with the Archbishop. During the fellowship hour, His Eminence was surprised with a decorated cake, com-



Fr. John Onofrey receives the Gold Cross.

memorating the 25th anniversary of his consecration to the episcopacy (February 10, 1973). The faithful proclaimed "Axios!" ("He is worthy!") and sang Many Years to His Eminence.

On Sunday, Archbishop Herman was officially greeted by Joseph Anderson, the president of the parish, with the traditional Russian offering of bread and salt. During the Little Entrance of the hierarchical Divine Liturgy, Father John was brought before the Archbishop, at which time His Eminence awarded him the Gold Cross for his ten years as a priest and service to St. Herman's Church. The Cross itself, a gift from the faithful, was cast from a 1797 Russian mold.

After the Liturgy, Father John once again welcomed the Archbishop to the community of St. Herman's, congratu-

lating him on his 25th anniversary. In honor of the occasion, the children of the parish, represented by Christina Anderson, gave a bouquet of flowers and sang the troparion of St. Herman of Alaska and "A New Commandment" to the Archbishop. An additional presentation was also made to Seminary graduate and Aide Martin Paluch by Miss Melanie

Sichak. The gift, a "Shillington—No Place Like Home" sweatshirt, was given to Martin for his many years of service to the Diocese and the Summer Camp, where many of the St. Herman's children have attended.

Following the veneration of the Cross the faithful once again gathered for fellowship in the church hall.

In the afternoon, the parishioners of St. Herman's Church honored Father John and Matushka Stephanie with a "surprise" brunch held at Chef Alan's Restaurant in Reading. The secret celebration (which had been planned since June of 1995), was in honor of Father John's ten-year anniversary at St. Herman's and his being awarded the Gold Cross by His Eminence.

Approximately one hundred members and friends of the parish were in attendance to surprise them. The children of the parish greeted the Onofreys with a banner as they entered the banquet hall. Following the brunch, president Joseph

Anderson presented Matushka Stephanie with a bouquet of ten long-stemmed roses, thanking her for her ten years of service to the parish as a Matushka. Members of the Sisterhood then offered to the assembly (a la David Letterman) the "Top Ten Reasons Why Matushka Married a Priest."

The parishioners then presented Father and Matushka with a certificate for an extra week of paid vacation and a \$1000 travel voucher for a vacation of their choice. Not to be outdone by the Sisterhood, the members of the Parish Council then offered the "Top Ten Reasons Why Father John is a Priest at St. Herman's." After all the great presentations, Father John and Matushka Stephanie thanked the gathered faithful for all of their love and support, and expressed how they felt that the community of St. Herman's was truly "their family." The meal and anniversary weekend were ended with a prayer thanking God for his blessing.



Parishioners congratulate Fr. John on his receiving the Gold Cross

*The deadline
for the
next issue of...*

Your Diocese

Alive in Christ

is July 10, 1996

Please submit all articles typed, or on disc, pictures, Parish news, etc . . . to

Alive in Christ
Diocese of
Eastern Pennsylvania
South Canaan, PA 18459

Rags of Mortality

Original Sin and Human Nature



“Behold, I am now captive to death because of unlawful counsel.
And I who was for a time robed with the glory of immortality
have become like one dead, wrapped pitifully in the rags of mortality”

—*Matins of Meatfare Sunday, Einos, Tone 5*

Our annual spiritual journey into Great Lent, and especially into Passion Week, when we commemorate the betrayal, crucifixion, death and burial of our Lord and Saviour, Jesus Christ, followed by the celebration of His glorious

Resurrection on the third day, offers us, again and again, the opportunity to ponder the mysteries of the Incarnation of the Son of God and His Redemption of the fallen human race. Inextricably tied in with this, of course, is the mystery of

human life lived in the context of the terrible realities of sin, suffering and death, which none of us are capable of escaping *except* for what the Lord has accomplished for us, through His Cross and Resurrection.

It was St. Paul who first connected the events surrounding the temptation and fall of Adam in Paradise, as recounted in Genesis 3, to the events surrounding the Crucifixion and Resurrection of Christ in Jerusalem, and established between them a logical and direct

inner relationship. To his mind, Adam's transgression in Paradise became the doorway through which sin and death entered into the world: "sin came into the world through one man, and death through sin, and so death spread to all men for all have sinned" (Rom. 5:12).

Commenting on this and related passages, St. John Chrysostom explains:

"But what does it mean, 'For all have sinned' (Rom. 5:12)? This: he having once fallen, yet they that had not eaten of the tree inherited mortality . . . From this it is clear that it was not Adam's sin, his transgression—that is of the Law—but by the virtue of his disobedience that all have been marred. What is the proof of this? The fact that even before the Law all died: 'For death reigned,' St. Paul says, 'from Adam to Moses, even over them who had not sinned' (Rom 5:14). How did it 'reign'? After the manner of Adam's transgression, he who is 'the type of Him that was to come.' Thus, when the Jews ask, how was it possible for one Person to have saved the world? you will be able to reply, in the same way that the disobedience of one person, Adam, brought its condemnation" (*Commentary on Romans*, X).

Explaining Christ's redemptive role, St. Paul recapitulated this thought in his first Epistle to the Corinthians, where he proclaimed: "For since by man came death, by man came also the resurrection from the dead. For as in Adam all die, even so in Christ shall all be made alive" (1 Cor. 15:21-22).

Following St. Paul, the Holy Fathers teach that the state of general sinfulness and death is not man's original state of being, that man was not created by God to naturally live like this. Rather, this miserable condition in which we now find ourselves is the natural result of the moral disaster that occurred in Paradise with our ancient forefathers, Adam and Eve.

The human race, writes St. Justin Martyr, "from the time of Adam had been subject to death and deceit of the serpent, each of us having committed sins of our own" (*Dialogue with Trypho*, 88). "When [Adam] transgressed the Commandment of God," teaches St. Methodius of Olympus, "he suffered the

terrible and destructive fall. He was reduced to a state of death" (*Banquet of the Virgins*, III).

Before their fall in Paradise, however, writes St. Athanasius of Alexandria, our forefathers "did not die and did not decay, escaped death and corruption. The presence of the Word with them shielded them from natural corruption, as also the Book of Wisdom says, *God created man for incorruption and as an image of His own eternity; but by the envy of the devil death entered into the world* (Wis. 2:23f.) When this happened, men began to die, and corruption spread unchecked among them and held sway over men to more than a natural degree, because it was the penalty concerning which God had forewarned would be the reward of transgressing the commandment" (*On the Incarnation of the Word*).

Thus, according to the Fathers, our present condition is the result of a freely-willed choice, the natural consequences of the disobedience of Adam and Eve, the penalty for failure to heed God's warning that death, indeed, will be the catastrophic outcome of eating the fruit of the tree of knowledge of good and evil. It might occur to some, however, that it is exceedingly cruel of God to condemn the entire human race for the sin of two individuals. Why, indeed, should we, who were not around at the time of Adam's transgression, have to pay the rather stiff penalty for something that we did not, of ourselves, do? Isn't this guilt by association?

The source of this moral problem is not God, of course, as the author of evil and death, for God is not such. "We must understand," writes St. Gregory Palamas, "that God 'did not make death' (Wisdom 1:13), whether of the body or of the soul. For when He first gave the command, He did not say, 'On the day you eat of it, die,' but 'In the day you eat of it, you will surely die' (Gen. 2:17). He did not say afterwards, 'return now to the earth,' but 'you shall return' (Gen. 3:19), foretelling in this way what would come to pass" (*One Hundred Fifty Chapters*). Neither is the source, explains St. Theophilus of Antioch, the tree of knowledge of good and evil. For it is not, he writes, "as if any evil existed in the tree of knowledge, but from the fact of his

disobedience did man draw, as from a fountain, labor, grief and, at last, fell prey to death" (*To Autolytus*, II, 25).

The problem, rather, has to do with the nature of Divinely-mandated freedom and the autonomous functioning of the natural law of creation, directly pertaining to issues of heredity and genetics, being analogous to something which contemporary medicine would define as "fetal addiction syndrome" or "fetal AIDS syndrome." In such a case, a mother who carries a gene for hemophilia, for instance, will transmit it to her offspring by the biological laws of heredity, though the processes of meiosis and mitosis, by means of which cell division naturally occurs. Or, in a similar way, a mother addicted to either drugs or alcohol, or who is HIV-positive, by virtue of the fact that from the moment of conception she shares with the child in her womb both blood and other bodily fluids, will naturally transmit to her child what she herself carries in her own blood. We easily understand that in this case, the child that is in the womb of the mother, will, of course, without any movement of the will, without agreement or disagreement with the particular moral choices of the mother, and, importantly, without any guilt on his part, participate in the affliction of the mother ("Behold, I was brought forth in iniquity, and in sin did my mother conceive me," Ps. 50[51].5). It is in this vein, indeed, that the Fathers explain the concept of what has become known in theology as "original sin."

St. Cyril of Alexandria, for instance, observes: "Since [Adam] produced children after falling into this state, we, his descendants, are corruptible as the issue of a corruptible source. It is in this sense that we are heirs of Adam's curse. Not that we are punished for having disobeyed God's commandment along with him, but that he became mortal and the curse of mortality was transmitted to his seed after him, offspring born of a mortal source . . . So corruption and death are the universal inheritance of Adam's transgression" (*Doctrinal questions and answers*, 6). Elsewhere, commenting on St. Paul's teaching, he explains: "Human nature became sick with sin. Because of

Continued on the next page.

Rags of Mortality

Continued from page 45.

the disobedience of one (that is, of Adam), the many became sinners; not because they transgressed together with Adam (for they were not there) but because they are of his nature, which entered under the dominion of sin . . . Human nature became ill and subject to corruption through the transgression of Adam, thus penetrating man's very passions" (*On Romans* 5.18).

Summarizing this patristic teaching, the Greek theologian John Karmiris writes that "the sin of the first man, together with all of its consequences and penalties, is transferred by means of natural heredity to the entire human race. Since every human being is a descendant of the first man, 'no one of us is free from the spot of sin, even if he should manage to live a completely sinless day.' . . . Original Sin not only constitutes 'an accident' of the soul; but its results, together with its penalties, are transplanted by natural heredity to the generations to come . . . And thus, from the one historical event of the first sin of the first-born man, came the present situation of sin being imparted, together with all of the consequences thereof, to all natural descendants of Adam."¹

Held, in general, as Orthodox teaching by both Eastern and Western Fathers, the theological concept, or doctrine, of "original sin," as the Russian theologian Fr. Michael Pomazansky points out, "has great significance in the Christian worldview, because upon it rests a whole series of other dogmas."² As a distinct concept of Christian theology, however, it was first defined and introduced in the fifth century by Blessed Augustine, Bishop of Hippo Regius in Northern Africa.

Blessed Augustine developed his doctrine in the context of a rather hot polemical confrontation with the heretic Pelagius, who, fleeing Rome after its sack in 410 by Alaric, chieftain of the Western Goths, had the misfortune, together with some of his followers, to

settle in Africa, where his preaching came under the intense scrutiny of the bishop of Hippo. Pelagius, who was not a theologian, but essentially an itinerant ascetic preacher and moralist, whose chief interest was in correcting the moral laxity of contemporary Christians, had the further misfortune of permitting a local lawyer named Coelestius, who was seeking ordination to the priesthood, to become his disciple and interpreter of his views. In the view of the Pelagians, the low level of morality and rampant moral laxity had its source not only in what they saw as the denial of individual moral responsibility in the teaching about the consequences of Adam's sin, but also in the definition of the clergy as an elite group in the church, which in their eyes permitted the laity to abjure their moral responsibilities and adopt unacceptably low standards of Christian living. Some time later, after Pelagius had already left for Palestine (where he had yet the further misfortune of running afoul of the hot-tempered Blessed Jerome, translator of the Bible into Latin), Coelestius and his followers began preaching and explicating the views of their teacher, and in the process questioned the practice of infant baptism, the efficacy of the Incarnation and redemptive death of Christ on the cross, and denied the inheritance of Adam's sin. While man does indeed follow Adam into death, they taught, man sins only by example, through imitation of Adam, not through an endemic, hereditary defect of his nature. Despite the facts of sin and death, man's nature nonetheless remains as he was originally created, innocent and pure, as was first-created Adam himself. Disease and death are thus not consequences of original sin, but are characteristic of human nature from creation.

Blessed Augustine very correctly noted the dangerous implications of this argument for Orthodox theology. The total dismissal of the concept of an original, systemic sin inherited from Adam and present in human nature by virtue of genetic heritage results not only in an overly high valuation of man's physical and spiritual capabilities apart from God, but more importantly, perhaps, places in doubt the entire economy of our salvation by Christ, by obviating such essen-

tial Christian doctrines as the Incarnation and Redemption.

It should be remembered that the Pelagian controversy, which originally sparked the theological debate, was essentially a Western, more specifically, a Northern African controversy, which only incidentally involved Palestine and the East.³ While Pelagius himself died in obscurity some years after his condemnation by the Council of Carthage in 416 and the Local African Council of 418, and before the Council of Ephesus in 431, the theological controversy to which he involuntarily lent his name was to involve quite a few Latin Fathers, and was to have far-reaching effects on the formulation of doctrines of sin and grace, free will and predestination. Thus, the theological debate that arose out of these issues eventually was to involve, directly or indirectly, not only Blessed Augustine and Blessed Jerome, but also Augustine's disciples Caesarius of Arles and Prosper of Aquitaine, as well as John Cassian, Vincent of Lerins, Gennadius of Marseilles, Faustus of Riez, and Arnobius the Younger, not to mention the later "augustinians"⁴ and scholastics, and eventually the Protestant Reformers as well.

Technically speaking, in their writings the Eastern Fathers and Orthodox theologians do not use the Latin term introduced by Blessed Augustine in his treatise "De Peccato originali," but instead translate this concept by means of two cognate terms in both Greek and Russian, namely, *progoniki amartia* (= *pervorodnyi grekh* in Russian) and *to propatorikon amartima* (= *praroditel'skii grekh*), which is properly translated "ancestral sin." These terms allow for a more

³ The East was at this time itself embroiled in a theological controversy surrounding the teachings of Apollinarius and Nestorius concerning the divine and human natures of Christ. Blessed Augustine had been invited by Emperor Theodosius the Younger to the Council which was to assemble at Ephesus, but died approximately a year before. The Third Ecumenical Council in 431 ruled on both controversies, condemning not only Nestorianism, but also Pelagianism. In this context it should be noted that despite the lately-fashionable "bashing" of certain writings of Blessed Augustine by certain "ultra-correct" "neo-Orthodox" writers, both he and his writings remain uncondemned by any Ecumenical or Local Council, thus relegating his more controversial theological opinions to the status of the *theologoumena* of a Western Father of the Orthodox Church.

⁴ As it sometimes happens when the writings of a teacher are interpreted by several generations of disciples and commentators, the end product may not be something that was originally intended by the teacher himself. So with Moses and the Talmudists, so with Cyril of Alexandria and the monophysites, so with Bl. Augustine and the augustinians.

¹ John Karmiris, *A Synopsis of the Dogmatic Theology of the Orthodox Catholic Church*, trans. from the Greek by the Reverend George Dimopoulos (Scranton, Pa.: Christian Orthodox Edition, 1973), pp. 35-36.

² Protopresbyter Michael Pomazansky, *Orthodox Dogmatic Theology: A Concise Exposition*, trans. Hieromonk Seraphim Rose (Platina, Calif.: St. Herman of Alaska Brotherhood, 1994), p. 160.

careful nuancing of the various implications contained in the one Latin term.

In the East, then, the concept of original sin has come to mean, as Fr. Michael Pomazansky very succinctly defines it, "the sin of Adam, which was transmitted to his descendants and weighs upon them."⁵ Or, as John Karmiris puts it in an expanded definition, original sin is " 'sin-sickness,' the sinful situation of human nature which deprived man of Divine Grace, and subjected him to death, to departure from the Divine life, [and] has been transmitted by means of natural heredity to all of the descendants of the first-born, along with the stigma, the consequences, the fruits of that Original Sin."⁶ Indeed, Karmiris reminds us, "It was for this reason that the ancient Church instituted the Baptism of infants, specifically that they might be freed from the stigma of sin of their ancestors, although the infants possessed no guilt of 'actual sin.'"⁷

In the West, however, the concept of original sin is tied up with and all too often even confused with an equally Western concept of "original guilt." The misconceptions resulting from this Western theological ambivalence are daunting, obscuring, as they do, the divine potential in man. It is, in fact, the particular assumptions about guilt and punishment, about human nature in general, as well as the specific mode of transmission of original sin from generation to generation⁸ that constitute the historical and theological differences in interpretations of the doctrine of original sin. We can see two different, perhaps even opposing, trends develop with respect to these assumptions.

St. Anastasius of Sinai, for example, argues: "You must examine how the first-born, our father, *transposed* upon us his transgression. He heard that 'dust thou art and unto dust shalt thou return'; and his incorruption was changed into cor-

ruption, he became subject to the bondage of death. Since Adam fathered children only after his Fall, we become heirs of his corruption. We are not punished for his disobedience to the Divine Law. Rather, Adam being mortal, sin entered into his very seed. We receive mortality from him . . . The general punishment of Adam for his transgression is corruption



and death" (*Questions and Answers on Various Chapters*, 143). Likewise, defending the issue of infant baptisms, St. Cyprian of Carthage also maintains that since "no one is precluded from baptism and grace, . . . [so] ought not an infant be forbidden, who, being newly born, has in no way sinned, but only having contracted the contagion of death" (*Letter to Fidus*, LVIII, 2). Blessed Augustine, on the other hand, writing of those predestined by God, as he believed, to eternal death, holds that "they are punished not on account of the sins which they add by the indulgence of their own will, but on account of the original sin, even if, as in the case of infants, they had added nothing to that original sin" (*On the Soul and its Origin*, IV, 16).

The Western temptation to define the doctrine of original sin too precisely has historically led to overstatements and exaggerations on both sides of the issue, of both definition and reaction. Because they framed their arguments in the context of and in response to the Pelagian position, Blessed Augustine and his disciples tended to exaggerate the sinfulness and depravity of human nature, and their teaching thus tends to emphasize the "punitive aspect" of the consequences of the fall, leading also to exaggeration and overstatement on the question of free will. Interestingly enough, both extreme tendencies in Western interpretation can be seen to be rooted in the writings of Bl. Augustine: first, that man suffers death because he is guilty for the sin of Adam, and second, that the nature of man is so corrupt as to render man incapable of exercising free will in the work of salvation (the doctrine of predestination).

