

*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 XV, No. 1 Spring, 1999



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*Christ is Risen!*

*Indeed He is Risen!*

Venerable Clergy and Beloved Faithful of our Diocese:

The New Pascha is the Passover of the Lord in which our Saviour, by way of the ordeal of the Passion — betrayal, trial, scourging, crucifixion and death — has set mankind free from the Devil's captivity. The Risen Christ scattered the gates of Hell. Having risen again as Conqueror, He raised up Adam and offered to fallen humanity the gift of Resurrection and Eternal Freedom in His Kingdom.

This is the Day of the Resurrection. As this Twentieth Century draws to a close and we await the new Millennium, let us all be united in heart and let us give glory to God on this solemn festival. Let us address as brothers even those who hate us, those who have helped us and have suffered anything on our behalf. Let us forgive all things in the Resurrection. Let us forgive one another.

Let us therefore come together, O Faithful Orthodox Christians, on that radiant and joyful day filled with the Light of the Resurrection of Christ.

Let us "partake of the fruit of the New Vine of divine joy" in the communion of the Body and Blood of Christ.

My dearly beloved pastors, monks and faithful of our Diocese: Let us pray that Christ Who rose from the dead, the Great and Most Holy Pascha, will grant all who worship Him as the Risen Son of God to partake of Him more perfectly in the never-ending day of His Kingdom.

We greet you all with the Holy Paschal greeting and kiss:

CHRIST IS RISEN! INDEED HE IS RISEN!

With love in the Risen Lord,



+ *Herman*  
+HERMAN

Archbishop of Philadelphia  
and Eastern Pennsylvania

Your Diocese

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Volume XIV Number 1 Spring, 1999

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

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## Your Diocese Alive

Produced by the Publications Department  
of the Diocese of Eastern Pennsylvania,  
Orthodox Church in America, Diocesan  
Center, South Canaan, Pennsylvania 18459  
(570) 937-4686, under the direction  
of His Eminence, Archbishop HERMAN.  
Editor ..... Fr. John Kowalczyk  
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Circulation ..... Fr. Leo Poore

Editorial and Subscription Office: *Alive in  
Christ*, Diocese of Eastern Pennsylvania,  
South Canaan, Pennsylvania 18459  
(Home) (570) 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 Dio-  
cese Alive in Christ* is July 15, 1999, please  
submit all articles (typed) pictures, parish  
news, etc. . . to *Alive in Christ*, Diocese of  
Eastern Pennsylvania, Box 18, South  
Canaan, PA 18459. Please submit on disk  
or e-mail to stotsat@stots.edu



# Memorial Day Pilgrimage Into the Twenty-First Century

*"Let Thy Good Spirit lead me in the Land of Righteousness"*

*Psalms 143:10*



As we approach the leap into the 21st century with accelerating speed, the secular world worries about its Y2K glitch: with all the money and brains science and technology has at its disposal, to whom did it occur that a computer could not read "00" as "2000 A.D.," and potentially plunge many things we take for granted into darkness.

Surely we Orthodox Christians must know there are no shortcuts in life. To save time and money, the electronics experts reduced 1900 to "00," forgetting that a computer doesn't know where it has been, and will read 2000 as 1900 and thus will not compute into the 21st century ("Y2K" — Year 2000). In Christian

life, another "reduction" is just as troubling: how can we read "2000" without understanding it as "AD" — Anno Domini — in the Year of Our Lord.

All of Christian life must be "Anno Domini," surely as we approach the 2000th celebration of the Nativity of Our Lord and God and Savior Jesus Christ (this is the real meaning of the first year of the 21st century so soon to be upon us). How do we prepare for this "entrance" into the 21st century?

The Holy Fathers of the Church consistently refer to the life in Christ as a "Journey," as a whole, and as a "Pilgrimage" in particular. The preparation for our entrance into the new century should be

the ninety-fifth Memorial Day pilgrimage at St. Tikhon's Monastery, at the heart of Orthodox Christianity in America. Let the last pilgrimage of this century and millennium to St. Tikhon's Monastery be our Pilgrim's Progress into the year 2000 A.D.

Ninety-five years of holy pilgrimages to St. Tikhon's — almost completely spanning the whole of the 20th century! Each pilgrimage is a return to a source of our sacred history, our bonding as community in Christ, the return to our spiritual roots. The first Christian pilgrimages were to the Holy Land of Palestine on which our Lord walked, then to the holy

*Continued on the next page.*

## Memorial Day Pilgrimage

*Continued from page 3.*

catacombs, sacred shrines and monasteries in which the Saints made Christ manifest by the Holy Spirit — first throughout Byzantium, and then in the Slavic lands (the true meaning of “Holy Russia”).

But God has blessed us with a spiritual source of our own as the Orthodox Church in America — first in Alaska in the 18th century, and now, throughout the 20th century, in the pilgrimages to St. Tikhon's Monastery — to the holy graves and sacred relics of those who gave us an Orthodox history in America — into the 21st century.

For the Orthodox there is a history that is “sacred,” and places that are deemed “holy.” This is the nature of our Incarnational Theology — the Son of God really became Man in time, and died and was resurrected for our sakes and our salvation, in a sacred history that is *Anno Domini* — in the Year of Our Lord. And this “salvation history” is ongoing, and our spirituality must be connected to it, link by link, knowing the holy men and women who labored in Christ's Vineyard that is America, honoring their memory because this history is our history in the closing days of this millennium.

How appropriate it is that for most of this century our pilgrimages to St. Tikhon's have taken place on Memorial Day. As Americans we honor those who served and gave their lives for this land of ours. As Orthodox Christians we also gather at St. Tikhon's — especially this year — to honor those who served and gave their lives to establish Holy Orthodoxy in America. What a fitting close to this century: to remember the Orthodox “heroes” (as the saints were called in the 4th century) who labored for Christ in Orthodox America over the last 99 years. Through them we know who we are and where we have been, and the Holy Spirit will lead us into the 21st century. Their memory is the level path that leads us in the land of righteousness.

During the last Pilgrimage of this century we will bless the restored chapel dedicated to the blessed memory of Metropolitan Platon, with many of those who labored with him. I remember Metropolitan Platon, having sat on his lap and lis-

tened to his stories as a little boy, so many years ago. His portraits make him look so very stern (of course, he was a “no nonsense” hierarch, precisely given to us by God during the terrible times of troubles for Orthodoxy in America in the 1920s and 30s). When my generation is gone you will know him only in books — unless you keep his memory alive and the memory of those who worked with him in those “make or break” years at the beginning of this last century.

Metropolitan Platon was the successor of our beloved St. Tikhon the Enlightener of North America who was called back to Russia in 1907 (and elected to the restored Patriarchal Throne of Moscow in 1917). Metropolitan Platon was a coworker with the sainted Father Alexis Toth and the blessed Bishop

American Metropolitan Platon (“Metropolia”), first by the exiled Russian bishops of the Sremsky-Karlovtsy Synod in Serbia, and then by Metropolitan Sergius of Moscow who under Bolshevik pressure asked for a pledge of “loyalty” to the Soviet regime.

Metropolitan Platon's firm stand set the course for the autocephaly of the Orthodox Church in America — the American Church for the Americans — not as a “breakaway” but as the continuity of the labors of St. Herman, St. Peter the Aleut, St. Juvenaly the Priest-Martyr, St. Jacob the Enlightener of the Peoples of Alaska, St. Innocent the Apostle to the Americas — first planted firmly in Alaska in the 18th century, and then extended throughout America by St. Alexis Toth, the New Martyr-Priest Saints John



Raphael Hawaweeny, as well as Fan S. Noli who later became the bishop for the Albanian Orthodox in America. This Metropolitan Platon's pastoral outreach embraced not only the Slavic immigrants, but the Syro-Arabic, Serbian, Albanian and Bulgaro-Macedonian communities as well (he also pastored the Greek communities, since the Greek Orthodox jurisdiction was not established until 1920).

Metropolitan Platon was called back to Russia in 1914 and did not return to America until 1921. Church life in America was in turmoil. The Bolshevik seizure of power brought an end to the Russian Missionary support of the American Missions. The Orthodox in America began to break up into ethnic jurisdictions. Platon had to stand firm against claims of ecclesiastical power over the

Kochurov of Chicago and Alexander Hotovitzky of New York City — the American Saints of this century coming to a close.

Metropolitan Platon fell asleep in the Lord in 1934. Before his death Bishop Leonty is consecrated (later the beloved Metropolitan of ours), as well as Bishop Benjamin (Basalyga) — the first American born bishop in America (a close but distant relative of mine on my mother's side). Metropolitan Vladimir (Nagovsky) — who in youth was a playmate of mine in Cleveland — was the next American-born bishop, setting the course for an American episcopacy in America.

“Look down from heaven, O God, and behold and visit this vine which Thou hast planted with Thy right hand, and establish it.” With this prayer our hierarchs

beseech God to bless the roots He planted to grow in America as the Orthodox Church. The vine cannot bear fruit unless it is nourished by its roots. There are still elders among you who knew personally the holy people we come to commemorate on Memorial Day at St. Tikhon's. You must come to know and love them, too. You must make their history your own salvation history, bringing it into the new century for generations to come. You must appreciate their spiritual struggles against the Evil one who attempted to divide, plunder and destroy Christ's Vineyard in America. You must love the "common folk" who founded the hundreds of parishes throughout America, throughout this last century. Their memory enriches us, ennobles us. May these roots enable you to grow tall in Christ, bearing fruit in abundance for the century to come "Anno Domini." "You shall know them by their fruits" (Matt. 7:16).

What a remarkable blessing it is that the last St. Tikhon's Pilgrimage of this century should fall on the Holy Spirit's Day of the Great and Holy Feast of Pentecost! Pentecost—the Revelation of the Holy Trinity; "Green Sunday"—all things are filled with new life, all things are made new in Christ by the grace of the Holy Spirit, Holy Spirit Monday of Trinity Week and the Synaxis of the Feast (our Memorial Day this year)—the Descent of the Holy Spirit has empowered the Apostles to bring Christ to the hearts of all peoples, to make them a new people—"the People of God"—to baptize all nations in the Name of the Trinity, to make them members of Christ's Body, establishing the Church of Christ on earth as the Living Icon of the Kingdom endowed which is to come. This is why the Feast is called "the Birthday of the Church."

What a glorious way to celebrate the last pilgrimage of this century and millennium to St. Tikhon's Monastery, on the Day of the Holy Spirit! The Holy Spirit's coming is the glorious foretaste of Christ's enduring promise: "Behold, I make all things new!" (Rev. 21:5). So the last Pilgrimage of this century must be the foretaste of the first Pilgrimage of the new millennium to come. For indeed, as much as our Pilgrimage of this century

is a commemoration of the past—reverently calling to mind the people who made the American history of Orthodoxy in this last century, so much more must it be a continuation of the apostolic preparations to receive the Holy Spirit anew, for the Orthodox missions and tasks of the coming new century.

Let this Holy Pilgrimage equip us spiritually for the new millennium tasks. Our work as the Orthodox Church in America has just begun (some 200 years out of 2000). But as brief as our American history is, how can we know who we are without our past? Not to understand the legacy of the last century spiritually hampers the Christian management of our lives and our thinking about the future. The last Memorial Day Pilgrimage of this century is a bridge spanning the past and

the future. The present can be understood only in terms of the past—and each of us is responsible for this "sacred memory" in the present, most manifestly in the "paradosis" (Holy Tradition). But the future is molded by the determined, conscious decisions here and now! That first bold step into the future is what we decide to do this year: will we direct our steps as a pilgrim's progress to St. Tikhon's on Memorial Day?

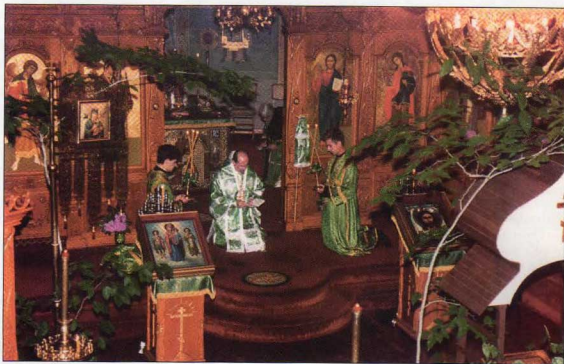
Let the Holy Spirit lead us. By the Holy Spirit's grace, let us wend our way to holy grounds on Memorial Day, there to sing with the throngs of the Faithful the Communion Hymn of Holy Spirit's Day: "Let thy Good Spirit lead me in the Land of Righteousness. Alleluia!"

—Archpriest Serge Glagolev



# *I Believe in the Holy Spirit*

## *A Pilgrimage into the Mystery of Pentecost*



The redemption of the created world by Jesus Christ made possible the realization of God's ultimate goal for the destiny of the human race: the sanctification, or perfection of holiness, of the whole of creation. The apportionment of the gift of salvation in Jesus Christ is realized by the process of sanctification — the transformation to inner holiness of individuals by means of the power of divine grace. While the source of grace, both redeeming and sanctifying, is the one God, the bearer of the grace of sanctification is the person of the Holy Spirit. The Holy Spirit is sent into the world by the Father and by Christ for the purpose of raising people to perfect truth and righteousness in concord with human freedom. Inwardly, gifts of grace help to support human righteousness; outwardly, through the Church and its holy dogma, divine grace guides people to truth and righteousness through the Church's teaching authority and sacraments.

Hence the Church, the assembly of people in the unity of Christ, is the pri-

mary vehicle through which works of grace are dispensed for personal justification and corporate holiness. Through their membership in the Church, the *People of God* are inspired to live a life of sanctity and truth; by participation in the Church's corporate worship and by a personal spiritual life consisting of prayer and virtue, individual Christians are guided by the Church to the final consummation of God's plan for creation: the personal bliss of the beatific vision of God's uncreated light and the communal blessedness of the resurrected life among the communion of the saints in the Kingdom of Heaven.

### **Who is the Holy Spirit?**

The Holy Spirit, who is consubstantial, coequal, and coeternal with the Father and the Son, is the third person of the Holy Trinity. The "Spirit of God" (in Hebrew, *ruach*, meaning a "wind" or "spirit") is frequently mentioned in the Old Testament as the very principle of life itself; that is, the Spirit is an *élan*

*vital* (French, "vital force") by which God animates the world. Creation was believed to be the result of the activity of God's Spirit (Gen. 1:2; Psalms 33:6), coming alive because God's breath was spoken. In other Old Testament texts, the Spirit of God is portrayed as an invasive power that descends upon people and takes possession of them (Josh. 5:1; Psalms 143:7; Isa. 19:3). Therefore, the Spirit was conceived as coming upon "persons of spirit," such as Samson (Judg. 15:14-17), Samuel (1 Sam. 10:6-10, 19:20-24), and the prophets of Israel. The Spirit bestowed upon such persons unique charismatic powers, courage, and strength, giving them the ability to do extraordinary things in the service of God.

In particular, the Spirit was bestowed upon the prophets of Israel in order that they might reveal divine truth. Sometimes this was portrayed in terms of *inspiration* (Mic. 3:8), but more often it was regarded in terms of moral authority (Psalms 51:11-13; Isa. 63:1ff.). The



Spirit was also identified with the possession of royal authority, because Israel's kings were the Spirit's "anointed ones" (1 Sam. 16:13ff.). David, especially, became the exemplar of God's royal "man of the spirit"—a model that was to be later idealized in the future coming of the *Messiah* (Hebrew, "the Anointed"), upon whom God's Spirit would rest (Isa. 11:2, 61:1). In the new age of the coming Kingdom of God, the Spirit's power would make Israel into a new people (Joel 2:28ff.) and a holy nation living in the glory of God forever (Isa. 66:18-23). Lastly, in late Old Testament texts the Spirit was seen as the bestower of wisdom, who brings understanding of truth to the righteous person of faith (Wisd. 7:7, 9:17; Ecclesiasticus 39:6).

In the New Testament, the Spirit "overshadows" the Virgin Mary with the power to conceive the Son of God (Luke 1:35) and descends upon Jesus Christ (Mark 1:10-12; see also Matt. 3:16, Luke 3:22, and John 1:32-33) in the form of a dove (a bird symbolic of peace).

The "resting" of the Spirit upon Jesus indicates his possession of the Spirit, whose presence in him was responsible for his "mighty works" and public ministry (Luke 4:18-19; Acts 10:38).

The Holy Spirit is another "advocate" (John 14:26, 15:26, according to the reading of the Latin *Vulgate*), with the power to absolve sins after the glorification of Jesus, sacramentally existing as a living divine presence within the individual believer (John 6:53-63). Finally, on the day of Pentecost, the Spirit came upon the Apostles (Acts 2:1-13) in the form of tongues of fire (fire, or warmth, being symbolic of spiritual life and purity). The presence of the Holy Spirit in the apostles, and the Church, is outwardly indicated by the apostles' possession of charismatic gifts: Peter's proclamation of a new dispensation in fulfillment of prophecy (Acts 2:16ff.) and the preaching authority of those full of the spirit such as Stephen (Acts 6:10), Philip (Acts 8:26-40) and Paul (Acts 9:17). The apostles receive revelations of truth (Acts 16:6ff.) directly from the Holy Spirit, who participates in their consultations (Acts 15:28). Throughout the *Acts of the*

*Apostles* the Holy Spirit is generally regarded as an indwelling presence in the *koinonia* (Greek, "community") of the faithful.

Perhaps the most extensive treatment of the Holy Spirit in the New Testament is in the Pauline epistles. Paul closely connected the Spirit with the risen Christ (see 2 Cor. 3:17-18), so that "living in the Spirit" is identified with "living in accord with Christ" (Rom. 15:5-6). Through Christ, believers are no longer held under the bondage of sin, but rather are filled with the power of the Spirit (Gal. 5:16-26), who enables them to exercise spiritual gifts under the lordship of Christ (1 Cor. 13:1-13). Christian life, therefore, is understood as "living in the Spirit" (Rom. 8:14-17) that is imparted to believers through the baptism of the Spirit (Rom. 6:3; Gal. 3:27). The Spirit thus becomes the advocate or intercessor of Christians with the Father (Rom. 8:26ff.), and his power shall raise the dead as spiritual bodies in the likeness of the risen Lord Jesus Christ (1 Cor. 15:42-44). Subsequent Christian thinkers, most notably Origen of Alexandria (180-255), specifically identified the Spirit's activity as concentrated in the institution of the Church.

The most significant Church Fathers who wrote about the Holy Spirit were St. Basil the Great (330-379) and St. Augustine (354-430). For Basil, we can determine who the Holy Spirit is from what he does. The Holy Spirit is called *holy* because he sanctifies creatures and, since only God is truly holy, he must be fully divine. The Holy Spirit renews the world; imparts spiritual gifts such as prophecy, wisdom, heavenly citizenship, beatitude, and deification; and, finally, is deserving of adoration together with the Father and the Son.<sup>2</sup> Augustine, who treated the role of the Holy Spirit as the bond of love in the Trinity quite extensively in his treatise *On the Trinity*,<sup>3</sup> held that the Holy Spirit is a spirit of love who confirms the unity of the Church in the love of truth. Above all else, for Augustine God is truth<sup>4</sup>; therefore, the Holy Spirit, being God, is a spirit of truth as well as a spirit of love, so that truth is love and love is truth. Thus, the Holy Spirit supports the believer's commit-

ment to true doctrine and to love of the good, which produces wisdom and joy in the believer. Medieval Christian theologians in the Greek East, such as John of Damascus, generally followed Basil's thought about the Holy Spirit, whereas those in the Latin West essentially remained faithful to Augustine's views.

The Christian dogmatic vision of the Holy Spirit is appropriately summarized in one of the Orthodox Church's favorite liturgical hymns:

O Heavenly King,  
The Comforter, the Spirit of Truth  
Who art everywhere and fillest all things.  
Treasury of Blessings and Giver of Life:  
Come and abide in us,  
And cleanse us from every impurity,  
And save our souls, O Good One.<sup>5</sup>

The Holy Spirit is the *Heavenly King*, meaning that as one of the consubstantial persons of the Trinity, he possesses the same royal majesty of God as do the Father and the Son. However, in a more specific sense, as the bearer of divine grace into the world, the Holy Spirit has divine power sufficient to transform the world to perfection. The Holy Spirit is the *Comforter* (or the *Advocate*), meaning that he brings consolation to Christian believers as they await the second coming in glory of Jesus Christ; moreover, he is "another advocate" for believers at judgment, pleading for their justification before a holy and righteous God. The Holy Spirit is the *Spirit of Truth*; it is the Holy Spirit who personifies divine love of truth and who therefore reveals to the prophets and the apostles. The Holy Spirit inspires the love of truth in all those in whom the truth lives; and, especially in his activity in the Church, the Holy Spirit is the ultimate guarantor of the infallible truth of the teaching *magisterium* (Latin, "assembly of masters"—a reference to the episcopal hierarchy assembled in council) of the Church, at whose head is Jesus Christ. The Holy Spirit is a *Treasury of Blessings*, a reference to the Holy Spirit's role as the bearer of grace, from whom all blessings and spiritual gifts come. In particular, it is the Holy Spirit who con-

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# I Believe in the Holy Spirit

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veys sanctifying grace to believers by means of the Church's sacraments. The Holy Spirit is the *Giver of Life*, the vital force of God that animates all life in the world, and who bestows spiritual life upon all people of faith, thus giving them the power to participate in the life of Christ. The Pauline concept of the Holy Spirit's power in resurrecting the dead as spiritual bodies on the day of the Lord is also anticipated in this designation of him as the spiritual lifegiver. The Holy Spirit is an *Abiding Presence*, meaning that the Spirit of God is the living divine presence among the *People of God*; in the Old Testament the Spirit of God remains with Israel, filling the Temple with the living presence of God (1 Kings 8:10-13) and in the New Testament the Holy Spirit dwells within the community of faith, the Church (Acts 2:1ff.). The Holy Spirit is an indwelling presence within all persons of faith, inspiring recognition of divine truth and the love of righteousness in them, culminating in the ultimate spiritual transformation or *deification* of those justified by faith and love. Thus, the Holy Spirit is truly present everywhere, filling all things with the life of God (this concept having important implications in the dogma of God's providential preservation of the created world). The Holy Spirit is the *Absolver* of spiritual impurity; that is, the Holy Spirit is God's agent in cleansing away the sins of the world with the power of divine forgiveness, to which humans respond, again with the indwelling aid of the Holy Spirit, with deeds of repentance. Lastly, the Holy Spirit is the *Savior* of souls and the *Good One*. It might seem odd to refer to the Spirit as a savior, a term ordinarily reserved for Jesus Christ; but, since all of the persons of the Trinity cooperate in all of the *ad extra* (Latin, "outer") works of God, including salvation, the designation of the Holy Spirit as a savior is not theologically inappropriate. Furthermore, the Holy Spirit is specifically the savior of souls, having a unique role in the spiritual transformation, by means of sanctifying grace, of the souls of believers. The Holy Spirit is therefore simply "the Good," the supreme goodness of God at work in the

world.

In conclusion, the Holy Spirit is a divine agent of sanctification, bestowing absolution of sins on sinners, charismatic gifts on the people of spirit, infallible truth and moral guidance to the hierarchy of the Church, inner transformation and participation in the life of God to the saints, and spiritual life, moral rectitude, the love of God, and holiness upon all Christian believers who have been redeemed by Jesus Christ. It is the sanctifying power of the Holy Spirit that prepares people for the future participation in the Heavenly Kingdom of God and the enjoyment of the everlasting Beatific Vision.

## The Grace of God

Grace is God's supernatural assistance freely bestowed upon a person for the purpose of his or her eventual sanctification. In the Old Testament, grace denotes God's persevering love (Hebrew, *hesed*), understood principally in the context of God's covenanted favor shown to Israel that demands loyalty and obedience in response (Hosea 6:6), although it has been regarded in terms of God's free and benevolent acts of deliverance of his chosen people, such as in Psalm 89. Other Old Testament texts refer to God's condescension (Hebrew, *hen*), generally indicative of God's loving benevolence in the election of Israel as his chosen people (Deut. 7:7-8). In the New Testament, grace was understood in terms of God's showing favor (Greek, *charis*) and of God's mercy (Greek, *eleos*), both being understood in the context of God's forgiveness (Col. 2:13, 3:13, 4:6). Both terms have interesting linguistic connotations; the first, *charis*, is the root of "spiritual gift" (Greek, *charismata*) while the second, *eleos*, originally meant "beauty" in classical Greek, a term which connotes the spiritually transformative nature of God's mercy as "beautifying." The Pauline epistles make extensive reference to grace, considering it as God's sovereign favor shown to an undeserving humanity simply because of its need and faith (Rom. 4:13-16; Eph. 2:5-8). Grace is displayed in God's activities in the world, especially in the redemptive death of Jesus Christ (Rom.

3:21-25, 5:6-8), and in the power given to Christians to serve the Church (Eph. 3:2-10) with all of the supernatural endowments (Rom. 12:3-8; 1 Cor. 12:4-11) and "virtue" (2 Cor. 8:7-9) necessary for the realization of the Church's mission in the world. Grace was frequently understood as the risen Christ's blessings, such as in the formula "the grace of our Lord Jesus Christ" that is often used by Paul. The Gospel of John also makes occasional references to grace, usually in identification with truth (John 1:14-17). The Johannine understanding of grace was that it is God's inexhaustible redeeming love and faithfulness to his promises that is consummated in the "tabernacled glory" of Jesus Christ, the incarnate God.

Among the Church Fathers, emphasis on divine grace was the hallmark of those from the Latin West. Tertullian (160-220) understood grace as the activity of God in the human soul in cooperation with human endeavor.<sup>8</sup> The greatest advocate of the theology of grace, however, was St. Augustine. In his struggles against the heretical opinions of the British monk Pelagius (c. 400), who held that people have a natural capacity to live a virtuous life and that grace exists only for making the commands of God easier to fulfill, Augustine wrote that all human beings are deserving of damnation because of their sinful condition,<sup>9</sup> but that God's mercy was boundless in its desire for human salvation. Because of the fallen condition of humanity, human beings are only able to sin,<sup>10</sup> so that grace is absolutely necessary for human salvation. Grace confers remission of sins (justification), the ability to perform virtuous deeds, and perseverance of faith necessary for salvation.<sup>11</sup> In conclusion, Augustine thought that if human beings did not require supernatural assistance in order to persevere in virtue and to attain salvation, then there would have been no necessity for a redeemer. Grace, therefore, was absolutely essential to Augustine's view of redemption. Augustine, however, was frequently criticized in that, although he did not actually say so, it seemed as though he were professing that grace is irresistible, at the expense of human free will. In response to

this charge, Augustine distinguished between *preventive grace*, which precedes and affects a deliberate act of will that is freely given by God for conversion to faith, and *subsequent grace*, which accompanies and supports a deliberate act of will that is given by God, in cooperation with human free will, in order to bring faith to full fruition.<sup>10</sup> This distinction itself was eventually regarded by Augustine as incomplete, and accordingly he further subdivided *subsequent grace* (also known as *habitual grace*) into *sufficient grace*, which gives a person sufficient power that is adequate to accomplish an act of virtue if it is freely willed, and *efficacious grace*, which compels the will to realize the act of virtue for which it is given.<sup>11</sup> The controversy between grace and free will continued to preoccupy Western Christendom, even after the Second Council of Orange<sup>12</sup> upheld Augustine's distinction between *preventive grace* and *subsequent grace*, stressing the necessity of the former and the cooperative nature of the latter, while rejecting any interpretation of Augustine's thought that would imply the possibility of a *double predestination* (that is, that God eternally foreordains some souls for justification and other souls for damnation without regard to human free will). Although Augustine's theology of grace tends towards the juridical orientation of the Latin Christian mindset, nevertheless it is a part of the patristic treasure bequeathed to the Orthodox Church, and its remarkable precision in articulating of the workings of divine grace can be quite useful.

The Greek East was not totally un mindful of the theology of grace, but generally tended to express its theology of grace within the context of its spirituality. The intellectual roots of Byzantine spirituality can be seen in the thought of Origen of Alexandria, whose Middle Platonic conception of God as the *self-diffusive Good* was the point of departure from which subsequent Byzantine spirituality commenced. For Origen, the activity of the Holy Spirit is a transformative power that sanctifies created spirits, making them sons of God in union with the Son of God, through whom they

become participants in the divine life of the Father, the final cause to whom all things shall ultimately be restored.<sup>13</sup> In the fourth century Origen's ideas were given further refinement by St. Gregory of Nyssa (c. 335-394). In Gregory of Nyssa's mystical theology, the soul is always drawn to seek out God in love, reaching outside of itself to the transcendent divine essence which is experienced by the created intellect as a *divine darkness*. The advance of the soul into the divine darkness of God's transcendent being is made possible by the mediacy of the union of natures in the incarnate Christ, in whom the soul actualizes its union with God. Therefore, Christ is the ontological center in whom human *energeia* (Greek, "energy" or "activity") accesses divine *energeia*, which is the uncreated grace of God, so that through Christ the human soul becomes a participant in the divine life of glory. This ascending pilgrimage of the soul, made possible by divine *energeia*, is a life of the Spirit from glory to glory.<sup>14</sup> This identification of grace with the uncreated *energeia* henceforth became the hallmark not only of Byzantine spirituality, but also of the Orthodox Church's theology of grace.

In the sixth century, Pseudo-Dionysius, an anonymous Syrian writer, developed the theology of the uncreated *energeia* more systematically. Pseudo-Dionysius conceived of a descending outflow of illuminating divine *energeia* from God's transcendent *superessence* and an ascending restoration of participatory human *energeia* that ultimately comes to rest in an intellectual vision of God. The unitive center of both of these movements is God himself, who is the self-diffusive source and final cause of all being. The outflow of divine goodness is the manifestation of God's *energeia*, described as an intellectual Light, from the undifferentiated unity of the One. This Light becomes both the object and the means of the spiritual ascent of the mind, which progresses through stages of purification, contemplation, and finally union with the luminous darkness of the unknown God. These movements of descending outflow and unifying restoration are grounded in

the self-diffusive nature of God, whose *eternal ideas* (a common Neoplatonic concept of the transcendent essential forms of all things as existing in the mind of God) are both the exemplary Final Cause and the participatory Final Purpose of all created beings.<sup>15</sup>

Pseudo-Dionysius's thought was further refined by his principal Byzantine commentator, St. Maximus the Confessor (c. 580-662), who held that perfect communion with God may only be attained through a disciplined *life in God* (a phrase that is perhaps analogous to Paul's "life in the Spirit") consisting of the exercise of the virtues of prayer, prudence, and love and made possible by the deifying grace of the divine *energeia*. Only love can lead the soul to God, but only God's deifying grace can permit a person to achieve his true personhood in union with God. The life in God therefore consists in the *synergeia* (Greek, "cooperation") of human ascetical purification of the heart and the divine illumination of the mind. The final end of the process of *synergeia* is the final transformation of the whole person in the image and likeness of God. The mind, having become endowed with the sanctifying grace of divine *energeia*, is the "image," while "likeness" was understood as the human practice, with the assistance of divine *energeia*, of a virtuous life of doing the work of God. In conclusion, the human *energeia* of practicing virtue and the divine *energeia* of supernatural illumination of the intellect unite in order to bestow the gift of *apatheia* (Greek, "dispassion"), whereby the whole person attains *theosis* (Greek, "deification") or a total perfection of human nature in the restored image and likeness of God.<sup>16</sup>

The final synthesis of the Orthodox theology of grace was the work of two late Byzantine spiritual writers, St. Symeon the New Theologian (949-1022) and St. Gregory Palamas (1296-1359). According to Symeon, whose thought at some points seems to display Augustinian influence, original sin has curtailed the divine gift of free will, so that humans find themselves totally enslaved to the passions. Their one ray of hope, however, is the desire to be saved. By the

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grace of Christ, who is the "spiritual sun of righteousness," the soul may be liberated from its bondage to the passions by the way of faith, which sanctifies the soul, and then, because the soul governs the body, by the way of virtue, which sanctifies the body. At this level the whole person, enjoying the gift of *apatheia*, is restored to true freedom from the passions, enabling the intellect to be fully sanctified through a life of prayer, which unites the self to Christ in a spiritual rebirth by which God indwells in the soul. The Christian who is united to the divine nature of Christ is forever transformed by the light or *energeia* of Christ's grace, becoming a participant in the spiritual gifts and beatitude of divine grace. To such persons, the soul becomes a holy fire, aflame with the pure spiritual light of God, thus becoming God by being mystically embraced in the divine knowledge of the mysteries of Christ that are beyond comprehension.

The life of ascetical virtue and contemplative prayer, therefore, transfigures the whole person into one who has become uncreated by grace. Yet even the beatitude of this life in the Spirit is only a distant reflection of the pure radiance of the Kingdom of Heaven, when the soul shall behold the First Light directly in the beatific vision of God.<sup>17</sup> Gregory Palamas' mystical theology starts with the total transcendence of the divine essence, which is completely ineffable and altogether beyond human participation. However, Gregory Palamas also held that every essence must have an *energeia* or mode of activity corresponding to it. Therefore, the divine *energeia*, which is inseparably united to the Godhead, may be ontologically distinguished from the divine essence, not as a separate substance, an emanation, but rather as a distinct *mode of activity* through which already in this life God manifests his very existence to created intellects in an outflow of uncreated glory. As a result of this outflow of divine *energeia*, God's uncreated glory becomes object of human participation in the life of God and the vehicle of uncreated grace which transforms the whole person in glory.

In other words, the human self be-

comes glorified and God-like by means of the *energetic* outflow of the glory of God. The divine glory is really God himself, the majesty of God's very essence, and thus through participation in God's *energeia* humans may become participants in the uncreated life of God; that is, the human person becomes God by grace by means of communion in the uncreated *energeia* of God.<sup>18</sup> For Gregory Palamas, it is the union of Christ's two natures and energies that enables humans to become participants in the life of God, because it is through our common nature with Christ, and Christ's common nature with God, that humans may participate in the divine *energeia* in Christ, while God's supersubstantial being, which is distinct from its essential mode of activity, remains the property of God alone. The final outcome, according to Gregory Palamas, of a life of virtue, prayer, and contemplation would be the spiritual vision of the uncreated Light of God.<sup>19</sup>

### The Church of Christ

The English word "church" is derived from *kyriakon* (Greek, "belonging to the Lord"). The Latin word for church, *ecclesia*, is also originally taken from Greek, meaning assembly or congregation. These two meanings may be combined into a fuller sense of what is the church; thus, the Church is the assembly or congregation of the people of the new covenant who belong to the Lord Jesus Christ. In the New Testament, the Church is the heir of God's covenanted promises to Israel: it is the Kingdom of God, the Communion of the Saints, the Mystical Body of Christ, the Bride of Christ, and the Temple of Christ. In summary, the Church of Christ is the whole of the Christian community that constitutes the New Israel.

