

Your Diocese

Alive in Christ

The Magazine of the Diocese of Eastern Pennsylvania, Orthodox Church in America Volume XVIII, No. 2 Summer, 2003



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and when he is old he will not depart from it"*

-- Prov. 22:6

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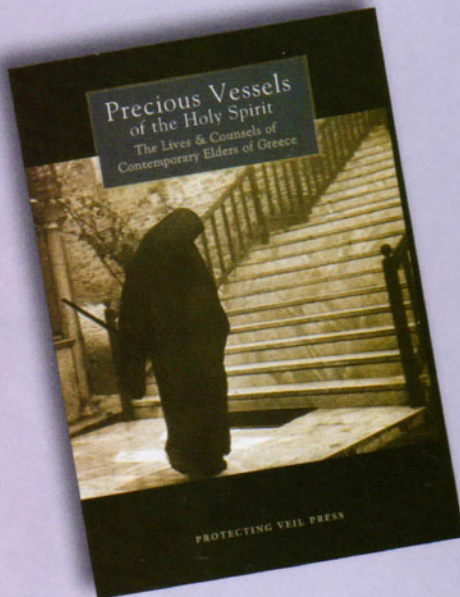
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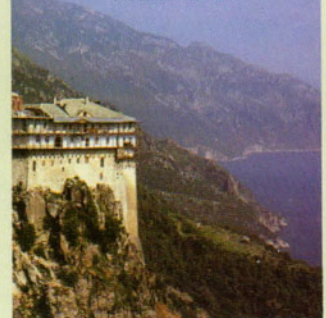
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Your Diocese

Alive in Christ

Volume XVIII Number 2 Summer 2003
The Official Magazine of the
Diocese of Eastern Pennsylvania
Orthodox Church in America

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Your Diocese Alive in Christ

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Tikhvin Icon of the Theotokos Graces 99th Memorial Day Pilgrimage

The Brotherhood of the Monastery of St. Tikhon of Zadonsk, America's first Orthodox Monastery, located in the village of South Canaan, Pa., hosted the monastery's 99th pilgrimage this year, offering opportunities for prayer and Christian fellowship during the Memorial Day weekend in May. This pilgrimage was graced with the presence of the far-famed and miracle-working icon "Our Lady of Tikhvin." Everyone was overwhelmed with God's beneficence, considering that, just one year after the visit of the famous Pochaev Icon of our Lady, we were now blessed with the presence of another of the Church's holiest icons.

The wonderworking Tikhvin Icon, one of the most famous and venerated of Russia's icons, has been residing in

America for over half a century. Holy Tradition tells us that this icon was the work of the Holy Apostle and Evangelist Luke, and was sent by him to his disciple Theophilus at Antioch, and later to Jerusalem, still later in the fifth century to Constantinople. The Tikhvin Icon first appeared in Russia in 1383 in the province of Novgorod, and later settled in 1510 near the town of Tikhvin. Several times during its history the icon was miraculously preserved while the church that held it was destroyed by fire. It was also preserved during the persecution of the Russian Orthodox Church under the Soviets. After World War II, the icon was brought to the United States in the custody of the late Archbishop John of Chicago. This historic and priceless icon is now preparing for her

return journey to Russia next year, to her traditional home at the Tikhvin Monastery. She will be accompanied to Russia by Metropolitan Herman and a large delegation from the Orthodox Church in America.

At the second annual pilgrimage to St. Tikhon's Monastery, on Memorial Day in 1906, St. Patriarch Tikhon (then Archbishop Tikhon), accompanied by St. Raphael of Brooklyn and Bishop Innocent, solemnly dedicated the new church for the year-old monastery. Every year since then, thousands of pilgrims have traveled to northeastern Pennsylvania annually, to worship our Lord during the holy pilgrimage held on the grounds of the oldest and first Orthodox monastery in the western world. This year, as every year, St. Tikhon's Monastery welcomed multitudes of visi-



tors and pilgrims from the U.S. and Canada as well as from Europe and the former Soviet Union.

On Friday, May 23, 2003 this 99th pilgrimage formally opened at 3:00 p.m. with the arrival of the miracle-working icon, called the Tikhvin Icon of the Theotokos. The icon was greeted at the monastery archway by His Beatitude, the Most Blessed HERMAN, Archbishop of Washington and Metropolitan of all America and Canada, primate of the Orthodox Church in America. Also with him to greet the icon were His Beatitude Metropolitan THEODOSIUS, retired primate of our Church; His Grace Nikolai, Bishop of Sitka, Anchorage, and Alaska; and His Grace Nikon, Bishop of Baltimore, and the monastery brotherhood and many pilgrims. The icon was carried to the arch in procession by monastic and visiting clergy, including Archpriests Sergei and Alexander Garklavs, members of the family of the ever-memorable Archbishop John (Garklavs) which has cared for the icon for many years, and Archimandrite Tikhon of St. Tikhon's Monastery. As the procession moved towards the Church, throngs of pil-

grims joined in the hymns to the All-Holy Theotokos while she, through her prayers to her Son, surrounded the assembled pilgrims with heavenly grace and protection.

At 4:00 p.m. vespers and matins were celebrated in the monastery church. At the conclusion of matins, around 6:00 p.m., a procession around the church and a service of thanksgiving and an akathist were offered before the miracle-working Tikhvin Icon, followed by veneration of the holy image. The celebrants chanted, "Bring our prayers before the Throne of God, your Son, that He may be merciful toward our transgressions and show forth His compassion upon us who venerate your holy and wonderworking image. For, since He grants all things to you, may we be made worthy of His mercy by your intercession. Therefore, we run to you, our certain and unfailing Defender!"

On Saturday May 25, at 9:00 a.m., a hierarchical Divine Liturgy was celebrated in the monastery church by Metropolitan Herman, together with the above-mentioned hierarchs joined now by Bishop Job of Chicago, and area clergy. The Spirit of Orthodoxy Choir from New Jersey sang

at the liturgy, under the direction of Professor Aleksei Shipovalnikov. The homily was delivered by Archpriest Michael Dahulich (the text follows).

Saturday Homily

A miracle is an occurrence in which the faith of a person meets the power of Almighty God. Miracles have been part of the Christian faith from the beginning. The events of the Advent in the Flesh of the Son of God are familiar to us all. Among our Lord's miracles are healings of so many people, His walking on the water, His feeding of the multitude, His raising of Jairus's daughter, the widow of Nain's son and Lazarus. And, of course, the miracle of all miracles — the Resurrection of our Lord, which we are still celebrating. Miracles are not limited to Jesus' lifetime. In the age of the Church, under the guidance and power of the Holy Spirit, miracles continued to abound — in the midst of those who believe.

A few weeks ago we heard the reading from *Acts of the Apostles*, in which the

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Tikhvin Icon Adorns 99th Pilgrimage

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Holy Apostle Peter healed a paralyzed beggar, saying "Gold and silver I do not have, but what I have I give you: in the name of Jesus Christ of Nazareth rise up and walk." In today's epistle reading, we heard the story of the imprisoned Peter being set free by an angel — his chains fell from his hands; he was guided past the guards; the gate swung open. Throughout the centuries, miracles continue to abound through the intercession of the saints: healers like Cosmas and Damian and Panteleimon; wonderworkers like Nicholas, Seraphim and Nectarios.

No one's intercessions before our Lord and God have been greater or more numerous than those of the Theotokos, the Ever-Virgin Mary. In prayers offered to her that she carries to the throne of her Son, countless individuals have experienced miracles. Many, including some non-Orthodox Christians, will ask: "How can you — how dare you — pray 'Most Holy Theotokos, save us!'"?

For those of us of the Orthodox faith, the answer is simple. It was by her faith that the Son of God came into the world. St. Nicholas Cabasilas tells us, "The Incarnation was not only the work of the Father, of His power and His Spirit — but it was also the work of the will and faith of the Virgin. Just as God became incarnate voluntarily, so He wished that His Mother should bear Him freely and with her full consent." It was her obedience — the submission of her will to God — that counterbalanced Eve's disobedience in Paradise. St. Irenaeus writes: "So the knot of Eve's disobedience was loosed through the obedience of Mary; for what Eve, a virgin, bound by her unbelief — that Mary the Virgin, released by her faith."

And there is the brief formula given us by St. Jerome: "Death by Eve; life by Mary." Not only was it the Virgin Mary who bore Christ in her womb and carried Him in her arms; guided His first steps of walking, encouraged His first words of talking. Not only was she the one who followed His ministry, stood with Him beneath the Cross and held His Body before it was laid in the tomb. She was the last person He worried about before His life-

giving Passion was complete: of her He said to John, "Behold your Mother" and to her of John He said, "Behold your son."

Our faith tells us that at the end of her life, the Theotokos was translated from life to Life, taken by her Son to Himself, where she continues to do for us what she has done for countless believers over the many centuries: intercede before the throne of God.

How do we know that this is so? The Scripture tells us clearly and plainly. The very first miracle that Jesus performed was at the behest of His Mother. At the wedding in Cana, they ran out of wine. She gave them the formula: "No matter what He tells us, do what my Son says." So it is that we pray, "For as He grants all things

ing compared to the testimony that we read in Ikos 7 of the Akathist Service to Our Lady of Tikhvin: "Your blessed icon of Tikhvin, O Most-Holy Theotokos, is a new fountain of miracles in the northern lands. Through it, countless healing streams flow forth, healing those who come to you with faith. The blind receive their sight. The mute receive their speech. The deaf receive their hearing. The lame receive the use of their limbs. And the possessed are freed from the bonds of demons. Therefore, with thankfulness, we cry to you: Rejoice, O Lady, our merciful defender before God!"

At this pilgrimage we are truly blessed to have in our midst this source of many miracles: The Tikhvin Mother of God. May our faith — and her intercession — and



to you, may we be made worthy of His mercy, by your intercession. Therefore, we run to you, our certain and unfailing Defender!"

This weekend we are privileged to have an icon that is an image of that intercession — an icon ascribed to the evangelist St. Luke, an icon that has worked wondrous miracles. We read in 16th century chronicles that the icon of Our Lady of Tikhvin, which today graces this Monastery Church, literally descended to earth some distance from Tikhvin, from the heavens, surrounded by a bright light — two hundred years earlier.

Centuries later, as Swedish invaders were preparing to lay siege to Tikhvin and the monastery that enshrined this icon, monastics and faithful prayed before the Mother of God for protection — and they were saved miraculously. And this is nothing

the power of her Son — combine for healings of soul and body. May this weekend be another example for the chronicles of the truth that "we have her, next to God, as our help."

May our faith be strengthened, as we join in prayer knowing that ours is the God Who does wonders, and that His Mother is called She "to whom He grants all things." And may even more miracles than are already recorded, be done, through her intercession, by her Son and our God. To Him be all glory, now and ever and unto ages of ages. Amen.

• • •

At 2:00 p.m. the sixty-first annual Academic Commencement of St. Tikhon's Orthodox Theological Seminary was held at the seminary auditorium. This year's

commencement address was given by Metropolitan Herman. His Beatitude gave an overview of the life of the seminary from the time he was a seminarian up to the present time. Our seminary president and primate challenged the graduates, and all of us, to move in the direction of faithful ministry of service to the Church. He noted the unique challenges that are presented to us by these difficult and changing times, and reminded us that the Church and her leaders must be unwavering in their presentation of the message of Christ's holy gospel.

As during all the services throughout the days of the pilgrimage until her departure, the beautiful Tikhvin Icon was continually, lovingly venerated on Saturday afternoon by lines of pilgrims who came into the monastery church to view and pray before the image of Christ's holy Mother. One man, after kissing the icon, joyfully related that he had venerated the icon in 1944 at Riga, Latvia and now again at South Canaan in 2003. The afternoon concluded with the resurrectional vigil served at 4:00 p.m. at the monastery church.

On Sunday, May 25, a hierarchical Divine Liturgy was celebrated beginning at 9:00 a.m. The primate of our Church was the main celebrant. Serving with His Beatitude were the already-named hierarchs along with His Grace, Mercurius, Bishop of Zarsk and Administrator of the Patriarchal Parishes in the United States, Archbishops Peter of New York, Kyrill of Pittsburgh, and Nathaniel of Detroit, and Bishop Seraphim of Ottawa and Canada. The excellent choir from the Holy Trinity Cathedral in Chicago was directed by Dr. Peter Jermihov. The liturgy was followed by the offering of a service of thanksgiving before the Tikhvin Icon.

On Sunday afternoon the akathist to the Tikhvin Icon was sung in English by Bishop Job along with monks and bystanders, while pilgrims continued to venerate the icon. Among the prayers of the akathist are these: "The fisherman . . . saw the icon of you and your pre-eternal Son shining brightly as the midday sun, hovering above the waves by an invisible power. . . . It sheds its rays on all the land . . . illuminating those in darkness with the light of divinity. It enlightens with the joy of life, those who sorrow. And it guides the lost to follow the commandments of your Son and

God. Therefore, with thankfulness we sing to Him: Alleluia!"

Vespers and matins were served in the

monastery church at 4:00 p.m. At 6:00 p.m. a grand banquet honoring the 2003 gradu-

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Tikhvin Icon Adorns 99th Pilgrimage

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ating class was held at the seminary auditorium. Archpriest Michael Dahulich, seminary dean, welcomed the graduates and guests and offered a toast. Protopresbyter Robert S. Kondratich, Chancellor of the Orthodox Church in America and toastmaster of the evening, introduced the honored guests. After the banquet, in the monastery church, an akathist was served in Slavonic before the Tikhvin Icon by His Grace, Bishop Mercurius along with Fr. Daniel Hubiak, Fr. Alexander Golubov, and other clergy and monks and pilgrims. The celebrants sang:

Rejoice, O Daughter who inclined her ear to the voice of the Heavenly Father. Rejoice, for the sorrow of Eve was assuaged by the birth of your Son. Rejoice, O Bride, desired for your goodness by the King of Heaven. Rejoice, O Queen who stands at the right hand of the King. Rejoice, for you are clothed with golden robes and adorned with inner glory. Rejoice, for you lead the faithful into the mansions of the Heavenly Kingdom. Rejoice, O Apple whose fragrance fills the whole world. Rejoice, O Blossom of Purity that sparkles with brilliance. Rejoice, O Sweet-smelling Chrism, whose streams cover the earth. Rejoice, O Royal Porphyry that brought forth God in the flesh from your virginal womb. Rejoice, O Living Fountain from which springs the Water of Life. Rejoice, O Vineyard of the Lord in which the Vine of Divinity has blossomed. Rejoice, O Lady, our merciful defender before God!