Historically, these two extreme Western tendencies have themselves developed in two variants: Roman Catholic and Protestant. The Roman Catholic position, as defined by Augustinian scholastics, sees original sin essentially in terms of the wrath of God directed at man for his guilt in disobedient submission of the spiritual principle to the fleshly principle. This is an offense against God which results in the loss of "supernatural" grace and demands expiation, or "satisfaction," by the shedding of blood, in accordance with the medieval chivalry code of feudal knights. This position tends to reject the efficacy of free will on the part of man in choosing and working for his own salvation, and obscures the fact that within original sin are contained also sins of the spiritual order, not only those of the flesh.⁹

The Protestant reformation, in reaction to the extremes of Roman Catholic interpretation, has itself engendered two opposing views. On the one hand, in varying degrees, it amplifies the teach-

⁹ And dismisses as "semi-pelagianism" the balanced Orthodox position, formulated by St. John Cassian, which postulates the cooperation, or "synergy" of Divine grace and free will of man in working out human salvation.

Continued on the next page.

⁵ Pomazansky, p. 160.

⁶ Karmiris, p. 38.

⁷ *Ibid.*

⁸ In particular, the peculiarly Western tendency to see and define original sin almost exclusively in terms of human sexuality, replete with Freudian interpretation of the metaphors of religious language. On this, see: Elaine Pagels, *Adam, Eve, and the Serpent* (New York: Random House, 1988).

Rags of Mortality

Continued from page 47.

ing of Bl. Augustine on predestination, postulating a complete perversion of human nature and corruption to its very foundations (Calvin is more severe in this regard, Luther less so). On the other hand, in certain contemporary Protestant sects we see, once again, a complete denial of original, inherited sin, that is to say, a return to Pelagianism.

In juxtaposition with the view that is prevalent in the Western Christian tradition, Orthodox fathers and theologians are perhaps more circumspect in not "dotting the i's," as it were, in relation to things that we cannot possibly know about the specific nature of Adam's sin. Thus, instead of discussing or stressing the many possible secondary and fleshly aspects of original sin, the Orthodox prefer to see it primarily in spiritual terms, as being rooted in spiritual pride and disobedience. "The Original Sin," writes Karmiris, "was a free transgression of our First Parents which grew out of egoism and boasting. Thus, through the envy and influence of Satan, directed against our First Parents, 'the sin and transgression entered,' and our First Parents transgressed the Law of God, motivated by a desire to be equal with God, or, as Chrysostom says, the 'anticipation to become God'; man wanted to become independent from God, finding, by means of sin, divine knowledge, blessedness, and perfection."¹⁰

In a similar vein, Fr. Michael Pomazansky observes:

"The eating of the fruit was only the beginning of moral deviation, the first push; but it was so poisonous and ruinous that it was already impossible to return to the previous sanctity and righteousness; on the contrary, there was revealed an inclination to travel farther on the path of apostasy from God. Blessed Augustine says: 'Here was pride, because man desired to be more under his own authority than under God's; and a mockery of what is holy, because he did not believe God; and murder, because he subjected himself to death; and spiritual adultery, because the immaculateness of the human soul was defiled through the persuasion of the serpent; and theft, be-

cause they made use of the forbidden tree; and the love of acquisition, because he desired more than was necessary to satisfy himself. 'Thus, with the first transgression of the commandment, the principle of sin immediately entered into man—the law of sin' (*monos tis amartias*). It struck the very nature of man and quickly began to root itself in him and develop. . . . The sinful inclinations in man have taken the reigning position; man has become the *servant of sin* (Rom. 6:7) . . . With sin, *death* entered into the human race. Man was created immortal in his soul, and he could have remained immortal also in body if he had not fallen away from God. . . . Man's body, as was well expressed by Blessed Augustine, does not possess 'the impossibility of dying,' but it did possess 'the possibility of not dying,' which it has now lost."¹¹ It can be said that while we have not inherited the *guilt* of Adam's personal sin, because his sin is also of a generic nature, and because the entire human race is possessed of an essential, ontological unity,¹² we participate in it by virtue of our participation in the human race.

"The imparting of Original Sin by means of natural heredity should be understood in terms of the unity of the entire human nature, and of the 'homoousiotitos'¹³ of all men, who, connected by nature, constitute one mystic whole. Inasmuch as human nature is indeed unique and unbreakable, the imparting of sin from the first-born to the entire human race descended from him is rendered explicable: 'Explicitly, as from the root, the sickness proceeded to the rest of the tree, Adam being the root who had suffered corruption'" [St. Cyril of Alexandria].¹⁴

The Orthodox view of fallen human nature is remarkably sober and balanced, gravitating neither to the unwarranted optimism of the Pelagian view, which sees human nature as having remained essentially in its pristine innocence and goodness, nor to the equally unwarranted

pessimism of the predestinarian view, which sees human nature as hopelessly perverted and corrupt. "Man fell unconsciously, unintentionally; he was deceived and seduced," writes the 19th-century Russian bishop and ascete, St. Ignatius Brianchaninov. "For this reason his natural goodness was not destroyed, but was mixed with the evil of the fallen angels. But this natural goodness, being mixed with evil, poisoned with evil, became worthless, inadequate, unworthy of God who is perfect, purest goodness. Man for the most part does evil, meaning to do good, not seeing the evil wrapped in a mask of goodness on account of the darkening of his mind and conscience."¹⁵

The Orthodox view of original sin is profoundly related to the Orthodox concept of *theosis*, deification, which is almost totally lost in the Western understanding. Thus, Pomazansky observes, while the physical, mental, and emotional faculties have become corrupted in man, the greatest loss to man was deprivation of the blessedness of Paradise and life eternal.

"Both the mind and the feelings have become darkened in him, and therefore his moral freedom often does not incline towards the good, but towards evil . . . The physical consequences of the fall are diseases, hard labor and death. These were the natural result of the moral fall, the falling away from communion with God, man's departure from God. Man became subject to the *corrupt elements of the world*, in which dissolution and death are active. Nourishment from the Source of Life and from the constant renewal of all of one's powers became weak in men . . . However, the final and most important consequence of sin was not illness and physical death, but the loss of Paradise . . . In Adam all mankind was deprived of the future blessedness which stood before it, the blessedness which Adam and Eve had partially tasted in Paradise. In place of the prospect of life eternal, mankind beheld death, and behind it hell, darkness, rejection by God."¹⁶

Continued on page 51.

¹¹ Pomazansky, pp. 156-159.

¹² See, for instance, John 15:1-9 and 17:11-23; 1 Cor. 12:12-13; Ephes. 2:15 and 4:13-16. Also St. Gregory of Nyssa to Aulalius that there are not three gods but one God, etc., and St. Basil the Great, in the 18th chapter of his monastic regulations.

¹³ "Same-essence-ness," i.e. coessentiality or consubstantiality.

¹⁴ Karmiris, p. 36.

¹⁵ *The Arena: An Offering to Contemporary Monasticism*, trans. Archimandrite Lazarus, (Jordanville: Holy Trinity Monastery, 1991), p. 186.

¹⁶ Pomazansky, pp. 158-159.

¹⁰ Karmiris, p. 33.

ALL EARTHLY CARES

Our car turns the corner quickly and pulls up beside a massive gray stone edifice. A large, three-barred cross atop its door distinguishes it from the other worn-down buildings in the area. My husband very hurriedly gets out of the car, grabs his music case, and takes the steps two at a time to enter this cathedral. I remain with two toddlers to park the car. As usual, we are running late. The choir director cannot be late for Divine Liturgy.

We three are lucky to find a parking space, and so we proceed with our trappings of tote-bag, food-bag, Mommy's purse, and Johnny's stroller (just in case this time he really will sit through most of the service).

Our procession takes us down littered sidewalks, around garbage cans with lids blown off, past Polish "cafés" and Jewish clothing stores, near abandoned buildings with broken windows, and in front of drunks with broken spirits.

My youngsters are eager for a chance to run. I am not afraid, even on this New York Lower East Side. Somehow no one bothers me with the children along. There is something about a blond-haired child that makes even the drunks smile again.

Our procession nears the entrance, unobtrusive and unbecoming of the grandeur that usually connotes a cathedral. We are rushed but fresh—for 8:30 is early. I am especially hopeful. Even the two-year old climbs the steps alone now.

First, we pass the glass cases housing icons and silver crosses for sale. Johnny pauses to plant a kiss on the glass.



Mary is restless. As the older child, she is no longer intrigued by this display. So I take them in hand. Already the deacon is intoning the petitions for this English service; already the choir is responding; already clouds of incense and the fragrance of burnt candle wax waft their way deliberately to the narthex; already we see the haze of candle flames adding yellow light to dark, wooden walls. We head for the downstairs coatrack to hang our wraps. Liturgy is long—75 minutes—and there is always warmth enough.

"There was such beauty," they told the emperor, "that we knew not whether we were in heaven or on earth."

I have a three-year old daughter and

a son just turned two. Each has been with me in church since his second month of life, each one since then fed with the Bread of Life and the Cup of Salvation. We faithfully come fifty-two Sundays out of the year, with my choir director husband, to attend Liturgy.

Our ritual is ever the same, as precise and word for word as the Liturgy itself. My husband directs and I manage two small children in open space with no pews. I am ever hopeful that someday my children and I will last through an entire service—from beginning to end. But the ritual is ever the same; my children act as children and I act as mother.

The choir is already singing the Be-attitudes. It is Tone One today, the same melody which Tchaikovsky borrowed for his *1812 Overture*. I am ready to go into the cathedral proper; Johnny is already running inside. Mary is not. She wants a drink of water. So I get Johnny and we take Mary to the water fountain.

We are near the icon of the Nativity. The parents in that icon seem to nod approval. Little children must be cared for, must they not? Mary's face is wet, water dripping from her chin.

"Blessed are they who hunger and thirst after righteousness . . ."

And so we continue our procession, stopping this time to buy candles—for lighting candles represents a special participation for children in Liturgy. The austere faces of the icons along the wall watch us, the saints whose own light illuminates our path. We are groping and

Continued on the next page.

All Earthly Cares

Continued from page 49.

struggling, falling down and getting up, a microcosm of the world.

We enter during the Trisagion Hymn. Even Johnny now sings along: "O Holy God." I am always glad when we somehow time our arrival to this hymn. In the early Church it was the processional entrance hymn that began the Liturgy proper. Somehow this gives added purpose to our being here. If we must break through this crowd of upright worshippers, it may as well be during this hymn. Then I can defend myself and the children when the old people complain.

But how can they complain when even Johnny can kiss the icons, as is the custom? Or when he walks up to the icon stand itself, locates the three-barred cross and reverently, but affectionately, offers it a resounding kiss? (That's not the custom!)

No, they never complain about that or about Mary when she stands proud and straight as the candle in her hand to light that candle all by herself. It is an awesome offering and accomplishment for a three-year-old to make. They gasp audibly only when they think the children may burn themselves. They don't consider that my children have lighted candles since they were one year old.

No, they don't turn around anymore when the children fuss during the Gospel reading or sermons or when Johnny starts to run toward the candlestands. It is even a year now since I am told to stay home until my children grow up or to put sneakers on them because their walking makes too much noise.

"Suffer the little children to come unto me, for of such is the Kingdom of Heaven . . ."

So why does my heart complain? Can I not sing all the hymns by heart in whatever tone of the day from any quarter of this cathedral? Do I not know the prayer of the heart? My little boy is squirming, so I walk him to another spot to distract him. Does not every mother spend much time outside the church proper? Do we not pray for those who are "absent for honorable reasons"? Surely, my motherhood is honorable. Surely, *her* motherhood is honorable. I am standing before the icon of the Vir-

gin with her Child. Her almost expressionless gaze is neither austere nor completely smiling. There is no sentimentality in Russian iconography. Always there is the Mother with her Child in her arms, since for us Mary is Mother. And I wonder what she did think as she stood in the Temple with her Son?

The clergy process in gold-colored vestments towards the center of the cathedral. Altar boys in similar robes precede them with lighted tapers. I coach my children. "Look! See the priest! Look at the big candles! Father Nicholas is going to read us a story." It is time for the Gospel

reading. I realize that even the clergy are moving. Why, then, shouldn't my children?

It is always good to be here. I sense a building up of common spirit among us. It is time for the Gospel reading, but my reverie is interrupted. Mary has to go to the bathroom. I think my little girl is taking advantage. Why won't she stay inside? There is such drama here! I walk my children out as the deacon walks to the center of the cathedral. He lifts the Gospel book for all to see, as I try to detain my daughter. Mary *has* to go to the bathroom. Then I remember: Christ healed even on the Sabbath.

I am determined to spend some time in church this day. We start our little procession again, moving toward the choir where my husband now stands listening to the sermon. He always helps with one of the children then. Sometimes he directs with Johnny on his arm; Daddy beating with one arm the cadences of the

litanies; Johnny, waving his arm, too, in joyful movement, a robust offering in his inimitable way. The choir is accustomed to this; I am not. I sometimes cringe inside, a paper-thin ego becoming torn and wrinkled. They must think I can't manage the children.

The Cherubic Hymn is begun. My husband needs two hands for this. I am always there ready to receive my child. At this offertory I am hopeful that God will receive my momentary prayer. It is very difficult to concentrate and pray when someone is pulling on my arm or tugging at my skirt or balking at my demand to sit down. But still the hymn continues:

"Now lay aside all earthly cares . . ."

It is time to take my restless children downstairs. They are two of three small children in the entire parish, and the third one never arrives till much later. Fussy children stand out in this parish like a very sore thumb. They need to snack—to beg, actually, for buttered rolls that aren't supposed to be served until the coffee hour after Liturgy. "But, for the children . . ." the older ladies say.

The children need this break but I dislike missing so much of the service: the Creed, the consecration of Gifts. I try to remember: someone must watch the children. It ought to be I. When they are finished with their food, I hurry my children upstairs. I am eager to get moving again into church. We approach as the congregation begins the Lord's Prayer. We move again past icons, the melting candles, past the people standing near the altar, all of us waiting in expectation for the moment in time when Time becomes suspended, no more, non-existent; and we are imbued with the fullness of Life itself.

" . . . Lead us not into temptation . . ."

Mary and Johnny sing an Alleluia with the choir. Having a choir director for a father gives the children an added advantage. They hear at home so many of the melodies he chooses for Liturgy. Johnny gestures and squirms with anticipation. The chalice is presented.

"Munion!" my son shouts, his voice loud and clear. I usually wait for my husband to join us, as it is his privilege to escort his children to communion. But Johnny cannot wait, and he tugs and pulls



at me to get going.

Our threesome threads through the congregation toward the Chalice for its heavenly Food. The children go with precision and enthusiasm. They know the ritual. Eating comes naturally to children.

A stillness and serenity permeates the cathedral, as sweetness permeates honey. Close up to the altar, everything looks brighter; perhaps it is the glow of candlelight adding to daylight. We people receive the Holy Bread and Wine, moving one after the other, receiving in turn as the generations receiving before us. Soft choir voices weave through the silence: "Receive the Body of Christ. Taste the Fountain of Immortality."

After communion we move toward an altar boy holding a plate of bread and a cup of wine. Johnny manifests his thirst and gulps some wine. I try to wriggle his tightly grasped fingers from the cup. Mary accepts her portion and comes to stand in front of me. She senses my acceptance of her presence and is content to share quietly this moment with me. My husband joins us briefly. How good it is to stand here as a family in this unity! I feel refreshed with victory as an athlete who has run hard and now run his race. We are at the culmination of our journey, properly nourished and fortified for our reentry into the present.

My husband returns to his choir post; I, to watching my children. The little ones are munching on their bread, squirming and tugging to go. Once again we stand before the icon of the Virgin Mother with her Child. She is holding her Child in her arms. I am holding onto my children's hands. *She* is never without her Child. And so it must be with me. My children and I will continue our journeys week after week, into church and out again, walking past the same walls and candlestands, past those same austere-looking icons of saints watching our stumbling. The children will distract me fifty-two Sundays out of the year but I cannot dismiss them from my life in church. My heart rejoices because of my children's presence. The Mother is with her Child. My children will be with me, too.

—Anna Marie Black

Mrs. Black teaches Religious Education at St. Tikhon's Seminary.

Rags of Mortality Original Sin and Human Nature

Continued from page 48.

Theosis, or, as St. Seraphim of Sarov defines it, "the acquisition of the Holy Spirit," is both the possibility and the reality, the goal and the gift, of overcoming the stain of original sin and repossession of what has been lost through it, the sole dominant purpose of Christian life. Despite the "rags of mortality" in which the human race has clothed itself through the fall of the first Adam in Paradise, Christians live in the hope of once again "ascending to their former beauty" by virtue of their redemption by the suffering, death, and resurrection on the third day of the second Adam. Walking between hope and despair, repenting of

our sins, and living a life of Christian struggle, we await the fulfillment of the promise of St. Paul, so that together with redeemed first Adam we can sing the song of victory: "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" (1 Cor. 15: 55-56).

—Archpriest Alexander Golubov
Fr. Alexander is Lecturer in Spirituality at St. Tikhon's Seminary.

The Society of the Friends of St. Tikhon's Seminary

Will Sponsor
The Annual Seminary
BAZAAR

August 24 & 25, 1996

on the grounds of
St. John the Baptist Orthodox Church
Nanticoke, Pa.

Our next issue of
Alive in Christ
is our annual graduates issue.

Submit your photos and information
by **July 10, 1996.**

Send to:
Alive in Christ
Diocese of Eastern Pennsylvania
South Canaan, PA 18459



Unto Thy Name

The Building of the New Christ the Saviour Temple in Moscow

§ § §

Conclusion

In preparation for the beginning of the consecration, the Cathedral took on a majestic and festive look. Awaiting the arrival of Emperor Alexander III and his family in the western wing of the Cathedral, opposite the main Sanctuary, were members of the diplomatic corps, members of the Emperor's entourage, generals, ranking civil officials. In the right, southern wing, were members of the State Council, ministers, senators, ladies and gentlemen of the court, and other civil officials of the first four ranks. In the left, northern wing, were decorated veterans from the campaigns of 1812, 1813, 1814 and delegations from regiments which had received battle honors in 1812, 1813, 1814, the Don and Orenburg cossacks, provinces which had provided men for irregular forces, the city of Moscow and the village of Borodino, cities near locations of major battles, provinces and cities which had been invaded by the enemy in 1812. And finally, in the choir lofts above, were students from various women's schools and their chaperones. The court choir and the choir of the Chudov monastery, in dress caftans, occupied the right and the left clerics.

For the Emperor and Empress, two thrones had been prepared in the niche of the right corner, directly under a depiction of the Prophet Samuel pouring oil on the head of David. In proximity to the two thrones were positioned members of the Royal family, as well as foreign royalty who had come to Moscow for the Coronation festivities.

Their Majesties arrived soon after 10 a.m., the Emperor on horseback, the Empress and Grand Princess Ksenia Aleksandrovna following in a carriage.

