

Christ is Born!

Glorify Him!

Your Diocese

Alive in Christ

The Magazine of the Diocese of Eastern Pennsylvania, Orthodox Church in America Volume XV, No. 3 Winter, 1999



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The Feast of the Nativity of Our Lord 1999

Christ is Born! Glorify Him!
Beloved Members of Our Diocesan Family,

As the clock of human history ticks ever closer to the end of this century and the dawn of the new millennium, we find ourselves confronted with conflicting responses to the hopes and expectations of the year 2000. For some there is the almost apocalyptic sense that perhaps the year 2000 will bring an end to the world as we know it. This has been a thought common to individuals, cults and sects throughout Church history, but it was particularly so in the year 1000 as well. For others there is "hype" and fear over the "Y2K" glitch, and the possibilities it brings with it to endanger and debilitate our lifestyle — from clocks and computers to bank accounts and air travel. Finally, there is the response of the truly secular society — to celebrate the new year and the new millennium with the "biggest bash" ever, in a manner that rivals orgies of pagan times.

What ought our response as Orthodox Christians be to such alternatives? Perhaps the Scriptures will help us see clearly these possible choices in their true light:

• Our Lord Himself spoke to the issue of the end of the world very plainly and very clearly. In the Gospel of St. Matthew we read His teaching, "But of that day and hour no one knows, not even the angels of heaven, nor the Son, but the Father only... Therefore you also must be ready, for the Son of Man is coming at an hour you do not expect" (Matt. 24:36-38, 44). How ought we prepare? Christ tells us: "Watch and pray" (Mark 14:38).

• As for the endless possibilities that the "Y2K problem" may or may not pose to our daily life and all its conveniences, the Scripture tells us simply, "Put not your trust in princes and sons of men in whom there is no salvation" (Psalm 146: 3). The

Psalmist rather advises, "Trust in the Lord and do good, and you will dwell in the land and enjoy security. Take delight in the Lord, and He will give you the desires of your heart" (Psalms 37: 3-4).

• Finally, the almost Epicurean way in which we are being encouraged to mark the coming millennium by the media is in stark contrast to the warning of Scripture. In our Lord's parable, the Rich Fool typifies precisely the pagan philosophy, "Eat, drink and be merry." But to what end? "God said to him, 'Fool! This night your soul is required of you; and the things you have prepared, Whose will they be?'" (Luke 12:20). But Jesus tells us rather to "Seek first the Kingdom of God and His righteousness, and all these will be yours as well. Therefore do not be anxious about tomorrow" (Matthew 6:33-34).

Our posture towards the coming millennium must not be a fixation with or a celebration of the mystique and magic of the three zeroes at the end of the calendar year. What we must be marking is not the computation "000" but the event of which the millennium is an anniversary. We as Orthodox Christians must be celebrating the 2000th anniversary of the Incarnation, the coming to earth of the Son of God in the flesh — the millennial anniversary of the Nativity of Our Lord God and Savior Jesus Christ.

Indeed, the Holy Scriptures tell us we ought to celebrate: "And you shall hallow the fiftieth year, and proclaim liberty throughout the land to all its inhabitants; it shall be a jubilee for you... Indeed it is a jubilee, and it shall be holy to you" (Leviticus 25:10,12).

Our Lord Himself spoke of His coming on earth in terms reminiscent of this passage from the Torah. When He began His ministry in Galilee, He went for the first time to the synagogue in Nazareth on the Sabbath, opened the scroll of the book



of the prophet Isaiah and found the place where this was written and began to read: "The Spirit of the Lord is upon Me, because He has anointed Me to preach good news to the poor. He has sent Me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, and to proclaim a year of favor from the Lord" (Luke 4:18-19).

Therefore, in honor of the coming Millennium Anniversary of the Incarnation in the Flesh of the Son of God, in the manner prescribed by Sacred Scripture and the Holy Tradition of our Church, I as your Archpastor am solemnly proclaiming the coming year 2000 a "Jubilee Year of Recommitment to Christ" throughout our Diocese of Eastern Pennsylvania. This Jubilee Year will begin with the Feast of the Nativity 1999 and culminate with the celebration of the 2000th Anniversary of the Birth of Our Lord next Christmas.

How will we celebrate this Jubilee? Not according to the manner of the world, dearly beloved. The Church's celebration will be, in the four simple words of St. John of Damascus, "in a holy way." It will be a rededication of our faith and love for our Lord and a recommitment of our entire life to Christ, Who "came into the world not to be served but to serve, and to give His life as a ransom for many" (Matt. 20:28).

As we begin this Jubilee Year, I am first

Continued on the next page

Archpastoral Encyclical

Continued from page 1

of all asking each of you to renew your personal commitment to Christ which was first spoken at your baptism. This Nativity, as we celebrate that joyous news that "God is with us!" affirm to Him that you are with Him too. Profess anew the vows made at your Baptism: "I do renounce Satan and all his works . . . I do unite myself to Christ . . . I do believe in Him as King and God."

Our task this Jubilee Year will be to live those vows of baptism each and every day. It will mean time and time again turning away from Satan and his temptations . . . and turning to Christ, that He may be the Lord of our lives, to follow His word and His example. It will be daily living of the petition of the Great Litany, "Commemorating our most holy, most pure, most blessed and glorious Lady Theotokos and ever-Virgin Mary, with all the Saints, let us commend ourselves and each other, and all our life unto Christ our God."

Tangibly, how will we "commend all our life unto Christ our God"? In the countless ways we already know that are given to us by the Holy Church. In this Jubilee Year, we will draw closer to Christ and give our lives to Him through (1) faithful and frequent prayer and participation in divine services; (2) sincere repentance for our sins through regular confession and frequent reception of Holy Communion; (3) traditional fasting and wonderworking almsgiving, prescribed by the Holy Fathers in our sacred tradition; (4) living the moral lifestyle of the Orthodox Christian, imitating the example of our Lord and the lives of His saints; (5) performing acts of kindness and Christian charity for those in need out of sincere love for God and fellow man.

Furthermore, I encourage each of you to focus on your involvement in Christ's Holy Church through your own parish. If you are not a member, consider joining the Choir, FOCA, the ladies' guild or the men's organization. Offer your services to Christ and His Holy Church as a member of the Parish Council, a teacher in the Church School, an advisor to the youth group. Attend Bible study, adult religious education classes, deanery and diocesan retreats. Above all else, make this Jubilee Year one in which your attendance in Church is exemplary — more than just the Liturgy; come to Vespers and Matins on weekends

and feastdays; participate in every Lenten service in your parish, attend deanery missions and be sure to come to this year's Monastery Pilgrimage where the Holy Synod of Bishops of the Orthodox Church in America will be glorifying a new saint — Bishop Raphael!

Yes, this will mean giving up so much of your schedule and the things of the world. But this, my dear spiritual children, is the proof that you have indeed "united yourself to Christ" as the vows of Baptism proclaim! It will be proof positive of your love for the Lord — to sacrifice your time and talents in His service — at the expense of the world and its ways. How could there be a more glorious personal gift to the Savior on the millennium anniversary of His coming in the flesh than such dedication of one's life to Him and His Holy Church?

In this Jubilee Year, I am also asking you to become a tool of reconciliation and healing for the Body of Christ, His Holy Church. Seek out, in the Name of our Lord, those who have been wounded and hurt, have felt forgotten and lost, and have strayed from the bosom of our Holy Mother Church, and gently and lovingly encourage them to return to the fold of the Good Shepherd. Share with them what the Lord has done for you, how grateful you are to Him and how you express that gratitude in your faith and your worship at Church. Offer to bring that soul to Christ at the Holy Liturgy; promise to be with them at the services, week after week; pledge to help them through the healing process of their return to Christ. Could there be a more pleasing gift to the Good Shepherd Who said Himself, "What man of you, having a hundred sheep, if he has lost one of them, does not leave the ninety-nine in the wilderness, and go after the one which is lost until he finds it? And when he has found it lays it on his shoulders . . . saying, 'Rejoice with me, for I have found my sheep which was lost'" (Luke 15:4-6).

Lastly, I encourage each and every one of you to reach out to the members of your family, to your friends and neighbors, your coworkers and associates, who do not go to any church at all, and invite them to find Christ in our Holy Orthodox Church in America, in your very parish, in this 2000th Anniversary Year of His Nativity. Everyone needs Christ, but all too often many need to be invited to Him by others. This was the pattern of the Gospels: remember

Andrew bringing his brother Peter to Jesus, and Philip inviting Nathaniel to "come and see" the Messiah? More than half of our country is unchurched. The challenge before us as faithful followers of the Lord is to make America "Orthodox Christian" for Him. The way to begin is to invite others to come with us to Church and see the beauty of our worship and the truth of our faith. The time to begin is now, especially in this Jubilee Year.

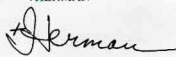
Dearly beloved, there is much that we can do this Jubilee Year of Recommitment to Christ to demonstrate our love for the Lord. I have offered a number of ways of giving Him glory and honor in our personal lives and on behalf of others. I urge you to take this archpastoral letter seriously. I direct the rectors of our parishes to expand upon the guidelines given here in their sermons and their classes, through their parish councils and various organizations, in their respective deaneries and throughout the diocese. And I implore our faithful to take to heart the efforts of their Archbishop and their beloved spiritual fathers and to join us in making this Jubilee Year a truly "holiness year" in which we rededicate our personal lives to the Lord and work tirelessly to build up the Holy Church, which is His Body — the Body of Christ.

When Christmas 2000 comes, we will come before the Incarnate Lord Whose millennium we celebrate to see the fruit of our labors. Hopefully we will offer Him purer souls, having grown closer to Him, parishes richer in the faith and stronger in membership and a Church in America that has witnessed to Him well and been blessed with new members, growing communities and organic unity. All this will only happen if we make it so by our efforts this coming year!

Yes, all this, my spiritual children, for the greater glory of God, in this Jubilee Year. With my ceaseless prayers to Him on your behalf, my humble archpastoral blessings and my love, I remain

Sincerely yours in the Incarnate Lord,

+HERMAN



Archbishop of Philadelphia
and Eastern Pennsylvania

Your Diocese

Alive in Christ

Volume XV Number 3 Winter, 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
Photography Martin Paluch
Staff Fr. David Mahaffey
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 Diocese Alive in Christ* is March 1, 2000. Please submit all articles (typed), pictures, parish news, etc., to *Alive in Christ*, Diocese of Eastern Pennsylvania, Box 130, South Canaan, PA 18459. Please submit on disk or e-mail to library@stots.edu.

Dearly Beloved in Christ:

The annual celebration of Our Lord's birth once again brings the Gospel message of hope to the world. In the Word made flesh, the depth of God's love is revealed. In Jesus Christ, the power of death is broken, the power of truth restored and human flesh is blessed with eternal life.

The celebration of the Birth of Jesus Christ is always significant, but this feast day takes on special meaning this year as we enter the year 2000. It has been nearly two thousand years since the Light of Christ first shined through the thick and murky darkness of sin with a ray of hope, a message of reconciliation and a promise of peace. The world has yet to receive that Light, and thus, the Church must never cease to reflect it — "the true Light, which lighteth every man that cometh into the world."

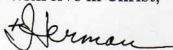
As we celebrate the feast of the birth of Jesus Christ, all of us are filled once again with great joy. What a consolation it is for us to contemplate the depth of God's love. So great is that love that the Son of God enters into our human nature, elevating us to an adopted sonship. It is no wonder that our hearts are filled with great peace.

Beloved in the Lord, Venerable Pastors, God-loving monks and all devout Children of our Diocesan Family, let us join our voices in prayer that now, and throughout the coming year, the Light of Christ may shine so brightly through His Church, that it may be received and reflected in the homes and the hearts of men everywhere.

May our Lord Jesus Christ Himself come to us and make His abode in us, to renew and sanctify us by divine grace, that we may follow all the days of our lives in the ways of His eternal teaching recorded in the Gospels, "and let the peace of God rule in your hearts" (Col. 3:15).

CHRIST IS BORN! GLORIFY HIM!

With love in Christ,



+HERMAN
Archbishop of Philadelphia
and Eastern Pennsylvania

Nativity of Christ, 1999





Service of thanksgiving

Thirty-Sixth Diocesan Assembly

The 36th Annual Diocesan Assembly of the Diocese of Philadelphia and Eastern Pennsylvania convened on Saturday, October 16, 1999, at St. Michael's Orthodox Church, Old Forge, Pennsylvania. His Eminence Archbishop HERMAN concelebrated the Divine Liturgy and Molieben along with Fr. John Kowalczyk, Secretary-Treasurer of the Diocese, Fr. Daniel Ressetar, Dean of the Frackville Deanery, Fr. Vladimir Fetcho, Dean of the Wilkes-Barre Deanery, Fr. Michael Lepa and Fr. David Mahaffey, host pastor and Deacon Alexei Klimitchev. Members of

St. Michael's choir and delegates joined to sing the Liturgy under the direction of Mr. Jon Black. The Assembly sessions began at 11:30 a.m. in St. Michael's Auditorium following a continental breakfast.

The Assembly was comprised of Archbishop Herman, twenty-five clergy delegates, twenty-five lay delegates, four alternates, one Diocesan Council member, six observers and Mr. Stanley Stoy, C.P.A. A packet containing the agenda and various departmental reports was sent to the delegates for study prior to the Assembly. After the approval of the agenda, the As-

sembly officers were elected: Fr. John Udics, Clergy Vice-Chairman, Fr. David Shewczyk, Clergy Secretary, Mr. Peter Bohlender, Lay Vice-Chairman and Mrs. Marie Proch, Lay Secretary.

In his report, Archbishop Herman noted a drop in the diocesan census of one hundred parishioners. New people have come into the Orthodox Church, but many parishioners have fallen asleep in the Lord during the last year. He continued to encourage evangelization efforts to bring more people into the Orthodox Faith. Diocesan clergy assignment changes and

At The Nativity of our Lord Jesus Christ

A Homily on the Millennial Year

As we experience the arrival of the new millennium we may be tempted to place our hope in the false promise of the progress of men. In our lifetime we have witnessed a surge of abstract trends of thought, seen by society as "advancement," which have attempted to broaden our intellectual and technological horizons of understanding. We may think that by attaining these various ways of comprehension we will then be able to solve and relieve the problems and pains of life—the pains that are sometimes spiritual, sometimes psychological, sometimes emotional, and sometimes physical, which seem to cause so much difficulty for us. All too often, when trying to deal with that pain, we choose to solve life's problems by methods that rely on the achievements of technological science, or some other false hope, whether it be set upon a person, place, or thing within our lives. We make these choices in the

hope of relieving that painful affliction we all suffer which comes from sin as we walk about this earth. Even though our pain may be relieved to some extent by these "solutions," our experience tells us something quite different: that the relief is only temporary and is lacking . . . wanting the fulfillment of that promise of everlasting life that we all long to acquire — that everlasting life and eternal rest of relief from the burdens of pain we all desperately seek to acquire for ourselves in order to escape the captivity of sin and death.

At times we may feel that we are so constrained by despair, depression, sadness, and utter hopelessness because of the sin and pain within our lives, that we find ourselves within the prison of faithlessness and unbelief. So be faithless and unbelieving no more, and release yourself from this prison! For we now have a true hope. "Be not afraid, for behold, I bring you good tidings of great joy which will

be to all people. For there is born to you this day in the city of David a Savior, who is Christ the Lord" (Luke 2:10-11). It is that Christ, our Lord Jesus, Who is our Light even in our greatest moments of darkness. So despair not, but rather cast off all that is evil within your life and run in the direction of none other than the Lord Jesus Himself. And rest assured, that when we make this change within our life, we will then be filled with that joy and peace we wish to acquire as we are embraced by the love of Christ. "Do not love the world or the things in the world" (1 John 2:15), but rather love your Christ and Your neighbor just as your Christ loves you. Yes, you — for you now believe and share in the true hope that is your inheritance. "For God so loved the world that He gave His only-begotten Son, that whoever believes in Him should not perish but have everlasting life" (John 3:16).



On December 4, Archbishop Herman concelebrated with His Holiness Patriarch Aleksey at the Church of St. Catherine the Great Martyr in Moscow



Opening of the 36th Diocesan Assembly

parish anniversaries were noted. St. Stephen's Cathedral, Philadelphia, observed its 25th anniversary and Holy Trinity Church in Catasauqua observed its 100th. St. Basil's Church, Simpson broke ground for a new church. St. Andrew's Church, Dallas was closed and the property in the former parish in Shepton was also sold.

His Eminence reviewed the major events in the life of the diocese during the past year. The annual Memorial Day Pilgrimage was a great success. He offered his thanks to all who worked during the celebration. The local people were a great help to the Monastery in ensuring that all went well during the celebration. Metropolitan Leo of Finland sent a letter to express his thanks for the manner in which he was welcomed during the Pilgrimage. The Annual Youth Encounter and summer camps continue to be successful. In fact, the youth enjoyed the summer camp so much that they petitioned the Archbishop to extend the summer camp to two or three

weeks! The annual women's retreat continues to be successful. His Eminence offered his gratitude to Fr. John Kowalczyk and Fr. David Mahaffey for their work on the Diocesan magazine, *Alive in Christ*.

Archbishop Herman commented on the good participation of our diocesan parishes at the twelfth All-American Council in Pittsburgh. He also noted the large number of youth that attended the Council. The annual Parish Council Conference was not held this year because of the All-American Council.

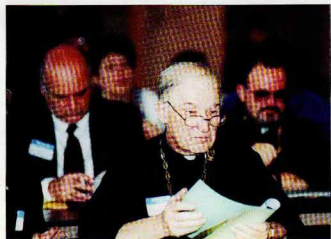
The main millennium celebration for the Orthodox Church in America will be held at St. Tikhon's Monastery during the Memorial Day Pilgrimage. Plans are progressing toward the canonization of Bishop Raphael (Hawaweeny) during the celebration. Next year will also mark the 95th Anniversary of St. Tikhon's Monastery. More details about these events will be announced in the future. The Archbishop called for the continued support of the diocesan clergy and faithful for the

canonization and the Monastery's anniversary celebration.

His Eminence spoke about the need for an addition to the Diocesan Center. The Bishop's residence and Diocesan Center play host to many functions and visitors of the Orthodox Church in America. These events call for extra work to be done locally. It is also a blessing to be called upon to welcome Orthodox visitors as well as dignitaries from outside the Church. A permanent meeting room for the Diocesan Council and proper space for meetings of the Holy Synod of Bishops of the Orthodox Church in America are needed. Storage space was also lacking in the original plans for the Center and residence. The Diocesan Council discussed these issues with the Archbishop. They proceeded to investigate the addition to the building by procuring drawings and an approximate cost.

His Eminence also noted that there is a \$5.00 increase in the diocesan assess-

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Diocesan Assembly

Continued from page 7

ment for the year 2000 in the proposed budget. The diocesan assessment has not been increased for the last five years.

His Eminence then explained that the Orthodox Church in America has been working for the last year on restructuring the work done in the chancery. It has been decided that some of the book work and accounting will be done outside of the chancery in order to cut costs. Archbishop Herman has been appointed Acting Treasurer of the Orthodox Church in America. His Eminence said that this is a temporary position. He stated that there will be no ill effects upon his work in the diocese while performing the duties of Acting Treasurer. He ended his report by thanking the clergy and faithful for their love and support for the Diocese and the National Church.

The Assembly reviewed the reports of the Diocesan Council Secretary, Treasurer and Auditors. All reports were accepted as given. The Assembly then moved to consider the proposed budget for the year 2000 of \$151,148.00. The addition to the Diocesan Center and funds for the Millennium Celebration were noted in the budget. The discussion of the budget re-

turned to the proposed addition to the Diocesan Center. The addition will include an increase in office and meeting space and necessary improvements to the heating system. It was reported that other avenues for expansion were discussed. The

It was decided that it would be better to make use of the existing building and save building costs by using things that were already in place.

Diocesan Council considered the possibility for a new separate building but the costs were too prohibitive. It was decided that

it would be better to make use of the existing building and save building costs by using things that were already in place. Other financial matters were also discussed in considering the budget such as the cost of diocesan programs and the fair-share vs. per capita assessment. After a lengthy discussion the proposed budget for the year 2000 was passed.

Following the 12:30 p.m. lunch break, the delegates gathered to review reports from the Wilkes-Barre, Frackville and Philadelphia deaneries and the diocesan departmental reports, including Religious Education, Youth and Metropolitan Council. The remainder of the Assembly was devoted to other matters. Subjects for discussion included charity collections, funds for Religious Education and Youth and upcoming millennium celebrations in Philadelphia. Other upcoming parish celebrations were noted in Wilmington, Jermyn and Minersville.

In closing the Thirty-Sixth Assembly, Archbishop Herman thanked all in attendance and asked them to continue their labors for the building up of the Church. The Diocesan Assembly closed with prayer and the Archbishop Herman's blessing at 1:45 p.m.

—Archpriest David Shewczyk



Scriptural Legacy of the Church Enshrined in the Theology of the Holy Fathers

Christ is in our midst!

The lecture series this year deals with the dawn of the new millennium, and we are looking back on 2000 years of Orthodox Christianity. Tonight we are going to glance at the Scriptural legacy of the Orthodox Church enshrined in the theology of the Holy Fathers.

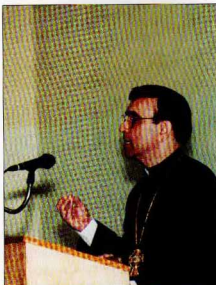
The purpose of these lectures is to help all of us, as we move into the new millennium, to appreciate our Church and our Faith and to understand exactly and totally what it means — how rich it is, how important it is, and how true it is. This is the best way that we can welcome the millennium — to celebrate the two thousandth anniversary of our Lord God and Savior Jesus Christ's Incarnation in the flesh — to be true to our Faith, to our Tradition and to our Church! We hope this lecture will help all of you achieve that goal.

The Nature of Our Faith

Orthodox Christianity, even though it is known for the richness of its theology and its traditions, is not a set of dogmas; it is not a collection of sacred customs; it is a faith that is based upon and founded by a Person: our Lord God and Savior Jesus Christ, the Redeemer of the world. And as Orthodox Christians we must strive to learn about Him, to love Him and to live the lifestyle that He lived and taught, in our lives.

Our faith is based on revelation. How often in the hymns of the Church do we sing: "God is the Lord and has revealed Himself to us; blessed is He that comes in the name of the Lord!" The fullness and the perfection of God's self-revelation is found in His Son Jesus Christ. He is the fulfillment of the gradual and partial rev-

elation of the Old Testament. He is the One Who is truly blessed, who "comes in the name of the Lord," as the Psalmist David wrote.



Archpriest Michael Dahulich

The Words and Works of Jesus

Jesus was the Teacher. He was known as the Rabbi, as the Master. Yet He never wrote a book for us; His words were not recorded on radio or on TV. His words were never printed in the newspaper, we don't have anything in His handwriting. But, His words have changed the world. He is the Christ, the Messiah, the Anointed One of God foretold and awaited by the faithful of the Old Covenant. He would fulfill the Scriptural promise that when He comes, "men would be taught by God"; He would speak as one having authority; He would do mighty works that no one else had ever done — He would make the blind see, the deaf hear, the crippled walk and the dead rise.

Jesus' words and works were unparalleled in and will ever be remembered by human history. They were recalled and shared by those who were around him. His words were spread as the Good News by the testimony of eyewitnesses. You know yourself, that if something truly wonderful happened to you or for you, you would immediately share it with those around you, you would tell someone, you would spread the word, and that is exactly what the eyewitnesses did. Thus, His works and His words were first handed down by the spoken word — by what we call oral tradition. Jesus did not write a book or give a TV interview; what He did do was to leave us the Church of people, God's people, gathered together in His Name. Those people share a common faith and a common hope, based on His love, His death and His resurrection.

The Witness of the Apostles

Those very people affirm the truth. Through the declaration of their faith, of their belief and of their experience, they proclaim the truth of the Gospel of Jesus Christ to the whole world. He said, "You are my witnesses in Jerusalem, in Judea, in Samaria, and to the very ends of the earth" (Acts 1:8) . . . "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 behold, I will be with you always even until the end of the world" (Matthew 28:18-20).

The first of those believers were chosen and sent out by the Lord Himself, namely the Twelve Apostles. But there was a larger number of Apostles, the Seventy,

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and there was an even greater number of disciples, the 120. They were the spokespersons for what our Lord said and what He did and Who He was. The Holy Orthodox Church which He established, which He set as the foundation of our faith and our life in Christ, was born on Pentecost when He sent the Holy Spirit and He descended on the Apostles and gave them the full understanding of Who Christ was, who they were, and where they were going. They did not fully understand the faith before Pentecost. Their faith was up and down like the Dow Jones Industrial Average. Peter who had denied Christ three times, for example, was able on Pentecost to preach a sermon that would convert 3000 people.

Those Apostles who fled from the crucifixion were ready to give up their very lives; in fact, many of them died by crucifixion. They boldly proclaimed the truth of Christ, they boldly carried out the Gospel of Jesus. They preserved the truth of Who He is and what He wants, and how much He loves us and how He gave His life for us and for our salvation. They took the Good News by word of mouth, from memory, from lived experience to the very corners of the world . . . and they brought the mighty Roman Empire to its knees in the worship of the Triune God.

Our Holy Tradition

Our Church remains true to the teachings of the Apostles as St. Luke records in the book of the *Acts of the Apostles*, chapter 2. In every generation, Orthodox Christianity has remained as true to the teachings of the early Church as it was in that first generation. Now that Church was planted here in the United States, over 200 years ago. Although Orthodoxy in America is relatively young, we must always remember that it was Christ Who founded our Church, and that ours is the Church that establishes, carries on, and hands down the truth of what Jesus Christ said and did without alteration.

The teachings of Jesus Christ and His miracles that were witnessed by His followers . . . we call this Holy Tradition, the ongoing life of God's people. They are the people that He chose centuries ago, and the people that He chooses even now

though baptism, chrismation and Holy Eucharist. During the first few decades the Church only had its oral tradition — spreading the Good News by word of mouth. Only when practical needs arose were the epistles or letters written by the Apostles. And only when the Apostles began to die — beginning with James the brother of John the Theologian, the first to suffer martyrdom — only then did the Apostles begin to realize that they might not live to see the end of the world as we know it. They had held the hopeful belief that Jesus would return in their lifetime and reclaim the world. When they realized that this might not happen, that Christ might not come immediately, then the Gospel, the Good News, was written down so that future generations, as St. John says in the conclusion of his 20th chapter, "may believe that Jesus is the Christ, the Son of God, and that believing you might have life in His Name" (John 20:31).

The Written Scriptures

The Christian Scriptures were written *by the Church, for the Church, and in the Church . . . our Church. By the Church:* Matthew, one of the Twelve, wrote his Gospel to convert the Jewish people; Mark, a disciple of St. Peter, wrote his version of the Gospel in order to convert the Gentiles; Luke, a disciple of St. Paul, wrote his history for the Gentiles; and John, the last of the Twelve to be taken to the Kingdom, wrote his theology of the

Word of God at the very end of the first century. They were all members of the Church. They wrote for the Church, in the Church, and as part of the Tradition of the Church. They were already preaching it, they were already teaching it. In addition to these, we also have the Epistles of Paul, James, Peter, Jude, and John and the Revelation.

The Bible, as we know it then, is this collection of books about God and His Son and His People, the Church. It did not fall out of the sky as some Protestants would have us believe. It was originally a group of scrolls from among a number of others. Consider what St. Luke writes at the beginning of his Gospel account: "Inasmuch as many have undertaken to compile a narrative of those things which were accomplished among us, just as they were delivered to us from the beginning by those who were eyewitnesses, it seemed good to me also, most excellent Theophilus, having followed all things closely, to write an orderly account for you, so that you may know the truth of the things of which you have been informed" (Luke 1: 1-4).

We learn that a number of people had written accounts about Jesus' life. And some of them were false, because Luke is writing his account so that we would know the truth. Now who was going to determine which of these scrolls were true . . . which should go into the Bible? The Church chose the texts; the Church chose the canon of Scripture as we know it. It chose Matthew and Mark and Luke and John, and their Gospels; it did not choose the Protevangelion of James or the Gospel of Thomas. It did not select books which were not about the life of our Lord, and it did not choose books which were sensationalist. It chose the Epistles of Paul and Peter, of James, Jude and John; not the Epistles of Barnabas and Ignatius, even though we consider them to be sacred texts, they did not make the canon. The Church decided, our Church decided, the Fathers decided.

The Holy Fathers

Exactly who are the Holy Fathers? They are saints and theologians and spiritual teachers, who defended and preserved



Archpriest Neal Carrigan

the faith given then by the Apostles. We call their writings *patristic* from the word for "father." Some of these Fathers were apologists who defended the Church against those who were outside of the Church and ridiculed its teachings: Jewish people and pagan Romans who rejected the Christian Faith. And then there were the theologians who preserved the Tradition against heretics who were originally members of the Church but had deformed the faith by choosing certain parts of the revelation and denying others. They did not present the full picture of the Apostolic Tradition. There were ascetical Fathers who concentrated on the struggle of the spiritual life. And there were the mystical Fathers who focused on the way of mystical communion with God.

These Fathers determined which scrolls would be part of the Tradition and which would not. It was not until St. Athanasius of Alexandria in the middle of the fourth century that we find the listing of the books of the Scripture as we find them in our Bible today. For all that time, there wasn't the Bible as we know it, but nonetheless the Tradition of the Apostles was being kept alive by preaching and teaching, by the liturgies, by the art of the Church, its iconography and its buildings, by the examples of the Saints, their lives and their deaths, and by the rules the Church had formulated by necessity: all of these things were Tradition before the formulation of the Bible as we know it. And the Fathers of the Church had their hands in all of these aspects of the life of the Church.

The Canon of Scripture

So, Athanasius was the first to formulate the list of the books of the Bible as we know it. It was not until the end of the fourth century at the Council of Carthage that the "canon" which we have was ratified by a local Church. And it was not until the Sixth Ecumenical Council in 680 that the entire Church accepted the canon. It was the Fathers of the Church who ratified this, who determined the Scripture as we have it, who chiseled out the Tradition. That Tradition is from the Church of the East. Whether other churches want to pretend that never happened, or whether

the Church of the West does not want to give credit to the East for it, that is the reality. The fact is that the Bible was written by the Church, for the Church, in the Church, and the books were selected, arranged and made ready for inclusion in the canon by the Church.



Archpriest Alexander Golubov

It is also only in the Church and by the Church that the scripture can be interpreted. St. Peter tells us, "First of all you must understand that no prophecy of scripture is ever the matter of man's personal interpretation, for no prophecy ever comes by the impulse of man but men moved by the Holy Spirit spoke from God" (II Peter 1:20-21). St. Paul echoes that "natural man does not receive the things of the Spirit of God, for they are foolishness to him; nor can he know them, because they are spiritually discerned" (I Cor. 2:14). And finally, all of us know the story that St. Luke records in Acts of how the Apostle Philip met the Ethiopian studying the prophecy of Isaiah and asked him if he understood what he was reading. And he answered, "How can I unless someone guides me?" — and he asked Philip to come and join him and explain the faith to him . . . and he was baptized and then brought the faith to Ethiopia (Acts 8).

If the Scripture were still a matter of private interpretation, then we would have as many opinions as there are denomina-

tions in the Western Church. As an example, let's consider one of the fundamental questions of our Faith — in fact, the single greatest question of Christianity: exactly Who is Jesus Christ?

That question needed to be answered by the Fathers; it couldn't be answered in

any other way. The Tradition of the Scripture, preached and written, presents us with five truths about the Lord: 1) There is one God and no one or anything else besides Him. This was the ancient creed of Israel, and Jesus echoed it. But 2) Jesus is the Son of God, and that means He is divine. 3) The Father is not the Son. 4) There is an intimate and equal relationship between the Father and the Son and the Holy Spirit, and that relationship is unique. There is nothing like it anywhere else. And finally, 5) Jesus is human. That is the Apostolic Tradition, that is what the Scriptures tell us.

A Pendulum of Views

But until the Fathers clearly explained in a statement of faith exactly what all that means, there came to be a pendulum of theological understandings based on private interpretation. Very early on, the Docetists said that Jesus only "appeared" to be flesh, He only "seemed" to die, but He really was only divine. That would have

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great impact on us, for if He wasn't really flesh . . . then He didn't really die . . . He didn't really shed His Blood on the Cross as the Old Testament Scriptures said was necessary for the forgiveness of sins.