On Memorial Day, May 26 at 7:30 a.m. the early liturgy was celebrated at the monastery church by the monastic and diocesan clergy, with the St. Tikhon's Seminary Choir singing. Fr. Daniel Kovalak was the main celebrant and homilist.

At 9:30 a.m., despite the rainy weather, pilgrims made their way in procession to the outdoor pavilion for the main Memorial Day Divine Liturgy. Metropolitan Herman and the other ten hierarchs concelebrating on this day were greeted by the clergy and the many pilgrims who had assembled for this historic Divine Liturgy. Among the hierarchs were His Grace Dimitrios, Bishop of Xanthos, Greek Orthodox Archdiocese of America, His

Grace, Bishop Antoun, of the Antiochian Orthodox Archdiocese of America, and His Grace Irineu, Bishop of Dearborn Heights.

The hierarchical liturgy began at 10:00 a.m., with the words of the Paschal troparion: "Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life!" The homily (text of which appears on these

As is customary at every Memorial Day pilgrimage, a memorial service was offered at the grave of the late and beloved Metropolitan Leonty for the repose of his soul and those of the other departed spiritual leaders and faithful of the Orthodox Church in America

pages) was given by Archpriest Alexander Garklavs, whose family, as already noted, has acted as caretakers of the Tikhvin Icon.

The singing was again provided by the Holy Trinity Cathedral choir under Dr. Jermihov's able direction.

As is customary at every Memorial Day pilgrimage, a memorial service was offered at the grave of the late and beloved Metropolitan Leonty for the repose of his soul and those of the other departed spiritual leaders and faithful of the Orthodox Church in America. Foods and gifts, lovingly prepared by sisterhoods from the monastery church and area parishes were available at booths, which were likewise staffed by those who generously volunteered their time. The newly expanded bookstore was opened for the entire Memorial Day weekend.

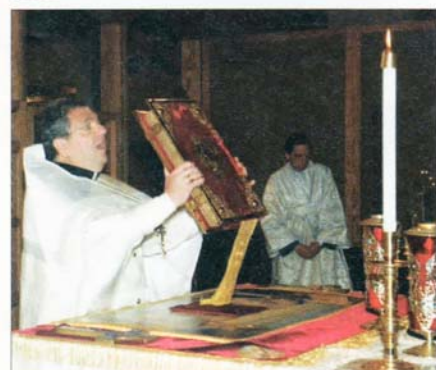
At 2:00 p.m. a service of intercession and thanksgiving took place at the Bell Tower Chapel, followed by the anointing of the infirm and all pilgrims with blessed oil. Hundreds of pilgrims were anointed. His Beatitude, Metropolitan Herman and Archpriests Michael Dahulich and John Kowalczyk officiated, with Fr. Michael giving the homily. Hundreds stood in the rain for the service, while Fr. Daniel



Kovalak directed the choir. Those present received copies of Our Lady of Tikhvin, and venerated a copy of the icon "She Who is Quick to Hear" which is in the iconostasis of the monastery (the Tikhvin Icon remained in Church, being venerated by the long line of pilgrims).

After the healing service, Metropolitan Herman returned to the monastery church. The time was fast drawing near for the icon's departure, and a service of intercession was served before it, the onlookers joining in this last service of prayer. Afterwards, the icon was carefully packaged up in its protective case and was carried from the monastery church, leaving a certain sadness in the hearts of all of us who were present, yet in another sense not saddened, for we knew that we had been richly blessed by the icon's presence at this 99th monastery pilgrimage and third pilgrimage of the 21st century. Even more, we knew that although her icon was departing, she would remain with us as the most powerful intercessor and closest advocate for us with her divine Son.

In the same way, although the icon will be leaving American shores next year, we will know that the Lord has truly blessed us dwellers on this continent by granting us the visitation of the holy Tikhvin Icon for over fifty years, through the work of the ever-memorable Archbishop John of Chicago, enabling us, the American Orthodox, to receive that grace which has shone from the icon since its composition by St. Luke. In one way we will be saddened by its departure, but much more, we will rejoice with the Tikhvin Monastery in Russia. And we will also rejoice because she commanded us to do so, when she appeared to the assembled Apostles soon after her falling asleep, saying to them: "Rejoice, I shall be with you to the end of time."



"Do Not Judge by Appearances, But Judge With Right Judgment"

(John 7:24)

Sermon given by Fr. Alexander Garklavs at the 99th Memorial Day Pilgrimage to St. Tikhon's Monastery, Monday, May 26, 2003

Christ is Risen!

In the middle of the Paschal season, the Orthodox Church celebrates the Feast of Mid-Pentecost. It is a "feast within the feast" and a rather important holy day in its own right. It is celebrated for an entire week; today, we are still in that Mid-Pentecost period. Because Mid-Pentecost is always observed on a Wednesday, it goes by rather unnoticed, but it is a beautiful day and has several important themes. One of the themes is proclaimed in the gospel reading of that day, from the seventh chapter of the gospel of St. John: Jesus Christ says, "Do not judge by appearances, but judge with right judgement." It is a lot to think about. Perhaps we should begin by acknowledging that for us, at this time and in this culture, this statement presents a challenge. We are a people who are conditioned to think about appearance. We spend time and money in making sure that we look good, we like nice clothes, our faces are clean and bright, we want our homes to be elegant, with manicured lawns, and new shiny cars in front of the house. Many people become somewhat obsessed about these things. What does all of this mean? Is it bad? Well, just how good it is for our spiritual life is something that we do need to think about seriously. Appearance is not everything.

There is another problem here as regards Orthodox worship. We Orthodox Christians treasure our liturgical traditions: icons, vestments, candles and incense, in which we see beauty and significance. Yet some would find fault here; they cannot find any meaning in these things, and they say, "Where is the Bible in all of this? Where is the spirituality?" These erroneous judgements stem from the fact that people judge only by "appearances." Orthodox liturgy is the most Biblical and most spiritual of all worship traditions, but to

appreciate this you must "not judge by appearances but judge with right judgement."

Here is another example. We are blessed here today by the presence of the holy Tikhvin Icon of the Theotokos. Because of a long association with the icon, I have witnessed the piety and deep devotion of countless believers who have come to venerate the image of the Blessed Mother of God. But I have also heard people repeatedly raise a certain question. More than questions about miracles or how old it is, the question that is raised over and over is: "How much does it cost?" The problem with the question is not only that it is so difficult to determine the monetary worth of the icon; raising the question negates the spiritual value of the icon. To think about objects of religious devotion in terms of money is judging "by appear-

The value of the icon is the value of a tear shed by a soul that truly repents

ances." The late Archbishop John, whose miraculous fate it was to become caretaker of the Tikhvin Icon, was frequently asked that question ("How much does it cost?"). His reaction to this was good-natured, and he would always respond that it is priceless and that you cannot put a monetary value on it. But occasionally he would also add, "The value of the icon is the value of a tear shed by a soul that truly repents." That is the real value of this, and every, icon. The icon is not so much an object of prayer as it is an active participant in a dialogue; it is the spark that motivates a soul to repent, to turn to God for healing and

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Tikhvin Icon Adorns 99th Pilgrimage

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love. The Tikhvin Icon is special because it is the image of the Blessed Mother of God. In the hymns addressed to her, in honor of this icon, she is proclaimed as “ladder” and “gate” to the Kingdom of God. In the Kontakion, we sing to the Theotokos, “Save us, your people, and show us the heavenly life.” The Theotokos is our intercessor, the “ladder,” the “gate,” the “directress,” by which we are able to access the Kingdom of her Son and our God.

Yet here we must pause to consider something. Why would not everyone, or almost everyone, desire to have access to the Kingdom of heaven? If we believe that the Theotokos is a direct intercessor with God, if her holy icon is a source of miraculous accessibility with the Kingdom, then why are there not millions of people here today? Why is not half of the State of Pennsylvania here today praying and partaking of the Kingdom? The answer is found in the Tikhvin Icon, and it also requires us to “judge not by appearances, but with right judgment.”

When we look at the Tikhvin Icon today we are most impressed by the metal

cover on the icon, the so-called *riza*. It is quite spectacular and attractive in its own way. But it is a very late addition. The real icon is underneath the *riza*. That is where we discover the true beauty, in particular in the faces of the Blessed Mother and the young Jesus Christ. Tradition ascribes the icon to the Apostle Luke. It is very old and there is no question that whoever painted the icon was a divinely guided genius of the first order. Take a closer look at the face of the Theotokos; it is the most exquisite portrayal of holy sorrow.

She manifests the deep sorrow of life and the sense of the tragedy of the human condition. It is an inspired depiction of “godly grief,” not to be confused with “worldly grief” which, as St. Paul reminds us, “leads to death.” “Godly grief,” which we see in the moving and sorrowful visage of the Tikhvin Theotokos, is redemptive and can “lead us to salvation” (2 Cor. 7.10). The face of the Theotokos is full of the understanding that authentic human life

is tragedy. This tragedy is, in a sense, the story of the entire Bible; all of the great Bible figures are tragic: Adam and Eve, Job, Moses, Elijah, David, Paul, Peter, Stephen, all are tragic in one way or another and all resonate within the greatest tragedy of all, which is the Cross of Our Lord Jesus Christ. The Cross that is the object of the gaze of the Theotokos.

As she stood next to the Cross of Jesus Christ, the Theotokos was overcome with grief, but not only in contemplating the death of her Son. By getting beyond the “appearance” of the horrible event, she understood the cause of His death: human sinfulness, human passions, greed, pride, our unwillingness to be patient, loving and forgiving. All of this is represented by the Cross of Christ. There could not have been the Resurrection if there were no Cross, and for us salvation also means going the way of the Cross. When we are baptized “into Christ Jesus we are baptized into his death” (Rom. 6.4). Jesus Christ Himself



teaches us that "If any man would come after me, let him deny himself and take up his cross and follow me" (Mk. 8.34).

However the thought of taking up a cross to be saved is unpleasant and undesirable. That is why there are not millions of people here today. Most of us prefer the easy way out. For most of us life is an opportunity to pursue pleasure, to acquire material things, to become comfortable, content and well-off. We want the quick fix, push-button conveniences, easy solutions and success without effort. We have no desire to make sacrifices or to give things up, to accept suffering or to bear the burdens of another person. We do not want to think about the fall, about sin, about our responsibilities or about the tragedy of the human condition.

Tragedies seldom have happy endings, but they do offer something else: true self-awareness. And in discovering your true self there is great joy. It is the joy of knowing the meaning of life! The Tikhvin Icon also portrays this, in the gentle gesture of the Blessed Mother's hand, as she points

to the Source of the meaning of life and the light of self-awareness: Jesus Christ. The Theotokos brings us directly into the presence of the Lord, where we become redeemed, pure and whole. And there can be no greater joy than that.

Of that joy we are partaking today, in spite of the rain and inclement weather. We are here at St. Tikhon's Monastery, standing on sacred ground, where for almost a hundred years good people have gathered to pray, to learn and to grow spiritually. In the company of our divinely appointed archpastors, priests, deacons, and monastics, we, brothers and sisters, children of God, are here today, with our personal tragedies, with our sense of sorrow over our sins, with our fears, anxieties and illnesses. Yet, as we offer our broken selves to God, we are already, for a moment at least, to be partakers of His Kingdom. With certitude and with humility, we know that through the prayers of the Theotokos, our Lord grants us His eternal joy, peace and love. He grants us Resurrection.

Christ is Risen!



NPR Commentator to Speak at Education Day

Crestwood, N.Y. - St. Vladimir's Seminary will host the 34th annual Orthodox Education Day on Saturday, October 4, 2003. The annual event draws scores of people from the tri-state area and beyond for a day of worship, fellowship, education, and entertainment. Guests will enjoy foods from many lands, a children's booth, and specialty exhibits.

This year's theme is "Orthodox Tradition Yesterday and Today." The event's featured speaker will be Frederica Mathewes-Green, commentator on National Public Radio and highly acclaimed author. Afternoon workshops on subjects ranging from iconology, liturgy and patristic theology to developing a parish website and the challenge of sexual abuse, will explore the various aspects of the day's theme.

The seminary is pleased to welcome Metropolitan Herman, the primate of the Orthodox Church in America and president of the school, who will preside at the 9:30 a.m. liturgy. The choir of St. Mark's Orthodox Church of Bethesda, Md., under the direction of Scott Cowan, will sing responses to the Liturgy, along with the St. Vladimir's Seminary Chorale. There will also be a memorial service for departed friends of the seminary at 4:00 p.m. **The day will end with Vespers.**

An afternoon program will feature a Festival of Music featuring visiting choirs and culminating in a youth concert with recording artist Peter Jon Gillquist.

An invitation is also extended to all youth from around the country, especially participants from organized youth gatherings such as the All-American Council of the Orthodox Church in America, the National Convention of the Antiochian Orthodox Christian Archdiocese of North America, as well as Orthodox camps. It is the seminary's hope that this day will serve as a reunion for young people.

A Short History of the Tikhvin Icon of the Theotokos

(Conclusion: 1941-2003)

"Behold, all generations will call me blessed!"
(Luke 1.48)

Editor's note: Father Alexander Garklavs, whose family has in recent years served as caretakers of the Tikhvin Icon, brings the icon's history up to date.

Those who are familiar with the history of the Tikhvin Icon of the Theotokos (from the previous issue of *Alive in Christ*) know that it is a story of miracles and dramatic episodes. Like other famous Russian icons (e.g., the Vladimir, Smolensk and Kazan Icons), the Tikhvin Icon was associated with major events in Russian history. The role of the Tikhvin Icon in these events was seen as the visible presence of spiritual power. Whether it was during times of an enemy's threat or involving spiritual crises in the lives of Grand Dukes or Czars, the Tikhvin Icon acquired fame as a miraculous image which could bring aid to believers in times of need. Today we are less accustomed to

perceive the same miraculous element in historical events. However, as we consider the history of the Tikhvin Icon in the twentieth century, it is difficult not to ascribe the word "miraculous." Its removal from the Tikhvin Monastery and its imminent return there in 2004 span a period of over sixty years which include the horrors of war, deprivation, hardship, exile, fear, uncertainty, confusion as well as the advent of modernity. The Tikhvin Icon survived all of this and the circumstances of that survival story cannot be explained in terms of human planning or random coincidence.