On their way to the Cathedral, they greeted the uniformed troops, who lined both sides of the route of procession as well as the area surrounding the Cathedral. They were greeted on the portico of the Cathedral by Prince V. A. Dolgorukov and the members of the Cathedral Building Commission, and at the western portal by Metropolitan Ioanniky of Moscow, who addressed the Emperor with the following words:

"Pious and Divinely-crowned Great Sovereign Emperor!

"There was a time when in the entire world there was but one temple to the True God. The pious King who had conceived in his heart the intention to build it, revealed his desire to God's prophet. The prophet, acting on his own, confirmed the pious intent, but on the following day, on the strength of a divine revelation from God, declared [to the King] that the Lord God willingly receives his pious intent, and promises in response to this to confirm the Throne of his Kingdom in his family forever, but that the fulfillment of his desire is granted not to him, but to his successor (2 Sam. 7: 2-16).

"In the Christian world there exist a countless number of temples to the True God. All of them, in their inner significance as places of repose of the Glory of God, are equal to each other. But in their midst, certain ones have a special meaning as memorials to the extraordinary events which called them into existence.

"The present temple—a memorial to God's great blessings poured out in a time of great testing on the Russian dominion which God entrusted to your care, is also a memorial to the emotions of gratitude to God the Saviour of your

crowned and pious predecessors.

"A potentate who had subjugated to himself almost all of Europe, who had shaken the earth and overturned the thrones of kings, invades Russia's borders with countless hordes of soldiers tempered in battle and proud of their victories. Nothing can stop the speed and intensity of his attacks . . . And finally, without resistance or battle, as a redemptive sacrifice for the salvation of Russia, he is given Your ancient and first capital. But the Lord is not in might, but in truth. They have bowed down and fallen, But we have risen and stand upright (Ps. 20:9). Even in swiftest retreat, only the smallest part of our enemies could leave our borders.

"'Not unto us, Lord, not unto us, but unto Thy Name give glory,' the Victorious and Pious Monarch humbly confesses after the complete rout of the enemy, and with grateful emotions to God's Providence, which saved Russia from impending destruction, solemnly vows to construct in his ancient capital a church to Saviour Christ.

"The building of this wondrous memorial to the wondrous deliverance of Russia by the Lord spanned two reigns. But You, Divinely-crowned Czar, were chosen by the Lord to behold its final completion, and to grant to your people the joy of its solemn consecration, following Your solemn Coronation. A symbolic coincidence!

"As he tells of the consecration of the first temple to the True God, the sacred chronicler observes that at the same time the King made festival with His people in the sight of the Lord, alongside the Temple which he hath built, and the entire people rejoiced with glad hearts for

all the goodness which the Lord hath done (1 Kings 8:65). This observation has come to pass and is accomplished in our sight in relation to You, Divinely crowned Czar, and Your people.

“May yet another observation of the same sacred author also come to pass in relation to us: And the King had peace on all sides round about him. And Judah and Israel dwelt safely, every man under his vine and under his fig tree (1 Kings 4: 24-25). May your Kingdom develop and prosper in peace with all peoples; may tranquility and safety abide in the Fatherland; may the Czar rejoice, mighty in the love and devotion of His people; may the people rejoice in their Divinely-crowned Czar, as they live in contentment under his wise and firm rule, and in the crowned Czarina, loving Mother of her people.”

After entering the Temple, Their Majesties stood by their thrones, but soon, at the invitation of the Metropolitan, entered the Sanctuary and stood at the right side of the altar table, followed by the Heir and other members of the Royal family. Immediately after this, the consecration of the main altar table commenced.

At 11 a.m., the procession bearing Holy Relics from the Dormition Cathedral, having passed on its northern side, approached the newly-constructed Temple of Christ the Saviour. Archbishop Leonty of Warsaw, carrying the Holy Relics on his head, preceded by a protodeacon with a censer, entered the Temple through the western portal and placed them on the analogion in front of the icon of the Saviour on the iconostasis. At 11:15, to the accompaniment of all the bells of Moscow churches and the thunder of artillery, a grandiose procession moved from the western portal to the southern side of the Cathedral and gradually surrounded it with a ring of glittering color. The Metropolitan bore on his head the Holy Relics, while the cathedral archpriest aspersed the outside walls with holy water. Surrounding the cathedral were regimental standard bearers from the different regiments, Moscow clergy in new gold vestments, and the processional banners of all Moscow churches. Further away from the Cathedral, as on parade, military units were

lined up, and behind them, as far as the eye could see, stood crowds of people. The warm spring sun cast brilliant rays on the gold of hundreds of processional banners and vestments of the clergy and was reflected off the shining weapons of the troops. Church singing was accompanied by the pealing of bells, the roar of cannons, and military bands playing the anthem *Kol Slaven*.¹ Having completed the full circle of the Cathedral, the procession again stopped in front of the western portal, where the Metropolitan read the prescribed prayers. Then, once again taking up on his head the Holy Relics, to the singing of the verse, *The Lord of Hosts, He is the King of Glory*, the Metropolitan and clergy with icons, followed by the Emperor and the Royal Family, proceeded inside the Cathedral, and the consecration gradually drew to a close.

The first Divine Liturgy in the Cathedral was officiated by Metropolitan Ioanniky immediately following the consecration, in concelebration with Bishop Amvrossy of Kharkov and Aleksy of Dmitrov, assisted by archpriests Yanyshv, rector of the St. Petersburg Theological Academy; Smirnov, rector of the Moscow Theological Academy; Blagorazumov, rector of the Moscow Theological Seminary; Rozhdestvensky, Zernov and the cathedral archpriest, Sokolov.

At the end of the Divine Liturgy, after the Emperor had venerated the Cross, Bishop Amvrossy of Kharkov addressed him with the following remarks:

“Most Pious Sovereign!

“Three Emperors—Your Most August predecessors, labored to construct this magnificent temple, this memorial unto the ages of God’s mercies, which were poured out in an arduous time on our Fatherland; but not one of them, not even your own Father of blessed memory, who had completed this temple and prepared it for consecration, were granted the joy of this sacred festival. This grace-filled solace was granted to you.

¹“How glorious is Our Lord in Zion, the tongue cannot express.” The words of the hymn, composed by Kheraskov, set to music by Bortniansky, had, after the eighteenth century, become virtually a second national anthem, played and sung on solemn and patriotic occasions, a tradition that continued in the diaspora after the fall of Imperial Russia.

“In terms of human reasonings it is inexplicable, and in terms of our emotions even lamentable, that people who had labored in great and noble deeds do not partake here of the fruits of their labor, and through this seemingly lose their earned reward. But in the Gospel the Lord Himself allows us this predicament, so that as we meet with such experience in life, we do not lose in our labors clarity of mind and vigor of spirit.

“The Saviour identifies the task of enlightening and ameliorating the life of the human race as the task of His Heavenly Father, participation in which is granted to people in accordance with the calling and time of life of each individual, but mainly in harmony with what is necessary, at one time or another, for each particular task, according to Divine plan. In God’s field ‘one soweth and another reapeth,’ but all of these laborers gather the harvest into one granary, unto life eternal, where ‘both he that soweth and he that reapeth will rejoice together’ (John 4: 35-37); but the reapers and the sowers will rejoice together because in essence the former just continue the labors of the latter, and, in the words of the Saviour, enter into their labours. Indicating the people who had been prepared for faith in the promised Messiah by the labors of the ancient Prophets and St. John the Baptist, the Lord said to the Apostles: ‘I sent you to reap that whereon ye bestowed no labour, and ye are entered into their labours’ (38).

“And thus, Most Pious Emperor, You are present at the festival of the harvest of fruits from seeds sown through the labors of Your Most August predecessors, and by virtue of the very joy of the festival You have ‘entered into their labours.’ In the mansions of the heavenly Father they have already received just recompense, while by this joy of the harvest you are being stimulated to the labours—the sowing of good—that lie ahead of You in Your reign. May this Temple, which for us now has been conjoined to the sacred and holy places of this ancient capital and all of Russia, strengthen Your faith in the knowledge that the same Divine Providence watches over You that from ancient times has watched over Russian czars in the ac-

Continued on the next page.

Unto Thy Name

Continued from page 53.

complishment of mighty deeds. May the names of the heroes and the narrative of their deeds, inscribed on the walls of this Temple, comfort You in the idea that subject to Your dominion are the very same people, boundlessly devoted to You, ever prepared for diverse labors and sacrifices for You and for the Fatherland. May the Lord fill Your right hand with the seeds of true goodness, that in Your sowing you may rejoice in the hope that everything will grow and ripen to the joy of future reapers."

Addressing himself then to the Empress, Bishop Amvrossy concluded:

"Most Pious Sovereign! Having partaken, through sacred Coronation and anointment, of grace-filled gifts, of the might and glory of our newly-crowned Czar, together with Him You also have entered into the labour of concern for the destinies of the great Russian people. May the Lord help You to be for Him a true assistant. The tiller of the soil who works in the field, who is tired and in need of sustenance for his strength, awaits food from his house, from his wife: may the food which sustains the strength of the new Most August Laborer on the Russian soil be Your love, together with all the treasures of a loving heart."

On the same day, in conjunction with the consecration of Christ the Saviour Cathedral, Emperor Alexander III signed an Imperial manifesto, which was read by the Ober-Procurator of the Holy Synod at the festive banquet hosted by the Metropolitan.

"Imbued with gratitude to God for the salvation of the Fatherland, our Forebear who has reposed in God, Alexander the Blessed, undertook to erect in Moscow, which was reborn from the ashes, a Temple to Christ the Saviour, in preservation of eternal memory of that unprecedented devotion, faithfulness and love towards Faith and Fatherland, by means of which the people of Russia transcended itself in difficult times, and as token of gratitude to the Providence of God, which has saved Russia from the threat of destruction. For seventy years, the Monarchs of Russia ceaselessly concerned themselves with bringing this idea into being; but neither Alexander the

Blessed, nor our Grandfather or Father, reposed in God, were destined to fulfill the vow of 1812. Divine Providence has deemed that We be allowed to see the fulfillment of this sacred trust. Today, by the grace of God, this majestic Temple has been consecrated by the blessing of the Church, and opened for prayer and sacred remembrances. This event, long awaited by the entire people, took place in the radiant days of Our Sacred Coronation, in the midst of sons of Russia, faithful to Us and to the Fatherland, who have gathered here from all its corners—to witness before the face of the whole world, how sacred and inseparable from age to age is the union of love and mutual faith, which binds the Monarchs of Russia and their true and faithful people.

"May this Temple in all future generations be a memorial to the mercies of Divine Providence for Our beloved Fatherland in times of most arduous testing, a monument to peace after a brutal war, which was undertaken by the humble and pious Alexander not for conquest, but in defense of the Fatherland against a threatening conqueror. May it stand, at the behest of its Founder, for many ages, and may the incense of gratitude of later generations rise in it before the Altar of God, together with love and emulation of the deeds of their forebears."

On the day following the consecration of the Temple, the Emperor received in audience the Building Commission responsible for the construction of the Temple, and its staff, and expressed to them his gratitude. The consecration of the *paraeclesia* of St. Nicholas took place on June 12, while the second *paraeclesia*, dedicated to St. Alexander Nevsky, was consecrated on July 8.

On July 14, an Imperial rescript of gratitude to the Building Commission was issued, along with distinctive diamond-encrusted medals for all members. Immediately after the consecration of the two chapels, a process of official transfer of the Temple and its properties to the newly-constituted Directorate of Management of the Moscow Cathedral of Christ the Saviour was initiated. The transfer of properties to the new Directorate, consisting of the rector (Archpriest A. I. Sokolov), chancellor

(Archpriest D.F. Pevnitsky), architect (S.V. Dmitriev), church warden (I.A. Kononov) and inspector (A.V. Vainsant) was concluded March 30, 1884. Henceforth, the rector and chancellor would be confirmed by the Metropolitan of Moscow, the architect and inspector by the Ministry of Internal Affairs, while the church warden would be elected by the Moscow city council. On June 1, 1884, the Emperor dissolved the Building Commission.

After the contradictory and volatile reign of Alexander II (1855-81), which was conceived in reform and ended in political violence and assassination, the relatively brief reign of Alexander III (1881-94), was, indeed, auspicious. Russia experienced an outburst of peaceful national growth and cultural flowering, and it seemed that swells of political violence and revolution had abated. It was not to be so.

Within the span of yet another forty years from the time of consecration of the Temple of Christ the Saviour, Russia was to undergo the progressive cataclysms of ignominious defeat in the Russo-Japanese War of 1904-05, the revolution and social violence of 1905-07, the hardships of World War I, the two revolutions of 1917, the humiliating unilateral peace of Brest-Litovsk, the abdication and murder of Alexander III's son and heir, Nicholas II and his family, the death of the Russian Empire, a brutal and vicious civil war, and the spiritual, cultural, and social descent into the Hades of captivity by a ruthless totalitarian and atheistic new Babylon, spawned by erstwhile terrorists, the heirs of the assassins of Alexander II.

To all of these new developments in Russian life, the Cathedral of Christ the Saviour stood as a majestic, yet mute witness, a memorial to the defeats and triumphs of the Orthodox Russian people, of vows to God of their Orthodox Czars. In a valiant effort at a reevaluation of the ambiguous legacy left to it by the Orthodox Empire, in a movement towards spiritual reconstruction, the Local Council of the Russian Church, meeting within the walls of the Temple of Christ the Saviour in 1917-18, instituted broad reforms of Church life. In the vain hope that the moral authority of the

Church would restrain the political and civil violence, the Council elected the Metropolitan of Moscow, the former Archbishop Tikhon of North America, as Patriarch. But the ecclesiastical reforms had come too late, and even the Patriarchal throne in Kremlin's Dormition Cathedral, occupied again after having remained vacant for 200 years, could not stay the rivers of blood being spilled across Russia, not in defense of the country against the threats of a menacing conqueror, but in cruel and vicious internecine strife. In only a few more years, the new proletarian masters of the Kremlin would close down all of its Cathedrals, and, in 1931, in an act of barbarous vandalism and desecration, blow up the jewel of Moscow, Russia's gift to God, the Temple of Christ the Saviour.

The spiritual captivity of the new Babylon was to last for seventy-odd years. Many millions of formerly Orthodox Russian people, and with them, all of the peoples of the former Russian Empire, were taught to worship a new god, a most cruel avatar of atheistic and secular humanism, who in his spiritual pride and avarice dared to shake his fist at Heaven and to menace the entire human race. The history of the last decade, however, bears graphic testimony to the wondrous fact that even avatars, with all their earthly weaponry and might, are yet subject to the will and might of the Living God, "who does wonders." With the fall of communism, new hope for Russia dawned amidst the ashes and desolation of spiritual holocaust.²

The destruction of the Cathedral of Christ the Saviour had left a prominent spiritual void not only among the religious citizens of Moscow, for whom the Cathedral was, properly, a sacred shrine destroyed in the religious persecutions of the current century, but also among those for whom the Temple was emblematic of national and civic pride, as a monument of national heritage and cultural accomplishments of the Russian people. The symbolic failure of the communists to construct, on the site of the Cathedral, a proposed architectural mon-

strosity to be known as the "Palace of the Soviets," or the banality of replacing a majestic Cathedral with a heated swimming pool, was not lost on many people.

With new hope for a historical rebirth of Russia widely shared by both religious and secular circles, new demands for the reconstruction of the Cathedral rose to the surface of civic concerns with the beginning of the period known as perestroika. Not only in Moscow, but



across the entire country, and even in the Russian diaspora, especially after the events of 1991, the symbolic proposition, cathedral or swimming pool, rose to new levels of prominence in national debate, and by the end of 1994 had clearly been resolved in favor of the reconstruction of the Cathedral.

To oversee the process of the rebirth of Moscow's famous and sacred shrine, a "Public Oversight Council for the Reconstruction of the Temple of Christ the Saviour" was formed. In its ranks of thirty-eight members, including His Holiness, Patriarch Aleksy II and Moscow's mayor, Yuriy Luzhkov, Chair and Vice-chair, respectively, of the Council, are some of the most prominent people of contemporary Russia, government leaders and members of Moscow's city administration, bishops of the Russian Orthodox Church and representatives of Russia's cultural élite. In his address to the Council, delivered after His election as Chair, His Holiness touched on some of the problems associated with the task

of reconstruction.

"Only recently, we could not even dare to think of the restoration of the temple; but today, according to God's great goodness, and thanks to the initiative of government leaders, the city administration of Moscow, public figures, philanthropists, and millions of our citizens, the rebirth of this holy temple is becoming a reality. Today I recall the words which the Lord said to David: 'You have in your heart to build a temple unto My name; it is good that it is in your heart' (2 Par. 6:8). In times of the Old Testament, distant from us, the construction of the temple begun by King David was accomplished only by his son. To us, on the other hand, the Lord gives the hope to see the renewed temple in the near future.

"... Every time when we say the words 'Temple of Christ the Saviour,' the hearts of almost every one of us feel pain for what was done by former rulers of our country in silent collusion with the majority of its citizens. The grotesque creation which to this very day is found at the site of the temple, continues even now to clearly remind us of our common sin. Having rebelled against God, contemned the sacred memory of our ancestors, and without the least scruples of conscience destroyed the labors of the best sons and daughters of our people, we have covered Russian history with the stain of terrible iniquity. This stain weighs on our conscience, and casts a pall on the spiritual life of our society. We can wash it off only through common repentance and efforts of the pastors and faithful of the Church, of the state and the people.

"As Russian society begins to assess the dreadful political, social, and spiritual consequences for the nation of the last seven decades of communist rule, it is inevitable, perhaps, but significant, that motifs of repentance, the need for national reconciliation and spiritual cleansing begin to enter the language of national debate. And it is fitting, perhaps, that this language, framed by the spiritual conscience of the nation, the Russian Orthodox Church, and in keeping with Orthodox tradition, focuses not on some vague and abstract formulas of re-

Continued on the next page.

² Demographic projections and calculations by specialists speak of a figure of at least 100 million inhabitants of the Russian Empire and the Soviet Union who perished in the revolutions, wars, repressions and concentration camps of the twentieth century.

Unto Thy Name

Continued from page 55.

pentance, or on elements of Orthodox ritual, which, though possessed of profound meaning and intrinsic spiritual beauty, yet remain in the sphere of the arcane and mysterious to the vast majority of Russians, who for three generations were nourished by the ideology of atheism and hostility toward the Church; but on the necessity for concrete and practical, yet spiritually symbolic deeds that appeal both to the conscience and to deep-set emotions of national dignity and pride. In this debate, the restoration of the Temple of Christ the Saviour has become the symbol of national cleansing and rebirth, reconciliation with God and the Church. In its Appeal to the Russian people, the Oversight Council has defined the spiritual task most succinctly, recalling the final image of one of the most famous Russian films of the decade, *Repentance*:

“A blessed time of healing for our bleeding souls has arrived, we all are in need of repentance. May the reconstruction of the temple of Christ the Saviour become our common act of spiritual cleansing.