The Church is the *New Israel*, instituted by Jesus Christ as the fulfillment of the promises made by God in the Law, the prophets, and the wisdom of ancient Israel. Jesus Christ preached that his hearers should "repent, for the kingdom of heaven is at hand" (Matt. 4:10), with his miracles proving that the kingdom had already come (Matt. 12:28). Jesus demanded that his hearers, in prepara-

tion of the Kingdom, must seek the Kingdom of Heaven (Matt. 6:13), do justice (Matt. 5:20), and fulfill the will of the Father (Matt. 18:3). The Church is a new religious community, distinct from the Jewish synagogue, and to that end Jesus Christ assembled his disciples to preach the Gospel and to baptize all nations (Matt. 28:19-20). The Church, founded by Jesus Christ, is the *Kingdom of God* (Mark 1:15; also in Luke 10:18, 11:20, 17:21). Although the full consummation of the Kingdom of God in glory awaits future realization on the *Day of the Lord*, the Church is the present reality of God's rule, both on earth and in heaven.

The Church, therefore, is already the *Communion of the Saints*, the unity of all sanctified by the grace of the Jesus Christ, whose merit is communicated in the sacraments to the Church's members, who are also united to each other by the Holy Spirit in a "bond of love."<sup>20</sup> Through this bond of love that unites the Church's members, the saints in heaven can intercede on behalf of those living on earth, and are thus due proper veneration, while living believers may also intercede on behalf of the souls of the departed.<sup>21</sup>

The Church is the *Mystical Body of Christ*, a concept that has its origins in the epistles of St. Paul. Paul believed that the community of believers in Christ constitutes one corporate entity or body, of which Christ himself is the head (1 Cor. 12:27; Rom. 12:4ff.; Col. 1:18, 2:19; Eph. 1:22, 4:15ff.). This designation was subsequently interpreted as meaning: (1) the communion of all those sanctified by the grace of Christ, both on earth and in heaven and (2) the visible Church of Christ on earth, whose members are spiritually joined to Christ by their faith in him and by the sanctifying activity of the Holy Spirit.<sup>22</sup> In this second and narrower sense the *Mystical Body of Christ* is identified with the historical and sacramental community of Christ, mysteriously united to Christ in the communion of grace between Christ and his believers.

Since Christ is the cornerstone of the Church's unity, the Church is understood as being his *Spiritual Temple* (Eph. 2:20-22) which he has built, and his *Bride* (2



Cor. 11:2; Eph. 5:32) whom he has loved, by sacrificing his own blood in order to sanctify and glorify her (Eph. 5:25-27).<sup>23</sup> Christ founded the Church for the explicit purpose of continuing his redemptive mission for all time, bestowing upon the Church the same office and mandate that he had himself received from the Father.<sup>24</sup>

Christ has bequeathed his mission to the apostles, sending them into the world so that people may be saved and enjoy abundant life (John 17:18, 20:21, 10:10; Luke 19:10). In order that the Church might fulfill her mission given to her by Christ, she has been endowed with Christ's three offices: (1) the teaching office, by which she preaches the truth; (2) the pastoral office, by which she guides the faithful in obedience to God's commandments; and (3) the priestly office, by which she administers the grace of the sacraments. The Church's ministers are essentially ambassadors of Christ, dispensing his grace in his name in order to reconcile people to God (1 Cor. 4:1; 2 Cor. 5:20).

The bequeathing of Christ's mission to the apostles was for all time; thus, the Church was given a hierarchical constitution that was passed down by the apostles to their successors, the bishops of the Church. The Church hierarchy, headed by its bishops, embraces the full teaching, pastoral, and priestly powers of Christ for the redemption of humankind. The bishops are the *episcopoi* (Greek, "overseers"), community elders who are entrusted with the oversight of the Christian congregation of faith and the ministration of its sacraments (Acts 20:17; Titus 1:5-7).

Entrusted to assist the bishops in their ministrations are *diakonoi* (Greeks, "deacons"), who were authorized to preach, to baptize, and to distribute charity (Acts 6:1-7). Only later, by the end of the first century, was the office of the *presbyteroi* (Greek, "elders") — although later synonymous with the Latin term *sacerdotum*, "priests") distinguished from that of the *episcopoi*. This came about because administrative authority, especially in the preservation of the apostolic rule of faith, over the congregations located in his see became the prime

duty of the bishop, so that the actual preaching, pastoral, and priestly functions in each local congregation were delegated to a priest or even a college of priests, who served as the bishop's "vicar" in his physical absence. Thus, the hierarchy of the Church came to consist of three gradations of ministry: the episcopate, the priesthood, and the diaconate. The unity of the church hierarchy is concentrated in the office of the bishop, who oversees the religious conduct and discipline of the whole community, under whose authority serve the priests and deacons.

The Church's divine constitution, epitomized in the *Nicene-Constantinopolitan Creed*, is that of the one, holy, Catholic and Apostolic Church. The Church is visibly one because of its unity of faith, understood as the inward belief and outward profession of all of the truths of faith proposed by the Church's teaching office, and because of its sacramental communion, consisting of the common participation by the members of the Church in the same sacraments celebrated under the authority of the Church's episcopate. The Church is one visible commonwealth of the faithful because it has one visible head, Jesus Christ. The Church, therefore, has *one Lord, one faith, one Baptism, one God and Father of us all* (Eph. 4:5-6). The Church is also invisibly united by the coinherence of the Holy Spirit in all of her members, who are thus united in the inner sanctification of grace.

The Church is holy because it was instituted by a divine founder, Jesus Christ, and it is animated (given life) by the Holy Spirit. The Church is holy because of its divine purpose, the glorification of God and the sanctification of the world, and because of its sacred means by which it achieves its purpose — the teaching, pastoral, and priestly offices of Jesus Christ.

The Church is Catholic; that is, universal. The catholicity of the Church is understood as a universality of faith — that the same truths of faith are held by "all people, everywhere, and forever."<sup>25</sup> This latter type of universality assumes the *Orthodoxy* of the Church — that the Church is Catholic because of her ortho-

doxy in doctrine and worship.<sup>26</sup> This standard of orthodoxy, of course, assumes that the Church is *infallible*, that the power of the Holy Spirit indwelling in her guarantees that the Church's teaching in all matters pertaining to faith and morals is totally free from error. This infallibility is exercised by the ordinary teaching authority of each bishop in his own diocese when he promulgates the entire Church's teaching; it is also exercised corporately by the entire episcopal *magisterium* (Latin, "assembly of masters") when assembled together in general councils.

The Church is Apostolic because its origin goes back to the apostles of Christ, and it has preserved the deposit of faith given to it by the apostles through their successors, the bishops of the Church. The apostolic character of the Church also guarantees her infallible doctrinal power and her full possession of the three offices of Christ. Membership in the Church is open to all living persons who have entered into her unity by the sacrament of Baptism and who remain unseparated from her dogmatic and sacramental unity. There are thus three conditions for membership in the Church of Christ: valid reception of the sacrament of Baptism; profession of the Orthodox Catholic faith; and participation in the sacrament of the Holy Eucharist.

Membership in the Church is necessary for salvation,<sup>27</sup> and those outside the Church may only be saved if they become either literally or spiritually united to her (in the latter case, if they have a genuine desire to belong to the Church that cannot be fully realized while still alive). Essential to the Church's divine work is its ministration of the sacraments. The word "sacrament" is derived from the Latin term *sacramentum*, which simply means "a holy thing." In the *Vulgate* (the Latin version of the Bible translated from the Hebrew and Greek texts by St. Jerome in the fifth century), *sacramentum* is the translation of the Greek term *mysterion*, which means "something hidden" or "a secret." The biblical sense of the word is that it is a "secret of God" (*Wisdom* 2:22), a symbol of the sacred mystery of the redemp-

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tive grace of Jesus Christ. St. Augustine defined the sacrament as "a symbol of sacred things and a visible form of invisible grace."<sup>28</sup>

Sacraments are practical symbols that not only indicate inner sanctification, but also effect it. The sacrament contains the grace that it signifies, and bestows it upon its recipient, as the efficient cause of grace, although in an adult faith is an indispensable precondition for its efficacy. All sacraments were instituted by Jesus Christ and confer sanctifying grace upon those who receive them. It is the institution of the sacraments by Jesus Christ that guarantees their efficacy, independent of the human minister's orthodoxy or state of grace, because Jesus Christ is himself the primary minister of the sacrament.<sup>29</sup> Although God can communicate grace even without the sacraments, they are nevertheless necessary for the salvation of humankind. In its ministrations of the sanctifying grace of God, the Church recognizes seven sacraments: Baptism, Chrismation, Holy Eucharist, Penance, Holy Orders, Matrimony, and the Anointing of the Sick.

These sacraments are either necessary for salvation (in the case of the first three), which initiate people into the Church's membership, or are necessary for the proper life of the Church (in the case of the last four). The sacraments are literally a gift from God, borne by the Holy Spirit, in that they are the normative means by which the Church of Christ dispenses the sanctifying grace that is both necessary and sufficient for the Church's members to enter into the Kingdom of Heaven. Thus, in conclusion, the sacraments are not just simply the work of the Church, they are the work of the Holy Spirit given to us for our acquisition of the life of God — for our transfiguration into becoming God by grace. The sacraments prepare the Church's faithful for the final Day of the Lord, when Jesus Christ himself shall execute judgment over all people according to their deeds (Matt. 16:27, 25:31-46; Rev. 20:11-15), wherein shall be fully revealed the glory of God. On that day, when the dead shall arise (Matt. 5:29ff.; John 5:29; 1 Thess. 4:13-17), and right-

eous shall be vested in spiritual bodies (1 Cor. 15: 42-44) that are incapable of suffering (like the Lord's risen body), the world shall be transformed into a new heaven and a new earth (Isa. 65:17; 2 Pet. 3:13) which will fully manifest the glory of God's Kingdom (Rev. 21:1-22:5) under the rule of Christ forever. All creation shall rejoice in the beauty and majesty of its transformed nature, shining with the radiance of God's uncreated *energeia*, in final perfection forever. In conclusion, the fulfillment of God's eternal plan for a perfect and holy world, realized in the establishment of the Kingdom of God, starts on the day of Pentecost, and it is this heavenly vision of perfection that imparts meaning to the mystery of Pentecost.

## Conclusion:

### The Mystery of Pentecost

This article was subtitled as a "pilgrimage into the mystery of Pentecost" because it is a reflection on the very meaning of Pentecost: of the mysterious descent of the Holy Spirit who dispenses the grace of God for the purpose of the transformation of the world in holiness. The transformation that is imparted to believers by the life of the Spirit can be likened to a spiritual journey, a pilgrimage that this article has undertaken to dogmatically "map." It is a map that, as aptly termed by St. Gregory of Nyssa, takes us "from glory to glory." The road to heaven marked on this "map" is that of a life of virtue, prayer, contemplation, and participation in the sacraments. The "vehicle" that carries us along this road is the Church, "driven" by the grace of the Holy Spirit. Pilgrimages have historically been interpreted as spiritual journeys; this was true in the fifth century, when a Roman pilgrim named Egeria recorded her spiritual reflections on the sights she saw in the Holy Land in her famous journal, which became a model for future pilgrims who believed that by visiting the places where Jesus had lived, preached, died, and risen from the dead they could become participants in these saving events, taking home with them a paradigm for imitating the life of Christ.

This was still true in the thirteenth century, when the Ethiopian King

Labibela constructed rock-hewn cruciform churches throughout his kingdom in a deliberate effort to reconstruct the Holy Land in Ethiopia, so that Ethiopian pilgrims unable to undertake the then difficult journey to the Holy Land, which was ruled by Muslims, could still benefit from the spiritual riches of pilgrimage. The spiritual value of pilgrimage has long been an essential feature of Christianity, giving rise to numerous holy sites throughout Christendom that were visited by pilgrims.

Examples might well go on for many pages; but I shall conclude with the example for which this article was written, the annual Memorial Day pilgrimage to St. Tikhon's Monastery! This year the Memorial Day pilgrimage falls on Pentecost and Holy Spirit Day. May those pilgrims, who may well have read this article, reflect on the feast of Pentecost and so be spiritually enriched by the grace of the Holy Spirit during their worthy pilgrimage this year!

—Priest Sophrony Royer

## Notes

<sup>1</sup>The same power of the Holy Spirit that enabled the Virgin Mary to conceive the Son of God in her womb simultaneously cleansed her of original sin. Therefore, on this basis, and on the fact that she was free of any personal sin, she is deemed "all-immaculate" in liturgical texts.

<sup>2</sup>Basili, *De Spiritu Sancto*.

<sup>3</sup>Augustine, *De Trinitate*, 9-10.

<sup>4</sup>Augustine, *Soliloquia*, 1.13, 11.4.2; *Sermones*, 241.2.2.

<sup>5</sup>Orthodox Daily Prayers (South Canaan, Pa.: St. Tikhon's Seminary Press, 1982), 5-6. I have used this liturgical hymn on the basis of the ancient axiom: *lex orandi, lex credendi*.

<sup>6</sup>The law of prayer is the law of faith.

<sup>7</sup>Artabanus, *Adversus Marcionem*, 2.9.

<sup>8</sup>Augustine, *De natura et gratia*, 5.

<sup>9</sup>Augustine, *De spiritu et littera*, 5.

<sup>10</sup>Augustine, *De peccatorum meritis et remissione*, 3.6.9.

<sup>11</sup>*De gratia Christi et de peccato originali*, 1.26; *De correctione et gratia*, 10.

<sup>12</sup>Augustine, *De gratia et libero arbitrio*, 2.5, 17.33.

<sup>13</sup>Augustine, *De spiritu et littera*, 34.60.

<sup>14</sup>Second Council of Orange (529 C.E.).

<sup>15</sup>Cyprian, *De principiis*, 3.6.1, 4.4.8.

<sup>16</sup>Gregory of Nyssa, *De Vita Moysis* and in *Canticum Canticorum*.

<sup>17</sup>Pseudo-Dionysius, *De divinis nominibus* and *De mystica theologia*.

<sup>18</sup>Maximus, *Ambigua, Centuries, and Questiones ad Thalassium*.

<sup>19</sup>Symeon the New Theologian, *Catecheses and Capita practica et theologia*.

<sup>20</sup>Gregory Palamas, *Capita physica, theologia, et moralia* and *Theophanes*.

<sup>21</sup>Gregory Palamas, *Tomus Hagioriticus*.

<sup>22</sup>Augustine, *De Civitate Dei*, 20.9.2.

<sup>23</sup>Thomas Aquinas, *Summa Theologiae*, Suppl. 71-72.

<sup>24</sup>Gregory the Great, *Registrum Epistolarum*, 5.18.

<sup>25</sup>Cyprian of Carthage, *De Catholicae Ecclesiae Unitate*, 4.6.

<sup>26</sup>Pope Leo XIII, *Satis cognitum* (1896).

<sup>27</sup>Vincent of Lerins, *Commonitorium*, 2.

<sup>28</sup>Cyril of Jerusalem, *Catecheses*, 18.23.

<sup>29</sup>Origen, in *Jesu hunc hominem*, 3.5; Cyprian of Carthage, *Epistolae*, 73.21.

<sup>30</sup>Augustine, *Epistolae*, 105.3.12.

<sup>31</sup>Augustine, *Tractatus 5 in Joannes*, 15; Gregory of Nazianzus, *Orationes*, 40.26.

<sup>32</sup>Augustine, *Tractatus 5 in Joannes*, 15; Gregory of Nazianzus, *Orationes*, 40.26.

<sup>33</sup>Augustine, *Tractatus 5 in Joannes*, 15; Gregory of Nazianzus, *Orationes*, 40.26.

<sup>34</sup>Augustine, *Tractatus 5 in Joannes*, 15; Gregory of Nazianzus, *Orationes*, 40.26.

<sup>35</sup>Augustine, *Tractatus 5 in Joannes*, 15; Gregory of Nazianzus, *Orationes*, 40.26.

<sup>36</sup>Augustine, *Tractatus 5 in Joannes*, 15; Gregory of Nazianzus, *Orationes*, 40.26.

<sup>37</sup>Augustine, *Tractatus 5 in Joannes*, 15; Gregory of Nazianzus, *Orationes*, 40.26.

<sup>38</sup>Augustine, *Tractatus 5 in Joannes*, 15; Gregory of Nazianzus, *Orationes*, 40.26.

# St. Nicodemus of the Holy Mountain

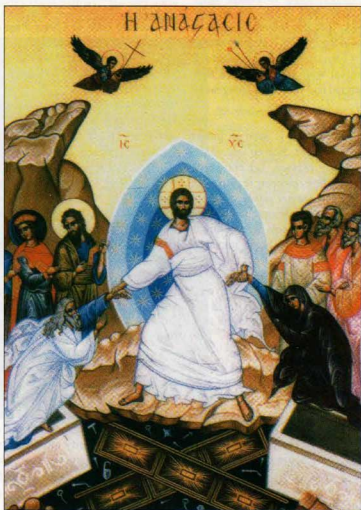
## On the Canon from Paschal Matins

*A selection from St. Nicodemus's commentary on the Easter Matins Canon, which was composed by St. John of Damascus. Explanatory notes (footnotes) are St. Nicodemus's own unless otherwise stated. In order to make it as clear as possible what the commentator is talking about, the translation of the canon here aims to be literal rather than singable. (Note: another selection from the same work appeared in the spring 1997 issue of the magazine.)*

Ode 1, Troparion 2: *Let the heavens fittingly be glad, and let the earth rejoice; let the whole world, visible and invisible, keep feast. For Christ has been raised, eternal gladness.*

This troparion . . . draws on St. Gregory the Theologian. "Let the heavens be glad, and let the earth rejoice" is taken from his homily on the Nativity, where he says, "In a word, let the heavens be glad and let the earth rejoice on account of Him who is heavenly and now earthly";<sup>1</sup> and the Theologian in turn took this from David (Ps. 95:11). The words, "Let the whole world, visible and invisible, keep feast" draw on the Theologian's second homily on Easter (Hom. 45.1). In that homily he introduces an angel which appears to him, saying "Today is salvation come unto the world, both visible and invisible."<sup>2</sup>

"Christ has been raised, eternal gladness" comes from the same Father's homily on Pentecost, for there Christ is named "feast day" and "rejoicing": "In our Lord and God and Savior Jesus



Christ, the true feast day and rejoicing of those who are being saved."<sup>3</sup> The phrase "Christ has been raised" is probably taken from the Easter homily again; for immediately after referring to the visible and invisible worlds, St. Gregory says, "Christ [is raised] from the dead, be raised with Him." St. Gregory in turn took the phrase from the Apostle, who says, "Christ has been raised from the dead, the first fruits of those who have fallen asleep" (1 Cor. 15:20).

The "heavens" which the melodist calls upon to be glad are the angels in heaven, and likewise the "earth" is hu-

man beings on earth.<sup>4</sup> Alternatively, he is using the figure of personification and calling on even the inanimate elements to be glad because of the exceeding joy of the Lord's Resurrection. The melodist's next words, "let the earth keep feast . . ." reveal the same meaning; he is either referring to people as "the vis-

<sup>1</sup>Hom. 38. On Theophany. 1. The Homilies of St. Gregory the Theologian referred to here are translated in *Nicene and Post-Nicene Fathers* series 2, Vol. 7.

<sup>2</sup>The salvation of the invisible world, according to Nicetas's commentary on St. Gregory the Theologian, is either because the lost sheep (Adam and his progeny) has been found and what was lacking is made up; or, more aptly, because the angels have received, not by nature but by grace, the salvation which is unchangeable, and no longer fear a change towards what is worse as consequent destruction. For previously the angels were not easily moved towards evil, but they were not immovable.

Why does he say that the whole visible world has been saved, when not all human beings have been saved? We answer that this is said in accordance with the Savior's purpose, since Christ died and rose again for the sake of all; but in the event, only those who have believed and kept his commandments have been saved.

<sup>3</sup>Hom. 41. On Pentecost. 18.

<sup>4</sup>As Zonaras says, "The heavenly powers were glad at the salvation of men. For if, as the Lord says, there is joy over one sinner who repents, how could the heavens not be glad at the salvation of mankind? They were glad also because those who were saved replaced the heavenly company which they had lost. For . . . as St. Gregory the Theologian says, 'The world on high must be filled, Christ commands it: let us not set ourselves against Him.' (On Theophany. 2). Let the earth rejoice (i.e. men on earth), freed from the tyranny of the demons, that the prophecy of Isaiah may be fulfilled, that 'God will wipe away every tear from the face of the earth' (i.e. from every man)' (Isa. 25:8).

*Continued on the next page.*



## St. Nicodemus of the Holy Mountain

Continued from page 13.

ible world," or addressing the whole physical world by personification. By "invisible world" he means the invisible Powers of the holy angels, for St. Gregory says, "Let the solemn festival be common to the Powers in heaven and on earth; for I am sure that they rejoice and keep festival with us today, since they love mankind and God" (*On Theophany*, 17).

Ode 3, Troparion 1: *Now all things are filled with light, heaven and earth, and the nether regions. Let the whole creation therefore celebrate the rising of Christ, in whom we are established.*

Before the Lord's descent into hell the heavenly ranks of angels were secondary lights, illumination being imparted to them from the primary light, the triple sun of the Godhead. The heaven of heaven, also called the "fiery heaven," was also a place of light since it was the dwelling-place of God who is the first and ultimate light; as it says, "The heaven of heaven for the Lord" (Ps. 113:24/115:16).<sup>5</sup> The earth and everything on it was illuminated by the sun and moon and stars. Hades alone was devoid of light, a terrible place of darkness; thus God said of it to Job, "Knowest thou in what land is the dwelling of light, and where is the place of darkness?" (Job 38:19). But once Christ had descended into Hades, then that was filled with the unsetting light of His Godhead which knows no evening.

... For this reason, St. John says, it is the whole creation together, heavenly and earthly and from beneath the earth, which should celebrate the Resurrection of Christ with whose light it has been illumined and made resplendent and received such benefits. And also the people of the Gentiles and unbelievers, that according to Isaiah sat in the darkness of impiety and wickedness, are to see this great light of the Resurrection of Christ, in whom they are established.

Some versions of the Canon have "in which (understand, the Resurrection) it

is established"; but "in whom..." (understand, Christ) is more correct according to the two interpreters of the Canons, and more in accordance with the Song of Hannah.<sup>6</sup>

Ode 3, Troparion 2: *Yesterday I was buried with Thee, O Christ; I am raised up today with Thee who art risen. I was being crucified with Thee yesterday; do Thou glorify me with Thyself in Thy Kingdom.*

The melodist has drawn this troparion too from St. Gregory's homily "On his tardiness" (Hom. 1), for that great orator says: "Yesterday I was being crucified with Christ, today I am being glorified with Him. Yesterday I was being put to death with Him, today I am brought to life with Him. Yesterday I was buried with Him, today I am raised up with Him." So here St. John uses these very words in his poem... But why has he changed the order, putting first "I was buried" and then "I was crucified"? It was not the burial but the Cross that came first. According to Theodore,<sup>7</sup> the hymnographer is exercising poetic license... But according to Nicetas's commentary on St. Gregory, he puts "I was crucified" because that is more glorious than being buried — the Cross is more dishonorable and inglorious than burial — and in contrast to "I was crucified" he puts "glorify me." This is why the anonymous interpreter says, "He who is buried is raised, he who is crucified is glorified; for the glory of Christ is the Cross."

Thus because one is first raised up and then glorified, and the opposite of resurrection is burial — this is why he places first "I was buried" because of the resurrection, and afterwards "I was crucified" because of the glory which follows after the resurrection. The Theologian also pairs burial with rising and crucifixion with being glorified.

But how are we buried and crucified

<sup>6</sup>We note here that St. Cosmas the Melodist also wrote a Canon for the Resurrection in the Second Tone, with the irmos, "O Peoples," which is said to be preserved in manuscript in the Monastery of Vatopedi. There is a story that first St. Cosmas read his Canon, and St. John praised it, then St. John read his. When he reached this troparion, Cosmas was overcome with admiration and exclaimed, "My brother John, in these three [i.e. heaven and earth and the nether regions] you have included everything, and left nothing out, I concede defeat.... Your Canon should be sung publicly in the churches, mine should be left in a corner as unworthy of the light, on account both of its sentiments and its doubtful melody...."

<sup>7</sup>Theodore Prodromos, a twelfth century poet and commentator.

with Christ? In two ways. Firstly, in a particular sense, we have been buried with Christ through the hardships and affliction we have experienced during the Lenten fast; we have abandoned every attachment to the world and have been crucified to it with Him; we have nailed our flesh to the fear of the Lord, and through the joy of the Resurrection and of Easter we have risen and been glorified with Christ: "if we suffer with Him in order that we may also be glorified with Him," as St. Paul says (Rom. 8:17).<sup>8</sup> Secondly and in a more general sense, it is because the Master of all has taken on the whole of our nature, in which He was crucified and buried, and rose and was glorified. So because we are not only human beings of the same nature as Him but also believe in Him resolutely, this is why it is said of all of us that we have been crucified by faith with our crucified Master and buried with Him in His burial, and then by the same faith raised with His rising from the dead and glorified with Him after the Resurrection. For what belongs to Him belongs to us, and what belongs to the head belongs also to our members.

Some say that this troparion refers also to those who were baptized during the night of Easter Sunday; see also the troparion of the eighth ode "Father Almighty." For we have been buried and crucified with Him in Baptism, as St. Paul says: "All of us who were baptized into Christ Jesus were baptized into His death. We were buried therefore with Him by baptism into death" (Rom. 6:3-4).

Ode 4, Irmos: *On the divine watch let the prophet Habakkuk stand with us and indicate the radiant angel who cries out piercingly: Today salvation has come unto the world, for Christ is risen, as He is all-powerful.*

As in the previous troparia, so in the present irmos of the fourth ode the melodist deserves our praise and admiration. For while he borrowed many passages

<sup>8</sup>As the Macarian Homilies pertinently observe: "You must be crucified with the Crucified, and suffer with Him that suffered so that you may be glorified with Him glorified. The bride must suffer with the Bridegroom and so become partner and co-heir with Christ. It is in no way possible except through afflictions, through the rough, narrow and strait way, to pass into the city of the saints and there to rest and reign with the King for ever and ever" (Hom. 12:5, Ps.-Macarius, *The Theoretic Prodomos, a twelfth century poet and commentator*, tr. G.A. Maloney (Mahwah, NJ, 1992), p. 99.

<sup>5</sup>Translator's note: Old Testament quotations are based on the RSV, adapted where necessary to correspond to the Septuagint text. For psalms, the Septuagint numbering is given, followed by the Hebrew.



from Gregory the Theologian's homily on Easter in the first and third odes, he kept back the prologue to that homily, "'I will take my stand upon the watch,' says the wondrous Habakkuk," in order to fit it in ingeniously with the fourth ode, the ode of Habakkuk. Since the interpretation of the present ode is hard to grasp and unclear, we shall speak first about the words of Habakkuk and what vision it was that Gregory the Theologian saw, and then we shall explain the irdmos, so that the explanation may be easy for all to grasp.

Because the Prophet Habakkuk saw that many people were scandalized by the providence and the judgements of God — the way that He turns a blind eye when the impious and unjust despise and swallow up the pious and the just — he wanted to examine these incomprehensible judgements of God. Hence he says, "I will take my stand upon the watch, and station myself on a rock, and look forth to see what [the Lord] will say to me, and what I will answer concerning my complaint" (Hab. 2:1) . . .

St. Gregory the Theologian adapted these words to the subject of the Resurrection. So here, Habakkuk's "watch" does not signify sobriety of the intellect and attentiveness [as some commentators have said], but the dignity and observation of episcopacy that was given to him; for because Bishops are mediators between God and man, it is allowed to them to ask such things and to perceive them through their own intellect by its own proper motion . . . For in the prologue to his homily on Easter, St. Gregory says, "'I will take my stand upon the watch,' says the wondrous Habakkuk; and I too stand with him today upon the authority and observation given me by the Spirit, and will look forth and discover what will appear to me and what will be said to me; and I stood and looked forth. And behold, a man upon the clouds . . . and his appearance was as the appearance of an angel . . . and he cried with a great voice and said: Today is salvation come unto the world, both visible and invisible."<sup>19</sup>

Knowing this, the melodist uses the same words that belong both to Habakkuk and to the Theologian, and says: "Let the prophet Habakkuk, who once stood upon the watch of his intellect, today stand with us." He very aptly uses the name of Habakkuk in order to



On the road to Emmaus

show that this ode and this Canon have as their subject the Resurrection and rising of Christ, since "Habakkuk" is interpreted as "father of rising." Then he says, "Let Habakkuk (either the Prophet, or the Theologian who speaks in the person of Habakkuk) show us that radiant angel who appeared to the spiritual observation and said, 'Today is the salvation of the world.'"<sup>20</sup> The melodist does not add the rest of the angel's words . . . because he has already used them in the troparion of the first ode when he sings, "let the whole world, visible and invisible, keep feast." He says that the angel he saw cried out "piercingly," *diaprysiōs*, meaning "with a voice as vibrant as fire and light." For *diaprysiōs* comes from *pyr*, "fire," by metathesis of the *r* and the *y* . . .

Why does the melodist add at the end of the troparion "For Christ is risen, as

He is all-powerful"? It is in order to show the resurrection of Christ exceeds all the bounds and laws of nature, and was the work and result of the all-powerful Deity alone, with whom nothing is impossible. Hence St. Paul, indicating this, says, ". . . according to the working of

His great might, which He (the Father) accomplished in Christ when He raised Him from the dead" (Eph. 1:19-20); and again, "For He was crucified in weakness, but lives by the power of God" (2 Cor. 13:4); and again, ". . . as Christ was raised from the dead by the glory (i.e. the Deity) of the Father" (Rom. 6:4). Hence also Chrysostom, expounding the saying of Jacob, "He stooped down, he slept as a lion, and as a young lion; Who shall rouse him up?" [Gen. 49:9], says this: "He called His death falling asleep and sleeping, and linked the resurrection to His death, saying, Who shall rouse Him up? — No other, but He will rouse Himself up."<sup>21</sup>

Ode 4, Troparion 1: *Christ appeared as a male who opened the virginal womb; since He is eaten,<sup>11</sup> He is called a lamb; and unblemished, as having no stain, our Passover; and as true God, He is called perfect.*

This troparion, too, the melodist takes from St. Gregory's homily on Easter. For the latter makes the Passover according to the Law into an allegory of our Passover, and interprets in minute detail the stipulations of the Law which say, "They shall take every man a lamb according to their fathers' houses . . . a lamb perfect, a male . . ." (Ex. 12:3, 5). Interpreting this, the Theologian says, "For this reason a lamb is taken, for its innocence and for its clothing of our original nakedness; for such is the Victim slaughtered for us, a garment of incorruption both in name and in fact. And the victim is 'perfect' not only because of His Godhead, than which nothing is more perfect, but also because of the humanity He has assumed which has been anointed with Godhead and become one

<sup>19</sup>On "Father: if it be possible," PG 51.32.

<sup>21</sup>Instead of wrote (with long "o"), "to be eaten" some texts mistakenly have wrote with a short "o": "mortal".

## St. Nicodemus of the Holy Mountain

*Continued from page 15.*

with that which anoints it, and I dare to say, equal to God. A male, because . . . he burst out forcefully with much power from the bonds of His Virgin Mother's womb, and a male was born of the prophesit, according to the good tidings of Isaiah . . . And immaculate and guileless, as healing faults and curing our hearts of defects and defilements."<sup>12</sup>

So the melodist cuts out what is superfluous in these allegorical and anagogical<sup>13</sup> interpretations of the great Theologian, and summarizing what is most useful he sets it to music in the present troparion, saying that the lamb which was sacrificed at the feast of the Passover under the old Law was a type of our own Passover, Christ, who was slaughtered on that very day of the great Friday when that other lamb was being slaughtered. So as that victim was male, a lamb, young, unblemished, perfect, so was Christ of whom it was a type. Was that lamb a male? So was Christ; for He ineffably opened the womb of His Virgin Mother, and again kept it closed, as it is written, "Every male that opens the womb shall be called holy to the Lord" (Lk 2:23). Was that a lamb? So is Christ, inasmuch as He is eaten by us, just as the lamb of old was eaten. For the Lord says, "He that eats my flesh and drinks my blood has everlasting life" (Jn 6:54); and St. Gregory the Theologian says, "but we will eat the lamb."<sup>14</sup> Was that lamb unblemished — free of any bodily blemish? Christ too was unblemished, because He tasted no stain of sin: "He had done no sin, and there was no deceit in His mouth" (Is. 53:9). Was the lamb of old perfect? Christ too was perfect, since He was God. For what is more perfect than the Godhead? But the Theologian adds that Christ was perfect in His manhood as well; for by the very fact of being taken on by Him, it was anointed with Godhead and became that which anointed it — by deification, it became god and equal to God.

ODE 4, TROPARION 3: *David the fore-*

*father of God leaped and danced before the shadowy Ark; but as we, the holy people of God, see the outcome of the symbols, let us exult in godly manner, for Christ is risen, as He is all-powerful.*

St. John has taken the present troparion from the story of the Ark of the Covenant in the Old Testament. The Ark had been enslaved by foreigners and then set free again by them, and was returning to the Jews from the house of Obbedom, as it is written in the sixth chapter of the Second Book of Samuel; then King David, carried away by an excess of joy, leaped and danced before the Ark. The melodist, then, understands this story as a type of the burial and Resurrection of the Lord . . .

But how were the events surrounding the Ark symbols of the Lord's burial and Resurrection? This will become clear from what follows. The Ark, dear brethren, is the humanity which the Lord took on, which ineffably contained within itself the Godhead Which had taken it on — just as the Ark contained the holy things, namely the tables [of the Law], the jar [of manna] and Aaron's rod. But as the Ark was taken captive by the people of Ashdod, so the Lord seemed to have been taken captive according to His humanity, and descended into Hades and was numbered among the dead, who could justly be called "people of Ashdod" (*Azotioi* in Greek) because they are deprived of life.<sup>15</sup>

The city of Ashdod, however, could not endure the coming of the Old Testament Ark; but as soon as it arrived, the idol of Bagon fell down and shattered into pieces, and there ensued sicknesses and plagues upon the people until the Ark departed: "The hand of the Lord was heavy upon the people of Ashdod, and He terrified and afflicted them with tumors, both Ashdod and its territory" (1 Sam. 5:6); and again, "The Ark was in the land of the foreigners seven months, and the earth bred mice" (1 Sam. [1 Kings] 6:1, Septuagint). In the same way, when the Lord descended to the places of Hades, Hades fell down and became as dead, and the demons dwelling there underwent innumerable punishments. And as the Ark returned again to the

Jews, so Christ returned again to Himself, His holy soul returning to His body, and His body rising. Hence St. Gregory the Theologian says, "Christ returns again to Himself; do you return."<sup>16</sup>

How, then, is it not right for us Orthodox to rejoice, when we have been accounted worthy to see the final outcome of those symbols and types concerned with the Ark? How is it not fitting for us to be glad in spirit at the Resurrection of the Lord? And if David who was a King and Prophet was not inhibited from dancing, wearing special raiment, as it is written . . . why should we not dance spiritually today and clap our hands from the inner joy of our hearts? If he showed such excessive joy over an Ark made of wood, that was a type and shadow, that his wife Michal found cause to despise him . . . how much more is it right that we should show every kind of spiritual joy and delight, since Christ is risen as all-powerful, and has raised up with Him the whole human race? . . .