For almost six hundred years the icon resided at the Dormition Monastery in Tikhvin (a little town about 120 miles due east of St. Petersburg). For several centuries the monastery and its treasured icon was the destination of countless numbers of faithful pilgrims who came from all over Russia. So it was until 1917. Almost im-



Archpriest Alexander Garklavs preaches on Memorial Day

mediately after the Revolution the Communist regime began its war against religion. Monasteries and churches were closed and destroyed, clergy and faithful laity were imprisoned or executed. Just what happened in Tikhvin itself has not yet been completely investigated. In addition to the Tikhvin Dormition Monastery there were other men's and women's monasteries in the region and almost half of the town's population were clergy or clerical families. In the mid-1920s the main monastery was closed. Eventually only one church was permitted to function in the city, and the monastic brotherhood and clergy were either dispersed or killed. The exact fate of the Tikhvin Icon during this time is not known. It seems that the icon was not removed from Tikhvin and remained at times in the Monastery's Dormition Cathedral and at times in other churches. One curious fact is that the *riza*, or metal covering on the icon, was removed. The present *riza* on the icon is actually a early one, dating from 1718. Another, more elaborate and costly *riza* was made in 1836 and it was this *riza* that was on the icon at the time of the Revolution. The newer *riza* was removed, perhaps in the 1920s and its whereabouts are unknown.

Germany attacked Russia on June 21, 1941 and by November of that year the Nazi army had occupied large parts of Russia including the town of Tikhvin. Together with other valuables and icons, the



Germans confiscated the Tikhvin Icon. Whether they fully realized the spiritual and historical significance of the icon is uncertain. Evidently they were not particularly resolute about taking it to Germany and soon found a perfect way to both utilize the icon and achieve a political advantage. In March, 1942, the Tikhvin Icon was brought to the ancient Russian city of Pskov on the border with Estonia. Pskov is prominent in many chapters in the history of the Russian Orthodox Church. But perhaps none of the past events can compare with the role Pskov played in the 1940s. It was the center of an extraordinary spiritual renaissance, which had great ramifications for Russia itself. In 1941, with the encouragement of the occupying German authorities, the so-called "Pskov Spiritual Mission" began its activity in the occupied areas that were formerly parts of the Soviet Union. It will be recalled that just prior to World War II the condition of the Russian Orthodox Church was at its lowest point. In all of Russia there were barely 100 functioning churches! The Germans wisely saw that by reopening churches and permitting worship to take place they could gain the sympathy of believers who had been persecuted for their faith. The Pskov Mission was headed by Metropolitan Sergius (Voskresensky), who had been sent from Moscow to be Exarch of the Baltic Orthodox Churches prior to

the German invasion. From 1942 till the spring of 1944 the Pskov mission fostered an incredible spiritual revival. Orthodox Christians who had known little of their faith, captured Russian soldiers, as well as the indigent people of the region flocked to newly reopened churches. Services, sacraments and educational activity was conducted by almost a hundred dedicated priests who were either refugees or members of the Baltic Orthodox Churches.

The story of the Tikhvin Icon is closely connected to the Pskov Mission. The Germans wisely permitted the icon to remain in Pskov, where the faithful could come to venerate it. It was placed in Pskov's famous Holy Trinity Cathedral, but evidently the Germans kept careful watch over it and brought the icon to the cathedral only on Sundays. It was here that the Tikhvin Icon's subsequent role as "directress" of refugees began. Recently the story of the Pskov Mission has received long-overdue attention from Russian historians. It is generally acknowledged that the enormous religious revival that occurred in those occupied areas spurred Stalin to reverse his anti-church policies

and initiate the revival of the Russian Orthodox Church in 1943. The presence of the Tikhvin Icon in Pskov during those tumultuous years may have come about because of German political expediency but, for the many faithful for whom the icon was a sign of divine favor and for us as we consider the rebirth of the Russian Orthodox Church in the twentieth century, the role of divine providence seems evident.

By 1944 the tides of war had shifted. The Soviet army was on the offensive and the German front line was receding. With these changes the Tikhvin Icon was taken to Riga, the capital of Latvia. There it was received by the Orthodox community whose spiritual leader at that time was the recently-consecrated Bishop of Riga, John (Garklavs). Bishop John, who later became Archbishop John of Chicago and Minneapolis, was born in 1898 in a Latvian farmer's family. As a Latvian Orthodox he was part of a minority (Latvians are mostly Lutheran and partly Catholic, while most of the Orthodox were ethnic Russians). As a young man he early on developed a love for the Church. During the First World War

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he served in the Russian Army. A lover of Orthodox church music from his youth, he was for several years choir director and psalm reader in his home parish, St. Alexander Nevsky Church in Limbazi. After his graduation from the Riga Theological Seminary he was ordained a celibate priest and assigned to several small parishes in western Latvia. From his home base in Dundaga he traveled to the churches in Veinstpils (Vindava) and Kolkas Rags, as well as other small parishes. He soon was made dean of the local deanery. In addition to this busy pastoral schedule it was necessary for him to hold a part-time job because the small parishes could not provide him with sufficient livelihood. He was a hardworking, humble, honest and dedicated pastor.

In 1942 Metropolitan Sergius (Voskresensky) of Vilna, who was the leader of the Baltic Exarchate of the Russian Orthodox Church as well as the Pskov Mission, began searching for an episcopal candidate for Riga. After careful deliberation, the metropolitan invited the Priest John Garklavs and proposed his candidacy as bishop of Riga. The consecration took place at the Nativity of Christ Cathedral in Riga in February, 1943. These were difficult times: it was the middle of the war, there were savage battles, bombings, casualties, rationing, displacement, etc. For the Orthodox living in the Baltic countries there were complicated ecclesiastical issues, but God mercifully provided the right spiritual leader in Metropolitan Sergius. Sometimes called the "younger Sergius" (in contrast to Metropolitan Sergius (Stragorodsky) who was the "older Sergius"), he was a brilliant churchman, a gifted preacher and an astute administrator. Prior to his coming to the Baltic region, the local churches (of Latvia, Lithuania and Estonia) had gone through periods of inner turmoil and some of them had broken off relations with the Russian Church and sought canonical attachment with Constantinople. Metropolitan Sergius' first duty was to restore order and under his strong direction the Baltic Exarchate reaffirmed its canonical relation to the Moscow Patriarchate. What is most remarkable about him is that in his loyalty

to Moscow he did not silently ignore the horrors of Communism. The Communist regime's widespread destruction of churches and clergy could not be overlooked as was done by many pro-Moscow sympathizers. In this Metropolitan Sergius showed himself to be a man of great integrity and courage. In addition to this risky course of action, but at the same time, the Exarchate had to delicately comply with German authorities, which made possible the continuity of religious life, including the successful Pskov Mission. Metropolitan Sergius adamantly resisted German pressure that the Baltic Orthodox have no contact with the Moscow Patriarchate. How dangerous all of this was becomes apparent by the fact that Metropolitan Sergius was murdered in April, 1944. To

resided in a comfortable city apartment. His mother, whom he dearly loved, also lived with him and the apartment was frequently occupied by others as well. Sometimes clergy with their entire families, evacuating from Russian territories, would live in his apartment for several weeks. In the fall of 1943 a young man named Sergei Kozhevnikov came to Riga to study at the Russian High School. Sergei and his family became acquaintances while Bishop John was serving as priest in the city of Vientspils. Here young Sergei began serving as an altar boy. By 1943 he was old enough to attend the high school in Riga and asked if Bishop John could help him find a place to live. Bishop John invited him to live at his residence. Sergei became a subdeacon and the bishop's personal aide.



this day this murder remains a mystery, because the perpetrators could have been either German agents or Soviet partisans.

Bishop John was consecrated as Bishop of Riga in the midst of turmoil. But as a young and energetic hierarch he rose to the challenge and became a true shepherd to his flock in the most difficult of times. The qualities needed to be a good archpastor are love of God, love of people, love for the Church, a love for liturgical services, a love for church administration and order, self-discipline, compassion for the weak and unfortunate, a resolute faith in the truth and a willingness to accept hardships that require real sacrifice. All of these Bishop John possessed. He was extremely hospitable to the end of his life and in particular welcomed and encouraged young people, especially those who were seeking the discover God's will in the holy Orthodox Church. As Bishop of Riga he was in charge of a large Chancery staff and

After evacuating to Germany he adopted Bishop John's surname and became Sergei Garklavs, eventually an Archpriest of the Orthodox Church in America, and the author's father.

Bishop John was unique in that he was both a proud Latvian and a genuine Russophile. He was also an Orthodox bishop for whom that distinction was a priceless honor. He had every intention of spending the rest of his life in his beloved Latvia, but such was not God's will. His fate and that of the Tikhvin Icon were soon to come together. On March 4, 1944, at the end of the first week of Great Lent, the Tikhvin Icon was enthusiastically welcomed by the faithful at the Nativity of Christ Cathedral in Riga. At the moliebin service in honor of the icon Bishop John began his sermon with the words from the gospel of St. Luke: "And who am I that the Mother of my Lord should come to me" (Luke 1.43). Literally thousands of people

had come to the enormous cathedral. It was a moving and spiritually charged event. The fervor, the weeping, the solemn expression of heartfelt faith was breathtaking.

This outpouring of devotion did not cease in the days to come. Riga was a stopping point for Russian refugees who were fleeing from the advancing Soviet army. At such times of fear and uncertainty people naturally turn to the Church for solace, but the presence of the Tikhvin Icon made the Riga Cathedral all that much more a spiritual center. Bishop John later would recall the magnificent matins service on the Friday evening of the fifth week of Great Lent, when the akathist to the Theotokos is sung; dozens of clergy and a mass of faithful lifted up their hearts and

twenty-four hours to pack up and leave. His ardent desire was to remain in Riga, but the officials were explicit, he must go. There were also others to consider. Staying meant inevitable suffering while exile had at least the possibility of safety. It was already recognized that as the Soviet armies reconquered territories they treated the people who had lived under German occupation as enemy sympathizers, regardless of whether it was true or not. Church officials were especially vulnerable and almost none of those who remained or returned to Russia were spared trials and incarceration. (All of the clergy involved in the Pskov Mission, who did not evacuate, were sent to prison and hard labor after the war.) This perverse Soviet logic was the compelling reason why so many Eastern

families (some of whom would later become clergy of the Orthodox Church in America). On foot and cart they traveled the distance of some two hundred miles. There was an endless stream of humanity, all headed to the port city where they hoped to find passage further West. Soviet military airplanes flew over and occasionally strafed at the refugees, forcing the people to duck under carts or in the ditches, but not a few were killed. Eventually, exhausted, they reached Liepaja where they spent a little more than a week.

Where was the Tikhvin Icon? In Riga. It is often assumed that Bishop John took possession of the Tikhvin Icon when he left Riga. In fact, before he left the city he instructed that the icon be taken to the Trinity-Sergius Women's Monastery in Riga for safekeeping. It seems that the Germans who had originally brought the icon had momentarily overlooked it. Bishop John instructed the Abbess Eugenia to hide the icon until such time as the fighting would cease. After he and his group left Riga the German officials came to the monastery to reclaim the Tikhvin Icon. After some harassment they forced the Abbess to give up the icon. However, she insisted that, inasmuch as the icon is a great holy object, Orthodox clergy must be with it at all times. The chaplain of the monastery, Fr. Nikolai Vieglaiss, with his family and two other clergy families accompanied the icon out of Riga. (Later Fr. Nikolai was the pastor of St. John the Baptist Church in Berkeley, Calif. for many years; he passed away in 1992.) By this time the road between Riga and Liepaja had been cut by the Soviet army. Therefore the Tikhvin Icon, the German escorts and the Orthodox clergy and families sailed on a small boat through the Gulf of Riga and the Baltic Sea to Liepaja. And thus began the long journey of the Tikhvin Icon to the West.

Arriving in Liepaja Fr. Nikolai Vieglaiss went off to locate Bishop John and inform him that he had arrived with several others and with the Tikhvin Icon. Upon hearing of this, Bishop John went off with Fr. Nikolai to meet up with the group on the small boat. Sometimes God's mysterious providence permits His servants to take decisive action. Such seems to have been God's will that day. When Bishop John arrived at the boat the Tikhvin Icon was



hopes to God and seeking the heavenly protection of the Blessed Mother of God. Undoubtedly the prayer services for the Tikhvin Icon gave the faithful a glimpse of eternity, but the icon's sojourn in Riga was short-lived, only a little over six months.

In September, 1944 Bishop John was informed by German officials that he had

European immigrants preferred the uncertainties of life in the West to the certain torment that awaited them in their homelands.

Bishop John packed up the few things that were important and with his mother, and aide Sergei, left Riga to go to the port city of Liepaja (Libava). With them were several other Orthodox priests with their

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left unattended. It was apparent to His Grace and to those who were with him that somehow the holy icon itself was leading them. They took the icon to the Holy Trinity Cathedral in Liepaja where a Moliebin Service was conducted. Here, as in Riga, thousands of refugees came and prayed. Overcome with the throes of life's unexplainable tragedies the faithful found in the prayer services the courage needed to get through those days.

By now the group with Bishop John numbered about thirty people among whom almost ten were clergy. On September 22, 1944 this entire group and the Tikhvin Icon, with several thousand other people, were boarded on a transport ship bound for Danzig (now Gdansk), Poland. The boarding process took up an entire day and continued through the night. In the early morning, as the sun came up over the watery horizon, Sergei Kozhevnikov was on the deck admiring the stillness and the sunrise. Suddenly a siren went off. Soviet planes appeared in the sky and soon began bombing the transport and the other ships in the convoy. Bombs fell to the left and right of the ship, with huge explosions causing the water to churn and become a milky-white foam. The ship rocked back and forth and many passengers were tossed about. One of the clergy caught a piece of broken glass in his face. Soon the flak caused the planes to disperse and the convoy got under way. Emerging unscathed after the bombing was understood by Bishop John as a miraculous event, as if they were protected by the Holy Veil of the Theotokos herself.