“Our country is undergoing a difficult convalescence after a long illness, hearts are troubled, life is difficult for many of us. But times of social crisis are also times of spiritual valor. Let us rise to the challenge.

“We call on everyone to walk the road that leads to the temple, and to bring whatever one can. If you have a talent, bring it to the place of construction, and it will shorten the time needed to rebuild the cathedral. If you have savings, give some part of them to the Temple. If you have hands, come, and together with us, brick by brick, you will erect its walls. If you have saved even a speck of dust from its walls, please return even this speck to the Temple of Christ the Saviour.”

The Council of Bishops (Sobor) of the Russian Orthodox Church, meeting in Moscow from November 29-December 4, 1994, in its appeal to the faithful in conjunction with the decision to reconstruct Christ the Saviour Cathedral, also underscored the motifs of reconciliation and spiritual cleansing, tying them to the

act of reconstruction of the Temple of Christ the Saviour.

“With joy in the Lord, who hath in His goodness thus willed about us, the Sanctified Council of Bishops of the Russian Orthodox Church . . . has received the news concerning the beginning of the work of restoration of the greatest holy shrine of Orthodox Russia—the Temple of Christ the Saviour.

“This holy temple, which had become an emblem of the deep faith of our people and their memory of soldiers who had lain down their lives for faith and Fatherland, was barbarously destroyed in the hard years of totalitarian domination.

“Together we must now redeem this sin. The restoration of the Temple of Christ the Saviour should become the task of the Church, the state, and the entire people . . . The leadership of the government of Russia, the city authorities of Moscow, businessmen and ordinary workmen, rich people and the poor, those who live in Russia and beyond its border, are sending donations for the restoration of the temple, which used to be the heritage of all the people, one of the symbols of Russia . . .

“It is known that there are quite a few opponents of the restoration of the temple. Their position is usually based on the lack in our country of financial resources necessary for the task of restoration. But those resources which will be donated and which are already being donated are being offered by their donors precisely because of the immense significance of what has been undertaken, and it should not be assumed that these investments would easily have been given over for some other purpose. The financial resources which the government plans to commit will under no circumstances come from those line items of the budget intended for material assistance to disadvantaged, poor, unfortunate, and suffering people, or for cultural formation, education, science, and health. If this were to happen, the Church itself would not grant its assent to such a solution.

“Everyone who donates to the temple should know that he performs a deed acceptable to God, and in this way enters on the path of repentance and spiritual rebirth which can cleanse and en-

lighten him. Let us remember the words of apostle Paul: ‘ . . . Judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every one have praise of God’ (1 Cor. 4:5).

“In the last century, the Temple of Christ the Saviour was conceived in memory of the victory in the War of 1812 and as a memorial to the soldiers who perished in that war. In the time that has since passed, much blood has been shed on our soil. And the Temple which is now being reborn shall become a place of prayerful remembrance not only of the heroes of 1812, but also of the soldiers and all our countrymen, who have perished in the wars and difficult years of the nineteenth and twentieth centuries.”

But perhaps the most concise and direct framing of the question has come from His Holiness, Patriarch Aleksy II, who noted in his address to the Public Oversight Committee: “The best testimony to our repentance in the act of vandalism, the destruction of the temple of Christ the Saviour, the best point of attack, would be the restoration of this temple. I am convinced that its resurrection would be a measure of the willingness of the state and people of Russia to restore what was destroyed in those hard years. If the temple of Christ the Saviour is not rebuilt, then our spiritual energy has been spent, our heart hardened, and forgetfulness of our history and culture, which held sway over Russia for seventy years, still has not passed. If the temple shines in its former beauty, then truly we are rebuilding what has been taken away from us and destroyed, then Russia is truly being reborn.”

On Christmas Day, January 7, 1995, on the very location where the foundation of the Temple of Christ the Saviour was laid in 1839, Patriarch Aleksy II officiated at the third (after 1817 and 1839) formal groundbreaking of the Temple of Christ the Saviour. Together with the mayor of Moscow, Yuriy Luzhkov, he placed a memorial inscription into the time capsule which was deposited into the new foundation, and the arduous task of reconstruction began.

Continued on page 60.

Commentary of Saint Justin Popovich on the First Epistle of The Holy Apostle and Evangelist John the Theologian

Part IV



Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew Him not (I John 3:1).

The love of the God-man, the love of Christ is a unique and extraordinary love: it is a completely divine and completely perfect reality, although it is incarnate and presented before our eyes: **Behold.** This love allows itself to be seen. We can meditate upon it, we can hear it, we can touch it. What is this love in its essence? That God the Father, through His only Son, has given us the strength to become children of God and to be called children of God who do *the works of His Father* (John 8:41), we who by sin had become children of the devil. In other words, He has granted to us divine sonship. This divine sonship has been given to us by the Son of God, the Lord Christ: He who is the Son of God by nature has become the Son of Man so that we might be made sons of God by grace. The power by which He has accomplished this is divine love, holy love, the grace of love. It is love which regenerates the whole man and begets him of God. If we are speaking of thought, it is thought that is regenerated in such a way that it is always born of God as a thought of God. If we are speaking of the will, it is the will that is regenerated in such a way that it is born as the will of God: for it always wills what God wills. Whatever aspect of man we consider, the feelings or dispositions of the soul or spirit, the effect is the same. This **love** is a creative and deifying force. Thus we can become children of God by fulfilling the *first and greatest of the commandments,*

with all our heart and all our soul, and all our mind, and all our strength. Thus, the entire heart can be filled with God; likewise the whole soul, the whole reason, the whole strength; thus, God can then transform them, purify them, transfigure them, regenerate them, beget them anew, and man can then become entirely a **child of God**—in a word: God deifies man by the deifying force of His divine love. With all his being man travels the whole length of the path of salvation: from the denial of self to deification, from being begotten by God to deification by God. This is a personal accomplishment which he lives in great depth and in every dimension: better yet, it is a God-like life which man personally accomplishes, a life in God, a quickening by God. It is for this that the world does not see Him, nor know Him, nor can it know Him, and for this reason **it knows Him not**, for God does not make Himself known unless we personally live His love as ours, as the life of our life, as the soul of our soul, as the heart of our heart, as the conscience of our conscience. In other words: Christ does not let Himself be known except by the one who lives in Him and becomes Him. Above all, it is by the way of the Holy Mysteries and the Holy Virtues that man introduces himself into Christ and becomes Christ; then, without ceasing, he lives by Him, and through Him, and thus makes himself Christ. Thus the Holy Theologian can rightfully declare: **The world knoweth us not, because it knew him not.** For we are of Him: children of God.

Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when

he shall appear, we shall be like him; for we shall see him as he is. (3:2)

Beloved, now we are the sons of God and the children of God are those who *increase with the increase of God* (Col. 2:19), unto a perfect man, *unto the measure of the stature of the fullness of Christ* (Ephesians 4:13) and they believe in the Church and by the Church, they believe in the body of the Church, together *with all the saints* (Ephesians 3:18). In the Body of the God-man, the Savior has given us all the divine life-giving powers which are necessary for us to grow in Christ and to become Christ, to grow in the Church and to become the Church: **we shall be like him.** It is this “growing-in-Christ” and this imitation of Christ which give to man the full vision of the God-man in the full splendor of all His divine-human perfections, **for we shall see him as He is.** The most complete and the most real knowledge, the only possible knowledge of Christ, can come forth only from “growing-in-Christ,” from becoming Christ, from the imitation of Christ. For it is only if *we walk as he has walked* (I John 2:6), that we can become like Him.

And every man that hath this hope in him purifieth himself, even as he is pure. (3:3)

He who gives himself over to the imitation of Christ, to the goal of growing in Christ, purifies himself with the help of the Divine Energies, the Holy Mysteries and the Holy Virtues. His ever present ideal is to become *even as He is.* In order to accomplish this, such a one

Continued on the next page.

St. Justin Popovich

Continued from page 57.

will place all his hope in the One Who has an infinite love for, and condescension towards, man. He purifies Himself *as He is pure*. He becomes holy, *as He is holy*. (cf. I Peter 1:15-16) He becomes love, *as He is love*; he makes himself merciful, *as He is merciful*, for He has become even as we are in order that we might become **as He is**. Just as *in Him dwelleth all the fullness of the Godhead bodily* (Colossians 2:9), so in us should dwell all the fullness of the Godhead in our spirit by grace. He made Himself man so that we could become God; He has purified us of all sin (I John 1:7), so that we might become pure *as He Himself is pure*. This purity which He gives us He also expects from us. The human being is made neither for sin nor for defilement, but for God and for purity.

Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. (3:4)

Sin defiles man and his being which are a gift of God and in the image of God. Sin is the means of defilement and the loss of purity. Sin is the source of all impurity. To be pure in reality is to be pure of sin and defilement; and this is holiness. Only with the help of the divine strength which one receives by the Holy Mysteries and the Holy Virtues can man keep himself pure from all sin. This purity, this holy purity, is the divine law of man. This purity is obtained and kept only by living in the good, in love, in prayer, in righteousness, in humility, in fasting, and in the other evangelical virtues—in a word in holiness, the synthesis and unity of all the Holy Virtues and Energies of Grace. In opposition to this purity, to this holiness as a law—the divine law of human beings—is *sin*, the primary and fundamental transgression. Essentially, sin is an outcry against God: “I never asked for Thy law. I do not want to know Thy law nor Thee. I want to be far away from Thee, a stranger to all that is Thine.” In sinning, a man offends all the laws of God; he transgresses, and by transgressing, brings in anarchy, disorder and chaos. **Sin is transgression**, a transgression against the law of God. The

law comes from God, transgression from the devil; the law of God is the Gospel, transgression is sin. The devil only knows one law: to be outside the divine law and against the divine law. In principle, only the law and that which is conformed to it are divine and evangelical; transgression is opposed to this law; transgression is neither divine nor evangelical. Such is sin, and the father of sin is the devil, he alone is truly the transgressor. Transgression is born among men, from sin and on account of sin. What then is the law for God Himself? It is Holiness, Love, Righteousness, Goodness, Wisdom and the other perfections. But this is also the law for men, since they are in the image of God. The law is the same for God as it is for men: it is the Gospel. It is for this reason that our people call “Law” both the Gospel as well as the principle power of the Incarnation: Holy Communion. “I have received the Law” our people exclaim when they receive the Holy Mysteries. He who does not live according to this Law is lawless. **Sin is transgression**; virtue is the Law. **Whoever committeth sin transgresseth the law.**

And ye know that He was manifested to take away our sins; and in Him is no sin. (3:5)

The goal of the Incarnation of God the Word is **to take away our sins**, to free us from transgressions and from their terrible power. The only things in us which are not of God are our sins: it is they that hinder us from communing with God, from seeing God, from knowing God. This is why God the Word appeared to take away our sins and to make us capable of knowing God, seeing Him and communing with Him. Sins represent the unique power of man-slaughter. If they did not exist, man would be totally immortal. It is sin which introduces him to death and which makes all that is human mortal.

How then could the Lord Christ **take away** (that is, “take upon Himself”) our sins without becoming a sinner, without entering death and without becoming mortal? He could do this because He is without sin, since “there is no sin in Him.” This is why sin could not spread

throughout His being with its homicidal force: death. Sin is the sting of death; when it stings man, it injects in him the poison of death. But sin could not do this with the God-man, since by His luminous perfection, He triumphed over all sin and all its power. In the God-man, there is no transgression, because in Him there is no sin. He is the true man, for He is entirely in the law of God, entirely in the Love of God, in His Truth, in His righteousness, in His Goodness, in His Wisdom, and in the other divine perfections.

Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him. (3:6)

Whosoever abideth in him sinneth not, because He grants him His divine energies to guard him from sin. He came into the world so that He might not remain alone in His righteousness and in His holiness, that He might grant us a share in them, that He might give them to us and communicate them to us; He became man so that all might be granted to man, to men; He became a body—the divine-human body of the Church—so that all might be co-incarnate with Him, inscribed in Him, joined as a member to His body, grafted to Him like the branch on the vine, the heavenly Vine. It is from this Vine that proceed all divine energies, the life-giving sap of holiness and love, of righteousness, of goodness and wisdom, of humility and peace, which spring forth from Him towards all His branches, towards all those who are in Him and who *abide in Him*. The one who **abides in Him** abides in divine love, in divine goodness, that is, in His Gospel. He who abides, dwells, stands, lives in Him and through Him **sinneth not**, for he abides in Him by his Holiness, which refuses sin, pursues, and kills it. And holiness is nothing other than life in faith, in love, in prayer, in fasting, in righteousness and in the other virtues. **Whosoever sinneth hath not seen him, neither known him.**

Sin is a living obscurity, a living and dark power: it prevents man from seeing or knowing either God or what is God's, or Christ and what is of Christ. Sin keeps man in the ignorance of God, in the absence of God: it is a power which

leads to the absence of God, to the ignorance of God. Sin does not know God, it does not recognize God, it is without God: "there is no God,"—Yea, there is no God in sin. Thus, all its efforts are directed towards proving to all men that "there is no God," and on imposing on them this opinion, this conviction. Those who have a "pure heart" see God; the impure do not see Him, nor do they recognize Him. Sin ruins, destroys and puts to death the soul, the reason, the heart, and all the human means of feeling and knowledge, and man neither feels, nor sees, nor knows God. In other words, the knowledge of God is purely a moral fruit, a process, an ethical feat. It is because of his life in sin that man does not see and does not know God, that he is ignorant of God, that he is God-less: **Who-soever sinneth hath not seen, neither known God, nor what is God's**—that is, for correct knowledge, perception and discernment, it is above all essential to undergo a moral healing. Man is morally healed when, by the fulfillment of the holy virtues he heals himself of morally destructive illnesses—of sin. To have a normal and true vision, moral purity is necessary: *as He is pure*. It is obtained by an evangelic and holy life.

Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. (3:7)

The measure of righteousness is the God-man: He is the perfect **Righteous One**, and this is why righteousness is in Him. Only the Righteous One knows true righteousness, for only He possesses it. Without Christ, without the **Righteous One**, neither human thought nor human conscience can know or possess righteousness, for without Him and outside of Him, righteousness can only become a concept, a theory, an abstraction. But in Christ, we see the face of righteousness, the image, the incarnation of perfect righteousness. Now, what is righteousness?—the God-man, Christ; it is He Who is the "righteousness of God"—He and His Gospel; thus, he who fulfills the Gospel is righteous **even as He is righteous**. It is only through righteousness that we can know and recognize righteousness; men become righteous as

He is righteous for He gives to them the strength that is needed. Man brings to this feat all his energy: heart and soul, reason and vigour—but the principle energy is given to him by Christ. It is this energy which allows the man who fulfills the Gospel of Christ to gain kin-



St. Justin Popovich

ship with Christ and to be born of Christ, of the Righteous One: *Who-soever fulfills righteousness is born of Him* (I John 2:29). Yea, spiritual kinship to Christ and spiritual birth by Christ are the fruit of the fulfillment of evangelical righteousness.

He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. (3:8)

In this world, man belongs either to the race of God or to that of the devil. That is, he receives his spiritual origin and nativity either from God or from the devil. It is in fulfilling righteousness, which is none other than the gathering of all the virtues of the Gospel, that man is born of God. It is in fulfilling sin that he is born of the devil: **He that committeth sin is of the devil; for the devil sinneth from the beginning**, and when man sins, in reality he sins by the devil, for there would be no sin, either directly or indirectly, if there were not a devil. By each of his sins, man directly binds himself in spirit with the devil and is born of him, for there is not sin which does not come from the devil. Every sin of man is likewise always a sin of the devil. Man commits a sin also on account

of his spiritual bond with the devil, for it is in the devil that all man's sin pre-exists and is born, and in this, man is only his collaborator: the devil works, man collaborates. The best example of this is Judas Iscariot: as soon as the devil entered into him, they together accomplished the greatest sin in the history of this world. Sins are also works of the devil. The Holy Theologian announces this good news: **For this purpose the Son of God was manifested, that he might destroy the works of the devil, and the works of the devil are these:** wickedness, envy, hatred, debauchery, and all the other types of sins from the first to the last. It is by all these, that the devil works directly in man as in his laboratory ("the workshop of the devil"). Salvation, on the contrary, abolishes all these centers of diabolical activity in man, it destroys the works of the devil and saves man.

Who-soever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. (3:9)

In fulfilling the virtues, man is **born of God**: if he fulfills love, he is born of God, for love casts out hate—he does not fulfill it (**he doth not commit sin**); it is thus that he is born of God, with the help of the other Holy Mysteries and of the other holy virtues which cast out all sins and destroy them so that man no longer commits them. The primordial "seed of God" is found in the soul created in the image of God, in the spirit, in the will of man. But above all, the seed of God is abundantly sown in man by the Holy Mysteries and the holy virtues of the Gospel. The Holy Mysteries and the holy virtues are also this "seed of God" in man which germinates through works, then grows and ripens. For example, holy communion is the seed of God; in it is found all of the God-man. It is a feat of man to make this seed grow in all his being, in all his thoughts, in all his feelings, in his entire nature, to impregnate all his soul, all his heart, all his spirit, all his strength, and all his zeal, all his untiring evangelic activity. In cultivating the virtues of the Gospel in himself, man

Continued on the next page.

St. Justin Popovich

Continued from page 59.

leads their "seed" from germination to complete maturity—until the virtues bear fruit; moreover, he destroys in himself all sin and all the power of sin, and **he cannot sin. He cannot sin** because he is born of God, because he belongs completely to God and with all his being he is constantly born through God: each of his thoughts is born of God and is transfigured into a thought of God, each of his sentiments into a sentiment of God, each of his acts into an act of God. **He cannot sin** because he does not want to sin, he does not want to sin because all his will (I John 5:18), all his willing, is constantly born and comes from God, because he has transformed them into the will of God, into the willing of God. For the divinely-begotten man, it is completely natural and logical to do all that is of God. Similarly and inversely, for man who is born of the devil, it is natural and logical to do that which is of the devil.

In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother. (3:10)

In this world, it is by righteousness and by love that one distinguishes **the children of God** from the children of the devil: the children of the devil are recognized by their unrighteousness and hatred, sin and transgression. In reality, there exist two families in the world: the family of God and the family of the devil: every man must belong to one of these; if he is a friend of righteousness, he belongs to the family of God; if he is a friend of sin, he belongs to the family of the devil: **Is not of God**: this includes not only whoever commits unrighteousness, but also whoever **doeth not righteousness. Is not of God**: this includes not only whoever hates his brother, but whoever **does not love his brother**. This is the infallible divine-human criterion of the Gospel which reveals exactly to which family each man belongs: to the family of God or to the family of the devil. Righteousness and love—righteousness as the gathering of

all the virtues of the Gospel, love as the divine force which brings them to fruition—these are the signs of the children of God, of the sons of God in this world. It is for them and in them that they live. It is on account of them that they also die. As for unrighteousness and hatred, these are the signs of the children of the devil in this world. It is for them and in them that they live, and it is on account of them that they die. A human being enters the family of God, the Kingdom of God, only if his righteousness is *greater than the righteousness of the scribes and the pharisees* (Matthew 5:20), that is to say, if it is divine, divine-human, and not human and humanistic.