ODE 5, TROPARION 2: *Bearing lamps, let us come unto Christ who comes forth from the tomb like a bridegroom, and with the hosts who love festivals let us celebrate the saving Passover of God.*

As in the previous troparion the melodist urged us to rise early with the Myrrhbearing Women to glorify the risen Savior, so in this troparion, seeing the pious people of Christ holding lighted candles, he accepts this work of carrying candles or lamps as pleasing to God.<sup>17</sup> Hence he urges us to do this, holding up as an example the five wise virgins, because they had their lamps trimmed, entered into the spiritual bridal chamber with Christ the Bridegroom. So the melodist is saying: You Orthodox peoples, called by Christ's name; come and draw near to Christ the Master who today comes out of the grave like a bridegroom from his bridal chamber [cf. Ps 18(19):5]. Let us draw near to Him carrying in our hands lighted lamps, in imitation of those five wise virgins. By lamps I mean not just the external lamps made from wax or oil, but also the inner lamps made from virtues, and especially from generous charity; for this is what will trim our lamps and keep them burn-

<sup>12</sup>Hom. 45.13, PG 36:640C-641A.

<sup>13</sup>Anagoge: an interpretation which "leads [the hearer] up to a higher meaning of the text (Translator's note).

<sup>14</sup>Hom. 45.16, PG 36:644C.

<sup>15</sup>St. Nicodemus treats the name *Azotioi* as if it were derived from a privative + *zoe*, "life" (Translator's note).

<sup>16</sup>Hom. 45.1, PG 36:624B.

ing. If our charity towards the poor is little, then as a result the oil in our lamps will run low, and this will make them go out at a time when we can no longer find any poor folk to have mercy on and so trim our lamps through the charity shown to them. May this never happen to us; but may we have plentiful oil in our lamps because of our plentiful charity to the poor, so that we may go to meet Christ who comes from the tomb today and go in with Him to the heavenly bridal chamber, rejoicing with Him for eternity.

Not only are we to draw near to Christ carrying lamps, but we are also to keep festival together with the ranks of heavenly angels who love festivals. For they too long to keep festival today, not only out of their love for the risen Christ, their Master, but also out of their love for us humans, who today have been made incorruptible and immortal through the Resurrection of the Lord. Hence St. Gregory the Theologian says, "I am sure that they (the angelic powers) rejoice and keep festival with us today, since they love mankind and God" (*On Theophany*, 17). For it is truly inappropriate if the angels are rejoicing because of our salvation, while we who have been saved do not celebrate with them the feast of the divine Passover that saves the world, but seem somehow to be sorry at our salvation."

In one of his homilies on Easter, St. John Chrysostom says, "Today there is

joy everywhere in the world, and spiritual gladness. Today the company of angels and the chorus of all the powers above rejoice because of the salvation of humanity. Understand therefore the greatness of the joy, beloved, that even the powers above rejoice with us; for they too rejoice at the good things given to us. If our grace comes from the Master, so too does their delight; this is why they are not ashamed to keep festival with us."<sup>18</sup> And again in his homily

*Against Drunkards and on the Resurrection* he says, "Today there is joy on earth. Today there is joy in heaven. For if there is joy on earth and in heaven over one sinner who returns, much more will there be joy in heaven when the whole world has been snatched from the hands of the devil. Now the angels leap for joy; now the archangels rejoice; now the Cherubim and Seraphim celebrate the present feast with us."<sup>19</sup>

—translated by Elizabeth Theokritoff

<sup>18</sup>93; PG 52.768

<sup>19</sup>93; PG 50.436.

## St. Tikhon's Monastery Pilgrimage Memorial Day 1999

*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 the glory of God!

*Please call and volunteer today!*

### LAST MINUTE NEEDS LIST

Baked Goods  
Aluminum foil  
Plastic Wrap  
Baggies - sandwich size  
Ketchup  
Mustard

Sugar, Equal, Sweet & Low  
Dawn dishwashing liquid  
Teabags  
Sanka packets  
Coffee  
Throw away salt & pepper shakers

<sup>17</sup>We note here . . . that candles and lamps and lights are lit in church for six reasons: Firstly, to the glory of God, the true light who lights every man. Secondly, to banish the darkness of night and give consolation; hence St. Jerome writes, "We do not light candles in broad daylight, but to provide some solace for the darkness of the night" (*Against Vigilantes*, 7; NPNF 2/6, p. 420); and St. Gregory the Theologian says, "Fire ended the night and the darkness of our illumination yesterday, which we performed both in private and in public, quite illuminating the night with our abundant fires" (*On Easter*, 2). Thirdly, as a sign of joy and delight; thus St. Jerome again says, "in the Churches throughout the East, when the Gospel is being read candles are lit, even though the sun may already be rising—not of course, to banish the darkness, but by way of a sign of joy" (*ibid.*). Fourthly, in honor of the martyrs and Saints; thus Jerome says again, "It is certain of the laity do this (i.e. light candles and lamps) in honor of the martyrs, what harm does it do?" Those who light candles will receive a reward according to their faith, "as each has made up his mind," as the Apostle says (2 Cor. 9:7). Hence also lamps were carried at the funeral of the Hieromartyr Cyprian, as his biographer, Pantius the Deacon, relates. Fifthly, the lighted lamps are understood analogically in another way and in a mystery; they suggest the light of our good works, as the Lord said, "Let your light so shine before men, that they may see your good works and glorify your Father who is in heaven." They are also understood as referring to the mystery of the Illumination in the age to come; as St. Gregory the Theologian says, "The lamps which you will light are a mystery of the illumination there with which shining and virgin souls will greet Christ the Bridegroom" (Hom. 40, *On Baptism*, 46). (See also Cyril of Jerusalem, *Catechesis* 1:1; Augustine on Psalm 15; Eusebius, *Life of Constantine* IV.22). Jerome says that at the funeral of the venerable Paul (the First Hermit), a great crowd of clergy and monks gathered carrying lamps; Gregory of Nyssa says the same of Macrina in his *Life of her*, as does Theodoret referring to the translation of the relics of St. John Chrysostom . . . We also add a sixth reason why candles are lit: for the forgiveness of sins of those who offer them . . . as the Martyr Demetrius told his church caretaker who was stealing the candles.

Call 937-4411

## Lecture Series 1998: Mission — Evangelism — Growth

# Reaching Out to the Non-Orthodox

"How do we reach out to the non-Orthodox?" Our Lord gave clear instructions. We refer to them as the "Great Commission": "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age" (Matt. 28:19).

There we have it: *Go, make disciples, baptize, and teach.* These are our marching orders from our Commander and Chief, our Lord and Savior, our King and God. But obviously, this holy formula for outreach is easier said than done, particularly in contemporary America.

George Barna of the prestigious Barna Research Group is perhaps the foremost religious pollster in America. Last year, after tabulating his latest barrage of survey results, he had this to say: "America appears to be drowning in a sea of relativistic, non-biblical theology. We are living amidst the dilution of traditional, Bible-based Christian faith."

Does this not speak to the urgent need for outreach to the non-Orthodox?! You bet it does! America is spirituality drowning. It is a religious Titanic. And her people are jumping into lifeboats with holes and grabbing flotation devices that don't work. In imitation of our Lord to the drowning Peter, we must reach out our hands to save them, as well as ourselves!

Such outreach is not merely a matter of getting new people to join our churches. The Lord didn't say to "get members" but to "make disciples." "Outreach" means to seek and to save the lost — those who are drowning, those who are gasping for breath, those who refuse

to let go of their worldly attachments in order to be saved! We've really got our work cut out for us!

We could go on to cite all sorts of empirical data suggesting the desperate need for our Orthodox outreach to America; however, for this presentation, in order to focus more directly on the "how-to" aspects, we'll simply begin with "the assumption of need."

Further, we must initially agree on a basic premise: that outreach is the function of every Orthodox Christian. We are deceiving ourselves if we think that any program, department, committee, workshop, lecture, seminar or conference is going to accomplish what each of us is called individually to do. We should also acknowledge our urgent need for "inreach" even before we turn to outreach. There are obviously those who call themselves Orthodox, attend worship, pay dues, and maintain some nominal affiliation to a local parish who have never truly bought into "the program" of the Church that is inherently oriented to

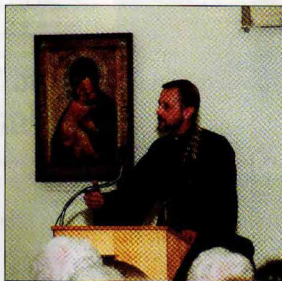
evangelization.

Fr. Alexander Schmemmann expressed this orientation in these words: "The Church has no other task than to reveal, manifest and announce the Living God so that men may know Him and love Him." How are we *personally* revealing, manifesting and announcing the Living God? If we don't strive to do this in our own personal lives, how can we expect our parishes to accomplish this preeminent task of the Church?

With this brief introduction as our foundation, we can begin to build our strategy: to make a conscious effort to reach out — in our personal lives, our families and our parishes.

### A Recipe for Orthodox Outreach

My recipe consists of six ingredients that are *qualities* of a community that will foster its outreach and subsequent growth. This will be self-evident as we proceed. I refer to this as a recipe because the steps are progressive and cumulative in producing a desired end result. There





are some communities that may be stuck at step one. You can't get to step two without step one. Also, you'll notice that each step is an *ability* which implies that a certain power is required to accomplish it. That power is God.

The first quality is . . .

### Amenability

This means our assent, our personal *Amen* to everything that Christ and His Church reveal and teach us. "Jesus said (to him), 'I am the way, and the truth, and the life; no one comes to the Father, but by me' (John 14:6). We must be willing to put everything else aside — all personal ambitions and alien spiritualities, in order to show our consent, approval and submission to all the Church teaches and preaches.

The apostle Peter, when challenged to put up or shut up in terms of commitment, said: "Lord, to whom shall we go? You alone have the words of eternal life" (John 6:68). We face the same challenge.

After reporting on his research regarding the baby-boom generation, religious researcher Wade Clark Roof says this: "Probably no other generation subscribes to so many different conceptions of Jesus Christ. Traditional Christian views of Jesus as God's Son and Savior have weakened." He goes on to say that nearly one-half of those who dropped out of organized churches hold that Jesus was a great teacher but not the Savior. Now there's a sobering fact!

In Orthodoxy, there is no question of our "conception" of Jesus Christ. In accordance with the Gospel, every breath of the Church proclaims Him as our Savior. Every prayer and service expresses this as our faith. And we say and sing *Amen* to this faith unceasingly.

But where are the *Amens* in our lives? Where is our *Amen* to deepening our relationship with our Savior as envisioned in our worship, our *Amen* to stewardship, our *Amen* to the desire to learn as much as we possibly can about His Kingdom? We may sing *Amen* in church, but unless we are convinced in our hearts that Jesus Christ is our only Lord and Savior, and act accordingly, we are no better than those who think of Him as merely a teacher.

On the road to Emmaus after the res-

urrection, Luke and Cleopas were "blown away" when they discovered their fellow traveler was the Risen Lord. "Did not our hearts burn within us while He talked with us on the road and while He opened the Scriptures to us?" (Luke 24:32). Their hearts weren't burning because they happened to bump into a teacher! They encountered the Risen Lord! And they eventually recognized Him "in the breaking of the bread," just as we do at every Liturgy! What an awesome experience!

Notice also that the apostle's joy was enhanced by the fact that the Risen Christ "opened to them the scriptures." Up to that point in time, the scriptures had been veiled in mystery and prophecy. Now, Christ explained what it all meant: that the Law and the Prophets were all pointing to and fulfilled in Him.

The Scriptures still reveal Christ to us.

without a working knowledge of the scriptures.

The Apostle Peter says, "Sanctify the Lord God in your hearts and always be ready to give a defense to everyone who asks you a reason for the hope that is in you with meekness and fear" (1 Peter 3:15.) Are we prepared to answer the questions and explain our faith to those to whom we desire to reach out? Can we adequately respond to the approaches of, for example, the Jehovah Witnesses or other sectarians who come to the doors of our Orthodox homes?

Our parishes have been encouraged to hold regular Bible studies. I would go further by saying Bible studies are a *necessity*; there can be no outreach to others without such education in the scriptures. St. John Chrysostom says "the cause of all evils in the world is not know-

In Orthodoxy, there is no question of our "conception" of Jesus Christ. In accordance with the Gospel, every breath of the Church proclaims Him as our Savior. Every prayer and service expresses this as our faith. And we say and sing *Amen* to this faith unceasingly.

Do we say "Amen" to studying them? Do we read and reflect on them on a daily basis as we're taught and bring our questions to the Church for the answers? In Acts we read that "Philip ran to him [the Ethiopian] and heard him reading the prophet Isaiah and said 'Do you understand what you are reading?'" And he said "How can I unless someone guides me?" And he asked Philip to come up and sit with him" (Acts 8:30-31).

The Scriptures are one of our primary tools for outreach. The Bible lives in the Church. The Church is a living manifestation of the Gospel. The Bible can't even be understood outside of the Church which compiled it as a textbook for outreach. It is our book! We need to read it and learn it. The Church takes it for granted in her worship that we are "scripturally literate." Not only are we stilled in outreach but we can't truly appreciate the profound meaning of our worship

ing the scriptures." Are we ready to say *Amen* to this?

Our parishes must have a commitment to education as strong as their commitment to worship. Education must be as regular and consistent as Vespers and the Liturgy, not only to equip our communities for growth but for our own edification. Again, St. John Chrysostom says that "when the troubles of life seek to overwhelm us, we are to dive into the scriptures as if into a chest of medicine!"

In saying *Amen* to our worship and education, we begin to grow into a community that is conducive to growth. Outreach will be a natural by-product. It will be an organic process — just as it was in the early Church.

In Acts we read, "So continuing daily with one accord in the temple, and breaking bread from house to house, they ate their food with gladness and simplicity

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## Reaching Out to the Non-Orthodox

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of heart, praising God and having favor with all the people. And the Lord added to the church daily those who were being saved" (Acts 2:46-47). You see, the early Church was ready to grow. Because of her Amen to the Gospel, she had favor with all people. And the Church grew! Notice how: "The LORD added!" — not the church growth committee, the board of directors, the outreach council, or the priest — The Lord! The precedent for outreach was set. If we likewise say Amen to the Gospel by our lives, the LORD will add to the Church. He is always and forever the "Point-Man" for outreach.

We must also say Amen to stewardship. Here again, this is an area proclaimed by every breath of the Church. During the Eucharistic Canon of the Liturgy, there are seven amens. As the priest elevates our gifts of bread and wine in the Liturgy, he says "Thine own of Thine own we offer unto Thee, on behalf of all and for all." That is, "Lord, everything we are and have comes from You. We are grateful for the opportunity to offer it back." Then when the collection basket is passed, we seem to negate seven Amens by withholding from God what is His due!

Do we need some sobering facts? Look at the parish financial reports or consider the average weekly contribution of our membership. Do these reflect our parish's collective Amen to the stewardship expressed in our Liturgy: to the scriptural teaching of first-fruits and tithing; to the reality that in contemporary America, it takes significant funding merely to survive and meet regular expenses let alone provide resources for growth, mission and outreach? The Church will never have enough money to do what she is called to do but she certainly shouldn't have to beg and plead for her membership to practice personal stewardship for their own spiritual growth and the normal operation of their parish.

Think seriously about one question in these terms: "What impact would a donation of a million dollars have on your community?" I know it sounds far-

fetched, but think about it. Challenge your parish leadership to respond to this question — it will reveal where our real priorities lie.

St. Paul says in First Corinthians: "Now concerning the contribution for the saints: as I directed the churches of Galatia, so you also are to do. On the first day of every week, each of you is to put something aside and store it up, as he may prosper, so that contributions need not be made when I come" (I Cor. 16:1-2). The apostle relied on the donations of the faithful to be cash-on-hand for outreach, mission and charity, not merely to keep the doors of the local church open. If our parish budgets and personal contributions don't make similar provisions, we're rejecting our stewardship and sentencing parish life to one of endless bazaars, raffles, projects, and fund-raisers that not only demand our time, energy and resources, but exhaust our faithful core of parishioners to the extent that they're too tired to do anything else — like reach out!

Let's take another look at our magnificent Orthodox worship. It has a clear call to mission and evangelism as a natu-

rely volunteer!"

After saying *Amen* to everything the Church reveals to us, the next ingredient for outreach is:

### Applicability

Having personally encountered the Lord, "Philip said to him [Nathaneal], 'Come and see'" (John 1:46). How can we *not* apply what has been revealed to us? That's what discipleship means. And we can't begin to make disciples without being disciples. No one, including Christ Himself, can stomach hypocrites — those who pretend to be something they are not. We can't talk the talk without walking the walk. When we fail to apply what the Church teaches, or even worse, when we complain about it, we virtually cut off our arm of outreach.

How many times in the parables did our Lord blast the Pharisees?! It's no wonder they had Him crucified! He accused them of being blind guides, of leading souls to hell, of being whited sepulchers full of dead men's bones, of straining at gnats and swallowing camels. Why? They simply failed to apply "the



ral outgrowth. Read Isaiah 6 and consider the prophet's vision of worship in heaven. It sounds a lot like the Liturgy. At the conclusion of his vision — having seen the Lord, the altar, and the clouds of incense, having heard the angels, having tasted the sacrifice of the altar — he says "Also I heard the voice of the Lord saying 'Whom shall I send and who will go for us?' Then said I, 'Here am I; send me'" (Isaiah 6:8). If we truly say Amen to the worship of the church, we consent to go out and share it with others. "Lord, if you're looking for a missionary, I

Law." Worse, they put their own spin on it. We accuse politicians of doing this all the time. But we sometimes spin the teachings of the Church to suit our own opinions by simply not applying them to ourselves, or excusing ourselves from doing what we know should be done.

To make excuses and complain is nothing new. But seldom do we realize the impact of our failure to apply the teachings of the Church on our ability to reach out. We sometimes find it difficult to apply the most basic teachings of our faith to anything in life, including the

defense of our own faith. Here's an example. A woman in our diocese was approached by a Baptist friend who told her that the Bible says the Virgin Mary had other children besides Jesus. She believed her as her friend started quoting several Bible verses. The woman was baptized Orthodox and had been attending the Liturgy for over sixty 60 years. But the words evidently never sunk in! How many hundreds of thousands of times must she have heard about the *ever-Virgin Mary*! We need to apply the faith we proclaim. It has meaning!

Speaking of the Theotokos, was there ever anyone who better exemplified the application of faith and obedience to the will of God? As the Church brings her to mind on her feasts, we hear over and over the same Gospel: "... A certain woman from the crowd raised her voice and said to Him, 'Blessed is the womb that bore You and the breasts which nursed You.' But He said, 'More than that; blessed are those who hear the word of God and keep it'" (Luke 11:27-28). The word of God can only be kept by applying it to our lives in an active sense.

When the Risen Lord appeared to Peter after the Resurrection, "He said to him [Peter] the third time 'Simon, son of Jonah, do you love me?' ... Jesus said to him, 'Feed My sheep'" (John 21:17). Christ didn't pat him on the back and say "what a good apostle you are, now go and live happily ever after." He said "feed my sheep." Apply what you have seen, what you have heard, what you have been instructed to do. As the Apostle James clearly tells us "... faith by itself, if it does not have works, is dead" (James 2:17).

Practically speaking, the application of the Liturgy begins at the fellowship hour, church school classes, council meeting, ladies auxiliary, fund-raising project and whatever else follows it. If it doesn't apply in these places, how can we expect it to apply outside the Church, to others? How many times can we sing "We have seen the true light, we have

received the heavenly Spirit, we have found the true faith" without sharing what we have seen, received and found? This is precisely the fulfillment of the Great Commission: to be *witnesses of Christ*.

St. John writes what I consider a mission statement for outreach in his first epistle: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon and touched with our hands, concerning the word of life — the life was made manifest, and we saw it, and testify to it, and proclaim to you the eter-

only communion with God but a common union among the faithful as to what it is they should be doing. It is a community that truly reflects the Body of Christ, because each member acknowledges that it is a functioning part of this Body. It means that there is a sharing of blessings and burdens. As St Paul says, "When one member suffers, all suffer. When one rejoices, all rejoice."

Amicability means that everyone in a community is on the same page and thus prepared for God to act. In Acts we read that "When the Day of Pentecost had

If we allow divisiveness, petty disputes and chronic complaining and nitpicking to dominate our parish gatherings, meetings and agendas, we're dead in the water. We'll never unlock the doors of our church. And if we did, who would want to enter?

nal life which was with the Father and was made manifest to us — that which we have seen and heard *we proclaim also to you, so that you may have fellowship with us*; and our fellowship is with the Father and with his Son Jesus Christ" (I John 1:1-3).

Through conversations with other clergy as well as my own pastoral experience, I submit that one of the main reasons why people are converting to Orthodoxy today is because they see in it not only a faith that is whole, complete, full, lacking nothing, but more importantly a living faith — a faith that goes beyond fancy liturgics and apparently complex services, beyond reason and intellect, to permeate life. They embrace a faith that is *applied*.

If a parish can apply the faith it proclaims, the next step is ...

### Amicability

Simply put, amicability is the quality of being friendly and peaceful.

Did you ever notice that the very first petition of the Liturgy is really not a prayer at all? Rather, it is a statement of the manner in which we have gathered and intend to pray: in peace. In terms of the parish, this means that there is not

fully come, they were all with one accord in one place" (Acts 2:1). There were no hidden agendas among them. No power struggles. No trivial pursuits and petty grievances. They gathered for one purpose: so God could act among them and lead them however He willed. On the Day of Pentecost, the doors of the Church were unlocked. Theirs was a community with amicability. In the Liturgy, we are too, at least theoretically. "Let us love one another, that with one mind we may confess..."

The apostles were relentless in preaching this message. St. Paul writes: "Let nothing be done through selfish ambition or conceit, but in lowliness of mind let each esteem others better than himself. Let each of you look out not only for his own interests but also for the interests of others" (Phil. 2:3-4). And his partner Peter says "Finally, all of you be of one mind, having compassion for one another, love as brothers, be tender-hearted, be courteous" (I Peter 3:8).

If our communities don't possess this quality of amicability, they are not prepared to reach out to anyone. If we allow divisiveness, petty disputes and chronic complaining and nitpicking to dominate

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<sup>1</sup>According to Orthodox tradition, Joseph was much older than Mary, and the "brothers" of Jesus who are mentioned in the Gospels were Joseph's children from an earlier marriage. As for the statement that Joseph "knew her [Mary] not till she had brought forth her firstborn son [Jesus]." (Matt. 1:25), the wording of the original Greek text implies nothing whatever about what took place following the birth of Mary's firstborn (Jesus). Thus the available evidence confirms the veracity of the Church's Liturgy in calling Mary "Ever-Virgin."

## Reaching Out to the Non-Orthodox

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our parish gatherings, meetings and agendas, we're dead in the water. We'll never unlock the doors of our church. And if we did, who in their right mind would want to enter?

Thus far, we have set forth three qualities that pertain to what must be accomplished *inwardly*, before we can have any hope of success in reaching out. Step four then compels us to begin to redirect our gaze *outward*.

### Accessibility

In saying Amen and applying Church teachings to create a peaceful and expectant atmosphere, now we're ready to open the doors for outreach. But in doing so, we make a discovery. We begin to understand that it is we ourselves who are the ones who make the Church and her faith accessible to others: because *the arena of evangelism is to be found in our own circle of relationships*. It begins with us and our relationship to God, extends to our fellow parishioners, but then expands to encompass our families, friends, neighbors, fellow employees, peers, partners, associates, our butcher, baker and candlestick maker. If we truly desire to reach out to others, *if our hearts burn within us with love for the Lord*, there is not a single relationship exempt from outreach.

This was our Lord's own strategy. We could offer an entire case study on our Lord's encounter with the Samaritan woman in John 4. "So He [Jesus] came to a city of Samaria . . . Jesus therefore being wearied from His journey sat there by the well . . . A woman of Samaria came to draw water . . . He asked her for a drink" (John 4:5-42). We know the rest of the story. The question is this: "Did Jesus ever get His drink of water and did He really need one in the first place?" The answers: no, and no. He was in that place at that time to reach out to the Samaritan Woman. He made Himself *accessible* to her, asked something from her, and engaged her in, at first, a rather casual conversation.

Remember, this was in spite of the prevailing attitude that Jews didn't associate with Samaritans and men generally

didn't casually converse with women. That's how evangelism — outreach — works: with simple encounters, in casual occurrences, with people to whom we simply make ourselves accessible. And the wonderful thing is this: when God gets His foot in the door of a heart, He knows what to do! The Samaritan woman went on to become a great missionary. St. Photini, who had a half-dozen missionary children. It all started with Jesus meeting her and asking for a drink.

We begin outreach in the same way. Studies show that people generally not only are seeking but have an urgent need for the faith of the Church in certain circumstances. I refer to them as the "five D's": death, divorce, disease, debt, and dependents. These are self-evident. Whenever people are hurting, when they find themselves in situations where the very meaning and purpose of life is called into question, the Church, through each

religion to unite his people. What they ultimately experienced was "heaven on earth." So don't condemn church shoppers. Give 'em heaven!

Applying this quality of accessibility to our communities, we then ask: "How is our parish perceived in the local neighborhood?" We may be surprised at the impressions some folks have of us. "Oh, that's the Russian / Greek / Syrian / Ukrainian / etc. Church" or "the place they make perogis" or "the Church that has five hour services where you can't sit down . . ." etc. Once you know how others see you, you have added incentive to correct false perceptions by simply making your parish more accessible.

Accessibility relates to *everything* you do as a parish beginning with the "secret weapon" of Orthodox outreach — our worship! Ask yourself, "Is the Liturgy accessible to all? Does everyone participate?"



of her members, must be accessible to them.

By *dependents*, I mean when a married couple has their first child. This is an especially important time in their lives and actually a prime time for their consideration of settling into a church . . . "for the sake of the family." My church — like most others, I would guess — has greeted many young married couples who are literally church shopping. They are looking for a church where they can fit in and raise their children, sometimes a compromise church between parties of a mixed marriage. The Church must be accessible to them. Orthodoxy must at least be an accessible option for them to consider. And by the way, for those who may "bad mouth" church shopping, that's pretty much what St. Vladimir did, wasn't it? He sent his emissaries out to find a

I like to dabble in music. But our community has had only congregational singing since we started. I confess that sometimes, I think that even God may be putting His fingers in His ears because of our joyful noise. We're not blessed with an abundance of singers. But we are blessed with people who love to participate in the services and learn from them. That includes all services, even Vespers — when I'll go down into the middle of the Church to lead the singing in Tone Seven if I have to! Accessibility to our services is vital and a more powerful outreach tool than we imagine.

What we're attempting to do is to create the right conditions for outreach to take place. In every case, accessibility means seed planting. You never know what hymn, what service, what verse, what psalm, what sermon, what reading



is going to hit someone at the right time in the right place. That's one of the many messages in the Parable of the Sower. "A sower went out to sow his seed . . . the one that fell on the good ground are those who, having heard the word with a noble and good heart, keep it and bear fruit with patience" (Luke 8:5-15).

One comment on this particular parable. Not that Christ was in any way lacking, but I believe if He had preached this parable in Pennsylvania and not in Palestine, He would have added another type of ground to receive the seed: *frozen* ground. And that's relevant too. Because sometimes we plant seeds on hardened, cold earth that has to "thaw out" a bit before it takes the seed. This speaks to the quality of accessibility as well.

We must make a conscious effort to make our parishes and thus our faith accessible. The government rules that our churches, as public buildings, must be accessible to the handicapped. The Lord rules that the Kingdom must be accessible to all, it doesn't discriminate — equal opportunity. So put ads in the newspaper for services and programs, hold services targeted at the general public, put up signs, publish pamphlets and materials for general consumption, distribute available materials in conspicuous places — all this helps make the Church accessible to everyone. And by all means, to those who express the smallest kernel of interest, do not hesitate to come right out and ask "Did you ever consider becoming Orthodox?" Maybe they'll laugh, but you're planting a seed. And however and whenever we can plant a seed, correct false perceptions, offer favorable impressions or general information, convince people that every service isn't five hours long, we're reaching out. We can hope that the Kingdom will reap what we sow.

One final note on accessibility: "Jesus said 'Let the little children come to me and do not forbid them, for of such is the Kingdom of heaven'" (Matt. 19:14). If we don't make provision in our parish programs, schedules and facilities to make *everything* accessible to our children, we're missing the most basic outreach of all. We baptize, chrismate and commune them in infancy. We even receive their first contribution "shorn from the hair of their head." Let them participate in ev-

erything possible in any way possible.

I'm not a strong advocate of Youth Sundays for this reason. I do advocate that *every* Sunday, anyone of any age capable and interested in exercising their gifts and talents together with others is welcome to do so. The most kissed icon in our church is on a stand about three feet high. It's just the right size for the little ones. I also have what I affectionately call a "stairway to Communion": a little two-step platform that allows even very young children to walk and receive

If we're going to reach out, if we "cast out our nets into the deep" as Christ told the apostles, we must be prepared to adapt to what we catch. If we unlock the doors, we must be ready to accept whoever may walk in.

Holy Communion themselves, "just like the big people." Of course, this also means that the "big people," especially the parents, help children to gain access to the faith whenever possible, by teaching them and praying with them at home.

If we have been successful to this point in our recipe, the next step is . . .

### Adaptability

One of the definitions of accessibility is: "to be open to the influence of." If we're going to reach out, if we "cast out our nets into the deep" as Christ told the apostles, we must be prepared to adapt to what we catch. If we unlock the doors, we must be ready to accept whoever may walk in.

Adaptability doesn't mean a change of belief but *adapting to new or changed circumstances*. As we read through the New Testament, we see the early Church was quite adept at this. When circumcision, the cutting issue of the book of Acts, became controversial with the influx of Gentiles, the Church called a Council to adapt to it. The Apostolic Council con-

cluded by saying: "For it seemed good to the Holy Spirit and to us [apostles] to lay upon you [Gentiles] no greater burden than these necessary things . . ." (Acts 15:28). The Church adapted, ruling that Gentiles didn't have to be circumcised in order to become Christians.

As new people enter the circle of our relationships, they naturally bring *new* circles of relationships with them to the Church, as well as their unique talents. This can really demand some considerable adaptability on the part of the priest. Because when a new family walks in, they bring with them not only wonderful spiritual gifts but their own problems and/or "baggage." Outreach may then seem to be something burdensome because it has an impact on existing relationships; it alters the *status quo*, it "rocks the boat."

Adaptability is the ability to accept others as we have been accepted, to assimilate new people into our communities, and to provide ministry to all. Face it, if you have an older parish with no church school, and suddenly a family with six children moves in or embraces the faith, you've got some adapting to do.

Adaptability is concerned also with congregational trends. If there is interest in a Bible study but the "interested" won't drive at night, it can be offered during the day. If folks can't come to evening services because they work, especially during Lent, adapt a little. See if a morning service can be added. How about an afternoon Akathist?

Adaptability also means we must be tolerant of where people are coming from in terms of our outreach to them. Metropolitan Anthony Bloom, in a SYNDEMOS address last year, stated that the one thing we must be most conscious of in our missionary efforts is to avoid being judgmental, triumphalistic, and condemnatory of what others believe. *The law of love must prevail at all times.*

When St. Paul was heading for Athens, He said, "... As I was passing through and considering the objects of your worship, I even found an altar with the inscription 'To The Unknown God.'" Therefore, the One Whom you worship without knowing, Him I proclaim to you" (Acts 17:23). He didn't say "You bunch of idiots"! He first praised their religious

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ity almost to the point of flattery, then lovingly introduced them to the God they had been worshipping unknowingly.

Read through the lives of the great missionaries of history, including our Blessed St. Herman of Alaska. He came to minister to Russians and ended up converting people who were worshipping totem poles and wampum. St. Stephen of Perm went to a different region, learned their language and culture, and worked elbow to elbow with the pagan natives. When the neighborhood shaman sent his warriors to kill him because he was offering strange prayers to a strange God, they said St. Stephen radiated such a light and love that they could only kneel before him and ask a blessing. That's mission! That's adaptability.

Growth and outreach imply a willingness on our part to accept whomever God wills to send in our direction. In America, adaptability may become one of the most vital qualities affecting the future growth of our Church. Census figures indicate the fastest growing populations in America are African-Americans, Hispanics and Asians. Are our communities prepared to adapt should any of these peoples enter our doors?

We must show faith and not be afraid. Remember, it is always God Who adds to the Church. Our task is merely to cultivate the soil in which His seed can grow, blossom and bear fruit. When St. Paul was in prison, we read in Acts: "Now the Lord spoke to Paul in the night by a vision, 'Do not be afraid, but speak and do not keep silent; for I am with you ...'" (Acts 18:9-10). Outreach does re-

quire a certain amount of courage and faith. Growth in any living organism has its hazards. There was one year when my parish grew almost too fast for me to keep up with it. I had to do some significant personal adaptation to deal with it.

But "The Kingdom of heaven is like leaven, which a woman took and hid in three measures of meal till it was all leavened" (Matt. 13:33). (That plays right into my recipe.) We can all be that leaven that impacts and reaches out to others, that assists the Lord in adding to His Church. We can all serve as the carriers of a living faith that is contagious enough to infect others. "For as in one body we have many members, and all the members do not have the same function, so we, though many, are one body in Christ, and individually members one of another. Having gifts that differ according to the grace given to us, let us use them" (Romans 12:4-6).

Think about this: that one family or even one person that you reach out to and bring to Christ and the Church may be the missing piece of the parish puzzle that possesses the talents and abilities and resources that your community has been lacking. I think about this all the time, especially when I hear a good singer. "You know, our parish could really use a tenor!"

Now the last ingredient of the recipe for outreach...

### Accountability

Sometimes we do things for reasons we can no longer remember. Tradition can be like that — empty ritual and ceremony devoid of meaning.