By evening of that day they were in Danzig. After disembarking, surrounded by masses of people, hungry and confused, again the sirens' warning. This time American bombers were striking the military targets in the vicinity, though fortunately not as close as the morning raid by the Soviet planes. From Danzig Bishop John and his retinue were boarded on a train to Lodz, where they spent the weekend and worshipped at the city's Orthodox Church. From Lodz another train takes them to Schneidemuhl, a city on the border of Poland and Germany. Here they witnessed the stark horrors of Nazi cruelty. In the city

were several internment camps where hundreds of Jews and Russian prisoners-of-war were confined. The sight of these underfed and ill-treated people was profoundly unsettling. The group with Bishop John were traveling as Latvians to whom the Germans were somewhat lenient.

The war was coming to an end, in the air was apprehension, hope and uncertainty. But where to go? By this time, Bishop John with his group were coming to realize that they would have to make some decisions. Bishop John remembered that he had befriended an "Old Catholic" clergyman in Riga who had invited him to Jablonec in Czechoslovakia. Although



there was no definite plan as to where they would end up, the group of refugees boarded a crowded train to Jablonec. Every seat was taken and most of those in Bishop John's group were forced to stand in the packed train during the overnight journey. Arriving in Jablonec they went to find the Old Catholic Church, where the surprised parish warden informs them that the clergyman is not around. Eventually an agreement is reached and the Orthodox party received part-time use of the church for their worship, but they still had no place of habitation. After some searching they were directed to an old inn, about five miles from the church in neighboring Johanisberg. There they found a large vacant space which could accommodate all of them. In other words, all of the thirty-plus people came to live in the one large room!

Johanisberg served as their home for almost a year. Having received permission to use the Old Catholic Church in Jablonec, Bishop John with his clergy soon established a pattern of regular liturgical services. On weekdays they were able to get back and forth by a tram, and on weekends they usually walked. In the vicinity were quite a number of Orthodox refugees, from Romania, Greece, Serbia. When they discovered that Orthodox services were being conducted, they frequently came to worship at the church in Jablonec. The Tikhvin Icon was in custody of Bishop John, but it was taken to the church for most services. The evening before Christ-

mas Day, January 7, 1945, a major snowstorm occurred. Because the tram was not in service, Bishop John and the others had to walk on foot to church. The Tikhvin Icon was placed on a sled at about five o'clock in the morning and pulled on that sled to church in Jablonec. The icon has since then traveled in a variety of ways: carried by angels in the air, carried by people on the ground, on horse-drawn carts, in trains, in automobiles, in buses, on ships, but probably only this one time, on a sled. (The Tikhvin Icon has never yet been transported on a airplane! That will change next year when it will be flown back to Russia.)

In May, 1945 the war in Europe ended. With this came great relief and widespread celebration. However, for Bishop John and his group this brought new complications. Some weeks prior to May, the Soviet Army

had appeared in Johanisberg. The inn where they resided was on the main thoroughfare along which groups of Soviet soldiers came through. On several occasions these soldiers stopped at the inn for refreshments. On entering the establishment they were startled to see a group of "Russian Orthodox clergy"! Some of the soldiers were indignant and unpleasant, but others were quite friendly. And their comments to the clergy were also mixed. Some advised them to return to Latvia and Russia, where "things were much better." Others were more realistic and suggested that they "wait and see what happens." Bishop John later recalled that one Soviet officer

and travel across them required documentation.

In Prague Bishop John met with representatives of "Charitas," a Roman Catholic relief agency. Although the agency could not directly help the Orthodox refugees, they suggested that they join a group of Belgian and French refugees who were about to return to their native lands. Proceeding to a railroad freight yard they had to find a train whose destination was the American zone. Maneuvering in the freight yard, where eighteen-year-old Sergei Kozevnikov carried the icon between and under railroad cars, was a feat in itself. At last they found the right train, climbed into

persons' camp at Hersbruck, Germany, near Nuremberg. They were housed together, in a decent sized room on the second floor of what was a farm workers' lodging. Bishop John and his mother shared a small corner section that was separated by a curtain, and the rest of the group shared the dormitory-like space. A small chapel was assembled nearby where liturgical services were celebrated.

The presence of the Tikhvin Icon among the displaced people was a great source of spiritual and moral strength. Indeed, it achieved the status of being the palladium of Orthodox émigrés. After Bishop John settled in at Hersbruck he began to travel to the other displaced persons (DP) camps around Germany and the icon was almost always with him. Although Bishop John commemorated Patriarch Alexei of Moscow and thus maintained loyalty to the Church of his native land, he also had a respectful attitude for the Russian Church in Exile. He visited the Synod of Bishop of the Church Abroad in Munich, but remained steadfast in his canonical loyalty.

Life for the refugees was not easy, but their religious traditions proved to be of great value. Many of the displaced persons who are still alive movingly recall the humble churches and chapels which were erected in the camps. These churches/chapels were most simple in appearance: usually constructed out of bare wood, or sheets of corrugated metal. Inside would be a few icons, a plain-as-can-be iconostasis, primitive but functional candle holders, vigil lamps made out of tin cans; a more unpretentious structure could not be imagined. But inside these building the hearts and souls of the people were on fire. Prayers were sincere and from the depths of being, worship services were conducted in an atmosphere of inspired faith and hope, tears were mixed with unspeakable joy in a people uprooted from their native homes, torn away from loved ones, deprived of basic necessities, and forced to seek a future in unknown lands. War, hunger, displacement, none of these are desirable, but it is precisely in such conditions that the power of faith emerges as the key to human confidence and endurance.

In scores of DP camps the Tikhvin Icon brought needed consolation to many

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became very friendly and even came once to introduce a young woman whom he intended to marry.

For almost four months they lived in the Soviet zone. In September, 1945, Bishop John with his group traveled to Prague where they met with a similar group led by Bishop Daniel of Kovno, Lithuania. Bishop Daniel had been one of the three hierarchs who had participated in Bishop John's consecration. Bishop Daniel later returned to Russia where he was imprisoned for a time. In Prague some of the members of the group decided not to proceed further. But Bishop John and most of his company resolved that they would try to find a way to the American zone. This was not a matter of simply crossing the border. Although Soviet authorities had not yet established full control within the country, the borders were already well manned

a box car, which was sealed from the outside, said a prayer, held on to each other as the train set forth. They reached Pilsen on the border of Czechoslovakia and Germany's American zone, where Soviet soldiers were posted to inspect the train. On board their car, together with a crowd of people, were several babies who could have started crying at any time. As they breathlessly waited, they could hear the soldiers talking outside. As one of them was about to open up the box car, another soldier shouted, "That car has been checked." And soon after the train set forth and entered the American zone, arriving shortly in the city of Amberg. Freedom! Here Bishop John and his grateful company lived till July, 1946.

In 1946 the refugees moved again. Until 1949 Bishop John together with his companions were attached to the displaced

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people. Bishop John traveled extensively, visiting churches where he would lead in singing the akathist and moliebin services, and the faithful would come in endless lines to supplicate God in front of the icon. The Tikhvin Icon, a source of miracles and heavenly grace for hundreds of years, was now providing divine assistance to refugees for whom hope and fear loomed in equal measure. The ancient icon, with the sorrowful but accepting gaze of the Blessed Mother, pointing to her strong and compassionate Son, was the visible affirmation to the displaced multitudes that God had not abandoned them.

The whereabouts of the Tikhvin Icon became known to the Soviet government and through their officials in East Germany they made several appeals to the American military authorities to have it returned. Bishop John met with the U.S. Commander in Chief, General Lucius D. Clay, and presented his side of the story. General Clay authorized Bishop John as official custodian of the Tikhvin Icon, which allowed its eventual entry into the United States. On this point there have been several articles, both here and abroad, which allege that the icon was stolen, and that Bishop John obtained custody of the icon by claiming that the icon was a copy of the original. As far the icon being a copy: in fact, quite a few specialists even recently thought that the Tikhvin Icon was a copy and that the original was either destroyed or hidden. Such was the case with some other famous icons. While Bishop John and those with him always thought that they had the original, they had neither the means nor the time to determine the authenticity with one hundred percent assurance. When the American military authorities replied to the Soviets, they did communicate that the icon was a copy and not the original. That the Soviets, with their hordes of war booty and their propensity for lies and deception, choose not to pursue the matter only indicates that their claim to the Tikhvin Icon was somewhat tenuous. Some interesting information from previously inaccessible documents in Soviet archives have now come to light. They indicate that their concern about the Tikhvin Icon had more to do with the riza than with

the actual icon!

There is no disputing that the icon was stolen, by the Germans from the Tikhvin Monastery. But whether its subsequent fate should be called "stealing" or "recovery" is a matter of debate. Outlining the story of the Tikhvin Icon without addressing the Soviet Union's antagonism to religion is plainly impossible. The animosity and violence that the Russian Orthodox Church suffered in the twentieth century are still not adequately appreciated by us in the West. The impact of that violence will be felt for some time yet, even as the Russian Church undergoes its phenomenal current revival. Suffice it to say that the Soviet government was responsible for stealing and destroying thousands of churches, icons, religious articles and books. Many



icons and articles, illegally confiscated from churches, have been sold abroad to line the coffers of Soviet party members. Then too, under questionable circumstances, Russian museums have become repositories of Russian Orthodox Church treasures, which were intended to be objects of devotion. In the Tikhvin Monastery itself, many of the icons have been taken to the museums and they have no intent of returning them to the monastery at this time. There are many issues, of course, and many perspectives to consider. The whole matter of restitution of wartime acquisitions, whether obtained by Russians, Germans or Americans, has only recently come to the foreground and is now being resolved, though in fitful gestures.

When Bishop John obtained custody

of the Tikhvin Icon he understood his role in terms of guardianship rather than possession. He always regarded himself as steward of the icon, until it could be returned to its original home at the Tikhvin Monastery. While the Communist regime was in power, the state of the monastery, as indeed that of much of the Russian Orthodox Church, was dismal. But Bishop John evidently foresaw that conditions would change. In entrusting the icon to his foster son, Archpriest Sergei Garklavs, he specifically instructed that it be returned to the Tikhvin Monastery when the Communist regime collapses and when the monastery is restored and begins to function. Considering what happened in Russia during the Soviet years, and what could have happened to the Tikhvin Icon, it is safe to say that by coming to the West the icon was preserved from harm only to be returned to its rightful home, the Tikhvin Dormition Monastery.

By 1949 Bishop John had contacted Metropolitan Theophilus of the Russian Orthodox Metropolia of North America with a request for entry into the Metropolia and the United States. For his part, Metropolitan Theophilus welcomed Bishop John, and his company, and also petitioned the American authorities to assist in expediting this entry. In August, 1949, Bishop John, his mother and the Tikhvin Icon arrived in Boston, Massachusetts. On October 22, 1949, Metropolitan Theophilus designated Bishop John as Bishop of Detroit and Cleveland. For the most part, Bishop John and the Tikhvin Icon resided at the Protection of the Holy Virgin Cathedral in New York City. In the early 1950s he undertook a cross country trip with the Tikhvin Icon. His stops included major cities in the United States and Canada where Russian Orthodox churches existed, especially in those areas where Russian immigrants settled. He was to take several such trips in his lifetime, in particular to the parishes on the West coast, where the many Russian faithful had a special veneration for the Tikhvin Icon. On February 1, 1957, Bishop John became Archbishop of Chicago and Minneapolis, a position that he held until his retirement in November, 1978. During most of those fruitful years, Archbishop John resided at Holy Trinity Cathedral in Chicago, where the Tikhvin Icon was frequently venerated by

the city's Orthodox faithful as well as numerous visitors.

Archbishop John passed away on Palm Sunday, April 11, 1982. His devotion to the Holy Theotokos and pious veneration of the Tikhvin Icon never wavered. That the Tikhvin Icon was such a part of his life made him all that much more humble and appreciative. For his funeral, at his request he was robed in his blue hierarchical vestments as a final expression of his love for the Theotokos.

Miracles have always taken place through intercessions to the Holy Theotokos in the presence of the Tikhvin Icon. They have not all been written down or documented, but during the past sixty years there have been many miracles and

the Tikhvin Icon was in America during that period of time in which this country became the preeminent nation on the planet. Much has happened during the past sixty years: the use of atomic energy, the discovery of the structure and significance of DNA, the manned landing on the moon, heart transplants, the computer, the internet, all of these and a multitude of other technological breakthroughs have taken place. By being for the most part in Chicago, it was as if the Tikhvin Icon was in the center of the country which became the political and scientific center of the world. Its presence there did not generate massive popular attention, but the icon did serve a purpose. It was a reminder to all who would care to notice that in this po-



they continue to occur up to our time. Perhaps the greatest miracle is the story of the Tikhvin Icon itself. In Russia the icon was the protectress of the Russian North, a destination for spiritual pilgrims, the pride of faithful residents of Tikhvin, and a holy object esteemed by Russian czars and aristocrats. Due to forces and circumstances beyond the control of any individual, the icon was taken from its home and brought to the West. Here it became directress for exiles, a source of healing and courage for people who were homeless and beleaguered. In America it became an honored presence in the Orthodox Church in America, during the time of the Church's maturation and most important canonical development, the achievement of autocephaly in 1970. If we consider a larger historical perspective it is noteworthy that

political and scientific utopia, human progress must take place concurrently with spiritual growth or there will be harmful consequences. For those who did pray and reflect, the Theotokos, in her beautiful manifestation as the Tikhvin Icon, elevated minds to see the wonderful glory of the divine and human worlds balanced in perfect harmony.

Among the many visitors who came to venerate the icon were notable churchmen from the Russian Orthodox Church. Until the fall of Communism in 1991 none of them ever requested that the Tikhvin Icon be returned to Russia. It was as if they knew that, if the icon were to go back, it would end up in a museum. There were occasional requests from various Russian "cultural agencies," some of which were quite dubious. After 1991 things changed

and the possibility of the icon's return became a reality. Fr. Sergei Garklavs visited the Tikhvin Monastery several times. In July, 2001, he was received by Metropolitan Vladimir of St. Petersburg and was introduced to the newly-appointed young Igumen of the Tikhvin Dormition Monastery, Fr. Euphymy (Shasorin). During that visit it became evident that indeed the right time had arrived. Although restoring the Tikhvin Monastery to its pre-Revolution state will take a very long time (and a great deal of money), the monastery now has some twenty monks, regular services and is involved in continual rebuilding efforts. The plans for returning the icon were submitted to His Beatitude, Metropolitan Herman and also to His Holiness, Patriarch Alexei II, both of whom have given their blessings. If God permits, and with the heavenly protection of the Blessed Mother, the Tikhvin Icon will be returned to the Dormition Monastery in Tikhvin on June 26, 2004 (the date of the celebration of the icon according to the Revised Julian Calendar). This return will culminate an extraordinary chapter in the icon's history. It seems now somehow perfectly fitting that it came to the United States as a providential miracle, that its being here lasted just as long as it should and that its return to Tikhvin comes at just the right time.