For this is the message that ye heard from the beginning, that we should love one another. (3:11).

For the Holy Theologian, the heavenly commandment, **the commandment from the beginning** is mutual love. This love proves that man is of God and that men are of God, both with respect to their beginning as well as their spiritual birth. Without love of man, one cannot know the true origin of Man, his exact and ontological being, and then one wanders in the darkness, one seeks his beginning among animals, the elements and the things of this world. The love of man, love revealed by acts, itself orients towards God both the perception as well as the knowledge of man. It is then that he can see in God and by God both himself as well as his brother whom he loves: it is then that he discovers that his origin, as well as the origin of his brother—are in God and from God. This is why the commandment of love is also the original commandment, the whole commandment of the Lord Christ. By its very nature, love is of the Word and of God, but by his nature, man is also from the Word and in the image of God, and this is why love, which comes from God, from the Word, from the God-man, is for man also something innate, native, and natural. If God the Word became man, it was in order to show us this relationship between God and man, their unity despite the dissimilarity of natures and being. If we are speaking of the human

race, then **the message to love one another . . . is from the beginning** of the human race itself. If we are speaking of the new humanity, the humanity of Christ, the divine humanity, then this message also was given **from the beginning**, and all this so that we would be aware of our divine origin, for *he is not of God, who does not love his brother* (I John 3, 10). If he loves his brother, man feels also that his brother and he are **of God**, and it is for this that he behaves divinely with his brother, for love is also the divine behavior of the loved to the loved. But if he hates his brother, he loses consciousness and knowledge of his divine origin for himself and his soul. And consciously or unconsciously he makes his soul come from the devil, for *he who sins is of the devil* (I John 3, 8).

To be continued.

Unto Thy Name

Continued from page 56.

Throughout the history of the construction of the Temple of Christ the Saviour, Imperial manifestos and the homilies of Russian archpastors; the magnificent ceremonies that brought together, under the *omophor* of the Orthodox Church, the Empire and the people of Russia; as well as the artistic treasures that decorated the walls of Moscow's Cathedral, proclaimed Russia's faith in the might and mercy of God, the Creator and Provider, who holds in His mighty Hand the destinies of nations. The ultimate significance to Russia and to the world, to Christianity as a whole and to Orthodoxy in particular, of the reconstruction of the Temple of Christ the Saviour, will be seen, perhaps, only by future generations. But, as we know, the future is dependent on the present, on our own abilities, as Metropolitan Filaret of Moscow once admonished his contemporaries to see "sacred times pass in front of us," and to read "in contemporary events the ancient book of Divinely-ruled kingdoms."

—Archpriest Alexander Golubov,
lecturer at St. Tikhon's Seminary.

The author would like to express his profound debt to S.A. Kargay and the Committee of Russian Orthodox Youth for reprinting materials on the history of the Temple of Christ the Saviour in *Khram Khrista Spaisitelia* (New York, 1986), extensive citations from which have been utilized in this article.

Daily Devotions

MAY

- | | |
|-----------------------------|---------------------------|
| 1. Acts 8:18-25 | John 6:35-39 |
| 2. Acts 8:26-39 | John 6:40-44 |
| 3. Acts 8:40-9:19 | John 6:48-54 |
| 4. Acts 9:20-31 | John 15:17-18:2 |
| 5. Acts 9:32-42 | John 5:1-15 |
| 6. Acts 10:1-16 | John 6:56-69 |
| 7. Acts 10:31-33 | John 7:1-13 |
| 8. Acts 14:6-18 | John 7:14-30 |
| 9. Acts 10:34-43 | John 8:12-20 |
| 10. Acts 10:44-11:10 | John 8:21-30 |
| 11. Acts 12:1-11 | John 8:31-42 |
| 12. Acts 11:19-26,29-30 | John 4:5-42 |
| 13. Acts 12:12-17 | John 8:42-51 |
| 14. Acts 12:25-13:12 | John 8:51-59 |
| 15. Acts 13:13-24 | John 6:5-14 |
| 16. Acts 14:20-27 | John 9:39-10:9 |
| 17. Acts 15:5-34 | John 10:17-28 |
| 18. Acts 15:35-41 | John 10:27-38 |
| 19. Acts 16:16-34 | John 9:1-38 |
| 20. Acts 17:1-15 | John 11:47-57 |
| 21. Acts 17:19-28 | John 12:19-36 |
| 22. Acts 18:22-28 | John 12:36-47 |
| 23. Acts 1:1-12 (Ascension) | Luke 24:36-53 (Ascension) |
| 24. Acts 19:1-8 | John 14:1-11 |
| 25. Acts 20:7-12 | John 14:10-21 |
| 26. Acts 20:16-18,28-36 | John 17:1-13 |
| 27. Acts 21:8-14 | John 14:27-15:7 |
| 28. Acts 21:26-32 | John 16:2-13 |
| 29. Acts 23:1-11 | John 16:15-23 |
| 30. Acts 25:13-19 | John 16:23-33 |
| 31. Acts 27:1-44 | John 17:18-26 |

JUNE

- | | |
|---------------------------------|---|
| 1. Acts 28:1-31 | John 21:15-25 |
| 2. Acts 2:1-11 (Pentecost) | John 7:37-42; 8:12 (Pentecost) |
| 3. Eph. 5:9-19 | Matt. 18:10-20 |
| 4. Rom. 1:1-7,13-17 | Matt. 4:25-5:13 |
| 5. Rom. 1:18-27 | Matt. 5:20-26 |
| 6. Rom. 1:28-2:9 | Matt. 5:27-32 |
| 7. Rom. 2:14-29 | Matt. 5:33-41 |
| 8. Rom. 1:7-12 | Matt. 5:42-48 |
| 9. Heb. 11:33-12:2 (All Saints) | Matt. 10:32-33,37-38; 19:27-30 (All Saints) |
| 10. Rom. 2:28-3:18 | Matt. 6:31-34; 7:9-11 |
| 11. Rom. 4:4-12 | Matt. 7:15-21 |
| 12. Rom. 4:13-25 | Matt. 7:21-33 |
| 13. Rom. 5:10-16 | Matt. 8:23-27 |
| 14. Rom. 5:17-6:2 | Matt. 9:14-17 |
| 15. Rom. 3:19-26 | Matt. 7:1-8 |
| 16. Rom. 2:10-16 | Matt. 4:18-23 |
| 17. Rom. 7:1-13 | Matt. 9:36-10:8 |
| 18. Rom. 7:14-8:2 | Matt. 10:9-15 |
| 19. Rom. 8:2-13 | Matt. 10:16-22 |
| 20. Rom. 8:22-27 | Matt. 10:23-31 |
| 21. Rom. 9:6-19 | Matt. 10:32-36; 11:1 |
| 22. Rom. 3:28-4:3 | Matt. 7:24-8:4 |
| 23. Rom. 5:1-10 | Matt. 6:22-33 |
| 24. Rom. 9:18-33 | Matt. 11:2-15 |
| Rom. 13:11-14:4 (St. John) | Luke 1:1-25,57-68,76,80 (St. John) |
| 25. Rom. 10:11-11:2 | Matt. 11:16-20 |
| 26. Rom. 11:2-12 | Matt. 11:20-26 |
| 27. Rom. 11:13-24 | Matt. 11:27-30 |
| 28. Rom. 11:25-36 | Matt. 12:1-8 |
| 29. Rom. 6:11-17 | Matt. 8:14-23 |
| 2 Cor. 11:21-12:9 (Apostles) | Matt. 16:13-19 (Apostles) |
| 30. Rom. 6:18-23 | Matt. 8:5-13 |

JULY

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

AUGUST

- | | |
|--------------------------------------|--------------------------|
| 1. 1 Cor. 14:6-9 | Matt. 20:17-28 |
| 2. 1 Cor. 14:26-40 | Matt. 21:12-14,17-20 |
| 3. Rom. 14:6-9 | Matt. 15:32-39 |
| 4. 1 Cor. 3:9-17 | Matt. 14:22-34 |
| 5. 1 Cor. 15:12-19 | Matt. 21:18-22 |
| 6. 2 Peter 1:10-19 (Transfiguration) | Matt. 17:1-9 (Transfig.) |
| 7. 1 Cor. 16:4-12 | Matt. 21:28-32 |
| 8. 2 Cor. 1:1-7 | Matt. 21:43-46 |
| 9. 2 Cor. 1:12-20 | Matt. 22:23-33 |
| 10. Rom. 15:30-33 | Matt. 17:24-18:4 |
| 11. 1 Cor. 4:9-16 | Matt. 17:14-23 |
| 12. 2 Cor. 2:4-15 | Matt. 23:13-22 |
| 13. 2 Cor. 2:14-3:3 | Matt. 23:23-28 |
| 14. 2 Cor. 3:4-11 | Matt. 23:29-39 |
| 15. Phil. 2:5-11 (Dormition) | Luke 10:38-42; 11:27-28 |
| 16. 2 Cor. 4:13-18 | Matt. 24:27-33,42-51 |
| 17. 1 Cor. 1:3-9 | Matt. 19:3-12 |
| 18. 1 Cor. 9:2-12 | Matt. 18:23-35 |
| 19. 2 Cor. 5:10-15 | Mark 1:9-15 |
| 20. 2 Cor. 5:15-21 | Mark 1:16-22 |
| 21. 2 Cor. 6:11-16 | Mark 1:23-28 |
| 22. 2 Cor. 7:1-10 | Mark 1:29-35 |
| 23. 2 Cor. 7:10-16 | Mark 2:18-22 |
| 24. 1 Cor. 1:26-29 | Matt. 20:29-34 |
| 25. 1 Cor. 15:1-11 | Matt. 19:16-26 |
| 26. 2 Cor. 8:7-15 | Mark 3:6-12 |
| 27. 2 Cor. 8:16-9:5 | Mark 3:13-19 |
| 28. 2 Cor. 9:12-10:7 | Mark 3:20-27 |
| 29. 2 Cor. 10:7-18 | Mark 3:28-35 |
| Acts 13:25-32 (St. John) | Mark 6:14-20 (St. John) |
| 30. 2 Cor. 11:5-21 | Mark 4:1-9 |
| 31. 1 Cor. 2:6-9 | Matt. 22:15-22 |

Christ is Risen!

HOLY RESURRECTION ORTHODOX CHURCH

Alden Station

Fr. Vladimir & Matushka Petorak
Basil & Molly Pisch
Peter & Isabel Holoviak
Mary & James Schraeder, Sr.
Anne Marie & James Schraeder, Jr.
Amanda & Kristin Schraeder
Ann & Mary Yuhas
Ann Rusinko
Joseph J. Hitzner
Pearl Vernitus
Julia Czeck
Tillie Haverlak
Marie Hudock
Raymond & Louise Sedorchuk
Margaret & Stanley Kluger
Anna Golembeski
Michael & Faith Kardash

HOLY ANNUNCIATION ORTHODOX CHURCH

Berwick

Very Rev. & Mrs. Andrew Shuga
Larissa Shuga
David Shuga
Anita Shuga
Mrs. Helen Umphred
Mr. & Mrs. Michael Minjack
Mrs. Mary Dendler
Mrs. Mary Sterling
Andy & Lisa Mihaly
Mrs. Mary Burns
Mrs. Anna Basala
John & Beverly Parker & Family
Alice Sacco
Mr. & Mrs. George Bedis
Mr. & Mrs. John Beily
Mr. & Mrs. James Rebeck & Family
Mr. Theodore Roll
Mrs. Anne Dalberto
Mr. & Mrs. Ricky Kuchka & Family
Mr. & Mrs. Andrew Jurbala
Mrs. Helen Veshka
Mrs. Helen Beckevich
Mrs. Anna Jurbala
Paul & Sue Reagan
Diane, Tom & Alyssa Macri
Ann Sauko
Gloria Kundrat
Stephen Mihaly
Mary Kost
Paul & Marie Laytar
William Kalanick, Sr.
John Koast
Helen Lehnovsky
Mr. & Mrs. Metro Rudy
Paul & Jean Husak
Josephine Bevilacqua
Olga Murphy
John Keblish
Michael C. Petak
Helen & Frank Petak
Mr. & Mrs. Andrew Mihaly, Sr.
Susan Holoviak
Mr. & Mrs. William Kalanick, Jr. & Family
Mary & Alex Berbick
Sonia & Tom Maciorowski
Anna Shanno
Mr. & Mrs. Roy Ervin & Family
Mrs. Mary Parker
Mr. & Mrs. Joseph Ciganek
Mr. & Mrs. Harry Kuchka
Mr. & Mrs. Roy Peckham & Family
Helen Skript

David Skript
Glenn, Tamara & Jordan Beckley
Michael Goresh
Mr. & Mrs. Ernest Drum & Family
Irene & Charles Andrews
Mrs. Mary Jurbala
Mrs. Ann R. Demelfi
Joseph & Ann K. Demelfi
Dr. & Mrs. A.J. Takacs
Lee & Kathy Kuchka
Joan Kost
Denise, Nicholas, Robert & William Uram
Mrs. Anna Koval
Mrs. Helen Fenicchia
Mrs. Helen P. Slavich
Mrs. Mary Maholick
Mrs. Mary Zenzel
Sophie Tzounakos
George & Mary Laytar
Lisa Hudak

ST. NICHOLAS RUSSIAN ORTHODOX CHURCH

Bethlehem

St. Nicholas Altar Society
Dorothy Staffiniak, President
Lehigh Valley "O" Club
Chapter #166
Dennis Chrush, President
St. Nicholas Church Choir
Nicholas Lezinsky, Director
V. Rev. Eugene & Matushka Fran Vansuch
Damian Vansuch
Basil Vansuch
Jason Vansuch
Matushka Margaret Ressetar
Gary & Marie Angstadt & Sons
Atlee Family
Rose Ann Bachik
Charles Beechan
Mr. & Mrs. Stephen Belzner
Mr. & Mrs. David Bench & Family
Peter Billie
Miss Ann Billie
Martha Billy
Mr. & Mrs. Gerard Bobal & Family
Vera Bortniak
Mr. & Mrs. Bernard Brandstetter
Dr. & Mrs. Gregory Brusko
G. Damian Brusko
Helen Butch
Theresa Kasmer Butler & Family
Joseph & Jean Butrymowicz
Paul & Betty Jo Chernay
Greg & Cindy Chernay
Basil & Helen Choman
Mr. & Mrs. Peter J. Chromiak
Dennis & Lynn Chrush
Alyssa Chrush
Rodney Cook & Family
Lisa Curry
Andrew, Karen, & Ben Cuttic
Mrs. Natalia Danczenko
Mr. & Mrs. Dennis Danko & Family
Michael & Mary Dorosh
Michael J. & Marina M. Dorosh
Damian A. Drasher
Donald & Carole Fair
Andrew Fartuch Family
Ted & Betty Fedora
R. Seraphim Freedman
Patty Felix
A Friend
A Friend

John & Olga Frimenko
Mr. & Mrs. Paul Gaynor
Helen Gingrich & Family
Gregory Guiditus
Mr. & Mrs. Charles Guiditis
Mr. & Mrs. Alan Guiducci
Helen Haas
Leza Hahalís
Alex, Anastasia, George Hahalís
Mary Ann Hanas
Helen Haney
Andrew Haseneccz
Charles Haseneccz
Elizabeth Haseneccz
Rose Marie Heckman
Doctors Julius & Anna Herz
Mary Holva
Leo & Mary Howell
Leo & Adam Howell
Mrs. Mary Hresko
Suzanna Hretz
Daniel Nicholas Hretz
Xenia Sophia Hretz
Mary Hudak
Ann Marie Hutz
Mr. & Mrs. Michael Isbansky
Peter Jubinski
Sarah Jubinski
P. Daniel Jubinski
George & Rose Mary Jubinsky
Mrs. Mary Jurta
Mrs. Helen Karel
Mrs. Mary Kasander
Eric Kasander
Jeffrey J. Kasander, D.M.D.
Jim, Nadia Kelly & Family
Mrs. Anna Keretz
Bill & Sandi Keysock & Family
Vera Kiak
Albert & Esther Kiechel
Gary Kiechel
Mr. & Mrs. Peter Kohudic
Selar & Jo Ann Konsevitch
Mrs. Donald Koretski
John Koretski
Mary & Stephanie Koretski
Mr. & Mrs. Timothy Kovolenko
Nicole & Tim Kovolenko
Olga Kozachonok
Bob, Kathy, Terrie Kriebel
Rebecca, Michael Kriebel
Michael H. Kuchka
Dr. Michael R. Kuchka
Mr. & Mrs. Leon Kukura
Alexei Kurenkov
Paula Lahutsky
Russell Lahutsky
Vladimir B. Laury
Nicholas & Judy Lezinsky
Kyra, Matthew, & Peter Lezinsky
Lichtenwalner Family
Mrs. Olga Logechnik
Mr. & Mrs. Jeffrey C. Lovell
Bill & Irene Macenka
Olga Macenka
Mary Madensky
Mr. & Mrs. Randall Marsh & Family
John Mason
Mr. & Mrs. George Mazur & Family
Mary McKay
Eugenia Jane Meilinger
Mr. & Mrs. Peter Metz & Family
Mrs. Helen Mohr
Frank & Irene Momrock

Indeed He is Risen!