Later the pendulum of private interpretation swung the other way to Adoptionism, which said that Jesus was a human person just like you and me, only He knew the will of God perfectly and was thus adopted as the Son of God by the Creator—He was not, however, True God of True God, but adopted by God. Subsequently, the pendulum swung again, and Modalism taught that the Father, the Son and the Holy Spirit were simply three modes or phases of the One God—almost like the stages of H₂O: gas, water, ice. Finally, the pendulum swung one more time to Arianism, which taught that the *Logos*, the Son of God Who became man, was not a Divine Son but a created being; that there was a time that He did not exist.

The First Ecumenical Council of Nicea championed the Orthodoxy of the Tradition in the persons of St. Athanasius of Alexandria and St. Nicholas of Myra, for example. They chiseled out "Light of Light, True God of True God, begotten, not made, of the same essence as the Father . . ." They identified Who Jesus is. They put those five truths of Scripture into a statement of faith that every Christian

presupposes without remembering where it came from.

The Councils of the Church

The Councils of the Church, like Nicea I, are gatherings of God's People, imitative of the Council of the Holy Trinity, where the truth of the Faith is proclaimed and problems are solved in complete cooperation as one body even though there are multiple persons present. The first council ever held was the Apostolic Council of Jerusalem in 49 A.D., which resolved whether or not Gentile converts needed to follow Mosaic Law rituals. If you are a Gentile convert to Christianity, like most of us are, do you have to follow the Mosaic Law and become a ritual Jew before being baptized? The Apostolic Fathers, who saw the Holy Spirit guiding them as the true Church, said before they proclaimed their decision, "It seemed good to the Holy Spirit and to us . . ." Peter didn't say "This is how it is." James didn't say, "This is how it is." It was the Holy Spirit Who guided them as they reached the consensus that rejected the Judaizing position.

The Fathers would proclaim the guidance of the Holy Spirit at Nicea, as they rejected Arianism and everything before that was pendulum-swinging, and they would define the truth for every genera-

tion that would come after them. Problems would arise through the Church generation upon generation, and the Fathers would provide the solution. They would do so primarily in the seven great councils of the Church which we call Ecumenical. The Second would finish the Creed and define the Person of the Holy Spirit. The Third would define Christ as the Incarnate Word of God and the Virgin Mary as the *Theotokos*—that she truly was the bearer of God in the flesh. Chalcedon would define that Jesus Christ was Perfect God and perfect man in one Divine Person. The Fifth Council would reconfirm the doctrines of the Trinity and of Christ. The Sixth Council would affirm the true humanity of Jesus by insisting upon the reality of His human will and action. Finally, Nicea II would affirm the proper use of icons in the Church as genuine expressions of the Christian Faith of the Apostles.

There would be local councils, regional gatherings of local Churches that would deal with internal ecclesiological matters: discipline, structure, and relations. Some were convened before the Ecumenical Councils, others between the Ecumenical Councils, and they continue on to the present day after the seven great councils of the Church. The life of Holy Orthodoxy is conciliar, that of the Council. Our Church is *sobornaya*—it is the Church of the Councils. No one person makes the decisions; there is a consensus of the Fathers. At Jerusalem it wasn't Peter or James alone but the whole Church that decided; at Nicea it wasn't Athanasius or Nicholas alone, but all the Holy Fathers. We understand the Scripture and Tradition by the mind of the Fathers, the common mind of the Fathers: not just one Father alone, but all of the Fathers: "that which is taught by everyone, everywhere and at all times" in the words of St. Vincent.

Preserving the Tradition

We don't have an innovative type of faith. Bishops do not re-create the faith; theologians do not re-create the truth. They may redefine it for this generation in a language that is relevant and pertinent to the present situation, but the job of the Church in every age, the job of the Fathers, the



job of the Bishops, the job of those who will someday be the Saints and Fathers of this generation is to teach and defend, protect and preserve the Apostolic Faith. Orthodoxy alone teaches and preserves that Tradition without addition or deletion. That is what makes Orthodoxy the True Faith: not because we say so, not because of some element of antiquity or the authority of an Empire, but because we preserve the Apostolic Tradition.

While there are some Churches that preserve Apostolic Succession, that is not enough. We have to preserve the Apostolic Tradition, which is the life of the Church. We cannot add something which Christ did not leave us or amputate something that He gave us and still say that we have been true to what we have been given. The Eastern Patriarchs summarized it best in 1718 in these words, "We preserve the Doctrine of the Lord uncorrupted, and firmly adhere to the Faith He delivered to us, and keep it free from blemish and diminution, as a Royal Treasure, and a monument of great price, neither adding anything nor taking anything from it."

A Long List of Saints

The Fathers of the Church ensured that for us. There is a long list of these sacred names of holy men who have preserved our Tradition. It begins with Ignatius of Antioch, who Tradition says was that little boy whom Jesus held when He talked about the little children in the Gospel. He taught the nature of the Church and explained the role of bishop, priest and deacon. When John the Theologian died, and people began to ask, "Where is the Church?" St. Ignatius answered that question by teaching, "Where the bishop is, let the people gather, for there is the fullness of the Church." He spoke about the nature of the Church at that important time of transition from the Apostolic Age to the Age of the Fathers.

In the second century there were the Apologists who defended the faith, and wrote apologies for the truth to a world that did not yet believe. There was Cyprian of Carthage who defended the very nature of the Church as One, Holy, Catholic and Apostolic, and said that if the Church is not your Mother, then you cannot call God

your Father. He represented those Fathers who said that there is no salvation outside of the Church, for already in his time there were heretics.

The Greatest of Minds

Saint Athanasius championed the teaching that the Father and the Son are of one essence; he gave us the canon of Scripture. The Cappadocian Fathers — Gregory the Theologian, Basil the Great, and Gregory of Nyssa — stressed the Trinity of God, Three Persons in One Essence. Imagine such great minds in one Church at one time in history — Athanasius, the two Gregories and Basil — and then add St. John Chrysostom — with his many commentaries, his towering strength of character even in the face of exile, and his renowned eloquence in making the world of God understandable, not just to his own, but to every generation.

Nonetheless, we are in the Western world, and we are faced with Western questions and Western situations: for example, "born-again" Christians will ask us if we have been saved: that is a Western question.

There were ascetical Fathers, SS. Antony, Pachomius, Sabbas, Macarius, Isaac and Ephraim, saints who spoke about the spiritual life. It is not just enough to know the truth, to know the good: we have to do the good, we have to live the truth. They taught us by their writings and their lifestyle . . . which is imitated right here at St. Tikhon's Monastery. Cyril of Alexandria championed the teaching that the Virgin is truly *Theotokos* and Maximus the Confessor explained about Jesus being One Divine Person with two wills, one of them human and the other divine. Great Saints that we celebrate during Lent, John

Climacus and Andrew of Crete, wrote on the spiritual life and on repentance. John of Damascus not only defended the use of icons, but wrote countless hymns of the Church, from the canon of the funeral to the canon of Pascha; he also wrote the great "Exposition of the Orthodox Faith" which is a summary of the patristic teaching.

Succeeding Generations

The generations that came after would see St. Photius, St. Symeon the New Theologian and St. Gregory Palamas all making crystal clear an aspect of the truth that was being misrepresented. This did not stop in the Byzantine period; the Holy Fathers of Russia carried on the Tradition: SS. Theodosius, Nilus, Tikhon of Zadonsk, Seraphim of Sarov and John of Kronstadt all preserved the Faith for the people of Russia, for the Slavic nations, for the Church of America. True to the Tradition, the Saints of America continued in the Holy Orthodoxy that they were given.

The Fathers of the Church form an integral part of our Tradition — the life of the people of God inspired and guided by the Holy Spirit. They form part of the Tradition, just as much as the Bible, the Liturgy, the Councils, Canon Law and Church Art are part of that Tradition. They clarified, they preserved, they exemplified the Tradition for their generation and for all ages.

The Challenge of America

In this country where we are a tiny minority, we are surrounded by people who do not know the Fathers. The Protestants pretend that they never existed, that the Bible fell out of the sky and that the Church began with Martin Luther and subsequent founders of other denominations. The Roman Church does not give the East the credit it is due, but treats us like second class citizens — perhaps not on paper, but certainly often in practice. One would wonder why the West has been divided over and over and over again; a stabilizing factor must be missing there — the very voice of the Fathers. Nonetheless, we are in the Western world, and we are

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faced with Western questions and Western situations; for example, "born-again" Christians will ask us if we have been saved: that is a Western question. There are ethical issues facing us in Western society: artificial insemination and cloning. Additionally, Western Christianity has many forms, and our children may find themselves dating and pursuing marriage with non-Orthodox who want their marriage in the church of one of these denominations. And then there is the whole issue of ecumenism. In all of these matters, we need guidance — and we can find it, if we but look, in the teachings of the Holy Fathers.

Fr. Georges Florovsky realized the danger of all this and warned against the Western Captivity in which we would be answering Western questions in a Western way, with a Western mentality. He was afraid that our theology would become captive to a foreign way of thinking or that our faith would be reduced to formalism; that is, the keeping of rubrics and ritual; that we would not be in this Western world as a living presence of Eastern Tradition. He called decades ago for a "return to the Fathers"; he led that cry in the Russian Church and here in America.

Official

Parish Council Confirmations:

All Saints Church
Olyphant

Assumption of the Holy Virgin
Church, Philadelphia

Holy Annunciation Church
Berwick

St. John the Baptist Church
Edwardsville

St. Stephen Cathedral
Philadelphia

Sts. Peter and Paul Church
Uniondale

True to the Tradition

And so, as we celebrate 2,000 years of Christianity and the Orthodox Church, we do well to return to the Faith of the Fathers. We do well to remember how richly they have blessed us and what they have done for us. We would insult their memory to deny that we are the true Church; we would insult their memory to deny that we possess the fullness of the Apostolic Tradition. We would do a great injustice not

We live in a society in which people frequently reason that because there is only One God, therefore all churches are the same. That mentality has already ripped into the heart and fiber of Orthodox people. There are important differences in the Faith — and in the churches.

to proclaim that they have chiseled the faith and expressed it theologically once and for all — something presumed by our brothers in the West. We must answer the questions of the world in which we live, being true to our Tradition. For example when someone asks, Are you born again, or are you saved? "Being saved" is not really a question for the Fathers; for them, the purpose of our life in this world is *theosis*, a lifelong growing in Christ, in which one becomes more and more like God. So, already, that one statement shows that we understand salvation as a process; we are hopefully becoming closer to being like God from the moment of our baptism until our death. It is not a question of whether you were saved on a specific date, at a specific time — this is not a question for the East. We would ask, Are you be-

coming more and more like God every day? Are you living the Faith of Christ — as He lived, as He taught, as the Saints who imitated Him lived?

We live in a society in which people frequently reason that because there is only One God, therefore all churches are the same. That mentality has already ripped into the heart and fiber of Orthodox people. There are important differences in the Faith — and in the churches. Christ did not establish a church that denies holy orders or that denies holy chrismation. The Church that was established by our Lord did not have women priests. The Church established by our Lord clearly saw itself as the True Israel, as the true Chosen People of God, displacing the people who had claimed that title before them. Living in this society, there is always a challenge besetting us to compromise, because we are small, because we are scattered. Every one of the Fathers, especially those who went to their deaths as martyrs, who were exiled from their thrones, who were criticized, battered and labeled, had the firm conviction that because they were defending the Tradition that was handed down to them, the Holy Spirit was guiding them and was on their side — that they and the Lord made a majority. St. Mark of Ephesus said that at Florence, when the rest of the bishops compromised the truth and he stood there alone, championing the Orthodox Faith because he knew he was in the Tradition of the Fathers before him.

As we begin the celebration of the Third Millennium of the Incarnation of our Lord and God and Savior Jesus Christ, the Fathers echo to us this challenge: We need to learn the Faith of the Good News of Jesus Christ from them, in our Church, through our Church, for our Church and to love that Faith "with our whole heart, all our mind and our strength" as Jesus Himself said, and to live that Faith as perfectly as we can following the example of the Fathers and all the Saints that have come before us . . . until the Lord comes again.

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

—Archpriest Michael Dahulich

The True Church of Christ Beset by Powerful Challenges

Any discussion of our topic must, by necessity, define the perimeters and limits of its subject. The description offered for this lecture establishes rather broad horizons. We are to define the nature of the challenges confronted by the Church throughout Her history as follows:

First, persecuted by Jews and pagans; second, subjugated by emperors and czars; third, enslaved by Islam and communism; fourth, subverted by modern materialism and secularism.

Persecuted, subjugated, enslaved, and subverted; each category could very well provide enough material for a lecture series of its own. Allow me, therefore, to impose a perspective of my own that, while narrowing the breadth of our inquiry will, nevertheless, I trust, do justice to the underlying sense of our topic.

First, I shall not attempt to discuss the second issue, that is, "subjugated by emperors and tsars," because I do not consider the efforts of Christian emperors and tsars to control the Church, however unfortunate and detrimental to Her, as part of the history of external persecution intended to destroy the Church. With the exception of Julian the Apostate, the interference of Byzantine emperors and Russian tsars in the affairs of the Church was considered a given, at least since the Constantinian era, and very often encouraged by the Church for the wrong reasons. Any examination of the relationship between Church and state must consider both the theological and political realities that

developed following the Edict of Milan. While this presented a challenge for the Church, it does not fall into the category of persecution.

Persecution, enslavement and subversion, on the other hand, do provide us with points of reference for examining hostile, militant attempts by various forces to destroy, control or annihilate the Christian Orthodox Church. In discussing selected phases in Church history that exemplify each of these afflictions, I want to confirm the following: that, in the final analysis, all forms of persecution are, in one way or another, an attempt to distort the historical character and the nature of the Church's mission. The Church, on the other hand, lives to confirm Her faithfulness to the Apostolic injunction, "And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and

acceptable and perfect will of God" (Rom. 12:2). Secondly, any success on the Church's part is due solely to Her ability to maintain Her spiritual insight regarding Her Christocentric identity and the eschatological character of Her mission to the world.

To begin, persecution of the Church was neither unexpected nor feared by the Apostolic Community or the Christians of the early Church. Indeed, it was expected, because it was prophesied by our Saviour Himself. In John 15:18ff, we read: "If the world hates you, know that it has hated me before it hated you. If you were of the world, the world would love its own; but

because you are not of the world, but I chose you out of the world, therefore the world hates you."

The hatred predicted by Christ would come in different forms; such is the method of the Evil One; boring in its predictability, but clever in its inventiveness. The first of the early persecutions began prior to the final rupture between Church and Temple. In Acts 8:1 we are told that, "At that time a great persecution arose against the Church which was at Jerusalem . . ." The cause of this great persecution is recorded two chapters earlier and concerns the trial and death of St. Stephen. Stephen is a deacon and vigorous evangelist whose activities anger the local Jewish community. He is arrested, brought to trial and, in a lengthy defense recorded in Acts, reaffirms the basic principle of the Christian creed, that is, Christ is the Mes-

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Father George Alexson

siah, rejected by His own; and, much to the dislike of the Council, Stephen charges, "you have killed Him."

The Protomartyr Stephen will become the paradigm for Christian martyrs and confessors. His attitude in the midst of abuse and in the face of death will inspire those that follow to keep their eyes on heaven and the glory of God.

The pagan reaction to the Church is by no means monolithic, nor was it immediate. In the beginning most pagans viewed Christianity as but another sect; as a problem internal to Judaism. But the Church began to spread rapidly. Certain aspects of Christianity became noticeable in their opposition to the Roman way of life. Of primary concern to the Romans was the Christian refusal to worship the ancient pagan deities, as well as the emperor. This led to accusations of disloyalty to the fatherland and of atheism. The secretiveness of Christians regarding their worship also led to more difficult accusations, such as hatred towards mankind, incest, infanticide and ritual cannibalism. It would not be long before the Christians would be held responsible for natural calamities, such as plagues, floods and famines.

Around A.D. 35 the Christian religion is proclaimed by Roman Senatorial decree as *strana et illicita* ("strange and unlawful"). The extent to which the hateful suspicions of the pagans proceeded is reflected in the descriptions of several of their writers; for example: *exitialis*, "deadly" (Tacitus); *prava et immodica*, "wicked and unbridled" (Plinius); *nova et malefica*, "new and harmful" (Suetonius); *tenebrosa et lucifuga*, "mysterious and opposed to light" (from "Octavius" by Minucius); *detestabilis*, "hateful" (Tacitus). It is no wonder, then, that Christianity was outlawed and persecuted, since it was now considered a dangerous enemy of the Roman empire, itself based upon the ancient national religion and on worship of the emperor.

The Church's response, for the most part, is stubborn refusal to accept the Roman demand to sacrifice to the gods and to the emperor. Thousands of Christians are martyred for the Faith. Christians, nevertheless, faced persecution with courage, very often with extraordinary heroism,



Archbishop Herman

because they were convinced that the rewards that awaited them were far greater than anything the world could offer. The Church's attitude towards the martyrs is best reflected in some of the hymns dedicated to them; for example: "Your martyrs, O Lord, through their sufferings obtained incorruptible crowns from You, our God; for rejoicing in Your strength, they laid low their tormentors and did beat off impotent affronts of the demons also; at their intercessions save our souls." And another, "Having appeared as bright lamps, you, O divine martyrs, illumine the whole creation with the brightness of your wonders, delivering from maladies and ever driving away the profound darkness, incessantly interceding before Christ the God for us all."

We should take care to note that in Her martyrs the Church identified the struggle not simply as one between competing religious views, but clearly as opposition to evil and darkness. The first three centuries constitute the age of the Martyrs, and while the persecutions were not always continuous or universal, they nevertheless were periods of great difficulty for the Christian community. The Christians, however, did not submit to these persecutions totally without opposition. It is in this period of the Church's life that we meet the great Apologists of the Faith, whose writings reflect the various manners in

which faithful and educated Christians began to defend themselves. These "Apologies," often addressed to the emperors themselves, attempted to defend the Christians against their being unjustly condemned, without being known and without being convicted. According to the Apologies, the principle of the senatorial law *Non licet vos esse* ("you have no right to exist") is itself unjustifiable and unlawful, because Christians are honest citizens, respectful of laws, loyal to the emperor, hardworking and exemplary both in their private and public life. In one of the early apologies, written by an unknown author of the second century, the *Letter to Diognetus*, we read the following:

"Christians are not different because of their country or the language they speak or the way they dress. They do not isolate themselves in their cities nor use a private language; even the life they lead has nothing strange. Their doctrine does not originate from the elaborate disquisitions of intellectuals, nor do they follow, as many do, philosophical systems which are the fruit of human thinking. They live in Greek or in barbarian (foreign) cities, as the case may be, and adapt themselves to local traditions in dress, food and all usage. Yet they testify to a way which, in the opinion of the many, has something extraordinary about it. They live in their own countries and are strangers. They loyally fulfill their

duties as citizens, but are treated as foreigners. Every foreign land is for them a fatherland and every fatherland, foreign. They marry like everyone, they have children, but they do not abandon their newborn. They have the table in common, but not the bed. They are in the flesh, but do not live according to the flesh. They dwell on earth, but are citizens of heaven . . . They obey the laws of the state . . . they bless when cursed . . . in the way the Christians are in the world, so the soul is in the body."

The point of this remarkable defense is to prove that Christians comprise the best in what should be expected from Roman citizens. It not only emphasizes their

dreadful era when, with the fall of Byzantium, we enter the period known in Greek as the, *Tourkokrateia* (Turkish subjugation).

It is impossible within the space of one brief lecture to discuss the complexities in the relationship between Christianity and Islam. The Islamic onslaught into Christian territories began as early as the seventh century, eating away at what were traditionally Christian provinces and territories. The final devastating blow came on May 29, 1453, with the collapse of the empire's capital, Constantinople. In order to understand the challenge for Christians in an Islamic environment, we need to review a few of the principles underlying

closing of Christian schools, forbidding Christians to speak in their native languages, or to openly practice their faith. Many stories of martyrdom and courage against Islamic hostility are preserved in the Church's records. Several books recounting the trials of the new martyrs of this period have been written. I shall mention here two aspects of the Greek people's struggle against Islamic aggression. First, the response to forced conversions and the annihilation of Orthodoxy and the Greek language, were met by the so-called *kryfa scholia*, the hidden schools. These schools were established by clergyman, well-hidden in caves, where they would gather the local youth, to teach them Orthodoxy and the Greek language. Through these efforts it was possible for them to retain their Christian identity and cultural heritage (these two elements were considered inseparable and rightly so).

An important figure from this era, whose activities did much to preserve Orthodoxy during the period of Islamic rule, is St. Kosmas of Aitolos. He is "one of the most important and attractive individuals to appear among the Greek people during the period they were subject to the Ottoman Turks . . . his honest and forthright preaching, his unassuming character, his sterling and uncompromising personality, and his great love for and dedication to Jesus Christ earned for him the titles of 'Equal to the Apostles,' 'Teacher of the Greek Nations,' and the 'Apostle of the Poor.'"

When we examine the mission and writings of St. Kosmas, we find that not unlike the early martyrs and Apologists, he too was fearless in his work for the Church and concerned that the Christians maintain a correct understanding of their Faith. After an extended stay on the Holy Mountain, he went out among the people who had lost so much of their connection to the Church, because of ignorance and non-Christian influences. With the blessing of the Patriarch of Constantinople, Sophronios II, he began, in 1760, a nineteen-year mission as an itinerant preacher. Through his preaching and writing he tried to reawaken in the hearts and minds of his fellow Orthodox Christians a love for the

Continued on the next page



loyalty to the state, but grounds the benefits of that loyalty in their extreme moral uprightness. What the Apologists are telling the emperors, in the final analysis, is that, were all Romans as careful in their public and personal lives as the Christians, the empire would be a much better place.

The era of persecution and martyrdom ended, for all practical purposes, with Constantine's "Edict of Milan," in A.D. 313. The next thousand or so years are filled with glorious triumphs for the expansion of Christianity, although, the Church is confronted with many new and equally difficult challenges. For the reasons explained earlier, this period will not be addressed. Rather, we come to that

the Moslem attitude towards non-Muslims.

First, we note the doctrine of *jihad*. As one author explains, "The aim of jihad is to subjugate the peoples of the world to the law of Allah, decreed by his prophet Muhammed. Mankind is divided into two groups, Muslims and non-Muslims. The former compose the Islamic community, the *umma*, who own the territories of the *dar al-Islam*."

This attitude presented Christian communities with several problems; notably, inequality before the law, forced conversions, taxation, as well as segregation and humiliation. The attempt to convert Christians to Islam was often carried out by the

theology, spirituality, and liturgy of the Church. He constantly implored them to return to an authentic practice of their faith, encouraging them to live according to the precepts of the Gospel. Kosmas was enormously successful because of his humility and his ability to identify with the people. According to one source, "Father Kosmas was persuasive enough so that in over two hundred towns and villages he was instrumental in establishing schools where none existed before. His moral authority was such that he was able not only to raise the money needed to establish the schools and to maintain them, but with the consent of the inhabitants to appoint teachers and overseers for those schools, as illustrated from his letters." St. Kosmas was heard to preach on one occasion: "My beloved children in Christ, bravely and fearlessly preserve our holy faith and the language of our Fathers, because both of these characterize our most beloved homeland, and without them our nation is destroyed."

St. Kosmas's work did not go unnoticed by the non-believers. Because he insisted that his fellow Christians observe the Sabbath, he was opposed by both Jewish and Christian merchants who preferred Sunday as more convenient for commerce. He was arrested by the Turkish authorities, at the instigation of his merchant enemies, and hanged in 1799.

We can now take a brief look at the next form of persecution, which took place during our own century. Militant, atheistic Communism comprises one of the most sustained and devastating attacks against the Church since the time of the early martyrs. Since the collapse of Communism and the opening of secret archives,

it has become clear that the total destruction of the Church was a goal established by Lenin himself. What ensued is known to us as one of the most frightening, evil, humiliating and debilitating eras in the history of the Church. In spite of this, I never cease to be amazed and inspired by the accounts of heroic opposition to the evils of the communist system. Indeed, whenever I feel challenged or even depressed by hostile attitudes to the Church in our own day and society, I turn to the stories, preserved in several books, of the lives and martyrdom of the Orthodox faithful under Communism.

What I would like to emphasize, however, is that the victims of communism responded much in the same way as did the Christians under Judaic, pagan and Islamic oppression. In spite of the destruction of Churches, the closing of monasteries, and the unbridled attempt to manipulate and infiltrate the Church, the Christian Orthodox community continued, as best it could, through liturgy, prayer and the practice of its faith, to influence its surroundings. One need only study the lives and read the *samizdat* writings of authors such as Alexander Solzhenitsyn to come to this conclusion. Several books are available now that describe in detail the horrors of this period. But important to us here is the impact over the repression, even in face of unimaginable suffering, that the Church provided when possible. For example, Tatiana Goricheva, in her book *Talking About God Is Dangerous*, tells us that, "Soviet people today often describe their ordinary feelings about the world and life like this: 'You go out on the street and everything seems fine: the sun is shining,

the birds are singing — but there's no life there.' I was to find the happiest and most cheerful people, those who were most full of joy, in the Russian monasteries. Atheism disappears, as death disappears, when life approaches."

We can now turn to the final stage of our inquiry: "subverted by modern materialism and secularism." In all that I have said above, I have tried to show that there exists a continuity of commitment and spirit in the Church's response to organized persecution, embedded in the nature of the Gospel message and the challenge to live an authentic Christian life. In the face of Judaic, pagan, Islamic and communist attack, however, this was not difficult, because the Gospel message was diametrically opposed to its opponents. The distinctions were clear; the enemy was easily identified. For the Christians to submit would have meant a fundamental alteration in their belief system and even possible extinction. Such is not the case with materialism and secularism. Unfortunately, these two philosophies of life have all too often been absorbed by members of the Church without careful analysis and adequate opposition.

The principles of Secularism were enunciated in 1846 by George Jacob Holyoake. He defines secularism as "a code of duty pertaining to this life, founded on considerations purely human, and intended mainly for those who find theology indefinite or inadequate, unreliable or unbelievable. Its essential principles are three: 1. The improvement of this life by material means. 2. That science is the available Providence of man. 3. That it is good to do good."



It comes as no surprise, then, that one contemporary Orthodox writer warns that "secularism is the loss of the authentic life of the Church, the estrangement of the Church's members from a genuine ecclesiastical *phronema* [mind of Christ]. Secularism is the selling out of the ecclesiastical character and the saturation of our life by the so-called worldly mind-set [*phronema*]."

The key word employed here to describe the tension between the Church and the world is *phronema*. In I Corinthians 2, 16, St. Paul draws an important distinction between the carnal and the spiritual man. How does one differentiate between the two? Paul says, "But we have the mind of Christ." That is, the spiritual man is able to judge rightly between the path of Christ and the corrupting philosophies of the world.

We should, of course, note that it is not the Church that is secularized, but Her members. Nevertheless, secularization presents an enormous danger, perhaps the greatest ever faced by the Church, because its main goal is to introduce a change in Her way of life. Secularization, however, is not a new phenomenon. In fact, "it began after the cessation of the persecutions [in the early church]. When however Christianity became the official religion of the empire, then the Christian faith and way of life began to change. Opposition to this secularization was first anchoritism and then monasticism." The reason for this trend towards secularism was the entrance into the Church of individuals for reasons of convenience or opportunity. Historically speaking, then, we can claim that monasticism, a form of which was practiced even in the early Church, stands as the eternal antidote to secularist tendencies. Archimandrite Vlachos suggests, and I wholeheartedly concur, that, "One can maintain that even the most eccentric monk is a healthy reaction to the spirit of secularism that plagues Christianity in our own times."

The problem with secularism is made clear when we note the basic meaning of the word *kosmos* (world) as used in Scripture and the Fathers of the Church. The world is the creation of God and, therefore, good. Its intrinsic goodness is harmed

by the Fall of the First Parents and the introduction of sin and death. This provides the second definition of *kosmos*, as found in the Fathers. For them *kosmos* indicates sin, the passions, the carnal *phronema* — which is a *phronema* deprived of the life and energy of the Holy Spirit. The Christian attitude towards this aspect of *kosmos* is shaped by St. Paul who writes, "But God forbid that I should boast except in the

the churches, but actually our action as a nation rests on naturalistic secularism. No one has given us a systematic expression of this theory but elements of it are clear enough. It is an amalgam of skepticism, empiricism and pragmatism. It despairs of knowing reality in itself and restricts its knowledge to what is experienced... This naturalism will permit no appeal to anything enmeshed in the order of the experi-

Secularism would have us depend exclusively on resources immediate to our experience in the world, as though God either does not exist, or His existence is irrelevant to our everyday life.

cross of our Lord Jesus Christ, by whom the world has been crucified to me, and I to the world" (Gal. 6:14).

The root of the secularist danger lies in its anthropocentric (human-centered) nature and the alienation of God from the world. The secularist claims that it is good to do good — but without reference to God. This is a direct result, in the West, of the rationalization and secularization of theology via scholastic and later developments in a theology and philosophy that increasingly separated morality from spirituality. For Orthodoxy, on the other hand, "The moral life of the believer and its appointed virtues comprise a unique and undivided fruit of the Holy Spirit... Just as in the case of anthropology man is not [unnaturally] divided into soul and body, but is considered a psychosomatic [soul-body] unity, so too in theology the spiritual life is not separated from the moral life, but is considered one and inseparable with it."

Secularism would have us depend exclusively on resources immediate to our experience in the world, as though God either does not exist, or His existence is irrelevant to our everyday life. The extent to which this philosophy has infected our national life and psyche is explained by the Jesuit scholar, Gustave Weigel. He writes, "We pay lip service to religion and

mental."

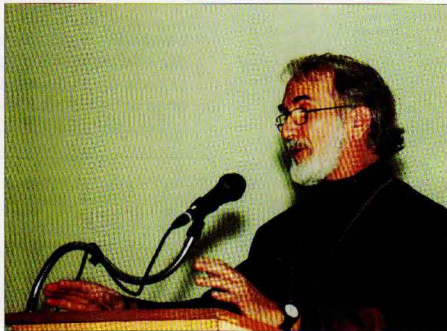
Is there an antidote to secularism? Indeed, there is, if only we are willing and prepared to identify secularism as a real and ever-present danger to the spiritual and moral fabric of our Christian life. The antidote is in regaining the "mind of Christ." This means that we too — like those early Christians, or the Christians under Islam and Communism — must clearly define the spiritual, moral and intellectual precepts of our Faith, and propagate them in what has been called the "Public Square." If Orthodox Christianity achieves anything in this and the next millennium, it must succeed in this sacred task: it must hold the world and all who claim to be Christians to the very same calling shared by St. Paul with the Ephesians. In explaining the use of the spiritual gifts given to the Church by the Holy Spirit, Paul exhorts us to work, "for the edifying of the body of Christ, till we all come to the unity of the faith, and of the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ" (Eph. 4:13).

—Protopresbyter George A. Alexson
Fr. George is pastor of St. Katherine's Greek Orthodox Church, Falls Church, VA

Sacred Tradition, Art and Architecture

Part I

In the centuries since the departure of the Western Churches from Orthodoxy, the idea of Tradition, Sacred Tradition, became a major point of contention. The churches of the Reformation rejected the idea altogether, ascribing tradition with a small "t" and usually in the plural to the inventions of men, God's revelation limited to "Scripture alone." The Orthodox Church, however, though the ages and through its faithful Teachers, maintains that Sacred Tradition is precisely the specific or crystallized manifestation of the guidance of the Holy Spirit from generation to generation. The *paradosis* of the Church is literally the "handing over" from one generation to the next of the revelation of God, the will of God, and the knowledge of Divine Things, both written and unwritten: Scriptures and their interpretation, acts of Councils, writings of the Holy Fathers, liturgy, hymnography, icons, architecture, etc., are all manifestations of Sacred Tradition. We are taught by St. Paul in the earliest days of the life of the Church to "stand fast and hold the Traditions" which we have been taught (2 Thess. 2:15). Holy Tradition is therefore neither old nor new, but timeless; timelessness being one of the three characteristics of Orthodox Tradition, as formulated by St. Vincent of Lerins in his *Commonitorium*. The other two criteria are: universality and consensus. Holy Tradition thus presents and preserves Truth from above for all ages (timelessly), everywhere (universally), and for all people (as consensus). One cannot for very long, then, or with any success, submit any aspect of the Orthodox Church to trends,



Archpriest Theodore Heckman

fads, or ephemeral styles—these are time-bound, culture-bound, and unable to speak of that which is by nature "beyond." Sacred Tradition presents that which is from above, not from below. It has therefore an *anagoric* effect as it is apprehended by

We are taught by St. Paul in the earliest days of the life of the Church to "stand fast and hold the Traditions" which we have been taught (2 Thess. 2:15).

those who are below. We are lifted up by that which the Church presents: its Scriptures, Liturgies, Life and Teachings. These things are presented not to "patch up" the damaged or imperfect things of this world,

but to see beyond into another world, into the Eternal Realm of the Divine. This is most obviously seen in the Icon. Icons of the Church provide a window into the Kingdom of God. They show people not torn by passions, doubts, or indecision, characteristics of "this world," but rather deified sons and daughters of God who have through the synergistic combining of the Grace of God and their human efforts attained dispassion (*apatheia*) and union with the Divine (*henosis*). Even the events portrayed in the Icons which were events on earth at specific times and places, have attained timeless and universal character, as they express truths and events which can be applied everywhere and at all times. Rather than convey the sentimental happiness of this world, they convey the more profound joy of the world above.