With the return of the Tikhvin Icon to Russia there is a sense of loss. Loss and perhaps also a little fear! Obviously, loss is felt by those who came into close contact with the icon, who prayed before it, whose lives were affected by it. How do you say farewell to someone you deeply love, whose presence you have known for years? It is not easy. But loss is a human wound that will heal. Fear, on the other hand, is a much more debilitating emotion. Why fear? Will the return of the icon be accomplished successfully? Will it be properly protected and cared for in Tikhvin? Will this return generate scurrilous press releases and accusations? Perhaps most fearful of all is the thought that the icon's return to Russia means that somehow America is not worthy of it? These questions can only be answered in the future.

What seems evident now is this: God blesses mankind with everything. Life and all that we possess is from God. We live

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Tikhvin Icon Adorns 99th Pilgrimage

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on God's time, from our first breath until our last. All humanity shares this fate. But all of humanity understands life differently. As Orthodox Christians we understand that our time, the time that we have to live, is to "work out our salvation with fear and trembling, for God is at work in us, both to will and to work for His good pleasure" (Philippians 2.12). If working out our salvation meant only fear and trembling, we would end up fearful and trembling all the time. In fact, we know of heavenly joy and comfort as well. And the Theotokos is the manifestation of that. The Tikhvin Icon of the Theotokos in particular reveals how sorrow and joy, conflict and resolution, strife and peace, interact with each other. The history of the Tikhvin Icon is the history of man, and of each of us, in condensed form: spiritual birth and enlightenment, devotion and discovery, loss of faith and devastation, exile and repentance, renewal and finally the return home. In all that happens to mankind, and to each of us, God does not leave us, for we "know that in everything God works for good with those who love Him" (Romans 8.28). The Orthodox theology of the presence of the Holy Theotokos in the Church and in our lives is meant to convey to us the incomprehensible goodness of God's love, in

simple terms that all can see and understand. The story of the icon is a story with a beginning, but as it was told to us, and as we have now shared it with others, it may not ever have an ending! The Theotokos will, of course, always remain with us as heavenly intercessor and as maternal protector. The Tikhvin Icon, as all of her blessed icons, is but proof of that in all human memories there is always something redeemed and most pure.

O All-praised Mother, who gave birth to the most holy Word!

You are our Champion and Protectress against every enemy, both visible and invisible.

You are the one who delivers us from every tribulation and sorrow!

Preserve us from all sins and temptations.

In the future life be our Mediator and

Defender as we stand before the judgment seat of your Son and our God. Deliver us from eternal condemnation So that, having gained salvation, We join the choirs of angels in singing to God:

Alleluia, alleluia, alleluia!

(Akathist to the Tikhvin Icon)

—Archpriest Alexander Garklavs

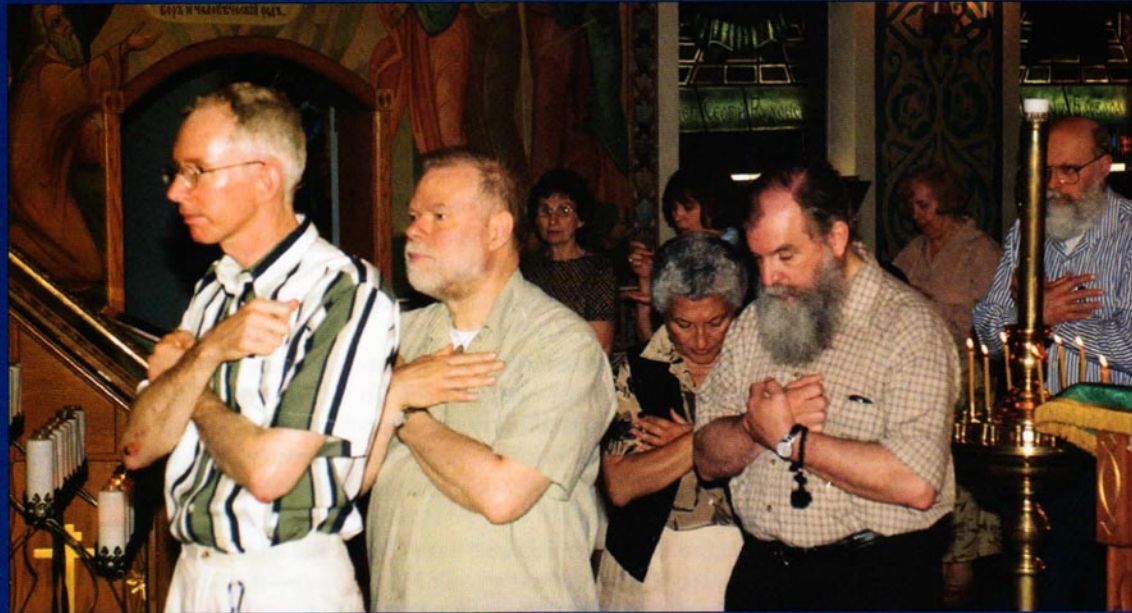
This short history of the Tikhvin Icon was based on the author's personal recollections of what was told to him by Archbishop John and by Archpriest Sergei Garklavs. Further information came from *The Icon of the Virgin of Tikhvin* by Aune Jaaskinen and from the recent publication of the St. Petersburg Diocese's *Eparchialn'ye Vedomosti*, (Diocesan News), Nos. 26-27. Readers who would like to contribute to the restoration of the Tikhvin Monastery can do so by sending a check to the "Tikhvin Monastery Fund," at 369 Green Ave., East Meadow, NY 11554.

O all-hymned Mother who gave birth to the Word, who are holier than all the saints, be for us a protection and defense in this life against every enemy, visible and invisible, from danger and suffering, preserving us from temptation and from falling into sin, and in the life to come, at the Judgment of your Son and our God, be to us a Protector and Intercessor, delivering us from eternal damnation, that saved by you, with the Angelic choirs we might sing to God: Alleluia, Alleluia, Alleluia.

—Akathist to the Tikhvin Icon



Living the Beatitudes



The keynote address from the Orthodox Peace Fellowship conference held in June at St. Tikhon's Monastery / Seminary

The root of the English word "beatitude" is "beauty." The Greek term *kalos* implies attractiveness — literally, an attraction toward divine beauty.

In the first book of the Bible, beauty is central. We learn how God made the world as a "very good" creation (Gen. 1: 31) — a beautiful cosmos. And in the first Gospel, the *protoevangelion* of the Christian scriptural canon, Matthew opens his very first verse by describing the message that he wishes to convey as "a book of genesis." By so doing, Matthew is being faithful to Genesis as an archetype of God's message or purpose for the world.

In his gospel account, Matthew is not offering a biography of Jesus, but a way of living for a new Israel, the Christian community, the church; he is presenting an ecclesiology, not a history. He is addressing a people in community, confirming a way of life. He is telling us that the

beauty for which God created and intended the world must become part of our own lifestyle and worldview.

Matthew is addressing a people in crisis. After the resurrection, an apocalyptic attitude sustained the Christian community.



Keynote speaker Fr. John Chrysavgis

The early Christians believed Jesus would soon return. Yet Matthew believed and proclaimed otherwise: that the kingdom of heaven is already at hand, even now in our hands. God is already present in those who live a life of restoration and resurrection in Christ.

To help you appreciate how it is that Matthew could have an alternative vision, let me take an example from daily life. When we look at buildings, the untamed eye will observe bricks and mortar, wood and glass. An architect, however, will perceive beyond the surface appearance; an architect discerns harmony or pressure points. Yet another person will discern the beauty of the spiritual world, the presence or absence of God.

Matthew too is able to reveal a new understanding of our world, new — and at the same time ever deepening — perceptions of the presence of God in our lives. In the beginning, in the book and the event of Genesis, God saw chaos and darkness, and God cared enough about the world to

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place things in order, to render things beautiful. He created the cosmos. In Matthew's Genesis, God once again cared for and loved the world. The phrase "in the beginning" — whether in the first book of the Old Testament or the first book of the New Testament — is a symbol for whenever, signifying always. The term "whenever" implies the phrase "in the beginning." It also includes "every beginning." This reality teaches us to respond accordingly. Whenever we see any form of deviation, any deformation in nature, in life, or in the world, we too must care enough to respond; we too must love sufficiently to restore, to heal.

How does Matthew propose that we achieve this? Instead of searching for God in empty places, Matthew asked his community to return to and reexamine its roots. He begins his Gospel with three periods, three series of fourteen generations, in order to show how God's presence in this world, in history, has both roots and continuity. As Orthodox, we would adopt the term "tradition." In the genealogy that is offered, Matthew is in fact very radical, hardly traditional — he includes women, non-Jews and a foreigner. He could quite easily have included each of us.

Blessed are the poor in spirit: theirs is the Kingdom of Heaven: God's kingdom is never reduced simply to a matter of rules and regulations. It is certainly not a reinforcement of worldly positions and secular institutions. God's kingdom is a reversal of attitudes, a *metanoia*, a conversion

and reordering of values and behavior. It means becoming more and more a person who shares in the holiness, the beauty, and the perfection of God. It implies coming under the authority of God, rather than under the authority of this world. Living the Beatitudes signifies our acceptance of this new authority.

Matthew often uses the word "perfect." The Greek word for perfect (*teleios*) signifies reaching for a goal (*telos*). For Christians, this "end" is the kingdom of heaven. Therefore, Matthew is telling us that perfection is a process, a series of stages of progress. It is less a condition of perfection, than it is a potential or possibility. Think of the emphasis in St. Gregory of Nyssa on "never-ending perfection" (*epektasis*).

And in order to become perfect, Matthew tells us we must become poor. To become complete, he tells us we must surrender, we must be incomplete. If you want, "go sell all your possessions and give to the poor."

There is a cost involved here. The question is: How much have we sold? How much have you sold? How much have I sold? And are we in fact willing to give up

and to give up everything? Are we prepared to sacrifice our preconceptions, our prestige, our positions, our possessions, our power?

Matthew is not romanticizing poverty. Sharing in the kingdom in fact depends on our effort to alleviate the various forms of poverty in the world. Poverty is not good; it is not blessed; it is not a virtue. Poverty is miserable; poverty is a clear indication that the kingdom of God has not yet come.

However, poverty can be voluntary, as with monastics. Voluntary poverty becomes a way of sharing with the poor, a means of giving up whatever gives us security. Indeed, such poverty is more than merely giving up. It is a way of giving! But so long as we justify our ways and our behavior, we shall not appreciate the need to change. We will not understand that everyone has a right to enough of the earth's resources: to sufficient water, energy, food, clothing, health, a safe environment, and peace.

If God's purpose is for us to be more and more, then we must admit that to have more than enough is to be less than human. It is to bear a lighter "footprint" on the world that we inhabit. In the Beatitudes,



Metropolitan welcomes peace conferees



we learn that we must choose our gods; we cannot serve two masters. Remember, where your treasure is, there your heart is also. And our world offers us numerous temptations to find security in consumer goods.

"Blessed," then, "are the poor in spirit." Blessed are those who submit to God, who put their trust in God, who have confidence in God, who are not controlled by their needs or by the demands of this world. Blessed are those who

- know that they are poor in spirit:
- recognize the need for healing
- admit the wasting of goods
- work to remove conditions that contribute to world poverty
- are ready to change their lifestyles
- reflect on their ways and their attitudes
- work with others to overcome the fears and controls of society
- recognize they will not change (either themselves or the world) by themselves or indeed overnight
- trust that "our heavenly Father knows all that we need. Therefore, seek first the kingdom of God, and all these things will be given to [us] besides."

Blessed are those who mourn: they shall be comforted: When we think of Jesus Christ, we imagine the healer, the one who overcomes brokenness and death, the Lord that assumed the scarred flesh and touched the shattered world. There is a softness of touch, almost a sense of joy, to this Beatitude. When Isaiah speaks of comfort, he says: "Give them oil of gladness in place of mourning" (61:3). There is an entire literature and theology of tears in early ascetic writers.

Mourning and tears continually touch every level of our life. And Jesus brings healing to all levels of life. Yet comfort is not tantamount to relaxation; it is again a form of restoration. It is in fact a challenge.

How is healing brought to those who suffer, or comfort to those who mourn? First, Jesus notices the brokenness, cares for the broken, and responds to the broken. Second, all the healing miracles of Christ have to do with overcoming individualism, with breaking open the closedness within us and around us: the deaf person is shut off; the dumb person cannot communicate; the paralytic cannot step beyond himself; the leper is isolated,

ostracized from the community; the demonized man is possessed, imprisoned.

And how does Jesus heal these people? To the deaf, he says: "*effatha*" (be opened). To the dumb person, he says: "speak." To the paralytic, he says: "take up your bed, and walk." To the leper, he says: "be cleaned." To the demonized man, he says: "be healed, go to the rest of the community, and show yourself."

These miracles offer us an insight into the healing and wholeness of the kingdom.



North American coordinator, Sheri San Chirico

Henceforth, if we wish to live by the Beatitudes, we can no longer remain deaf to the cry of those who suffer, or to an environment that groans.

And so we mourn. We mourn because we have betrayed our call to be faithful to God's plan and authority. We grieve and admit our sins — sins of envy, greed, gluttony, jealousy and aggression — against our neighbor and against the earth. We recognize of course that such external "sins" are only symptoms of our inner disease. However, by recognizing our own brokenness, we are forgiven and comforted. Then, and only then, are we given the power to heal.

It is significant that Matthew's Gospel shows that Christ's disciples were given the power to heal as early as in chapter 10. It is not until much later, in the final chapter 28 — and in the very last verse of that chapter — that they were also given the power to teach! The message is simple: when we are in pain, we do not easily receive or give teaching. When our community or our environment is broken, mere words about the beauty of nature will not go a long way in restoring the suffering

that we have inflicted upon it.