We need to remind ourselves constantly, as does the Church, that at some

point in time, God will demand an accounting. "Of those to whom much is given will much be required," He told us. And there is no other faith that has been entrusted with more than the Orthodox Church!

Every year as we prepare to enter Great Lent, we hear the same lesson: the Parable of the Last Judgment. It speaks of accountability to God for one another. And the blessing to those who have done their work is: "Well done, good and faithful servant... enter into the joy of your lord." (Matt. 25:23). Not "well done, mediocre participant"; not "good job, occasional visitor"; not "nice going, religious spectator" — but *well done, good and faithful servant!*

If there are those in need whom, by the grace and providence of God, we encounter in our pilgrimage of life, and to whom we *do not* reach out, we stand condemned. This is as sure as the parable of the rich man who feasted sumptuously every day and had the best of everything, but failed to even notice Lazarus the beggar at his doorstep. The rich man, after he died, finally lifted up his voice. He had to lift it pretty high because he was in hell!

If we desire to take outreach seriously, we must act accountably. The early Church, which even then believed the Second Coming was imminent, *made disciples who earned the title Christian because they were accountable to God and to one another.* "And the disciples were first called Christians in Antioch" (Acts 11:26). It didn't matter who mocked them, tortured them or threatened to kill them; they knew that they would ultimately have to answer to God, that they would stand before the Judgment Seat.



We will, too!

When the Church plants the Cross in our midst, we hear these words of our Lord: "For whoever is ashamed of Me and My words in this adulterous and sinful generation, of him the Son of Man also will be ashamed when He comes in the glory of His Father with the holy angels" (Mark 8:38). Need another reason to reach out to others? Our eternity just may hang in the balance!

With every fibre of my being, I am convinced of the Truth of Orthodoxy and agree with everything the Church teaches. And the way I read it, outreach, mission, growth and evangelization are not options. They are the inner necessity of the Church. They are the veins and arteries carrying the lifeblood to and from the very heart of the Body of Christ. They are what water is to fish.

"By this My Father is glorified, that you bear much fruit; so you will be my disciples" (John 15:8). If we — like the barren fig tree — don't bear some fruit, there is no reason for God not to prune us or curse us for robbing the earth of the resources from which others could grow.

It seems fitting that in the story of the Samaritan woman our Lord issues a call to those who would follow Him: "I tell you, lift up your eyes, and see how the fields are already white for harvest" (John 4:35).

Do you remember *Field of Dreams*, the Kevin Costner movie? He built a wonderful ballfield out of a cornfield and great baseball heroes appeared out of nowhere to play on it. The vision, the voice that kept encouraging and challenging him kept saying, "If you will build it, they will come."

I conclude with the same words. If we build communities wherein organic growth can occur; if we reflect these qualities in our parishes, in our families and our personal lives; if we truly work — *act* — to create that community we read about in Acts when the Lord added to the Church daily; if we build this type of community, well pleasing in the sight of both God and man, *they will come!* God will draw them. We just have to make sure our nets are strong enough to hold them. May this be our mission to the glory of God: the Father, Son and Holy Spirit. Amen.

—Archpriest Daniel Kovalak

## 3rd Annual Businessmen's Dinner



Michael Pasonick presents \$15,300 to St. Tikhon's Seminary



The third annual Businessmen's Dinner was held at the Westmoreland Club in Wilkes-Barre, Pennsylvania. The aim and purpose of the organization is to identify and gather business people who are willing to demonstrate spiritual and financial support for St. Tikhon's Theological Seminary.

The highlight of the evening

was the presentation of a check in the amount of \$15,300 to St. Tikhon's Seminary. The gift was presented by Michael Pasonick, Co-chairman of the St. Alexis Foundation. The St. Alexis Foundation looks to providing our Seminary with even greater participation and support in future years, under the continued spiritual guidance of Archbishop Herman.



*Editor's Note: The following resolutions were adopted by the Holy Synod of Bishops of the Orthodox Church in America during its recent Spring Session.*

## Statement on Kosovo

Deeply moved by the suffering of the people of Kosovo, brought about by the armed conflict among the various parties therein, we, the Holy Synod of Bishops of the Orthodox Church in America, join our voice in support of all honorable efforts and worthy actions to bring about peace in that ancient land.

We uphold and praise the statements and appeals of Bishop Artemije of Raska-Prizren, Serbian Orthodox Bishop in Kosovo, who has exhorted the warring parties to put an end to all forms of oppression and aggression, calling for inter-communal dialogue between the Serbian and Albanian citizens, urging them to establish true democracy and freedom as the basis for a peaceful solution to the Kosovo tragedy.

To our support of Bishop Artemije's statements and fervent appeals, we add our own conviction that although democracy implies the rule of the majority, nevertheless, it also guarantees and upholds the rights of minorities in the context of the rule of law.

We welcome and strongly support the Appeal of Conscience Foundation's "Kosovo — Peace and Tolerance Conference" held in Vienna, March 16-18, which brings together Orthodox, Muslim, and Roman Catholic religious leaders from Kosovo, as well as representatives of international organizations, political leaders and diplomats, representative scholars and experts.

This unique gathering is a vital sign of the determination of the religious leaders of Kosovo to bring peace to their people through inter-communal and interreligious dialogue.

This cooperation in which the leading representatives of the religious communities are engaged, merits full

support from ecumenical and religious bodies, concerned states, and the international community.

Thus we, the Holy Synod of the Orthodox Church in America, meeting in our annual Spring Session, March 15-18, 1999, at Oyster Bay Cove, New York, give thanks to Almighty God for bringing about the convening of the "Kosovo — Peace and Tolerance Conference" and fervently pray that it may bear the fruit of peace.

## Statement on Religious Intolerance in Egypt

We believe that it is our moral obligation to make a solemn public statement of deep concern for the Coptic Orthodox Christians of Egypt who face a rising religious intolerance on the part of some Islamic groups and movements in Egypt.

We are well aware that the Coptic Orthodox Church is vigilant in its strong affirmation of the religious duty of Christians and Muslims to live together in peace.

We are well aware that some Islamic extremists — and not all Muslims — promote intolerance. Thus, as Orthodox Christians, we are opposed to the stereotyping of Islam and Muslims as intolerant, extremist, and violent by definition.

We are well aware that the Government of Egypt attempts to ensure civil and religious peace in Egypt.

We are well aware that the Coptic Orthodox Christians are loyal citizens of Egypt, affirm their loyalty to their country, and do not regard themselves as a minority which seeks foreign protection. Yet, we are also well aware of the violence directed against Coptic Orthodox Christians in some parts of Egypt.

We express our moral solidarity and strong moral support to the Coptic

Orthodox Church and its Pope, its bishops, its clergy and monastics, and its laity.

We express our prayerful support to the Coptic Orthodox communities, families, and persons who have suffered violence and who are under threat of violence.

We appeal to all responsible religious leaders, both Christian and Islamic to work for tolerance and peace.

We appeal to the Government of Egypt not only to oppose extremism and violence, but to strengthen civil society to support interreligious understanding in Egypt.

And we pledge that the Orthodox Church in America will be vigilant and persevering in its solidarity with the Coptic Orthodox Church.

## To the Clergy of the Orthodox Church in America

Dear Fathers, Beloved in the Lord!

For many years the Federated Russian Orthodox Clubs (FROC) provided significant material and social benefits to its members and also supported much of the work of the Orthodox Church in America, including publishing, youth ministry and various charitable assistance programs.

The FROC officially affiliated with the Orthodox Church in America in 1996 and in time became the Fellowship of Orthodox Christians in America (FOCA).

The past few years have been a time of transition for the Fellowship. It has responded well to difficult issues and has taken courageous steps in order to bring about even greater service to Fellowship members and to the Church at-large.

Those who have been observing this transition support the FOCA and the direction it has taken. They stand confident that the Lord God will in-



crease and bless the good works which the Fellowship undertakes for its members and the life and growth of our Church.

We, the Primate and the members of the Holy Synod, called together by the Holy Spirit, for our Spring Session in 1999, take this occasion to express our appreciation for the work and mission of the Fellowship.

We anticipate a fruitful and long relationship between the Church and the Fellowship of Orthodox Christians in America, and we are pleased the Fellowship will continue to work with the youth ministry and charitable programs. Know that we bless and support the mission and the work of the FOCA.

It is our intention that every parish take notice of these recent positive developments which have been accomplished in the Fellowship, the former FROC, and we exhort our clergy to support and give special attention to the activities being carried out by the organization. We desire that these good works be integrated into the life of the parish community and be espoused by the faithful.

The path to salvation is hard and the gate to it narrow. Let us join together struggling on our common journey into the Kingdom of Heaven.

#### +THEODOSIUS

Archbishop of Washington  
Metropolitan of All America  
and Canada  
Primate of the Orthodox Church  
in America  
and the Members of the  
Holy Synod of Bishops  
Syosset, New York  
March 17, 1999

## Diocese of Eastern Pennsylvania

### Parish Council Confirmations

Assumption of the Blessed Virgin Mary Church — St. Clair  
Assumption of the Holy Virgin Church — Philadelphia  
Holy Ascension Church — Frackville  
Holy Cross Church — Williamsport  
Holy Resurrection Church — Alden Station  
Holy Trinity Church — Catasauqua  
Holy Trinity Church — Pottstown  
Holy Trinity Church — Stroudsburg  
Holy Trinity Church — Wilkes-Barre  
St. Herman Church — Media  
St. John the Baptist Church — Dundaff  
St. Mark's Church — Wrightstown  
St. Michael's Church — Jermyn  
St. Michael's Church — Mount Carmel  
St. Michael Church — Wilmington  
St. Nicholas Church — Coatesville  
St. Nicholas Church — Olyphant  
SS. Peter and Paul Church — Minersville  
SS. Peter and Paul Church — Uniondale  
St. Vladimir's Church — Lopez

### Assigned

Rev. George Gulin, Priest in Charge  
St. Mary's Orthodox Church — Edwardsville, PA

### Awards

Priest David Shewczyk — Archpriest  
Priest Leo Poore — Gold Cross  
Priest David Mahaffey — Gold Cross  
Priest Nicholas Wyslutsky — Kamilavka  
Priest Andrew Diehl — Skufia

# Challenges for the Church in the New Russia

The physical hardships and deprivations that still beset the people of Russia make the news from time to time — a stark reminder of the human cost of the present economic turmoil.

Less well understood, perhaps, are the continuing difficulties of Church life in post-communist Russia. As Archbishop HERMAN related after his visit to Russia last year, so many people "are in need of the religious instruction and spiritual nourishment which they and their parents were denied for so many years. As they light a candle and say a prayer before a miracle-working icon, they would like their petition to be answered immediately. *Unless they are given proper religious instruction, there is a danger that they can be lost from the Church...*"<sup>1</sup> Faced with such great needs, and a real thirst for religious knowledge, the Church's educational work is severely handicapped; priests cannot be trained quickly enough to serve all the recently-opened churches, and catechetical works of good quality are hard to find, even in church bookshops.

Then there are new, more insidious threats to the "re-evangelization" of the Russian people. Orthodox Christians in North America know well the challenge of maintaining the Orthodox faith and ethos amidst a secular culture whose values are radically different from those of the Church. Traditional Russian culture was steeped in a thousand years of Orthodox Christianity, and even under communism this was reflected in the stories and folk-tales on which children were nurtured. But no more; the obliteration of Russian culture that communism failed to accomplish in seventy years, the opening of borders and foreign television are close to accomplishing in seven.

How to respond to changes of this

kind? One way is to reject any dialogue with other views, any contacts with the West, any attempt to express our unchanging faith in new ways to meet new realities. People brought up on the black-and-white choices of Marxist philosophy cannot entirely be blamed for approaching religion in the same rigid and simplistic way. But there is another approach: the way of openness, creativity and freedom that has characterized the best of the Russian tradition in the West. This is an approach that looks for the spirit, the mind of the Church tradition and the Fathers, and brings that to bear on new realities. It is born of many decades' experience of living and witnessing as Orthodox Christians in a pluralistic and secular society.

This is where we Orthodox Christians in the West can help — by finding ways to share the fruits of this experience with the Russian Church. One organization that is working hard to do precisely this is *The Voice of Orthodoxy*, now in its twentieth year of religious broadcasting to Russia. Once, these broadcasts were a lifeline for people far from a church, and the Paris-based charity has no illusions that such needs have disappeared with the fall of communism. "I used to take the bus to church 40 kilometers away", writes a listener in Belarus; "but now that the bus has been taken off, I can no longer get there. So I turn on my radio, light the night-lights and candles and listen to your prayers..."

But *The Voice of Orthodoxy* has also been quick to respond to new needs in a rapidly changing Russia. Now there is no shortage of religious broadcasts within Russia, especially on radio (not to mention foreign television evangelists with ample money to buy Sunday morning slots); but the quality of Orthodox broadcasts is uneven, and their approach

to contemporary problems sometimes partisan and extreme. The challenge now is to provide a different voice; one which reflects "the positive experience of Orthodoxy" and refuses to be distracted from essentials by the endless problems and conflicts of "this world." And in this *The Voice of Orthodoxy*, directed by eminent Russian theologians in Paris and frequently featuring the work of Fr Alexander Schmemmann and others, has many years experience. In recent years, programs of *The Voice of Orthodoxy* have been aired on various stations in different parts of Russia. In a promising new departure, since 1994 *The Voice of Orthodoxy* has been working in cooperation with the Fraternity of St. Anastasia in St. Petersburg, who are now preparing programs of their own, such as a major educational series based on Sophie Koulomzin's *Our Church and our Children*. The Fraternity, and the listeners who write, are in no doubt that *The Voice of Orthodoxy* is desperately needed "as a counterweight to various negative tendencies that have appeared in the life of the Church and of society, as a landmark in the present disorder, as a viewpoint that is profoundly free and Christian..."

*The Voice of Orthodoxy* is supported by organizations of "Friends" in several countries of Western Europe and in the United States; given the economic situation in Russia, financial support from abroad continues to be essential. For further information, or to make contributions or purchase cassettes of broadcasts (in Russian), please contact: Mrs. Vera Bouteneff, *The Voice of Orthodoxy*, P.O. Box 743, Hartsdale, NY 10530 [vbouteneff@compuserve.com](mailto:vbouteneff@compuserve.com)

—Elizabeth Theokritoff

<sup>1</sup> *Alive in Christ* 14:2, summer, 1998, p. 40

# An Exact Exposition of the Orthodox Faith

by St. John of Damascus

## Part IV

St. John continues his sublime summary of Orthodox doctrine by concluding the teaching about God and beginning to teach about the created world, speaking in this section about the created world as a whole, and about the angels, the devils, and heaven.

1.13 marg. ms. (conclusion): Concerning God, and the Father, and the Son, and the Holy Spirit; and the Word and the Spirit.

No one sees the Father, save the Son and the Spirit.<sup>1</sup>

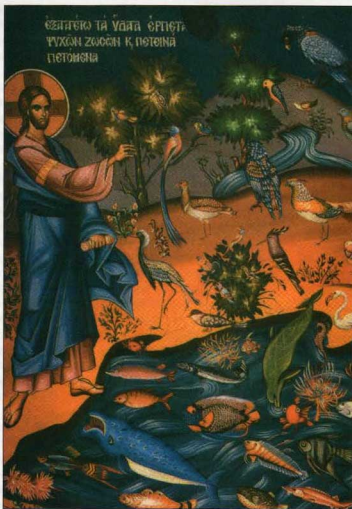
The Son is the counsel and wisdom and power of the Father. For one may not speak of quality in connection with God, from fear of implying that he was a compound of essence and quality.

The Son is from the Father, and derives from him all his properties; hence "he cannot do anything of himself."<sup>2</sup> For he does not possess activity [energy] peculiar to himself and distinct from the Father.

That God who is invisible by nature, is made visible by his energies [works, activities, operations], we perceive from the organization and government of the world.

The Son is the Father's image, and the Spirit the Son's, through which Christ dwelling in man makes him after his own image.

The Holy Spirit is God, being between the unbegotten and the begotten,



Christ the Creator

and united to the Father through the Son. We speak of the Spirit of God, the Spirit of Christ, the mind of Christ, the Spirit of the Lord, the very Lord, the Spirit of adoption, of truth, of liberty, of wisdom (for he is the creator of all these); filling all things with being, maintaining all things, filling the universe with being, while yet the universe is not the measure of his power.

God is everlasting and unchangeable essence, creator of all that is, adored with pious consideration.

God is also Father, being ever unbegotten, for he was born of no one, but has begotten his co-eternal Son; God is likewise Son, being always with the Father, born of the Father timelessly, everlastingly, without flux or passion, or separation from him. God is also Holy Spirit, being sanctifying power, substantial [enhypostatized], proceeding from the Father without separation, and resting in the Son, identical in essence [substance] with Father and Son.

He who is ever essentially present with the Father is Word [Reason].<sup>3</sup> Again, word is also the natural movement of the mind, according to which it is moved and thinks and considers, being as it were its own light and radiance. Again, word is the thought that is spoken only within the heart. And again, word is the utterance that is the messenger of thought. God therefore is Word essential and enhypostatic [personal,

existing as a hypostasis]; and the other three kinds of word are faculties of the soul, and are not contemplated as having a proper subsistence of their own. The first of these is the natural offspring of the mind, ever welling up naturally out of it; the second is the thought; and the third is the utterance.

The Spirit has various meanings. There is the Holy Spirit, but the powers of the Holy Spirit are also spoken of as

<sup>3</sup>Greek Logos.

Continued on the next page.

<sup>1</sup>John 6:46.

<sup>2</sup>Ibid. v. 30.

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Continued from page 29.

spirits; the good messenger is also spirit; the demon also is spirit; the soul too is spirit; and sometimes mind also is spoken of as spirit. Finally the wind is spirit and the air is spirit.

### 1.14 *The properties of the divine nature.*

Uncreated, without beginning, immortal, infinite, eternal, immaterial, good, creative, just, enlightening, immutable, passionless, uncircumscribed, immeasurable, unlimited, undefined, unseen, unthinkable, wanting in nothing, being his own rule and authority, all-ruling, life-giving, omnipotent, of infinite power, containing and maintaining the universe and making provision for all: all these and similar attributes the Deity possesses by nature, not having received them from elsewhere, but himself imparting all good to his own creations according to the capacity of each.

The dwelling and foundation of the subsistences [hypostases, "persons"] is in one another. For they are inseparable and cannot part from one another, but keep to their separate courses within one another, without coalescing or mingling, but cleaving to each other. For the Son is in the Father and the Spirit, and the Spirit in the Father and the Son, and the Father in the Son and the Spirit, but there is no coalescence or commingling or confusion. And there is one and the same movement; for there is one impulse and one movement of the three subsistences, which is not to be observed in any created nature.

Further, the divine effulgence and energy, being one and simple and indivisible, assuming many varied forms in its goodness among what is divisible and allotting to each the constituent parts of its own nature, still remains simple and is multiplied without division among the divided, and gathers and converts the divided into its own simplicity. For all things long after it and have their existence in it. It gives also to all things being according to their several natures, and it is itself the being of existing things, the life of living things, the reason of rational beings, the thought of thinking

beings. But it is itself above mind and reason and life and essence.

Further, the divine nature has the property of penetrating all things without mixing with them and of being itself impenetrable by anything else. Moreover, there is the property of knowing all things with a simple knowledge and of seeing all things, simply with his divine, all-surveying, immaterial eye, both the things of the present, and the things of the past, and the things of the future, before they come into being. It is also sinless, and is able to cast sin out, and to save; and all that it wills, it can accomplish, but does not will all it could accomplish. For it could destroy the universe but it does not will so to do.

### 2.1 *About "age" [Greek aeon].*

He created the ages Who Himself was before the ages, Whom the divine David thus addresses, "From age to age You are."<sup>4</sup> The divine apostle also says, "Through Whom He created the ages."<sup>5</sup>

It must then be understood that the word *age* has various meanings, for it denotes many things. The life of each man is called an age. Again, a period of a thousand years is called an age. Again, the whole course of the present life is called an age: also the future life, the immortal life after the resurrection,<sup>6</sup> is spoken of as an age. Again, the word *age* is used to denote, not time nor yet a part of time as measured by the movement and course of the sun, that is to say, composed of days and nights, but the sort of temporal motion and interval that is co-extensive with eternity. For age is to things eternal just what time is to things temporal.

Seven ages of this world are spoken of, that is, from the creation of the heaven and earth till the general consummation and resurrection of men. For there is a partial consummation, namely, the death of each man: but there is also a general and complete consummation, when the general resurrection of men will come to pass. And the eighth age is the age to come.

Before the world was formed, when there was as yet no sun dividing day from

night, there was not an age such as could be measured, but there was the sort of temporal motion and interval that is co-extensive with eternity. And in this sense there is but one age, and God is spoken of as *aiónios*<sup>7</sup> and *proaionios*,<sup>8</sup> for the age or aeon itself is His creation. For God, Who alone is without beginning, is Himself the Creator of all things, whether age or any other existing thing. And when I say God, it is evident that I mean the Father and His only-begotten Son, our Lord, Jesus Christ, and His all-holy Spirit, our one God.

But we speak also of ages of ages, inasmuch as the seven ages of the present world include many ages in the sense of lives of men, and the one age embraces all the ages, and the present and the future are spoken of as age of age. Further, everlasting (i.e. *aiónios*) life and everlasting punishment prove that the age or aeon to come is unending. For time will not be counted by days and nights even after the resurrection, but there will rather be one day with no evening, in which the Sun of Righteousness will shine brightly on the righteous, but for the sinful there will be night profound and limitless. In what way then will the period of one thousand years be counted which, according to Origen, is required for the complete restoration? The sole creator of all the ages, therefore, is God Who has also created the universe and Who was before the ages.

### 2.2 *About the creation.*

Since, then, God, Who is good and more than good, did not find satisfaction in self-contemplation, but in His exceeding goodness wished certain things to come into existence which would enjoy His benefits and share in His goodness, He brought all things out of nothing into being and created them, both what is invisible and what is visible. Yes, even man, who is a compound of the visible and the invisible. And it is by thought that He creates, and thought is the basis of the work, the Word filling it and the Spirit perfecting it.

### 2.3 *About angels.*

He is Himself the Maker and Creator

<sup>4</sup>Psalm 99(90):2.

<sup>5</sup>Heb. 1:2.

<sup>6</sup>Matt. 12:32; Luke 7:34.

<sup>7</sup>eternal.

<sup>8</sup>pre-eternal.



of the angels: for He brought them out of nothing into being and created them after His own image, an incorporeal [bodiless] race, a sort of spirit or immaterial fire: in the words of the divine David, "He makes His angels spirits, and His ministers a flame of fire"<sup>9</sup>; and He has described their lightness and the ardor, and heat, and keenness and sharpness with which they hunger for God and serve Him, and how they are borne to the regions above and are quite delivered from all material thought.

An angel, then, is an intelligent essence, in perpetual motion, with free-will, incorporeal, ministering to God, having obtained by grace an immortal nature; and the Creator alone knows the form and limitation of its essence. But all that we can understand is, that it is incorporeal and immaterial. For, everything that is compared with God — Who alone is incomparable — we find to be dense and material; for in reality only the Deity is immaterial and incorporeal.

The angel's nature then is rational, and intelligent, and endowed with free-will, changing according to choice, or variable in will. For all that is created is changeable, and only that which is uncreated is unchangeable. Also, all that is rational is endowed with free-will. As it is, then, rational and intelligent, it is endowed with free-will; and as it is created, it is changeable, having power either to abide or progress in goodness, or to turn towards evil.

It is not susceptible of repentance because it is incorporeal. For it is owing to the weakness of his body that man comes to have repentance.

It is immortal, not by nature but by grace. For all that has had beginning comes also to its natural end. But God alone is eternal, or rather, He is above the Eternal: for He, the Creator of times, is not under the dominion of time, but above time.

They are secondary intelligent lights derived from that first light which is without beginning, for they have the power of illumination; they have no need of tongue or hearing, but without uttering words they communicate to each other their own thoughts and counsels.

Through the Word, therefore, all the

angels were created, and through the sanctification by the Holy Spirit were they brought to perfection, sharing each in proportion to his worth and rank in brightness and grace.

They are circumscribed: for when they are in the Heaven they are not on the earth; and when they are sent by God down to the earth they do not remain in the Heaven. They are not hemmed in by walls and doors, and bars and seals, for they are quite unlimited. Unlimited, I repeat, for it is not as they really are that they reveal themselves to the worthy men to whom God wishes them to appear, but in a changed form which the beholders are capable of seeing. For that alone is naturally and strictly unlimited which is uncreated. For every created thing is limited by God Who created it.

Further, apart from their essence they receive the sanctification from the Spirit; through the divine grace they prophesy; they have no need of marriage for they are immortal.

Being intellects, they are in places intellectually, and are not circumscribed in the manner that a body is. For they have not a bodily form by nature, nor are they extended in three dimensions. But to whatever post they may be assigned, there they are present in a spiritual manner and act, and they cannot be present and act in various places at the same time.

Whether they are equals in essence or differ from one another we know not. God, their Creator, Who knows all things, alone knows. But they differ from each other in brightness and position, whether it is that their position is dependent on their brightness, or their brightness on their position; and they impart brightness to one another, because they excel one another in rank and nature. And clearly the higher share their brightness and knowledge with the lower.

They are mighty and prompt to fulfill the will of the Deity, and their nature is endowed with such swiftness that wherever the Divine glance bids them, there they are immediately found. They are the guardians of the divisions of the earth; they are set over nations and regions, allotted to them by their Creator; they govern all our affairs and bring us aid. And the reason surely is because they

are set over us by the divine will and command, and are always in proximity to God.

With difficulty they are moved to evil, yet they are not absolutely immoveable; but as the case stands they are indeed immoveable, not by nature but by grace and by their close attendance upon the Only Good.

They behold God according to their capacity, and this is their food.

They are above us, for they are incorporeal, and are free of all bodily passion; yet they are not passionless, for the Deity alone is passionless.

They take different forms at the behest of their Master, God, and thus reveal themselves to men and unveil the divine mysteries to them.

They have Heaven for their dwelling-place, and have one duty, to sing God's praise and carry out His divine will.

Moreover, as that most holy, and sacred, and gifted theologian, Dionysius the Areopagite, says, All theology, that is to say, the holy Scripture, has nine different names for the heavenly essences. That divine master in sacred things divides these essences into three groups, each containing three. And the first group, he says, consists of those who are in God's presence and are said to be directly and immediately one with Him, namely, the Seraphim with their six wings, the many-eyed Cherubim and those that sit in the holiest thrones. The second group is that of the Dominions, and the Powers, and the Authorities; and the third, and last, is that of the Rulers and Archangels and Angels.

Some, indeed, like Gregory the Theologian, say that these were before the creation of other things. He thinks that the angelic and heavenly powers were first and that thought was their function. Others, again, hold that they were created after the first heaven was made. But all are agreed that it was before the foundation of man. For myself, I am in harmony with the Theologian. For it was fitting that the noetic [mental] essence should be the first created, and then that which can be perceived, and finally man himself, in whose being both parts are united.

But those who say that the angels are

*Continued on the next page.*

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creators of any kind of essence whatever are the mouth of their father, the devil. For since they are created things they are not creators. But He Who creates and provides for and maintains all things is God, Who alone is uncreated and is praised and glorified in the Father, the Son, and the Holy Spirit.

### 2.4 *About the devil and demons.*

He who from among these angelic powers was set over the earthly realm, and into whose hands God committed the guardianship of the earth, was not made wicked in nature but was good, and made for good ends, and received from his Creator no trace whatever of evil in himself. But he did not sustain the brightness and the honor which the Creator had bestowed on him, and of his free choice was changed from what was in harmony to what was at variance with his nature, and became roused against God Who created him, and determined to rise in rebellion against Him, and he was the first to depart from good and become evil. For evil is nothing else than absence of goodness, just as darkness also is absence of light. For goodness is the light of the mind, and, similarly, evil is the darkness of the mind. Light, therefore, being the work of the Creator and being made good (for "God saw all that He made, and behold they were exceeding good"<sup>10</sup>) produced darkness at his free-will. But along with him an innumerable host of angels subject to him were torn away and followed him and shared in his fall. Therefore, being of the same nature as the angels, they became wicked, turning away at their own free choice from good to evil.

Now, they have no power or strength against any one except what God in His dispensation has conceded to them, as for instance, against Job<sup>11</sup> and those swine mentioned in the Gospels.<sup>12</sup> But when God has given them permission, they do prevail, and are changed and transformed into any form whatever in which they wish to appear.

Both the angels of God and the demons are alike ignorant of the future, yet they make predictions. God reveals the future to the angels and commands them to prophesy, and so what they say comes to pass. But the demons also make predictions, sometimes because they see what is happening at a distance, and sometimes merely making guesses; so much that they say is false and they should not be believed, even although they do often, in the way we have said, tell what is true. In addition, they know the Scriptures.

All wickedness, then, and all impure passions are the work of their mind. But while the liberty to attack man has been granted to them, they have not the strength to overmaster any one; for we have it in our power to receive or not to receive the attack. Therefore there has been prepared for the devil and his demons, and those who follow him, fire unquenchable and everlasting punishment.<sup>13</sup>

Note, further, that that which is death to men, is a fall in the case of angels. For after the fall there is no possibility of repentance for them, just as after death there is for men no repentance.

### 2.5 *About the visible creation.*

Our God Himself, Whom we glorify as Three in One, "created the heaven and the earth and all that they contain,"<sup>14</sup> and brought all things out of nothing into being. Some things He made out of no preexisting matter, such as heaven, earth, air, fire, water; and out of these elements which he had he had caused to be, he made others, such as living creatures, plants, seeds. These are made up of earth, and water, and air, and fire, at the bidding of the Creator.

### 2.6 *About the Heaven.*

The heaven is the circumference of things created, both visible and invisible. For within its boundary are included and marked off both the mental faculties of the angels and all the world of sense. But the Deity alone is uncircumscribed, filling all things, and surrounding all things, and bounding all things, for He is above all things, and has created all things.

Since, therefore, the Scripture speaks of heaven, and heaven of heaven,<sup>15</sup> and heavens of heavens,<sup>16</sup> and the blessed Paul says that he was caught up to the third heaven,<sup>17</sup> we say that in the cosmogony of the universe we accept the creation of a heaven which the foreign philosophers, appropriating the views of Moses, call a starless sphere. But further, God called the firmament also heaven,<sup>18</sup> which He commanded to be in the midst of the waters, setting it to divide the waters that are above the firmament from the waters that are below the firmament. And its nature, according to the divine Basil, who is versed in the mysteries of divine Scripture, is delicate, like smoke. Others, however, hold that it is watery in nature, since it is set in the midst of the waters; others say it is composed of the four elements; and lastly, others speak of it as a fifth body, distinct from the four elements. . . .<sup>19</sup>

Others have pictured the heaven as a hemisphere. This idea is suggested by these words of David, the singer of God, "Who stretches out the heavens like a curtain,"<sup>20</sup> by which word he clearly means a tent; and by these from the blessed Isaiah, "Who has established the heavens like a vault."<sup>21</sup> . . . Still, whether it is this way or that, all things have been made and established by the divine command, and have the divine will and counsel for a foundation that cannot be moved. "For He Himself spoke and they were made: He Himself commanded and they were created. He has also established them for ever and ever: He has made a decree which will not pass away."<sup>22</sup>

The heaven of heaven, then, is the first heaven which is above the firmament. So here we have two heavens, for God called the firmament also Heaven<sup>23</sup> And it is customary in the divine Scripture to speak of the air also as heavens, because we see it above us. "Bless Him," it says, "all you birds of the heaven," meaning of the air. For it is the air and

<sup>10</sup> Gen 1:32.

<sup>11</sup> Job 1:2.

<sup>12</sup> Mark 5:13.

<sup>13</sup> Matt. 25:41.

<sup>14</sup> Psalm (145) 146:6.

<sup>15</sup> Psalm 113(115):16.

<sup>16</sup> Psalm 148:4.

<sup>17</sup> 2 Cor 12:2.

<sup>18</sup> Gen 1:8.

<sup>19</sup> Here and below, some sections treating of purely scientific issues have been omitted.

<sup>20</sup> Psalm 103(104):2.

<sup>21</sup> Isa. 40:22.

<sup>22</sup> Psalm 146:5-6.

<sup>23</sup> Gen 1:8.

not the heaven that is the region in which birds fly. So here we have three heavens, as the divine Apostle said.<sup>24</sup> But if you should wish to look upon the seven zones as seven heavens<sup>25</sup> there is no injury done to the word of truth. For it is usual in the Hebrew tongue to speak of heaven in the plural, that is, as heavens, and when a Hebrew wishes to say heaven of heaven, he usually says heavens of heavens, and this clearly means heaven of heaven,<sup>26</sup> which is above the firmament, and the waters which are above the heavens, whether it is the air and the firmament, or the seven zones of the firmament, or the firmament itself which are spoken of in the plural as heavens according to the Hebrew custom.

All things, then, which are brought into existence are subject to corruption according to the law of their nature, and so even the heavens themselves are corruptible. But by the grace of God they are maintained and preserved. Only the Deity, however, is by nature without beginning and without end. Therefore it has been said, "They will perish, but You endure"; nevertheless, the heavens will not be utterly destroyed. For they will grow old and be rolled up as a vesture, and will be changed,<sup>28</sup> and there will be a new heaven and a new earth.<sup>29</sup>

For the great part the heaven is greater than the earth, but we need not investigate the essence of the heaven, for it is quite beyond our knowledge.

It must not be supposed that the heavens or the luminaries are endowed with life. For they are inanimate and insensible. So that when the divine Scripture says, "Let the heavens rejoice and the earth be glad,"<sup>30</sup> it is the angels in heaven and the men on earth that are invited to rejoice. For the Scripture is familiar with the figure of personification, and customarily speaks of inanimate things as though they were animate: for instance, "The sea saw it and fled: Jordan was driven back."<sup>31</sup> And again, "What ailed you, O sea, that you fled? O Jordan, that you were driven back?"<sup>32</sup> Mountains,

too, and hills are asked the reason of their leaping, in the same way that we are accustomed to say, "The city was gathered together," when we do not mean the buildings, but the inhabitants of the city: again, "the heavens declare the glory of God,"<sup>33</sup> does not mean that they send forth a voice that can be heard by bodily ears, but that from their own greatness they bring before our minds the power of the Creator; and when we contemplate their beauty we praise the Maker as the Master-Craftsman.