St. Nicholas of Zhicha summarized the

relations between the two worlds with the following formula in his essay, *The Universe as Symbols and Signs*: To eternity belongs spiritual reality, and to time the symbols of that reality. Above is the *kosmos noetos*, and below in the *kosmos aesthetos* all things reflect the higher realities. One must here understand the original meaning of "symbol." From the Greek *sympallon* meaning "throwing together" (forcefully), symbol originally meant the conjoining of two realities, one higher, one lower. The symbol (the lower form) rather than standing for something it is not (the modern definition) on the contrary becomes through participation that which is higher and invisible. The symbol, in short, makes visible the invisible, enabling one

and presented is already out of date, and the frantic struggle to be even more contemporary than last week or than the neighboring church leads to a dizziness of insanity. Pitiful is the church that seeks to conduct its administration as a secular business and its worship like a Broadway show.

Let us now formulate three basic principles of Sacred Tradition which insure the orthodoxy of Church teaching and practice: *First*, the character of fullness and integrity. Nothing added, nothing subtracted, nothing compromised — authentic Orthodox Tradition is complete in every age, and all aspects are integral parts of the whole. All things are interrelated; nothing is abstracted from its full context.

to day and era to era in the Church. Where activity, external activity, becomes paramount, there is distortion, and that which is higher, contemplation, recedes and fades away. How can one know how to act or what to do if he does not first listen to the life-giving words of the Word Incarnate?

Third, Sacred Tradition always presents a *dialogue* of the hidden and the revealed; the silent and the spoken; the uncreated and the created. All things necessary for our salvation and life eternal are revealed and accessible to those who desire them. But *all* things are not revealed. Many things, especially about the life to come, are not yet revealed. But chiefly the inner nature of God remains unknown. According to the Holy Fathers God's inner nature is unknown both in this world and in the next. Even our own inner nature is a mystery to us. Sacred Tradition preserves very carefully and unequivocally this inner core of silence and *agnosia*. But what is revealed for our sake and for our salvation — and there is a vast amount here — is clear, unmistakable, and compelling. Holy Tradition reveals an infinite array of images, thoughts, visions, illuminations — enough to keep one fascinated for a lifetime and then some. The study of such things as Scripture, Icons, Hymns, Prayers, Spiritual Writings, is an infinite delight to those who seek light from above. And always there is the Mystery beyond, the awesome majesty of that which cannot be described or known, but only pointed to: the deep infinite abyss of God's love, before which one must remain silent and grateful. Sacred Tradition then both reveals and conceals: there are vestments and veils in the Divine Liturgy, prayers spoken and silent, theology cataphatic (positive expressions) and apophatic (negative expressions). Scripture teachings open and hidden — the interplay of the known and the unknowable. These are the principles of Holy Tradition, the guidance of the Holy Spirit, Who is the Spirit of Truth. Our task is not to redefine Tradition to suit the times, but to humble our souls before the Deposit of the Faith and allow it to guide us, correct us, and lift us up to the Light above.

To be continued.

—Archpriest Theodore Heckman



to see beyond the physical phenomena. Here there is no "art for art's sake" — the modern secular world's proud achievement; or "music for music's sake." All things visible and tangible in the Church are instruments of grace, bringing the beyond into our midst, the Presence of that which is everywhere present, the Presence of Christ, the Divine Kingdom in our midst and within us.

Where Sacred Tradition is manifest — in all its variety of expressions — there is no room for private opinion, subjective tastes, or current styles. Nothing so exemplifies how far off the track certain churches become, than the endless and futile attempt to conduct "contemporary worship," which as soon as it is prepared

This is important everywhere, but especially in the interpretation of Holy Scripture and in faithful celebration of the Liturgy.

Second, Sacred Tradition preserves the balance and hierarchy of values in its *theoria* (contemplation, spiritual vision) and its *praxis* (spiritual activity). The first is directed inward, the second outward. And the first is valued above the second at all times. Our Lord's words to Martha, revealing that Mary has chosen the greater part as she listens and contemplates the Divine Teaching, without disdaining the usefulness and praiseworthiness of action at the right time and place — this testament of Christ Himself is fundamental to the working of Sacred Tradition from day



Silver Anniversary Celebration Saint Stephen's Cathedral in Philadelphia

"Our spirit is bursting with joy, and our hearts overflow with thanksgiving to all those who worked and prayed and gave to make God's presence manifest in this house made with hands."

These words written by Father Alexander Fedoronko in September 1974 at the dedication of St. Stephen's, Philadelphia, could have been repeated at the twenty-fifth anniversary celebration which reached its pinnacle on the weekend of Sept. 26, 1999.

The Grand Banquet which concluded the week-long celebration "felt like a reunion," said Bill Kraftician, Master of Ceremonies. Paul Fedoronko, Chair of the

Continued on the next page.



Greeting of the Hierarchs



Paul Fedoronko offers toast at the banquet



Matushka Mary receives blessing from Metropolitan Theodosius

Anniversary Committee, welcomed the three hundred guests in similar vein, expressing the happiness of St. Stephen's present parishioners that so many past members of the parish and friends were able to join them. And, many who could not attend were nonetheless present through greetings in the splendid anniversary commemorative book, which also carried greetings from our hierarchs, from

the mayor of Philadelphia, and from many parishes and individuals, as well as many memorials to those departed this life who were cherished participants in the founding and growth of the parish.

Especially noteworthy in the anniversary commemorative book was an essay by parishioner Nicholas Horsky recapitulating, with many significant dates and details, the history of the building of the

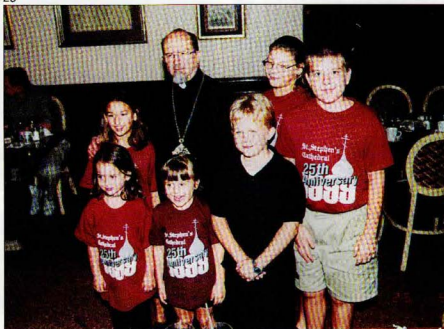
Cathedral, which he titled, justly, "A Miracle from God." Its summation of the daunting difficulties which Father Alexander and his flock had to overcome to achieve their goal sets an inspiring example of devotion, steadfastness and strength.

Father Daniel Geeza, present rector of St. Stephen's, planned the celebratory

Continued on the next page

Saint Stephen's Cathedral

Continued from page 23



Archbishop Herman with children from parish

week to include a service each evening. He was pleased and gratified that all were extremely well attended, as was the moving Memorial Liturgy celebrated on Saturday morning.

His Beatitude Metropolitan THEODOSIUS and His Eminence Archbishop HERMAN were able to be present

at Vespers Saturday evening, in addition to being celebrants at the Hierarchical Divine Liturgy Sunday morning. They were escorted to the Cathedral door, under a blessedly sunny sky, by a procession of Sunday School children — the older ones bearing icons, the younger scattering petals, in accordance with our lovely

Orthodox Christian custom.

It was truly felt during the glorious Liturgy that our hearts were lifted up, not only with those present, but with those before us whose love for their Church had made this splendid occasion possible.

—Elisabeth Gentieu

Diocese of Eastern Pennsylvania
Department of Religious Education
Presents the annual

Winter Teen Retreat

“The World To Come”

St. Tikhon's Seminary, South Canaan, PA

Friday, Saturday, Sunday - - February 4,5,6, 2000

Retreat Leader: Deacon Michael Anderson

Director, Office of Youth and Young Adult Ministry, Orthodox Church in America

Registration is \$40.00 per student by January 26, 2000

Late registration is \$50.00 per student after January 26, 2000

Retreat information and registration forms are available at Diocesan parishes or please write to:
Matushka Fran Vansuch, 3630 Browning Lane, Bethlehem, PA 18017-1504

St. Nicodemus of the Holy Mountain On the Christmas Canon

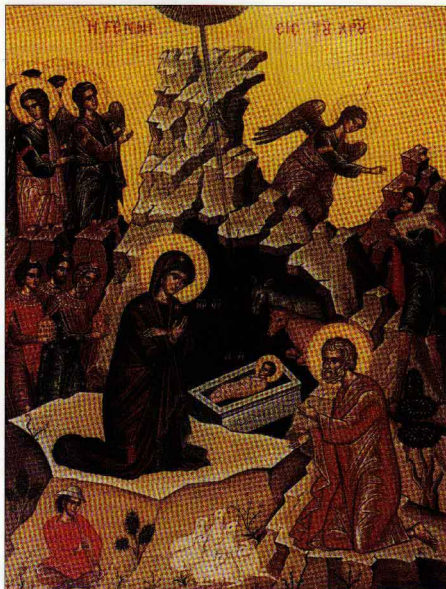
A selection from St. Nicodemus's commentary on the first Canon of Matins for the Nativity of our Lord. The Canon was composed by St. Cosmas the Hymnographer. St. Nicodemus (called the Hagiorite, or inhabitant of the Holy Mountain) was an Athonite monk who lived 1749-1809.

Ode 1, Irmos¹

Christ is born, give ye glory. Christ comes from heaven, meet ye Him. Christ is on earth, be ye exalted. O all the earth, sing unto the Lord, and sing praises in gladness, O ye people, for He has been glorified.²

Where should people look for bread when they need it, if not from the baker? Or where should they get wine when they have none, if not from the wine merchant? And when people need gold and silver coinage, where should they go if not to the moneychanger? So in the same way, when people want to celebrate and praise the feasts of Christ, where should they look for panegyrics and sermons in praise of the event, if not from the master of such panegyrics and praises, Gregory the great theologian? . . .

So when Cosmas, the hymnographer of the holy feasts, is preparing to celebrate the saving Nativity of the Lord, he borrows the whole of the present Irmos word for word from the Theologian. For St. Gregory begins his homily on the Nativity: "Christ is born, give ye glory. Christ comes from heaven, meet ye Him. Christ is on earth, be ye exalted. O all the earth,



sing unto the Lord." . . .

So Christ, he says, is born today. Therefore, you angels (he addresses himself to them) who at the Nativity praised God saying "Glory to God in the highest, and on earth peace" (Luke 2:14), give glory: in other words, praise God now too. He addresses this "Give ye glory" also to

those who pursue the angelic life in a material human body, urging them too to praise the Master who is born. Christ — that is, God — has come down from heaven. So you righteous (he now turns to them), go out to meet Him, imitating the righteous Symeon who received Christ

Continued on the next page

¹The Irmos ("link") is the short hymn chanted at the beginning of each of the eight odes that make up the Canon. The theme of the Irmos relates ("links") to the content of the biblical ode — for example, the sixth biblical ode (which is treated in the present article) is, Jonah 2:3-9, and the Irmos for ode 6 usually has as its thematic content, "the deep." Usually the biblical ode itself is omitted, in practice. The Irmos is followed by a number of short troparia — (Ed.)

²Texts are based on *The Festal Menaion*, tr. Mother Mary and Kallistos Ware (London, 1969; South Canaan, 1990), and adapted in places to give a more literal rendering.

On the Christmas Canon

Continued from page 25

when He was offered in the Temple. For it is a mark of ungrateful servants not to go out to meet their own master when He visits them to bestow benefactions. The Theologian and the Melodist borrowed this from the passage in the Epistles which says: "Then we shall be caught up in the clouds to meet the Lord in the air" (1 Thess. 4:17). Then he says that Christ, meaning the God-man, has appeared on earth. So you people on earth, be exalted above earthly things, thinking exalted thoughts and being borne aloft on the wings of action and contemplation. For this was why God came down to earth — so that those on earth might go up to heaven. For there was no other way for God and humans to be united, if God did not descend somewhat from His own height, and man ascend above his own lowliness. Hence St. Gregory the Theologian says: "On the one hand, God had to come down to us, and on the other we had to ascend, and thus the communion of God with men could come about, because the dignity is tempered. For while each remained in his proper state, God in His exalted place and man in his lowliness, His goodness could not mix with us and His love for mankind could not be communicated."³ The God-bearing Maximus says the same: "A soul can never attain knowledge of God unless God Himself in His condescension takes hold of it and raises it up to Himself. For the human intellect lacks the power to ascend and to participate in divine illumination, unless God Himself draws it up — insofar as this is possible for the human intellect — and illumines it with rays of divine light."⁴ . . .

The words, "all the earth, sing unto the Lord" were borrowed by the Theologian and the Melodist from Ps. 95/96:2, where exactly the same phrase is used. This phrase is also suited to the present imros, to show that it belongs to the first Ode,⁵ which begins: "Let us sing to the Lord; for gloriously has He been glorified." Hence in this Ode, the Melodist tells the whole earth to sing to Christ who is born, meaning all human beings dwelling on the earth. And you various peoples of the Gentiles, sing His praise — not reluctantly, with sorrowful soul, but eagerly and with

gladness of heart; for He is glorified.

Ode 4, Irmos

Rod of the root of Jesse, and flower from it, O Christ, Thou hast sprung from the Virgin. From the Mountain overshadowed and wooded Thou hast come, made flesh from her who had not known man, O God who art not formed from matter. Glory to Thy power, O Lord.

The Prophet Isaiah, prophesying concerning Christ, says in the future tense that "there shall come forth a rod from the root of Jesse, and a flower will come up from the root."⁶ But St. Cosmas, seeing this prophecy fulfilled, uses it with verbs not in the future tense, but in the past. For he does not say that a rod will come forth, or a flower will come up, but that a rod has come forth from the root of Jesse (the verb is understood); and that this "rod," or shoot, is the Ever-virgin Mother of God, who came forth from the "root" or tribe of Judah, from which Jesse the father of David also came. Hence the Mother of God was descended from the royal tribe of Judah and from the royal house of David . . . And from that rod or shoot which is the Virgin, You blossomed, O Christ, like a flower most fragrant, ever-fresh and unfading.

. . . So from the root of the tribe of Judah there grew a trunk which was the house of David; from the house of David there grew the Mother of God as a rod and shoot; from the Mother of God Christ blossomed as a flower. And from Christ came forth the sweetest and loveliest of fruit, which is the salvation of the whole world. Some have said that "from it" refers to the root [rather than the "rod"]; that Christ came up as a flower from the very root of Jesse, in accordance with the words of Isaiah quoted above. Thus Christ the Master came forth directly from the Virgin, but ultimately He came forth from the tribe of Judah, according to the prophecy spoken by the Patriarch Jacob concerning that tribe: "A prince will not fail from Judah, nor a ruler from his loins, until he comes for whom it is prepared."⁷

The Melodist goes on to quote the words of the Prophet Habakkuk: "The Holy One will come from a mountain overshadowed, wooded" (Hab. 3:3), and he skillfully adapts this to the feast of the Nativity and to the fourth Ode, the author of which is Habakkuk. Thus he says: "Be-

ing God immaterial and praised by all, O Christ, You came and took flesh from the Mother of God who had not known man, as from a wooded and overshadowed mountain." The Mother of God . . . is called a mountain because a mountain is not ploughed or cultivated or sown by humans, but of itself and without cultivation it puts forth tall trees and bushes and grass. So also the Mother of God, without seed and without cultivation, brought forth our Lord Jesus Christ, who is like a tall tree because of the loftiness of His Godhead, but like a bush because of the lowliness of His human nature; and like grass, because He nourishes those who believe in Him. And the Mother of God is called a wooded mountain because, as St. Theophylact of Ochrid says in his commentary on Habakkuk, the iron (evil thoughts) which produces rust (the pollution and corruption of carnal passion) had never come upon her. Nor had human hand come to fella her virginity, just as no axe comes upon the wooded mountain, nor does human hand fella its timber, because it is so thickly wooded . . . Then the Mother of God is an overshadowed mountain because the power of the Most High overshadowed her (Luke 1:35), as Andrew of Crete says of the Annunciation.

Ode 5, Irmos

As Thou art God of peace and Father of mercies, Thou hast sent unto us the Angel of Thy great counsel, granting us peace. So we are guided towards the light of the knowledge of God, and rising early from the night we glorify Thee, O Lover of mankind.

Bishop Cosmas has composed the present imros from many scriptural passages. "God of peace" is borrowed from the Epistle to the Philippians which says: "And the God of peace will be with you" (Phil. 4:9; cf. also Rom 15:33 and Heb. 13:20). "Father of mercies" is borrowed from 2 Cor. 1:3. "The Angel of Thy great counsel" is borrowed from Isaiah, where he says of Christ: "And His name shall be called Angel of great counsel" (Isa. 9:6). "Granting us peace" is taken from John, where he says: "Peace I leave with you; my peace I give to you" (John 14:27), and from Paul who says: "Christ is our peace, who has made us both one, and has broken down the dividing wall of hostility" (Eph. 2:14). The "light of the knowledge of God" is taken from Habakkuk where he says: "His brightness will be like the

³On Pentecost.

⁴First Century on Theology, 31, in *Philokalia* vol. 2, tr. G.E.H. Palmer, P. Sherrard and K. Ware (London, 1981), p. 120.

⁵Is. Ex. 15:1-19, the first of the nine scriptural Odes on which the nine Odes of the canon are based.

⁶Is. 11:1, LXX.

⁷Gen. 49:10, LXX.

light" (Hab. 3:4, LXX); and "watching by night" is taken from Isaiah, who says: "Out of the night my spirit rises early unto Thee, O God" (Is. 26:9, LXX). Having composed this troparion out of so many quotations, the Melodist then turns to God the Father and says: "O Master most loving, You Who are the God of peace and Father of mercies, have sent us Your Only-begotten Son, who has become the Angel (i.e. messenger) of Your great, pre-eternal and ineffable counsel, concerning the Economy of His Incarnation."

As St. Maximus says: "The great counsel of God the Father is the unspoken and unknown mystery of the divine dispensation. This the only-begotten Son revealed through His Incarnation, when He became the Messenger of the great pre-eternal counsel of God the Father. He who knows the inner principle of the mystery becomes a messenger of the great counsel of God, and he is exalted by action and thought through all things in a manner past understanding, until he encounters Him who has to a corresponding degree descended towards him."⁸ The Melodist says: "You have sent" (You have been well pleased for Your Son to come to us), because the sending of the Son shows the good pleasure of the Father, as St. Gregory the Theologian considered.⁹ The "good pleasure," again, means the primary will of God, according to John of Damascus and Gregory of Thessalonica; for the incarnate economy of God the Word was not the consequent but the prior will of God. Why did You send Your Son, God our Father? — To give us peace; to make peace firstly between us and God; secondly between us and the angels, whom we were fighting; thirdly with our fellow men, since we were fighting each other; and fourthly with ourselves.

Through the incarnate coming of Your Son (the Melodist continues), we, the straying Gentiles, have been led to the light of the knowledge of God; that is, of piety and faith. Hence we "rise early out of the night", that is, we come to godliness from error and impiety, and glorify You, Lord who love mankind. He says this to show that this is the fifth Ode, the author of which is Isaiah, who says, "Out of the night my spirit rises early unto Thee, O God" (Is. 26:9), as mentioned above.

Ode 6, Irmos

The sea monster spat forth Jonah as it had received him, like a babe from the womb: while the Word, having dwelt in the Virgin and taken flesh, came forth from her yet kept her incorrupt. For being Himself not subject to change, He preserved His Mother free from harm.

Who could fail to admire the intelligence of this holy Melodist? For he uses the same Prophet Jonah in quite different contexts. Earlier, he skillfully used the Prophet on the feast of the Exaltation of the Cross, comparing him with the shape of the Cross. Now he uses him in the context of Christ's birth from a Virgin. His sojourn in the belly of the whale the Melodist likens to the conception of the babe in the womb; and the way Jonah was spat forth by the whale, he likens to the birth of the babe. Hence he says that the sea monster received Jonah in its belly and preserved him, just as a mother receives the embryo in her belly and preserves it, and then disgorged him from its innards. Yet it disgorged him as whole and unharmed as when it swallowed him. But Jonah was received into the whale and disgorged from it in the same state; whereas the Only-begotten Word of God entered into the Virgin's womb in a manner beyond nature, took flesh from her all-pure blood, and came forth (was born), preserving unharmed and incorrupt the womb which had received and given birth to Him: that is, He left her a virgin, as He had found her when He entered.

In this respect it seems that the example of Jonah is in a way the opposite of the Lord's birth from the Virgin. In the first case, the whale that carried Jonah in its "womb" preserved unharmed the one it had "conceived," through the all-powerful grace of God; but at the Nativity, it was rather the Divine Word conceived in the womb of the Virgin who Himself preserved unharmed the one who had conceived Him, not spoiling the seals of her virginity. For when the Son of God was begotten on high of the Father before the ages, as God He underwent no suffering, or change, or corruption; for He came forth from the Father passionately and without change, like a word from the mind. And in the same way, when He Himself was born below in the last times, as a human He preserved the Mother of God who bore Him unharmed and without any corruption.

Ode 8, Irmos

The furnace moist with dew was the image and figure of a wonder past nature. For it burnt not the Children whom it had received, even as the fire of the Godhead consumed not the Virgin's womb into which it had descended. Therefore in praise let us sing: Let the whole creation bless the Lord and exalt Him above all for ever.

... This type of the furnace is the reverse of its antitype in the birth of the Saviour from the Virgin. The Chaldean furnace which foreshadowed the womb of the Mother of God had fire within it, but did not burn the children it received. Here, the Son of God received by the womb of the Virgin had fire — or rather, was actually Himself fire — and yet did not burn up the womb which had received Him. And this was quite fitting; for God is a fire and is called "devouring" (Deut. 4:24) because He devours wickedness and sin, as St. Gregory the Theologian says. How would it have been possible, then, for Him to burn up the Virgin, in whom there was not trace of sin or uncleanness, whether from our forefathers (for the Virgin was cleansed of this sin by the coming of the Holy Spirit at the time of the Annunciation, as the consensus of the Holy Theologians declares), or resulting from her own choice?

... Hence He did not burn the spotless and holy body of the Virgin, because He did not find in it any kindling and sin, which is burnt by the divine fire. So the Melodist goes on to say that since we have been accounted worthy to see such a wonder, let us therefore praise it and sing: "Let the whole creation bless the Lord and exalt Him above all for ever," which is a phrase characteristic of the eighth Ode.

Ode 9, Irmos

A strange and most wonderful mystery do I see: the cave is heaven; the Virgin the throne of the Cherubim; the manger a room, in which Christ, the God whom nothing can contain, is laid. Him do we praise and magnify.

The Melodist has taken the prelude to this irmos word for word from Chrysostom's homily on the Birth of the Lord, which begins: "I see a strange and most wonderful mystery."¹⁰ ... Then explaining what this mystery is, he says: "I

⁸Second Cent. on Theology, 23), in: *Philokalia* vol. 2, p. 143; adapted.

⁹On the Birth of Christ.

¹⁰Chrysostom. On the Nativity of our Saviour, PG 56:385-394.

Centennial at Catasauqua



There are a few special days in the life of a parish. We celebrate births and marriages; we celebrate feasts and ordinations, and we celebrate anniversaries. Holy Trinity parish in Catasauqua recently celebrated a very special anniversary: on October 23 and 24, 1999 we marked the one hundredth anniversary of the founding of our parish. The parish was blessed to have His Beatitude, Metropolitan THEODOSIUS and His Eminence, Archbishop HERMAN join us in this once-in-a-lifetime event. A great number of our brothers and sisters from nearby parishes also joined us to celebrate the anniversary of the mother parish of the Lehigh Valley.

The festive weekend started on Saturday evening with the celebration of Great

Vespers. More than 125 people attended. The faithful members of the Holy Trinity choir and that of St. Nicholas in Bethlehem joined to form a glorious choir, led by Reader Nicholas Lezinsky. The combined choir led us in singing the responses for Great Vespers and the Divine Liturgy. Following the Vespers service, the Holy Trinity Ladies Guild hosted a meal for all our guests.

In addition to the hierarchs and our own Father Pavel Soucek, the other clergy that joined us for the weekend were Protopresbyter Robert Kondratik, O.C.A. chancellor; Archpriest Paul Suda from Allison Park, PA; Archpriest Eugene Vansuch from Bethlehem; Archpriest John Udics from Philadelphia, Dean of the Philadelphia deanery; Archpriest Michael

Romanchak, former pastor of Holy Trinity Parish, now retired; and Archpriest Gregory Horton, former Holy Trinity pastor, now serving St. John Antiochian Orthodox Church in Coeur D'Alene, Idaho.

The Divine Liturgy began on Sunday morning with the entrance of the hierarchs. Protodeacon Keith Russin joined us for the Divine Liturgy. Close to two hundred people were present. The parish technologists even set up a camera upstairs so the overflow crowd in the church hall could see the activities in the church.

During the Liturgy the parish was greatly blessed to received the relics of St. Tikhon of Moscow, which Metropolitan THEODOSIUS installed into our icon. Bishop Tikhon consecrated our parish in 1903, and our parish has always had a spe-

cial relationship to this saint. The Metropolitan brought the icon out at the end of the Divine Liturgy and all the faithful had the opportunity to venerate Saint Tikhon's most precious relics.

The Grand Banquet was held immediately following the Divine Liturgy at Northampton Community Center. Metropolitan THEODOSIUS and Archbishop HERMAN, along with a number of priests, addressed the large gathering. One of the most memorable events was when parish president Kip Fedetz presented the Metropolitan with a check for \$500 to be

used to assist a mission or small parish somewhere in the O.C.A. The Holy Trinity parish has given rise to a number of daughter parishes over the years, including St. Nicholas in Bethlehem. To honor that spirit the parish asked the Metropolitan to find a worthy mission to support in a small way. The Metropolitan immediately gave the check to Father Neal Carrigan from Holy Trinity Church in Stroudsburg, PA to help him complete the church's building project. The two Holy Trinity churches have long had a close friendship, which the Metropolitan further

strengthened by this use of our gift.

At the end of the weekend, the organizing committee, led by Dr. Serges Salivonchik, was exhausted but elated. Strengthened by a Spirit-filled event and the prayers of all those present for this occasion, our parish now moves into its second century, with all the challenges that it may bring. Please keep all of us here at Holy Trinity in your prayers as we complete our centennial year and begin a new century of service to our Lord.

—Deacon Christopher Rowe

A History of the Holy Trinity Parish

The centennial celebration of Holy Trinity Orthodox Church in Catsauqua has great meaning not only for our Catsauqua parish, but also for all the Orthodox daughter churches in the Valley. The history of the mother church is marked by hardship, struggle, and sacrifice, but also by enthusiasm, piety, joy and great achievements. As we look at this history, it becomes very clear to us that our parents allowed their faith in our Lord Jesus Christ to guide their lives, and through that they kept a very close connection with the Orthodox Church.

By the end of the 19th century, a great number of Europeans, speaking various Slavic and non-Slavic languages, settled in Allentown and its vicinity, as there were many opportunities for employment. Many of them belonged to the Greek Catholic Church, called the *Unia*; but many were affiliated with the Holy Orthodox Church. Through the enormous missionary efforts of Saint Father Alexis Toth (his name was alternatively spelled Alexei Tovt), many Uniates returned to Orthodoxy and joined their Orthodox brothers and sisters in the true faith. Many Orthodox mission communities were also being established at this time. It was in this environment that the first Orthodox community in the Lehigh Valley started to flourish.

Holy Father Alexis was at that time the parish priest at Holy Trinity Cathedral in Wilkes-Barre and regularly traveled to

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Great Vespers



Vesting of the Primate

Holy Trinity Parish

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serve the Orthodox Christians in Allentown. Here, he celebrated the Divine Liturgy about once a month and administered the holy mysteries, including baptism and matrimony. Some records indicate that at that time the community had named itself St. Michael's Russian Orthodox Church. The first liturgies were celebrated at 738 N. Front Street in Allentown, which is a private home near the corner of Front and Tilghman streets. Later the community met in the Catsaquia Town Hall, which was provided at no expense to the Church.

The majority of our parishioners were living in Allentown or Northampton at the end of the nineteenth century. Catsaquia was certainly a geographic compromise between the two areas, but Catsaquia had something else going for it, itself becoming a wealthy suburb. The Crane Iron works was established near the river in 1839. There were a number of industries being established along Race Street and along the Lehigh River, such as the Fuller Company, the Dery Silk Mills and the Catsaquia Brewery. Cement-making, too, was a booming industry just to our north and east. Catsaquia was being settled street by street starting along the river at Front Street. As we can still see, some of the homes that were built during this period were immense and costly. Second Street was developed in the 1870s, Third and Fourth Streets in the 1880s and Fifth Street was developed in the 1890s. On July 1, 1898, the Orthodox commu-

nity of Allentown purchased land on Fifth Street in Catsaquia. The price was \$500. In 1899, the limestone corner was blessed and placed by St. Father Alexis Toth. The stone is said to contain documents that detail the beginning of the parish. These documents will be removed and displayed during the centennial celebration.

The founders of the Catsaquia parish were Jacob Banitsky, Steven Guzy and family, Stephen Hafniak Guzy and family, John Kresach and family, Dimitri Zemlansky and family, Michael Zemlansky, Vasily Roman and family, Joseph Jacob Stegnach and family, John Shimsky and family, and Joseph Shimsky and family.

Construction of the church building proceeded slowly over the next five years. The construction was contracted for an amount of \$5000, but as parish funds were very limited the pace of construction was slow.

Joseph Stegnach became the first starosta or parish council president. In the early days, Father Alexander Nemolovsky served the parish, but not on a full time basis. The first full time parish priest was Father Myron Volkay. He was a priestmonk and came from the Zagorsk monastic community in Russia in 1900. He was only able to remain for one year because the parish did not have the funds to keep the priest in residence. The parish then depended on visiting priests. Among them were Father (Saint) Alexander Horovitsky and Father Johann Toth, the brother of Holy Father Alexis.

In 1903, Father Nemolovsky returned to the Catsaquia parish and became the full-time pastor. He initiated construction of the belfry and purchased the large bell for \$55.00. The names of the donors were engraved on the bell; they are: Russian Orthodox Bishop Tikhon, V. Rev. Archpriest A. Tovt, J. Tarasar, V. Stehnach, J. Banitsky, S. Guzy, J. Karpa, D. Zemlansky, Th. Mandiak and V. Roman. This historic bell calls faithful Orthodox Christians to worship to this day.

On November 22, 1903, Bishop Tikhon, the Primate of the Russian Orthodox Greek Catholic Church in America, consecrated the Catsaquia church in the name of the Holy Trinity. Archbishop Tikhon later became the Patriarch of All Russia and, after his death, was proclaimed a Saint by the Church. The Russian Church presented the holy vessels, liturgical vestments, icons and the entire iconostasis to our new parish at the time of its consecration.

Father Alexander was extremely active in the parish and in the community. He served the growing numbers here in Catsaquia and in the surrounding, newly established Orthodox communities in Pennsylvania and New Jersey as a visiting priest. He initiated the construction of a greatly needed rectory here at Holy Trinity. Archbishop Platon blessed the rectory on October 20, 1907. Father remained at the Holy Trinity Parish for four and half years. He later became Bishop Alexander of Alaska and the Primate of the Russian Church in America.

At the time the rectory was blessed, Father John (Johann) Kedrovsky had already succeeded Father Alexander. In July 1908, Father Vladimir Znosko became pastor. In spite of a membership of seven hundred parishioners, the parish endured great financial hardship, mainly due to the deteriorating national and local economies.

As it began its second decade, the parish was growing tremendously. In 1910, Father Sergei Belozorov became a parish pastor. In 1911, the year that Father Johann Olshevsky became the pastor of Holy Trinity, the parish population miraculously doubled. There were over 1500 members at that time. Of this number, 200 were children of school age and the Ss. Cyril and Methodius Brotherhood had 120 mem-



Presentation of the icon of St. Patriarch Tikhon

bers. Around this time, the parish was growing, as many were converting to Orthodoxy. The following year, 1912, was an economic disaster. Industries were closing down and people were penniless. As a result, many parishioners were moving out of the area to find work. Part of this migration resulted in the establishment of an Orthodox parish in Reading.

In 1915, the Archbishop Evdokim assigned Father Vasili Blonsky to the Holy Trinity as pastor. Father Blonsky also served the local communities of West Coplay, Omrod, Fullerton, Emmaus and Allentown in Pa., and Phillipsburg, Oxford Furnace and High Bridge in N.J. At that time, the Catasauqua parish had over 500 members. Father Blonsky also organized a Syrian parish made up of 400 members. That parish, which was chartered under Archbishop Evdokim, has as its first pastor Father Joseph Elias from Wilkes-Barre.