Jack & Barbara Monarek & Family
Mrs. Theresa Nalepa
Nick's Brother
Bill, Susan & Elizabeth Nielsen
Robert & Ellen Novatnack & Daughters
Mr. & Mrs. Alexander Ostapenko & Family
Mrs. Helen Perlow
Mary Petrovich
Eleanor M. Phillips
Mr. & Mrs. Joseph M. Pinkowicz & Family
Julia Pipok
Nicholas G. Pippis
Reader & Mrs. William Podlusky & Family
Mrs. Anna Prohidney
Mrs. Pauline Radchuck
Dr. Gregory & Rosalie Radio
Scott & Keri Radio
Laura Riley
Valerie Ristvey
Mr. & Mrs. George Ristvey
Gordon & Valerie Roberts
Matthew, Alexander, & Nicholas Roberts
Mr. & Mrs. Nicholas Roman
Alex & Gregory Roman
Nancy A. Sabol
John Saharuk
Mrs. Olga Sawarynski
Mr. & Mrs. Robert Sawarynski
Alexandra Schichalew
Helen Schweisgut
Mr. & Mrs. James Seifert & Family
Mr. & Mrs. Joseph Senick, Jr.
Mary Silfies
John & Helen Skibo
Mr. & Mrs. Michael Slivka, Eric & Peter
John Smakula
Florence Smakula
Laura Smakula
Margaret Smakula
Wasley Smakula
Mr. & Mrs. Gary Solan & Family
Mr. & Mrs. Michael Stafiniak
Joseph & Stephen Stafiniak
Miss Michele Stafiniak
Mr. & Mrs. Edward Stellato & Family
Boris & Vera Stoiancheff
Julia Strohl
Olga Sviatko
Anastasia Symanovich
Russell & Ola Tatusko
Wash & Helen Telopchak
Mrs. Irene Tomolovski
William & Evelyn Urban
Martha Wagner
Louise Walker
Catherine Witko
Dick, Helen & Stacy Yergey
Mary Zachos
Rosemary Ziegenfuss

ST. MARY'S ORTHODOX CHURCH Coaldale

Fr. Paul & Matushka Borick
John & Gloria Bench & Family
Nettie Bench
Harry Bialis
Helen Butts
Helen Berezniak
Stephanie Chmel
Dr. & Mrs. Richard Chwastiak
Nicole & Richard Chwastiak
David & Melanie Christman
Analisha & Vanessa Christman
Nicholas & Mildred Danchak

William & Helen Evetushick
Ray & Nadine Fegley
Josiah Fegley
Rose Gibson
Catherine Hedes
Olga Hebda
Anna P. Horoschak
Jenny Jupin
Helen & Wash King
Olga Kash
Ted & Pauline Lorchak
Michael Lorchak
Mary Lutash
Pauline Maholick
Marie Maholick
Olga & Ben Macalush
Nicholas & Helen Macenka
Helen Ostrosky
Bernard & Anna Pisko
Petrina Poko
Theodore & Cathy Puschak
Joseph & Nancy Ruggeri
Paul & Helen Sheers
Simon & Martha Stafiniak
Anna Slanta
Olga Sidorik
Harry Wyshosky, Jr.
Olga Weiss
Mary K. Zemanik
Michael Zemanik

ST. NICHOLAS ORTHODOX CHURCH Coatesville

Church Choir
Sisterhood—Protection of the Virgin Mary
Mr. & Mrs. Peter Sarosi
Mrs. Anna Wilson
Mr. George Babich
Mr. Samuel Babich
Mrs. Vera Hatcher
Miss Nina Petro
Mr. & Mrs. Charles Sarosi
Mary Corrao & John Zatorycz
Mrs. Eugenia Papst
Mr. Alex Grisevich
Mrs. Valeria Fox
Mr. & Mrs. Nicholas Ruczhak
Mr. & Mrs. Val Dzwonczyk
Mrs. Maria Toth
Mrs. Karen Campbell
Mr. Michael Sarosi
Mrs. Sandra Reczek
Mrs. Mary Michnuk
Mr. & Mrs. Andrew Toroney
Nanette Hare

ST. ANDREW ORTHODOX CHURCH Dallas

Very Rev. Michael Lepa
F.M. Brin
Jewel Rhodes
Margaret Yankoski

ST. JOHN THE BAPTIST R.O. CHURCH (OCA)

Dundaff
Rev. Fr. Dionysius & Mat. Sweicki & Family
In Memory of Mary & Tomas Mikolaichik
Anne Janusz
Catherine Coneck
Drs. Andrew & Elaine Chichura
David, Deborah, & Elizabeth Krenitsky
Mary Allen
Michael G. Zuk
Donald Zablotsky

Mary Steponaitis
Mr. & Mrs. Harry Gosh

ST. JOHN THE BAPTIST ORTHODOX CHURCH Edwardsville

Fr. Emilian & Mat. Laryssa Hutnyan
Natalia & Zachary Hutnyan
Julia Sitar
Helen Moncovich
Tillie Panco
George Grabousky
Michael Kolinchock
Jean Kutzer
Mary Nickett
Eva Kopko
Anna Romanchick
Eugene Gingo & Family
Reader Gregory Sagan
Nikki Ann Roll
Michael, Sandy & Hannah Lukatchik
Christine Adamski & Family
Mr. & Mrs. John Lukatchik
Mary Cunius
Richard & Evelyn Swetts
Martha Gingo
Mr. & Mrs. Joseph Cunyar
Michael Skopic
Sandra Williams
Julia Capp
Anna Billek
Kathy & Steve Harmanos
Michael & Kyra Harmanos
Kathy Malcolm
Betty Ervin
Michael & Mary Rilko
Mr. & Mrs. Denis J. Hatch
Larissa & Jacqueline Hatch
Theodore Hulanick
Anna Bowanko
Wanko Wanko
Helen Deletconich
Ben & Lucille Dragan
Michael & Margaret Hoidra
Stephen & Olga Merowsky
Olga Stapay
George & Helen Piskorik
Mary Rock
Betty & Joe Wozniak
Mary Yova

Olga Morgan
Ethel Berdy
Mr. & Mrs. Peter Mazur
Mr. & Mrs. John Seman
Ronald Seman
Don Kulick & Family
Ann Slavinski
Clarence & Helen Hamersley
Julia Seman
John Kotis
Frank Thorik
Fedorko Family
Helen Sharock
Evelyn Stapay
Thomas Podolak
Frank Gingo
Mr. & Mrs. Peter Yakowec
Mr. & Mrs. Nicholas Gulich
Tatianna Radsavitch
Marion Crane
Ted & Helen Bischak
Nicholas & Kathryn Prokopchak
In Memory of Elizabeth Seman
John Berdy

Christ is Risen!

Sandra Ference
Mr. & Mrs. Donald Kulick, Sr.
Eva Souchick
Anna Souchick
Julia W. Seman
Helen Wieczorek
Anna Pengrin
Mr. & Mrs. Peter Souchick
Sam & Mary Stanchak
Elizabeth Dutko
Anna Dutko
John Fera
Elizabeth Fera
Helen Medar
Richard, Evelyn & John Swetts
Beatrice Kowalskie

HOLY ASCENSION ORTHODOX CHURCH Frackville

V. Rev. & Matushka Paul Ropitsky
Vic & Sharon Sherkness
Larissa Holowaty
Jean & Frank Holowaty
Mrs. Eva Cuttic
Michael & Carol Cuttic & Sons
Theresa Basara
Mary Hancher
Mary Zokuskie
Michael Kasmer
Mr. & Mrs. Richard Zimmerman
Mr. & Mrs. Nicholas Tatusko
Sophie Osenbach
Michael Ropitsky
Anna Lesko
Daniel & Stephanie Lesko
Daniel & Alexis Lesko
Eva Mucha
Anna Dudash
Mary Torick
Mr. & Mrs. Robert Kuchta
Mr. & Mrs. Michael Onuskanich
Dr. Paul Thomas
Michael & Anna Dikun
Julia Beltrami
Mary Krutz
Paul Medvetz
Sophie & John Pellock & Family
Anna Andrusichen
Mary Diffenderfer
Michael & Mary Trynosky
Myron & Helen Polanchyk
Mr. & Mrs. John Semanchick
Olga Chrush
Sergius Chrush
Mr. & Mrs. Paul Thomas, Sr.
Vera Timko
Marie & Peter Weremedic
James, Lisa, & Jimmy Weremedic
Michael & Roseann Weremedic
Peter Weremedic, Jr.
Elizabeth & Michael Weremedic
Carole Sagan
Margaret Kuchta
Drs. Robert & MaryLou Bricker & Lucas
Mr. & Mrs. Donald Bricker
Mr. & Mrs. Shaen Kane & Joshua & Rebecca
Mrs. Sophie Chrin
Mr. & Mrs. Joseph Martin
Mel Martin
Paul Martin
Zachery, Nicholas, Gregory & Christopher Wilson
Ruth & John Podany
William & Mary Keysock
David, Greg & Daniel Keysock

Anna Bendinsky
Olga Chuma
Michael Dyzel
Anna, Val, Reanee Eippert
Mr. & Mrs. Peter Swoboda
Mr. & Mrs. Paul Malinchok
Mr. & Mrs. John Malinchok
Mr. & Mrs. Gregory Tatusko & Gregory
Mrs. Midge Paulonis
Mr. & Mrs. Thomas Fletcher
Mary Parano
Anna & Alex Peleschak & Family
Marge & Joseph Pasquali & Family
Mary & George Reed & Family
Anna & Nancy Sowchak
Donna & David Peleschak
Anna Jordan
Mr. & Mrs. Andrew Smarkanic
Mr. & Mrs. Peter Stoppi
Olga Williams

ST HERMAN OF ALASKA ORTHODOX CHURCH Gradyville

Fr. & Matushka John Perich
Taissa & Alexandra Perich
Olga Pishtey
Albert Fernandez
Reader Gregory, Sharon, Katy & Alexander Hubiak
John & Mollie Smarsh
John & Andrew Krowzow
John Onushkanich
George & Stasia Plisko
George & Danielle Pahomov
Larissa Pahomov
Mary Sebastian
Mr. & Mrs. George Taylor & Sons
Mr. & Mrs. Martin Kelley & Daughters
William & Jeanne Sokurenko
Walter & Julie Chernous
Jim, Sue & Amanda Chobany
Mary & Bill Kessler
Anastasia Jabkowski
Alexis, Elizabeth, Madeline & Robert Campbell
Marta, Kevin, Zack & Don Grewell
Serge & Svetlana Tapykoff
John, Nadine & Amanda Prokop
Matushka Mary Fedoronko
Anna C. Woodring
Eugenia & Leroy Hughes
Daria, Tony, Natalya & Michael Tatascione
Daria C. Collins
Nancy & Alan Pcsolyar
Nika, Joshua & Daniel Pcsolyar
LuAnn & Don Motel
George & Christel Krugovoy
Andrew & Mary Anne Toroney
Anatole & Cynthia Bredikin
Eleanor Bryan
Al & Peg Hendrick
Nita Harris Siciliano & Sons, Peter & Mark
The Sunday School
Alice Rubercheck
The Hammerer Family
Vera & Igor Kiselev
Oleg Dudkin
Clare & Mary Ellen Brown

CHRIST THE SAVIOUR ORTHODOX CHURCH Harrisburg

Father Michael & Olga Kovach
Father Daniel D. Ressetar
Theodora Ressetar
John M. Black & Alexandra Hummer

Mr. & Mrs. S.E. Barbu
Mr. John Caba, Jr.
Tusha Dernbach
Mr. & Mrs. John Dotsey
Dave & Dianne Dugan
Mr. & Mrs. Joseph Fetso
Angela Georgias
Mr. & Mrs. Paul Hadginske & Family
Mr. & Mrs. Ronald Hancher, Sr.
Mr. & Mrs. Ronald, Jr.
James & Christine Hardenstine & Children
Pavlo Kasimirov
Gary & Carol Kneiss
Lauren, Rachel, & Elizabeth Kneiss
Gloria Maliniak
Dolly & Adam Mallick
Alice & Michael Mallick
Ellen, Roger & Andrew Miller
Mr. & Mrs. John Osuch, Jr., & Family
Mr. & Mrs. Paul Pellegrini
Matushka Anne Prislowsky
Candi & Greg Ressetar
Sophia & Dimitri Ressetar
Nicholas Ressetar
Alexander Ressetar
Joseph Russian
Russ & Shirley Sass
Larry & Megan Smith
Bill & Irene Sumple
Mr. & Mrs. Nick Sutovich
Mr. & Mrs. Mark Sutovich
June Taleff
Helen Tatusko
Helen Yannonne

ST. MICHAEL'S RUSSIAN ORTHODOX CHURCH Jermyn

Fr. John & Matushka Kowalczyk, Sophia & Nicky
Fr. Gabriel & Matushka Petorak
Debbie & Barry Bernosky & Family
Wendy & Serge Bochnovich & Family
Mary Bowan
Willard & Sue Brown & Family
Ed & Eileen Brzuchalski
Dennis & Sonia Buberniak
Val M. Buberniak
Sandra & Kevin Carney
Sharon & Randy Cleary & Family
Denise D. Cobb & Kyle
Eileen & Bob Dance
Delores Dreater
Kay Fedirko
Donald, Rosalie & William Fives
Barbara & Tony Franchak
Pauline & Nick Franchko
Joseph Getzie
Nicholas Getzie
Peter Getzie
Sandy Gillott
Tom & Helen Grancey
Bessie Guzey
John & Lucille Guzey
Andy & Dorothy Hanchak
Bill & Joan Hanchak
Julia Hanchak & Tom
Mr. & Mrs. Alex Hockin
Mr. & Mrs. John Hockin & John
John & Debbie Jaye & Jonathan
Olga Jaye
Dorothy Keklak
Rose Kelechawa
Julia Kitchura
Mr. & Mrs. Michael Klapatch & Sons

Indeed He is Risen!

Henry II & Jeremi Korpusik
Mary & Henry Korpusik
Mr. & Mrs. John Krenitsky
Mr. & Mrs. Joseph Krenitsky
Irene Kupinski
Helen Lahey
Daria Lehman
JoAnn & Sam Mattise
Myra Mcinnis
Mr. & Mrs. Andrew Michalczyk
Alice Mosley
John & Barbara Nayduch
Justine Orlando
Camille Palese
Olga Palese
Barbara Palubniak
Tillie Palubniak
Martha Pollock
Willard Puzza
Anna Rusiniak
Mary Rusiniak
Mary Joan Rusiniak
Martha Scopelliti
John Sernak
Mary Sernak
Millie Sernak
Paul & Delores Sernak
Ron, Lorraine & Ann Sernak
Delores Serniak
Steven Serniak & Allison
Gloria Shaw
Anastasia Sloat
Marilyn & Jerry Soroka & Children
Gene Strosky
John Susko
Irene Swirdovich
Chap. Col. & Mrs. Peter Telencio
Damian & Stephen Telencio
Bob & Millie Telep & Rebecca
John & Yvonne Wargo & Family
Mary & Michael Wyziak
Jody, Mary & Maria Zaccone
Julia Zaccone
Peter Zaccone
Mary Zielinski
Betty Zrowka
Joe & Dorothy Zrowka

HOLY ASCENSION ORTHODOX CHURCH

Lykens

Rev. Nicholas Wyslutsky
Matushka Elizabeth Wyslutsky
Joachim Wyslutsky
Nancy & John Coles
John & Chris Coles
Mike & Olga Hrinda
John & Mary Mehalko
Dr. & Mrs. Alexander Pianovich
Dr. & Mrs. Paul Pianovich
Alex & Stephen Pianovich
Nadia Sass
Suzanne Smeltz
Nicholas Sovich, Jr.
John & Judith Sweikert
Gayle & John Sultzbaugh
Andrew Sultzbaugh
Elisabeth Sultzbaugh
George & Betty Tiazkun
John Tiazkun
Joe & Patti Welsh

SS. PETER & PAUL ORTHODOX CHURCH

Minersville

Fr. Michael & Matushka Hatrak

Matthew & Natalie Hatrak
Mary Wartella
Anna Wyslutsky
James & Anna Antonio
Susie Frew
Harry, Peggy, Dave & Janine Oakill
Stablum Family
JoAnn Brinich
Lynda, Rick, Lauren & Ricky Hutton
Michael, Lisa & Christian Pascuzzo
Ralph, Kathy, Jen & Adam Brinich
John Bonchalk
Madeline Bonchalk
Olga Kirkauskas
Malusky Family

ST. MICHAEL'S CHURCH

Mount Carmel

Fr. Evans & Family
Anna Gondal
Mary Moroz
Charles Chidovich, Sr.
Mr. & Mrs. Joe Yastishak
Mr. & Mrs. Robert Thomas
Anna Panikarchuck
George Panikarchuck
Bernie & Tanya Malkoski
Mrs. Helen Timpko
Lottie Snyder
Aubrey Tasker
Julia Bushick
Florence Bubernak
Mary Shields
Victoria Wood
Julia Barnes
Paul & Olga Paduhovich
Marie Cuff
Mary Kandrot
Costy Melnick
Mr. & Mrs. Walter Sebasovich
Amelia Markovich
Leon Markovich
Ben & Mildred Trefsgar
Mr. & Mrs. Stanley Zbicki
Jean & Chris Mathias
Olga Berkoski
Mr. & Mrs. Michael Yonkovig
Mr. & Mrs. Charles Chidovich, Jr.
Mr. George Bortnichak
Mr. & Mrs. Thomas Alexeyko
Eva Roushinko
Dorothy Beckus
Mr. & Mrs. Raymond Hardnock
John & Theresa Pochekailo
Anna & Dolores Wislock
Bill & Geri Wislock
Mrs. Chris Buchkarik
C. Shaffchick
Adam Leschinsky
Margaret Olaf
Maryann & Ermie Hill
Helen Sorocka
Pearl Winnick
Mr. & Mrs. Charles Raber
Mary Zeluskey

ST. JOHN THE BAPTIST ORTHODOX CHURCH

Nanticoke

Fr. & Matushka Stephen Karaffa
Olga Carvey
Mary Zupko
Jay & Marge Sokol
John & Ellie Pihanich
Joe Paprota

Joey & Jillian Paprota
George & Christine Cieslak
Mike & Pearl Zupko
John & Theresa Klos
Joe & Mary Paprota
Mary Hunchar
Mary Misewich & Family
Paul & Olga Sulewski
Dorothy Fagula
Warho Family
Peter & Norma Wasinda
Stephen Brezna

ST. MICHAEL'S ORTHODOX CHURCH

Old Forge

Fr. David & Mat. Karen Mahaffey
Nicholas Mahaffey
Michael Mahaffey
Seth Mahaffey
Kyra Mahaffey
Mary Adamiak
Maria Augustine
Tillie Augustine
David, Kate, Alexa & Adam Barsigian
Jacob & Marge Barsigian
John & Sandra Barsigian
Anthony Bellenzini, Sr.
Jon & Anna Marie Black
Sarah Black
Helen Chesniak
Cushner/Ermolovich Families
William & Sandra Condon
Mr. & Mrs. Bernard Elko & Family
Nicholas Ermolovich
Mr. & Mrs. Walter Ermolovich
Ann Freeman
Neal Freeman
Mr. & Mrs. Alex Jadick
David Jadick
Michael & Margaret Jadick
Mr. & Mrs. Al Krenitsky
Millie Krenitsky
Luck Ludwig
Tina Ludwig
Joe & Ann Marie Macijowsky
Ann Peregrim
Louie Peregrim
Theresa & Helen Polanchik
David & Sandra Pregmon
Michael & Eva Pregmon
William & Mary Pregmon
Mr. & Mrs. Al Pritchky
John & Irene Pritchky
Michael Spitko, Jr.
Pauline Spitko
Mike & Jean Washo
Anna Zupko

ALL SAINTS ORTHODOX CHURCH

Olyphant

All Saints Orthodox Church
All Saints Senior R Club
All Saints Junior R Club
Priest Peter M. Dubinin & Matushka Suzanne
Archpriest Michael Chanda & Matushka Olga
John & Florence Boyko
Mr. & Mrs. Lawrence Bonczar & Family
Helen Bryer
Olga Boyko
Mr. & Mrs. David Brzuchalski & Family
Stephanie Butchko
Mr. & Mrs. Andrew Capalong & Family
Patrice, Peter & Michelle Dubinin
Mr. & Mrs. Ray Dubois & Family

Christ is Risen!