## "He Who creates and provides for and maintains all things is God, Who alone is uncreated and is praised and glorified, in the Father, the Son, and the Holy Spirit"

### 2.7 *About light, fire, the luminaries, sun, moon and stars.*

Fire is one of the four elements,<sup>34</sup> light and with a greater tendency to ascend than the others. It has the power of burning and also of giving light, and it was made by the Creator on the first day. For the divine Scripture says, "And God said, Let there be light, and there was light."<sup>35</sup> . . . In the beginning, then, that is to say on the first day, God created light, the ornament and glory of the whole visible creation. For take away light and all things remain in undistinguishable darkness, incapable of displaying their native beauty. "And God called the light day, but the darkness He called night."<sup>36</sup> Further, darkness is not any essence [substance], but a contingency; for it is sim-

ply absence of light. The air, indeed, has not light in its essence. It was, then, this very absence of light from the air that God called darkness, and it is not the essence of air that is darkness, but the absence of light which clearly is a contingency rather than an essence. And, indeed, it was not night, but day, that was first named, so that day is first and after that comes night. Night, therefore, follows day. And from the beginning of day till the next day is one complete period of day and night. For the Scripture says, "And there was evening and there was morning, one day."<sup>37</sup>

When, therefore, in the first three days the light was poured forth and reduced at the divine command, both day and night came to pass. . . . So, then, it is the sun that makes the seasons, and through them the year; it likewise makes the days and nights, the days when it rises and is above the earth, and the nights when it sets below the earth: and it bestows on the other luminaries, both moon and stars, their power of giving forth light. . . .

[St. John gives the names and dates of the 12 zodiac signs] . . . Now the Greeks declare that all our affairs are controlled by the rising and setting and conjunction of these stars and of the sun and moon; for it is with these matters that astrology is concerned with. But we hold that we get from them signs of rain and drought, cold and heat, moisture and dryness, and of the various winds, and so forth, but no sign whatever as to our actions. For we have been created with free wills by our Creator and are masters over our own actions. Indeed, if all our actions depend on the courses of the stars, all we do is done of necessity; and necessity precludes either virtue or vice. But if we possess neither virtue nor vice, we do not deserve praise or punishment, and God, too, will turn out to be unjust, since He gives good things to some and afflicts others. No, He will no longer continue to guide or provide for His own creatures, if all things are carried and swept along in the grip of necessity. And

<sup>24</sup>2 Cor. 12:2.

<sup>25</sup>St. John alludes to the theory that there are seven heavens, containing the sun, the moon, and the live planets that were known in his time.

<sup>26</sup>Psalm 148:4.

<sup>27</sup>Psalm 101(102):26.

<sup>28</sup>Ibid.

<sup>29</sup>Rev. 21:1.

<sup>30</sup>Psalm 95(96):11.

<sup>31</sup>Psalm 113(114):3.

<sup>32</sup>Ibid. v. 5.

<sup>33</sup>Psalm 18(19):1.

<sup>34</sup>While it is known today that there are many elements, the ancient division of matter into four elements remains useful as a way of broadly classifying material things according to their nature.

<sup>35</sup>Gen. 1:3.

<sup>36</sup>Ibid. v. 5.

<sup>37</sup>Gen. 1:5. The Church's liturgical practice agrees with scripture in saying that evening and morning constitute one day. The same scripture, however, states that as regards the order in which they were created, the day was first, and then the night (cf. Gen. 1:4-5).

<sup>38</sup>I.e., the sun and moon.

*Continued on the next page.*

## An Exact Exposition of the Orthodox Faith

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the faculty of reason will be superfluous to us: for if we are not masters of any of our actions, deliberation is quite superfluous. Reason, indeed, is granted to us solely that we may take counsel, and hence all reason implies freedom of will.

And, therefore, we hold that the lights<sup>38</sup> are not the causes of the things that occur, nor of the origin of things that come to pass, nor of the destruction of those things that perish. They are rather signs of showers and changes of air. But, perhaps, some one may say that though they are not the causes of wars, yet they are signs of them. And, in truth, the quality of the air which is produced by sun, and moon, and stars, produces in various ways different temperaments, and habits, and dispositions. But the habits are amongst the things that we have in our own hands, for it is reason that rules,

and directs, and changes them.

It often happens, also, that comets arise. These are signs of the death of kings, and they are not any of the stars that were made in the beginning, but are formed at the same time by divine command and again dissolved. And so not even that star which the Magi saw at the birth of the Lover and Savior of man, our Lord, Who became flesh for our sake, is of the number of those that were made in the beginning. And this is evidently the case because sometimes its course was from east to west, and sometimes from north to south; at one moment it was hidden, and at the next it was revealed: which is quite out of harmony with the order and nature of the stars.

It must be understood, then, that the moon derives its light from the sun; not that God was unable to grant it light of its own, but in order that rhythm and order may be impressed upon nature, one part ruling, the other being ruled, and that

we might thus be taught to live in community and to share our possessions with one another, and to be under subjection, first to our Maker and Creator, our God and Master, and then also to the rulers set in authority over us by Him: and not to question why this man is ruler and not I myself, but to welcome all that comes from God in a gracious and reasonable spirit.

The sun and the moon, moreover, suffer eclipse, and this demonstrates the folly of those who worship the creature in place of the Creator,<sup>39</sup> and teaches us how changeable and alterable all things are. For all things are changeable except God, and whatever is changeable is liable to corruption in accordance with the laws of its own nature. . . . It is evident that both sun and moon and stars are compound and liable to corruption according to the laws of their various natures. . . .

*To be continued.*

<sup>39</sup>Rom. 1:25.

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# MASLENITSA V



On President's Weekend, February 13 and 14 of 1999, the Century Association of St. Tikhon's Orthodox Seminary held another wonderful, joyful, traditional pre-Lenten gala for the enjoyment and fellowship of all and to benefit St. Tikhon's Seminary!

On Saturday, the foyer outside the banquet area of the Radisson Lackawanna Station in Scranton, PA was transformed into a fabulous Russian Bazaar. Father John Perich and his family had a marvelous display of antiques and Russian collectibles, including folk art from Slavic lands and other treasures from around the world. Susan Pasqualone had an exquisite display of crystal and am-

ber. St.

Tikhon's Bookstore featured religious articles and special imported items from Russia. New this year were religious articles by Holoviak Church Supply. Valentine's Day shoppers enjoyed picking out things for their loved ones at our attractive Bazaar, which was open from noon to 4:00 p.m. for our dinner guests to enjoy shopping before our Maslenitsa began on Sunday.

Our Maslenitsa began with appetiz-

ers, and there was a beautiful display of imported cheeses, crackers and fresh vegetables. A wonderful accordionist with the Joe Bachak Orchestra accompanied us during cocktails. Promptly at 4:00 p.m., the assembly sang "Our Father" and His Eminence Archbishop Herman gave the blessing. The assem-

*Continued on the next page.*

## Maslenitsa V

*Continued from page 35*

bly then sang our National Anthem.

The banquet hall was beautifully decorated with red, pink and white balloons with each place setting being decorated with a program and a chocolate heart in honor of Valentine's Day. A written formal tribute to John M. Boyko was presented at each place setting.

Our pre-Lenten festival meal was delicious! Honorary Cochair Father John Perich welcomed everyone to our special event and introduced The Troika Balalaika Orchestra, under the direction of Mrs. Helen Fornazer. The Orchestra played a medley of eastern European songs. Members had traveled from Clifton, NJ to be with us! Our Maslenitsa guests really enjoyed this ethnic music, which was followed by dancing music played by the very talented Joe Bachak Orchestra. The crowd danced to contemporary music, polkas, Russian folk dances and other folk music. To say those attending had a good time was an understatement! There is nothing to compare with the joy of good Orthodox Christian fellowship!

Century President Elizabeth Bonczar presented His Eminence with a gift of membership dues from members to date totaling \$10,000! The generosity of our Century members made it possible. The Century members vitally understand the importance of financially supporting St. Tikhon's Seminary.

A drawing was held to select three raffle winners. Olga Hero from Jepner, Conn. won first prize, a magnificent jeweled ring created and donated by master jeweler Walter Palchik. Second prize, a 20" hand-painted electric samovar donated by Fr. John Perich, went to Robert A. Tokash of Lake Station, Ind., and third prize, a black lacquer box featuring an icon of Christ, furnished by the Seminary bookstore, was won by Kazi Bonczar of University Park, PA. The Century Association and the Seminary express their gratitude to Mr. Palchik and Father John Perich for their generous gifts of these raffle prizes, as well as to all who supported the Seminary by their attendance at this Maslenitsa event! To all those who traveled from Maryland, New York, New Jersey, Connecticut and

from parts of Pennsylvania, your loyal support is greatly appreciated.

Our cochairers are to be commended for planning an occasion that provided so much joy for all who attended. A special mention goes to the nearly thirty people from Jermy, PA and the nearly thirty from Frackville who attended our festival. The organizers, Father John and Martha Malinchok have demonstrated true leadership in supporting our seminary, and we are most thankful!

The entire occasion raised over \$5,000 for the Seminary. We offer a special thanks to Mr. Thomas Bushallow for underwriting the cost of the seminarians' tickets. The use of Caskets Shells, Inc.

show lighting and transportation equipment help make this event possible.

It was very sad that two of our most loyal members were not with us this year. Mr. John M. Boyko, former President from 1971 to 1995 and Life Member, and benefactor Mr. John Guzey, both passed away shortly before this event took place. May their memory be eternal! Their leadership and support will be sorely missed. We offer our deepest sympathies to Mrs. Florence M. Boyko and Mrs. Lucille Guzey.

As President of the Century Association, I want to thank all who attended this event. It is the tradition of our ancestors to enjoy a good time before we



enter into Lent. Thank you for caring enough to keep this tradition alive! The good will generated is immeasurable. Our St. Tikhon's Orthodox Seminary Banner was proudly on display and much literature about Orthodoxy was disseminated. Such events serve not only to help us have a good time but are an advertisement to the world for what we as Orthodox Christians stand for. Until we meet again, stay healthy and have a glorious Pascha!

Cochairs Archpriest Daniel Donlick and Mrs. Florence M. Boyko are to be congratulated for planning a wonderful event and for all of their efforts in behalf of the Seminary. Honorary Cochair Archpriest John Perich and Century President Dr. Elizabeth Semon Bonczar contributed their skills and support also to the success of this event.

—Elizabeth S. Bonczar,  
President, Century Association

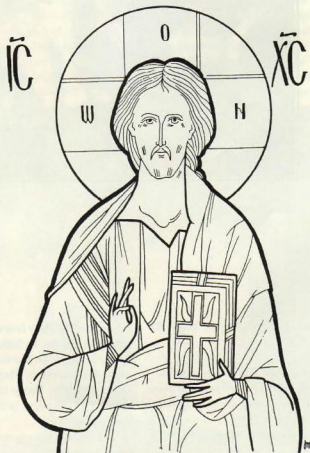


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# The Sunday of Orthodoxy and the Millennium



Sermon Given February 28, 1999



Last evening at Vespers we heard the words:

*The grace of truth has shone upon us;  
The mysteries darkly prefigured in times  
of old have now been openly fulfilled;  
For behold, the Church is clothed in a  
beauty that surpasses all things earthly.  
Through the icon of Christ Incarnate.*

We began again the celebration of the

Triumph of the Holy Icons over the icon-smashers, for the 1,156th time since the first celebration on March 11, 843, at the great Cathedral of Hagia Sophia in Constantinople. Today is the final celebration of this event in the present millennium.

Do we here simply remember a past event, as important and wonderful as it was? Or is this in a deeper sense a call to vigilance and even to battle in the

present, as well as a vision of things yet to come?

Every age in the whole earthly history of Christ's Church is an age in which the truth of the Good News of our Lord's Incarnation, Death, Resurrection, and Coming Again must be defended. Every age in one way or another is an age of iconoclasm. The icons in the eighth and ninth centuries were defended by the zealous monks, the holy fathers, and pi-



ous women because their destruction was rightly perceived to be an attempt to destroy the sacred. We today are called to fight the destruction of the sacred.

Let us look back and ask: what happened in the ancient Church when the icons were ripped off the walls of the Churches, removed from their places of honor, and even forcibly taken from the homes of the faithful? What exactly was put in their place? Did the icon-haters leave the walls of the Churches bare? No, indeed! They felt that *something* should be there. So they placed in the blank spaces new pictures: portraits of flowers, of ornaments which had no symbolic significance, decorations without meaning, birds, scenes of the hunt, even in some cases depictions of horse races. What was this but clearly the replacement of the sacred with the secular — in effect, a return to paganism?

And the "new art" was accompanied by "new preaching": secular talks, worldly chatter, references to political, social, sports events of the day, "relevant" things. And the music was not untouched. The prohibition against instruments and worldly songs was abandoned. In came the flutes, castanets, cithers (stringed instruments, forerunners of the guitar). The music inside the

Church became just like that outside in the streets. And the sacred hymnology had to be "updated." New poetry was brought in featuring secular themes and new versions of old fables. Does all of this have a familiar ring to it? How we in America love to search for something new, something different!

There are plenty of new forces out there in our present society, dear brothers and sisters, ready and willing to dismantle the Church, piece by piece, if not to mount a broad frontal attack, and to destroy every vestige of the sacred in the lives of the faithful. Let us turn to the prophetic words of St. Nilus the Myrr-streaming, a monk of Mount Athos who lived more than 350 years ago. He prophesied that after the year 1900, towards the mid-twentieth century, "the people will become unrecognizable." They will be marked by unrestrained passions, lawlessness, and dishonor. Their appearances will change as it will become "impossible to distinguish men from women due to their shamelessness in dress and style of hair." This will be accompanied by increased cruelties, lack of respect for parents and elders, the disappearance of love, the abandoning of modesty, the increase of greed, lust, adultery, and murder. Christian pastors and leaders will be

affected and become vain. Those who seek the light of true knowledge will find only obstacles and constraints. An unhappy man will discover a way by which one person can converse with another from one end of the earth to another, and men will "fly through the air like birds and descend to the bottom of the sea like fish." And when all this is going on, these unhappy people living in comfort will not even know how unhappy they are, and will end up losing entirely their faith in God in Three Persons.

Today we see daily confirmations of these prophecies — all showing in one way or another a determination to destroy the sacred: a young woman puts her two small children in a car and sinks it in a lake; then she pretends to be grieving and wondering where they are. Another young lady gives birth to a child at her school prom and throws the infant in a trash can and returns to the prom. A man ties another man to his truck and drags him along the road until he is dead because he does not like the color of his skin. Every day millions of people expose themselves to television shows, movies, popular music, and now computers that glorify and promote every imaginable perversion, violence, and

*Continued on the next page.*



Diocesan and visiting clergy with Archbishop Herman

## The Sunday of Orthodoxy

Continued from page 39.

blasphemy — the “usual” fare of contemporary entertainment. Not to mention the ongoing slaughter of millions of innocent children in the (now legal) abortion clinics. The final phase of the destruction of the sacred is the destruction of life itself.

Along with this, of course, we have any number of prophets of doom, moaning and wailing, pointing to Bible verses, jumping indiscriminately from Old Testament to New, and applying these verses out of context to present and imagined future world events, while begging for money and attempting to sell their latest books. These false prophets play on the emotions of the weak and unstable, as well as a large segment of apparently normal people. They daily present a cleverly-packaged mixture of truth and falsehood, claiming to know what Scripture itself clearly says no one knows.

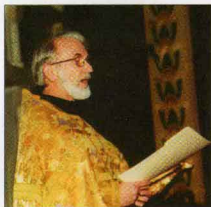
Are these all signs of the end — the last days? Is the Y2K computer scare, along with all the rest of current worries, a sure sign of the end of the world? This whole twentieth century has been one of unprecedented scientific, medical, technological discovery and advance. At the same time it has been a century of unprecedented destruction, bloodshed, and horror. How should we, Orthodox Christians, evaluate these times? Two thousand years before the Incarnation of our Lord, the great Abraham set out in a life of complete obedience to God. After those two millennia, God was born in the flesh, redeemed humanity and the world and established His Holy Church. Now we stand at the last moments of these two millennia, four thousand years from our father Abraham. Are we at the end?

Is it not time, dear brothers and sisters, to listen to the words of our own Orthodox teachers? Is it not time to tune out the cacophony of the world's confusion and false prophets and to tune in to the clear, life-giving teachings of Christ Himself and our Holy Fathers who were one with Him?

When is the end of the age? Of that day or that hour “no one knows, not even the angels in heaven, nor the Son, but only the Father” (Mark 13:32). Not even

the Son? St. Simeon the New Theologian comments: as One of the Holy Trinity, of course the Second Person knows, since They all have a common mind and wisdom. But the Son of Man in His human nature does not know; that is, no one on earth.

How does the end come? Suddenly, like lightning. “As the lightning flashes and lights up the sky from one end to the other, so will the Son of Man be in His day” (Luke 22:24). The Apostle Paul says the same: “As to the times and the seasons, brethren, you have no need to



Archpriest Theodore Heckman have anything written to you. For you yourselves know well that the day of the Lord will come like a thief in the night” (1 Thess. 5:1-2). And Paul in 1 Corinthians describes the end precisely as a transformation: “We shall all be changed, in a moment, in the twinkling of an eye, at the last trumpet” (15:51-52).

There will be signs, nevertheless (Matthew 24): The Gospel proclaimed to all nations; this has been going on since the days of the Holy Apostles. Wars and uprisings of the people everywhere; this has been going on since the days of the Holy Apostles. The appearance of false prophets; this has been going on since the days of the Holy Apostles. Pseudo-Christ working signs and wonders; this too has been going on. And famines, persecutions, earthquakes — all these have been going on since the days of the Holy Apostles. Our Lord says, “Truly, this generation will not pass away till all these things take place” (Matt. 24:34). A remarkable statement! Was He mistaken? St. Simeon tells us that the interpretation of these signs in any given

generation is not given to everyone, but to those who are *illuminated* — illumined by revelation from above to those who have acquired a “spiritual mind.” There are specific requirements for understanding in this area of knowledge. These are, according to St. Simeon: true repentance, prayer, fasting, zeal, and purity of spirit. Whatever teaching or teacher that leads to fear or despair is *not Orthodox*. What is genuine leads always to hope, repentance, prayer, confidence.

Concerning the Day of His Coming, says St. Simeon, it is not an earthly day; it cannot be measured in chronological time. Rather it is an *experience* of the shining of God in glory, as at the Transfiguration on Mount Tabor. As the visible stars of the sky are “extinguished” each day by the light of the sun, so is the Day of the Lord: God's radiance seen with transfigured eyes, extinguishing all lesser lights. For the saints the invisible Creator will be seen as both day and God, and this “Day” will be eternal joy. For the unrepentant who have not cultivated in this life the vision of God through purification, Christ will remain unseen and inaccessible both in this world and the next.

St. Gregory Palamas teaches the same: All the images of our Lord's Coming Again, the lightning, clouds, trumpets, thrones, etc., are symbols appealing to our earthly senses and understanding; but the *reality* is different. These are not to be understood literally or sensually. The symbol should not be mistaken for the reality which is beyond, nor should the symbol be ignored or scorned. One should seek the deeper meaning of the symbol in the silence of prayer and contemplation.

Our Lord's Coming Again with judgment, says St. Simeon the New Theologian, as an external event is for sinners, for the unrepentant, for those who have neglected the interior warfare and not fought the passions. Already in this life the saints experience Paradise within; by definition the faithful are already citizens of the age to come, from the time of their baptism. “For the children of Light, sons of the Day, the terrible Day of the Lord will never come,” says St. Simeon. Death is behind them, as they died in the baptismal waters. And even judgment is be-

hind them. At the Liturgies and memorial services for our departed loved ones we hear the words of our Lord: "He who hears my word and believes Him Who sent me, has eternal life; he does not come into judgment, but has passed from death to life" (John 5:24). We are used to applying this to the departed; but we must apply it to the living who are keeping the commandments of Christ, repenting sincerely and loving God above all things. For those who are being deified the fire of the Holy Spirit is not just a future hope but a present experience. And those who are baptized by that fire become pure, undefiled children of the Light, sons and daughters of the Day — like the Most Holy Theotokos, who at her deathless death was translated from life to life. She lived all her life in the age to come, a citizen of Paradise.

The Orthodox teaching concerning the two judgments of each person does not assert that they are both after our physical death. According to St. Simeon, the first judgment begins at our baptism and continues every moment of our earthly life: at each thought, word and deed. That is why our Liturgy calls us to spend our time here in peace and repentance. The second judgment, the final one takes place when our body and soul are rejoined after death.

Therefore, for the unrepentant, the Day of the Lord is future and terrifying, for they are not prepared. For the humble ones who live for Christ and in Christ, the Day is ever *present* and filled with unspeakable joy. In Homily 34 St. Gregory Palamas said, "For His Kingdom to come does not mean that it has to come from another place, but that it has to be revealed through the power of the Divine Liturgy. And we can now understand our Lord's words when He said, "There are some standing here who will not taste death till they see the Kingdom of God *present* with power" (Mark 9:1).

Indeed, our Lord's kingdom is already present. For He said, "The kingdom of God cometh not with observation: Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you." As the Myrrhbearers came to the tomb, they saw the radiant Light of the Resurrection streaming forth. As the Apostles were gathered at Pentecost, the tongues of Divine Fire descended and illumined them. As faithful believers were baptized and chrismated then and through the ages, they receive the gift of Pascha, the resurrected life, the robe of glory, and the seal of the Holy Spirit. As the faithful gather for each Divine Liturgy, at every feast and celebration they receive the

food of Paradise and become again and again participants in the Kingdom of Christ our God. The Second and Glorious Coming will be the close of the present age, and the consummation of all things, but the New Creation, the Kingdom, is already here — not something to look for in the twenty-first century, but a reality inaugurated twenty centuries ago. It is found — by those who know where to look — in prayer, in the Mysteries, in works of charity, in acts of forgiveness and compassion. And it is found in the veneration of icons, as the holy defenders of these sacred objects taught.

This is the safeguard of the Orthodox Faith,

*For if we hold fast to the icon of  
the Savior Whom we worship,  
We shall not go astray.  
Let all who do not share this faith  
be covered with shame,  
But we will glory in the icon  
of the Word made flesh.  
Then let us venerate it,  
And with all the faithful cry aloud:  
O God, save Thy people,  
and bless Thine inheritance.*

— Archpriest Theodore Heckman





Archbishop Herman addresses March for Life

## Orthodox Join in the Annual March for Life

Hundreds of Orthodox Christians gathered for the annual March for Life, held in Washington, D.C. on Friday, January 22, 1999 in sad commemoration of the twenty-sixth anniversary of the Supreme Court's 1973 *Roe v. Wade* decision which legalized abortion on demand in America.<sup>1</sup> The Orthodox Church has become a regular and visible presence in the movement due chiefly to the efforts of the pan-Orthodox pro-life organization, Orthodox Christians for Life, and our regular, year-in-and-year-out participation in this national event has indeed shown that we are a significant voice in the national pro-life movement.

The March for Life officially assembled at noon at the Ellipse in front

of the White House. As in past years, there was inspiring music and many speakers and leading advocates in the national pro-life movement. The opening prayer was offered by the Rev. Benjamin B. Sheldon, Executive Director of the National Pro-Life Organizations.

This year however, there was a visible absence of the usual large and international gathering of the media — they had assembled this year at the Capitol for the Senate trial of the impeached president. How ironic it seemed that the most pro-abortion president in American history, who had heartlessly signed the partial birth abortion bill allowing thousands of babies to die, was now fighting for his political life, wishing to finish out his term in office. In the day's national coverage, the media had shifted the spotlight of its reporting and had chosen to

cover this enthralling national soap-opera and scandal of immorality. While the trial of the President is now over and our nation's attention has returned to its usual focus of attention, the problem and sin of abortion will not as quickly go away.

Nellie Gray, the president and founder of the March for Life, remarked that "Reporters often inquire about why we continue to March for Life, because it seems that there are no tangible successes from our untiring efforts. We will never know about our successes or failures. We know we must be consistent and faithful. With determination and persistence, we continue to march to ensure that Washington officialdom understands that the issue of abortion and euthanasia will not go away until it is resolved in favor of life."

As in past years, Archbishop Herman

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



(O.C.A.) was again seated on the dais, his very visible and effective presence underscoring the fact that over the years he, among the Orthodox Bishops, has become the most visible and outspoken advocate for unborn babies. This year marks the fourteenth year of participation by His Eminence in the event. Today he was the first religious leader to

the past twenty-six years, and reminded us of all the babies that have been saved due to our pro-life witness.

At 1:00 p.m. the March began, with pro-life Americans gathering from throughout our United States. The Orthodox delegation, made up of hundreds Orthodox faithful from across the land, was led by Archbishop Herman, with

Church concerning the sacredness of life from the moment of conception till death (a teaching clearly set forth in the Holy Gospel in the account of St. John the Baptist's worship offered to the Lord Jesus when the Savior was a newly-conceived infant in his mother's womb). After the March, His Eminence, together with Metropolitan Nicholas, led us in singing the Memorial Service for the Departed in loving memory of the millions of aborted children of our nation.

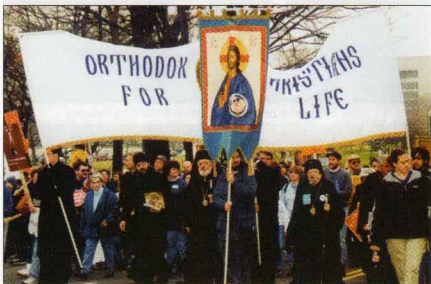
In the evening, during the Rose Banquet at the Hyatt Regency Hotel, Archbishop Herman took part in the official program and gave the invocation. The banquet was filled with over 850 pro-life leaders from throughout our country.

This March for Life, held as we draw near the threshold of the new millennium, was probably one of the best attended. As reported by the *New York Times*, there were over one hundred thousand in the throng which had gathered and marched and prayed for moral justice to rule once again in the United States. By their presence, they argued life must be protected and preserved at each stage of its development.

Nearly two thousand years ago, the slaughter of the Holy Innocents took place in Bethlehem, when Herod attempted to kill the child Christ. This act revealed the depths of wickedness to which those in power can descend if they choose to show disregard for life. Now at the end of this century, near the end of the second millennium since Christ's birth, the cry "Rachel Weeping for her children" is still heard. The difference is that we have legalized the killing of babies. The continuing slaughter of innocent infants poses the greatest threat to the moral strength of America and Canada and their future as civilized societies.

As she always has, the Orthodox Church must publicly challenge the conscience of society on moral issues of fundamental importance. As we enter the new millennium, this sense of moral accountability needs to be reawakened in the nation's consciousness if civilized society is to survive. To do this, to attempt to do it, is part of our mission as the Orthodox Church in America.

*Continued on the next page.*



address the March, being introduced to the podium by this writer. In a stirring and powerful message offered on behalf of all Orthodox Christians, he offered words of reassurance that someday this horrible attack on the most vulnerable and unprotected of our citizenry will end. He encouraged us to continue with the work that has been already done during

Metropolitan Nicholas (American Carpatho-Russian Archdiocese). Our pan-Orthodox participants in the March proclaimed the holy Faith by carrying banners and icons and singing hymns of praise as they processed along the appointed route of Constitution Avenue.

The March for Life publicly witnesses to the teaching of the Orthodox

## March for Life

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Will America bring abortion into the new millennium, defiling it with the blood of shame? One hopes that it will not be so. To prevent its own further descent into a bottomless pit of self-destructive moral depravity and corruption, America must cease destroying God's highest, most precious creation. The unborn child, conceived in the womb, is not "potential life" but human life, made by the Creator in his own image and endowed with his own likeness. It must not be deprived of the right to live out God's plan for it and to enjoy its God-given gift of life, but rather, the divine plan for each person's life must be allowed to continue until it is fulfilled.

The nation must end the era of bloody human sacrifice upon the altar of greed, selfishness, and ungodliness, by which our civilization has been made to resemble the ancient Canaanite people, who sacrificed their children on the altars of the god Molech, or the Incas who would mercilessly excise the hearts of their living human victims. A society that practices the brutal, unspeakably heinous slaughter of the innocent, helpless child in the protected sanctuary of its mother's womb, is no better than these pre-civilized cultures, but is only more technologically advanced.

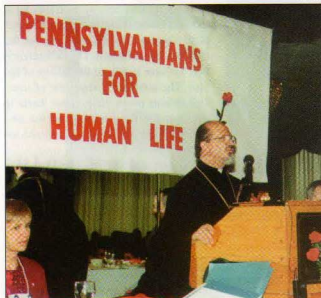
—Archpriest John Kowalczyk



Arlene Pasonick pins boutonniere on Archbishop Herman



Archbishop Herman offers invocation at Rose Banquet



Archbishop Herman addresses Pennsylvanians for Human Life breakfast



Archbishop with dignitaries at Pro-life breakfast

# Our Journey to St. Tikhon's Seminary

Why would a 42-year-old man, his wife, and four sons leave sunny, Southern California with a nice house, two good jobs, a wonderful parish, good schools and activities for the children, and drive 3500 miles across the US to attend St. Tikhon's Orthodox Theological Seminary in South Canaan, Pennsylvania? Good question!

I would like to relate something of our journey to St. Tikhon's as an encouragement to you if you are considering the pursuit of theological studies as a preparation for priestly ministry, and also as a testimony to the faithfulness of the Lord. The struggle to discern and accomplish the will of God for one's life is truly a profound mystery unique to each human soul. I am convinced that the Lord lovingly guides His people and encourages us to increase our faith and to trust Him more and more. I hope that our experience — how we dealt with obstacles, difficulties and concerns — will help you take the next step in following the Lord and His will for your life, wherever that may lead you. *"Without faith it is impossible to please Him. For whoever comes to God must believe that He exists, and that He is a rewarder of those who diligently seek Him"* (Heb. 11:6).

We faced what seemed to us as insurmountable obstacles in getting to seminary. We owned our own home; we had four thriving and active sons; we had developed a certain lifestyle which required a certain income; we were well integrated into the life and ministry of our local parish and community. We wondered how we would sell or rent our house; we wondered what schools our



Seminarist Richard Armstrong with family

children would attend and what activities would be available for their development and growth; we wondered where my wife, Stacy, would work (since I would be attending seminary as a full-time student); we wondered how we could make ends meet on a significantly reduced income; we wondered how we could possibly uproot our family of six, move across the country and set up home in new and unfamiliar surroundings. All of this and more left us wondering if we would ever get to seminary, although we felt that this was certainly something the Lord was leading us to do. *"And we know that in everything God works for good with those who love Him and are called according to His purpose"* (Rom. 8:28).

### God's Providential Timing

Before I describe the obstacles and concerns we faced I would like to point out that we had been hoping for several years to come to seminary, but for one reason or another were unable to do so. Also, our parish priest had wisely counseled us to be patient and to live as Orthodox Christians for several years be-

fore even considering going to seminary. He advised five years. We took his advice back in 1992 and then began the application process to St. Tikhon's at the end of that time. I was accepted for the fall semester of 1997, but our circumstances prevented us from going. The housing market in San Diego was depressed and it would have cost us money to sell our home. We had to wait another year until God's timing was right. I say all this to encourage those with a sense of calling to the priesthood not to lose their vision or commitment to be trained to serve the Lord. I am absolutely convinced that where the Lord leads He also provides. And He does so according to His loving providential care. His timing is always right. Don't lose heart. Wait on the Lord and be faithful where you are. Trust in His wisdom and goodness. Listen to the counsel of those who know and love you. He will guide and provide for us, and for all those concerned, always with our best interest in mind. When the time is right it will be clear. *"I know the plans I have for you, says the*

*Continued on the next page.*

## Our Journey to St. Tikhon's Seminary

Continued from page 45.

*Lord, plans for welfare and not for evil, to give you a future and a hope" (Jer. 29:11).*

### Leaving Our House Behind

A major obstacle was what to do with our house in San Diego. The local housing market improved, but we still dreaded going through the selling process. The woman living there now had a vision for establishing a "Mary and Martha house" of hospitality. When she heard that we were planning to go to seminary, she thought that perhaps we could work something out. However, her being on a limited income made it extremely unlikely. She shared her dream with a family friend. He loved her idea and vision and offered to give her one year's mortgage and homeowner's fees *up front* to decide if our home would be suitable to her needs! The Lord graciously provided a solution for this major concern. He was making a way for us to leave. I'm sure He leads and provides for others in other ways, but this is what happened for us. I'm sure this is exactly what we needed. *"My God will supply every need of yours according to His riches in glory in Christ Jesus!" (Phil. 4:19).*

### A New Home in Pennsylvania

With our San Diego home taken care of, we now turned our attention to where to live in Pennsylvania. I had been in communication with a seminarian, Joseph O'Brien (now Fr. Joseph serving St. Paul's Orthodox Church in Las Vegas) several months earlier. I told him we planned on moving to PA to go to St. Tikhon's. However, he told me that upon graduation he would be staying for another year for some type of chaplaincy program. It looked like we'd have to live elsewhere. As the time for our departure for seminary drew near, I called Fr. Joseph again. This time (Friday, June 26) he told me that his plans had changed and that he was being ordained to the Holy Priesthood the following Monday, on the Feast of Ss. Peter and Paul. I congratulated him and expressed my interest in the house. He said fine, but that

there was someone else also interested, but that he hadn't heard from him for some time. This gentleman was living in Montana, he told us. So, we were still uncertain where we would live.