In 1919, Father Theodore Chepelev succeeded Father Blonsky. Father Theodore served the parish until 1920, when Father Georgi Seniavsky became Pastor. This was a time of quiet growth and stability. Father Seniavsky remained in the parish with Matushka Rosalia for thirty-three years, until 1953. Their daughter Catherine was the first woman to become the choir director at Holy Trinity. All three contributed greatly to the success of the parish during those years.

After the pastorate of Father Basil Petretsky, lasting only six months, Archbishop Leonty assigned Father Michael Romanchak to Holy Trinity in Catasauqua. Father arrived with Matushka Julia and their son, Sergius, in April 1954. Matushka Julia became the choir director.

During Father Romanchak's pastorate, three enormous physical renovations took place. The first included the excavation of the church basement and remodeling it into the parish hall. This project also included the updating of the church's front entrance. The choir loft stairs, candle room, and church vestibule were built and the front facade was added to the building. Archbishop Dimitri then blessed this renovation in 1959. In 1966, the Parish Ladies' Guild donated a new Altar, which was consecrated by Archbishop Kiprian.

The second giant project was the building of the new rectory. In 1968, a parishioner architect, Peter Potochny created and donated the plans for this project. The old rectory was demolished, and in 1969, only one year after beginning the construction, Archbishop Kiprian blessed the new rectory.

The third, extremely extensive renovation concentrated on the inside of the church. The church walls, ceiling, floor, insulation, wiring and carpeting were completed, and new chandeliers were purchased. Iconographers Spiros Likissas and George Koutopoulos, from Athens, Greece, were invited to write new icons for the renovated iconostasis. The iconographic work for the iconostasis and sanctuary was completed in 1983. In addition to this beautiful work, the church was adorned with new cupolas. The parish membership was then approximately 235 adults and children.

The skills and talents of our parishioners were needed to complete much of the work of these renovations. As always, our own parishioners enthusiastically supported all the projects with their God-given talents. In addition, many generous

donors adorned the church interior with beautiful items, including furniture, windows, icons, plashchanitza, sacramental vessels, and more. In September 1984, when the parish celebrated its 85th anniversary, His Grace Bishop HERMAN blessed this massive renovation.

Father Romanchak and Matushka Julia, after thirty-two years of outstanding work in the parish, retired in 1985. In 1986, Father Michael Prevas with Matushka Olga and their son Seraphim arrived in Catasauqua. Father Michael served as pastor and Matushka Olga became the new choir director. After two and a half years, in 1988, Father Gregory Horton succeeded Father Michael. Matushka Cindy was choir director, succeeded later by Michael Brusko, Sr.

Father Gregory brought an energetic and enthusiastic spirit to the parish, it being his first parish assignment. In 1992, a parish name change was granted, from Holy Trinity Russian Greek Catholic Orthodox Church to Holy Trinity Orthodox Catholic Church.

In 1994, Archbishop HERMAN tonsured Christopher Rowe a Reader for the parish. In 1995, Father Gregory left for another assignment in Idaho and Fathers Claude Vinyard and Eugene Vansuch served the parish on a part-time basis. In July 1996, Father Pavel Soucek was assigned to Holy Trinity, and Matushka Paula became the choir director.

In 1997, the parish was blessed with the archpastoral visitation of Archbishop HERMAN. His Eminence tonsured Michael Brusko, Sr. a Reader, and ordained Reader Christopher Rowe a Deacon.

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Chancellor of Orthodox Church in America offers toast



Banquet

Holy Trinity Parish

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The parish of the Holy Trinity in Catasaqua has produced a rich harvest of readers to help the priests and conduct the choir. The first reader of the parish was Andrew Taras, in 1891. Several priests have also come from the parish. They were Father Vasily Horsky, Father Basil Gambal and Father Alexander Seniavsky. Before Deacon Christopher, the only other deacon to serve at Holy Trinity was Deacon Alexander Kalpyev. He served the parish in 1907.

The life of the parish continues, by the will of God, and it shall continue, with the blessing of God, perhaps until the end of time. Today, the parish has before it a brilliant example of piety and love displayed by our foreparents. This is the true cornerstone of our parish. They understood, insisted on and staunchly followed the admonition of Our Lord Jesus Christ: "Seek the Kingdom of Heaven first and everything else will be added to you."

To the founders and builders and all the faithful parishioners, bishops, priests, deacons, and readers and to all who served in any way our parish and who preceded us to the Kingdom: *Viechnaya pamiat!* Memory eternal!

To all who served and belonged to the parish and are still working on this earth for the glory of God, to the present clergy and to all the present parishioners and parish's friends: *Mnogaya lieta!* Many years!

—Based on the Parish Chronicles
written by Reader Michael Brusko, Sr.



Metropolitan Theodosius addresses banquet



Deacon Christopher Rowe

On the Christmas Canon

Continued from page 27.

see that the dark cave of earth has become a lofty and brilliant heaven; because the supersedential Word of the Father, who dwells in the heavens and is praised without ceasing by thousands of angels and tens of thousands of archangels, has deigned to be born and to dwell in it. I see that the Virgin Mother of God Mary, having a material body, has become a cherubic throne; for He who rests on the glorious throne and on the backs of the immaterial and many-eyed cherubim, is enthroned in the spotless womb and in the arms of the Virgin, and has come to rest. I see that the mean and tiny manger has

become a place most glorious and spacious; for God who is everywhere uncontainable in His Godhead, has lain down on it in His humanity. Hence Gregory of Thessalonica celebrates the Feast of the Nativity of Christ in these words: "If there is any heaven of heavens, if there are chambers of water roofing the heavens, if there is any place or state or order beyond this world, then it can contain nothing more wonderful or divine than a cave or a manger or a baby's bath or swaddling clothes." And St. Athanasius the Great speaks these elegant words: "The little house where the Virgin brought forth

took on the type of the Church, with the manger as the altar. Joseph is the priest on duty. The Magi are the minor clergy. The shepherds are the deacons. The angels are the priests. The Lord is the Bishop. The Virgin is the throne. Her breasts are the chalices. His Incarnation is the vestment. The cherubim are the fans. The Holy Spirit is the discos. The cover over the discos is the Father, overshadowing everything with His own power."¹¹

—translated by Elizabeth Theokritoff.

¹¹Athanasius, *On the Taxation of St. Mary and on Joseph*, PG 28:953.

For the Hours of Pain

Part II

The present installment is a continuation of Chapter I, The Problem of Pain and the Discipline of the Lord.

1.7 A Higher Plane

After the preventive purpose of pain we offer still another, higher one: that of strengthening and exercising the soul in virtue; that of raising the soul to a higher plane of virtue, and glory.

Indeed, Frequently, in the Word of God, in Holy Scripture, the Christian is compared to the athlete in the stadium. "Strive to enter," commands the Lord. "Let us run with patience the race that is set before us," the Apostle Paul recommends. Then he adds, "They which run in a race run . . . run to obtain a corruptible crown, but we an incorruptible" (Heb. 12:1 and 1 Cor. 9:24, 25). Today, however, athletics is flourishing. There's no need to dwell on the fact that the athlete, to strengthen his nerves, to become a successful contestant for the "corruptible crown," needs exercise and hardship and toil and sweat. Likewise, the Christian needs to exercise and suffer in the arena of pain and trial, to strengthen his soul in virtue and to be accepted as a true contestant in the "good fight" of holiness. "As the stadium tests the athlete; the storm at sea, the captain; the battle, the general; calamity, the good hearted; so temptation tests the Christian," says St. Basil the Great.

Observe nature. When the plow digs deep, then the good earth becomes even more fertile; when the vine is often pruned and topped, then it bears fruit more abundantly; when the wind lashes a tree, it sends down deeper roots. In the same way, when the heart of the virtuous is often tilted by pain and pruned by affliction and wind-lashed by various trials, then it becomes even more noble. Through these trials it is enriched in humility, endowed



with patience, becomes more sympathetic to others, prays with warmth, and forms a genuine Christian character.

Furthermore, both history and experience teach us that genius is awakened in the midst of difficulty and struggle, in the midst of privation and affliction. Or at least, the latent capabilities of many people are aroused — capabilities which would remain asleep if everything were normal, quiet, and pleasant. For this reason ancient and modern moralists sing praises to the pain and trials of this present life, as superb means for the cultivation of virtue, the practice of self-denial, and the attainment of holiness. God, therefore, "chastens for our profit, that we might be partakers of his holiness," says that other great leader, the Apostle Peter, "that the trial of your faith being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ."

These last words of the Apostle Peter show us still another purpose of pain: that God permits many Christians — and of course just and virtuous Christians even more so — to experience the pressure of pain, in order to raise them to higher worth and glory, to use them as examples of patience and perseverance, and thus as instruments of His glory.

Again, the example of some of the choice products of the earth will give us a

clearer idea of this truth. In order for the best incense to give off its fragrance and to be used as a symbolic, spiritual sacrifice to God by the faithful, it needs to burn. In order to have pure gold of great worth, it must be passed through the furnace. To have precious gold and diamond-studded jewelry, the gold needs to be melted many times in the jeweler's fire and to undergo various and delicate refinements; the diamonds win their places only after hard polishing. "The fining pot is for silver, and the furnace for gold: but the Lord trieth the hearts," the Holy Spirit assures us (Proverbs 17: 3). From the furnace of pain the righteous will come forth, purified and worthy of eternal glory. From the furnace of their afflictions the aroma of their patience and their faith in the will of God will give off its sweet fragrance; the fragrance of their unchanging faith, of their uncompromising honor; of their integrity; of their shining example. "As an example to those who can't bear pain, God develops people who can endure the most terrible suffering right up until death," says St. Basil the Great. He also refers to the example of Lazarus and Job, who "deposed the pride of the evil one" and became instruments of the glory of God, because they influenced many afflicted people to remain faithful to the promises of God and to praise His disciplinary love.

How they suffer, and are afflicted, and

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For the Hours of Pain

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spend their lives weeping — these people of virtue — this nobility of mankind! Therefore, they should be entitled to enjoy life more than others, the reader might say.

Yes, but they're preparing the crown of their glory. If contestants struggle many years for a prize which is forgotten the next day and ends up worthless, how much more the just for the incorruptible prize, which will be the foundation of their happiness. Moreover, as we noted above, such men become examples of patience and perseverance, doers of good for mankind and instruments of the glory of God. Of course, to those who don't know what purpose God is seeking through pain, the fact seems strange that "many are the afflictions of the righteous." The righteous are not puzzled, however. Enlightened by the light of Christian truth, which is also the best philosophy for the great problem of pain, they see that "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." So, with the Divine Paul, that great contestant of pain, we can say, "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

For such important purposes, then, God permitted His apostles and all His saints to suffer deep and drawn out pain; the persecutions and sufferings which the Divine Paul mentions again and again in his epistles, show this. Those words of the Lord, which He spoke to His two disciples about Himself on His Resurrection day, also confirm these purposes: "Ought not Christ to have suffered these things (the sufferings and the death on the Cross) and to enter into His glory?" If Christ had to march to glory, through sufferings, is it strange that we His followers must do the same? If the absolutely sinless and holy One, upon whom affliction and pain had no claim, passed through every measure of affliction and pain for our sake, is it strange that all those who are being sanctified through Him, need to be cleaned and purified in the crucible?

Learn this, then, dear Christian. If man had not sinned, if we weren't sinners, we would certainly march to divine glory without afflictions and sufferings. Now,

however, there is no other way to this glory, but through suffering and pain. The leader of our salvation Himself marched on that road.

1.8. The Discipline¹ of the Lord

It is a fact worthy of special attention, that God does not call pain, and affliction, and the troubles of this present life, penalties or punishments or condemnation, but discipline. "My son, despise not the discipline of the Lord," orders the Holy Spirit through the wise Solomon. "The Lord's discipline openeth my ears," verifies the divinely inspired prophet Isaiah. The divine Apostle Paul also speaks about this discipline, especially in the eleventh chapter of his epistle to the Hebrews. St. John Chrysostom makes the following comment: "If He disciplines, it is for correction, but not for damnation, not even for punishment, not even for us to suffer evil."

Previously, we discussed the beneficial and saving purpose for which God permits men to suffer. Pain remains a problem, however, full of pressing doubts, and is an intolerable burden for most people, and even for Christians. This is because they do not grasp the idea that pain is the "discipline of the Lord," that it is a sign of sonship, that it is an example of the love of the pedagogic Father. Therefore we must thoroughly discuss the whole question of pain. Let us see, then, first of all, what discipline is.

Since ancient times, discipline has had the meaning which the philosopher Plato states in the following way: "I call discipline the giving of virtue to the child." From the beginning, by discipline, they meant the bringing-up of children, the teaching, the learning, the study, the whole pedagogy, by which the children were educated in mind and character, in knowledge and everyday life — to become, finally, virtuous citizens and useful members of society.

It is never possible to have real discipline without study and exercise and toil;

without curtailment of freedom and confinement to the classroom; without promises of reward, yes, but real discipline also requires lengthy and prolonged lessons, advice and daily warnings, and moreover, threats and censures, disciplinary penalties, and punishments. As the childhood years advance, so the lessons become more difficult, toils and pains increase and the discipline becomes more intense, in such a way that the true scholar gets more tired and suffers much more than the grade school child. "Things of worth are obtained through toil," the ancients said. Man needs varied and persistent cultivation, to his very roots, in his babyhood years, just as the fruit-tree needs to be cultivated from the time that it is planted. It has to be tied to a stick to make it grow straight, and not crooked; then later, it must be pruned frequently. It has to lose twigs and branches, and to be treated for insects — to become, and remain, a productive fruit-tree.

Whose job is it to discipline? Whose work and great duty is it? The parents. Chiefly the parents' — because teachers are instruments of the parents, or of the state, which is made up, on the whole, of parents. The children's parents also have a natural interest in educating their children through discipline. Those who love their children more than any other person, consider it a duty of love to raise them and to help them develop, with discipline. The reader knows from experience how much trouble and care and expense parents expend for the education of their children. Parents "go without," sell their property, their field, from which they await their daily bread, to see their children "educated." They consider that their destiny has been fulfilled if they are successful; on the contrary, they are deeply grieved if they fail.

But the child will get tired, and suffer, and grow weak from discipline. But the child will worry, be grieved, cry, and ache from the penalty which true discipline imposes and the true welfare of the child demands. Good parents know and feel all these things. They suffer much more, when they find it necessary to use painful and grievous discipline. The more they love their children, however, the more they will insist on this discipline which reforms and builds the character. The more they

¹The Greek word *paideia* has been rendered discipline: it comes from the word *paio*, a little or young child, from which we get *pedagogy*. *Paideia* means the rearing or bringing-up of a child, that is, its training, teaching, and education. Discipline, as it is here used, must therefore be comprehended in all its fullness. As a noun it can mean teaching, instruction, or tutoring; or that which is taught to pupils. It can also mean the training which corrects, molds, strengthens, or perfects, as well as punishment or chastisement. As a verb it can mean to educate, or to develop by instruction and exercise. [Translator's note.]

yield and give in and are lax, the more they prove themselves unworthy to raise children; they are slaves to their emotions. They will destroy their children and spend the rest of their lives regretting it. We never heard of a serious man, really disciplined, who didn't praise his strict parents; from them he learned strict discipline and knew what it meant to be frequently beaten. This is discipline. By it, true parental love is expressed toward true children.

Now, we easily understand why God, too, calls the pain and affliction which He uses on us men, discipline. It's simple, because He is a father; because He is the Father; because He loves us; because indeed the present world is a school, and the present life is a period of learning; because the lofty knowledge which we must get in this school, is the knowledge of His law, the knowledge of His wisdom, which for us and for our character development, was recorded in that divinely written textbook called Holy Scripture; because this knowledge must become practical knowledge. It has to be practiced and applied in daily life. In order to achieve this, every kind of discipline must be used — confinements, threats, scoldings, exercises, hard work, loss of sleep, worries, pain, tears, groans, afflictions — on and off, or even all the time. This is the "discipline of the Lord."

1.9 Fatherhood and Discipline

Discipline, as we previously noted, is the absolutely essential duty, which love requires parents to exercise on their true children.

The divinely inspired Apostle Paul uses exactly the same fact in that famous passage of the twelfth chapter of his letter to the Hebrews, a passage that is especially worthy of study (vss. 5-12). Here is the only solution to the great problem of human pain. Pain is "the discipline of the Lord." It is discipline which the fatherly love of God demands of those men who are His true children. It is the proof of sonship.

First of all, the Apostle emphasizes that when one forgets that he is a son it makes the problem of pain very difficult, bothersome, even unbearable. When he loses the deep conviction that he is a son of God, a child of God, he also loses the conviction that he is a person under God's disciplin-

ary care. "Ye have forgotten the exhortation," he says, "which speaketh unto you as unto children." In other words, you have completely forgotten that comforting advice and warning which is directed to you as a father's advice to his sons. What is this comforting advice? God dictated it long ago to Solomon: "My son, despise not thou the discipline of the Lord, nor faint when thou art rebuked of him." This reminds us again of the close relationship which binds the father to his children. So God, addressing Himself to the aching and afflicted man, doesn't speak to him as the judge does to the condemned, but says, "my son, my child." Keep in mind, He suggests, that as my child, you are under the "discipline of the Lord"; you are under that disciplinary training with which the wise and loving and unerring Lord prepares His sons. Avoid, then, the two extremes which make pain an especially terrible problem. The one extreme is to belittle the discipline of the Lord, to slight it and to neglect its usefulness and its purpose, and so remain illiterate, uneducated, and unreformable like those untamed and unsubdued children who heed neither the advice nor the rod of their parents. Thus they stay illiterate and uneducated, only to deeply regret their conduct when they grow up. The other extreme is excessive worry, discouragement and hopelessness which people who have lost the assurance of sonship, fall into during the period of pain and afflictions. This worry paralyzes and depresses the soul.

Secondly, to forget the love of God makes pain a dark and unanswerable problem. God is our father, but He is not like many human parents who neglect their children, or give in to their demands even though they are their true children. No. "For whom the Lord loveth He disciplines, and scourgeth every son that cometh to Him." Many people are troubled when they try to understand how the love of the disciplinarian can be reconciled with the pain and grief of the disciplined one. They are troubled because there is also a false love which doesn't want to displease the other person, even though he is about to err; it yields to every senseless and destructive demand of the loved one. Such love is sick. It pleases temporarily, only to err in the long run, or even eternally. It isn't the true, it isn't the fatherly love,

which causes sorrow temporarily, to benefit forever. So the divinely inspired Paul sets forth fatherly love as the justification for discipline. "If you are undergoing a period of discipline," he says, "God is treating you as a son." "Where is the son whom the father does not discipline?" he asks. Is there a true child, with a loving father, who is not disciplined? Then he adds: "If you are without discipline, of whom all are partakers, you are illegitimate children, and not sons." All true children receive that proof of legitimacy; they see, in the discipline of their parents, interest and love. All the righteous and the saints, who beyond a shadow of a doubt are true children of God, received that sign from God that He considers them His children — they became participants of discipline, participants of pain, of afflictions, of persecutions. "Do not say that the evil also suffer," says St. John Chrysostom, "whether they be murderers, thieves, cheats, or robbers of tombs. They will be judged for the same evil, and are not scourged as sons; they are punished as wicked people; *but we as sons.*"

1.10 Love and Holiness in the Discipline of the Lord

Not many can understand the love which disciplines, constrains, and afflicts, because they can't understand the holiness of God. It's true that all of us like to think of the mercy and goodness of God, but we completely ignore His holiness. His goodness, however, is wholly united with His holiness, and what else is holiness but complete separation from sin, and what else does holiness demand in the face of sin but opposition, wrath, and repulsion?

Notice especially what most people want to see in the person of the incarnate Son of God, Jesus Christ. They make a Christ fit to encourage our sinful weaknesses and habits, but entirely foreign to the real Christ. Yet the revulsion which the Lord often demonstrated against sin, is a clear picture of His true personality. Consider the drowning of the swine of Gennesaret, or the withering of the barren fig tree, or His chasing the money changers out of the temple with a whip, or the eightfold thunderbolt "Woe unto you, scribes." These are pictures which testify that Christ wasn't a sentimentalist so eas-

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ily pushed around, that He smiled at sin and used a soft warm cloth where a caustic and a surgical knife was needed. No. He was a holy person, who demonstrated His unbending opposition to sin with that divine and holy revulsion which stigmatizes sin and demands that the followers of sin likewise stigmatize it and work quickly to be purged from it. He commands: "Be ye holy, for I am holy" (1 Peter 1:16).

It is an error and a most harmful misunderstanding of love to think that goodness and love do not react against sin and punish it. No, the love of God is holy, so it rises up against evil; it works against evil; it demands the repentance of the sinner. Otherwise, love would just be an incubator for the microbes of sin, fertile soil for the development of evil. Consider those parents, who, because of the love which they have for their children, are indifferent to their faults, or endure them, or give in easily and are unable to punish their misbehavior. Such parents end up doing just what they would do if they were enemies of their children — they destroy them with this sickly love of theirs. So what good does it do you to make an imaginary God, who encourages your sins, when the true God, seated on His throne of holiness, has no connection whatsoever with your god? The disciple of love, the Evangelist John, understood His love so deeply that he could proclaim: "God is love." But he also said: "His eyes were as a flame of fire," and "out of His mouth goeth a sharp sword, that with it He should smite the nations" (1 John 4:8; Rev. 1:14 and 19:15).

He does not want us to experience His punishing holiness and justice, however. That is why, here on earth, He uses the discipline of pain, which leads to salvation and makes fit those who participate in His holiness. So let every Christian who wants to quickly learn if he is a genuine child of God, and if he is enjoying His genuine love, see if he is participating in the "discipline of the Lord." When he finds himself a participant, let him rejoice in the fact that the goodness of God has raised him to such an honor, that He has adopted him, that He has proclaimed him a prince of the heavens, that the love of the Father

is equipping him in the splendid academy of the "Lord's discipline," that he might be educated in accordance with that high position. If princes are given special education because they are heirs to the throne, how much more those who are sons of God, because "if children, then heirs; heirs of God, and joint-heirs with Christ," says the Apostle. Then, so there won't be any doubt about the kind of inheritance, he adds: "... If so be that we suffer with Him, that we may be also glorified together. ... If we suffer, we shall also reign with Him" (Rom. 8:17; 2 Tim. 2:12). Christ Himself puts His stamp of approval on that glorious truth which is able to make heroes out of suffering and afflicted Christians. To the victorious He says: "To him that hath overcome will I grant to sit with me on my throne, even as I also, overcame, and am set down with my Father on His throne."

So, dear reader, what higher thing is there for man to look for? Is there a higher honor or greater glory than being the son of God? Every other honor is like fireworks which indeed flare up for a moment, but then go out and are lost in the darkness. When, therefore, there is such honor and glory connected with the pressure of pain, is pain a problem, or is it a milestone in the most glorious struggle?

1.11 The Wise Discipline

We previously noted that God uses pain and the unpleasant things of life as a kind of pedagogic rod, whipping and controlling and disciplining every person whom He loves and accepts as His son. Only those people who have forgotten the high honor which they received when they became Christians and thus children of God — only those who have lost the consciousness of sonship, which unites them with God — are upset and repulsed by this discipline.

The example of parental discipline, however, gives us an incomplete idea of God's discipline, for us, His children. God's discipline is incomparably superior to parental discipline, because God's wisdom uses pain to discipline only for the highest purpose. When we were children our human parents "chastened us after their own pleasure" says the divinely inspired Apostle in that famous passage about the discipline of the Lord. They

chastened us in a way which seemed best to them, and they punished us when they thought that the situation demanded it. But did they do the right thing?

Unfortunately, it's a very common thing for parents to be in error concerning both the method and the purpose of discipline. Many children have had to pay a very high price for the disciplinary mistakes of their parents. Indeed, vocational counseling and pedagogic methods today constitute important chapters in the science of pedagogy. Parents are supposed to follow their children's inclinations, and to correct them and direct them, in time. Then we have the new methods — controls, penalties, and when and how to use them — to fit every personality so that it will develop properly, because parents are people and thus easily mistaken. Many of them don't have the necessary knowledge, nor the proper prudence and judgment to educate their children in a right and just way. Many times, when they ought to caress their children, they punish them, and vice versa. Where such discipline leads to, it's not easy to discuss here. Parents are human too, and sometimes they have more weaknesses than their children. Frequently they punish them, not for the sake of discipline, but to have an outlet for their fury and wrath, their spite and excitement, and to satisfy their offensive egotism, revengeful impulses, and the demands of their own passions. Nobody can say that they shouldn't love their children, when they labor and toil for them all their life. Naturally, we're not talking about those perverted parents who have lost that natural charm which even animals have so abundantly. But these parents do not have the required wisdom. There are even cases — and not a few of them — where parental love and discipline is based entirely on selfishness. The child is disciplined, not in accordance with his own good, or in accordance with his true destiny, but according to the selfish ideas of the parents concerning the child's future.

On the other hand, the Divine Paul calls us to marvel at the wise discipline which God, through the pain and afflictions and the setbacks of this present life, uses on us, His children. "But God," he says, "chastens for our profit, that we may be partakers of His holiness." His wisdom is infinite, so the interest of His children

will never be overlooked. It's the same with His love. There is no question of selfishness. What does God have to gain from us? No, He will never act from self-interest, but only for our interest. Here, however, the phrase "of His holiness" has special importance. Paul wants us to understand that the discipline which God uses on us is indeed wise and infallible, but it is also holy. It is neither hindered by blind love, which so many times blinds parents and leaves their children practically uneducated, nor is it debased by sinful passions. Fury, rage, resentment, revenge, egotistic pride and similar passions have never cast even the slightest shadow on the holiness of God, nor have they ever been connected with the discipline which God uses on us, His children. His discipline is wise, compassionate, and holy.

He therefore guides us "to be partakers of His holiness." He uses the very best methods, for the highest purpose. What does it matter if His discipline creates pain, makes us groan and sprinkles all the days of our life with tears? The important thing for us is that no other discipline in this world, even if it is intended to prepare a person for a kingly throne, can raise man to such a position and benefit him as can the "discipline of the Lord," executed as it is with the pain and the sufferings of this life. The purpose of the "discipline of the Lord" is freedom from sin, and the transmittal of the Father's holiness to His children. How else can we prove that we are true children of God, if we don't look like Him? Parents' features, reproduced on the faces of their children, are a proof of their legitimacy. Here, God's special characteristic or feature is holiness, and His children must understand this holiness. The final purpose of discipline is to sanctify the children of God and bring them back to their Father. Now they are living abroad, on the earth. They have to come back to heaven and to the heavenly blessedness of their Father. This is in the highest interest. This is why the divinely inspired Apostle Paul says that God disciplines "for our profit." The Holy Chrysostom explains it in this way: "He disciplines, He does everything and overlooks nothing, to make us fit to receive His riches."

Here is the solution to the problem of pain. When the conviction takes root in

the Christian's soul that God is an all-wise and compassionate and Holy Father, who "disciplines for our profit," that we might be partakers of holiness, then for him pain becomes the true way to glory. "The hands which hang down, and the feeble knees," says the Apostle, will be lifted up. The discouraged will receive courage and power. Consolation and peace will flood his soul. His life will be marked by steady effort and movement along the road of duty.

So let this truth become our banner. We are children of God. I am being disciplined in God's school, in the school of pain. With His help I will pass my examinations. I will become a participant in my Father's holiness.

1.12 Balanced Discipline

Even though His discipline creates pain and makes us groan and sprinkles all the days of our life with tears, we know that there is a good reason: to make us holy children, partakers of the blessedness of the Heavenly Father.

Yet there comes a time when not only those who don't know this great truth, but many of those who believe it and long to share in the Father's holiness find pain unbearable. There comes a time when they see no way out of their affliction and they imagine that, for them, there is no hope. You hear them talking about their pain and they paint such a picture that every ray of hope is excluded and the darkness is made impenetrable. Perhaps by nature they are sensitive and pessimistic. So today, they see the sky covered with clouds, they imagine that never again will they enjoy the light and the heat of the sun; or perhaps their afflictions have damaged their nervous systems and they are so sensitive that they can't stand any pain at all; or they have become confused by the adversity of sorrow and by the complexities of adverse circumstances, and they no longer allow logic, faith, and hope to govern and guide them. The fact is that they find themselves in a terrible position. They struggle, and they suffer much more than they should. They complain that they are being tested beyond what they are able to bear. "Nobody has troubles like mine. They are unbearable. I can't stand it anymore," we hear them say. "I have lost everything. Everybody has let me down. Even God

has forsaken me!" In an atmosphere of tears and groans, it's not uncommon to hear — even from God's children — such words, which show such deep melancholy and a mood of hopelessness.

There is, however, a precious assurance which these Christians have overlooked. The Holy Spirit, through Paul, proclaimed that God, as our wise disciplinary Father, "disciplines for our profit." Through the same suffering Apostle, He also gives us this assurance: "There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (1 Cor. 10:13).

There are three convincing truths in this precious assurance. First, that the temptation, the testing, which God, through pain and afflictions, puts us through, is not something which only angels and superior beings can endure, but it's a testing on a level with the powers of man's nature or rather in proportion to his nature's illness.

So, you must not think that the temptation is unbearable. "Yes," you say, "but it's a testing for other people, who have more endurance than I have. I have had so much trouble that I can't stand it anymore." Yet the testing is not only in proportion to human powers, but especially to your powers.

The second truth is that God, who is faithful and completely trustworthy, has promised that He will never allow us to be tested beyond our endurance. He always permits a testing which is balanced and on a level with your powers. So you can't say that you can't endure it any longer. If you do, it's not true. It's like the student who refuses to learn a lesson which is entirely suited to his ability.

The third truth is that "He will, with the temptation also make a way of escape, that ye may be able to bear it." Unseen, our wise Disciplinarian, our Lord, watches over us with great compassion. With the testing, He also gives the solution. He provides a way out and a change. He gives the light and power necessary for endurance. He wants our burden to be light. So you see, God has not forsaken you, as you imagined.

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If God is trustworthy, where then is His promise that He won't allow us to be tested beyond our endurance, and that He will guide us to a solution? Of course, enlightened Christians, who know the truth of Scripture, do not ask such questions; but even those people, when they are dazed by pain, forget common truths. Therefore, we will recall just two of God's many promises. He gives one of them through the mouth of the Psalmist — "Call upon me in the day of thy trouble, and I will deliver thee and thou shalt praise me." He uttered the other promise personally, when — as man — He taught His Gospel on earth. "Come unto me," He said, "all ye who are weary and heavy laden, and I will give you rest."

Perhaps, my dear reader, you are reluctant to come to the Lord. Who is waiting and calling? Perhaps pain has taken you away from the Lord, so you think that pain is too much for you?

1.13 The Father's Intervention

We also have precious, practical proof of these truths: the Lord's intervention at the critical moment.

During the Last Supper the Lord said to His disciples, "I have given you an example." This holds true for His every act connected with men and carried out during His life on earth. We have many examples of His intervention at critical times for His disciples, or for those men in despair who fled to Him.

The disciples' predicament was critical, when, alone, without the protective presence of the Lord, they struggled all night against the power of the wind and the raging waves on the sea of Tiberias.

When their endurance was almost gone, the Lord intervened and saved them

with a double miracle. First of all, He came to them walking on the waves of the troubled sea; then when He got to the ship, He restored the sea to a complete calm. For Peter, the moment was critical, when — in this same situation — he almost drowned. In fact, he was so near to drowning that he had to cry out, "Lord, save me!" Yet, at that very moment, another miraculous intervention of the Lord took place, which saved him.

The Apostle Paul's situation was still more critical during that famous shipwreck on the Adriatic sea. "All hope that we should be saved was then taken away," records Paul's companion, Luke. In this completely hopeless situation, God intervened by sending an angel, who said, "Fear not, Paul . . . Lo, God hath given thee all them that sail with thee." Many other times Paul and his companions found themselves in such affliction, that ". . . we despaired even of life and we had the sentence of death in ourselves." Yet, in those critical times, when man's power could do nothing, God intervened. "He delivered us from so great a death, and continues to deliver us," the same apostle testifies. The grave dangers which he experienced are really hard to explain, but "out of them all the Lord delivered me," repeats the hero-apostle of "dangerous living."