There is a further dimension to our mourning. Mourning is a condition, not just a singular event. Standing before society's unwillingness to change, even Jesus is brought to tears. Sometimes even our wrongful ideologies, our misguided values are reinforced by established religion and the institutional church. One of the shortest and most powerful verses in the Bible is: "Jesus wept." Yet this verse is also a symbol of comfort and sweetness to a broken people.

Finally, in relation to the natural environment, the Book of Hosea tells us that even "the land itself mourns, and everything that dwells in it languishes [i.e., sheds tears]" (Hos. 4: 1).

Matthew wrote of birds in the sky; today, oil slicks wash them ashore. Grass in the fields brought joy in the times of Christ's disciples; today, toxic chemicals and warfare leave the land barren. Jesus assumed that foxes had homes; today, we cannot assume that foxes will survive. Jesus multiplied loaves and fishes; today, 800 million are severely undernourished.

Extending our care and concern to people and to inanimate creation brings good news to the whole world. One tear-drop of mourning for our way of life can water the whole world.

Blessed are the meek; they shall inherit the land: As the King of heaven and earth, Christ comes not with violence but in meekness. He will inherit the earth and all its power, all its positions, all its prestige. Matthew reassures us that God is found at the very center of the world, with us in all generations. And this King comes to assume authority over all of creation, to re-order all creation from chaos into cosmos — an allusion to the events recorded in the first Genesis.

The average Jew during the life of Christ, and the average Christian disciple of Christ, had one of two ways of responding to Jesus: either with meekness or violence; either through peace or indignation. The way in which we receive Christ is reflected in the way in which we regard the earth or the land.

God and land, divine Word and created world must be integrated. The spiritual life brings God, the land, and the

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people together in a balance and integrated order.

This means that the land or the earth must never become an end in itself. God is always the source of all worldly resources. Israel laid aside a weekly day of rest in order to remember this, to reflect on where our treasure is. Worshiping the created land, venerating any false god, is a form of idolatry. Yet on the other hand, worshiping God without assuming responsibility for the land is a dangerous and misleading form of spiritualism.

We may, for instance, pray for the environment, imploring God to do something about the crisis that we confront, yet never changing our lifestyle, which may well be reinforcing the problem. Matthew's Christ warns us: "None of those who cry out: 'Lord, Lord,' will enter the kingdom but only the one who does the will of my Father" (7: 21).

Or else we may be activists who leave little or no room for prayer. Our lamps should not go out because of our failure to wait for God (25:1-3) in silence. Prayer is not a pretext for the evasion of responsibility. Prayer and action are equal dimensions of spirituality. We must understand how Jesus was as authentic when He healed the sick, as when He withdrew to be alone with God.

Our society, however, promotes a mentality that exalts the acquisition of material possessions. Once we are in "the land," it is difficult to "seek first the kingdom of God." It is easy to forget that this earth is inherited — it is received; it is not taken, or snatched. It is never ours to own, but only God's to give.

Therefore, the land and its wealth must be oriented to others in order to promote God's kingdom, reordering the priorities of this world. Meekness is the blessed way of dealing justly with the land. The meek person reflects a reversal of attitudes toward power, possessions and positions. Otherwise, the land becomes a territory of violence, a domain of division, a realm of mistrust.

Meekness is a way of caring. It should touch every aspect of our lives. It should teach us that God is God, that we are God's, and that the land is God's. Thus, the land is ours only to use and share responsibly.

Meekness is a blessed correction, a heavenly contrast to the violence which we have wrought upon the earth, a stark opposition to the desecration of God's plan for creation.

Blessed are those who hunger and thirst for righteousness [or justice]; they shall be filled:

This Beatitude introduces the fundamental theme of justice in relation to the environment and the spiritual life. "The Lord is our justice," says the Prophet Jeremiah (Jer. 23: 5-6). And when we thirst for justice, we know that we shall be filled. "As the earth brings forth its plants . . . so will the Lord God make justice" (Is. 61:3-4, 10-11).

Hunger and thirst lead to dependence on God. And God promises that there will always be enough for all. That is justice; that is fairness; that is righteousness. However, like Israel in the Old Testament, we want more than enough, more than our share, more than what is just and fair. We lose our conviction and confidence that God will "give us our daily bread." God responds to our need, and asks in return that we do not store up treasure on earth, that we do not live in excess, so that others too may have enough. We are to seek to have only just enough, in order to be more and more.

When Matthew speaks of the kingdom, he speaks of justice (*dikaioyne*). Matthew uses this word seven times in his Gospel. The opposite of justice, for Matthew, is not injustice; it is hypocrisy. Justice creates community; hypocrisy destroys commonality. Justice creates cosmos (beauty); hypocrisy creates chaos. Justice means sharing; hypocrisy signifies concealing and keeping. The ultimate test of our justice is to ask ourselves whether we continue our acts of piety when no one is watching.

For the Jew and the early Christians, there were three practical ways of materializing justice:

(a) *Almsgiving*: Almsgiving is not simply a matter of feeling. Almsgiving means responsibility. And almsgiving is not an optional virtue. Giving all that is in excess is naturally expected of everyone.

(b) *Prayer*: In the Gospel of Matthew, Jesus teaches us that when we pray we must (a) not talk too much; and (b) learn to forgive. Yet when we look honestly at

our life of prayer, we have to admit that we do tend to talk too much. Prayer must heal divisions, not harbor anger or resentment. "Forgive us . . . as we forgive others," we pray in the Lord's Prayer. If we are not striving to create heaven on earth, then perhaps we should stop praying the Lord's Prayer. Our actions and our lifestyle will show whether we mean what we pray ("your kingdom come . . . on earth as it is in heaven"), or whether we are merely talking too much.

(c) *Fasting*: We fast in order to remember the kingdom. We fast in order to commit ourselves to the priorities and the ways of the kingdom. We fast in order to practice offering our resources to the poor and sharing our possessions with our neighbor. Fasting helps shape a vision whereby we can view the world with God's eyes. It clarifies the purpose and sharpens the focus, so that our view and our worldview is larger than ourselves.

"This is the fasting that I desire: releasing those bound unjustly . . . setting free the oppressed . . . sharing your bread with the hungry, sheltering the oppressed and the homeless, clothing the naked . . . satisfying the afflicted . . . Then the Lord will guide you always and give you plenty . . . You will be like a watered garden, like a spring whose water never fails . . . 'Repairer of the breach,' they shall call you" (Isaiah 58: 6-12).

Fasting reminds us of the hunger in the world. The degree to which we resist fasting may reflect the degree to which we contribute to hunger.

Blessed are the merciful; they shall receive mercy:

An essential aspect of justice and righteousness is mercy. Mercy is the personal experience and practical expression of God's love. To be blessed by God is to show compassion, to have concern, to care for every living person and every living thing. We remember in this regard Abba Isaac the Syrian describing the merciful heart: "[The merciful heart] is a heart that burns out of compassion for birds, beasts, human beings, even demons. . . . Such a heart cannot bear to hear of the slightest pain suffered anywhere in creation."

Blessedness, then, means showing mercy. Indeed, the perfection of God and the kingdom of God are almost synonymous with the quality of mercy. Mercy is

a sign of God's kingdom. This is why we repeat "Lord, have mercy" in our liturgy. We are asking God to be who He is in spite of who we are. We may think here of the parable of the king who forgave the large debt. When the official refused to show a similar compassion to the servant, the forgiving king was angered. Sadly, while the mercy of the master changes the situation of the official, it does not convert his heart.

A Christian cannot win God's mercy. But a Christian can lose God's mercy by not extending it to others and to the environment.

At the same time, God's mercy is also passionate, full of "pathos" (or passion). If we do not show mercy, if we are apathetic, if we do not care, if we are indifferent to the cry of the earth, if we remain neutral in the face of injustice: then we do not reflect God's image, we are not revealing God's kingdom.

There are no excuses for our un-involvement. We have the information. Anyway, we are deeply — innately and inevitably — involved in one way or another. We must choose to care. Otherwise, we are not being fair; we are not acting in a just manner. Otherwise, we are being hypocritical, self-righteous, and certainly not righteous.

Let us consider one example of such mercy from the life of Christ. In the miracle of the feeding of the multitudes, the Lord encourages the disciples to act for their environment: "There is no need for them to disperse. Give them something to eat yourselves" (Matt. 14:16). "Use your own resources" is what He is telling them. The disciples response reflects ours: "We have nothing here."

What they are saying is that we have only limited resources. Yet it is the willingness to share that transforms what looks like very little in the eyes of the world into what is more than sufficient. We shall never give people enough to eat. But we must give them from our table.

How many people sit at our table? What kind of people do we invite to sit with us at our table? How many issues do we ignore at the table of our life? How significant — or just how subtle — is our attitude of prejudice?

Blessed are the pure in heart; they shall see God: Seeing God's face depends on

purity of heart, a purity requiring total commitment to God's kingdom, an inner attitude of wholeheartedness. Our external actions indicate our internal priorities. "Where our treasure is, there our heart is also."

Purity of heart is achieved through purification, through asceticism. By asceticism, I mean learning what really matters, not being controlled by the cares of this world, not remaining on the surface level of life, not seeking instant results, not avoiding painful struggle. Asceticism is learning what to care for, and when not to care; when to be involved, and when not to interfere; it is taking the time and making the space to be still in order to "hear" God. Then our heart becomes pure; then we become better disposed to "see" God.

So purity of heart implies a process of stripping the surface. It is an invitation to greater depth. It is making choices about things, about people, about God. Then we

where. And therefore — as Fr. Alexander Schmemmann liked to say — we can only rejoice. For we have direct and intimate access to the face of God, to the ear of God, to the word of God.

And because we live — or at least strive, desire to live — in purity of heart, we can actually see God. And our prayer for purity becomes simply: Lord Jesus Christ, Son of God, have mercy on me and on your world.

Blessed are the peacemakers; they shall be called children of God: To understand how it is that we can work for peace in a way that God will call us His children, it may be helpful to remember what it means for Christ to be called God's Son. In the Gospel of Matthew, Christ is called "Son" twice, and the call comes from a voice from heaven. The first time was at His baptism; the second was on the mount of transfiguration. On both occasions it is said: "This



value and desire not what we want, but what we need; and gradually we come to value and desire only what God wants. We begin to understand what blocks our vision of God, what separates us from God. We learn to see the world with new eyes. We hear God's silent words in creation. The very same things appear renewed, "a new heaven and a new earth."

At this point, it is very much like being in a guest-room by ourselves only to sense that we are in another person's presence. There, in our heart, we discover ourselves in relation to God; but there too we discover ourselves in communion with the entire world. Then we see Christ every-

is my beloved Son; in Him I am well pleased" (3:17, and 17:5).

Christ is the Son of God because He is in full communion with the nature of God; because He is fully committed to the will of God.

Full communion means sharing in all His resources. Full commitment to the Beatitudes signifies a reflection of God's unity, of divine peace, life, and justice. Even though Christ's communion and commitment lead Him to the cross and to death, nevertheless He remained surrendered to God's purpose, irrespective of

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whether this meant standing in direct contrast, indeed in contradiction to the way society understood peace and justice.

So perhaps it is important to stop measuring progress or success in the way society regards these. The criterion for success cannot be defined in quantitative terms. For Christ, the end was the cross; for John the Baptist, the end was his beheading.

Now, the emphasis on becoming children underlines another point. Peacemaking means building community; and community begins by realizing and respecting the dignity of each person. Each member of the community is precious in the eyes of God. Therefore, when Christ was asked about greatness, He called a young child over, stood it in the midst of those who were gathered, and said: "I assure you, unless you change [literally, repent] and become like little children, you will not enter the kingdom of God" (18:2-3). This was a radical, not a sentimental gesture. At the time of Jesus, children were denied human rights. They had no access to necessary resources for basic survival. By their age, as well as by law, they were segregated from the rest of society. In order then to be a "peacemaker," in order to be called a "child of God," we are to give way — to defer — to others, out of reverence for the rights of others. We must recognize that all people require the resources of this world.

It is in this light that we are invited to become peacemakers. This also means that making peace is work. It is in fact very difficult work. Yet it is our only hope for

the restoration of a broken world. By working for peace, by working to heal the environment, by removing obstacles for peace, by avoiding what harms the environment, we may — at least, this is what we are assured — hear a voice in our heart that says: "This is my beloved. In my beloved — in him, in her, in you — I am well pleased." What greater joy, what richer blessing, what more abundant grace can there be than this?

Blessed are those who are persecuted for the sake of justice [or righteousness]; theirs is the kingdom of heaven. Blessed are you . . . for great is your reward in heaven: Matthew wished to reassure his community about two things: first, if they lived by the Beatitudes, according to His name, then they should expect rejection; and second, if they were persecuted, this would be a sign that they were truly faithful.

This last Beatitude, like the first, is a reassurance that the kingdom of God can be immediately expected.

Christ did not come to spread peace, but the sword, that is division (10:34). Persecution must be expected. Some people will not understand the language about justice and healing the environment. Society will not understand; much less will society be "converted." Even the Church may not understand. What Christ calls a "blessing" is for others a "scandal." Living the Beatitudes means resisting, sometimes even reversing, the ways of the world. Society will reject both message and messenger, our theology and actions alike. People have too much at stake. As the Prophet Isaiah says: "They look, but they choose

not to see; they listen, but they choose not to hear" (Matt. 13:13; Isa. 6:9-10).

In response, the Christians become a "remnant" community, a small flock, the leaven. They can begin a new process of hope in a world unwilling to receive the kingdom. Yet they are not afraid; they are not alone. They may rejoice, for He has overcome the world. Fear gives way to faith in God's promise: "the kingdom of God is theirs." Indeed, it is ours.

Yet Matthew placed this Beatitude last in order to indicate something more powerful than this. This Beatitude is more than a mere conclusion. It is a clear commission, an explicit command for the disciples to enter the world of their day, to assume the problems of their time, to bring God's care into the world — no matter what the cost, irrespective of the risk or the pain. That's why the Lord continues the Beatitude by changing to the second person: "Blessed are those who are persecuted . . . Blessed are you when . . . they persecute you . . . Be glad and rejoice, for your reward is great in heaven."

The Beatitude now becomes a direct invitation, a personal blessing, a definite assurance and promise. And Christ later continues: "You are the salt of the earth . . . You are the light of the world" (5: 3-15).