That Sunday we went to church (in San Diego) as usual. At the end of the service, Fr. Alexander greeted the visitors. There was a gentleman and his children seated in the back, John and family from "Montana"! Could it be?! My wife cornered them after church and sure enough, it was he, the man who Fr. Joseph had mentioned was also interested in the house! He "happened to be" in San Diego and decided to attend our parish. He told us that his plans were to go to St. Vladimir's Seminary in the Fall and so it would be fine with him if we took the O'Brien's house! (I still am amazed that this happened.) We called Fr. Joseph and confirmed our desire and commitment to live in their house. And that's where we are today! Thanks be to God for His loving providential care! *"O the depth of the riches of the wisdom and knowledge of God! How unsearchable are His judgments and unfathomable His ways!" (Rom. 11:33).*

### Belongings and Furnishings

We did not bring our furniture and belongings with us; only what we could fit in our two cars with car-top carriers. There is a great expense for moving vans, etc., especially cross-country. We were able to leave most of our furniture set up in our home for our friend to use. Our other things we put in storage in our garage. We shipped about 20 boxes of essential items to the local post office which we collected when we arrived. But what about furniture and other furnishings for our new home? Once again the Lord provided all that we needed — beds, desks, dining room table and chairs, bookshelves, a small couch, etc. Many of these things came from the generosity of local Orthodox Christians. The Lord has allowed us to set up a nice home for ourselves while we're here. Actually, this house is much bigger than our house in San Diego and about \$1000 less per month! *"Ask, and it will be given to you; seek, and you shall find; knock, and it will be opened, for your Father knows the things you have need of even before*

*you ask Him" (Mt. 6:8; 7:7).*

### Employment for Stacy

Stacy (Anastasia) did not have a job secured when we left, although she had made a couple of contacts in the Scranton/Wilkes-Barre area. When we arrived here this summer, she contacted one of these reporting services (Stacy works as a court reporter doing freelance deposition work). This was okay, but not quite what she had hoped for. She contacted other reporting services and interviewed with the one with which she is now happily working. And she has had more work than ever in her life. Although the actual income itself is inconsistent, with God's help we are making ends meet. *"[He] is able to do far more abundantly than all that we ask or think, according to the power that works in us" (Eph. 3:20).*

### What About the Children?

We believe that the Lord led us here at this time in our lives, not only for what Stacy and I want in our pursuit of God and His will, but also for the ultimate good of our children. God has wonderfully provided for each and every need that we have. The boys are doing well in their respective schools: Andrew, 14, as a freshman at the local public high school; Daniel, 13, as an eighth grader at the local middle school; David, 12, also there as a sixth grader; and Benjamin, 10, as a fifth grader at the local elementary school. (Of course, some families here choose to home-school their children; others send them to parochial schools. Whatever your convictions demand and your finances allow, you can find it here in northeastern Pennsylvania.) Our sons have not lacked for all of those activities they enjoyed in San Diego, primarily sports. Since we have been here, David has become a Boy Scout, Daniel has completed a season of wrestling, David and Ben have been playing basketball, Andrew is taking advanced classes as well as assisting the computer teacher with the school's computer network. Although they haven't been to the ocean lately, they have been snow-boarding and skiing. The needs and interests of our children are being met in wonderful ways. *"He will feed*



*His flock like a shepherd; He will gather the lambs with His arm, and carry them in His bosom, and gently lead those who are with young" (Isa. 40:11).*

I would like to emphasize the importance of carefully considering the needs of each and every family member, if you have a family, and are considering such a move. God will honor this commitment. Stacy and I have constantly desired and strove to maintain the integrity of our family while pursuing these studies. I think this is an important pastoral consideration. *"Know well the condition of your flocks" (Prov. 27:23).*

### Managing Our Debts

We had built up some debt while living in San Diego, including a car payment. We would like to have paid all of this off first. We were tempted to use even this as an excuse not to come. We were also concerned about how to pay for tuition. However, thankfully we have been able to manage our debt and continue to make our payments. It's tight most of the time, but God faithfully provides. *"Seek first the Kingdom of God and His righteousness and all these things shall be yours as well" (Mt. 6:33).*

### All Our Concerns Addressed

Houses, furniture, children, jobs, debt. What other obstacles or concerns could we have used as excuses not to come? God has wondrously met each and every need that we have. It requires our stewardship, resourcefulness, and contentment, as well as the generosity and prayers of others, but somehow God provides. With one and a half semesters completed, I know that with God all things are possible. *"Behold, I am the LORD, the God of all flesh; is anything too hard for me?" (Jer. 32:27).*

### Why St. Tikhon's?

The simple answer to this question is that this is where our bishop, His Grace Bishop Tikhon (Diocese of the West), recommended that we attend given our circumstances and needs. I know that other men from our diocese have attended other seminaries based on their needs (for example, the gentleman from Montana mentioned above is attending St. Vladimir's Seminary). We trust that

the Lord leads His people through his faithful hierarchy. We are here in obedience to the wisdom of our diocesan bishop. *"Obey your leaders and submit to them; for they are keeping watch over your souls" (Heb. 13:17).*

Are we glad we chose St. Tikhon's? Absolutely! This has proven to be just the right place for me and my family. The academics are excellent and challenging without being overwhelming. The professors are outstanding in their respective fields of instruction: from dogmatics to history to patristics to Scripture to liturgics. Another wonderful dimension here is the monastic community of St. Tikhon's Monastery. It is truly a privilege to develop friendships with the monks. This has been a good influence on my children — the monks, the priests, the seminarians. The monks celebrate the

### Glad We Chose This Path

Are we glad we came? Well, so far, definitely yes. We believe this is God's will for our lives. Yes, we sometimes miss San Diego, and most of all we miss our friends at our home parish. But without a doubt we'd do it again. And without hesitation, we encourage others to come to St. Tikhon's. The Seminary and Monastery community has exceeded our expectations. God is faithful. Each person or family is different and precious to the Lord. Our circumstances and needs may vary, but the Lord knows precisely what they are and will meet them if only we will trust Him, if only we will call upon His Name and step out and act in faith. He is faithful; His promises are sure. *"I don't know what the future holds, but I know Who holds the future."* *"All*

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Are we glad we came? Well, so far, definitely yes. We believe this is God's will for our lives. Yes, we sometimes miss San Diego, and most of all we miss our friends at our home parish. But without a doubt we'd do it again. And without hesitation, we encourage others to come to St. Tikhon's. The Seminary and Monastery community has exceeded our expectations. God is faithful.

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full order of services providing ample opportunity for worship and service. My sons are able to serve at the Divine Liturgy each week if they desire. I also must mention in this context the wonderful archpastoral presence of His Eminence Archbishop Herman. As rector of the seminary, deputy abbot of the monastery, and seminary professor, his loving care and wisdom are felt throughout. He is always kind to my wife and sons, lovingly encouraging us by his example, teaching and prayers. Also, I have to mention the beautiful small-town, country environment and scenery of north-eastern PA. This is the first time we have ever been able to enjoy all four seasons! *"Behold how good and pleasant it is when brothers dwell in unity!" (Ps. 133:1).*

*the promises of God are Yes in [Christ]. That is why we utter the Amen through Him to the glory of God" (2 Cor. 1:20).*

Some people may have a sense of God's calling from youth, but I think for most people it takes time. It is not something that we should be anxious about. Rather, by faithfully participating in Church life — serving there, giving there, worshipping there, growing there, God will make it clear. Talk with your priest. Talk with your spouse if you're married. Pray. And most of all, trust the Lord to guide you — He will. I think these things are important for every faithful Orthodox Christian, not just for men called to the holy priesthood. He has a place of service for each and every one of us. We are all called to do His will, in

*Continued on the next page.*

## Our Journey to St. Tikhon's Seminary

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the Church, in our homes, in our places of employment. He loves us so much and cares for us so faithfully and so generously. He gave us life. He sustains our lives. He gave His life for us and for our salvation. How can we not live our lives for Him? *"He who did not spare His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?"* (Rom. 8:32).

### What Can I Do About Vocations?

**As A Person** — Seek the Lord. Trust the Lord. Serve the Lord where you are. Faithfully participate in the life of the Church. With the counsel of your parish priest, and the blessing of your bishop, begin the application process if you think God is calling you to the priestly ministry. If possible, attend a vocations retreat here at St. Tikhon's in the spring, or visit anytime that is convenient. Don't be anxious. Wait on the Lord. He will make your path straight. *"Trust in the Lord with all your heart, and do not rely on your own understanding. In all your ways acknowledge Him, and He will direct your path"* (Prov. 3:5-6).

**As A Parish** — Please encourage prospective seminarians. Be creative. My home parish, St. John of Damascus Orthodox Church in San Diego, established and endowed a scholarship fund (the Bishop Boris [Geeza] Scholarship Fund), not just for seminarians, but also for faithful college students. Consider sponsoring a seminarian. My parish has been doing this for years. It has always been such an encouragement, both for the "adopted seminarians" and for the parish families that "adopted" us. Consider establishing a monthly offering for your adopted seminarian(s). My home parish does this. Their generous gifts always seem to arrive at just the right time. Pray for your adopted seminarians. Consider giving to the seminaries as a regular part of the parish budget. We could not have made it here if it were not for the faithful giving and prayers of our home parish. Their faithful monthly support and prayers truly sustain us. We are especially thankful for them and our home parish priest, the V. Rev. Alexander Federoff. We are eternally grateful! Thanks for everything, Father Alexander and our parish family at St. John's! We could not be here without you!

**As A Priest** — Please encourage young men who possess a sense of God's call-

ing to pastoral ministry. Involve them in the life of the Church wherever you can — serving, singing, reading, teaching. Nurture and inspire these young men to follow the Lord as servants in His vineyard. Your words, your example, and your prayers are of inestimable value in inspiring future generations of servants for Christ's holy Church.

**Everyone** — Please pray for vocations. Please never underestimate the power of your prayers, and the intercession of all the Saints, for accomplishing God's will. We would not be here if it were not for the consistent prayers of God's faithful — hierarchs, priests, and parishioners. *"[The Lord] said to His disciples, 'The harvest is plentiful, but the workers are few. Therefore beseech the Lord of the harvest to send out workers into His harvest'"* (Mt. 9:37-38). But be careful, the Lord may answer this prayer through you! If we can do it with a family of six, I know that the Lord can make it possible for you!

*"Who is so great a God as our God? Thou art the God who does wonders!"*

*"Behold, I am the LORD, the God of all flesh; is anything too hard for me?"*

—Richard L. (John) Armstrong

## St. Tikhon's Summer Camp

### June 27 - July 4

Boys & Girls  
St. Tikhon's Seminary

*Write to:*

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

## Women's Retreat at St. Tikhon's Monastery

### Saturday, August 7, 1999

# It's Time to Gather Together



Igumen Tikhon talks with the campers

It's that time again. It's time to get ready for summer camp for our Orthodox youth, a time they look forward to all year. Just ask them, especially those who have come year after year. It's time for them to gather together. That's this year's theme: To Gather Together.

Camp week for 1999 is scheduled for June 27-July 3 for ages seven through thirteen at St. Tikhon's Seminary grounds. As always, camp director Martin Paluch hopes that parents will register their children early so that staff can plan adequately for all children who want to attend.

In recent years, we've experienced record-breaking numbers of children attending not only from our diocese but from neighboring New York and New Jersey. Sometimes, youth return even though they have moved away from the area.

And why do the youth return? Of course, it's the chance for swimming, usually the favorite activity if you ask any camper, or the hike and hayride. Yes, they like the boating and the soccer matches or the traditional washerboard games. And War Ball, too. Of course it's a chance to be away from home, away from parents and siblings.

To be with friends, though, tops the list of reasons why campers return, especially as teens. Each year campers anticipate seeing friends they've made at camp from previous years. Each year the newcomers, too, find friends. Parents and staff will recall the hugs, the high fives, the shouts of recognition when campers arrive. There will be the reluctance to leave, the occasional tears, the promises to write when campers must depart. These bonds of friendship last a long time; they strengthen the faithful of our

diocese.

As program coordinator now for the fifth summer, I stand firmly convinced that giving our youth an opportunity to come together with their Orthodox Christian peers in an Orthodox setting is vital to their growing and to their identity as Orthodox Christians. In such a setting these young people can be *themselves*. They don't need to make excuses for who they are; they don't need to feel inadequate because someone makes fun of their lifestyle as Christians; they don't need to defend their Faith because society does not recognize it. Instead, they show their natural childlike exuberance as they romp about the grounds, an enthusiasm to share ideas and thoughts, a willingness to participate in morning and evening prayers and sing responses or to be readers. They don't mind talking

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## It's Time to Gather Together

*Continued from page 49.*

about churchly things (well, not usually).

And so this summer, we hope to provide such an environment for our young diocesan faithful. We hope to talk with them about the Church as a gathering of Orthodox Christians, and to impress upon them how uniquely the Orthodox Church expresses itself as a worshipping community. Much more important than talking, we want to give them the *experience* of that worshipping community as they gather together as Orthodox Christians. The culminating activity of each camp week is participation in Divine Liturgy on Saturday. To see child after child after child receiving the Eucharist is an awesome experience. There, friends, is the Church.

We also hope to help our young people gain strength and skill in knowing how to express their Orthodox Christian Faith to others. This presupposes that they know what their Faith stands for and means in their own lives. *And these young people want to know their Faith. Their questions are impressive.* We staffers will do our best to encourage our campers to gain an understanding of the Faith and how to express it to themselves and others.

Be assured, though, that camp is not school! Some of the most important growing in Christian virtues takes place through play, during talks long into the night at the dormitory, or sharing ideas and feelings at meals or while walking to the pavilion. Martin Paluch runs a tight ship at camp, as campers know, but the staff expects campers to enjoy one another's presence in the outdoors, to play, and, of course, to worship together as Orthodox do.

The adult counselors and staff return year after year, offering time and talents for the camp experience, and their bonds of friendship run strong, too. The kitchen staff works miracles to provide nutritious meals for more than 200 people during camp week. This year, we expect Fr. Basil Stoyka to return as camp chaplain and for Fr. Andrew Diehl to return to work with the older campers. We imagine that campers look forward to pizza made by Fr. Andrew Shuga, now a camp tradition. We do not forget that parents

contribute time and effort in making preparations for their children and teens to attend, and in providing transportation to and from the camp grounds. We are especially fortunate to have the love and guidance of His Eminence, Archbishop Herman, who supports the camp's efforts and who meets with the children frequently during the camp week. Not every camp offers the opportunity to meet with the hierarch (or sometimes with monks), but St. Tikhon's Summer Youth Camp does.

One of the camp activities this year will involve work on the Beatitude Trail, an idea which Archbishop Herman saw moving towards fulfillment a few years ago during camp. The youth of the diocese prepared crosses and planted them on the Beatitude Trail during a procession with His Eminence. This year, we

hope the campers will help with the work of beautifying the grounds around the crosses. We trust that in future years those same campers will walk the Trail with their children.

It's the children who make the real difference: without the children, we'd have no camp. We do it for the children, our youth, in our diocese, in our Church. We make the effort for the children who are our future Church, without whom there will be no Church.

Parents may obtain applications for summer camp from their parish priest. We look forward to meeting all of you when we gather together on Sunday, June 27.

— Anna Marie Black  
Program Coordinator,  
St. Tikhon's Summer Youth Camp



Anna Marie Black teaching the children



Campers at Flat Rock



# Commentary of St. Cyril of Alexandria On the Gospel of John

## Part III

### "He was in the beginning with God"

Against those who dare to say that the conceived and natural Word in God the Father is one, and he who is called "Son" by the Divine Scriptures is another. Such is the misconception of Eunomius's party.

The Evangelist made by this a sort of recapitulation of what had been already said before. But adding the word *He*,<sup>1</sup> he is seen to be all but crying aloud, "He who is in the beginning, the Word with the Father, he who is God of God, he it is and none other, regarding whom our august book<sup>2</sup> is set forth." But he seems again, not without reasons, to add to what has been said the words, *He was in the beginning with God*. For — as seems to me and as we may truly say — being enlightened by the Divine Spirit as to the knowledge of things to come, he was not ignorant that certain would appear, perdition's craftsmen, the devil's nets, death's snares leading down to the chambers and depth of hell those who, because of their untaught state, give heed to the things that they belch forth out of an evil heart. For they will rise up and be daring against their own head, saying that the Word that is conceived in God the Father is one, and that the Son and Word through whom God works all things, is some other most similar and like to the conceived one; in order that He may be conceived of as word of word and image of image and radiance of radiance.

The Blessed Evangelist then — as though he had already heard them blaspheming and had with reason become

roused against the absurd follies of their writings — having already defined and duly shown by many words that the Word is One, and Only and Truly, of God and in God and with God, adds resolutely, *He was in the beginning with God*, as Son, that is, with the Father, as inborn, as of His Essence, as Only Begotten; *He*,<sup>3</sup> there being no second.

But since I consider that, zealously declaring such impiety, we ought make

their blasphemy yet more evident, for the greater security of the simpler ones (for he who has learned of it will give heed and will jump out of its reach, as though it were a serpent lurking in the midst of the path), I will of necessity expose their opinion, after the form of antithesis. For it shall receive its refutations in order, according to the manner which God who gives wisdom to all shall grant.



<sup>1</sup>Greek οὗτος.

<sup>2</sup>I.e. St. John's Gospel.

<sup>3</sup>See footnote 1.

## Commentary of St. Cyril of Alexandria

Continued from page 51.

### Eunomius's opinion as to the Son of God

The Only-Begotten Son of God, says he, is not properly His Word, but the conceived word of God the Father moves and is ever in Him; while the Son who is said to have been begotten of him, becoming recipient of his conceived word, knows all things from having learned them and, after the likeness of the former, is called, and is, word.

Then in confirmation, as he imagines, of his blasphemy, he weaves some such arguments of perverted ideas, that, as it is written, the wretched man may be bound with the cords of his sins.

"If the Son Himself," says he, "is the Word who is natural and conceived in God the Father, and is consubstantial with him who begot him, what hinders the Father too from being, and being called, Word, as consubstantial with the Word?"

"And again: If the Son is the Word of God the Father and there is none other than he, by means of what word, says he, is the Father found saying to Him: Thou art My Son, this day have I begotten Thee? For it is very clear that not without a word did the Father address Him, since every thing that is uttered, is altogether uttered in word, and not in any other way. And the Saviour Himself somewhere says, *I know the Father and keep his saying*, and again, *The word which you hear is not mine, but that of the Father who sent me*. Since then the Father addresses himself to him in words, and he himself acknowledges, first, that He keeps the Father's word, again at another place that the Jews heard, not His word, but the Father's; how will it not, he says, be confessed beyond any doubt that the Son is other than that which is word by reason of its rational origin, and resides in the mind [of the Father], participating in which and filled with which, the utterer and exponent of the Father's Essence, that is the Son, is called word?"

Such ill then does the foolish man sow to himself, and, denying all the Divine Scriptures, he is yet not ashamed, showing that that which is written of

himself is true: *When the wicked man comes into the depth of evils, he despises. For truly, the fighter against God has — from his folly — dug extremely deep into wickedness, refusing the uprightness that is of truth, and remaining fixed within the decay of his own arguments. For by what comes next, we shall know that the only-begotten Son of God the Father is properly his Word.*

### Systematic Refutation of Eunomius's Misconception

*The silly heretic is slow to learn. For how will wisdom at all enter into a malicious soul? Now tell me, what can be more malicious than such men, who, as it is written, turn away their ears from the truth and run more easily unto the fables of their own cogitations, that even hearing correctly, they may utter things not of the Divine Scripture. Woe to those who prophesy from their own heart and not out of the mouth of the Lord. For who speaking out of the mouth of the Lord says that Jesus is Anathema? Indeed some do this very thing in unbridled haughtiness against the doctrines of piety, and as one of the holy Prophets said, perverting all equity. For they say that the natural and conceived word in God the Father is one, he who is called Son and Word again another; and they bring in support of their own opinion as they deem it, but more truly, their unbridled impiety, that our Lord Jesus Christ in his discourses with the Jews says, *I know the Father and keep His word*; and moreover that it was said to him by the Father, *From the womb before the Daystar have begotten I thee*. Then, belching forth the venom of their own father, he says, "If the speaker is other than he whom he addresses, and the Father addresses the Son by word, the innate word wherewith the Father conversed will be other than the Son." And again, he says: "If the Son Himself declared that He keeps the Father's word, how can he who keeps not be other than that which is kept?" To this it is perhaps not hard to reply [for the Lord will give utterance to them that proclaim the glad tidings with great power]. But those who are ill from such unlearning ought to remember him who says, *O, those who leave the paths of uprightness to walk in the ways of dark-**

*ness*; and for us it is right that we should cry aloud to our Guide who is in the heavens, *Turn away my eyes from beholding vanity.*

For the vain utterances of their want of instruction are truly vanity and rubbish and nothing else. For the Son said that He kept the Father's word not as though he had another word of the Father in Himself; nor yet did he declare that he had come to us, bringing him with Him, as it were, a pedagogue; but as he alone exists in the Father by nature, and again likewise has in himself the Father, with no other intervening, he says *I am in the Father and the Father in Me*, not the implanted one, nor yet any other word, but *the Father, in Me*. How then ought one to understand his words to the Jews, someone may reasonably ask us, and with reason. To this we say with truth what comes up upon our mind. The Saviour was teaching the most incredulous people of the Jews and, drawing by little and little His hearers from the worship of the law, he often called out to them, *I am the Truth*, all but saying, "Throw off, sirs, the yoke of the law, receive the spiritual worship; let shadow now depart, let type recede afar; the Truth has shined." But, overturning Moses' precepts, he did not seem to all to be doing rightly, yet rather he was leading them to what was more true, so that some even cried, "If this man were of God, He would not have broken the Sabbath," which was to condemn openly of sin him who did not know [sin].

Replying, then to such follies of the Jews, he puts away all boast in his words, and in a lowly and subtle way, designs to teach them that the Son Who knows not sin would not work anything other than what seemed good to God the Father, so that he might not, by saying more openly "I know not sin," again stir them up to stone him. For boiling with wrath they immediately would have sprung upon him saying, "It belongs to God alone not to sin; you then being a man, utter not the things that befit God alone." And that is what they did at another time, saying that with reason they stone Him, because being a man he makes himself God. Covertly, the Saviour did say that he kept the Father's word, in that he was both man and as one under the Law with

those who were under the Law, all but saying, "I will never transgress the Father's Will. For by stepping aside from the Divine law sin is born, but I, Who am God by nature, know not sin. Therefore I do not offend the Father in My teaching." For the rest let no one find fault with him who is by nature Lawgiver, but who because of His likeness to us, is Law-keeper. But He says that He knows the Father, not simply as we do, but the same only more simply, because He is God; it is from what He Himself is that He declares that He understands the Nature of the Father. But since He knows that He Who begot Him is not seen undergoing change, He knows, it is plain, that he is himself unchangeable, from an unchangeable Father. And how can that which does not know change be said to sin, and not, rather, to stand undeviating in its own natural excellences?

Therefore, the accusation of the Jews is vain, in which they imagine that the Son thinks anything other than the intention of the Father; for He *keeps*, as He says, His word, and naturally knows nothing of sinning. For He knows that the Father cannot admit of this, with Whom He is consubstantial as very Son. But since they meet this by citing what has been annexed to their objection, *Out of the womb before the morning star have I begotten You*, come let us unfold the word of piety as to this also. For because the Father says such things to the Son, we ought not for this reason to think that there is in Him an innate word and to conceive of the Son as other than it. But first of all let us reflect on this: that a prophet versed in uttering mysteries in the Spirit explains for us the person of the Son, and introduces Him hearing from the Father, *You are My Son*, and what follows. And I will not suppose at all that this manner of speech, in that it

is constructed after a human fashion, requires that we think of two Words, but ascribing the unavoidable arrangement herein to our own habits (of speech) we shall, if we do rightly, blame the weakness of our own nature, which has neither words nor modes of idea which

For from the womb I have begotten You, He says to the Son. But it may be, indeed rather it is certain, that they will all say that from the resemblance to us is signified the Father's genuine begetting of the Son. Therefore let the other too be understood in accord with piety, even if it be uttered in human guise, and their bitter and unholy difficulty is solved.

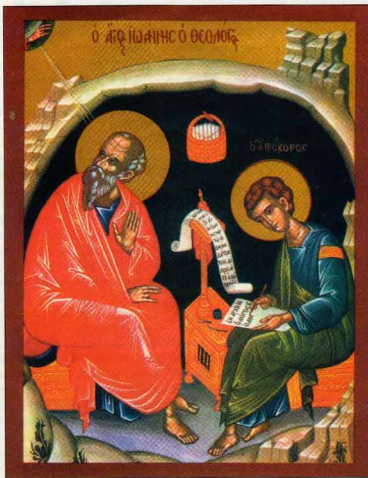
And this was, I suppose, sufficient. But since we thought that we ought to strike down, with the uprightness of pious dogmas, the difficulties devised as the result of their stubbornness (as it were some swarm of foes), come, let us now bring them forward in the manner suitable to each, and raise up against each its contrary, and with more fervent contemplations let us arm against them the truth, which ever prevails. Once again, the objection, as let loose from them, shall be set before us before the arguments that refute it, provoking the vigilance of the argument to proceed to more rigorous test and carrying down headlong, like the rushing of some river current, the readers'

good readiness to wish to learn the answer.

#### ***Oppositions or objections, as from the heretics.***

"If there does not exist, he says, in God the Father a word essential and immanent, other than the Only-Begotten Son that is from Him, Who is also called word in imitation of that one, the result will be absurd, and we who deem we think rightly are compelled to confess that if the Word is consubstantial with the Father and the Father with the Word, there is nothing yet to hinder the Father from being and being called word, as consubstantial with the Word."

*Continued on the next page.*



Saint John the Theologian

accurately serve unto the mysteries that are above us, or that are adequate to express faultlessly things more divine. And that which surpasses both the mind and word [reason] that is in us, we shall attribute to the divine nature, not conceiving of the things pertaining to it exactly as they are spoken of, but as they befit it and as it wills. Or if any of the unholy heretics imagine that we, improperly, are abusing such words, and do not admit that this way of speaking surpasses the customary usage of language according to the way we use it, they will rightly hear: Let the Father be conceived of as also giving birth as we do; let Him not deny the womb and the pangs of birth.



## Commentary of St. Cyril of Alexandria

Continued from page 53.

### Refutation of this.

No argument, most excellent reader, will ever constrain us to think that we ought to believe and call the Father Word, or even to believe that He could be so, because He is consubstantial with the Word. For in no way will things that are of the same essence admit of a mutual interchange, and receive a sort of mixture, as from one into the other, so that the things named could be reduced from many into one, or from duality into unity. For it is not the case that because our father Adam was consubstantial with the son born of him, that father therefore will advance unto son, son again mount up into father; but being one with him as far as regards the unity of essential quality, he will retain what is his own; and he who is from any father will be conceived of as a son, and again the begetter of any will clearly be father. But if you imagine that you are constructing a clever argument hereupon, and that consubstantiality will surely require consubstantial to be one with consubstantial, and will permit no distinction to prevail, that each might exist by itself and in whatever it is — what was it persuaded the Judge of all not to punish the father for the son, nor to demand of the son satisfaction for the father? For the soul, says he, *that sins, shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son.* But since the sentence of Him Who judges righteously does not bring down the father, albeit he is consubstantial with the son, into the position of sonship, nor yet does it bring up the son into the condition of fatherhood, but knows each individually, not this progressing into that, nor that stepping into this — it is without doubt clear that no argument will require God the Father, because He is consubstantial with the Word, to change into being the Word.

For He continues wholly in Himself, that is Father, even though He Who is begotten of Him is thought of as being, and is, Word, and therefore Son — in order that things Divine may not appear to be in a worse state than ours are.

*To be continued.*

## Commentary of Saint John Chrysostom on Psalm 9



### Part V — Conclusion

*Whose mouth is full of curses, and bitterness, and guile; under his tongue are labor and pain.*

*He lieth in ambush with the rich; in secret to kill the innocent; his eyes gaze upon the needy.*

*He lieth in wait in secret like a lion in his enclosure.*

*He lieth in wait to seize the poor; to seize the poor when he leadeth him on.*

*In his trap he will humble him. He will bow his head and fall when he will dominate the needy.*

*For he hath said in his heart: God hath forgotten.*

*He hath turned his face away in order not to see the end.*

*Arise, O Lord God! let thy hand be lifted up; forget not the needy.*

*Why hath the impious provoked God?*

*For he hath said in his heart: He will not see.*

*Thou seest that thou observeest pain and wrath; thou mayest deliver them into thy hands.*

*Therefore the poor hath been abandoned to thee.*

*Thou wast a helper to the orphan.*

*Break the arm of the sinner and the evil one.*

*His sin will be sought for, and will not be found through it.*

*The Lord shall reign forever, and unto ages of ages.*

*O nations, ye shall perish from his earth.*

*The Lord has heard the desire of the needy;*

*Thine ear hath attended to the preparation of their heart.*

*To judge for the orphan and the humble,*

*That man may no more extol himself upon earth.*

*Whose mouth is full of curses, and bitterness, and guile, under his tongue are labor and pain. Another translator*

*says: hurtfulness. He lieth in ambush with the rich, in secret to kill the innocent. Another says: sitting in ambush by the courts. His eyes gaze upon needy. He lieth in wait in secret like a lion in his enclosure. Another says: in his close. He lieth in wait to seize the poor, to seize the poor when he leadeth him on. Another says: in his fancy. In his trap he will humble him. Another says: In his snares. He will bow his head and fall, when he will dominate the needy. Another says: he had bowed down to conceal himself, falling with all his strength, upon the weak.*

Do you see how he made himself

even as a wild beast? For the prophet portrays him exactly as a beast, speaking about his craftiness, his ambush, his designs. Who could be more unfortunate and poorer than he, if he needed the property of the poor? May we, pray tell, call him rich? Next, we will be calling the thief and the robber rich too. No, says the prophet. For what is this if not the undermining of courts of justice? What is this if it is not that they not only attack by night, but deceitfully quench the light of judgment? What is this if not that he attacks not only those who sleep, but all those who are awake? For he is more impudent. And that is why the laws punish more those who steal by day.

Do you see his poverty? Do you see his savagery? Poverty, because he wishes



the belongings of the poor; cruelty, because he is not moved with compassion by reason of the misfortune, but this poverty for which one ought to show mercy and correct, he aggravates. But nevertheless, these things are not done without punishment; but when he gains the victory, when he wins in glory, when he thinks himself invincible, then he perishes, in order that God's ingenuity may be revealed, and the patience of the poor, and his own incorrigibility, and the forbearance of God's long-suffering. For this reason punishment does not at once follow after him, while God by his long-suffering calls him to repentance. But when from his long-suffering God gains nothing, then he persuades him through punishment. For these [poor] are not harmed when they are wronged, but are both improved and made more radiant from affliction; while God displays his own forbearance, holding back and patiently waiting — and with his long-suffering, [he displays] his strength and wisdom; so that whenever he may seem to [be] stronger than He, He may gain victory over him. But this man has remained incorrigible; to him He gives the most extreme punishment. And in this, there is no small moral for those who live from day to day in merriment.

And so when you have conquered your enemies and everything is borne along for you on favorable winds, then do not be overconfident, as you live in vice, but be yet more anxious. For your deeds of wickedness will increase; the basis of your defense will be done away with; that which would argue for your forgiveness will be taken from you, if you remain as a vice lord. *For He hath said in his heart: God hath forgotten, he hath turned his face away in order not to see the end.* See into what abyss of destruction he descends, what notions he gathers together. He does not dare to make them known publicly, because of their shamelessness, but he turns them over within himself, fighting against the truth and hiding with shadow that which is plainer than the sun, according to the blindness of his own thinking.

*Arise, O Lord God, let thy hand be lifted up, forget not the needy.* Another text says: *lift up thy hand. Why hath the impious provoked God? For He hath*

*said in his heart, He will not seek. Thou seest, for thou observest pain and wrath, that thou mayest deliver them into thy hands.* Another one says: *Thou hast seen, because thou shalt observe illness and wrath in order to give it into thy hand.* Another one: *in order that they might be given into thy hand.* So says the lawless one, the kidnapper, the greedy one, as not having made amends; but the prophet, doing away with his arguments, completes the teaching concerning [God's] long-suffering. For that one [the wicked] says: *He hath turned his face away in order not to see the end.* But he himself says the opposite: "Thou seest, thou observest, and art long-suffering until they may fall into thy hand." What does this mean: *Until they shall be given into thy hand?* The prophet has expressed it anthropomorphically, but what he is saying is: Thou<sup>1</sup> endurest, Thou sufferest long, and so they are delivered over by<sup>2</sup> the excess of evil. For even from the beginning Thou art able to destroy and to overpower; but paying heed to the untold sea of Thy forbearance, and not taking vengeance, Thou waitest for them with a view to [their] repentance. But if they do not will it, then Thou punishest them, when it happens that they gain nothing from Thy long-suffering. For, that you may see that the voice of those who are wronged is important to him, listen to how, because of them, he prepares what comes next:

*Therefore the poor hath been abandoned to Thee, Thou art a helper to the orphan.* Another says: *Thou becamest.* A third says: *Thou shalt be.* Now what he is saying is: This work belongs to Thee, this is Thy distinguishing quality. But that which is his own, He does not leave alone and does not forsake. For as a craftsman builds, a pilot steers the ship, and the sun shines, so also Thou defendest the orphans, Thou stretchest out Thine hand to the poor. No one helps them so, as Thou alone. For the words *hath been abandoned* presents this to the mind. No other, he says, but Thou alone art the defender of the orphans and the poor.

*Break the arm of the sinner and the*

*evil one: his sin will be sought for, and will not be found through it.* Another says: *Let his unrighteousness be sought, let him not be returned alone.* Clearly it is not the sinner who deserves to be broken, but the strength, the tyranny, the desire of his wickedness. He requires of him, then, the rendering of accounts, and that he give the report of his deeds; and pointing out the magnitude of his wickedness, he says: When this happens,<sup>3</sup> then nothing will be able to stand, nothing will be visible, but the things done will be destroyed, they will disappear, will utterly vanish, when they are scrutinized by him. Therefore, let no one lament being an orphan; let no one lament his poverty. For as much as these increase, in the same measure God's help will be augmented. Let no one boast in his authority, let him not lift himself up. For this is a precarious and precipitous place, which with great fickleness overturns those who hasten there.

*The Lord shall reign forever and unto ages of ages.* Here he<sup>4</sup> answers those who are confused and troubled because sinners are not given punishment immediately. What are you afraid of, he says; what are you frightened of? For, is this judge temporal? No! Do the things of his reign have an end? No! And even if he does not punish now, at all events he will. For he who requires this remains, and his reign is without cease.

*O nations, ye shall perish from his earth. The Lord has heard the desire of the needy, thy ear hath attended to the preparation of their heart.* Another translator says: *Thy ear has heard the offering of their heart.* A third says: *Be prepared that thy ear hears their heart. To judge for the orphan, and for the humble, that man may no more be put to magnify himself upon earth.* Another translator says: *Do justice to the orphan and the oppressed.*

Do you observe the prophet reckoning as greater that speech which is in behalf of the wicked? For it is they, most of all, who sorely suffer. For the oppressed man there is material loss, but the danger is concerning the end things. And why is this so, if not because they

*Continued on page 64.*

<sup>1</sup> i.e., the Prophet, David.

<sup>2</sup> i.e., the unrighteous.

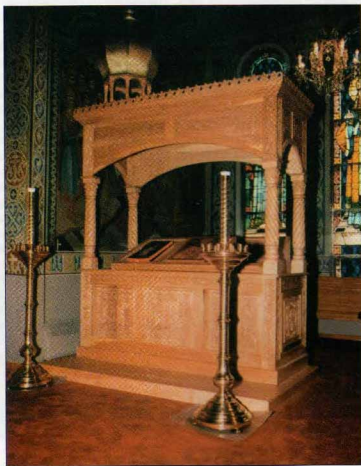
<sup>3</sup> i.e., God.

<sup>4</sup> by [or, to]

<sup>5</sup> i.e., the rendering of accounts, at the Judgment.  
<sup>6</sup> i.e., the Psalmist, that is, St. David the Prophet and King.