Critical was the situation of the king's dying son. His father fervently begged the Lord, "Sir, come down ere my child die." So, at that critical moment, when the king's doctors could do nothing and the king's money was useless except for funeral preparations, the Lord intervened: "Go thy way; thy son liveth." There are many such examples, when the Master, that proclaimer of the gospel of salvation from pain, healed through miracles, intervening at the critical moment. There are many other cases where the unseen Lord

intervened in the lives of the great saints, those great heroes of pain. In other words, He continued His work after He ascended into Heaven. For example, consider all the trials and great dangers that St. Athanasius went through, for forty years, because of his unshakable defense of the right faith. In all those circumstances where it was humanly impossible for him to escape, the Lord intervened miraculously, by creating a way out through unexpected events.

In every age, and today too, the faithful can tell about one or two personal experiences when the Lord's discipline was accompanied by a miraculous intervention at the critical moment. Many times sick people live and get well, after being hopelessly ill. Even their doctors certify that they are at death's door. The unseen intervention is such that even unbelieving doctors are surprised and admit the miracle. Then, during wars, which bring death at every moment, a great many people have seen the clear, miraculous, saving intervention of God. Disasters, humanly and physically unavoidable, are prevented. An unseen hand and a supernatural power intervened and created an unexpected change. Then too, some men who resemble Saul, persecutor of Christians — they are unbelievers and fight against God — find the Damascus road at a critical moment and are changed by God's miraculous intervention. Even if they don't become apostles like Paul, at least they become faithful and pious.

There are so many such unquestionable facts that a history of many volumes could be written. In every volume this precious truth would shine forth: that the wise disciplinarian, the compassionate Father, our Savior and Lord, not only does not permit disciplinary pain beyond our powers, not only does He follow the course of His children's disciplinary pain with great interest, but He intervenes at the right time. He intervenes in a miraculous and unexpected way. He makes the fact of His appearing so convincing, that we see clearly how unsubstantial our unbelief really is; how meaningless our complaints that He had forsaken us; how evil and unchristian our despair.

To be continued.

—Archimandrite Seraphim (Papakostas), 1892-1954. English translation by Archimandrite Jerome (Newville).

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Saint John's Church in Dundaff Beautified and Blessed



Traditional greeting



Blessing of church



Archpriest Dennis Swencki offers remarks at banquet

On Sunday, October 31, 1999, His Eminence, Archbishop HERMAN celebrated Divine Liturgy at Saint John the Baptist Russian Orthodox Church in Dundaff, Pa., and as a part of this special service His Eminence blessed new altar tables and newly installed church windows. The occasion represented the successful culmination of efforts by our small, thirty-member parish, blessed by divine favor, to raise the nearly \$18,000 needed for this project.

As he entered the church our Archbishop was greeted in traditional fashion with bread and salt, by parish president Tamara Anderline. He was also greeted by the V. Rev. Dionysius Swencki, pastor of Saint John the Baptist Church. It was a very special occasion for the parish since Archbishop Herman, formerly the Rev. Joseph Swaiko, was assigned as the pastor of our parish from 1964 to 1973.

The project originally started in January, 1996, when a gift of \$2,000 was received from the estate of Peter Woytowich and from his wife Mary and Mr. and Mrs.

Michael Woytowich. This gift was offered in memory of Stephen and Julia Woytowich Novak.

Efforts continued after that with the parish raising funds through raffles, bake sales, and, most importantly, through generous donations. Those responsible for donating the new windows were Tamara and Peter Anderline; Eileen and Bob Dance; Joseph Shipsky; St. John the Baptist Russian Orthodox Church parish; the Hockin family including Mr. and Mrs. John Hockin, John and Rebecca Hanchak, Peter and Sarah Jubinski, and Robert and Elizabeth Kondratyck; and an anonymous donor.

The service was followed by a dinner attended by 128 parishioners and friends, at the Montdale Country Club. Among the honored guests and speakers at the dinner were Archbishop Herman; Tamara and Peter Anderline; Fr. John and Mat. Kathy Kowalczyk; Fr. Dionysius and Mat. Marion Swencki; and Fr. Vladimir Fetcho, Dean of the Wilkes-Barre Deanery.

As is the case with all parishes, donations are essential to the existence and success of our small parish. The Divine Liturgy was first celebrated at the present site sixty-one years ago, in 1938, and this was possible in part because five years earlier one of the parish founders, Michael Woytowich donated land to be used for the new church. In 1934 parishioners donated trees which were taken to a local mill and cut into lumber in for constructing a church hall.

In the years that followed parishioners and friends of Saint John the Baptist Church continued to give both of their labor and treasure to support the Church. We offer a heartfelt thank you to all the individuals, families and neighboring parishes that have made this latest undertaking a success, and we give thanks to almighty God for his mercies and bounty towards us in blessing our humble efforts.

The Life of the Thrice-Blessed Bishop Raphael

1860-1915

Part 1



Raphael Hawaweeny was born to pious Orthodox parents, Michael, son of Jirji al-Hawaweeny from Damascus, Syria (the term Syria includes Syria, Lebanon, Palestine and Jordan) and his second wife, Mariam, daughter of priest Ibrahim Jarjura of Damascus, on the feast of the Archangels, November 20 (old calendar), 1860. When his mother was pregnant, his family fled from Damascus to Beirut during the terrible and savage Druse massacres of 1860. Mariam gave birth to Raphael while in Beirut. On January 18, 1861, he was baptized with the name Rafia, his mother's uncle, the priest Elias Ayoob of Damascus, serving as godfather. The family returned to Damascus in the spring of 1861 and raised their children in faith and culture.

Raphael studied at the parochial school under Mansour Shamieh and Elias Shamieh. He excelled in the Arabic language, Christian education, arithmetic, bookkeeping, history, geography, science, elementary Turkish and Greek, and ecclesiastical music. Unable to afford tuition, Raphael's father decided to halt his son's formal education in favor of teaching him

a profitable trade, but God chose a better path for him. When Deacon Athanasios Atallah (later Metropolitan of Homs) learned about the situation, he recommended to His Beatitude, Patriarch Hierotheos, that Raphael be accepted as a student of the Patriarchate in preparation for the priesthood. The Patriarch accepted him, and Raphael moved to the Patriarchate and lived there, completing his studies in the largest parochial school. He was tonsured a Reader on September 26, 1874,

the feast of the Elevation of the Holy Cross.

Recognizing his intelligence, the school authorities selected him in 1877 to serve as a substitute teaching assistant in the middle school, which in 1878 was changed to a permanent position teaching fifth-grade Arabic and Turkish. On April 10, 1879, His Beatitude, Patriarch Hierotheos tonsured him a monk and appointed him to be his personal attendant.

Knowing there to be no seminary in Syria (the Balamand Seminary, the only formal school for the training of clergy in the Patriarchate of Antioch, had been closed since 1840), His Holiness Joachim III, Patriarch of Constantinople, invited the Patriarch of Antioch to send at least one student on scholarship to study in the School of Theology in Halki. The Monk Raphael wanted to be that student, and with the help of only one man, Dimitri Nicholas Shahade, an Orthodox Christian originally from Damascus then living in Istanbul, Raphael could go to Halki. He left Damascus for Istanbul on July 18, 1879, and arrived on July 30.

In Halki, Patriarch Joachim III asked a merchant in Istanbul to give Raphael 18 Ottoman *lira* every year with which to purchase books and provide for his other personal needs. In his diary Raphael wrote: "I saved from that money two *lira*. One I sent to my father and one to my mother in order for them to be pleased with me."

On December 20, 1885, the Monk Raphael was ordained to the diaconate in the school's chapel at the hands of its trustee Procopios, Bishop of Malanicon in Macedonia (a man of Bulgarian origin). On July 18, 1886, Deacon Raphael Hawaweeny obtained his certificate of theology in the first degree, which gave him the title of "Master of Theology." His thesis was entitled "Holy Tradition and Its Authority."

After his graduation, Deacon Raphael returned to Damascus serving the church with His Beatitude, Patriarch Gerasimos of Antioch. Deacon Raphael was still not satisfied with the extent of his knowledge, and seeking more asked Patriarch Gerasimos to ask the Holy Synod of the Russian Church to allow him to enroll in one of its graduate theological schools, promising His Beatitude that he would return after graduation and serve as his Russian-language secretary. His Beatitude agreed and petitioned the Russian Holy Synod, which accepted Deacon Raphael as a student in its Kiev Academy in 1888.

Deacon Raphael left Syria for Russia in the beginning of August, 1888, and reached Kiev on September 17. When he arrived at the Academy he knew no Russian, and so passed his entrance examinations in Greek, and was enrolled. Before the end of final examinations in 1889, however, Patriarch Gerasimos wrote Deacon Raphael ordering him to take over from Archimandrite Christopher Jabara the post of head of the Antiochian *metochion*¹ in Moscow. His Beatitude had intended to replace Jabara with a Greek, but both the former head and the Russian Holy Synod objected. When the Synod voiced no opposition to Deacon Raphael, the position was entrusted to him and he accepted it, wishing to serve his Church and his nation.

On June 16, 1889, at the request of the Patriarch of Antioch, Deacon Raphael was ordained to the Priesthood at the hands of

Bishop Sylvester, rector of the Kiev Academy in the Academy's chapel. He then traveled to Moscow to assume his new position. On July 28 of that same year Metropolitan Ioanikii of Moscow elevated the Priest Raphael to the rank of Archimandrite at the request of the Patriarch of Antioch and confirmed him as head of the Antiochian metochion in Moscow.

In 1893, Raphael was released by Patriarch Spiridon, who was elected as Patriarch of Antioch in 1891, from the Patriarchate of Antioch to serve in the Russian Church, because of the growing desire of Raphael to elect a patriarch from the Antiochians and because of Raphael's opposition to the election of Spiridon.

Raphael remained in Russia until the spring of 1895, when the Syrian Orthodox Benevolent Society, founded that same year in New York, knowing of Raphael, wrote to him, asking him to pastor them in their place of immigration. Raphael responded that he would be happy to accept their call, but explaining that if he, now a clergyman of the Church of Russia, would be assigned as their pastor their community in turn would be under the jurisdiction of the Russian Holy Synod. The Society, fully understanding his situation, communicated to Raphael their desire to have him as pastor and so their willingness to be under the jurisdiction of the Russian Holy Synod.

Archimandrite Raphael Hawaweeny was then transferred to serve the Orthodox Syrians in North America under the leadership of the Russian Bishop Nicholas of the Aleutians and Alaska. He left Russia and arrived at port in New York on November 14, 1895.

Divine providence had chosen Raphael and sent him to a new land in order to gather "the sons and daughters of Antioch" dispersed in their immigration. Prior to Raphael's arrival the Orthodox Syrians lacked a pastor to care for them, a counselor to counsel them; they often neglected their religious duties, turned to other denominations, or simply grew indifferent, ceasing to pray and to receive the sacraments.

On November 27, 1895, Archimandrite Raphael assisted Bishop Nicholas in blessing the first church temple for the Arab Orthodox Christians, placing it under the patronage of Saint Nicholas of Myra. He

remained in New York, teaching, preaching, counseling, and celebrating the divine services, until news began to reach him of smaller communities of Arab Orthodox Christians widely scattered across the United States, Canada, and Mexico. Archimandrite Raphael decided to visit these other communities in order to fulfill his spiritual and missionary responsibilities to his fellow countrymen. The difficulty of leadership in so broad a country among such scattered communities did not deter him. He leveled a path over all obstacles and difficulties and began the glorious work of uniting the Orthodox Arabs and enhancing their importance. Every time the Orthodox Arabs spread to new places he gathered them under the banner of unity.

On Sunday, March 13, 1904 Archimandrite Raphael (Hawaweeny) was consecrated Bishop of Brooklyn, ranking as second auxiliary to the ruling bishop of the Russian Church in North America. Thus Raphael Hawaweeny became the first Orthodox bishop to be consecrated in the New World, and all Orthodox Arabs in America, Canada, and Mexico were placed under his immediate authority.

Bishop Raphael conducted his affairs like a good shepherd, never neglecting his sheep, but traveled by sea and land, across plains and mountains, bearing the labor and the heat of each day and the length and chill of each night as he roamed from one region to the next. The Orthodox Syrians considered him as their roaming apostle and found in him sustenance for the faithful, admonition for the lost, and a guard against those who would mislead them.

The life of Bishop Raphael Hawaweeny ended in Brooklyn, New York on February 27, 1915, just after midnight at 12:45, from a myocarditis. He left behind him 30 churches, with Brooklyn's St. Nicholas Cathedral serving as the "Mother" of the Churches.

Raphael and the Liberation of the Antiochian Patriarchate

Many Arabs, like Raphael, desired and wanted to liberate the See of Antioch from the yoke of spiritual slavery to strangers of Greek tongue and origin, who had occupied the See of Antioch since the elec-

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¹The "embassy" of the Antiochian Church in Moscow.

Bishop Raphael

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tion of Sylvester, a Constantinopolitan Greek, as patriarch of Antioch in 1728. The spirit of this liberation began when Gerasimos, a member of the Greek Brotherhood of the Holy Sepulcher, was elected Patriarch of Antioch in 1885. Raphael, Basil Jabara and 'Aziz Abi 'Adal (later Metropolitan of the Lebanon), students of Halki Theological School, opposed the election believing that the Greeks offered money for that election. Therefore the school administration issued a written warning, informing the three Syrian students that they would be dismissed from the school if they did not stop their opposition to Gerasimos. Raphael ceased his opposition while in Halki in order to continue his studies and gain his degree.

Leaving Halki, Raphael requested to go to Russia for more knowledge in theology. While in Russia, and in the middle of 1889, he was placed as head of the Antiochian metochion in Moscow. After two years as head of the metochion, Raphael learned that Patriarch Gerasimos of Antioch had resigned in order to accept the position of Patriarch of Jerusalem, offered by the Greek Brotherhood of the Holy Sepulcher. Raphael was made very happy because he thought that there would be a better chance to battle for this liberation.

A son of Antioch, the courageous fighter initiated the struggle by writing to the Metropolitans in Syria and to his influential lay friends in Damascus and Beirut. Then the spirit of self-determination which lay hidden during the election of Patriarch Gerasimos began to burn within the Antiochian clergy, particularly those who were well-educated. In opposition to their demands, however, a great deal of money was expended to preserve Greek domination of the highest religious and political positions within the Antiochian See, while the Syrian populace lay poor and friendless.

To educate and to introduce the historical truth of the Patriarchate of Antioch to the public, Raphael began publicizing in the newspapers of Russia the country of the Orthodox Syrians in their country un-

der the spiritual control of the Greeks, and demonstrating that Greek domination was in conflict with the ecclesiastical systems, canons and regulations.

The Archimandrite gained supporters and adherents among the powerful in Russia—some in secret and some in public. The courageous efforts of Raphael were not crowned with success, however, as certain Syrian metropolitans preferred temporal rewards over the essential, and they elected as Patriarch of Antioch, in November of 1891, Metropolitan Spyridon of Tabor (Patriarchate of Jerusalem), a Cypriot Greek. When Raphael learned of this he did not fall into despair, but refused both to acknowledge Spyridon as Patriarch of Antioch, and to commemorate him during services.

Spyridon wrote ordering his commemoration in the metochion chapel, and threatening to try Raphael for writing in the Russian press in opposition to his nomination and election as Patriarch of Antioch. Raphael found himself in a difficult position, bound on the one hand by ecclesiastical duty to commemorate him liturgically, but on the other hand haunted by his conscience and loyalty to his people were he to do it. Finally, on July 7, 1892, the Archimandrite received a telegram from the Patriarch suspending him from his service. Knowing the canons, Raphael refrained from celebrating liturgical services and entreated the Russian Holy Synod to declare that it was proper that administration of the Antiochian metochion be entrusted only to a son of that Church. However, he arranged to relinquish temporary control of the metochion to the general superior of all the monasteries in Moscow, the Russian Archimandrite Sergii.

Accepting his suspension and freed from his ministry, the Archimandrite resumed publishing articles in the Russian press in defense of the Antiochian cause. In response, the patriarchs of Antioch, Constantinople, Alexandria, and Jerusalem (all Greeks) banded together to petition the Tsar of Russia to order the Russian newspapers to stop publishing articles against the Greek clergy. The Tsar agreed and closed that door on Archimandrite Raphael's struggle.

As the Patriarch ignored the Archimandrite, the latter found himself

with no support, helpless, destitute, and suspended from performing liturgical services. Eventually Spyridon decided to write to Raphael's friend, the Assistant *Ober Procurator*,³ about persuading Raphael to send a telegram to His Beatitude begging forgiveness. The Archimandrite could not refuse the advice of his friend who counseled him to respond to the Patriarch's request, and so dispatched a telegram signed by himself and the *Ober Procurator*. To it the Patriarch replied forgiving Raphael and permitting him to remain in Russia.

Thus the Archimandrite's suspension was lifted and he was free to remain in Russia. While still mourning that the Antiochian See was enslaved under foreign yoke, he petitioned the Assistant *Ober Procurator*, Vladimir Sabler, to assist him in serving in the Russian Church.

At the meeting of the Faculty Council of the Kazan' Theological Academy, on November 4, 1893, Archbishop Vladimir of Kazan' and Sviazhsks reported receiving a memo from Assistant *Ober Procurator* Vladimir Sabler asking Archbishop Vladimir to employ Raphael usefully at the Academy, promising that he would be useful since he knew Arabic not only as his native tongue, but as an educated Arab. He attested as well to Raphael's knowledge of ancient and modern Greek, having been educated at Halki.

On November 11, Raphael was appointed as an assistant to Professor Mikhail Aleksandrovich Mashanov. Thus Raphael officially left the *omophorion* of the See of Antioch and was received under the jurisdiction of the Church of Russia. As teacher of Arabic in the Kazan' Academy, Raphael ceased his polemic writings, but did not stop corresponding with people in Damascus and Beirut and with certain Syrian metropolitans, especially Metropolitan Athanasios Atallah of Homs.

Raphael remained at his teaching post in Kazan' until he received, in the spring of 1895, a call from the Syrian Orthodox Benevolent Society in New York, to serve as pastor of the Orthodox Syrian community in that city.

With the election of Metropolitan Meletios (Doumani) of Latakia as Patri-

³Custom has restricted the choice of bishops to members of the order, who must be Ionian Greeks—that is, Greeks in race and language though Turkish subjects.

³[The *Ober Procurator* was the Russian government minister having supervision of church affairs at the time.—Ed.]

arch of Antioch on April 15, 1899, "The heavy spiritual Greek yoke" was lifted from the Antiochian See, after one hundred seventy-one years. These glad tidings made Raphael very happy, a happiness unequalled, for the promised spiritual liberation was realized.

Missionary to a New Land

Coming from Russia Raphael Hawaweeny found people of his own native land who offered him the reins of leadership, placing him at the forefront of their assembly and in their destiny. From the day he first began the task of pastoring North America's Orthodox Syrian immigrants, their numbers continued to grow, and each time they moved to new places, whether in towns or villages or on remote farms and ranches, he gathered them under the banner of unity and his pastoral care. His shepherding kept the sheep from straying into strange pastures; his hand kept them safe from the wolf who would pounce upon and devour them. Raphael preserved from paganism the sons of Israel who were in exile; he transformed the fiery furnace fueled by blasphemy and denial into a heavenly paradise moistened by the dew of religion and faith.

Following their sorrowful exile, lowly like the Israel of old, the Orthodox Syrian immigrants felt the spirit of life spread through them upon Raphael's arrival. The deeds and responsibilities of their honorable pastor only grew brighter and more beautiful as the needs and demands of his spiritual children increased; as a wise leader he saw to it that pastorates of the newly-established parishes were filled with worthy candidates.

Beginning in the summer of 1896, Raphael set out on his first pastoral journey to be oriented with several thousand Arabic-speaking Christians, visiting thirty cities on a straight line from New York to San Francisco. During his pastoral visit, Raphael performed marriages, baptisms, and chrismations of those whose baptisms had come at the hands of non-Orthodox clerics, heard confessions, and celebrated Divine Liturgies in the crowded living rooms of the faithful where they were able to receive the Eucharist. Following the Liturgy he would preach long, fiery sermons to the spiritually hungry people, his words inspiring hope and courage. In ev-

ery community he visited, he was greeted as if he were Christ Himself.

Visiting Arabic-speaking Christian communities, Raphael saw the necessity of establishing individual churches in every region, with New York's St. Nicholas Church serving as the "Mother of the Churches" and cornerstone of the Orthodox Arabs in North America. Thus Raphael, both as an archimandrite and later as a bishop, appointed pastors only after requesting and receiving the blessing of the head of the Russian Church in America and (in case of appointing priests from the other Orthodox churches) he asked for the canonical release.

He was pastor and father to all. His sheep knew his voice, his sons and daughters recognized his love, compassion and tenderness. He was a father more than a chief and a servant more than a master.

Archimandrite Raphael's first pastoral tour had pointed out the advisability of compiling a book in Arabic for use in the new Arabic communities, containing the necessary liturgical prayers and services. He asked Bishop Nicholas of the Russian Church in America, to permit him to publish such a book. The request was granted and Archimandrite Raphael's first book in the New World was issued in 1898 under the title of *Al-ta'ziyah al-haqiqiyyah fi as-salawat al-ilahiyyah* (The Book of True Consolation in the Divine Prayers).

Once again, in 1898, Archimandrite Raphael decided to visit Orthodox Syrian communities in North America. He began in May his second pastoral tour which lasted five months. Back from every visit, Archimandrite Raphael sent a full report to Bishop Nicholas along with a request that priests be appointed to look after the spiritual needs of the Orthodox Syrian communities in North America. Permission was given and Raphael looked for priests or for educated laymen whom he

recommended for ordination. He brought to North America theological students of Syrian origin from Syria and from Moscow, and after their ordinations, he appointed them to the communities he newly established. Each community, therefore, formed a "Syrian Society," rented a place for worship, and sent Raphael proposed constitutions. Raphael approved the constitutions if they were in agreement with the teachings of the Orthodox Church and the laws of the United States or Canada. After each community was able to purchase land and build a church temple, a bishop would visit the parish and consecrate the church temple.

On May 8, 1899, Raphael undertook another pastoral tour out of the "Mother of Churches," St. Nicholas Church in New York, and back again to it, enlarging his communities and searching out the scattered flock in so expansive a country. In the course of six months Raphael visited 43 cities and towns, in 14 states: New York, Georgia, District of Columbia, Massachusetts, Ohio, Michigan, Indiana, Illinois, Wisconsin, Minnesota, Nebraska, Iowa, Kentucky, and Pennsylvania, hearing confessions and giving communion to 650 persons, baptizing 98 souls, performing 73 weddings, celebrating 45 Divine Liturgies, and delivering 45 sermons. While his primary mission was to the Orthodox Arabs, he denied his ministrations to no one; Arabs and non-Arabs, Orthodox and non-Orthodox, Christians and non-Christians all attended his services. His journey ended on November 20, 1899.

He was pastor and father to all. His sheep knew his voice, his sons and daugh-

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Bishop Raphael

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ters recognized his love, compassion and tenderness. He was a father more than a chief and a servant more than a master. The following is one of the many reminiscences that show his closeness to his people: "On Tuesday, September 19, 1899, he arrived in Kearney, NE, at midnight, eight and a half hours later than scheduled; nevertheless, nearly the entire Arab community gathered at the station to greet him. During the open coach ride to the home in which he was to stay, Raphael caught cold, but still stayed up until 4:00 A.M., talking with the people. In the morning he was too exhausted to serve Liturgy, so he substituted the Typica service. By evening he felt stronger, and set out in the company of fifteen Arabs by buckboard to visit an outlying ranch. They sang church hymns and folk songs the whole way, and arrived at 1:00 A.M. The host kissed the ground in front of Raphael, then his feet and hands, Raphael was greatly touched by this display. The man's wife was also very happy finally to have the opportunity to confess her sins and see her four children baptized. Raphael slept on their small divan (while the rest of the party spread out on chairs and the floor). In the morning they celebrated Orthros and blessed water to sanctify the cabin and the rest of the property. In the evening they returned to Kearney; the remaining ranchers gathered there to meet him."

On January 30, 1902, Raphael departed New York for Mexico upon invitation from the many Orthodox Arabs who immigrated to that country and were living without a priest to care for them, and who had learned about Raphael from Deacon Nifon Shoohey who left his work in New York and went to Mexico in October, 1900. During his visit Raphael celebrated Divine Liturgies and performed many sacraments and church services, ministering to several hundred local Arab Orthodox, and a large number of non-Orthodox and Mexican nationals attended those services. Raphael found that Catholicism was practiced there very superficially. The Mexican men felt that attending church services was unmanly — even shameful. Disbelief was widespread. The Mexican Republic had placed burdensome restrictions on the Roman Catholic clergy, and a nationalis-

tic Old Catholic Church was competing for souls. The Arab Christians living in that country requested the establishment of an Orthodox community. Raphael, agreeing with them and believing that the entire Yucatan was ripe for Orthodox missionary work, established the first Arab Orthodox community in Mexico, but he was unable to assign a priest to serve that community until 1909. Raphael ended his visit, heading to New York on March 2.

In a short time Raphael's own shepherd, Archbishop Tikhon, who succeeded Archbishop Nicholas, reasoned that the hand which took such good and loving care of the Orthodox Syrian parishes in North America was indeed worthy of holding the archpastoral staff. Therefore, early in the twentieth century the Russian Holy Synod, upon the nomination of Archbishop Tikhon, elected Archimandrite Raphael Hawaweeny for consecration as the Syro-Arab-American community's own bishop. On March 12, 1904, the New World was blessed for the first time with the rite of the consecration of an Orthodox bishop, in St. Nicholas Church, now located in Brooklyn.

Following the consecration Bishop Raphael continued his work among the Orthodox Syrians, ordaining priests and assigning them to the Syrian communities and helping Archbishop Tikhon to administer the North American Diocese. Bishop Raphael established his episcopal residence near his St. Nicholas Cathedral on Pacific St. in Brooklyn, N.Y.

Raphael's love for ministry to all Syrian Arabs in general and especially for the Orthodox who were spread across North America, gave rise to *Al-Kalimat [The Word]*, which would serve as the official publication of his diocese. Since Raphael realized he was unable to preach everywhere in person (yet he confessed that "those far away have the same right to hear the Word of God as their brothers in New York") a print ministry was his only recourse. *Al-Kalimat* was to have a purely spiritual, moral and ecclesial content, in accordance with the "authority which the Lord has given me for building up and not for tearing down" (2 Cor. 13:10). Through its pages Raphael sought to strengthen true religious doctrines and Christian ethics, spread the spirit of love among all the Syrians, and describe the situation of

Christian nations, especially of the Orthodox in North America. He would also seek to avoid any and all fruitless or evil religious arguments, criticisms, or things that might offend any ecclesiastical or civil parties, as well as all exaggeration and "hired correspondence." Often at his own expense, the new publication was sent to Arabic-speaking Christians across North America, Australia, Egypt, Palestine, and Syria.

Raphael conducted his affairs like a good shepherd and as one of Christ's apostles, traveling by land and sea, crossing plains and mountains. From New York and as far west as California he had fully preached the gospel of Christ. Every year, in search of his sheep, he roamed from one region to the next. Under his care the Church flourished well and produced good fruits. His last pastoral journey began on January 26, 1914, and ended on October 29 of that year, during which he spent the month of June at his episcopal residence. He visited 24 communities in 21 cities and towns of 15 states of America (Massachusetts, District of Columbia, West Virginia, Mississippi, Louisiana, Texas, Alabama, Pennsylvania, Michigan, Indiana, Nebraska, Iowa, Wisconsin, Illinois, and Ohio); and 3 communities in Canada (Montreal and Toronto). Besides his long journeys, Raphael undertook many short visitations upon the request of the parishes to perform sacraments. Most of the time, he was accompanied by his Archdeacon Emmanuel Abo Hatab, a devoted and faithful friend.

In nineteen years Raphael crowned his pastorate with glory and honor. He never vested it in garments of shame; he occupied it in majesty and splendor; he adorned it with chastity and perfection. He placed each and every one he met and served in his journeys, within his very spirit. Every plant he planted, he watered with his tears and sweat. He nourished his sheep with the milk of care and love. In his pastoral journeys he returned the sons of exile to the Land of Israel; he led the people of the desert into the Promised Land; and he gathered the dispersed nation under the banner of triumph.

To be continued.

—Priest Andre Issa, pastor of St. George Church, Cleveland, Ohio. Reprinted from *The Word*.

Christian Education Through Spiritual Renewal: A Process of Divinization

Conclusion

An essential aspect of Christian spiritual renewal is the practice of daily spiritual reading. Blessed Ignatius Brianchaninov wrote that the study of the Holy Scriptures and the writings of the Church Fathers is the only path to spiritual success. These books, he says, are "the rays of light of the unsetting Sun of righteousness" which provide the guidance necessary for the attainment of salvation. The literature that provides spiritual nourishment would consist of the Holy Bible, the Church Fathers, the Desert Fathers, the lives of the saints, and even theological handbooks and periodicals.

The reading of the divinely-inspired Holy Bible is the most important spiritual reading of the day. It informs the Christian of the divine revelation of truth that is necessary in forming our system of beliefs and in guiding a way of life that is pleasing to God. The Orthodox Church calendar assigns both Epistle and Gospel readings for every day of the year (with the exception of weekdays in Great Lent, when Old Testament readings are assigned). The devout Orthodox Christian should read the assigned reading of the day as a part of his or her prayer life. The actual text of Scripture should be read in a prayerful manner; and then its meaning should be studied and meditated.

Every Orthodox Christian household should possess a copy of the Holy Bible; regrettably, the Orthodox Church has not yet authorized an official English translation of its own, thus forcing English-speaking Orthodox Christians to rely on translations currently in existence.

Throughout her history, the Orthodox Church has never discouraged her pious laity from reading the Holy Bible, but nevertheless she has always taught that people must be guided by the Church in order to correctly interpret the meaning of the Scriptures and to penetrate the deeper spiritual meanings embedded beneath the literal text. Therefore, it is necessary for the Orthodox Christian to read, as well, the commentaries of the Church Fathers when practicing the spiritual reading of the Bible.

Fortunately, the recently published book of Johanna Manley, *The Bible and the Church Fathers for Orthodox*, conveniently provides both the Bible readings and a patristic commentary for every day on the liturgical calendar. Blessed Ignatius Brianchaninov recommended St. Theophylact of Bulgaria's *Exposition of the New Testament*, which is currently undergoing English translation. Having a study Bible may be worthwhile for serious study of the Bible.

The writings of the Church Fathers are considered by the Orthodox to have been written either by the inspiration or by the influence of the Holy Spirit (however, this is *not* to say that they are divine revelation—that is *only* true of the Holy Scripture). In order to retain the faith of the Holy Apostles, it is essential for Orthodox Christians to cultivate in themselves the "mindset" of the Church Fathers, who understood the apostolic faith better than we because they lived at a time and in a cultural environment closer to the Holy Apostles than our own. However, it would

be beyond both the budget and the ability of most Orthodox Christians to acquire and read a complete library of the Church Fathers. Hence, it is far more practical to acquire a good anthology containing the more frequently cited selections of the Church Fathers' writings. Two such anthologies are: (1) the two volumes by Henry Bettenson, *The Early Christian Fathers and The Later Christian Fathers*; and (2) the three volume anthology by William A. Jurgens, *The Faith of the Early Fathers*.

Important for deepening spirituality are the writings of the Church's great monks and mystics. The most significant of these are the Desert Fathers. The definitive collection of their writings is *The Philokalia* (four of its five volumes are currently available in English); however, it is recommended only for advanced readers. More appropriate for general readership are a few good anthologies of the Desert Fathers, such as the excellent books edited by Sr. Benedicta Ward, *The Sayings of the Desert Fathers and The Lives of the Desert Fathers*, and the previous "old standby," *The Paradise of the Fathers*. Also worthwhile reading, especially during Great Lent, is St. John Climacus's *The Ladder of Divine Ascent*, as well as the major spiritual writers of the Russian Church, such as Blessed Ignatius (Brianchaninov), Blessed Theophan the Recluse, St. Tikhon of Zadonsk, and Blessed John of Kronstadt. Many of their writings have already been translated into English in their entirety, but two good an-

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Christian Education Through Spiritual Renewal

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theologies also exist — namely, George P. Fedotov's *Treasury of Russian Spirituality* and Igumen Chariton of Valaamo's *Art of Prayer*. Other worthwhile works, even though authored by Roman Catholics, are *The Imitation of Christ* by Thomas à Kempis and the book *Unseen Warfare* (that is to say, Lorenzo Scupoli's work titled *Spiritual Combat*, as edited by the Orthodox spiritual writers, Saints Nicodemus of Athos and Theophan the Recluse).