We must persist in responding to the poor, in striving to share the resources of the world, in trying to heal our broken community and environment. This is the way in which we shall inherit the heavenly kingdom and this earth. In fact, this is the way that we shall understand how the kingdom relates to this earth. For by living the Beatitudes, we shall hear Christ's voice: "Come, you who are blessed by my Father. Inherit the kingdom that was prepared for you from the creation of the world" (Matt. 25:34)

Matthew's new Genesis returns to an echo of the creation story, closing with a reminder about the first Genesis when God created the world: "and behold it was good," indeed "very good."

—Fr. John Chrysavgis

Fr. John has taught theology at Holy Cross Seminary in Brookline, Mass. The author of numerous books on Orthodox theology, he advises the Ecumenical Patriarch on environmental issues.



Diocesan representatives attending the Church-wide Conference on Evangelization, held June 9, 2003 at the Life-Giving Spring Retreat Center, Boulder City, Nev.: Archpriests John Udics, Daniel Ressetar, and Eugene Vansuch, with John Zoranski



“Water, Wheat, Wine, and Oil” Theme of 2003 Summer Camp

Linked arm in arm, singing around a campfire, splashing with shouts into icy water on a sweltering July day, or incessant chatter in the dorm — these were some of the sights and sounds of children at play expressing their God-given energy at summer camp.

Each year children and teens journey to the rolling hills of South Canaan, Pennsylvania, for the annual St. Tikhon’s Summer Youth Camp held on the St. Tikhon’s Seminary and Monastery grounds. The camp has attracted children and teens from Orthodox parishes throughout Pennsylvania, northern Ohio, New York and New Jersey as well as Florida and Chicago, Illinois. This year 107 children and 39 teens plus staff participated in the week-long event July 7-13, 2003.

His Beatitude, the Most Blessed HERMAN, Archbishop of Washington and Metropolitan of All America and Canada,

visited the camp in the latter part of the week after returning from his visit to the Ecumenical Patriarchate in Istanbul, Turkey. Campers Renee Marsolais and Taisia Mamiacheva formally greeted His Beati-



tude with bouquets of wildflowers picked from the monastery fields. His Beatitude blessed the projects the children had crafted during the week.

Also during the week, His Beatitude Metropolitan Theodosius — now retired and living nearby — mingled informally with the children and teens.

The camp theme “Water, Wheat, Wine, and Oil,” developed by Mrs. Anna Marie Black, focused on the many ways the Orthodox Church uses these common elements of creation in Her worship and how Christ gives them new meaning. By His presence and actions upon them, Christ sanctifies water, wheat, wine, and oil.

Camp director Martin Paluch greeted campers and introduced staff at the Sunday evening orientation. He spoke about camp rules and safety regulations and the week’s activities. Mrs. Black, program

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coordinator, introduced the camp theme, reminding children of the ways we understand water, wheat, wine, and oil in daily life, and explaining that during the week they would discover the ways the Orthodox Church looks upon these things in God's world.

Grouped according to age as 7/8s, 9/10s, and 11 and up (11-13), the children rotated in activities from swimming, sports and recreation, and workshops in Christian education. Everyone attended daily morning and evening prayers. Some served as readers for the prayers and epistles chosen for the week. The Very Rev. Basil Stoyka, pastor of Ss. Peter and Paul, Lorain, Ohio, returned as chaplain. The Rev. Andrew Diehl and Matushka Suzanna Diehl again worked with the teens that are called "PCs" (persistent campers) in a program and schedule separate from the younger children.

Mrs. Lory Nescott served as choir director for morning prayers in the pavilion and rehearsed campers who would be the singers at Vespers on Friday afternoon and at the Divine Liturgy on Saturday morning. Mrs. Nescott directed the camp's liturgical services held in the monastery church.

The Very Rev. John Onofrey and his kitchen crew prepared three meals a day for seven days, including two barbecues. We had two camp nurses this year:

Matushka Elizabeth Wyslutsky and Mrs. Kathy Terry; fortunately, there were no major mishaps or illnesses among campers.



On Tuesday afternoon, Mr. Joe Samra visited the camp to speak with all the campers about the work of the Orthodox Christian Fellowships on college campuses and about two upcoming national youth conferences. Mr. Samra is program coordinator for the 180 pan-Orthodox OCFs nationwide that are under the auspices of the Standing Conference of Canonical Orthodox Bishops in the Americas (SCOBA).

Summer Camp requires a good measure of cooperation in living throughout the week, and some of the best lessons in love and humility are learned in the dormitory, on the playing field, or at meals. All campers are required to take turns in setting tables for meals and cleaning up afterward, in cleaning up in the bathrooms (with coun-

selor guidance and help), and in keeping their rooms neat. Daily room inspections are conducted with rewards at the candy store, and campers vie for scoring the highest points to win the Super Room Inspection Awards. Dormitory rules are ably enforced by Matushka Myra Kovalak with her cheery smile and "Campers, it's lights out." The PCs, in addition to their workshop sessions and scheduled swims, are asked to assist on the sports field and in the pavilion.

Camp had all the usual activities the children look forward to each year — barbecues on Monday and Thursday, washer board competitions, basketball games in the gym, fishing at Pickerel Pond. There were several pinatas to break open, with

children scampering after candy and bartering for fair trade of their booty. After Thursday's hayride, campers gathered around a blazing bonfire tended by Mr. Greg Hatrak, volunteer with the Lake Ariel

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Volunteer Fire Company, and Fire Chief Carl Schweinsburg, while some of the campers displayed their vocal talents during a songfest over the loudspeaker.

Despite threats of rain, the weather held for the traditional hike to Flat Rock, although the pool at the bottom of the huge rock was too shallow for successful swimming. Martin and the campers also trekked to the skete in the forest on the monastery grounds where Monk Anthony (Duchaine) lived before his death last year. As Martin described how Monk Anthony had built the skete as a refuge for solitude from the ev-

eryday noise of the world, the children and staff stood completely silent. Some of the children surely must have remembered that in recent visits Monk Anthony had stood patiently answering their questions about the skete and the monks who might choose to live there.

Although "camp" to the children means going swimming, riding the paddle boats on the lake, fishing, and playing softball or soccer, St. Tikhon's Summer Camp also means experiencing a liturgical cycle of prayer and worship and instruction in Christian education. St. Tikhon's Camp is unique for its proximity to the monastery on whose grounds the children walk. Al-

though this year the monks did not play an active scheduled role at camp (except for Fr. Tikhon's sermon at Divine Liturgy), the monks are a presence, at work on the grounds, near the trapeza, near the monastery church. These men in black witness to a different calling to God's service in this world.

One of our goals was to help children understand that the common elements of water, wheat, wine, and oil are first of all created by God and that within the Orthodox Church they take on new meaning, even to the point of being signs of the presence of the Holy Mysteries — signs of the sacramental life. During workshop ses-



sions the children reviewed the gospel heard at morning prayers that day and then discussed its meaning in connection with the daily theme. Gospel accounts of Christ's miracles involving water, wheat (bread), wine, and oil, and relating His actions upon these common elements, were chosen from each of the four Evangelists.

We wanted the children to reach deep down inside themselves — to connect with the Church's understanding of water, wheat, wine, and oil — and to express themselves creatively in art on a large mural, however detailed or limited.

For *Water*, campers discussed the gospel account about Christ walking on water and showing Himself as Lord and Savior with power over creation (Matthew 14:22-33). The youngest children, the 7/8s, talked about the many ways we use water, about

blessing of water, and about baptism in water. The 9/10s also discussed the Bible story of Moses and the Crossing of the Red Sea, and they depicted that Old Testament event on the mural. Working with the Ages 11 and Up, Fr. Stoyka emphasized that Creation is the foundation of any discussion about water, wheat, wine, and oil. Fr. Stoyka facilitated discussion and a brainstorming session about the instances where water is mentioned in Scripture, as in Creation, the Great Flood, and Christ's baptism by John in the River Jordan.

For *Wheat*, campers heard the gospel account of the Feeding of the 5000 as recorded in Mark 6:30-44. This miracle prefigures Christ's breaking of bread at the Last Supper when He fed His disciples and, likewise, feeds us by offering His Body in the Holy Eucharist. Campers discussed

bread as food and Jesus Christ as "the Bread of Life" as recorded in John 6:35 with emphasis on Holy Communion.

For *Wine*, campers the gospel about Christ's first miracle when He changed water into wine at the marriage feast in Cana of Galilee (John 2:1-11). The 7/8s reviewed the details of this miracle, and some of them collectively worked on a scene showing Christ at the marriage feast in Cana for the mural. The 7/8s were reminded that the wine used in Holy Communion comes from grapes and that the Church blesses grapes on the Feast of Transfiguration. The older children talked about wine (and bread) with regard to its use for Holy Communion, based on Christ's words in Scripture at the Last Supper, and the priest's words of institution at

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Divine Liturgy. What was once just ordinary bread and wine becomes the Body and Blood of Christ — sanctified by the Holy Spirit through the liturgy, in a *Holy Mystery*.

For *Oil*, the gospel reading chosen for that day describes the actions of the “sinful woman” who anointed Christ’s feet with costly oil as recorded in Luke 7:36-50 with its message of repentance and forgiveness. During workshops, the children recalled times when they are anointed with oil in Church. They learned that the Orthodox Church uses only olive oil for anointing, whether at feast days or for the sacrament of healing, and that holy chrism is used to anoint in the sacrament of chrismation.

Friday’s gospel reading was about the blind man whom Christ heals by putting spittle on his eyes (Mark 8:22-26). For Friday’s theme of *Blessings*, Fr. Stoyka explained the meaning of the *Litiya* that is

served with vespers on the eve of a feast or within the vigil service on Saturday evenings. *Litiya* means “fervent prayer” or “entreaty.” After the many petitions for health and safety, and for those living and dead, the priest blesses wheat, wine, oil, and the five loaves of bread (*prosphora*) that recall the five loaves Christ used to feed the 5000.

With the theme of *Blessings*, we wanted the children to remember that in the Church all of the many gifts given by God in His Creation, notably water, wheat, wine, and oil, are then offered back to Him in thanksgiving and praise. Friday was set aside for the blessing of any crafts the children made or any other objects needing to be blessed.

At Friday evening’s culminating activity, the younger children performed skits based on three of Christ’s miracles discussed during the week: Christ walking on water; the Feeding of the 5000; and the healing of the blind man. With a minimum of rehearsals the children gave stellar performances enhanced by the costuming ini-

tiative of Hannah Shaw, age 12, who collected blankets, pillowcases, and leftover craft materials to clothe the cast. Renee Marsolais, age 10, who portrayed the blind man, stole the show when she tore off her eye patch and said, “I can see! I can see! I can see!”

Many campers vied for high scores at answering questions about the Bible and Orthodox worship in “The Answer Box” activity. Heathryn Berry, age 11, won first place for the highest score.

With the guidance of Monk Vladimir, who is attached to Ss. Peter and Paul Orthodox Church in Lorain, Ohio, children and teens worked on projects that they could take home with them as keepsakes of their camp experience. Campers decorated glass mason jars that can be used either to hold holy water or as flower vases. Campers (and counselors) also painted wooden wall plaques on which were placed a laminated text of the prayer “We thank You, O Christ our God” that is traditionally sung after each meal. Wall plaques also



were made for each of the kitchen crew at camp.

The Lorain parish donated 150 water bottles so that campers could take home holy water blessed at the well on the monastery grounds. During their respective workshop time slots, campers trekked from the campgrounds down to the well for refreshing drinks of water and to fill their bottles with holy water to take home. The younger campers visited several of the shrines along the way, notably the icon of St. Seraphim of Sarov. The younger children had heard about St. Seraphim's childhood when Dr. David Ford, associate professor of church history at St. Tikhon's Seminary, read them stories about the childhood of Saints Seraphim, Sergius of Radonezh, Tikhon of Zadonsk, and Nectarios of Aegina, Greece.

The teen segment this year followed the same theme as for the younger campers. Fr. Andrew and Matushka Suzanna Diehl worked with the teens, the PCs. For Monday's theme of *Water*, the PCs gathered at the monastery well to talk about the Samaritan Woman who encounters Christ at Jacob's Well and hears Christ tell her He is "living water" (John 4:7-42).

On Tuesday, the PCs met at the monastery cemetery and discussed the Parable of the Sower with regard to its meaning for their lives. They also talked about the liturgical significance of wheat (a main ingredient in bread), the Feeding of the

5000, and Christ as the "Bread of Life."

For *Wine*, the PCs recalled the day's gospel reading about Christ's first miracle at the marriage feast in Cana of Galilee and then discussed the Orthodox marriage service with its symbols and meaning as a sacrament in the Orthodox Church.

For Thursday's theme of *Oil*, Fr. Diehl talked with the teens about the sacrament of healing (holy unction). They also considered the ramifications of forgiveness as expressed in the day's gospel reading about "the sinful woman" who anoints Christ with costly oil.

On Friday, Fr. Andrew discussed the *Litiya* service with its blessing of the five loaves, the wheat, wine, and oil, as well as its historical significance in the all-night vigil services and that in liturgical worship, everything is fulfilled in the Holy Eucharist.

The Rev. Thomas Soroka also worked with the PCs during their workshop activities.

During camp there were precious instances of achievement and rare moments of insight: the children who took the initiative to script their talks about water, wheat, wine, and oil for the Friday-night celebration; the mastery of a difficult word by readers at morning prayers; the decision to tackle a piece of artwork and make a connection with words in the gospel; the look of awe among the 11s and Up at hearing that *oil* and *mercy* have the same

root-word meaning in Greek.

There was the expected and the unexpected: Martin *did* show uncanny resemblance to a scarecrow when stuffed with hay. Veronica Bilas *did* live up to her reputation as *warden* in Tent City. Brother Joseph *did* fall out of a canoe into water on the lake. And Fr. Andrew and Gabe Bilas actually tied the score in a game of basketball.

In a society where Orthodoxy does not make front-page headlines, nor the nightly news, having contact with other Orthodox children at camp is like having a cup of cold water after an afternoon in the hot sun. The friendships they forge with one another at camp are nurtured through the promises of e-mail and letters and expectations to see one another "next year." The

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camp staff looks forward to return visits, too.