Joseph Dzwonczyk
Helen Dzwonczyk
E.A.S. Ent.
Mr. & Mrs. Elmer Generotti
Irene Glowatz
Olga Grancey
Mary Jane & Tanya Gilbert
Justine Horhutz
Mr. & Mrs. Harry Hunyak
Nicholas & Marie Holowatch
Vera & Natalie Hoyniak
Mary Hoyniak & Daughter
Mr. & Mrs. Victor Koziar
Ann Klemko

Mr. & Mrs. Theo Koziar
Michael & Amelia Kuzmiak
Edward & Eleanor Krushinski
Lubov Kopestonsky

In Memory of Michael Kuhar
Olga Longwell
Joseph & Nancy Mazur
Claudia Mikulak
Frances Meholic
Dr. Gregory Meholic

Mr. & Mrs. William Mezick & Daughter
Mary & Maria Oles

Mr. & Mrs. Joseph O'Brien & Family
Mr. & Mrs. John Puthorosky, Sr.

Mr. & Mrs. George Perechinsky
Vera & Olga Paulishak

Mr. & Mrs. Andrew Puza
Thomas & Barbara Puhalla

Mr. & Mrs. John Puthorosky & Ashley
Margarite Puthorosky

Mr. & Mrs. Peter Rezanka, Sr.
Barbara Russen

Mr. & Mrs. Peter Rezanka, Jr. & Family
Mr. & Mrs. George Scochin & Family

George & Joan Schlasta
Mary Semon

Mr. & Mrs. Joseph Semon & Family
John & Annette Schlasta

Mary Stafursky
Adelle Shopay

Mr. & Mrs. Joseph Schlasta & Family
Mr. & Mrs. Stephen Stafursky

Ken & Dan Stafursky
Michael Stuchlak, Sr.

Linda Stuchlak
In Memory of Eugene Skorupka

Mr. & Mrs. Jamems Specht
Kyra, Chelsea, Ian Specht

Mr. & Mrs. Stephen Verespy & Family
Julia Voloshen

Mary Wasilchak

ST. NICHOLAS ORTHODOX CHURCH Olyphant

Fr. Vladimir & Matushka Marianne Fetcho
Matushka Dorothy Pelesh

Julie & Richard Cesari
John & Josephine Chichilla

Michelle Chichilla
Jerry & Carol Dreater

Nicole Dreater
Mr. & Mrs. Paul Dreater

Paul Dreater, Jr.
Tanya Dreater

Mike Evanina
Joseph & Dorothy Fetchina

Kyra Fetchina
Olga Fetchina

Marie Grabania
Mike Grabania

Laura Howanetz
George Kopestonsky
Olga Kuzmick
Jack, Joan & Gregory Lengel
Marie Marshalek
Anna Murawsky
Vera & Tom Price
Mr. & Mrs. Stephen Rebar
Dr. & Mrs. Stephen Rebar
Dr. & Mrs. Larry Sherman
Anna Thomashefsky
Ann Thomashefsky
Mr. & Mrs. James Thomashefsky
Helen Witak
Mary Youshock

ST. MARY'S ORTHODOX CHURCH

St. Clair

Father Michael & Matushka
Natalie & Matthew Hatrak

Reader Gregory Sagan
Ted Sagan

Jenny Sagan
Verna Papinchak

George Papinchak
Anna Bogush

Tatiana Heffner
Stella Kadingo

Leah Chrush
Jared Zane

Ann & Alex Zuk
Judith Stednitz Julian

Olga DeMarkis
Steve Pelak

Wassil Draovitch
Sam Wisnosky

Russell Draovitch
Leo Draovitch

Mary Melkovich
Nancy Messina

Danny Perrin

HOLY TRINITY ORTHODOX CHURCH

Pottstown

V.R. Nicholas & Vera Yuschak
Nettie Hart

Ann Meko
Mary Monarek

Mary Rapchinsky
Helen & Victor Pershinsky

Mr. & Mrs. William Romanik
Mr. & Mrs. Kenneth Sekellick

ST. HERMAN OF ALASKA ORTHODOX CHURCH

Shillington

The Parish Council

The Sunday School Teachers & Students
The Our Lady of Kazan Sisterhood

The Parish Choir
Rev. & Mrs. John A. Onofrey

Mr. & Mrs. Joseph Anderson & Family
Ms. Louise Coleman

Mr. & Mrs. Dennis Dougherty & Family
Mr. & Mrs. Michael Drenchko, Sr.

John & Marie Drosdak
Gloria Duty & Sons

Mr. & Mrs. Jefferson Gore & Sons
Mr. & Mrs. Bill Hardman

Mr. & Mrs. Ed Hyland
Mrs. Eva Kopera

Dr. & Mrs. Wadim Kurjanowicz
Mrs. Jean Kusior

Mike & Vera Losk

Mrs. Deborah Lucas & Michael
Mrs. Irene Lupco
John, Dana & Raymond MacKoul
Mr. & Mrs. Michael Mallick
Mr. & Mrs. Stephen Matsick & Family
Mr. John McGanka
Mrs. Gertrude Melniczek
Mr. & Mrs. Karl Osterburg
Mrs. Ruth M. Ruth
Michael & Teresa Savage
Mr. & Mrs. John Seman & Family
Ms. Sandra Semion
Mr. & Mrs. Nicholas Sichak & Family
Ms. Gloria Spitko
Mrs. Catherine Terenchin
Ms. Cheryl Terenchin

Mr. & Mrs. Eugene Wanenchak & Family
Mr. & Mrs. Edward Yurick & Daughters
Hank & Anne Zerbe

ST. BASIL'S O.C.A. CHURCH

Simpson

Rev. Leo Poore
Pearl Bock

James & Mary Anne Braun
Maria K. & Jefferson H. Braun

Olga & John Buberniak
Mary Chupeck

Sam & Nadine Demianovich
Helen Dorval

Olga Gallick
Cmdr. Leroy & Dorothy Gumpert

Helen Hrichuk
Stephen & Esther Kowalsky

Thomas & Elaine Kravetsky
Laurie, Lynn & Kimberly Kravetsky

Helen Kutch
Michael & Theresa Luczkovich

Julia Mazza
Anastasia Mikulak

Michael J. & Julia Mikulak
John & Mary Okorn

Joan Penick
Walter & Marie Proch

Maria & John Proch
Walter & Mary Anne Proch

Christina M. & Elizabeth A. Proch
Dr. David & Daria Roat

JoAnn Sample

ST. TIKHON'S MONASTERY CHURCH South Canaan

His Eminence, Archbishop HERMAN
Very Rev. Daniel & Matushka Delores Donlick

Protodeacon Keith S. Russin
Reader Gregory Hatrak

Reader Gregory Sulich
Matushka Mary Borichevsky

Matushka Dorothy Sulich
Mary Andreychik

Marge Barna
Olga Barna

Emma S. Collins
Drs. David & Mary Ford & Emmelia

Daisy Geeza
Mr. & Mrs. William Huniak

Mr. & Mrs. Ronald Kavalkovich & Ronald, Jr.
Jule Lepa

Mr. & Mrs. John Minarick
Anna Naholnik

John & Mildred Naholnik
John & JoAnne Paluch

Martin Paluch
Ken & Margaret Paulilc

Indeed He is Risen!

Stephanie Sklarsky
 Julianna, Maria & Michael Tihanich
 Paul Wozniak
 Julia, Bill & Sue Zielinsky

SS. PETER & PAUL ORTHODOX CHURCH Uniondale

Fr. John & Matushka Maxwell & Family
 Peter & Catherine Jubinsky
 Vladimir & Betty Demianovich
 Ronald & Luba Kilmer
 Rose Kennedy
 Marie Hutnyan
 Martha Dorosh

HOLY RESURRECTION CATHEDRAL

Wilkes-Barre
 Father Joseph Martin
 Matushka Gloria Martin
 Marina Martin
 Peter Solovey
 Helen Umphred
 Vladimir Glowatsky
 Mary Krupack
 Olga Layton
 Joseph & Myra Tarantini
 Sophie Gregovich
 Agnes Timchak
 Laverne Chapman
 Mary Petyo
 Olga Marich
 Mary Onufer
 Helen Humko
 John & Irene Zimich
 Evelyn Suhoski
 Sandra King
 Matthew King
 Mr. & Mrs. Wendell Thoman
 Mr. & Mrs. John Dulsky
 Joseph Romanick
 Margaret Sapp
 Mr. & Mrs. Andrew Skordinski
 Michael & Nancy Pieck
 Peter & Anna Sokola
 Stella Terpack
 Nettie Yaremko
 Mrs. Helen Pryor & Family
 Matushka Eleanor Krell
 Mr. & Mrs. Walter Tempalski
 Mr. & Mrs. Stephen Berlozen
 Vera Kraynanski
 Marguerite Czekalski
 Mr. & Mrs. Harry Holak
 Mr. & Mrs. D.N. Anderson
 Mr. & Mrs. Joseph Schmid
 Protodeacon Keith Russin
 Mr. & Mrs. Joseph Mascioli
 Mr. & Mrs. John Zoranski
 Mr. & Mrs. Charles Romanuski
 Marge Kotarski & Son
 Mr. & Mrs. Edward F. Wysocki
 Anne W. Russin
 Sandy, Julieann & Nicholas Kapelan

HOLY TRINITY ORTHODOX CHURCH Wilkes-Barre

Rev. Fr. David & Matushka Sharon Shewczyk
 Fr. & Matushka George Pawlush
 Timothy & Nicholas Shewczyk
 Holy Trinity Altar Boys
 Mr. & Mrs. Dimitri Shewczyk
 Mr. & Mrs. Theodore Sovyrda
 Deborah K. & David C. Mills
 Mr. & Mrs. Joseph Sanders

Andrew Dennis
 Peter & Helen Welgo
 John Pawlak
 Mary Piznar
 Basil & Lydia Homick
 Mrs. Helen Zavada
 Mrs. Mary Petro
 John Goobic, Jr.
 Deborah Greenway & Children
 Mary B. & Stephen Krill
 Marianne Krill
 Mr. & Mrs. Paul Gozick
 Ralph & Nettie Kompinski
 Boris & Mildred Mayher
 Anna Goobic
 Nick & Vera Goobic
 Mr. & Mrs. John Bromuko
 Bill & Mary Gurka
 Peter & Theresa Pawlak
 Peter & Dorothy Welgus
 Mary Skordinski
 Canyuch Sisters
 Mr. & Mrs. Nicholas Canyuch
 John & Gabriel Homick
 Liz & John Gurka
 Pearl Tutko
 Mr. & Mrs. William Yankovich
 Mr. & Mrs. Sam Cross
 Mr. & Mrs. Michael Lisko, Sr.
 Mary Salmay
 Michael & Leona Stchur
 Rebecca Willis, Brittany & Emily

THE ELEVATION OF THE HOLY CROSS CHURCH

Williamsport
 Fr. Daniel & Mat. Myra Kovalak
 Daria & Natalia Kovalak
 Elsie Skvir Nierle
 Helene Fowler
 Michael & Julia Stefanick
 Yvonne & Nathan Bohlander
 Dr. & Mrs. Minas Hiras
 James & Mary Chelentis
 Lewis & Barbara Shatto
 Mike & Meni Hiras
 Peter, Lenora & Anastasia Georges
 Paul, Judy, Paul Jr., & Tatiana Beard

ST. MICHAEL THE ARCHANGEL ORTHODOX CHURCH

Wilmington, DE
 Rev. Andrew & Mat. Suzanna Diehl
 Paul, Vera & Matt Chalfant
 Bill & Alice Dryden
 Bill & Marie Herrman & Family
 Ed & Karen Hojnicki & Family
 Stephanie & Edward Hojnicki
 Marie Karawulan
 Pete & Delores Karawulan
 Harry, Evelyn & Jason Kutch
 Peter & Elizabeth Melnik
 Mr. & Mrs. Nedwin Minnich & Family
 Paul, Marianne, Barbara & Juliana Newmeyer
 Jim & Anne Riley & Family
 Jim & Olga Riley



Commentary on Psalm Nine

by St. John Chrysostom



Unto the end, for the secrets of the son; a psalm of David.

I will confess thee, O Lord, with my whole heart,

I will tell all thy wonderful works.

I will be glad and rejoice in thee,

I will sing praises to thy name, O Most High.

When my enemy shall be turned back,

They shall be weakened and perish at thy presence.

For thou hast formed my judgment and my cause,

Thou hast sat upon the throne, thou who judgest righteousness.

Thou hast rebuked the nations, and the impious hath perished;

Thou hast blotted out their name forever, and unto ages of ages.

The swords of the enemy have ceased in the end, and thou hast destroyed the cities,

Their remembrance hath perished with a noise.

And the Lord endureth forever . . .

This psalm is long. And this is the work of the wisdom of the Spirit. For neither did he make all the psalms short nor did he make every one long, but he varied the book by length; on the one hand, by means of length shaking off laziness, on the other hand, by brevity, interrupting the labor.

I will confess thee, O Lord, with my whole heart, I will tell all thy wonderful works. There are two aspects of the confession. It is either recognition of one's

own sins, or thanksgiving unto God. Here certainly it clearly signifies thanksgiving. But what is, *with my whole heart*? From all zeal, from all diligence, he says, It is not only for prosperity, but also for the opposite. For this is something that belongs to a thankful and wise loving soul, to thank God even in distress, to glorify Him for everything, not only for good deeds, but also for punishments. For this is what provides the plenitude of reward. For, on the one hand, offering thanksgiving for good deeds, you are returning an obligation; on the other hand, offering thanksgiving for the bad ones you make God a debtor. For, on the one hand, whoever experiences good and sees grace, fulfills his debt. But, whoever experiences evil and glorifies, prepares himself recompense. Therefore, instead of this thanksgiving God returns many other good things, even then as now; so that we will not take the feeling of such things. For no one suffers for the grace for which he thanks God. In such a case we will receive still another benefit, that is, to be delivered from despondency. For, whenever you were deprived of your belongings and you will give thanks, the loss will not be able to sting you so much, as thanksgiving will give you joy. This is the chief plague for the devil; this makes the thought wise-loving; this prepares the true judgment about the real things. For many men do not have a true choice about those things; therefore, they also fall into despondency. In this way even the maniacs fear that which is not fearful, and often they fear non-existing objects and they flee

from the shade. This is also customary for those who are afraid of losing their possessions.

For fear is not from nature, but from choice. If, in this very instance, this loss of possessions would be sorrowful to ourselves, then it would be necessary to be sorrowful in all instances. If, by being deprived of money by lot, we do not grieve, then it means that it does not come from its own nature, but from an imperfect thought. As in darkness often one fears a rope, taking it to be a snake, and he suspects everything and friends are regarded as enemies; so those who are possessed by unreasonableness, as if finding themselves amidst deep darkness, they don't know the nature of things, but they crawl in the mess, and grass they do not see as grass. And those who are full of love for silver, do not smell its stench; but if they would stand away, then they would know it. As those who love an ugly woman; and this is also the case with those who love silver. But how, you say, can I stop the love? Again, I will use the same example. Thus one who loves an ugly woman, when he cohabitates with her constantly, then he ignites a stove within, and if, for a short time, he stands away from her, then his passion ceases little by little. And so fall back for a short time, give in a little, and this little distance becomes a greater one. Only begin the improvement. Do you have an unnecessary home? Sell it and give it to those that need, not thinking that you estrange it from yourself, but that you acquired it. Do not look at the loss, but to the gain; not that you are de-

prived of it here, but that you became the lord of it there. And so you always will be able to proclaim the wonders of God. For the psalm says this from the beginning. Those who love money cannot dwell upon this well, for constantly he cares about share, agreements, contracts, goods, wills, cost of land, cost of houses, profits, and interest; and he does not stop to think and to worry. *Where a man's treasure is, there is his heart* (Mt. 6:20). He thinks of this, he cares about this, as servants are constantly concerned about the affairs of their master, so even he is concerned about the affairs of his master. What did he command? What did he fulfill? What must he fulfill? But will he fulfill? Therefore, I exhort that man should abandon these concerns and spend his time on such reflections, and proclaim the wonders of God; those which concern the individual and those which concern us all, which occur constantly, and which concern each one individually. For there is much in the life of those manifestations; and from wherever you begin you will see more clearly the beginning appears either from heaven, or from earth, or from air, or from animals, or from seeds, or from plants. You wish to have described either the old things, or the ones before the law, or the ones in the law, or those in grace, or those after this exile, or those in very death; you find these things myriads of seas of contemplations. Therefore, how much stupidity there will be, when one can contemplate so many things which bring joy for the soul, when one mixes the reasoning with mud, describing greed and plunder?

And if you wish, leaving the heavenly things, we will talk about the earth,—its greatness, structure, purpose, nature, continuous fertility, its various and excellent products, seeds, vegetation, plants, flowers, meadows, gardens. Then we will analyze each tree, its shape, arrangement, height, fragrance, fruit, season, purpose, and all things we have considered, and also the earth itself, as cultivated, and not cultivated; for nothing is useless in it. For also it holds iron, brass, gold, and silver; spices and various drugs of all sorts. Who can describe the purpose of water, as drinkable and as salty; the purpose of mountains as

mines of various precious stones, the springs on them, suitable trees for roofs and buildings? All this is the fruit of the wilderness. It nourishes both animals and all wild beasts. And who is able to describe the lakes, springs, rivers? As new mothers, receiving the supply of milk, feed the newly born, so even the earth, extending rivers and fountains, as if a nipple, gives abundant watering of meadows and gardens. But women's children must come to the nipples of the mother, and here the earth itself extends its nipples, not lowering them for everyone.

The wilderness also has another use. It is greatly favorable to a healthy body, giving it the possibility to breathe pure air, to survey from above all the universe, in unity to give oneself up to love of wisdom and to have a rest from the worries of its inhabitants. Who is able to describe the songs of birds and the life of the beasts of the field? The wilderness has still another use. It often serves as a wall for the village, being situated around rising mountain, precipices, and cliffs. Who is able to count herbs growing in it, which have a great use for the terrible illnesses of the body? If such use and so many blessings are from the wildernesses and mountains, then, having turned to the cultivated earth, having placed in it wide fields, it is here you find something to speak of. As in our body there are bones, veins, and flesh, so also on earth, there are mountains, ravines, and fertile fields, and all this bears a use. But what can I speak about the earth, even in such long verses? If you want to describe only one tree, its appearance, use, fruit, trees, its season and so forth, even here you find plenty of subjects for narration; also, if you will talk about the position of mountains and about everything, from here regarding it, or about very man and the construction of his body, then even here you will find an inexhaustible sea for narration. And so, we will practice in this; from here we will be greatly satisfied, from here is the use, from here is an unspeakable philosophy.