It is the saints that provide proper examples of Christian piety and conduct that all Christians should seek to emulate. Therefore, it is necessary for believers to familiarize themselves with the saints by reading accounts of their lives. Of course, it is of primary importance to be familiar with one's own patron saint (consult your parish priest if you are uncertain of the identity of your patron saint). However, it is still important to show an interest in the lives of other saints as well. A good practice might be to read the life of a saint on that saint's feast day on the Church calendar. By far the best collection is that of St. Dimitri of Rostov, *The Great Collection of the Lives of the Saints*; however, only three of its projected twelve volumes are yet available in English. Until this translation is completed, less comprehensive collections of saints lives will have to suffice for English-speaking Orthodox, such as the series by Dr. Constantine Cavarnos. It should also be noted here that every Orthodox Christian should possess an icon of his or her patron saint, for icons are our "windows into heaven" and "scriptures in color" which should be meditated upon during prayer.

While technically not "spiritual reading," a handbook of Orthodox dogmatic theology is the most useful general introduction to the Orthodox Church's system of beliefs, of which it is necessary for all Orthodox Christians to have an understanding. In my judgment, the best currently available handbook in English, which has no noticeable "ax to grind," is Dr. John Karmiris's *A Synopsis of the Dogmatic Theology of the Orthodox Catholic Church*. Another good doctrinal introduction is Vladimir Lossky's *Ortho-*

dox Theology: An Introduction. Less technical, and thus suitable for a general readership, are Fr. George Mastrantonis's *A New Style Catechism on the Eastern Orthodox Faith*, Fr. Sergius Bulgakov's *The Orthodox Church*, and Bishop Kallistos Ware's book which has the same title. More advanced readers would benefit from Vladimir Lossky's other books and from the works of Fr. Georges Florovsky and Fr. Dumitru Staniloae.

As an educational program, much of what this article has recommended can be done by the entire family or even parish community. Good practices would be the group discussion of Bible and other spiritual readings, which would enrich the understanding of all participants. The value of group discussion was recognized as early as the sixth century by St. Benedict, who had his monks participate daily in a *lectio divina* (Latin, "divine reading"), which would be followed by a *lectio meditatio* (meditation on the reading) and *lectio collatio* (discussion of the reading). These "divine readings" (usually from the Bible or the Church Fathers) would be read aloud, upon which the monks would then silently reflect and lastly share their insights on the reading together. The Benedictine practice of these *lectiones* provides a useful guideline to how even the laity might read, meditate, and discuss spiritual literature, which would be worthwhile to emulate; the educational value alone would be quite substantial. Another responsibility of Christian education is the impartation of the Church's moral values, especially to children (who are in need of an ethical center to guide them through life). Thus, a program of prayer, spiritual reading, and moral instruction must be the foundation of Christian education and spiritual renewal.

On the parish level, such a program can be instituted by each individual's commitment to attend the public worship of the parish community and to participate frequently in the holy sacraments of Confession and Communion. Adult catechesis and bible study, moreover, may help prepare teachers for church school and give parents the training they need to provide children with proper Christian values at home, as well as spiritually enrich adults as individual Christian believers.

The parish should also be the center of

social and cultural life as well as spiritual life; indeed, an intermeshing of social events with spirituality would serve the purposes of Christian education almost as well as formal classroom study. Special prayer groups or parish fraternal societies (i.e., the parish sisterhoods and/or brotherhoods) devoted primarily to group prayer, spiritual learning, and evangelization would also immensely benefit the local parish. If individual parishes are too small to institute such programs, then perhaps several parishes could start a regional program together.

Finally, there is the Orthodox Church as a whole. One of the national Church's primary educational responsibility consists in the planning and organization of ideas and programs. The national Church could also take the lead in subsidizing the translation of spiritual classics and the authorship of new educational materials. It can also arrange annual pilgrimages, institutes, and conferences, as can the diocesan administrations and even the district deaneries. Often special lecture series are given at the Church's theological seminaries, which offer an opportunity for those within reasonable traveling distance to learn. Those desirous of more advanced Christian education might take classes (or possibly audit classes) at the theological seminaries; for those who may live too far away from the seminaries, most colleges and universities offer a wide range of classes in religion and philosophy, which many might find intellectually rewarding.

Conclusion

This article was intended to offer to the pious Christian a set of guidelines on how to organize spiritual life; it was not intended to produce feelings of guilt, but rather to inspire us to give greater consideration to our spiritual nourishment and salvation. We can pray for God's grace, confident that anything is possible with the help of God. We can pray to be enlightened like Solomon, not just with worldly wisdom but rather with wisdom from God. We can pray for the *charism* of the Holy Spirit, to be filled with the wisdom of God as were the Holy Apostles on the day of Pentecost. We can feed the soul daily with prayer and devotions, with worship, with the sacraments, with fasting and vigils, and with spiritual reading. In this way we can

realize that religion involves more than Sunday observance; rather, it is an entire way of life to be cultivated every day of the week.

Indeed, the Church has given us a great and valuable aid to our spiritual cultivation — the Christian calendar. Every day we commemorate a particular holy day or saint, and are thus reminded of the love of God, the salvific ministry of Jesus Christ, the intercessions of the Most Holy Virgin Mary, and the good examples set by the saints. Thus, we are prompted to pray and to do good works every day of the year. Allow the church calendar to become a part of your everyday life, and you will find the way of the Cross much easier to bear and the life of Christ much simpler to imitate. The spiritual life that one lives every day of the week is just as important as that observed on Sundays, especially considering that it is when we are not in church that we are assailed by the burdens and temptations of the world. A life of active participation in prayer, fasting, the sacraments, and spiritual reading offers the believer a spiritual armor with which he may combat the enemies of faith. This is the life that defines a person of faith — not as one immune to sin, for every human being is a sinner, but rather as one who seeks to live a life that is pleasing to God, and who strives to follow the commandments of God with the joy and gratitude of one who has been forgiven by God's infinite mercy.

—Priest Sophrony Royer

A Christmas Poem

When Caesar Augustus ruled the mighty Empire of Rome,
When peace purchased with bloodshed enshrouded each home,
When mortal man had reached the deep night of despair,
When prophets were silent and holiness rare,

Lo, in the humble town of the shepherd-boy king,
In the arms of a maiden all pure, yea purer than spring
Was beheld a sight strange to angels, unapproachable to men,
God as a child, the Almighty, a friend.

O Wisdom unfathomable, Condescension Divine:
Heavenly Bread in the straw where cattle did dine.
Heaven's gates now flung open, and that sword flaming of old
No longer guards Paradise's gate from the reach of the bold.

Yet another wonder even more marvelous still
Is wrought in man's soul in accord with his will.
His heart a new manger where the Christ child can lay
To be praised and most glorified by night and by day.

O Lord Jesus our King, come near us, we pray,
Disdain not our foul hearts that offer Thee nothing,
not even clean hay
But Come Thou Thyself and purify us with Thy Light
That we may glorify Thee forever in Thy Kingdom
without night.

—An Athonite Monk from Saint Tikhon's

*The Most Reverend Archbishop Herman and Orthodox Christians for Life
Request the honour of your presence for the Orthodox Witness on the Sanctity of Human Life at the*

2000 March for Life

Monday, January 24, 2000, 11:30 A.M.

Dignitaries on the Podium at 11:45 A.M. Program Activities Start at 12:00 noon
The Ellipse, Washington, DC

(across the street from the White House)

RSVP by January 14, 2000

Orthodox Christians for Life, P.O. Box 805, Melville, NY 11747

(516) 271-4408

Daily Devotions

JANUARY

1. Col. 2:8-12 (Circumcision)
2. 2 Tim. 4:5-8 (Sat. Before)
3. James 2:14-26
4. James 3:1-10
5. 1 Cor. 9:19-27
6. Titus 2:11-14; 3:4-7 (Theophany)
7. Acts 19:1-8 (Forerunner)
8. Eph. 6:10-17 (Sat. After)
9. Eph. 4:7-18 (Sun. After)
10. 1 Pet. 2:21-39
11. 1 Pet. 3:10-22
12. 1 Pet. 4:1-11
13. 1 Pet. 4:12-5:5
14. 2 Pet. 1:1-10
15. 2 Tim. 2:11-19
16. Col. 1:12-18
17. Heb. 3:5-11, 17-19
18. Heb. 4:1-13
19. Heb. 5:11-6:8
20. Heb. 7:1-6
21. Heb. 7:18-25
22. Eph. 2:11-13
23. Col. 3:4-11
24. Heb. 8:7-13
25. Heb. 9:8-10, 15-23
26. Heb. 10:1-18
27. Heb. 10:35-11:7
28. Heb. 11:8, 11-16
29. Eph. 5:1-8
30. Col. 3:12-16
31. Heb. 11:17-23, 27-31

- Luke 2:29-31, 40-52 (Circumcision)
- Mark 1:1-9 (Sunday Before Theophany)
- Mark 12:13-17
- Mark 12:18-27
- Luke 3:1-18
- Matt. 3:13-17 (Theophany)
- John 1:29-34 (Forerunner)
- Matt. 4:1-11 (Saturday After Theophany)
- Matt. 4:12-17 (Sunday After Theophany)
- Luke 19:37-44
- Luke 19:45-48
- Luke 20:1-8
- Luke 20:9-18
- Luke 20:19-26
- Luke 12:32-40
- Luke 18:18-27
- Luke 20:27-44
- Luke 21:12-19
- Luke 21:5-7, 10-11, 20-24
- Luke 21:28-33
- Luke 21:37-22:8
- Luke 13:18-29
- Luke 18:35-43
- Mark 8:11-21
- Mark 8:22-26
- Mark 8:30-34
- Mark 9:10-16
- Mark 9:33-41
- Luke 14:1-11
- Luke 17:12-19
- Mark 9:42-10:12

FEBRUARY

1. Heb. 12:25-26; 13:22-25
2. Heb. 7:7-17 (Meeting)
3. James 1:19-27
4. James 2:1-13
5. Col. 1:3-6
6. 1 Tim. 1:15-17
7. James 2:14-26
8. James 3:1-10
9. James 3:11-4:6
10. James 4:7-5:9
11. 1 Pet. 1:1-2, 10-12; 2:6-10
12. 1 Thess. 5:14-23
13. 1 Tim. 4:9-15
14. 1 Pet. 2:21-39
15. 1 Pet. 3:10-22
16. 1 Pet. 4:1-11
17. 1 Pet. 4:12-5:5
18. 2 Pet. 1:1-10
19. 2 Tim. 2:11-19
20. 2 Tim. 3:10-15
21. 2 Pet. 1:20-2:9
22. 2 Pet. 2:9-22
23. 2 Pet. 3:1-18
24. 1 John 1:8-2:6
25. 1 John 2:7-17
26. 2 Tim. 3:1-9
27. 1 Cor. 6:12-20
28. 1 John 2:18-3:10
29. 1 John 3:11-20

- Mark 10:2-12
- Luke 2:22-40 (Meeting)
- Mark 10:17-27
- Mark 10:23-32
- Luke 16:10-15
- Matt. 15:21-28
- Mark 10:46-52
- Mark 11:11-23
- Mark 11:23-26
- Mark 11:27-33
- Mark 12:1-12
- Luke 17:3-10
- Luke 19:1-10
- Mark 12:13-17
- Mark 12:18-27
- Mark 12:28-37
- Mark 12:38-44
- Mark 13:1-8
- Luke 18:2-8
- Luke 18:10-14
- Mark 13:9-13
- Mark 13:14-23
- Mark 13:24-31
- Mark 13:31-42
- Mark 14:3-9
- Luke 20:46-21:4
- Luke 15:11-32
- Mark 11:1-11
- Mark 14:10-42

MARCH

1. 1 John 3:21-4:6
2. 1 John 4:20-5:21
3. 2 John 1:1-13
4. 1 Cor. 10:23-28
5. 1 Cor. 8:8-9
6. 3 John 1:1-15
7. Jude 1:1-10
8. Joel 2:12-26
9. Jude 1:11-25
10. Zechariah 8:7-17
11. Rom. 14:19-26
12. Rom. 13:11-14:4
13. Genesis 1:1-13
14. Genesis 1:14-23
15. Genesis 1:24-23
16. Genesis 2:4-19
17. Genesis 2:20-3:20
18. Heb. 1:1-12
19. Heb. 11:24-6:32-12
20. Genesis 3:21-4:7
21. Genesis 4:8-15
22. Genesis 4:16-26
23. Genesis 5:1-24
24. Genesis 5:32-6:8
25. Heb. 2:11-18 (Annunciation)
26. Heb. 1:10-2:3
27. Genesis 6:9-22
28. Genesis 7:1-5
29. Genesis 7:6-9
30. Genesis 7:11-8:3
31. Genesis 8:4-22

- Mark 14:43-15:1
- Mark 15:1-15
- Mark 15:22-25, 33-41
- Luke 21:8-9, 25, 33-36
- Matt. 25:31-36
- Luke 19:29-40; 22:7-39
- Luke 22:39-42, 45-23:1
- Joel 3:12-21
- Luke 23:2-34, 44-56
- Zechariah 8:19-23
- Matt. 6:1-13
- Matt. 6:14-21
- Proverbs 1:1-20
- Proverbs 1:20-33
- Proverbs 2:1-22
- Proverbs 3:1-18
- Proverbs 3:19-34
- Mark 2:23-35
- John 1:43-51
- Proverbs 3:34-4:22
- Proverbs 5:1-15
- Proverbs 5:15-6:4
- Proverbs 6:3-20
- Proverbs 6:20-7:1
- Luke 1:24-38 (Annunc.)
- Mark 2:1-12
- Proverbs 8:1-21
- Proverbs 8:32-9:11
- Proverbs 9:12-18
- Proverbs 10:1-22
- Proverbs 10:31-21

APRIL

1. Heb. 10:32-38
2. Heb. 4:14-5:6
3. Genesis 8:21-9:7
4. Genesis 9:8-17
5. Genesis 9:18-10:1
6. Genesis 10:32-11:9
7. Genesis 12:1-7
8. Heb. 6:9-12
9. Heb. 6:13-20
10. Genesis 13:12-18
11. Genesis 15:1-15
12. Genesis 17:1-9
13. Genesis 18:20-33
14. Genesis 22:1-18
15. Heb. 9:24-28
16. Heb. 9:11-14
17. Genesis 27:1-42
18. Genesis 31:3-16
19. Genesis 43:26-32; 45:1-18
20. Genesis 46:1-7
21. Genesis 49:33-50:26
22. Heb. 12:28-13:8
23. Phil. 4:4-9 (Palm Sunday)
24. Exodus 1:1-20
25. Exodus 2:5-10
26. Exodus 2:11-22
27. Exodus 19:10-19
28. Exodus 33:11-23
29. Rom. 6:3-11
30. Acts 1:1-8 (Holy Pascha)

- Mark 2:14-17
- Mark 8:34-9:1
- Proverbs 11:19-12:6
- Proverbs 12:8-22
- Proverbs 12:23-13:9
- Proverbs 13:19-14:6
- Proverbs 14:15-26
- Mark 7:31-37
- Proverbs 14:27-15:4
- Proverbs 15:7-19
- Proverbs 15:20-16:9
- Proverbs 16:17-17:17
- Proverbs 17:17-18:5
- Mark 8:27-31
- Mark 10:32-45
- Proverbs 19:16-25
- Proverbs 21:3-21
- Proverbs 21:23-22:4
- Proverbs 23:15-24:4
- Proverbs 31:8-31
- John 11:1-45
- John 12:1-18 (Palm Sun.)
- Job 1:1-12
- Job 1:13-22
- Job 2:1-10
- Job 38:1-23; 42:1-5
- Job 42:12-16
- Matt. 28:1-20
- John 1:1-17 (Holy Pascha)

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

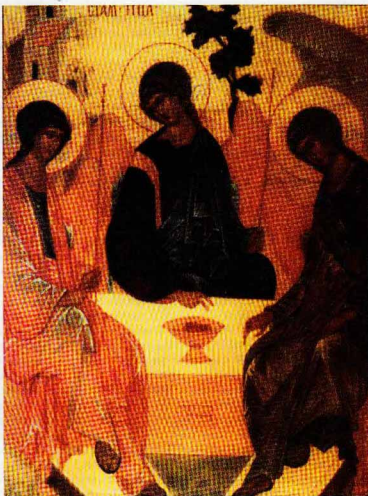
Part IV

“He was in the beginning with God”

Continuing his commentary on the prologue of St. John's Gospel, St. Cyril teaches about the Son and Word and Wisdom of God, and provides many interesting proofs showing the falsity of the doctrine of Eunomius, who held that the Word and the Son are two different entities.

Another proof [of the falsehood of and] in the same form as the objection, by the method of *reductio ad absurdum*.¹

The Son, as having no difference from his Father, but being his most exact likeness and the express image of his person, is found saying to his disciples, *he who has seen Me has seen the Father*. But if he being thus, is consubstantial with the Father, and things consubstantial admit of utter confusion with one another, there will be nothing it seems to hinder the Son from being conceived of as Father, in that he is consubstantial with the Father, and capable of passing over into this; nothing hinders this, if consubstantiality is sufficient to bring about this kind of change or transposition. Let the Son then be conceived of as Father, and let him say, this being now so, to the real Father, *From the womb before the Daystar have I begotten you*; and let him assume to Himself every word in short that belongs to the



Father. When this at length has taken place, everything is now thrown into confusion, and that which forever so exists, I mean the holy and consubstantial Trinity, will be reduced to Unity, if what rightly and separately belongs to each vanishes on account of the consubstantiality, and the sameness of nature overthrows the distinction of Persons. But this is absurd. Hence the Father will not be the Word because he is consubstantial

with the Word, but will abide unchanged, being what he is, even though he possesses connaturality or consubstantiality with his own Word. And their objection has been proved to be of no account.

Another proof.

If every word be the word of some one, who pours it forth from the tongue, or plainly utters it and brings it up from the heart; and if the Father is Word because he is consubstantial with the Word, he will be his own word, or rather no one's, or will even have no existence at all (for how can there be a word, when he whose word it is, is not?). But this is absurd, for the divine and untainted Nature will never be receptive of non-being, nor will the Father ever pass into the Word, even though he be consubstantial with the Word, but will remain Father, whose Word also the Son is.

Another.

If the divine nature is believed non-receptacle of all turning and change as regards essence, how will the Father, leaving his own position, pass into being the Word? For he will be recipient of change, suffering it as of necessity, and will not be the same, as not keeping what he was from the beginning. But if this be absurd (for to

Continued on the next page

¹*Reductio ad absurdum*: a method of reasoning that starts with one or more assumptions, derives a contradiction from them, and concludes therefore that the original assumptions as a whole, were erroneous.

"He was in the beginning with God"

Continued from page 49

change is wholly foreign to the divine nature), the Father will not change into the Word, but will ever be Father, having immutability and changelessness as God.

Another proof of the same type, at length.

The Only-Begotten Word and Son of God, showing that he is true God of true God the Father, says *All things that the Father has are Mine*. But though the Son is heir of all the properties that are in the Father of Nature, as being of him by nature, yet he will never have that of being Father (for this too is one thing that belongs to the Father); but the Son will remain bereft of nothing that is inherent in the Father (though he is not thought of as Father) but having in himself perfectly all the properties and endowments of the Father's essence. Applying this very same method of reasoning to the person of the Father also, we say that he has all the properties of the Son by nature, yet not the power of passing into sonship and into being Word, but that as he is by nature unvarying, he remains what he is; that in addition to being God the Father, he may be also without change, having without change in himself the Word that appeared from him, the Son.

Another.

God the Lawgiver found fault with certain men, saying by the holy Prophets, *They have put no difference between the holy and profane*. For great indeed is the difference or contrariety of manners which is seen between them by those who will discern. But if it is admissible to commingle the nature of things consubstantial one with another, and things that are in separate and individual persons can run off to whatever they please of congenerate [of common origin] or connatural [of common nature]—what is there to separate the profane from the holy, if the distinction of separate existence, or of who one is, is never seen, but one exists in another because of sameness of essence? Then — the knowledge in regard to each being hence undifferentiated — all will be jumbled up together, and let the traitor Judas be Peter or Paul, because he is consubstantial with Peter and Paul; again, let Peter or Paul be Judas, because they are consubstantial with him. But to think this is most irrational, and those who are of the same essence can by no means take away the dif-

ference between things congenerate or connatural with one another. Our infirmity, then, will not so set itself to contend with the divine essence, as to compel God the Father to be called and be the Word, because he is consubstantial with the Word. For he ever remains Father, in no wise able to lose the distinction of what he is in regard to this, and not yielding, by reason of the sameness of essence, that he possess nothing distinctively himself. And he will in no way wrong the Son by this, but rather will show him as his own, and possessing from him by nature the invariability and changelessness of him who begot him, both by his possessing, properly and alone sonship, and not being changed into the Father, even as neither does he [the Father] into Son.

Another argument or objection as from the heretics.

"It is not reasonable," they say, "that you accuse of not thinking rightly those who say that the Word innate in God the Father is other than the Son, although you hear him clearly say in the Gospel narrative, *I know him and keep his word*. But if, as he himself affirmed, he keeps the Father's word, he will be, I suppose, in all respects and of necessity other than him, since the distinction of being other must necessarily exist between him who keeps and that which is kept."

Various solutions, in order, showing clearly that the Son is the Word of God the Father.

If the Only-Begotten Son of God the Father is not himself his Word, but one other than he, which they call "conceived," exists in God, let those who put forth this contrary opinion tell us whether the word which is the conception of their own ignorance, be hypostatic² or not. For if they say that it exists of itself, conceived of as in separate being, they will surely confess that there are two sons; but if they say that it has no existence, then, since nothing any longer comes between and severs the Son, how will he be third from the Father and not rather next him, as Son with Father?

Another, by the same considerations.

The opponents define that there is in God the Father a word, conceived; through which, according to their unbecoming imagination, the Son is taught the counsel of the Father. But how foolish their dogma is with regard to this, we must see.

— We must consider the argument about

²Gr. *enypostatos*, having real distinct existence.

this matter in this way. The name father, necessarily has no intermediate relation to the son. For what would be the intermediate of a father relative to the son, or again of a son relative to the father? But if, according to their unlearning, an intervening will and a conceived word severs the Son from the Father — and which they say is interpretative of him — no longer will the Father be conceived of as altogether father nor yet the Son as son, if we conceive that the will of God and the word that interprets it, exist in their own hypostases. But if we grant that these are without hypostasis, then the Son is in God the Father without anything mediate and next to him; where then will the conceived word retire, or what place will the will have, which is conceived of as other than the Son?

Another, by the *reductio ad absurdum*.

We believe that the holy and adorable Trinity is consubstantial [co-essential, of one essence], even if the madness of the heretics does not will this. But I think that with regard to things consubstantial, there ought to be admitted a likeness also with one another in all things, in regard to natural properties. If then there is, according to the thoughtlessness of some, in God the Father some conceived word other than the Son, the Son too will surely have a conceived word in himself, as being his likeness and the unchangeable *express image of his Person*, as it is written; the Holy Spirit will have one equally with him, according to the equal analogy of conceptions. The Trinity then has come to be in double, and the divine nature is shown to be compound. But this is absurd. But in simple essences, there is nothing whatever save themselves. Nothing then will hinder the holy and consubstantial Trinity from being closely connected, with nothing intervening.

Another proof, at length.

When Divine Scripture puts forth nouns with the article prefixed, then it means some one thing which alone is properly and truly that which it is said to be; but when it does not prefix the article, it makes a more general declaration of every thing that is so called, as for example (for our discourse shall attain clear demonstration) many are called gods, but when God is spoken of with the article it signifies him Who alone and properly is so; more simply and without the article, one of those who, it may be, are called to this by grace.³ And again there are many men. But when the Saviour says with the

article, *The Son of man*, he signifies himself as one picked out of ten thousand. Since then names have this character in divine scripture, how ought we to understand *In the beginning was the Word*? For if by this every word of God is meant, as being in the beginning, let them show it, and it is we who are the triflers. But if the Evangelist, by prefixing the article, signifies One and that he is properly so, crying out, *In the beginning was the Word*, why do they strive in vain, bringing in another besides, only that they may expel the Son from the essence of the Father? But considering the absurdity in this, we ought to reject the ill-advisedness of those who think otherwise.

Another, showing that the Son is not formed according to the conceived word, as they say, but he is himself the Father's likeness.

If the Only-Begotten Son of God is and is called, according to them, therefore Word, because, receiving the conceived word of the Father, he is as it were formed thereafter, why is he not found to say to his Disciples, *I and the word of the Father are one*, he that hath seen Me hath seen the word of the Father? But since overstepping all things, he likens himself Alone to the Father Alone, none intermediate coming forward to the Likeness, the Son will be conceived of as likening himself to him who begot him, and to none other than him.

Opposition, as from the opponents.

"We find," they say, "the Son to be other than the conceived word of God, paying heed not to our own thoughts on this, but to considerations from the divine scripture. For what shall we say when we hear the Son saying to the Father, *Glorify your Son*, the Father again answering and saying, *I have both glorified, and will glorify again*? Shall we not all together acknowledge that the Father replies to the Son in a word? How then is not he through whom the Father answers the Son other than he?"

Various solutions to this, in order.

Worthy of utter amazement, and even more, of mourning as well, are the unholy heretics. And moreover one should say over them that which is spoken in the Prophets: *Weep not for the dead, neither bemoan him, but weep sore for him that thinks and says such things with respect to the only-begot-*

ten. For what more is wretched than such as these, if they suppose that that which not only the Saviour heard, but also this crowd of the Jews who were standing around, and even more, the choir of the holy disciples — was actually and truly the Father's voice?²⁴ For they should rather have imagined virtues worthy of God, and not have attempted to submit things above us to the laws that guide our affairs. For a bodily voice, and noise which is emitted into the air through the lips, or contrived by any instrument, impinges upon the bodily hearing. But the Son Who is in him by nature as his Wisdom, alone knows the will of the Father, which is as it were revolved in the mind and by means of voices ineffable. But to suppose that God uses a voice consisting in sound is wholly incredible, if we would retain to the nature that is above all things its superiority to the creation. Besides, our Lord Jesus Christ himself says that this was not the voice of God the Father, and moreover shows that he needs no interpretation from another to be able to learn the Father's will, saying, *This voice came not because of Me, but for your sakes*. He should rather have said, my dear friends, if you are right in holding such opinion regarding him, "You have heard with Me the Father's voice"; but now, turning his declaration right around to the exact contrary, he avers that he had no need of the voice, but asserts that it came rather for their sakes, not that it was uttered by the Father, but that it came, and that for their sakes. And if God the Father works all things through him, through him altogether was this also; rather he was himself the voice, not interpreting the Father's disposition to Himself (for he knew it as Son), but to the hearing of the bystanders, that they might believe.

Another.

If they say that the Son needs some innate word, that by it he may be taught the will of God the Father, what will become of Paul who says, *Christ the Power of God and the Wisdom of God*? For how is the Son the Wisdom of the Father, if, lacking in wisdom, he receives perfection from another through learning that which he, indeed, does not know? Or how must one not have to say that the wisdom which is in the Father is not per-

fect? And if the Son is the Father's Wisdom, how can his will be conceived of as other than he? We come then to say that the will of God the Father is not perfected in wisdom. But the impiety of this is great, and the statement is full of blasphemy. Therefore the Son does not know what belongs to his own Father as partaker of instruction from another; but as he is himself the Word and the Wisdom and the Will he *search all things*, yea, *the deep things of God*, as it is written concerning the Spirit, too.

Another.

The divine scriptures introduce to us the Son as the likeness and the exact express image of the Father, and the Saviour himself says, *He who has seen me has seen the Father*. But if with that likeness to him, he knows not of himself what is in him, but needs, so to speak, tales from another in order to learn it, it is time to think that the Father himself is in the same case, if he is in the likeness of the Son, and he will himself too need one to unfold to him what lies hid in his offspring. And thus in addition to the absurdities that result from this, the divine nature becomes also a recipient of ignorance. But since it is impious to think in this way, we must remove ourselves to more fitting thoughts; for this clearly is what is profitable and helpful.

Another.

The Spirit, says the blessed Paul, *searches all things, even the deep things of God*; and he adds, *For what man knows the things of a man, save the spirit of man which is in him? Even no man knows the things of God but the Spirit of God* that is in him. Since then the Holy Spirit Which accurately discerns all things, is Spirit not only of the Father, but of the Son too, how can he, having within him by nature the Spirit Which knows all things, still be ignorant of the things that are in the Begetter? Therefore in truth it appears plainly superfluous to imagine that the Son learns from another the Father's will; and the need of a word to uselessly mediate — according to their absence of education — will completely languish. For the Son knows all things of Himself.

Another, by the method of *reductio ad absurdum*.

Those who accuse the Essence of the Only-Begotten, saying that he did not know the Father's will, but in order to learn it made

²⁴In Biblical Greek manuscripts, all letters are either upper case or lower case. The distinction between "God" and "god" is made by adding including definite article ("the") when referring to God.

²⁴Although St. Cyril states here that the words referred to (found in John 12:28) were uttered by the Son and not by the Father, his view is not shared by all the Fathers. For example, SS. Chrysostom and Augustine hold that the speaker was the Father. . . One might wonder, also, how the unity of the Trinity should be understood in relation to the separate actions of each divine Person (*hypostasis*). Although the Three share one will and one common activity or operation (Greek *energeia*), it is expressed by each in a different manner according to the unique properties of each.

"He was in the beginning with God"

Continued from page 51

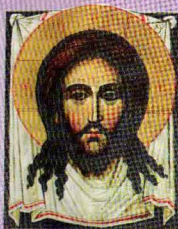
use of another teacher, the word invented by them which they call conceived — let them tell us, if they think that their own opinion about this ought to prevail, whether they will say that the conceived word is by nature equal to the Son (for let it be supposed to have a separate existence of itself) or not equal, but inferior perhaps, or even superior. If then they suppose it inferior, they will commit impiety against the Father himself also; for there will certainly be in him what is worse than he, and other than he, the conceived word. But if they do not say worse, but shall allot to it a superiority to the Son, the charge against the Son will operate twofold against the Father. For first of all he will be found to have begotten what is in worse condition than Himself. Then, moreover, he too will have the conceived word superior to him, if the Father is consubstantial with the Son who according to them possesses an inferior position. But it is likely, I suppose, that the opponents will start back from the blasphemy that results from either alternative, and will say that the conceived word of the Father is equal to the Son as regards essence. The question then is at an end. For how can the one teach the other, as one who knows to one who does not know, if both are equal by nature? The argument of these people being then feeble on every side, it is superfluous to imagine that the Son has any intermediary, and not believe rather that he is God the Word Who was in the beginning in God the Father.

Another.

The blessed Paul says that in the Son are hid the treasures of all wisdom and all knowledge. But if he is truthful in saying such things, how shall we still suppose that he needed teaching from another, or in whom shall we seek any more perfectness in knowledge, if he Who has it all is made wise by another? How is he Wisdom who is made wise? But since we must pay attention not to their words, but to those through the Spirit, and the Son has, as Paul says, in Himself the treasures of wisdom and of all knowledge, he will not know from any one else the things because of which he is wisdom, but being in the Father he knows all that is the Father's, as his Wisdom.

To be continued

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Gifts — Grabbiness or Gratitude

"Flight #672 from Philadelphia is now arriving at Gate 3," boomed the voice from the loudspeaker in the airport terminal.

"Is that their flight, Daddy? Is that their flight? Are we near Gate #3? Are they coming now?" Words tumbled from Susie's lips, which seemed to keep time with her never-still feet.

"Of course it's their flight, silly," snapped big sister Liz. "We've told you that a thousand times."

Mother pulled the excited little girl to her, saying, "Yes, this is Grandpa and Grandma's flight and we're right at Gate #3. Keep your eyes on that ramp over there. That's where they'll be coming."

It was four days before Christmas and the entire Edwards family was at the busy Springfield airport awaiting the arrival of their grandparents (Mom's mother and dad). Three Christmases had gone by since the grandparents had been able to celebrate the feast with them. Their coming this year was really the best present for everyone.

"There they come!" shouted Nick, whose six-foot-plus height gave him an advantage over the others. "Hi Gramps! Here we are!"

AT LAST THE WHOLE family was comfortably settled in the living room after a snack of pizza and hot cider; conversation turned to the trip.

"How was the flight?" Was it crowded?"

"Oh my, yes! Thank goodness Grandma called for our seat assignments early. If she hadn't, we'd never have been able to sit together."

"We enjoyed being a part of the holiday crowd," laughed Grandma. "It was something to watch everyone grabbing for the miniature packages of chocolates, cookies, cheese the airlines gave out."

"I really chuckled when a stewardess, who was trying to distribute the goodies, suddenly toppled onto a very surprised gentleman's lap," recalled Grandpa.

"Just didn't hear many thank you's," Grandma added. "There was a lot of spirit, but not much to do with Christmas..."