## Saint Alexis of Wilkes-Barre Fifth Anniversary of Glorification

*Five years ago, the glorification of St. Alexis of Wilkes-Barre took place in our midst. The unforgettable events that so profoundly moved us all are not mere past history, but are a chapter in life of the people of God, the Orthodox faithful in America. In the life of the Church, which is the people of God, none of the pages are ever forgotten, but all are remembered within the memory of God. The life and labors of St. Alexis were a chapter in that book; the story of his glorification is another chapter; and his intercession on our behalf before the throne of God continues to write new entries in the account of the Book of the Living; for now, as when Saint Alexis labored, it is as it was in the first days of the Church, when "the Lord added to the church daily those who were being saved" (Acts 2:47). As we "pray and make our vows before the Lord our God" — as we pray and remember St. Alexis and ask for his intercessions with the Lord — we discover that both our awareness of him and our relationship with him, as a heavenly helper, patron, and intercessor, as an invisible yet intimate guide, friend and father in Christ, have by no means reached the zenith of their development but are as yet only in the beginning stages of growth, like a young plant putting down roots. In future years, until the close of the present age, God's gift to us of St. Alexis promises to continue to strengthen the community of the faithful, and to adorn the household of God in ways we cannot now know or imagine. In this context, it is useful to call to mind those hallowed days of St. Alexis's canonization, when for the first time it was revealed to us that he was numbered among the saints, and we were able to commemorate the saint liturgically and to ask for his heavenly help. To this end, and knowing that the remembrance of the Saints of God is of great benefit and edification and spiritual strengthening to us all — we present this retrospective of the sacred events of*



St. Alexis's reliquary

*St. Alexis's glorification, or canonization, compiled in part from earlier accounts printed herein.*

Father Alexis Toth fell asleep in the Lord on May 7, 1909. At his funeral, hierarchs and clergy hailed him as the "Father of the Orthodox Church in America" and as pastor of a parish that stretched more than 1,800 miles from his first parish assignment in Minneapolis, to his place of repose in South Canaan. It is estimated that over two hundred thousand Orthodox Christians are descendants of those who were converted to Orthodoxy through his labors; these people formed the original nucleus of what is now the Orthodox Church in America.

In 1916, the body of Father Alexis was exhumed from its grave in order to transfer it to a mausoleum that was being constructed (this structure still stands today). An eyewitness who is still living, a member of Saint Tikhon's Monastery parish, recalls the transfer, which took place when he was only a youth. "When Saint Alexis's coffin was opened," he says, "it was seen that his body appeared as it might if he had just reposed that same day." An incorrupt state of a person's remains, as was observed in this case, is usually regarded in the Orthodox Church as evidence of sanctity. When the mausoleum was completed, Father Alexis' body was reinterred there; his body was washed and robed in

new vestments. The construction of this tomb for Father Alexis Toth directly behind the altar at Saint Tikhon's Monastery Church is a testimony to the high esteem in which he was held by his contemporaries.

Seventy-eight years later, on Monday, April 4, 1994, under the direction of His Beatitude, Metropolitan Theodosius, the Primate of the Church, Archbishop Herman was given the responsibility to conduct the uncovering of the holy relics of Saint Alexis. The relics were once again exhumed, and were transferred to the small Saint Theodosius chapel at St. Tikhon's Monastery. Archbishop Herman reported at the time that it was seen that most of the relics were incorrupt. After further examining the coffin, vestments, and holy relics, he placed the lid on the casket, served a Litya and venerated the holy remains.

On April 13, Metropolitan Theodosius and Archbishop Herman washed and anointed with holy Chrism and vested in new vestments the body of Saint Alexis and placed it in a new wood casket. On Thursday morning, April 14, the Thursday of the Great Canon of Saint Andrew of Crete, the holy relics were transferred into the Monastery Church of Saint Tikhon of Zadonsk, in a procession that took place after the celebration of the Liturgy of the Presanctified Gifts. Clergy and laity of the Diocese of Eastern Pennsylvania, together with visiting clergy from the tri-state area and from New England and other areas gathered with the hierarchs and the members of the monastic and seminary communities for this solemn transfer of the relics to their permanent resting place.

On Bright Saturday, May 7, the anniversary of the repose of Saint Alexis, Metropolitan Theodosius and Archbishop Herman, together with Bishop Paul of Zarsaich of the Russian Patriarchal Church, celebrated the Paschal Liturgy, accompanied by diocesan and visiting clergy and over two hundred laity. This followed a Paschal procession around the Church with the relics of Saint Alexis. Following the return to the church, a Paschal Panahida was sung, and the casket was opened. The relics of Saint Alexis were venerated by hundreds of faithful present. The casket was then

closed and taken in procession to the left clerics of the Monastery Church, directly below the icon of the descent of Christ from the Cross, over which appear the words "Do not lament me, O Mother."

The festivities marking the Glorification of Saint Alexis began in midafternoon on that glorious Sunday, May 29, 1994. The service began with a majestic procession of hierarchs and clergy from the Monastery Church to the Bell Tower Chapel directly across from the mausoleum where Father Toth had been buried.

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**As the bishops, priests, and faithful sang "Christ is Risen" in the Carpatho-Russian plain chant that was so much loved by Saint Alexis, the procession made its way to the front of the outdoor chapel, with eight priests carrying the flower-adorned coffin which held the earthly remains of this hardworking missionary in America.**

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As the bishops, priests, and faithful sang "Christ is Risen" in the Carpatho-Russian plain chant that was so much loved by Saint Alexis, the procession made its way to the front of the outdoor chapel, with eight priests carrying the flower-adorned coffin which held the earthly remains of this hardworking missionary in America. The holy relics were placed directly in front of the outside Bell Tower Chapel. Because of the thousands of people already gathered, the service of Canonization was held outside, so that all who had gathered might witness and participate in this holy event.

Prior to the start of the vigil service, the official Proclamation of the Holy Synod of the Orthodox Church in America on the Glorification of the Holy and Righteous Archpriest Alexis Toth

was read by the Chancellor of the Church, Father Rodion Kondratich, from a podium situated between the Bell Tower, where the Hierarchs stood, and the holy Relics. The Holy Synod had declared that Father Alexis was to be numbered among the Saints in recognition of his missionary labors, "his steadfastness and his leadership in bringing thousands of souls back to the Orthodox Church, manifested by his words and deeds among his own Carpatho-Russian and Galician people in America..."

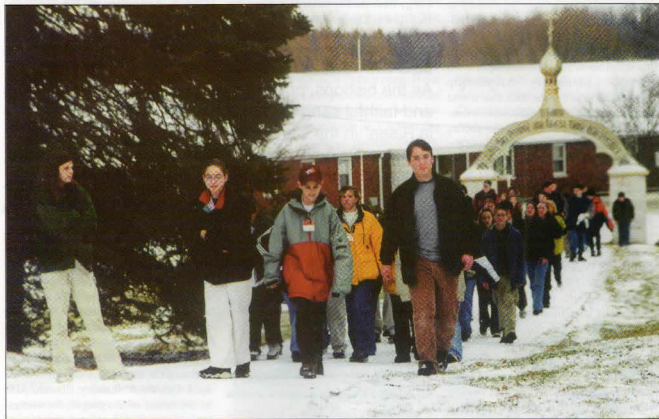
After the reading of the proclamation, the celebration of Vespers and Matins commenced. For the first time, the texts of the service prepared for Saint Alexis were sung and the holy icon of Saint Alexis was used in the Liturgy. During the Litya service at Vespers the relics of Saint Alexis were carried by priests in procession around the Monastery Church. Prayers were offered at all four corners of the Church. During Matins, the Magnification for Saint Alexis was sung for the first time: "We magnify you, O holy Father Alexis, and we honor your holy memory. For you led your people back to the Orthodox Faith, and you pray to Christ our God for us." The troparion and kondakion were sung as well, also in the traditional Carpatho-Russian plain chant.

Following the Matins, a procession escorted the holy relics of Saint Alexis back into the Monastery Church. Also in the center of the chapel, for veneration for the first time, was the icon of the newly-canonized Saint Alexis.

At 7:30 a.m. the next morning in the Monastery Church, the Divine Liturgy was celebrated for the first time in the presence of the relics of the saint. At 9:15 a.m. that same day, Memorial Day, a procession of hierarchs, clergy, and faithful carried the relics of Saint Alexis to the large pavilion church, a distance of perhaps five hundred feet. There, the Metropolitan, six Archbishops and five bishops celebrated a hierarchical Divine Liturgy. Two choirs sang the responses: the Bicentennial Male Chorus under the direction of V. Rev. Daniel Kovalak, and a mixed choir of hundreds, under the direction of V. Rev. Sergei Glagolev. Thousands of faithful literally filled the pa-

*Continued on page 64.*

# The *Real* Challenge We Need To Prepare For



For the past year or so, news about Y2K has increasingly been on our minds. We might think about computer programs failing on January 1, 2000 — water systems not pumping water, air traffic controllers not being able to direct planes to safe landings, bank accounts vanishing into thin air overnight. Is the problem real? Is it hype? What perspective can Orthodox Christians bring to bear on this situation?

For Christians, there is a special significance to the year 2000. It has been chosen as the year to commemorate the 2000th anniversary of the birth of Christ. Special celebrations have been planned in various parts of the world, in spite of the fact that the calendar which suppos-

edly dates us from the actual birth of the Savior is inaccurate by some four to seven years. This means of course, that the 2000th anniversary of Christ's birth has already passed, but that doesn't stop the religious hype.

In America especially, the year 2000 has loomed large in the religious consciousness of those American sects and cults founded in the 1800s which espoused the millennialist heresy (chiliasm) condemned by the Church at the Second Ecumenical Council in A.D. 381. Basically this heresy taught that there would be a literal thousand year period of Christ's reign on earth, after which Satan would be unleashed and the final, climactic battle of Armageddon

fought.

At the Second Council, chiliasm was one of a number of false doctrines rejected by the Bishops. The article of the Creed referring to Christ's second coming, "Whose kingdom shall have no end" was a blunt repudiation of this opinion. Christ would return in glory to judge the living and the dead and his kingdom would have no end. There would be no literal thousand year reign of Christ on earth, but Christ would reign for all eternity.

Be that as it may, this did not stop individuals from attaching a mystical meaning to the year 1000 as it approached. Many at the end of the first millennium believed that the world



would surely end at that time. It did not, of course. Yet that has not stopped sectarian groups from adopting the heresy of millenarianism once more. Beginning in 1829, the "doctrine" of the rapture was first espoused by a certain John Nelson Darby, founder of the Plymouth Brethren denomination. Christians would be "raptured," taken up into heaven prior to judgment, and kept safe during the ultimate battle between Christ and Satan. Soon, other groups sprang up, incorporating millenarianism into their teachings. The Mormons, Adventists, and Jehovah's Witnesses all adopted certain aspects of chiliasm as part of their belief system. Increasingly, in this century fundamentalist protestants and evangelicals have also come to see the "rapture" has an essential part of doctrine.

This American religious fascination with a thousand-year reign of Christ has tended to look at the year 2000 as the culmination of world history, much as did those around the end of the first millennium. Consequently, predictions of Christ's return have been made time and

time again by certain of these groups; the Adventists in 1843 and again in 1844; the Jehovah's Witnesses, in 1914, and again in 1974. Other cult groups have more recently made headlines with their own versions of millennialist hype, including mass suicides of those hoping to catch rides on celestial spaceships to rescue them from impending danger and destruction as the world ends.

What we are experiencing now is a curious blend of false religious opinion and media embellishment, coupled with a serious but not unsolvable challenge of the computer age. Computers do need to be reprogrammed to handle the difference that one second will make as we move from December 31, 1999 to January 1, 2000. But will it spell doom for us? Is this how Orthodox Christians are to face life? Or, can we learn something from the frantic obsessions of people without true religious belief?

Christ says, "Then if anyone says to you, 'Look! here is the Christ!' or 'There!' do not believe it. For false christs and false prophets will rise and show great signs and wonders to deceive,

if possible, even the elect. See, I have told you beforehand. Therefore if they say to you, 'Look, He is in the desert!' do not go out; or 'Look, He is in the inner rooms!' do not believe it. For as the lightning comes from the east and flashes to the west, so also will the coming of the Son of Man be . . . But of that day and hour no one knows, not even the angels of heaven, but my Father only. Two men will be in the field: one will be taken and the other left. Two women will be grinding at the mill: one will be taken and the other left. Watch there, for you do not know what hour your Lord is coming . . . Therefore you also be ready, for the Son of Man is coming at an hour you do not expect."<sup>1</sup>

The Son of Man is coming; of that we have no doubt and great hope. Yet his coming will be at an hour that we do not expect. Predictions of sectarians will fail. False christs will appear, but we are not to go after them. Computer programs may temporarily crash, but this will not be the end of the world. As Orthodox

<sup>1</sup>Matthew. 24:23,27,36,40-42,44.

*Continued on the next page.*



## The Real Challenge

*Continued from page 59.*

Christians, we can learn something from the Y2K challenge, however. The concern which many have expressed about having enough food, water, money, and so on in the face of a possible Y2K disaster, reflects a serious lack of concern about what really matters in life, or what really should matter were this possibly the end of the world.

If somehow we did know that this day would be the last we were to live, what would we do? What would really matter? Would we need to reconcile with enemies? Would we need to confess our sins? Would we want to spend our few moments with family, or in prayer, or at church? Every one of us needs to focus on this issue. For truly, "Sufficient unto the day is the evil thereof." We cannot be certain about tomorrow. Expect one

of three things: either we will see the sun rise, or we will have fallen asleep in the Lord, or the Lord will have come again in glory to judge the living and the dead.

Knowing this, we should live this day, and every day like it as if it truly were our last. Someday, it shall be. As Orthodox Christians we should look for an end to our life which is peaceful and without condemnation, with a good defense before the dread judgment seat of Christ. But this will come only if we live today, each day, as if it truly were to be our last day on earth. Then the opinions of false teachers and news reporters alike will not bother us. Instead, we will put them into perspective, knowing that of the day or hour of Christ's return, or the world's end, we will never know. Nevertheless, let us watch, for Christ will come at an hour we do not expect.

—Priest John Reeves



# Daily Devotions

## MAY

1. Acts 9:20-31
2. Acts 9:32-42
3. Acts 10:1-16
4. Acts 10:21-33
5. Acts 14:6-18
6. Acts 10:34-43
7. Acts 10:44-11:10
8. Acts 12:1-11
9. Acts 11:19-26,29-30
10. Acts 12:12-17
11. Acts 12:25-13:12
12. Acts 13:13-24
13. Acts 14:20-27
14. Acts 15:5-34
15. Acts 15:25-41
16. Acts 16:16-34
17. Acts 17:1-15
18. Acts 17:19-28
19. Acts 18:22-28
20. Acts 1:1-12 (Ascension)
21. Acts 1:11-8
22. Acts 20:7-12
23. Acts 20:16-18,28-36
24. Acts 21:8-14
25. Acts 21:26-32
26. Acts 23:1-11
27. Acts 25:13-19
28. Acts 27:1-44
29. Acts 28:1-31
30. Acts 2:1-11 (Pentecost)
31. Acts Eph. 5:9-19

- John 15:17-16:2
- John 5:1-15
- John 6:56-69
- John 7:1-13
- John 7:14-30
- John 8:12-20
- John 8:21-30
- John 8:31-42
- John 4:5-42
- John 8:42-51
- John 8:51-59
- John 6:5-14
- John 9:39-10:9
- John 10:17-28
- John 10:27-38
- John 9:1-38
- John 11:47-57
- John 12:19-36
- John 12:36-47
- Luke 24:36-53 (Ascension)
- John 14:1-11
- John 14:10-21
- John 17:1-13
- John 14:27-15:7
- John 16:2-13
- John 16:15-23
- John 16:23-33
- John 17:18-26
- John 21:15-25
- John 7:37-52; 8:12 (Pentecost)
- Matt. 18:10-20

## JULY

1. Rom. 15:17-29
2. Rom. 16:1-16
3. Rom. 9:8-13
4. Rom. 10:1-10
5. Rom. 16:17-24
6. 1 Cor. 1:1-9
7. 1 Cor. 2:9-3:8
8. 1 Cor. 3:18-23
9. 1 Cor. 4:5-8
10. Rom. 9:1-5
11. Rom. 12:6-14
12. 1 Cor. 5:9-6:11
13. 1 Cor. 6:20-7:12
14. 1 Cor. 7:12-24
15. 1 Cor. 7:24-36
16. 1 Cor. 7:38-8:7
17. Rom. 12:1-3
18. Rom. 15:1-7
19. Heb. 13:7-18 (Fathers)
20. 1 Cor. 9:13-18
21. 1 Cor. 10:5-12
22. 1 Cor. 10:12-22
23. 1 Cor. 10:28-11:7
24. 1 Cor. 11:8-22
25. Rom. 13:1-10
26. 1 Cor. 11:31-12:6
27. 1 Cor. 12:12-26
28. 1 Cor. 13:4-14:5
29. 1 Cor. 14:6-19
30. 1 Cor. 14:26-40
31. Rom. 14:6-9

- Matt. 12:46-13:3
- Matt. 13:4-9
- Matt. 9:9-13
- Matt. 8:28-9:1
- Matt. 13:10-23
- Matt. 13:24-30
- Matt. 13:31-36
- Matt. 13:36-43
- Matt. 13:44-54
- Matt. 9:18-26
- Matt. 9:1-8
- Matt. 13:54-58
- Matt. 14:1-13
- Matt. 14:35-15:11
- Matt. 15:12-21
- Matt. 15:22-31
- Matt. 10:37-11:1
- Matt. 9:27-35
- John 17:1-13 (Fathers)
- Matt. 16:1-8
- Matt. 16:6-12
- Matt. 16:20-24
- Matt. 16:24-28
- Matt. 17:10-18
- Matt. 12:30-37
- Matt. 14:14-22
- Matt. 18:1-11
- Matt. 18:19-22; 19:12,13-15
- Matt. 20:1-16
- Matt. 20:17-28
- Matt. 21:12-14,17-20
- Matt. 15:32-39

## JUNE

1. Rom. 1:1-7,13-17
2. Rom. 1:18-27
3. Rom. 1:28-2:9
4. Rom. 2:14-29
5. Rom. 1:7-12
6. Heb. 11:32-12:2 (All Saints)
7. Rom. 2:28-3:18
8. Rom. 4:4-12
9. Rom. 4:13-25
10. Rom. 5:10-16
11. Rom. 5:17-6:2
12. Rom. 3:19-26
13. Rom. 2:10-16
14. Rom. 7:1-13
15. Rom. 7:14-6:2
16. Rom. 8:2-13
17. Rom. 8:22-27
18. Rom. 9:6-19
19. Rom. 3:28-4:3
20. Rom. 5:1-10
21. Rom. 9:18-33
22. Rom. 10:11-11:2
23. Rom. 11:2-12
24. Rom. 11:13-24
25. Rom. 13:11-14:4 (St. John)
26. Rom. 11:25-36
27. Rom. 6:11-17
28. Rom. 6:18-23
29. Rom. 12:4-5,15-21
30. 2 Cor. 11:21-12:9 (Apostles)
31. Rom. 15:7-16

- Matt. 4:25-5:13
- Matt. 5:20-26
- Matt. 5:27-32
- Matt. 5:33-41
- Matt. 5:42-48
- Matt. 10:32-33,37-38; 19:27-30 (All Saints)
- Matt. 6:32-34; 7:9-11
- Matt. 7:15-21
- Matt. 7:21-33
- Matt. 8:23-27
- Matt. 9:14-17
- Matt. 7:1-8
- Matt. 4:18-23
- Matt. 9:36-10:8
- Matt. 10:9-15
- Matt. 10:16-22
- Matt. 10:23-31
- Matt. 10:32-36; 11:1
- Matt. 7:34-8:4
- Matt. 6:22-33
- Matt. 11:2-15
- Matt. 11:16-20
- Matt. 11:20-26
- Matt. 11:27-30
- Luke 1:1-25,57-68,76,80 (St. John)
- Matt. 12:1-8
- Matt. 8:14-23
- Matt. 8:5-13
- Matt. 12:9-13
- Matt. 12:14-16,22-30
- Matt. 16:13-19 (Apostles)
- Matt. 12:38-45

## AUGUST

1. 1 Cor. 3:9-17
2. 1 Cor. 15:12-19
3. 1 Cor. 15:29-38
4. 1 Cor. 16:4-12
5. 2 Cor. 1:1-7
6. 2 Peter 1:10-19 (Transfig.)
7. Rom. 15:30-33
8. 1 Cor. 4:9-16
9. 2 Cor. 2:4-15
10. 2 Cor. 2:14-3:3
11. 2 Cor. 3:4-11
12. 2 Cor. 4:1-6
13. 2 Cor. 4:13-18
14. 1 Cor. 1:3-9
15. Phil. 2:5-11 (Dormition)
16. 2 Cor. 5:10-15
17. 2 Cor. 5:15-21
18. 2 Cor. 6:11-16
19. 2 Cor. 7:1-10
20. 2 Cor. 7:10-16
21. 1 Cor. 1:26-29
22. 1 Cor. 15:1-11
23. 2 Cor. 8:7-15
24. 2 Cor. 8:16-9:5
25. 2 Cor. 9:12-10:7
26. 2 Cor. 10:7-18
27. 2 Cor. 11:5-21
28. 1 Cor. 2:6-9
29. 1 Cor. 16:13-24
30. Acts 13:25-32 (St. John)
31. 2 Cor. 12:20-13:2

- Matt. 14:22-34
- Matt. 21:18-22
- Matt. 21:23-27
- Matt. 21:28-32
- Matt. 21:43-46
- Matt. 17:1-9 (Transfig.)
- Matt. 17:24-18:4
- Matt. 17:14-23
- Matt. 23:13-22
- Matt. 23:23-28
- Matt. 23:29-39
- Matt. 24:13-28
- Matt. 24:27-33,42-51
- Matt. 19:3-12
- Luke 10:36-42; 11:27-28
- Mark 1:8-15
- Mark 1:16-22
- Mark 1:23-28
- Mark 1:29-35
- Mark 2:18-22
- Mark 20:29-34
- Matt. 19:16-26
- Mark 3:6-12
- Mark 3:13-19
- Mark 3:20-27
- Mark 3:28-35
- Mark 4:1-9
- Mark 22:15-22
- Matt. 21:33-42
- Mark 8:14-20 (St. John)
- Mark 4:10-23
- Mark 4:24-34

# A Life of St. John Chrysostom



## Conclusion

*The first part of this Life appeared in the previous issue of Your Diocese Alive in Christ.*

After the four tall brothers explain their case to the authorities in the capital, Theophilus is summoned to Constantinople by imperial order to stand trial for charges brought against him by the brothers. However, when he arrives, with twenty-nine Egyptian bishops and many gifts in hand, he begins to entertain the local clergy and nobility from his quarters in an imperial palace provided to him by Empress Eudoxia, who has decided to support him. Key members of the nobility in the capital join the Empress in her stand against John, in part because they feel threatened by and angry about his encouragement to certain aristocratic women, such as the deaconess St. Olympias, to give much of their wealth to the poor and to the Church. They may also have resented Chrysostom's involvement in imperial diplomacy; late in 400 he had participated in a successful diplomatic mission to the rebellious Gothic military leader, Gaisas.<sup>24</sup> And a number of the monks living in the capital, used to a fairly undisciplined, unsupervised way of life, turn against John when he tries to regularize their activities through exerting greater episcopal authority over them.

As Theophilus ingratiate himself

with all those unhappy with Archbishop John's rigorism in preaching, life-style, and church administration, he gradually gathers charges against John: he had sold church property (he had sold some extra building materials to help feed the poor); he had slandered the clergy (his criticism of those not taking their pastoral duties seriously); he held private audiences with women (Olympias did serve him his meals privately); he had illegally deposed bishops in Asia (the simoniac bishops in the Ephesus region); he had called Empress Eudoxia a "Jezebel" (he had once said that some of the priests were like "the priests who ate at Jezebel's table");<sup>25</sup> and other similar charges.

Amazingly, because he has the support of the Empress, Theophilus is able to summon a council, with thirty-six bishops (most of whom, such as the twenty-nine from Egypt, had no legitimate authority in Constantinople), which deposes John from his position as archbishop of Constantinople.<sup>26</sup> John does not resist, believing that God vindicates the innocent in His own ways. He surrenders to the Emperor's officers, who send him into exile, putting him on a ship bound for Bithynia.

However, according to Palladius, "scarcely had a single day passed when a calamity (*thrausis*)<sup>27</sup> occurred in the royal bedroom."<sup>28</sup> The early Church his-

torian Theodoret says that this "calamity" was an earthquake,<sup>29</sup> but some have speculated that Eudoxia had a miscarriage. Whatever it was, the Empress was terrified, and she quickly summoned John back to the city to be restored as archbishop.

John returns in triumph, but does not enter the cathedral because he says the synod which deposed him must restore him. Theophilus is on the run back to Alexandria, however, so a new council is called, of sixty bishops, and the decisions of Theophilus's Synod of the Oak are annulled. John and Eudoxia exchange friendly greetings.

But the peace is short-lived; many forces are still at work against Archbishop John. After two months, Theophilus sends certain bishops to Constantinople to stir up anew these hostile elements. Then, when the Empress erects a silver statue of herself opposite the entrance to the cathedral of Hagia Sophia, John is incensed. Soon afterwards, he states in a sermon for a feastday commemorating St. John the Baptist, "Again Herodias dances, again she rages, again she demands the head of John."<sup>30</sup>

Eudoxia, taking this as referring to herself, resolves to destroy him. She renews her pressure on her husband to move against John. Early in 404 Emperor Arcadius orders him deposed. But this time he refuses to bow, saying that he will have to be forced out of the cathedral, where he has taken up permanent residence. Then, on the night of Holy Pascha (Easter) in 404, imperial troops

<sup>24</sup> St. Dimitri of Rostov says of this incident: "The Emperor, not wishing to see blood shed, asked St. John to go out to him (Gaisas) and to humble him with meek words. John, although he remembered that he had angered Gaisas, having forbidden him to have Arian assemblies in the city, nonetheless, ready to lay down his life for his sheep, went out to the proud barbarian. And God aided his servant, for John humbled the beast-like man with his words, transformed him from a wolf into a lamb, and having reconciled him with the Emperor, returned" (*The Lives of the Three Great Hierarchs*, p. 119).

<sup>25</sup> While Chrysostom is sometimes accused of being tactless and blundering in his criticism of Empress Eudoxia, Liebeschuetz points out that his "admonitions were always framed in terms of great generality, rarely making reference to individuals." He also says that "references to the emperor or empress are very general and correct. Chrysostom was careful to avoid any comment that might be taken to be political" (*Barbarians and Bishops: Army, Church, and State in the Age of Arcadius and Chrysostom*, pp. 176 and 174).

<sup>26</sup> This is known as the Synod of the Oak, held in a suburb of Constantinople, in the summer or fall of 403.

<sup>27</sup> = "a breaking or shaking."

<sup>28</sup> Palladius, *Dialogue* 9, p. 57.

<sup>29</sup> Theodoret, *Ecclesiastical History* V.34, NPNF 2, III, p. 154.

<sup>30</sup> Referring to St. Matthew 14:6-8.



come and disperse the worshippers, ravaging the church and violently disbanding the baptismal services which were in progress. John stays in the cathedral for two more months, but finally surrenders to the imperial guard after a tearful good-bye to his closest friends. Amid all the confusion of that night — his followers expecting him to come out the west door, and he slipping out the east — a fire starts which destroys the church and the senate building across the way.<sup>31</sup> The fire is blamed on John's supporters, which adds to their persecution afterwards.

Before his exile, John had repeatedly begged those supporting him not to cause a schism in the Church on his account, no matter what might happen. But some of his followers did not find it possible to accept John's replacement, Archbishop Arsacius. They became known as Johnites, some of whom were severely tortured, even to death.

This time John did not come back.<sup>32</sup> In his last three years, spent mostly in the obscure village of Cucucus in Armenia, he was able to write a great many letters and to receive visits from many of his former flock in Antioch. His many letters to Olympias are particularly touching, as he was mostly concerned that she not lose heart amid the persecutions, the loneliness, and the sorrow of his unjust demise. During this time she was his most trusted confidante.

John died in exile, on a forced march to a place of further exile, on September 14, 407.<sup>33</sup> He rested in the Lord in the tiny town of Comana, at the shrine of the martyr St. Basiliscus, who had appeared to him in a dream the night before, consoling him and telling him that the next day they would be together in Heaven. Very fittingly, for one whose favorite

theme in preaching had been the need to endure tribulations graciously, nobly, and without complaint, his last words were, "Glory to God for all things."

Palladius, writing his biography shortly after John's death, predicted that before long he would be highly honored: "You shall find it after this generation: they will be honoring John as a martyr, and those who were opposed to his good name will have rotted away."<sup>34</sup> Indeed, many of his persecutors died miserable deaths quite soon thereafter — including Empress Eudoxia.

In 438, under the leadership of St. Proclus, Archbishop of Constantinople, who had earlier been one of John's disciples, John's relics were returned to Constantinople by ship with great ceremony. The people by the thousands went out in boats to greet him. He was buried in the Church of the Apostles, but only after Emperor Theodosius II,<sup>35</sup> the son of Arcadius and Eudoxia, begged John's forgiveness on behalf of his parents.<sup>36</sup>

St. Dimitri of Rostov records the traditional story describing how John first came to be called "Chrysostom" (meaning "Golden-Mouth"):

"It happened that the blessed one, especially at the beginning of his priesthood, gave sermons which by their content were not always understood by his listeners, who had little education. Once, a certain woman, on hearing a sermon, yet not understanding what had been said, lifted her voice among the people and said to John, 'O spiritual teacher,

though I would fain call thee John of the golden tongue: the well of thy holy teaching is deep, but the rope of our minds is short and cannot reach its depths!' Then many of the people said: 'God Himself hath given John this name through the mouth of this woman! Let him henceforth be called Chrysostom!' And from that time until the present, the Church has continued to refer to the holy John by this title.

"Having reasoned that it was not suitable to speak to the people using words which were beyond their comprehension, St. John thenceforth strove to adorn his speech, not with refined oratory, but rather with simple and morally edifying words, that even the simplest listener might understand and derive benefit therefrom."<sup>37</sup>

Apolytikion, Tone 8

*The grace of thy mouth, shining forth like a beacon-fire, hath enlightened the civilized world, and bestowed upon all the world treasures of liberality, and shown us the heights of humility. But while thou dost teach us by thy words, O Father John Chrysostom, intercede also with Christ our God, the Word, for the salvation of our souls.*

—Dr. David Ford

<sup>35</sup> Ruled 408-450 A.D.

<sup>36</sup> Church tradition says that when the Emperor's officers first tried to lift John's body from its resting place in the shrine of St. Basiliscus, they could not budge it. But when the Emperor sent a letter asking forgiveness on behalf of his parents, and this letter was then "placed on the breast of the holy John . . . his body became as light as it was by nature." Tradition also says that when his relics were brought into the Church of the Holy Apostles in Constantinople and placed on the archbishop's throne, his voice cried out, "Peace be to all! This whole story is related by St. Dimitri of Rostov in his great collection of Saints' Lives (English translation by Reader Isaac E. Lambertson in *The Lives of the Three Great Hierarchs*, pp. 175-183). The magnificent return of St. John's relics, still celebrated annually in the Orthodox Church on January 27, officially ended the Johnite schism.

<sup>37</sup> *The Lives of the Three Great Hierarchs*, p. 108.

<sup>33</sup> Since this is the day of the celebration of the Elevation of the Holy Cross in the Orthodox Church, his memory is celebrated not on this day, but on November 13.

<sup>34</sup> Palladius, *Dialogue*, 19, p. 127.

<sup>31</sup> St. Dimitri of Rostov writes, "After St. John was banished, there was a fire in the cathedral church of Constantinople, which was an obvious expression of the wrath of God. Fanned by a mighty wind, the flames issued forth from the church and, rising high into the air in the form of a bridge, inclined towards the palace in which the councils against the holy John had taken place and consumed it utterly. And one could see a miraculous phenomenon: the fire, as if alive, twisting around in the likeness of a snake, set fire to distant buildings, but those located near the church remained untouched. From this everyone saw that it was not coincidental, but rather because of divine anger, that such a conflagration had occurred, and that the cause of this anger was the banishment of St. John Chrysostom" (*The Lives of the Three Great Hierarchs*, p. 161).

<sup>32</sup> The story of the turn of the political tide against St. John Chrysostom, culminating in this final deposition and exile, is vividly described by Liebeschutz in *Barbarians and Bishops: Army, Church, and State in the Age of Arcadius and Chrysostom*, pp. 189-227.

## The next issue of *Alive in Christ* is the annual graduates issue.

Submit your photos and information by July 15, 1999.

Send to:  
*Alive in Christ*  
Diocese of Eastern Pennsylvania  
Box 130, South Canaan, PA 18459

## Glorification of Saint Alexis of Wilkes-Barre

Continued from page 57.

vilion Church; the crowd overflowed and spilled over to the outside tent. Those who could not be inside surrounded the chapel and listened to the service broadcast over loudspeakers.

At the Little Entrance, the hierarchs carried the holy relics of Saint Alexis through the Holy Doors and around the Holy Table. The relics were then placed in front of the icon screen, and the casket opened for the remainder of the Liturgy. During the Liturgy, the hierarchs, clergy, and faithful joined the two choirs in singing the Troparion to Saint Alexis. Thousands of faithful confirmed these holy events by their participation and presence. It was estimated that nearly ten thousand faithful participated during the Memorial Day weekend at Saint Tikhon's Monastery.

In his homily, Metropolitan Theodosius said, "Like Saint Alexis whose relics we will venerate, let us keep and love the word of the Lord, allowing it to grow within us so that our gathering may truly be the gathering of the saints who have been endowed with the kingdom which is to come."

After the end of the Liturgy, Metropolitan Theodosius presented the visiting hierarchs with relics of Saint Alexis to take to their flocks for veneration. An icon of Saint Alexis containing a relic was presented to the pastor of Saint Mary's Church in Minneapolis, which

Father Toth had founded and served. Many faithful had come from Minneapolis to be present for the canonization; also present were two grandnieces of Father Toth: June Blankenberg and Stella Halloran. A relic also was given to Holy Resurrection Cathedral in Wilkes-Barre.