To this even the prophet, explaining this, continues: *I will be glad and rejoice in thee*. Another translator says *I will be praised*. *I will sing praises to thy name, O Most High*. Another: *I will sing*

to thy name. It is no less an important view of philosophy than to be glad about God. Whoever will be glad about God, as one must, is one who rejects every living pleasure. What does it mean: *I will be glad in thee*? In this, he says, in my joy, in this is my gladness that I have such a Master. Whoever knows this pleasure, as one must know, one does not feel other pleasures. This is the pleasure in one's own thoughts, and all that follows only bears the name pleasure, and in the very act, is not such. It raises up man, it frees the soul from the body. It carries it up to heaven. It puts it higher than all living things, it delivers from evil. And it is fully natural. If they who are captivated by beautiful bodies do not feel pleasure neither from any other thing in life, but strive only to the one—to the contemplation of a favorite object, that is loving God, as one must love, is one able to feel something pleasant or sorrowful in real life? He who is not able, is nothing. He is higher than all of this, delighting with an immortal pleasure, because such is even the object of his love. Loving something other quickly, and against the will, they forget the favorite objects, so that they waste away and die; but this love is boundless, immortal, gives the highest joy, and greatest use, and by this very thing still more inspired of the loved, that it is never subjugated.

I will sing praises to thy name, O Most High. This is especially his own loved one. Those who love sing songs in honor of the beloved, and, although they do not see them, they calm themselves with songs. Even the prophet also does the same. So it is impossible to see God, that he creates psalms in his honor, enters into contact with Him by means of songs, he inflames his love and as if contemplates Him, or—better—by means of songs and psalms he excites love for Him among many others. As those who love exalt their loved ones by praises and everywhere glorify their names, so precisely even the prophet acts: *I sing praises* he says, *to thy name, O Most High*. See, how he was prepared from the earth, and he stuck to that his whole presence, after he gave himself up to God. Because he constantly repeats His name, that he so peculiarly acted to—

Continued on the next page.

Commentary on Psalm Nine

Continued from page 69

wards his loved one.

When my enemy shall be turned back they shall be weakened and perish at thy presence. Another translator says: *Since my enemies turned back, they stumbled and disappeared from thy presence.* And this especially peculiarly to the loved one—in order to constantly talk about the good deeds of the loved one and to admire them; this proceeds from love and again excites love. He does not sin, who says, what the prophet says here even about the invisible enemies, because even they are turned back, when they meet the human soul. As a spear, hitting the weak shield, pierces it, but hitting a tough and resilient one does not cause it any harm, but having dulled it throws it back, so precisely it is also with the soul. If the devil finds the soul weak and unconcerned, then throwing arrows at them they penetrate into its depth; when it finds it mighty and strong, then it hits without success, not having caused it any harm, so that it proceeds in two or—better—three uses: for the soul it does not cause any harm, but it makes it stronger, and itself from this becomes weaker. See how the prophet proclaims the power of God. *They shall be weakened and perish*, he says, *at thy presence.* Hear again about the presence of God; do not understand anything physically. Here he expresses the activity and appearance of God, and the ease, with which His power acts, as he says in another place: *Who looks on the earth and it trembles* (Ps. 103/104:32). Also the same way he expresses his love. One of his glances is sufficient to kill the ungodly. If the presence of the saints renders the power of demons powerless; then for them, the presence of God is worse. If his lightning appearing, terrifies everyone, then having come forth, His bodiless power terrifies and kills evil ones. Do you see the virtue of the songs? Do you see the ways of the glorification, as the prophet proclaims the power of God? There is an important lesson of philosophy he teaches us even in these words: *I will sing praises to thy name, O Most High: when my enemy shall be turned back.* Namely, what kind is it? *He not only did not forget in times of disas-*

ter but also did not forget in times of prosperity. Money, fortune, subdued disasters are done equally in good acts, but delighting with enemies, standing carelessly and carefree as he says further about the Jews: *When I slew, then I sought Him* (Ps. 77/78:34). But such was not the psalmsinger; he also in time doing good deeds did not forget but kept watch.

Not a few begin the love of wisdom even by the following words: *For thou has formed my judgment and my cause.* Another translator says: *protected me.* *Thou hast sat upon the throne, thou who judgest righteousness.* *Thou has rebuked the nations, and the impious hath perished.* Another translator: *Thou hast killed.* *Thou hast blotted out their name forever and unto ages of ages.* Look again at the philosophy of this man: he does not himself avenge the enemies, but allows the judgment of God, fulfilling the commandment of the apostle: *never avenge yourselves* (Rom. 12:19). And not only this must be observed, but also that he endured the disaster wrongly. If he would endure them not wrongly, then God would not notice him.

Thou hast sat upon the throne, thou who judgest righteousness. Here he expresses anthropomorphically, setting up the throne and the seat. The words: thou who judgest righteousness means that especially God is composed of the distinctive properties of His existence. About the people it is impossible to say this. They, as if not righteous, do not always judge according to truth, not knowing the truth sometimes according to ignorance, but sometimes according to carelessness. God, in the future free from all this, and knowing and wishing, pronounces the righteous judgment. In such a manner the words: *thou hast sat upon the throne* means: thou hast judged, thou hast avenged, thou hast rendered. *Thou hast rebuked the nations, and the impious hath perished.*

He says that God does not have need either of weapons, or swords, or bows, or arrows, but all this is said anthropomorphically; for God is satisfied only to rebuke, and to destroy with proper punishment. But in order that you would know better His power, listen to the following, *Thou hast blotted out their name*

forever and unto ages of ages, that is, completely destroyed, torn out by the roots, so blotted out that their very memory has disappeared.

The swords of the enemy have ceased in the end. Another translator says: *ruined.* *And thou hast destroyed the cities.* What does this mean? Having destroyed, he says, intrigues and impure thoughts, He deprives it of its swords. Such is the anger of God: he blots out completely and destroys. Or, as another commentator teaches us, having said *desert*: you not only completely destroyed their cities, but also destroyed the desert, and annihilated the cities. So the righteous lead the war, as they conquer their own enemies, using not swords and spears, but aid from God. Because even their war is shining and glorious, and the victory majestic: *Their remembrance hath perished with a noise.* Another translator says *with them.* What does it mean: *with a noise*? It means either complete annihilation, or publicity of disaster. And this is the way God acts that He performs judgment not secretly, so that by punishment of the one they will correct others. In such a way, he expresses the evidence of ruins.

And the Lord endureth forever. Another translator says: *will sit.* *Sitting* is often used in the idea of unchanging existence of God, as even Jeremiah says: *Thou endureth forever* (Baruch 3:3). Also he expresses here even the Hebrew word . . . The prophet often says this before depiction of the punishment of people, expressing on the one hand the immortal existence of God, and on the other the mortality of the human race. The existence and magnificence of God is without end. Thus, it will always be remembered, it will put fear in us, in order that we have fear of God and for this and other reasons: also for the reason of the magnificence of His glory, and because He endures eternally, and because He punishes eternally and terribly.

To be continued . . .

Translated by
Archpriest Eugene Tarris

**Christ is Risen!
Indeed He is Risen!**

All In The Diocesan Family

BETHLEHEM

St. Nicholas Church

On Sunday, January 28, plans were finalized for the writing of icons for the interior of the church. A prayer service was held following the Divine Liturgy to ask God's blessing for the project.

Church School children received the sacrament of penance and confession for the first time: Daniel Hretz, Xenia Hretz, Christopher Metz, Andrea Novatnack, Mark Ostapenko, Kyra Monarek, and Stephanie Podlusky.

The parish hosted Fr. Joseph Fester, FOS Director, for a weekend presentation to the Parish Council on "Stewardship and the Parish." Fr. Joseph spoke to all at a regional FOS reception.

Baptism: Jacob George Mazur, son of George and Kathy Mazur on February 18.

Marriage: Vladimir Shevtz and Tammy Ann Morris, February 17.

COALDALE

St. Mary's Church

Parish activities: a very successful Christmas Bazaar was held in November. Our annual Fish Dinner was held in February.

The church school children presented their Christmas program on December 29, "The Nativity." As usual they gave a splendid performance. Refreshments were served following the program.

FRACKVILLE

Holy Ascension Church



A Christmas Party held for the youth of Holy Ascension Church



Christmas program in Coaldale



St. Nicholas visits children in Coaldale

HARRISBURG Christ the Savior Church



Megan Smith receives the William Fekula Scholarship Award from the FROC

HARRISBURG:

Christ The Saviour Church

Baptisms: Jessica Louise, daughter of Sherri and Craig Fedetz, August 19; Boris, Deanna and Emil, and their parents, Rita Knarick and Boris Bagdasarov, September 16; Nathan Timothy, the son of Rebecca and Symeon Jekel, November 11; Adam Lawrence, the son of Melissa and Mark Sutovich, March 9; Christina Ann, the daughter of Cheryl Ann and David Martin, March 16.

Megan Smith, one of the members of the parish's "O" Club, was awarded the \$750 F.R.O.C William Fekula Scholarship on December 17. Andrea Hancher, the president of the Harrisburg "O" Club, presented it to her.

Pavlo Kasimirow celebrated his 96th birthday anniversary on January 28. The church school children presented him with a large "loving heart" card along with gifts and a birthday cake from the parish.

The National F.R.O.C. Junior Task Force met at our church Saturday, March 23 for a full day session. It was chaired by Mrs. Carol Deerson, the National F.R.O.C. vice president, from South River, New Jersey.

Our parish will host the Youth Ministry Tool-Building Workshop Saturday all day on April 27th. It is being sponsored by the Department of Religious Education chaired by Matushka Fran Vansuch. The workshop leader will be Mr. Michael Anderson, Director of Youth and Young Adult Ministries of the Orthodox Church in America.

Our annual Food Festival and Parish Picnic will be held on the weekend of June 3 and 4.

Preliminary plans are now being made for the 35th anniversary celebration of the founding of the parish for the weekend of October 17 and 18, 1998 when the large icon murals "written" by Fr. Theodore Jurewicz, will be blessed by His Eminence, Archbishop Herman.



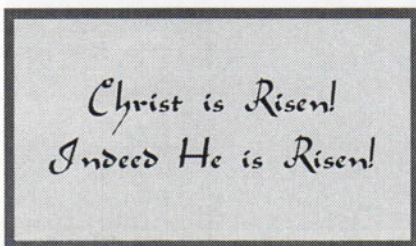
Children of the parish present birthday card heart to Pavlo Kasimirow who recently celebrated his 96th birthday



Akathist to St. Herman at St. Michael's, Jermyn



Dr. Christopher Veniamin delivers lecture at St. Michael's, Jermyn





Children & adults of St. Michael's, Old Forge, outside the Museum of Natural History in New York



Fr. Peter Dubinin of All Saints serving Great Vespers at Longterm Care facility



Faithful of All Saints singing the responses at the Lackawanna Home

JERMYN

St. Michael's Church

During the Advent Season St. Michael's Parish hosted the Wilkes-Barre Deanery Akathist Service to St. Herman of Alaska. This was followed by a lecture on the birth of Christ by Dr. Christopher Veniamin.

During the month of January and February, a monthly breakfast is held. St. Michael's outreach to Farview continues to be held on a monthly basis. The PTA of St. Michael's sponsored a very successful Fish Dinner.

OLD FORGE

St. Michael's Church

On Saturday, December 16, the Church School children, their families and friends, made a trip to Radio City Music Hall in New York City for the annual Christmas Pageant. After viewing the Christmas show which included live animals in a reenactment of the story of the birth of Christ, the children and other guests visited the Museum of Natural History in the afternoon.

Each month the pastoral staff and faithful of St. Michael's hold services in three of the area Nursing Homes (Taylor, Allied Longterm, and Mountain Rest). Services vary according to the time of year with Moliebens, Akathists, and even a Presanctified Liturgy at Taylor during the month of March. The parishioners as well as the residents receive a great spiritual blessing from these activities.

Two more icons are being added to the walls of St. Michael's this Lent. They are Saint Xenia of Petersburg and St. John of Damascus.

Baptisms & Chrismations: On March 1, Katlyn Alexandra Sanders, daughter of Michael and Maryann (Horek) Sanders. On March 24, Troy Paul Benson, son of Lawrence and Deborah (Skapyak) Benson. In February, Deborah Walsh was chrismated and accepted into the Orthodox faith.

OLYPHANT

All Saints Church

On the eve of the Nativity of our Lord, the Junior R Club and Church School teachers hosted the faithful and

Continued on the next page.

PHILADELPHIA St. Nicholas Church



On a recent visit, Archbishop Herman blessed the newly restored icons of the Church



Faithful of St. Nicholas receiving communion during a recent Hierarchical Divine Liturgy

SOUTH CANAAN St. Tikhon's Monastery



Fr. Alexis (Trader) was ordained to the Holy Diaconate by Archbishop Herman on February 4

All in the Family

Continued from page 73.

friends of the parish with a Holy Eve Supper.

Young people from the church assist with the preparation and service of food at St. Francis Soup Kitchen, Scranton, four times a year.

In January, eight young people represented All Saints at the annual March for Life in Washington.

On the first Sunday of Great Lent, ten icons of the Saints of North America were blessed and hung on the wall in the downstairs fellowship hall. The icons were made available by the Junior R Club and other faithful members of the parish.

Once a month, Fr. Peter and faithful serve Great Vespers at the Lackawanna County Longterm, ministering to the spiritual needs of the residents of the nursing home.

Baptisms: Deborah Armstrong, daughter of Mark & Daria Armstrong, April 30, 1995. Aria Grace Zarnoski, daughter of Gregory & Janet Zarnoski, Sept. 17, 1995.

Marriages: William & Dianne (Schlasta) Hepplewhite, Sept. 16, 1995. William & Muriel Kowtko, Feb. 10, 1996.

WILMINGTON

St. Michael's Church

On December 16, 1995, the Church School class taught by Mrs. Marianne Newmeyer made their first confession. The parish presented each child with their own prayer book. With the blessing of Archbishop Herman, Heather MacKean has been commissioned to write 20 icons for the expansion of the iconostasis.

Baptism: Elizabeth Sulpizi, daughter of Thomas and Elizabeth Sulpizi, January 14, 1996.

*Christ is Risen!
Indeed He is Risen!*



Fr. Alexander (Mayba) was ordained to the Holy Diaconate on February 18 by His Eminence, Archbishop Herman
WILKES-BARRE Holy Trinity Church



Church School, Wilkes-Barre



Fr. Andrew Diehl with his First Confession Class at St. Michael's

Flood Relief

At the Diocesan Council Meeting convened on March 28, it was resolved that a special offering would be taken in all parishes of the Diocese of Eastern Pennsylvania to assist those individuals that suffered great loss from the recent flood. Further announcements and details concerning this action will be given by the Pastor of each parish. Please offer your full support to this worthy cause.



Children help Father Andrew with the making of prosphora

You are Cordially Invited to Attend the
St. Tikhon's Seminary Grand Banquet

Celebrating the 25th Anniversary of
St. Tikhon's Century Association
and the
54th Annual Academic Commencement

on

Sunday May 26, 1996

4:00 p.m. - Cocktails / 5:00 p.m. - Dinner

At the

Genetti Manor

1505 Main Street, Dickson City, Pennsylvania

\$35.00 per ticket

For Banquet Reservations, please contact

Mrs. Florence M. Boyko, Reservations Chairperson

211 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, 1996

* * * * *

AREA HOTEL AND MOTEL ACCOMMODATIONS

The following listing reflects availability of rooms for Saturday and Sunday, May 26 and 27, 1996, 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)

Victoria Inns

Route 315, Pittston Township, PA 18640

(717) 655-1234

Single: \$59.00 Double: \$69.00

Oliveri's Crystal Lake Hotel & Motor Lodge

On Crystal Lake, R.D. 1, Carbondale, PA 18407

(717) 222-3181; (717) 876-1931

Single: \$45.00 - Double: \$63.00

Comfort Inn

Hamlin, PA

(800) 523-4426

Single: \$49.00 - Double: \$45.00

Holiday Inn

Dunmore, PA (717) 343-4771

Single: \$79.00 - Double: \$89.00

Fife & Drum Motel

Honesdale, PA (717) 253-1392

Single: \$39.00 - Double: \$49.00

ST. TIKHON'S BOOKSTORE

P.O. BOX B

SOUTH CANAAN, PA 18459

PHONE (717) 937-4390 FAX (717) 937-3100

New Title Now Available From St. Tikhon's Press!!

Marriage as a Path to Holiness
Lives of Married Saints

Marriage As A Path
To Holiness
Lives of Married Saints



David and Mary Ford

By
David & Mary Ford

This book describes the lives of over 130 married saints. Also of interest is the Introduction, in which the authors present a summary of the consensus understanding of marriage in the Orthodox Tradition, using many quotations from various Saints which are brought together for the first time. The twelve drawings and icon reproductions, most of which are of Saints not commonly depicted, add to the appeal of the book.

277 pages Hardbound
\$23.95

NINETY-SECOND ANNUAL PILGRIMAGE
ST. TIKHON'S ORTHODOX MONASTERY—SOUTH CANAAN, PENNSYLVANIA
MAY 24—27, 1996

The Brotherhood of the Monastery of St. Tikhon of Zadonsk, America's first Orthodox Monastery, located in the beautiful Pocono mountains, in the village of South Canaan, Pennsylvania, invites you to gather with our Venerable Hierarchs, Beloved Clergy, and Faithful Orthodox Christians to celebrate the 92nd Annual Pilgrimage.

The Liturgical schedule planned for the Pilgrimage offers bountiful opportunities for prayer and Christian fellowship. Your Monastery awaits your visit.

Pilgrimage Schedule

Friday, May 24, 1996

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

Saturday, May 25, 1996

- 9:00 p.m. Hierarchical Divine Liturgy
- 2:00 p.m. The 54th Annual Academic Commencement of St. Tikhon's Orthodox Theological Seminary—Seminary Auditorium
- 4:00 p.m. All-Night Vigil—Monastery Church

Sunday, May 26, 1996

- 9:00 a.m. Hierarchical Divine Liturgy
- 4:00 p.m. Vespers and Matins—Monastery Church*

Monday, May 27, 1996

- 7:30 a.m. Divine Liturgy—Monastery Church*
- 9:15 a.m. Pilgrims' Procession to the Monastery, Greeting of the Primate and Bishops, and vesting of the Main Celebrant
- 10:00 a.m. Hierarchical Divine Liturgy—Pavilion
- 2:00 p.m. Molieben to the Most Holy Theotokos and Anointing of the Sick, Infirm, and all Pilgrims—Monastery Bell Tower
- 4:00 p.m. Vespers and Matins—Monastery Church

*Priests will be available for confessions at these times.



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