Dad smiled, "Sounds a bit like one of our Christmases some years back, when Ann and I were first married. None of you children were around yet, so we spent the holidays with Aunt Julia and Uncle Sam when your cousin Johnny was about three years old. Because he was, at that time, an *only child* — in fact, the *only grandchild* — everyone loaded him with presents. We were really a doting family: grandparents, aunts, and uncles. We should have known better."

"Oh, my," mused Grandpa. "Do I ever remember that Christmas afternoon!"

"Yes," added Mother Ann, "I thought to myself that if I ever had a child who would act like that, I'd spank him even on Christmas. Johnny just kept tearing open packages, throwing the toys aside, screaming for something else. Poor Aunt Julia was embarrassed to tears, and we all sighed with relief when Johnny finally fell asleep."

"I'm afraid that's all true," sighed Grandma. "But what I remember most about that holiday was not Johnny's cantankerous spirit. The blessing of that Feast Day was to have with us a young Orthodox Christian from West Africa. Remember Felembios who was studying at the seminary?"

"Oh my, yes, chimed in Mother. "What a joy he was. He was always at the right place at the right time, fixing the table, helping serve the dinner, and *directing the cleanup*, smiling as he aided others. Johnny soon succumbed to his charm!"

Grandpa picked up the remembrance of that past Christmas. "I can still see him sitting quietly near the fireplace — and keeping an eye on the fire too — enjoying watching everyone else open their gifts. All the gifts delighted him, regardless of whose they were. The few things that did come his way were received with sincere humility and gratitude, as if he didn't deserve anything, much less expect anything. He really personified, for me, what Christmas is all about. Whether sitting or serving unobtrusively, his heartfelt love for Christ shone through all he did. I felt

ashamed of *our* expression of Christmas — gifts, goodies, grabbiness..."

"Today our experience on the plane was similar," added Grandma thoughtfully. "Gifts, goodies and grabs... no thoughts of why there is a Christmas!"

Susie jumped up. "Well, I surely know why we celebrate Christmas. Our Church School class is going to the Nursing Home and is bringing gifts to the people. You should see what I bought... it'll be the best box there, I know, 'cause I spent five whole dollars on it."

Liz countered, "Oh, you aren't the only ones doing something for others! Our youth group raised \$500 for the mission church in Ghana. We're going to have our picture in the next church paper. So there..."

"Boy, that sure sounds *un-Christmasy* to me," drawled Nick. "You two trying to outdo each other in how good your gift is — or how much you spent. Seems as if you're trying to grab something too. You're *grabbing glory*, just as those folks Grandpa and Grandma saw grabbing gifts in the plane."

Susie's head drooped.

Grandma reached for her hand while smiling at a sober Liz. "I know you girls really want to celebrate Christmas the right way. Deep inside, you know why Jesus came to earth, born of the Holy Virgin Mary — to give to each one of us the chance to be with Him forever."

Grandpa lovingly summed it all up as he concluded, "Let's be done with a phony Christmas spirit. Can we remember our dear friend Felembios and his quiet example of his love for our Savior? If we can, then the next few days we have together will be a glorious celebration of the wonderful birth of our Savior and His loving gift to us — life eternal!"

• • •

READ FROM YOUR BIBLE: Luke 2:1-20 and Philippians 2:1-11

Continued on the next page

His Eminence, The Most Reverend
ARCHBISHOP HERMAN

and

Saint Nicholas Eastern Orthodox Church
of Philadelphia

Will Celebrate the First Millennium Event

BLESSING OF THE WATERS

A Two-Day Event on January 8 and 9, 2000

Saturday, January 8, 2000

Vespers with Archbishop Herman in attendance at Saint Nicholas Eastern Orthodox Church
817 N. 7th Street, Philadelphia, PA 19123

Vespers at 5:00 p.m.

followed by a Buffet Reception — \$10.00

Sunday, January 9, 2000

Procession at 9:30 a.m.

Hierarchical Divine Liturgy at 10:00 a.m.

BLESSING OF THE WATERS at Penn's Landing at 12:30 p.m.

Penn's Landing Caterers, 1301 S. Columbus (Delaware) Avenue, Philadelphia, PA
(Corner Columbus and Washington Avenues)

Followed by Dinner - \$30.00

ACCOMMODATIONS:

A block of rooms has been reserved for the night of Saturday, January 8, 2000
at

Comfort Inn, 100 North Delaware Avenue, Philadelphia, PA 19106.

The cost is \$89+ tax per room for 1-4 persons.

This price includes a continental breakfast and available shuttle transportation.

Reservations for this special rate may be made by calling Comfort Inn at 215-627-7900
and mentioning St. Nicholas Church. Availability is limited.

Early reservation is strongly recommended.

Marcia Zaruba-O'Connor at 610-583-8179

or

Dawn Margerum at 610-626-1329

**WE LOOK FORWARD TO YOUR JOINING US TO
CELEBRATE THIS FIRST SIGNIFICANT ORTHODOX MILLENNIUM EVENT**

Gifts — Grabbiness or Gratitude

Continued from page 53

Theme verse: "Have this mind among yourselves, which you have in Christ Jesus, who, though He was in the form of God, did not count equality with God a thing to be grasped, but emptied Himself, taking the form of a servant, being born in the likeness of men." (Philippians 2:5-7, RSV)

**Something to think about and
talk over with your family:**

What kind of Christmas spirit did
Grandma and Grandpa find on the
plane?

What kind of spirit were Susie and
Liz showing?

Whose Christmas spirit impressed
Dad and Mother? Why?

What kind of spirit do we show
when we celebrate Christ's birth?

What is Christ's gift to us? Are we

grabby or grateful?

PRAYER

*We thank You, our blessed Lord and Savior,
Who did not grab the glory which was really
Yours, but willingly came to earth so that we
might have life. Grant us a spirit of love and grati-
tude, that we may ever serve and glorify You,
unto endless ages. Amen.*

Fellowship of Orthodox Christians in America

An Invitation to Join

The Anthracite, Central Pennsylvania, and Colonial Districts of the Fellowship of Orthodox Christians in America (F.O.C.A.) extend a warm invitation to all parishioners within the Diocese of Eastern Pennsylvania, adults and youth ages 16-17 and up to join the Fellowship, an official organization of the Orthodox Church in America with members throughout the United States. The national spiritual leader is His Beatitude, Metropolitan Theodosius; His Eminence, Archbishop Herman, is the spiritual leader of the Anthracite and Central Pennsylvania Districts and of the chapters of the Colonial District in Pennsylvania. Parishes in the Wilkes-Barre Deanery mostly fall within the Anthracite District, those in the Frackville Deanery in the Central Pennsylvania District, and the Philadelphia Deanery churches in the Colonial District. The national headquarters of the F.O.C.A. is based in Wilkes-Barre, PA.

The Fellowship is a wonderful organization of service and mission, but above all (as its name suggests) of Orthodox Christian fellowship. It is primarily organized by chapters in individual parishes though now, for the first time, adults and youth may join a district chapter-at-large in parishes without an active chapter. This is the largest and oldest network of Orthodox Christians in the Orthodox Church in America and the Diocese of Eastern Pennsylvania. Archbishop Herman often participates in the district conventions (annual meetings) held once a year in different parishes on a rotating basis. Parishes increasingly are funding the nominal dues (\$5 per year) for their youth as part of their parish youth programs.

Consider joining by becoming a member of your parish chapter. If your parish chapter is inactive, gather as few as five or so adults and reactivate it. Or if you

wish to establish a chapter, hold a meeting after Liturgy some Sunday and contact the district governor or national administrative secretary's office. And interested members may always simply join the new district chapters-at-large. For further information contact one of the following: Gregory Hatrak, Anthracite Governor, P.O. Box 130, St. Tikhon's Seminary, South Canaan, PA 18459, (570) 937-4390; Nicholas Ressetar, Central PA Governor,

5501 Locust Lane, Harrisburg, PA 17109, (717)-761-2121, tsarnick3@aol.com; Walter C. Alesevich, Colonial Governor, 1515 Jeff Davis Hwy., #1504, Arlington, VA 22202, (703) 413-4168; or Sandy Kapelan, National Administrative Secretary, Fr. Prislipsky Memorial Bldg., 10 Downs Drive (Plains), Wilkes-Barre, PA 18705, (570) 825-3158. Enjoy our Fellowship!

Youth and Young Adults

John A. Hockin

A son of St. Michael's Church in Jermy, John Hockin Jr. recently passed his bar exam for the state of Florida. John, an alumnus of Valley View High, is a 1996 *cum laude* graduate of the University of Scranton, and graduated *cum laude* from the University of Miami (Fla.) in May 1999. He is an associate of the law firm of Rosenberg, Reisman and Stein of Miami, specializing in construction law, commercial litigation and family law.



Attorney John A. Hockin, Jr.

Matthew Simeon Gingo

Matthew Gingo, age 18, who has been an altar server at St. John the Baptist Church in Edwardsville, PA for ten years, is now attending Kings College in Wilkes-Barre where he plans to major in education. Prior to his recent graduation from Dallas Senior High School in Dallas, PA, Matt was involved with the Student Government Peer Helpers. His outside interests are football, weightlifting, and wrestling. Matt recorded two seasons of regular wrestling remaining undefeated; he then placed first in the 189-lb. weight class in the District 2 AA tournament. He also placed third in the Northeast Regional tournament at Williamsport, which qualified him for the State AA wrestling tournament in Hershey, PA, where he placed 7th in the competition. Matt captained the Dallas High School football team and was a two-time all-scholastic offensive center and inside linebacker. Matthew, who has two brothers and one sister, is the son of Shirley and Eugene Gingo of Shavertown, PA.

Christ is Born!

An Exact Exposition of the Orthodox Faith

by
St. John of Damascus

Part VI

In this segment St. John continues with his teaching about man, and begins his detailed treatment of the faculties of the human soul.

2:12b Man.

God then made man without evil, upright, virtuous, free from pain and care, glorified with every virtue, adorned with all that is good, like a sort of second microcosm¹ within the great world, another angel capable of worship, compound, surveying the visible creation and initiated into the mysteries of the realm of thought, king over the things of earth, but subject to a higher king of the earth and of the heaven, temporal and eternal, belonging to the realm of sight and to the realm of thought, midway between greatness and lowliness, spirit and flesh: for he is spirit by grace, but flesh by overweening pride: spirit that he may abide and glorify his Benefactor, and flesh that he may suffer, and suffering may be admonished and disciplined when he prides himself in his greatness. Here, that is, in the present life, his life is ordered as an animal's, but elsewhere, that is, in the age to come, he is changed and — to complete the mystery — becomes deified by merely inclining himself towards God; becoming deified, in the way of participating in the divine

glory and not in that of a change into the divine being.

But God made him by nature sinless, and endowed him with free will. By sinless, I mean not that sin could find no place in him (for that is the case with Deity alone), but that sin is the result of the free volition he enjoys rather than an integral part of his nature; that is to say, he has the power to continue and go forward in the path of goodness, by cooperating with the divine grace, and likewise to turn from good and take to wickedness, for God has conceded this by conferring freedom of will upon him. For there is no virtue in what is the result of mere force.²

The soul, accordingly, is a living essence, simple, incorporeal, invisible in its proper nature to bodily eyes, immortal, reasoning and intelligent, formless, making use of an organized body, and being the source of its powers of life, and growth, and sensation, and generation, mind being but its purest part and not in any way alien to it (for as the eye to the body, so is

the mind to the soul); further it enjoys freedom and volition and energy, and is mutable, that is, it is given to change, because it is created. All these qualities it has received from the grace of the Creator, according to nature; from this grace it has received both its being and this particular kind of nature.

Margin. The different meanings of "incorporeality."³

We understand that which is incorporeal [bodiless] and invisible and formless to be of two kinds: the one is such in essence, the other by free gift; and likewise the one is such in nature, and the other only in comparison with the denseness of matter. God then is incorporeal by nature, but the angels and demons and souls are said to be so by free gift, and in comparison with the denseness of matter.

Further, body is that which has three dimensions, that is to say, it has length and breadth and depth, or thickness. . . .

Margin. That man has community alike

¹microcosm: like the English word, the Greek *microcosmos* means a "little world" which contains within it a pattern of the greater world.

²In this paragraph Damascene sets forth the very important Orthodox teaching that sinning is not something that comes naturally to man; rather, to sin is contrary to human nature. He also answers concisely a major part of the problem of theodicy (how can there be evil if God is just), explaining why God did not — could not — create man in such a way that man could not sin.

³Incorporeality (bodilessness): The saint explains that this refers to the condition of being immaterial, as opposed to material, but also to the state of being dimensionless as opposed to having dimensions. Both God and the angels are immaterial, but the angels — though they are called the "bodiless powers" — have dimensions and in this respect are not wholly bodiless. Further, God alone is bodiless by nature, while the angels are so by a gift, and only in comparison with matter.

with soulless things and creatures possessed of a soul, whether they are devoid of or possess the faculty of reason.

Man, it is to be noted, has community with things inanimate, and participates in the life of unreasoning creatures, and shares in the mental processes of those endowed with reason. For the bond of union between man and inanimate things is the body and its composition out of the four elements; and the bond between man and plants consists, in addition to these things, of their powers of nourishment and growth and seeding, that is, generation; and finally, over and above these links man is connected with unreasoning animals by appetite, that is anger and desire, and sense and impulsive movement.

There are then five senses, sight, hearing, smell, taste, touch. Further, impulsive movement consists in change from place to place, and in the movements of the body as a whole and in the utterance of voice and the drawing of breath. For we have it in our power to perform or refrain from performing these actions.

Lastly, man's reason unites him to incorporeal and intelligent natures, for he applies his reason and mind and judgment to everything, and pursues after virtues, and eagerly follows after piety, which is the crown of the virtues. And so man is a microcosm.

Moreover, it should be known that division and flux and change are peculiar to the body alone. By change, I mean change in quality, that is in heat and cold and so forth; by flux, I mean change in the way of depletion, for dry things and wet things and breath [wind] suffer depletion, and require repletion, so that hunger and thirst are natural affections. Again, division is the separation of the humors, one from another, and the partition into form and matter.

But piety and thought are the peculiar properties of the soul. And the virtues are common to soul and body, although they are ascribed to the soul as if the soul were making use of the body.

The reasoning part, it should be understood, naturally bears rule over that which is void of reason. For the faculties of the soul are divided into that which has reason, and that which is without reason. Again, of that which is without reason there are two divisions: that which does

not listen to reason, that is to say, is disobedient to reason, and that which listens and obeys reason. That which does not listen or obey reason is the vital or pulsating faculty, and the spermatogenic or generative faculty, and the vegetative or nutritive faculty: to this belong also the faculties of growth and bodily formation. For these are not under the dominion of reason but under that of nature. That which listens to and obeys reason, on the other hand is divided into anger and desire. And the unreasoning part of the soul is called in common the passionate and the appetitive. Further, it is to be understood that impulsive movement likewise belongs to the part that is obedient to reason. . . .

Lastly, we must observe that of actual things, some are good, and some are bad. A good thing in anticipation constitutes desire, while a good thing in realization constitutes pleasure. Similarly an evil thing in anticipation begets fear, and in realization it begets pain. And when we speak of good in this connection we are to be understood to mean both real and apparent good, and, similarly, we mean real and apparent evil.

2.13 Pleasures.

There are pleasures of the soul and pleasures of the body. The pleasures of the soul are those which are the exclusive possession of the soul, such as the pleasures of learning and contemplation. The pleasures of the body, however, are those which are enjoyed by soul and body in fellowship, and hence are called bodily pleasures, and such are the pleasures of food and intercourse and the like. But one could not find any class of pleasures belonging solely to the body.

Again, some pleasures are true, others false. And the exclusively intellectual pleasures consist in knowledge and contemplation, while the pleasures of the body depend upon sensation. Further, of bodily pleasures, some are both natural and necessary, in the absence of which life is impossible, for example the pleasures of food which replenishes waste, and the pleasures of necessary clothing. Others are natural but not necessary, as the pleasures of natural and lawful intercourse. For though the function that these perform is to secure the permanence of the race as a whole, it is still possible to live a virgin life apart from

them. Others, however, are neither natural nor necessary, such as drunkenness, lust, and surfeiting to excess. For these contribute neither to the maintenance of our own lives nor to the succession of the race, but on the contrary, are rather even a hindrance. He therefore that would live a life acceptable to God must follow after those pleasures which are both natural and necessary, and must give a secondary place to those which are natural but not necessary, and enjoy them only in fitting season, and manner, and measure; while the others must be altogether renounced.

Those then are to be considered moral pleasures which are not bound up with pain, and bring no cause for repentance, and result in no other harm and keep within the bounds of moderation, and do not draw us far away from serious occupations, nor make slaves of us.

2.14-17 Pain; fear; anger; imagination

There are four varieties of pain, namely: anguish, sorrows, envy, pity. Anguish is pain without utterance; grief is pain that is heavy to bear like a burden; envy is pain over the good fortune of others; pity is pain over the evil fortune of others.

Fear is divided into six varieties: namely, shrinking, shame, disgrace, consternation, panic, anxiety. Shrinking is fear of some act about to take place. Shame is fear arising from the anticipation of blame; and this is the highest form of the affection. Disgrace is fear springing from some base act already done, and even for this form there is some hope of salvation. Consternation is fear originating in some huge product of the imagination. Panic is fear caused by some unusual product of the imagination. Anxiety is fear of failure, that is, of misfortune; for when we fear that our efforts will not meet with success, we suffer anxiety.

Anger is the boiling of blood around the heart . . . Anger is sometimes lust for vengeance. For when we are wronged or think that we are wronged, we are distressed, and there arises this mixture of desire and anger. There are three forms of anger . . . When anger arises and begins to be roused, it is called rage . . . Wrath, again, implies that . . . the memory of the wrong abides . . . Rancor, on the other

Continued on the next page

An Exact Exposition of the Orthodox Faith

Continued from page 57

hand, implies watching for a suitable moment for revenge . . .

Anger further is the satellite of reason, the vindicator of desire. For when we long after anything and are opposed in our desire by some one, we are angered at that person, as though we had been wronged; and reason evidently deems that there are fit grounds for displeasure in what has happened, in the case of those who, like us, have according to nature to guard their own position.

Imagination is a faculty of the unreasoning part of the soul. It is through the organs of sense that it is brought into action, and it is spoken of as sensation. And further, what is imagined and perceived is that which comes within the scope of the faculty of imagination and sensation. For example, the sense of sight is the visual faculty itself, but the object of sight is that which comes within the scope of the sense of sight, such as a stone or any other such object. Further, an imagination is an affection of the unreasoning part of the soul which is occasioned by some object acting upon the sensation. But an appearance is an empty affection of the unreasoning part of the soul, not occasioned by any object acting upon the sensation. . . .

2.18 Sensation.

Sensation is that faculty of the soul whereby material objects can be apprehended or discriminated. And the senses are the organs or members through which sensations are conveyed. And the objects of sense are the things that come within the province of sensation. And lastly, the subject of sense is the living animal which possesses the faculty of sensation. Now there are five senses, and likewise five organs of sense. . . .

The first sense is sight . . . The second sense is hearing, whereby voices and sounds are perceived . . .

The fifth sense is touch, which is common to all living things. Its organs are nerves which come from the brain and ramify all through the body. Hence the body as a whole, including even the other organs of sense, possesses the sense of touch . . .

2.19-20 Thought; memory.

The faculty of thought deals with judgments and assents, and impulse to action and disinclinations, and escapes from action; and more especially with thoughts connected with what is thinkable, and the virtues and the different branches of learning, and the theories of the arts and matters of counsel and choice. Further, it is this faculty which prophesies the future to us in dreams, and this is what the Pythagoreans, adopting the Hebrew view, hold to be the one true form of prophecy . . .⁴

The faculty of memory is the cause and storehouse of remembrance and recollection. For memory is a fantasy that is left behind of some sensation and thought manifesting itself in action; or the preservation of a sensation and thought. For the soul comprehends objects of sense through the organs of sense, that is to say, it perceives; and from this arises a notion. And similarly it comprehends the objects of thought through the mind, and from this arises a thought. It is then the preservation of the types of these notions and thoughts that is spoken of as memory.

Further, it is worthy of remark that the apprehension of matters of thought depends on learning, or natural process of thought, and not on sensation. For though objects of sense are retained in the memory by themselves, only such objects of thought are remembered as we have learned, and we have no memory of their essence.

Recollection is the name given to the recovery of some memory lost by forgetfulness. For forgetfulness is just loss of memory. The faculty of imagination then, having apprehended material objects through the senses, transmits this to the faculty of thought or reason (for they are both the same), and this after it has received and passed judgment on it, passes it on to the faculty of memory. . . .

2.21 Conception and articulation.

Again the reasoning part of the soul is divided into conception and articulation. Conception is an activity of the soul originating in the reason without resulting in utterance. Accordingly, often, even when we are silent we run through a whole

speech in our minds, and hold discussions in our dreams. And it is this faculty chiefly which constitutes us all as reasoning beings. For those who are dumb by birth or have lost their voice through some disease or injury, are just as much reasoning beings. But articulation by voice or in the different dialects requires energy; that is to say, the word is articulated by the tongue and mouth, and this is why it is named articulation. It is, indeed, the messenger of thought, and it is because of it that we are called speaking beings.⁵

2.22 Passion and energy.

Passion is a word with various meanings. It is used in regard to the body, and refers to diseases and wounds, and again, it is used in reference to the soul, and means desire and anger. But to speak broadly and generally, passion is a living thing's being affected, which is followed by pleasure and pain. For pain follows passion, but is not the same thing as passion. For passion is an affection of things without sense, but this is not so of pain. Pain, then, is not passion, but the sensation of passion; and it must be considerable, that is to say, it must be great enough to come within the scope of sense.

Again, the definition of passions of the soul is this: passion is a sensible activity of the appetitive faculty, depending on the presentation to the mind of something good or bad. Or in other words, passion is an irrational activity of the soul, resulting from the notion of something good or bad. For the notion of something good results in desire, and the notion of something bad results in anger. But passion considered as a class, that is, passion in general, is defined as a movement in one thing caused by another. Energy, on the other hand, is an active [powerful, efficacious] movement, and by active is meant that which is moved of itself. Thus, anger is the energy manifested by the part of the soul where anger resides, whereas passion involves the two divisions of the soul, and in addition the whole body when it is forcibly impelled to action by anger. For there has

⁴Consistent with St. John's teaching here, the Word (Logos) of the Father, the second Person of the Trinity, is precisely the articulation, the utterance—as it were—of the Father's eternal Mind, which is so profound and powerful that it constitutes a distinct Person or Hypostasis. He is also the Father's reason or rationality, since *logos* has this meaning as well, while it is the Father's Spirit (Breath, *Pneuma*) that carries forth the Word, the expressed Reason.

⁵A broader concept of prophecy (common in Christianity) embraces any inspired speech in the name of God.

been caused movement in one thing caused by another, and this is called passion.

But in another sense energy is spoken of as passion. For energy is a movement in harmony with nature, whereas passion is a movement at variance with nature. According, then, to this view, energy may be spoken of as passion when it does not act in accord with nature, whether its movement is due to itself or to some other thing.⁶ Thus, in connection with the heart, its natural pulsation is energy, whereas its palpitation, which is an excessive and unnatural movement, is passion and not energy.

But it is not every activity of the passionate part of the soul that is called passion, but only the more violent ones, and such as are capable of causing sensation; for the minor and unperceived movements are certainly not passions. For to constitute passion there is necessary a considerable degree of force, and thus it is on this account that we add to the definition of passion that it is a sensible activity. For the lesser activities escape the notice of the senses, and do not cause passion.

Observe also that our soul possesses twofold faculties, those of knowledge, and those of life. The faculties of knowledge are mind, thought, notion, presentation, sensation; and [those of life] the vital or appetitive faculties are will and choice. Now, to make what has been said clearer, let us consider these things more closely, and first let us take the faculties of knowledge.

[The faculties of knowledge]

Presentation and sensation then have already been sufficiently discussed above. It is sensation that causes a passion, which is called presentation, to arise in the soul, and from presentation comes notion. Thereafter thought, weighing the truth or falseness of the notion, determines what is true; and this explains the Greek word for thought, *dianoia*, which is derived from *dianoein*, meaning to think and discriminate. That, however, which is judged and determined to be true, is spoken of as

mind [*nous*].⁷

Or to put it otherwise: The primary activity of the mind, observe, is intelligence, but intelligence applied to any object is called a thought, and when this persists and makes on the mind an impression of the object of thought, it is named reflection, and when reflection dwells on the same object and puts itself to the test, and closely examines the relation of the thought to the soul, it gets the name understanding. Further, understanding, when it extends its area forms the power of reasoning, and is called conception, and this is defined as the fullest activity of the soul, arising in that part where reason resides, and being devoid of outward expression; and from it proceeds the uttered word spoken by the tongue. And now that we have discussed the faculties of knowledge, let us turn to the vital or appetitive faculties.

[The faculties of life]

It should be understood that there is implanted in the soul by nature a faculty of desiring that which is in harmony with its nature, and of maintaining in close union all that belongs essentially to its nature; and this power is called will or *thelesis*. For the essence both of existence and of living, both as regards mind and sense, yearns after activity, and in this it merely longs to realize its own natural and perfect being. And so this definition also is given of this natural will: will is an appetite, both rational and vital, depending only on what is natural [according to nature, innate]. So that will is nothing else than the natural and vital and rational appetite of all things that go to constitute nature, that is, just the simple faculty. For the appetite of creatures without reason, since it is irrational, is not called will.

Again *thelesis* or wish is a sort of natural will, that is to say, a natural and rational appetite for some definite thing. For there is seated in the soul of man a faculty of rational desire. When, then, this rational desire directs itself naturally to some definite object it is called wish. For wish is rational desire and longing for some definite thing.

Wish, however, is used both in connection with what is within our power, and in connection with what is outside our power, that is, both with regard to the possible and the impossible. For we wish often to

indulge lust or to be temperate, or to sleep and the like, and these are within our power to accomplish, and possible. But we wish also to be kings, and this is not within our power, or we wish perchance never to die, and this is an impossibility.

The wish, then, has reference to the end alone, and not to the means by which the end is attained. The end is the object of our wish, for instance, to be a king or to enjoy good health; but the means by which the end is attained, that is to say, the manner in which we ought to enjoy good health, or reach the rank of king, are the objects of deliberation. Then after wish follow inquiry and speculation, and after these, if the object is anything within our power, comes counsel or deliberation; counsel is an appetite for investigating lines of action lying within our own power. For one deliberates whether one ought to prosecute any matter or not, and next, one decides which is the better, and this is called judgment. Thereafter, one becomes disposed to and forms a liking for that in favor of which deliberation gave judgment, and this is called inclination. For if one should form a judgment and not be disposed to or form a liking for the object of that judgment, it is not called inclination. Then, again, after one has become so disposed, choice or selection comes into play. For choice consists in the choosing and selecting of one of two possibilities in preference to the other. Then one is impelled to action, and this is called impulse; and thereafter it is brought into employment, and this is called use. The last stage after we have enjoyed the use is cessation from desire.

In the case, however, of creatures without reason, as soon as appetite is roused for anything, there immediately arises impulse to action. For the appetite of creatures without reason is irrational, and they are ruled by their natural appetite. Hence, neither the names of will or wish are applicable to the appetite of creatures without reason. For will is rational, free and natural desire, and in the case of man, endowed with reason as he is, the natural appetite is ruled rather than rules. For his actions are free, and depend upon reason, since the faculties of knowledge and life are bound up together in man. He is free in desire, free in wish, free in examination and investigation, free in deliberation, free

Continued on the next page

⁶Implicit in the author's explanation is the notion, common to the Orthodox spiritual-ascetic tradition, that passion (in the active sense) is both evil and sinful. Passion in the sense of a change caused by something outside oneself, as when something is suffered involuntarily, is not sinful, although it is proper only to fallen nature; therefore Christ was able, as man, to suffer and to die.

⁷Cf. 1 Cor. 1:10.

An Exact Exposition of the Orthodox Faith

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in judgment, free in inclination, free in choice, free in impulse, and free in action where that is in accordance with nature.

But in the case of God, it is to be remembered, we speak of wish, but it is not correct to speak of choice. For God does not deliberate, since that is a mark of ignorance, and no one deliberates about what he knows. But if counsel is a mark of ignorance, surely choice must also be so. God, then, since He has absolute knowledge of everything, does not deliberate.

Nor in the case of the soul of the Lord do we speak of counsel or choice, seeing that he had no part in ignorance. For, although he was of a nature that is not cognizant of the future, yet because of his oneness in subsistence with God the Word, he had knowledge of all things, and that not by grace, but, as we have said, because he was one in subsistence. For he himself was both God and man, and hence he did not possess the will that acts by opinion or disposition. While he did possess the natural and simple will which is to be observed equally in all the personalities of men, his holy soul did not have a choosing will,⁸ that is to say, an inclination opposed to his divine will, nor anything else contrary to his divine will. For the choosing will differs as persons differ, except in the case of the holy and simple and uncompound and indivisible deity. There, indeed, since the hypostases⁹ are in nowise divided or separated, neither is the object of will divided. And there, since there is but one nature, there is also but one natural will. And again, since the hypostases are unseparated, there is but one object of will, and one activity of the three hypostases. In the case of men, however, seeing that their nature is one, their natural will is also one, but since their hypostases are separated and divided from each other, alike in place and time, and disposition to things, and in many other respects, for this reason their acts of will and their choosing wills are different. But in the case of our Lord Jesus Christ, since he possesses different natures, his natural wills, that is, his volitional faculties belonging to him

as God and as man, are also different. But since the hypostasis is one, and he who exercises the will is one, one also is the object of the will; that is to say, the gnomonic will¹⁰ of his human will evidently follows his divine will, and wills that which the divine will willed it to will.

Note further, that will (*thelesis*) and wish (*voulesis*) are two different things; also the object of will (*to theleton*) and the capacity for will (*to thelitikon*), and the subject that exercises will (*o thelon*), are all different. For will is just the simple

⁸To gnomikon thelema. Compare above, ten gnomem. Christ, being God, did not act by choice or opinion or disposition, and consequently did not possess a choosing will (gnome); to put this more precisely, his human will did possess a gnomonic will (gnomikon thelema) that is, a faculty for exercising choice or opinion, as do all humans; but as such exercise would have been a manifestation of fallen and sinful human behavior, this faculty in no case expressed itself, but was instead perfectly subject to his divine will.

faculty of willing, whereas wish is will directed to some definite object. Again, the object of will is the matter underlying the will, that is to say, the thing that we will; for instance, when appetite is roused for food. The appetite pure and simple, however, is a rational will. The capacity for will, moreover, means that which possesses the volitional faculty, for example, man. Further, the subject that exercises will is the actual person who makes use of will.

It should be noted that *to thelema* sometimes denotes the will, that is, the volitional faculty, and in this sense we speak of natural will;¹¹ and sometimes it denotes the object of will, and we speak of will depending on inclination [gnomic will].¹²

To be continued.

¹¹ten thelelitikon dynamis.
¹²thelema gnomikon (gnomic will).

Archbishop Herman Announces St. Tikhon's Seminary 3rd Annual Golf Tournament

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Format: Captain & Crew 11:00 AM Start
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Buffet Dinner, Beverages
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- Hole in One on Number 15 — \$10,000.00
- Hole in One on Number 4 — Prize to be Announced
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Get your foursome together and join us for some fun!

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⁹or, opinion, or disposition; Grk. ten gnomem.

¹⁰or (loosely translated) persons; Grk. hypostasesen.

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Steven Serniak and Allison
Gloria Shaw
Anastasia Sloat

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John Susko

Irene Swardovich
Chap. Col. Peter and Matushka Telencio
Damian and Stephen Telencio
Bob, Millie and Rebecca Telop

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John and Yvonne Wargo and Family
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Julia Zaccone
Peter D. Zaccone
Mary Zielinski
Betty Zrowka

Joseph and Dorothy Zrowka

**St. Vladimir's Church
Lopez, PA**

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Helen Fullerton
Helen M. Kachmarsky
Rosemary Kachmarsky

Robert B. Tose
Mr. & Mrs. Richard Vanderpool
Mr. & Mrs. John Caccia
In mem. of Mary Nedoff
In mem. of Michael McCobin
In mem. of Metro & Norma McCobin
Emily Andrew Lavage
Mr. & Mrs. George Ferik

Theresa & Daniel Kulcavage
David Vanderpool
Stefie Neuffer

Mary Saxe
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Catherine Siemons

John & Judith Sweikert

Julie Weiser

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Kathi Welsh

George Tiazkun

**Holy Trinity Church
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Anna Fanelli

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Mary Ann Graino

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Sam Kurtz, Sr.