**At the turn of the twentieth century, the missionary activity and pastoral labors of Father Alexis Toth resulted in the conversion of thousands to Holy Orthodoxy.**

The relics of Saint Alexis were then carried out of the pavilion chapel as a Molieben was being sung. Hierarchs, clergy, and thousands of faithful escorted the holy relics and formed a very large procession back to the Monastery Church. There the reliquary was opened, and the relics were venerated by the Metropolitan, archbishops, bishops, priests, deacons, and monastics. The faithful lined up outside the Monastery Church for nearly five hours before everyone had a chance to pass by and kiss the Gospel, cross, and relics of the new saint.

Each person who venerated the rel-

ics received a small icon of Saint Alexis and a relic, a small piece from the cloth with which the bodily relics of Saint Alexis were wrapped when his body was transferred to the new casket on April 14. Countless candles were lit, and pilgrims placed them before the relics, offering their individual prayers for the new saint's holy intercession.

The canonization of Saint Alexis is, first of all, a glorification of a new Saint of the Orthodox Church. The act signifies the consciousness of the Church that God has granted him entrance into the heavenly Kingdom and that he is numbered among the saints. In proclaiming Father Alexis to be a Saint, the Holy Synod of Bishops gave him the title "Confessor and Defender of Orthodoxy in America."

At the turn of the twentieth century, the missionary activity and pastoral labors of Father Alexis Toth resulted in the conversion of thousands to Holy Orthodoxy. Today, as we prepare to enter the third millennium of the Christian era, Saint Alexis appears to us again as a great intercessor for the Church in America. The memory of Saint Alexis, who was known to many who still walk among us, and indeed the remembrance of all the Saints who adorn Christ's Church, is a spiritual bond between us and the heavenly Kingdom which we all aspire to enter; may it be one that grows ever stronger as we look toward a new millennium of Church life.

—Archpriest John Kowakczyk

## Commentary of Saint John Chrysostom on Psalm 9

Continued from page 55.

do not perceive the moral sickness of their present situation? This is the height of callousness, and that is why they, most of all, deserve pity; their thinking is incomplete. Children will not heed any warnings about dangerous objects; they often thrust their hands into the fire, but after this they are afraid and are startled, seeing the mask stripped away. Like them are the greedy, who dread poverty, which is not something to be feared but is the basis of security. And they value highly unrighteous wealth and gain, which are to be feared more than any fire.

For the love of gain is always evil. That is why the Prophet continually urges us to cut this off, making threats and warnings, and asking for God's help, to stir up chastisement for such insensibility. And so he lay on these words: *O nations, ye shall perish from his earth*, threatening them with utter destruction, and deigning to be a help and champion of the wronged, in order to encourage them to exercise self-control in their place. Accordingly, let no one pursue abundance of possessions. For this gives birth to many evils for those who are heed-

less: loss of sanity; laziness; envy; vain-glory; and others much greater than these. But in order that you be delivered from all these things, cut them out by the root. For when this is gone, evil growths will not germinate. And these things are said not so that we will only hear them, but in order that we also may be corrected and may manifest much virtue in Christ Jesus, to Whom be glory and majesty unto the ages of ages. Amen.

—trans. by Archpriest Eugene Tarris

# Christ is Risen!

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# Indeed He is Risen!

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Ann Mahoney

John and Mary Mehalko  
William and Susan Pinkerton  
Olga and Michael Hrinia  
Dr. and Mrs. Alexander Pianovich  
Dr. and Mrs. Paul A. Pianovich  
Alex and Stephen Pianovich  
Catherine Siemens  
Ann Sovich  
Nicholas Sovich, Jr.  
John R. and Judy Sweikert  
John N. Sweikert  
George Tiazkun  
Joe and Patti Welsh  
Kathleen Welsh

## ST. MICHAEL'S ORTHODOX CHURCH

**Mt. Carmel**  
V. Rev. & Matuszka Michael Evans  
Florence Bubernak  
Vera & Stanley Zbicki  
Julia Barnes  
Pearl Winnick  
Leon Markovich  
Amelia Markovich  
Mary Kandrot  
Costy Melnick  
George Winnick  
Valerie Winnick  
Valentina Wood  
Deanna Cicco  
Stephine Peek  
Mrs. Anna Gondal  
Mr. & Mrs. Michael Yonkovig  
Mrs. Mary Moroz  
Chris Buchkarik  
George Bortnichak  
Catherine Hardnock  
Olga Berkowski  
Dorothy Beckas  
J. & T. Pocheikailo  
Anna & Dolores Wislock  
Bill & Geri Wislock  
Bernie & Tanya Malkoski  
Mrs. Anna Panikarchuck  
George Panikarchuck  
Mr. & Mrs. Charles Chidovich, Sr.  
Mrs. Helen Timperk  
Joseph Yastishak  
Bob & Marie Kuchta  
Julia Bushick  
Helen Sorocka  
Mr. & Mrs. Thomas Alekseyko  
Marie Cuff  
Paul & Olga Paduhovich  
Joe & Alma Katchick  
Catherine Shaffichik  
Margaret Olaf  
Joe Buckwah  
Adam Leschinsky  
Sandy & Joe Tosca  
Peter Yastishak  
Sandra Bobaczky

## HOLY TRINITY ORTHODOX CHURCH

**McAdoo**  
Rev. Theodore Orzolek  
Pearl Elko  
Helen Osuch  
Lonnie Polli  
Michael & Anna Kurtz Sr.  
John Downie  
Irene Yowarsky  
Anna Lee Davidovich  
Michael & Jan Kurtz Jr. & Son  
Greg & Cathy Kurtz & Children  
Helen Cortez  
Julia Forte  
Mary Stronko

Anna Mae Kuklis  
Daniel Oneschuck  
Clark & Sophie Shuman

## SS. PETER & PAUL ORTHODOX CHURCH

**Minersville**  
Fr. Michael & Matuszka Hatrak  
Natalie Hatrak  
Richard, Lynda, Lauren & Ricky Hutton  
JoAnn Brinich  
Ralph & Kathy British & Family  
Olga Kirkasaus  
Stablum Family  
Bosack Family  
Harry, Peggy, Dave & Janine Oakill  
Mike, Barb, Kathy & Cassandra Rogers  
James & Anna Antonio  
Luke & Theresa Oakill  
Elsie Herman  
John & Gloria Barnetsky  
David & Georgine Studlack  
John, Lydia & John Malusky  
Russ, Michelle & Noah Charowsky  
Susie & Andrea Frew  
John Bonchalk  
Madeline Bonchalk  
Michael, Lisa & Christian Pascuzzo  
Steve & Anna Lukacz  
Anna Wyslutzky  
Mary Wartella

## ST. JOHN'S ORTHODOX CHURCH

**Nanticoke**  
Fr. & Matuszka Stephen Karaffa  
Olga Carvey  
Paul & Olga Sulewsky  
Mary Zapko  
Joe Paprotta  
Joe & Jillian Paprotta  
Joe & Mary Paprotta  
John Pihanich  
Mary Hunchar  
Jay & Marge Sokol  
Warho Family  
Peter & Patricia Truszkowski & Family  
Gary & Betty Hasinus  
Stephanie, Gary, Amy Hasinus  
James & Mary Ann Oram

## ST. MICHAEL'S ORTHODOX CHURCH

**Old Forge**  
Father David & Matuszka Karen Mahaffey  
Nikolas Mahaffey  
Michael Mahaffey  
Seth Mahaffey  
Kyra Mahaffey  
Mary Adamik  
Agnes Buranich  
Jacob & Marge Barsigian  
John & Sandra Barsigian  
Tony Bellenzenzi, Sr.  
Tony Bellenzenzi, Jr. Family  
Mr. & Mrs. Jon Black  
Helen Chesniak  
Cushman & Ermolovich Families  
Dr. Tanya Ermolovich  
Walter & Anne Marie Ermolovich  
Dennis, Maria & Jacob Emily  
Neal & Ann Freeman  
Mrs. Nicholas Halchak  
Harrison Hubiak  
Michael & Margaret Jadick  
Mr. & Mrs. Alex Jadick  
David Jadick  
Al & Mary Kremitsky  
Juliana Kuzmack  
Tina Ludwig  
Ann & Lovie Peregrin  
Mr. & Mrs. Steve Polanchik  
Theresa & Helen Polanchik

# Indeed He is Risen!

Walter & Margaret Pregmon  
Mr. & Mrs. William Pregmon  
Mr. & Mrs. Alexander Pritchky  
John & Irene Pritchky

Olga Semack  
George & Marilyn Serniak  
Stephen & Amanda Serniak  
Stephen & Ingrid Serniak

Michael Spitko, Jr.

Pauline Spitko

Paul, Martha & Paul Andrew Tumavitch

Jean Wasko

Stephen, Judy & Tracy Yokimishyn

Anna Zupko

## ALL SAINTS ORTHODOX CHURCH

### Olyphant

Rev. & Mrs. Nicholas Wyslutycki  
Joachim & Simeon Wyslutycki  
Brian & Ruth Brown & Son  
Helen Bryer

David & Mary Brzechalski  
Nick & Alexis Brzechalski  
Stephania Butchko

Mary Jane & Tanya Gilbert

Irene Glowatz

Nick & Marie Holowatch

Justine Horbuz

Mr. & Mrs. Harry Hanyuk

Edward & Eleanor Krushinski

Amelia & Michael Kuzniak

Joseph & Anastasia Mazur

Fran Meholich

Dr. Greg Meholich

William Merick & Katherine Mezick

Claudia Mikulak

Mary & Maria Oles

Olga & Vera Paulishak

George & Betty Perechinsky

Mr. & Mrs. Michael Prestys & Sons

Barbara Puhala

Mr. & Mrs. John Puthorsky

John, Denise, & Ashley Puthorsky

Marguerite Puthorsky

Mr. & Mrs. Peter Rezanka, Sr.

Ann & Joseph Schlata

Mr. & Mrs. George Scocchin & Family

Jim & Donna Specht

Kyra, Chelsea, & Ian Specht

Joseph & Helen Semon & Family

Anna & Christina Semon

Dan, Susan & Samantha Stafursky

Mary Stafursky

Steve, Pat & Ken Stafursky

Michael Stuchlik St.

Linda Stuchlik

Mary Wasilchak

## ST. NICHOLAS ORTHODOX CHURCH

### Olyphant

Fr. & Marushka Vladimir Fetcho

Alexandra Butchko

Michele Butchko

Julie, Richard, Jim & Jonathan Cesari

John & Josephine Chichilla

Jerry, Carol & Nicole Dreater

Paul and Sylvia Dreater

Capt. & Mrs. Paul Dreater Jr.

Tatiana Dreater

Dorothy Fetchina

Joseph Fetchina

Kyra Fetchina

Olga Fetchina

Marie Grabania

Michael Grabania

Mr. & Mrs. George Havrilak & Family

George Kopestonsky

Olga Kaznick

Tom & Vera Price

Mr. & Mrs. Stephen Rebar

Dr. & Mrs. Larry Sherman

Helen Thomashefsky

James Thomashefsky

Mary Youshock

## ST. STEPHEN'S ORTHODOX CATHEDRAL

### Philadelphia

Fr. Daniel & Matushka Mary Geeza

Mr. & Mrs. Igor Begniers

Mary D. Birkenbach

Ron & Kathy Bisaga

Dan, Sonia, Stephen & Christine Bondira

Anna Burdziak

Anna Cebular

Paul & Andrea Cholakis

Judy, Jack & Jennifer Clyde

Charles & Halina Colter

David & Margaret Cox

John & Kate Cox

Nicholas, Alexander & Andrew Cox

Nicholas Cronin

Helen Davis & Sons

Willis & Lubie Dietrich

Dr. George & Pauline Engleson

Matushka Mary Fedoranko

Orest Fedoranko

Paul, Diane, Laura & John Fedoranko

Bill, Nina, Kathie, Michael & Matthew Gavula

Olga & John Gazak

Jelena Grabania

Lester Grabania & Paul

Mary Gresson

Mike & Jennie Harb

Anna Michael Hargrave

John & Agnes Herbut

Nicholas & Nina Horsky

Arnold, Katherine, Anna & Alexa Jency

Peter Kalandiak

Lorraine & Harold Kane

Alice Karniak

Nadia Kolesnik

Mr. & Mrs. John Kolesnik & Family

Mr. & Mrs. Michael Kolesnik & Family

Mr. & Mrs. Stephen Kolesnik & Family

Annette Kopistansky

Bill Kraftician

Alexander & Valentina Kurzman

Lydia & Greg Kurzmanchuk

Nicole Lampreich

Martha & Peter Linski

Sonia, Larissa & Mikey Mariani

Anna Miller

Walter & Mary Mokriski

Janice Nass

Rose Neher

Felix Nowak

Joseph O'Brick & Kerri Irene

Olga Oprousek

Adam Orisback

Catherine Paulasack

Marge & Stephan Pron

Pron-Zwick Family

Helen Plunkett

Mary Radick

Tom, Nina, Nicholas & Deanna Rapak

John, Denise, Sonia & Michael Rowe

Olga Russin

Anna D. Simpson

Joseph C. Simpson

Jack, Martha, Megan, Adam, Jacob & Martha Sisko

Larry, Connie, Jon & Chris Skvir

John & Helen Szulak

Dr. Michael, Amelia, Michael & Natalie Tapykoff

Lydia Tichy

Bill & Eva Wasser

Vincent, Diane, Nicholas & Kristina Zanghi

## HOLY TRINITY ORTHODOX CHURCH

### Pittsford

V. Rev. & Matushka Nicholas Yuschak

Capt. Michael Yuschak & Family

Tanya Macura & Family

Dorothy Ecker

Ken Sekelick

Brilla Family

Mary Rapchinsky

Nettie Hart

## ASSUMPTION OF THE BLESSED VIRGIN

### MARY ORTHODOX CHURCH

#### St. Clair

Fr. Michael & Matushka Hatrak

Natalie Hatrak

Ted & Jeanette Sagan

Reader Gregory Sagan

Tusha Dernbach

George Papinchak

Verna Papinchak

Jim & Ruthanne Kerick

Mr. & Mrs. Wassil Dracvitch

## ST. HERMAN OF ALASKA ORTHODOX

### Church

#### Shillington

Rev. & Mrs. John A. Onofrey

The Parish Council

The Sunday School Teachers & Students

The Our Lady of Kazan Sisterhood

The Parish Choir

Mr. & Mrs. Joseph Anderson & Family

Ms. Louise Coleman

Mr. & Mrs. Dennis Dougherty & Family

Mr. & Mrs. John Drosdak

Mrs. Gloria Dury & Sons

Nicholas & Kathy Ermolovich

Mr. & Mrs. Jefferson Gore & Family

Bill & Rosalie Hardman

The Hetrick Family

Terry & Debbie Hoinowski

Mr. & Mrs. Ed Hyland

The Kowood Family

Mrs. Eva Kopera

Mary Koran & Family

Dr. & Mrs. Vadim Kurjanowicz

Mr. & Mrs. Fred Leer & Family

John Lorchak & Holly Hodge

Michael & Vera Losk

Mrs. Deborah Lucas & Michael

Mrs. Irene Lupco

John, Dana & Raymond MacKoul

Michael & Janice Mallick

Mr. & Mrs. Stephen Matsick & Family

Mr. & Mrs. John Melniczek

Dr. John Melniczek

Mr. & Mrs. Karl Osterburg

Mrs. Alexandra Pawlowicz & Family

Mrs. Ruth M. Ruth

Mr. & Mrs. Michael Savage

Mr. Walter Sebastian

Mr. & Mrs. John Serman & Family

Ms. Sandra Semon

Mr. & Mrs. Nicholas Sichak & Family

Mrs. Gloria Spitko & Kyra

Mrs. Catherine & Sonja Terenchin

Ms. Cheryl Terenchin

Mrs. Mary Terenich & Family

Kyle & Daria Teter

Mr. Paul W. Vlahos & Family

The Vlasak Family

Mr. & Mrs. Eugene Wanchak & Family

Ryan & Traci Weinstein

The Yurick Family

Hank & Anne Zerbe

# Christ is Risen!

## ST. BASIL'S CHURCH

**Simpson**  
Rev. Leo Poore  
James & Mary Anne Braun  
Maria K. & Jefferson H. Braun  
Olga & John Buberniak  
Anthony, Sharon & Nicholas Christian  
Mary Chupeck  
Sam & Nadine Demianovich  
Helen Dorval  
Olga Gallick  
Helen Hrichuk  
Stephen & Esther Kowalsky  
Thomas & Elaine Kravetsky  
Laurie, Lynn & Kimberly Kravetsky  
Helen Kutich  
Michael & Theresa Luczkovich  
Julia Mazza  
Anastasia Mikulak  
John & Mary Okorn  
Walter & Marie Proch  
Michael & Julia Mikulak  
Maria & John Proch  
Walter & Mary Anne Proch  
Christina M. & Elizabeth Proch  
Dr. David & Daria Roat  
Alexandra Roat  
Doris Skako  
Michael, Mary A., Michael & Daniel Skasko  
Jo Ann Sample

## ST. TIKHON'S MONASTERY CHURCH

**South Canaan**  
His Eminence, Archbishop HERMAN  
V. Rev. Alexander & Mat. Elena & Alex Golubov  
Very Rev. Michael Lepa  
Proto-deacon Keith S. Russin  
Reader Gregory Hatak  
Reader Gregory Sulich  
Matushka Mary Borichevsky  
Matushka Dorothy Sulich  
Galina Abolins  
Mary Andreychik  
Marge Barna  
Emma S. Collins  
Betty Figura  
Drs. David & Mary Ford & Emmelia  
Daisy Gozda  
Mr. & Mrs. William Huniak  
Julia Jacewicz  
Mr. & Mrs. Ronald Kavalkovich & Ron, Jr.  
Katherine Lazorack  
Mr. & Mrs. John Minarick  
Mr. & Mrs. John Naholnik  
Mr. & Mrs. John Paluch  
Martin Paluch  
Ken & Margaret Paulic  
Helen Sorokanich  
Sem. James, Lisa & Jimmy Weremecid  
Paul Wozniak

## HOLY TRINITY ORTHODOX CHURCH

**Stroudsburg**  
Helen & Tom Kessler  
Peter & Helen Stavisky  
Walter & Marion Zablotsky  
Russ & Nancy Futchko

## SS. PETER AND PAUL ORTHODOX CHURCH

**Union Dale**  
V. Rev. and Matushka Claude Vinyard  
Lovesy Klym  
Lubov & Ronald Kilmer  
Mr. and Mrs. Vladimir Demianovich  
Rose M. Kennedy  
Martha Dorosh  
Donald & Ann Bock  
William Grunski  
Mr. and Mrs. Walter Terry and Family

## HOLY RESURRECTION ORTHODOX

**CATHEDRAL**  
**Wilkes-Barre**  
Very Rev. Joseph & Matushka Gloria Martin  
Marina & Elena Martin  
Proto-deacon Keith Russin  
Deacon Sergei & Matushka Vicki Kapral  
Reader David & Kathryn Kessler  
David, Tatiana & Hannah Kessler  
Andrew Buleza  
John & Anna Dulsky  
Michael & Nancy Pieck  
The Borino Family  
A. Sokola  
Mrs. Helen Pryor  
Laverne Chapman  
Olga Layton  
Vladimir Glowatsky  
John & Irene Zimich  
Mrs. Mary Krill  
Mr. & Mrs. Peter Humko  
Edward & Evelyn Wysocki  
Vera & Ray Kraynanski  
Marguerite & Tom Czekalski  
Agnes Timchak  
Mrs. Mary Onufer  
Sam & Rose Ostopick  
George & Mary Petyo  
Marion Thomas  
Alice Laskowski  
Mary Cooper  
Sylvester Dugan  
Mr. & Mrs. Harry Holak  
John & Doris Zoranski  
Kyra Zoranski  
Mr. & Mrs. Charles Romanuski  
Sandra, Julian & Nicholas Kaplan  
John & Audrey Evanschik  
Helen Umphred  
Sandy King

## HOLY TRINITY ORTHODOX CHURCH

**Wilkes-Barre**  
Rev. David and Matushka Sharon Shewczyk  
Father and Matushka Pawlusz  
Timothy and Nicholas Shewczyk  
Helen and Peter Welgo  
Eleanor and Theodore Sovyda  
William and Mary Gurka  
Mrs. Robert Rhodes  
Ralph and Nettie Kompinski  
Andrew Dennis  
Justine Paddock  
Pearl Turko  
Mr. & Mrs. Joseph Sanders  
Evelyn Kozminski  
J.P. and Denise Meck  
Paul, Corie, Abby Meck  
Dolores and Paul Gozick  
Mary Salmay  
Bob and Elaine Benzckowski  
Mary Bankos  
Susan Bawa  
Mary and Stephen Krill  
Marianne and Jeremy Haugh  
Joseph and Nan Zula  
Boris and Mildred Mayher  
Helen Zavada  
Mr. & Mrs. Sam Cross  
Mike and Leona Schur  
Mary Petro  
Michael and Vera Lisko  
John Pawlak  
Peter and Theresa Pawlak  
Marion & Eve Sowryda  
Mr. & Mrs. Vladimir Durko  
Canyuch and Homick Family  
Liz and John Gurka

Mary Skordinski  
Mr. & Mrs. Richard Kuhl  
Mary Pizar  
Michael & Lisa Talpash  
Rachael and Christa Talpash  
Ann Lukatchuk  
Mr. & Mrs. John Bromoko  
Anastasia and Bernard Golubiewski

## ELEVATION OF THE HOLY CROSS CHURCH

**Williamsport**  
Fr. Daniel and Myra Kovalak  
Daria and Natalia Kovalak  
Paul Beard Family  
Yvonne and Nathan Bohlander  
Peter, Lillian and Zoe Calkins  
Mr. & Mrs. James Chelents  
James Chuta and Nancy Paschuk  
Helen and John Fowler  
Dr. and Mrs. Minus J. Hiras  
John T. Kovich  
Lampinos Family  
Elsie Skvir Nierle  
John Raptis, ©Stephen

## ST. MARK'S ORTHODOX CHURCH

**Wrightstown**  
V. Rev. Theodore Heckman  
Fr. Deacon & Mrs. Gregory Moser & Family  
Reader George & Alla Nakonechny  
Reader Peter & Sandy Bohlander & Family  
Mr. Sam Mervis  
Mr. & Mrs. Peter Ren & Family  
Mr. Badri & Leila Ergemlidze & Family  
Mr. Joseph Siwiec  
Mr. & Mrs. Doug Yates & Anna  
Mr. & Mrs. Myron Sedor & Family  
James & Monica Pira & Family  
Jeanette Ruano  
Sergei & Irene Arhipov  
Lucy, Michelle & Michael Znak  
Stephanie & Valerie Ristvey  
Helen Builey  
Peter & Vicki Kipoff  
John & Elizabeth Sherbin  
Nicholas, Marina, Larissa, Kate Moser  
Gil & Helen Harvey  
Boris & Joanne Borichevsky  
Sergei, Connie, & Zachary Borichevsky  
Kevin & Mary Ann Swan & Family

## ST. MICHAEL THE ARCHANGEL ORTHODOX CHURCH

**Wilmington, DE**  
Rev. Andrew and Matushka Suzanna Diehl  
John and Helen Ciach  
Leon and Lisa Ciach  
Bill and Alice Dryden  
Anthony Goyda  
Helen Goyda  
Stephanie and Edward Hoinicki  
Edward and Karen Hoinicki and Family  
Delores Karasmanian  
Marie Karasmanian  
John and Olga Maloney  
Peter and Elizabeth Melnick  
Paula Mokhiber  
James and Olga S. Riley and Family  
James and Anne Riley and Family  
Tom, Lynne, Daniel and Megan Sulpiri  
Allen & Colleen Shatley and Family



## All in the Diocesan Family

### Coaldale

#### St. Mary's Church

A program for St. Nicholas Day was held at St. Mary's, followed by a social hour. Special music was provided by Michael Bufano and Richard and Nicole Chwastiak. His Eminence Archbishop Herman has assigned a new priest to St. Mary's: Father George Gulin, along with his Matushka Vera and their four children, Serafim, Xenia, Barbara and Natalya, who came to this country recently from Russia. A pre-Lenten reception was held to welcome the new pastor and was attended by area clergy. St. Mary's has been extremely grateful for the assistance of Archpriests John Mason, Eli Krenitsky, and Michael Lepa, as well as the leadership provided by His Eminence, Archbishop Herman during their transition period. Throughout the change, Matushka Irene Borick, despite her own grief, has been and continues to be a great help to the parish.



Yolka participants at St. Herman's Church

### Gradyville

#### St. Herman of Alaska Church

On the feast of St. Herman of Alaska, Dec. 13, our parish was honored to have His Eminence, Archbishop Gregory, formerly of the Alaskan Diocese, present to concelebrate the Divine Liturgy with Fr. John Perich for the parish patronal feast day. In January, after many rehearsals, a yolka was presented for the parish by the many youth of St. Herman's Church.

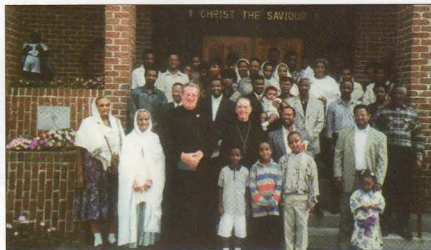


Maksym & Pelagia Szewczyk celebrate 50th wedding anniversary

### Harrisburg

#### Christ the Savior Church

On Nov. 14, Christ the Savior Parish was host to nationally-known author and lecturer, Khoureya Frederica Matthews-Green. She spoke at the advent retreat and also gave a preview of her forthcoming book, "At the Corner of East and Now." Two members of the church who recently became U. S. citizens and also celebrated their fiftieth wedding anniversary, are Maksym and Pelagia Szewczyk. Formerly of Poland, they now reside in the Harrisburg area and attend Christ the Savior parish.



Following the baptism of Samuel Ghebremichael at Harrisburg

*Continued on the next page.*

The parish is busy planning its Ethnic Food Festival and parish picnic, to be held June 6 on the parish grounds.

#### Minersville

##### Saint Peter and Paul Church

Baptism: Noah Michael, son of Russell & Michelle Charowsky, Jan. 31.



Five generations of Wartellas: great-great grandmother Mary; great-grandmother Anna Wyslutsky; grandmother Barbara Rogers; mother Michelle Charowsky, and Noah



Kathryn Rogers, Fr. Nicholas Wyslutsky, and Keith Bergan with Noah Charowsky

#### Old Forge

##### St. Michael's Church

His Eminence Archbishop HERMAN served the Divine Liturgy on the second Sunday of Lent, March 7, 1999, together with host pastor, Fr. David Mahaffey, as the Seminary Choir of St. Tikhon's Seminary sang the responses. After the Liturgy a fish dinner was held in the dining hall of St. Michael's Auditorium.

#### Jermyn St. Michael's Church



Five generations of the Urda family: Anna, great-great grandmother; Eileen Dance, great grandmother; Diane Tierney, grandmother; Tara Setzer, mother, and Zachary



Funeral of John Guzey, at St. Michael's in Jermyn



Archbishop Herman leads funeral procession

*Christ is Risen!*

*Indeed He is Risen!*

**Nanticoke**  
**St. John the Baptist Church**



St. Nicholas pays a visit to St. John's in Nanticoke

**Old Forge**  
**St. Michael's Church**



Archbishop Herman with Seminary Choir members at Old Forge

**Shillington**  
**St. Herman of Alaska Church**

St. Herman's Church and the parish's Sisterhood of Our Lady of Kazan raised funds to help support the Hogar Rafael Ayau Orphanage in Guatemala. The Orphanage is sponsored by the OCA Holy Transfiguration Monastery in Ellwood City and cares for approximately 150 children. Through the efforts of the faithful of St. Herman's, \$1,000 was raised to aid the orphanage. New purple and white altar covers and altar boy robes, given by the faithful parishioners and the Sisterhood, were blessed by Fr. John on February 14.

Baptism: John Dylan, son of John & Diane Pellock, Feb. 6.

**Simpson**  
**St. Basil's Church**

The faithful of St. Basil's have recently acquired property on which to  
*Continued on the next page.*

**Olyphant**  
**All Saints Church**



Funeral of John Boyko at All Saints, Olyphant

**Olyphant**  
**St. Nicholas Church**



St. Nicholas greets a youngster during visit to Shillington



Parish President welcomes Archbishop to St. Nicholas Church



The youthful cast of the yolkta at St. Herman's



Fr. John Onofrey blesses new altar cloths and robes

build a new Temple for the glory of God. On Saturday, May 1, a Hierarchical Divine Liturgy and groundbreaking ceremony will take place as the first step to the building of the new structure. A dinner will follow at the Taverne a la Greene.

Baptism: Nicholas Anthony, son of Anthony & Sharon Christian, Jan. 27.

#### **Wilkes-Barre**

##### **Holy Resurrection Cathedral**

Bishop Abel of Lublin and Hieromonk Afanasy (Nost), a graduate of St. Tikhon's Seminary, visited the Cathedral in January during a visit to this country. The guests, from the Orthodox Church of Poland, along with Archbishop Herman, were hosted by Archpriest Joseph Martin, Dean of the Cathedral, for Divine Liturgy and a dinner. Fr. Joseph presented a monetary gift on behalf of the Cathedral to Bishop Abel for charitable causes in his native Poland. A similar gift was also given by Holy Trinity Church of Wilkes-Barre.



Archbishop Herman greets Bishop Abel at Cathedral

#### **Williamsport**

##### **Holy Cross Church**

A Converts Conference was held at Holy Cross by the pastor, Archpriest Daniel Kovalak, during which those who have embraced Holy Orthodoxy were invited to share their journey to the Faith. On March 20, a planning session called "Discern God's Will" was held for the expansion of the ministry of the parish. The membership of Holy Cross includes nearly 40% converts. The growing weekly Adult Study Group reviewed the Epistle to the Hebrews in preparation for



The "night visitors": Karen Sinatra, Natalia Kovalak, Christina Petorak



Great Lent. A special Lenten series focused on the theme "On Behalf of All and for All," in preparation of the upcoming All-American Council in Pittsburgh this summer.

Chrismations: Ambrose, Alexandra and Ann Seyler, and Elizabeth VanBenthuyzen, Dec. 20.



Newest members of Holy Cross Church: Ambrose, Alexandra, Ann, Elizabeth



Cast members for the yolk, *Amahl and the Night Visitors*, at Williamsport

## John S. Guzey



John S. Guzey

John S. Guzey fell asleep in the Lord on Feb. 10, 1999. Mr. Guzey was long active in many civic, business, educational and charitable endeavors; to name a few, he served as Board Chairman of Pioneer American Bank; as mayor of Mayfield, as a Trustee of Keystone College, and as Board President of the Boys' and Girls' Club. With his wife of nearly 50 years, Lucille, he established scholarships at three area colleges. Mr. Guzey graduated from Mayfield High and the Wharton School at Univ. of Pa. An Air Force captain in World War II, he was owner and president of Keystone Pavement & Construction Co.

John was an member of St. Michael's Orthodox Church in Jermyn, and served as a Trustee of St. Tikhon's Seminary. The most visible and lasting testimony to his love for Christ is something truly unique. Having acquired a large collection of holy icons over many years of travels, he established and endowed in 1995, at St. Tikhon's Seminary, the John S. and Lucille J. Guzey Collection of Russian Icons and Antiquities, giving the Church in America in effect a treasure chest of rich beauty and of spirituality.

May God grant him rest with the just. *Memory Eternal!*

## John M. Boyko



John M. Boyko

*From the eulogy for the late John M. Boyko, given by Archbishop HERMAN, Jan. 21, 1999:*

"Those of us who knew the newly departed servant of God, John, know that indeed his life was a life that was filled with good Christian virtues. Whether he was just at home with his wife Florence whom he loved very much, or at work or on the street or in Church or anywhere praying, he constantly revealed that indeed he knew who Christ was. He imitated Him to the best of his ability and through his example he even tried to lead others in the very same direction. How much he loved to go to Church! How much he loved to go to services! He was filled with love and he gave his life that indeed the Church would grow; that indeed Christ would fill his children and especially him with obedience to all of His Commandments . . .

"From the first moment that I met him, some forty years ago, he never changed in his love for the Lord and his love for the Church. He and his wife showed so much love and attention and concern for the Monastery, the Seminary, for the national Church, for the Deanery and for the Diocese. They felt they needed to lead a life for Christ and to walk with none other than Him. . . ."  
*Memory Eternal!*

*You are Cordially Invited to Attend the*  
**St. Tikhon's Seminary Grand Banquet**

*In Preparation for the*  
**MILLENNIUM YEAR**

**on Sunday, May 30, 1999**

4:30 p.m. - Cocktails / 5:30 p.m. - Dinner and Dance

*At*  
Genetti's Convention Center, Dickson City, Pennsylvania

**\$35.00 per ticket**

*For Banquet Reservations, please contact*  
Mrs. Florence M. Boyko, Reservations Chairperson  
206 Summit Pointe, Scranton, PA 18508  
**Phone: (570) 343-2232**

*Checks must accompany all reservations.*  
*Please make checks payable to: St. Tikhon's Seminary*  
**Reservations close May 15, 1999**

**AREA HOTEL AND MOTEL ACCOMODATIONS**

The following listing reflects availability of rooms for Saturday and Sunday, May 29 and 30, 1999, 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  
(570) 655-1234  
Single: \$80.00 Double: \$85.00

**Comfort Inn**

Hamlin, PA  
(800) 523-4426  
Single: \$59.00 Double: \$59.00

**Holiday Inn**

Dunmore, PA (570) 343-4771  
Double: \$84.00

**Fife & Drum Motel**

Honesdale, PA (570) 253-1392  
Single: \$39.00 Double: \$49.00



## ***St. Tikhon's Bookstore***

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**Ninety-Fifth Annual Pilgrimage**  
**St. Tikhon's Orthodox Monastery — South Canaan, Pennsylvania**  
**May 28–31, 1999**

The Brotherhood of the Monastery of St. Tikhon of Zadonsk, America's first Orthodox Monastery, located in the village of South Canaan, Pennsylvania in the beautiful Pocono Mountains, invites you to gather with our Venerable Hierarchs, Beloved Clergy, and faithful Orthodox Christians to celebrate the 95th Annual Pilgrimage

**Join Us In the Last Pilgrimage Before the Millennium Year!**

**Pilgrimage Schedule**

**Friday, May 28, 1999**

- 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 29, 1999**

- 9:00 a.m.** Hierarchical Divine Liturgy
- 2:00 p.m.** The 56th Annual Academic Commencement of St. Tikhon's Orthodox Theological Seminary — Seminary Auditorium
- 4:00 p.m.** All-Night Vigil — Monastery Church

**Sunday, May 30, 1999 — FEAST OF PENTECOST**

- 9:00 a.m.** Hierarchical Divine Liturgy
- 4:00 p.m.** Matins — Monastery Church\*

**Monday, May 31, 1999 — Day of the Holy Spirit**

- 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.*