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Lonnie Polli

Michelle Ricky

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Bill Tezskar

Irene Yaworsky

Ron Yaworsky

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Minersville, PA**

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Bosack Family

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Adam and Jennifer Frantz

Susie Frew

Elise Herman

Rick, Lynda, Lauren & Ricky Hutton

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Lydia, John & Johnny Malusky

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Michael, Lisa, Christian & Sofia Pascuzzo

Stablum Family

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George Bortnichak

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Chris Buchkarcik

Julia Bushick

Charles Chidlovich

Deanna Ciocco

Marie Cuff

Anna Gondal

Anna Grivnovics

Catherine Hardnock

Mary Kunder

Bob & Marie Kuchta

Bernie & Tanya Malkoski

Amelia Markovich

Leon Markovich

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Mary Moroz

Margaret Olaf

Paul & Olga Paduhovich

Anna Panikarcheck

George Panikarcheck

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Peter Paskell

Stephanie Peek

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Victoria Wood

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Peter Yastishak

Olga Yonkovig

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Nanticoke, PA**

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John & Mary Paprota

Joe Paprota

Joseph P. Paprota

Jill Paprota

Glorify Him!

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Paul & Olga Sulewski
Warho Family
Mary Zupko
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Michael Mahaffey
Seth Mahaffey
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John & Sandra Barsigian
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Helen Chesniak
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Neal & Ann Freeman
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Harrison Hubak
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David Jadick
Michael & Margaret Jadick
Juliana Kuzmack
Al & Mary Krenitsky
Gregory Krevko
Tina Ludwig
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Stephen & Ingrid Semiak
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Charles & Marie Sigman
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Pauline Spitko
The Tumavitch Family
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Jean Wasiko
Miltred Wozniak
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Anna Zupko

All Saints Church Olyphant, PA

All Saints Orthodox Church
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Joachim & Simeon Wyslutsky
Matushka Olga Chanda
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Nicholas & Alexis Brzuchalski

Stephania Butchko
Florence Chmiel
Mr. Joseph Dzwonczyk
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Irene Glowatz
Mr. & Mrs. Nicholas Holowatch
Justine Horhut
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Mr. Harry Hurnak
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William Mezick & Katherine Mezick
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Steve, Pat & Ken Stafursky
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Michael Stuchlak Sr.
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Mary Wasilchak

St. Nicholas Church Olyphant, PA

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Fr. Deacon Stephen & Mat. Jessica Evaniina
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James & Jonathan Cesari
John & Josephine Chichilla
Mr. & Mrs. Henry Derbin
Paul & Sylvia Dreater
Capt. & Mrs. Paul Dreater Jr.
Tatiana Dreater
Dorothy Fetchina
Joseph Fetchina
Kyra Fetchina
Michael Grabania
Marie Grabania
George Kopestonsky
Olga Kuzmick
Tom & Vera Price
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Dr. & Mrs. Larry Sherman
James Thomashefsky
Helen Thomashefsky
Mary Youshock

St. Stephen's Cathedral Philadelphia, PA

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Matushka Mary Fedorono
Mary Birkenbach
Ron & Kathy Bisaga
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Anna Cebular
Judy, Jack & Jennifer Clyde
Mr. & Mrs. Charles Colter
John & Kate Cox
Nicholas, Alexander & Andre Cox
Nicholas Cronin
Dorothy Crossan
Helen Davis, Mark & Steve
Ray, Michelle, Matthew & Natalie Decker
Willis & Lubie Dietrich
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Dr. George & Pauline Engleson
Orest Fedorono
Paul, Diane, Laura & John Fedorono
Nina, Bill, Kathie, Michael & Matthew Gavula
Olga & John Gazak
Jolena Grabania
Lester Grabania & Paul
Mary Gressen
Anna Michael Hargrave
Olga & John Herbut
Nicholas & Nina Horsky
Arnold, Katherine, Anna & Alexa Jensky
Jeff, Mary Ellen & Helene Jones
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Greg, Lydia & Kim Kuzmanchuk
Tatiana Stephan & Kristin LaMacchia
Peter & Martha Linski
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Adele & Lev Mozhaev
Janice Nass
Rose Neher
Joseph O'Brien & Kern Irene
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Pron-Zwick Family
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Martha, Jack, Megan, Adam, Jacob & Amelia Sisko
Larry, Connie, Jon & Chris Skvir
Anna Smith
Basil, Evelyn & Anthony Smith
Joe Stearne
Walter & Carolyn Stephan-Stephanowich
John & Helen Szulak
Bob Gregory Tallick
Dr. Michael, Amelia, Michael & Natalie Tapytkoff
Lydia Tishy
Mr. & Mrs. Andrew Yenchu
Andrew Stephen Yenchu
Maura Yenchu
Diane, Vincent, Nicholas & Kristina Zanghi

Christ is Born!

Holy Trinity Church Pottstown, PA

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Mr. & Mrs. John Boretsky
Mr. Mike Brilla, Sr. & Family
Mr. Mike Brilla, Jr. & Family
Mr. & Mrs. James Hutnyak & Family
Mary Monarek
Mary Rapihinski
Mr. & Mrs. Ken Sekellick & Family

Assumption of the Blessed Virgin Mary Church St. Clair, PA

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Natalie Hatrak
Leah Chrusak
Olga DeMarkis
Tusha Dembach
Peggy Dimoff
Mr. & Mrs. Wassil Drovach
John Hoptak
Stella Kadango
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George Papinchak
Verna Papinchak
Steve & Justyna Pelak
Reader Gregory Sagan
Ted & Jenny Sagan
Sam & Joan Wisnosky
Mary Zuk

St. Herman of Alaska Church Shillington, PA

Rev. & Mrs. John A. Onofrey
The Parish Council School Teachers & Students
Lady of Kazan Sisterhood
The Parish Choir
Matushka Margaret Resettar
OMr. & Mrs. Joseph Anderson & Family
Mrs. Vera Bortniak
Mr. Louis Coleman
Mr. & Mrs. Dennis Dougherty & Family
Mr. & Mrs. John Drosdak
Stephanie & Mark Drosdak
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Mr. William Dudash
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Mr. & Mrs. Jefferson Gore & Sons
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The Herrick Family
Terry & Debbie Hojowski
Suzanna, Daniel & Xenia Hretz
Mr. & Mrs. Ed Hyland
The Kawood Family
Mrs. Eva Kopera
Mary Koran & Family
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Mr. & Mrs. Fred Leer & Family
John Lorchak & Holly Hodge
Michael & Vera Lusk
Mrs. Deborah Lucas & Michael
Mrs. Irene Lupco
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Michael & Janice Mallick
Mr. & Mrs. Stephen Matstick & Family
Mr. & Mrs. John Melniczek
Mr. & Mrs. Karl Osterburg
Mrs. Alexandra Prawlocki & Family

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Mrs. Ruth M. Ruth
Mr. & Mrs. Michael Savage
Mr. & Mrs. John Seman & Family
Ms. Sandra Seman
Mr. & Mrs. Nicholas Siskak & Family
Ms. Gloria Spitko & Kyra
Mrs. Catherine & Sonja Terenchin
Ms. Cheryl Terenchin
Mrs. Mary Terenchin & Family
Kyle & Dana Teter
Mr. & Mrs. Steve Vlasak & Sons
Mr. & Mrs. Eugene Wanenchak & Family
The Weaver Family
Ryan & Traci Weinstein
The Yurick Family
Hank & Anne Zerbe

St. Basil's Church Simpson

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Fr. Dea. Stephen, Mat. Jacqueline, Joseph & John Miller
James & Mary Anne Braun
Maria K. & Jefferson H. Braun
Olga & John Bubeniak
Mary Chupcek
Sam & Nadine Demianovich
Helen Dorval
Olga Gallick
Helen Hrichuk
Stephen & Ester Kowalsky
Thomas & Elaine Kravetsky
Laurie, Lynn & Kimberly Kravetsky
Helen Kutich
Michael & Theresa Luczkovich
Julia Mazza
Anastasia Mikulak
Michael J. & Julia Mikulak
John & Mary Okorn
Walter & Marie Proch
Maria & John Proch
Walter & Mary Anne Proch
Christina M. & Elizabeth A. Proch
Dr. David & Daria Roat
Alexandra Roat
Jo Ann Somple

St. Tikhon's Monastery Church South Canaan, PA

His Eminence, Archbishop HERMAN
V. Rev. Alexander, Mat. Elena & Alex Golubov
Protodeacon Keith S. Russian
Reader Gregory Hatrak
Reader Gregory Sulich
Matushka Mary Borichevsky
Matushka Dorothy Sulich
Galina Abolin
Mary Andreychik
Marge Barna
Alice Boga
Betty Figura
Daisy Geeza
Julia Jacewicz
Ron, Lorraine & Ron, Jr. Kavalkovich
Albert & Katherine Kavalkovich
Katherine Lazarek
Mr. & Mrs. John Minarick
Mr. & Mrs. John Paluch
Martin Paluch
Ken & Margaret Paulic
Stephanie Sklarsky

Heleen Sorokanich
Sem. James & Lisa Werenedic & Jimmy
Paul Wozniak
Julia, William & Susan Zielinski

Holy Trinity Church Stroudsburg, PA

Russ & Nancy Futchko
Helen & Tom Kessler
Mike & Joanne Kondratik
Kathryn Pinto

Saints Peter & Paul Church Union Dale, PA

Rev. Hieromonk Alexander (Mayba)
Donald and Ann Bock
Vladimir and Betty Demianovich
Martha Dorosh
Peter Jubinsky
Peter and Linda Jubinsky and Family
Rose Kennedy
Lubov and Ronald Kilmer
Lovey Klym
Walter and Lorraine Terry and Family

Holy Resurrection Cathedral Wilkes-Barre, PA

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Marina & Elena Martin
Protodeacon Keith S. Russian
Reader David & Kathryn Kessler
David, Tatiana & Hannah Kessler
Mr. & Mrs. OH Anderson
James & Justine Borino
Andrew Balez
John & Anna Dulsky & Family
Charlene Faust
Vladimir Glowatsky
Mr. & Mrs. Harry Holak
Helen Humko
Sandra, Julieann & Nicholas Kapelan
Olga Layton
Michael & Nancy Pleck
Mrs. Helen Pryor
Andy & Florence Skordinski
Walter & Irene Tempalski
Wendell & Marion Thomas
Agnes Timchak
Irene & Charles Urban
Edward & Evelyn Wysocki
Nettie Yaremko
John & Irene Zimich
John & Doris Zoranski
Kyr Zoranski

Holy Trinity Church Wilkes-Barre, PA

Fr. David and Matushka Sharon Shewczyk
Timothy and Nicholas Shewczyk
Father and Matushka Pawluch
Holy Trinity Altar Boys
Mary Bankos
Sue Bawn
Elaine and Bob Benczkowski
Melanie and Nicolas Bishop
Mr. & Mrs. Stanley Bishop
Andrew Dennis
Mr. & Mrs. Vladimir Dutko
Anastasia and Bernard Golubiewski
Jonah and Donna Goobic

Glorify Him!

Mr. & Mrs. Edward A. Gudanis
Liz and John Gurka

Mr. & Mrs. William Gurka
Marianne and Jeremy Haugh

Basil and Lydia Homick
John Horutz

Barbara King
Joseph Klement

Ralph and Nettie Kompinski
Evelyn Kozmaki

Mary and Stephen Krill
Mr. & Mrs. Michael Lisko

Stephen Lukachik
Mildred Mayher

J. P. and Denise Meck
Paul, Corie and Abby Meck

John Pawlak
Peter and Theresa Pawlak

Mary Petro
Mary Piznar

Mr. Robert T. Rhodes
Mary Salmas

Mr. & Mrs. Joseph Sindors
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Eleanor and Ted Sovyda
Mr. & Mrs. Marion Sowyrda

Mr. & Mrs. Michael Stchur
Mr. & Mrs. Michael Talpash

Rachael and Christa Talpash
Pearl Tutko

Helen and Peter Welgo
Helen Zavada

Nan and Joseph Zula

Holy Cross Church
Wilmington, PA

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Daria and Natalia Kovalak

Elia Skvir Nierle
Mr. & Mrs. Lew Shatto

Helen & John Fowler
Eileen Juran

John Sam Jr.
John, Stephanie & Michael Raptis

(the following names were missing from the Easter

Greetings, printed here with apologies)

John Raptis, Stephanie & Michael

Carol & Michael Serwint

Scott, Alexandra & Selen Seyler

Mr. & Mrs. Lew Shatto

Chris Sitarski & Family

Julie & Michael Stofanick

Elizabeth Van Benhuyzen

Anonymous

St. Mark's Church
Wrightstown, PA

Archpriest Theodore Heckman

Fr. Dan Gregory & Martha Moser & Family

Sandy, Peter, & Stephanie Bohlender

James & Monica Pitra

Mr. Sam Mervis

Lucy Znak & Michelle Znak

Jeannette Kusno

Mr. & Mrs. Anatole Bredikin

Sergei & Irene Arhipov

Helen Bailey

Gil & Helen Harvey

Sharon Burkett & Doug Yates & Anna

Badri & Leila Ergenlidze & Family

Mr. & Mrs. George Papaionou & Family
John & Lauren Vornchenko

Mr. Eustace Lund

Stephanie & Valerie Ristvey

Boris & Joanne Borichevsky

Sergei, Connie, & Zachary Borichevsky

Vera Gambone & Elena Nakosietichmy

Janet Kalenish

Peter & Vicki Kiproff

Sonja Lengel

Mr. Helen Paulin

Mary Ellen Anzalone, Emily, & John

Reader George Nakosietichmy

Charles & Judi Rybny

Mr. & Mrs. Myron Sedot & Family

John & Elizabeth Sherbin

Kevin & Mary Ann Swan & Family

Mr. John Wanko

Elizabeth Werner

Richard Baranowski

Mr. & Mrs. Joseph Siwiec

Mr. & Mrs. Gregory Borichevsky & Fe

Mr. & Mrs. Kevin Karfala & Family

Dee Marmalak

Peter & Julia Ren

Tina & Robert Mitchell & Family

Joe Heronschak

St. Michael's Church
Wilmington, DE

Fr. Andrew & Mat. Suzanna Diehl & Family

Anonymous

James M. Carpenter

John and Helen Ciach

Leon & Lisa Ciesh & Abby

Richard and Maria Dampman

Ken & Joanne De Vries

Bill & Allet Dryden

Bill & Marie Herman & Family

Mr. & Mrs. Edward Hojnacki, Jr. & Family

Mr. & Mrs. Edward Hojnacki, Sr.

Lt. & Mrs. Lee Hojnacki & Family

Timothy E. Hojnacki

Delores E. Karawulan

Marie Karawulan

Agnes Megintinis

Peter & Elizabeth Melnik

Ned & Pearl Munnich & Family

Paula Mochibber

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Mr. & Mrs. James S. Riley, Sr.

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Nita Harris Siciliano

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The Struggle In and For the Hearts and Souls of Man

Bishop BASIL, who reposed Sept. 17, 1999 was retired Bishop of San Francisco and the West of the Orthodox Church in America. Among his many achievements and labors was that he was a popular and well-known speaker on spiritual topics, whose words touched listeners around the world — especially in his native Russia where, in recent years, he became a well-known speaker and lecturer, frequently appearing on Russian television, helping to rebuild the traditional faith. The following is from a lecture he gave at St. Tikhon's Seminary, in which he indicates something of the essential nature of Christian life.

In the Russian spiritual tradition, there is a famous piece of writing entitled "A Conversation with Motovilov," in which St. Seraphim of Sarov instructs his disciple, Motovilov, about the real aim of Christian life. He points out that the various popular conceptions about Christian life: to do good deeds, to go to Church, to pray, and so on, are only ways to come to the main aim of Christian life, which is actually to acquire the Holy Spirit, to have the Holy Spirit within, as the Holy Orthodox Church prays, "... come and abide in us, and cleanse us . . ."

There is a famous folk story — about the city of Kittush which, in the time of barbarian invasion, was suddenly covered by water and became a lake — called, in Russian, Svetlaya ("having light"), for rays of light would come from that lake. And the local people said that sometimes, when one was in a right spirit, you could see down there at the bottom of the lake, the life of that city — a holy life — and you could see the people, how they moved around there, how they prayed there, and sometimes, even, you could hear the bells of their churches which could be seen down there. This picturesque description tells us something about the nature of heavenly life, which should be separated from the evil of this world, covered by "holy water." This "holy water" — the Holy Spirit — which purifies, enables that

which is covered to become, already, part of heaven.

There is another, and typically Russian interpretation of the same ideal, and that is the well-known Russian cross. The Russian cross is very special, very atypical. This cross has, not only like the Latin cross, two bars, but also there is one above and one underneath, and that one underneath is slanted, so that it is not parallel.

Now there is a deep spiritual meaning

why the Russian Church and the Russian people came to love that particular shape of the Cross. The first explanation, of course, as they claim, is that the cross was actually like that, because above the head there was a board with an inscription, "Jesus Christ, the King of the Jews," in three languages. And underneath, to support the body and feet, another one was necessary. And when the soldiers, or whoever, were preparing the Cross, they didn't



Funeral of His Grace, Bishop BASIL

measure it, but just put it on in a haphazard manner, the wrong way, so to speak — not parallel.

But there was a meaning in all of that, first of all in the inscription, "the King." *My kingdom is not of this world*, said Jesus to Pontius Pilate. That was why He was taken and crucified on the Cross — because He said, *My Kingdom is not of this world* — this world must change before it becomes part of *My Kingdom*. That's the meaning of it. And that is why, without even realizing it, Pilate wrote these words. In a sense, what Jesus said to him was, "Yes, I do accept that I am a King, but my Kingdom is not of this world." And that is the very first thing which every Christian, especially Orthodox Christians, and for that matter, Russian Christians, must adhere to. And that is the same idea as seen in the city of Kittush: "not of this world."

What, then, is the meaning of the slanted bar underneath, for the legs and for the feet? If you look at the Cross from the front, it points up on the right side, and on this side was crucified the good, repentant thief, and

on the other side, the side on which the bar points down, was the bad thief. We know the Gospel story; we need only remind ourselves of the words: "Remember me, O Lord, when you come into your Kingdom." And that is the real meaning of the Cross, of Christ himself — the struggle with evil — because that slanted bar represents the evil of the world. The two thieves are struggling — one actually represents evil, the one who says, "No!" to what the other, the Good Thief, says. He doesn't want to repent, and even blames Christ: "If You are really the Christ, save Yourself, and us." But the other one, the Good Thief, rebuked him, saying, "What are you saying? We are those who actually deserve this. He did not do anything for this."

This struggle in every person is represented by the very first one who baptized Russia — Rus': St. Vladimir. There was a clear struggle going on in him, for a person who wanted to become a Christian suddenly took arms

and went to take the city of Chersonese, the city of those very people from whom he wanted to have baptism. That was a struggle — it was certainly not something holy in itself. It was something demonic; and yet he did it. But when, eventually, he finished that nasty deed, when he was in Chersonese, he suddenly said to them, "I don't want anything from you. Take your city back. Take everything back. Give me only one thing: Christ." That was a struggle, and that struggle went on and on and on . . .

Indeed, the struggle between good and evil, that special aspect of the Cross, runs throughout the whole of the history of Russia, and especially in our own days — in the last seventy years since the Bolshevik Revolution. During these past seventy years we have seen a depth to it outweighing all the other centuries by the intensification of that deep struggle between good and evil.

And it is a struggle that is continuing even today . . . that age-old struggle, the struggle in and for the hearts and souls of man.

Michael J. Pasonick, Jr., & Associates
Architects, Engineers & Surveyors
165 North Wilkes-Barre Blvd.
Wilkes-Barre, Pa 18702

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Fax: (570) 823-4742



All in the Diocesan Family

Bethlehem

St. Nicholas Church

Father Eugene was recently appointed by His Beatitude Metropolitan Theodosius as the National Spiritual Advisor for the Fellowship of Orthodox Christians in America (FOCA).

The parish held its Russian Days Festival this past September, with proceeds earmarked for the building expansion program planned for early spring 2000. The annual patronal feast of the parish was celebrated with a special St. Nicholas Day program on Sunday, Dec. 5, sponsored by the Church School children and teachers. At the end of the program we were treated to a visit by St. Nicholas, who distributed gifts to all the children.

The second phase of our icon project has been completed with the installation of the remaining interior icons in the church. Dennis Bell of Cleveland, Ohio is the iconographer.

The Senior "O" Club sponsored a Christmas food fest and bake sale on Saturday, Dec. 11, to benefit the church building project. The Junior "O" Club made its annual visitation to parish shut-ins and parishioners in hospitals and nursing homes, bringing gifts and singing carols. Every parishioner visited is presented with a special gift prepared by the Juniors.

The choir sponsored its annual Russian Christmas carol concert on Dec. 16. Once again, the choir concert drew a capacity crowd coming from N.Y., N.J., and Pa. The choir has also completed its third recording, of music for Great Lent, Holy Week and Pascha. The new cassettes and CD's available in mid-January (please see the ad in this issue).

Baptisms: Gabriel Vansuch, son of Damian & Anastasia Vansuch, Sept. 18; Joseph Cullen, son of Matthew & Patricia Cullen, Sept. 19; Yuri Guanowsky, son of Glen & Carol Guanowsky, Oct. 10; Elizabeth Thomsen, daughter of David & Mary Thomsen, Nov. 7.

Marriages: Matthew Sawarynski & Andrea Brophy, July 18; David Lanious & Katherine Kriebel, Sept. 5; Craig Dahlinger & Kristin Gingrich, Oct. 16.

Christ is Born! Glorify Him!



Preparing food supplies for the elderly



Children receive instruction about confession

Coaldale

St. Mary's Church

The parish Sunday School children held a food drive, collecting supplies to be delivered to nursing homes. The children packed the food cans in boxes and afterwards had pizza with refreshments. Fr. George explained to the children about confession and answered their questions and confessions were heard before and after Vespers.

Dundaff

St. John the Baptist Church

Baptism: Austin Patrick, son of Peter & Tamara Dance Anderline, Oct. 24.



Fr. Dennis baptizes Austin Patrick

Gradyville

St. Herman of Alaska Church

On Sunday, Sept. 19, the annual parish picnic was held. On Oct. 3, the parish participated in the annual "Y" Festival. A Halloween hayride and sleep-over was also held for the children in October. On Nov. 12-13, St. Herman's held a Christmas Bazaar, with visitors enjoying ethnic foods and various crafts and collectibles.

Harrisburg

Christ the Savior Church

On the afternoon of Sept. 26, His Grace, Bishop JOB of Chicago and the Midwest was the guest celebrant in baptizing and chrismating Herman Michael, the son of Alexandra & Paul Makosky. Frs. Dan Ressetar and Michael Kovach assisted him. The Makoskys are longtime friends of Bishop Job since he served as Bishop of Hartford and New England.

Singers from our parish were on the program Oct. 2 for Orthodox Education Day at St. Vladimir's Seminary. Directed by Matushka Theodora Ressetar, they sang hymns of the peoples of Eastern Europe. Music sheets were distributed to the audience who joined in a sing-along.

The Annual Chinese Auction was held on Sunday, Oct. 3, with over 150 in attendance. On Wednesday, March 1, 2000, at 8:00 p.m., the Russian Seasons Dance Company of Moscow, Russia will present "A Celebration of World Dance" at the Forum in downtown Harrisburg. The multicultural pre-Lenten event is being cosponsored by St. Nicholas Church in Steelton and our parish.

Baptisms: Brennen (Harry) Harris, son of Melissa (Frantz) & Joseph Washburn, Aug. 21; Gabriella Anne, daughter of Christine (Trunk) & John Carter, Sept. 12; Herman Michael, son of Alexandra (Melnik) & Paul Makosky, Sept. 29; Medhaniye, son of Tsegehana (Goitom) & Abraham Embaye, Oct. 10.

Chrismation: Joseph Rorbort Mazurek, Sr.; sponsors were John R. Barns, Lydia Kachur & Nicholas Pestrock, Nov. 13.

Jermyn

St. Michael's Church

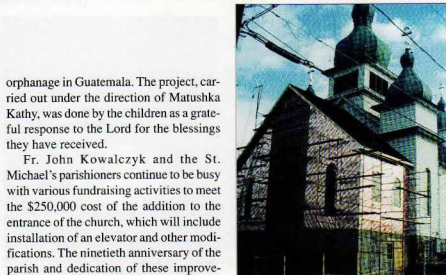
The church school children made a special effort to raise \$500 during the Advent season to be given to the Orthodox



Bishop Job performs baptism in Harrisburg



Christine Kitchura and children present \$500 check to Father John



Construction progress continues at St. Michael's

orphanage in Guatemala. The project, carried out under the direction of Matushka Kathy, was done by the children as a grateful response to the Lord for the blessings they have received.

Fr. John Kowalczyk and the St. Michael's parishioners continue to be busy with various fundraising activities to meet the \$250,000 cost of the addition to the entrance of the church, which will include installation of an elevator and other modifications. The ninetieth anniversary of the parish and dedication of these improvements is scheduled for Bright Saturday, 2000.

Minersville

Saints Peter & Paul Church

Baptism: Sofia, daughter of Michael & Linda Pascuzzo.

Nanticoke

St. John the Baptist Church

A Fall Lecture Series was held at St. John's in October called "Windows into Heaven." As part of the series, Fr. Michael Evans, pastor of St. Michael's in Mt. Carmel, gave a lecture about icons and their meaning on Oct. 13, 1999.

Fr. Stephen Karaffa, president of the Northeast Orthodox Clergy Brotherhood, announces a millennium event coming up soon in our area. On Saturday, Jan. 29, 2000, the brotherhood will celebrate the millennium with a service of the blessing of water at Lake Scranton. The service to



Fr. Michael Hatrak baptizes Sofia Pascuzzo

begin at 10:30 a.m., will be followed by a fellowship dinner at St. Mary's Center in Scranton. For more information contact Fr. Stephen at the rectory.

Old Forge

St. Michael's Church

An archpastoral visit was made by Archbishop Herman on Nov. 7, the eve of the parish's patronal feast-day. During the Liturgy His Eminence presented Fr. David Mahaffey with the gold cross. A dinner was held in the church hall following Liturgy.

Received into the Church: Paul and Mark Vancosky, father and son, Nov. 1999.

Olyphant

St. Nicholas Church

Archbishop Herman paid an



Archbishop Herman presents cross to Fr. David



Fr. Mahaffey and family with our Archbishop



Father Michael presents talk on holy icons

archpastoral visit to our parish on Saturday, Nov. 6. During the Hierarchical Divine Liturgy, St. Tikhon's seminarian Stephen Evanina was ordained to the Holy Diaconate.

Shillington

St. Herman of Alaska Church

In September, St. Herman's held its annual Golf Outing. The church school teachers and students sponsored a scrambled egg and sausage breakfast on Oct. 24. More than seventy attended the event, which raised about \$430 for "Christmas Stockings for Russian Children."

A live musical presentation, "The Miracle of Christmas," was enjoyed by forty parishioners at Sight & Sound The-

ater in Lancaster, Nov. 13. Our annual Pre-Lenten Harvest Dinner was held Nov. 14;



Deacon Stephen and Matushka Jessica with Archbishop

over 100 parishioners and guests shared in this afternoon of fellowship.

In December the Sisterhood will hold their annual Christmas dinner. The children's Nativity program will be presented Sunday, Dec. 19. On Feb. 26 the parish will sponsor a bus trip to New York to see the Broadway musical *Annie Get Your Gun*.

Baptisms: Ronald Hohl, Jr., son of Alexis & Ronald Hohl, Oct. 17.

Simpson

St. Basil's Church

St. Basil's recently honored two new octogenarians, Olga Gallick and Mary Chupeck.

South Canaan

St. Tikhon's Monastery Church

Archpriest Daniel and Matushka Delores Donlick recently celebrated their 35th wedding anniversary. After the Sunday Liturgy, they were honored at a dinner held in the Monastery dining hall.

Alexei Klimitchev was ordained to the holy diaconate by Archbishop Herman at the Monastery Church on Founder's Day, Oct. 9. Deacon John (Richard) Armstrong was ordained to the holy priesthood on Sunday, Nov. 14.

Wilkes-Barre

Holy Resurrection Cathedral

Allied Services John Heinz Institute observed National Pastoral Care Week with special programs beginning on Monday, Oct. 25. On that day Dr. Robert Capin,



Subdeacon Stephen is presented for ordination



Deacon John Armstrong leads candidate around the altar



Parishioners enjoy breakfast in Shillington

former president of Wilkes College, presented a talk to the patients and their families. On Tuesday an Interfaith Pastoral Care Week service was held.

Wilkes-Barre

Holy Trinity Church

Holy Trinity's Chapter 201 of the FOCA hosted the 70th annual Anthracite District Convention on October 3. Archbishop HERMAN celebrated the Divine Liturgy and also blessed the newly-renovated church, where, to mark the Millennium, a renovation program has been carried out during the past year involving painting, new carpeting and air conditioning. His Eminence elevated Fr. David Shewczyk to Archpriest during the Liturgy.

Holy Trinity parish held an Appreciation Dinner honoring all of those who worked for the parish in the course of various functions throughout the year. In November parishioners broke bread together at our Harvest Dinner.

Williamsport

Holy Cross Church

Holy Cross pastor Fr. Daniel Kovalak received the distinguished 1999 Ecumenical Service Award at the Annual Assembly of the United Churches of Lycoming County on Nov. 18. He was cited for his 20 years with the organization, during which he served in various capacities including a term as president. Fr Kovalak is also chairman of the Odyssey Local Religious Programming Council that produces a monthly half-hour television show on the Odyssey Channel. The award was presented by Rev. Robert Driesen and Gwen Bemstine of United Churches.



Fr. Joseph Gallick with his mother Olga and Fr. Leo



Mary Chupeck celebrates 80th birthday



Interfaith Pastoral Care Advisory Board members. (l-r): Archpriest Joseph Martin, Holy Resurrection Orthodox Cathedral; Rev. Jody Baron, the Rev. Anita Ambrose, Rabbi Meir Rosenberg, Rev. Dr. Robert Zankicky, and Marianne C. Sailus, Chaplain/Coordinator of Pastoral Care, Allied Services John Heinz Institute.



Newly-ordained Priest John and family with Archbishop Herman



Deacon John being ordained priest



Prayer of blessing is read over Fr. Daniel and Mat. Dolores



Archbishop Herman with the Donlick family on anniversary



Archbishop prepares to ordain Alexei Klimitchev



Newly-ordained Deacon Alexei and family with Archbishop



The faithful gathered for Founder's Day dinner

Holy Cross continues to pursue its "Lewisburg Initiative," offering an outreach ministry and monthly services at nearby Bucknell University for the campus community and local residents. The next service is slated for Saturday, Jan. 22. Contact the church for details.

Because of Lycoming County's 911

emergency re-addressing project, our church address has changed to 1725 Holy Cross Lane, Williamsport.

Wrightstown St. Mark's Church

St. Mark's recently welcomed two new members into Holy Orthodoxy: Eric Lund



Archbishop Herman blesses newly-renovated Holy Trinity Church

Wilkes-Barre - Holy Trinity Church



Father Joseph Martin with officers of Anthracite FOCA



Father David is made an Archpriest

& Lauren Dowd Ivanchenko were received through holy chrismation on Oct. 16. On Nov. 20-21, the parish held a special celebration of the Iveron Icon on the thousandth anniversary of the icon's appearance on Mount Athos. A reproduction of this icon is displayed in a shrine at St. Mark's. The celebration included a parish retreat on the icon's history and significance, an akathist, and vespers on Saturday. On Sunday a Festal Liturgy was followed by a luncheon featuring ethnic foods of Georgia (Iberia).

Wanted:

Choir Director for
St. Michael's Orthodox Church
in Old Forge

For more information contact:

Fr. David Mahaffey

512 Summer St.

Old Forge, PA 18518

Phone: (570) 457-3703



Archbishop Herman presents Fr. Daniel with palitza

Deadline for the next issue of
Your Diocese Alive in Christ
is March 1, 2000.

Please submit all articles, pictures,
and parish news to:

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Diocese of Eastern Pennsylvania
Box 130
South Canaan, PA 18459



Fr. Daniel Kovalak with award, family & friends

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Sixth Annual
**St. Tikhon's Century Association
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Weekend of February 19 and 20, 2000

The Historic Radisson Lackawanna Station Hotel
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Special Rates: \$72.00 for single or double, plus tax

Call 570.342.8300

A block of rooms reserved until January 30

Saturday February 19:

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Time: 3:00 p.m. — Banquet, Dancing and Entertainment
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Ticket Price for Banquet: Adult \$35.00, Child \$15.00

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Promise: Fun to be had by all!