And so the campers gather for the last meal after Divine Liturgy. Their bags are packed, the dorms cleared out, the last car door shut. And off they go to their homes. We always hope they leave with a renewed sense of who they are as Orthodox Christians, perhaps a bit wiser about the faith, and closer to Christ. Some PCs will enter the military; some will go to college; most will return to high school. The children will face another year of school, another birthday, another Pascha.

We thank the parents who entrusted

their children to us and who drove them to and from camp. A week is not a very long time for us to foster a sense of what it means to be an Orthodox Christian. Now these children will be nurtured in their growth with the help of family, friends, teachers, and pastors. These young people are members of the Body of Christ, our future in the Church. With God's help, may we always work to nurture their growing.

Glory be to God for all things!

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



*For not he who commends himself
is approved, but whom the Lord
commends.*

— 2 Cor. 10:18

Official

Reverend Barnabas Fravel assigned as Acting Rector of Holy Ascension Church in Frackville, PA effective June 1, 2003.

Reverend Timothy Hasenecz released as Acting Rector of Holy Trinity Church in McAdoo, PA and attached to Holy Trinity Church in Catasauqua effective July 27, 2003.

One of the fathers used to say that some old men were sitting one day and talking of what was useful to the soul. One of them had the gift of vision, and he saw angels who were waving branches in honor of the old men, but when one of them began to speak of irrelevant things the angels withdrew, and some pigs walked amongst the old men bringing a bad smell and messing up everything. As soon as they began once again to speak of what was useful to the soul, the angels returned to do them honor.

—from the Sayings of the Desert Fathers

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

Part XIV

John 3:19-36



"And this is the condemnation, that the light has come into the world, and men loved darkness rather than light, because their deeds were evil" (John 3:19).



He does not let the condemnation of the unbelievers remain without consideration, but tells what are its causes, and clearly shows that, in accordance with the words of the Proverbs, *Not unjustly is the net spread for the birds.*¹ For he says, how can those who preferred to remain in darkness when it was in their power to be illuminated, not in fairness, be determin-

ers of punishment against themselves, and how are they not self-invited to suffering which they had it in their power to escape, if they had rightly tested the matter and had chosen to be enlightened rather than not, and had taken thought to make the baser things second to the better? But he kept the mind of the human being free from the bonds of necessity, and tending by its own impulses to both sides, that it might justly receive praise for good things and punishment for the contrary, as indeed he shows in another place, saying, *If you are willing and obedient, you will eat the good of the land; but if you refuse and rebel, you will be devoured with the sword.*²

For everyone practicing evil hates the light and does not come to the light, lest his deeds should be exposed. (John 3:20)

He profitably goes over what has been said, and convicts indolence with regard to things helpful, as proceeding from love of evil and being rooted in unwillingness to learn those things by which one may become wise and good. For he says the doer of evil flees from and refuses to be in the divine light, not hiding because of shame on account of evil (for so he would have been saved) but desiring to remain in ignorance of what is suitable, so that, transgressing, he should not be smitten, falling upon the now keener convictions of his

¹Prov. 1:17 Lxx.

²Isa 1:19-20.

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St. Cyril on John's Gospel

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own conscience, and should not pay (because of clearly knowing henceforth what is good) a more woeful account to the Judge, if he did not do what was pleasing to God.

But he who does truth (that is, the lover and doer of the works of the truth) *comes to the light, that his deeds may be clearly seen, that they have been done in God* (John 3:21).

For he does not reject the illumination in the Spirit, being specially led by it to be able to understand in all calm collectedness, whether he has transgressed the divine commandment, and whether he has done all things according to the law of God.

It is, then, plain proof of an unbridled tendency to evil, and unrestrained pleasure in what is worse, not to wish to learn that by which one may succeed in attaining to what is better, again, to thirst for the enlightenment of desire for the best, and to make his law a kind of rule and index towards a conversation pleasing to God. And the divine Psalmist, knowing that this was so, sings, *The law of the Lord is blameless, converting souls; the testimony of the Lord is faithful, making infants wise. The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is far-shining, enlightening the eyes.*³

After these things Jesus and his disciples came into the land of Judea, and there he remained with them and baptized. Now John also was baptizing in Aenon near Salim, because there was much water there. And they came and were baptized. For John had not yet been thrown into prison. (John 3:22-24)

After the conversation with Nicodemus had now reached its conclusion, the divine evangelist again prepares something else most profitable. For enlightened by the divine Spirit to the exposition of things most needful, he knew that it would be extremely profitable for his readers to know clearly how great the excellence, and by how great a measure, the baptism of Christ surpasses that of John. For indeed it was not far from his expectation that certain persons would arise who in their folly would dare to say either that there was no difference whatever between them, but that they ought to be crowned with

equal honors; or, having stumbled in folly even wilder than this, say that the vote of superiority ought to be taken away from Christ's baptism, and the superiority shamefully squandered on the baptism by water.⁴ For what daring is not attainable by the ill-instructed, or through what blasphemy do they not rush — who, rising up against the holy doctrines of the Church, *pervert all equity*,⁵ as it is written? Therefore the most wise evangelist, that he might destroy beforehand the grounds for their vain-babbling, introduces the holy Baptist laying before his disciples the solution of the question. Christ therefore baptizes through his own disciples; likewise John too, and not altogether by the hands of others, nor, either, did he baptize in those same springs where Christ was manifested doing this, but *near to Salim*,⁶ as it is written, and in one of the neighboring springs. And through the very distinction (in a way) of the springs of waters does he show the difference of the baptism, and signify as in a figure that his baptism is not the same as that of our Savior Christ; yet it was near and round about, bringing in a kind of preparation and introduction to the more perfect one. So, as the law of Moses is also said to have *a shadow of the good things to come, not the very image of the things*⁷ (for the Mosaic letter⁸ is a kind of preparatory exercise and advance instruction for the worship in the Spirit, being in labor with the truth hidden within), so also shall you conceive of the baptism unto repentance.

Then there arose a dispute between some of John's disciples and the Jews about purification. And they came to John and said to him, . . . (John 3:25-26a)

The Jews, being powerless to commend the purifications of the law, and unable to advocate the cleansing through *the ashes of a heifer*,⁹ plan something against John's disciples by which they intend to cause them no slight vexation, even though they are easily worsted in regard to their own issues. For since those who attended the blessed Baptist appeared to be more excellent and of more understanding than the Pharisees, admiring the baptism of their own teacher and opposing the purifications after the law, they, who are diligent only

in reviling and are most ready for all wickedness, are annoyed at these things, and even overturning their own case they praise Christ's Baptism, not being rightly disposed nor pouring out true praise on it, but merely being provocative to distress them, and lending out a statement against their opinion, until their purpose should achieve its accomplishment. Therefore they cannot cite any reasonable proof, nor do they even support Christ out of the holy Scriptures (since from where would such understanding come to the uninstructed?); but they merely allege in confirmation of their own arguments, that those who come to John are very few in number, but that they flock together to Christ. For maybe, in their exceeding folly, they thought that they would carry off the vote of victory, and might speak out in behalf of the legal purifications as having already won, by giving the victory palm over John's to the baptism bestowed by Christ on those who come to him. And they vex those with whom their dispute was; but they get off with difficulty and leave the disciples of John, much more beaten by their ill-considered dispute. For with compulsory praises, and against their will, they crown the Lord.

Rabbi, he who was with you beyond the Jordan, to whom you have testified; behold, he is baptizing, and all are coming to him! (John 3:26)

The disciples, bitten by the words of the Pharisees and looking at the very nature of the matter, were unable to rebuke them as liars, but were reasonably at a loss, and being ignorant of our Savior's great dignity, are exceedingly startled at John's falling short, and mingling words of love with reverence and admiration, they desire to learn why he who was borne witness to by his voice, goes before him in honor, outstrips him in grace, and in baptizing takes in his net not a portion of the whole Jewish multitude but even all of them. And as it seems, they made the inquiry not apart from God; for afterward the Baptist invites them to an accurate and long explanation respecting the Savior, and introduces the clearest distinction between the baptisms.

A man can receive nothing unless it has been given to him from heaven. (John 3:27)

He says that there is nothing good in man which is not also entirely the gift of God. For it is fitting for the creation to hear,

⁴That is, John's baptism.

⁵Micah 3:9.

⁶John 3:23.

⁷Heb 10:1.

⁸I.e., the letter of the law.

⁹I.e. because they know that these things do not truly purify.

³Psa. 18:7,8.

What do you have that you did not receive?¹⁰ So I think that we ought to be content with the measures allotted to us, and to rejoice in the honors apportioned to us from heaven, but not by any means to overreach, nor ever, desiring what is greater, to thanklessly despise the decree from above and fight against the judgment of the Lord, in shame that one might appear to receive what is less than the more perfect; but to value highly whatever God shall please to honor us with. Therefore, he says, let my disciple not be ashamed if I do not overleap the measure given me, if I do not contemplate the greater, and am limited to the glory befitting a man.

You yourselves bear me witness, that I said, 'I am not the Christ,' but, 'I have been sent before him.' (John 3:28)

He brings his disciples to the recollection of the words which they have often heard already, in part rightly reproving them as being steeped in forgetfulness of things that are profitable, and slumbering with respect to this most solemn teaching, in part persuading them to remember the divine Scripture, as those who had been nourished in zeal for the knowledge of these things: whom it proclaims as the Christ to come; again, whom as the Baptist, the advance herald. For in this way, having received knowledge of each, they would in no wise be angry, seeing them in the state befitting each. Therefore he says, "I shall need no other witnesses to this, I have my own disciples as earwitnesses, I confessed my state of servitude, when I foreannounced, *I was sent, I am not the Christ*. Let him overcome, prevail, shine forth yet more as Lord and God."

He who has the bride is the bridegroom; but the friend of the bridegroom, who stands and hears him, rejoices greatly because of the bridegroom's voice. Therefore this joy of mine is fulfilled. (John 3:29)

The discourse again took its rise from likeness to our affairs, but leads us to the knowledge of subtle thoughts. For figures of spiritual things are those which endure the touch of the hand, and the grossness of corporeal examples often introduces a most accurate proof of things spiritual. So Christ, he¹¹ says, is the *Bridegroom* and ruler of the assembly; I am the host of the supper and conductor of the bride, having as my chief joy and illustrious dignity, to be only

enrolled among his friends, and to hear the voice of him who feasts. Therefore I have even now that which I long for, and my goal is fulfilled. For not only did I preach that Christ would come, but I have already seen him present, and I lay up his very voice in my ears. But you, most wise disciples, seeing the human nature that is betrothed to Christ going to him, and beholding the nature which was cut off and had run away from its love for him, attaining to spiritual union through holy baptism — do not grieve, he says, that it runs not to me, but rather very gladly to the spiritual Bridegroom (for this is in truth just and more fitting). For *He who has the bride is the Bridegroom* — that is, do not seek the Bridegroom's crown in me: it is not for me that the Psalmist rejoices saying, *Hearken, O daughter, and consider, and incline your ear; forget also your own people and your father's house, for the king has desired your beauty*,¹² nor is it my chamber that the bride seeks when she says, *Tell me, you whom my soul loves, where you feed, where you tend your flock, where you to rest them at noon*:¹³ she has the Bridegroom from heaven. But I will rejoice, having surpassed the honor befitting a servant, in the title and reality of friendship.

I think, now, that the meaning of the passage has been fully well interpreted, and having already sufficiently explained the spiritual marriage, I think it tedious to write any more about it.

He must increase, but I must decrease. (John 3:30)

He reproaches his disciples, who are still being troubled about trifles, for taking offense unseasonably at what they ought to bear with, and for not yet knowing accurately who Emmanuel is and where he comes from. For he says his¹⁴ deeds will not be marveled at only so far, nor will he surpass my honor only because more are baptized by him, but he shall attain to such a great measure of honor, as befits God. For he must come to increase of glory, and, through daily additions of miracles, ever ascend to the greater, and shine forth with greater splendor to the world; but *I must decrease*, remaining in that measure in which I appear, not declining from what was once given me, but being inferior to him in such measure as he ever ascends to an increase of glory while

he hastens and runs.

And the blessed Baptist interprets this to us. But our discourse will advance profitably through examples, making clearer the force of what has been said. So let a stake two cubits long be fixed in the ground; let a plant lie near there too, just peeping above the ground, putting forth green shoots into the air, yet in springtime being ever thrust higher from its root; if then one could put a voice into the stake, and it should then say about itself and its neighbor, the plant, "This must increase, but I decrease," one would not reasonably suppose that it indicated any harm to itself, nor that its existing measure would be clipped, but it would be affirming its decrease only in that respect in which it is found less than that which is always progressing towards increase. Again, you may take an example akin to this one, and imagine the brightest of the stars to cry out, saying of the sun, "It must increase, but I decrease." For while in the gloom of night the depth of the atmosphere is darkened, one may well admire the morning star flashing forth its golden light, and conspicuous in its full glory. But when the sun now gives notice of its rising, and bedews the world with a moderate light, the star is surpassed by the greater, and gives place to him who is advancing little by little. And it might well speak even the words of John, being in the same status which he says he is enduring.

That the Son is not among originate things, but above all things, as God from God.

He who comes from above is above all. (John 3:31a)

It is no great or exceedingly marvelous thing, he says, if Christ surpasses the glory of human nature, for he does not set limiting boundaries to his own glory, but is over all creation; as God he *is above all* things made, not as numbered among all, but as excepted from all and divinely set over all. Putting to shame the disputer and silencing the opposer, he adds the reason. *He who comes from above*, he says — that is, he who is born from an origin from above — preserving the Father's natural goodness in himself by nature, will avowedly possess the status of being *above all*. For it would be impossible that the Son should not appear entirely such as the begetter is conceived of as being, and rightly.

¹⁰1 Cor. 4:7.

¹¹I.e. the Baptist.

¹²Psa. 44:10,11 Lxx.

¹³Song of Songs 1:7.

¹⁴his: i.e. Jesus'.

St. Cyril on John's Gospel

Continued from page 35

For how could the Son who excels in sameness of nature — the Father's brightness and express image — be inferior to him in glory? Or would not the property of the Father be dishonored in the Son, and we insult the image of the begotten, if we count him inferior? But this, I suppose, is plain to all. Therefore is it written also, *That all should honor the Son just as they honor the Father. He who does not honor the Son does not honor the Father* (John 5:23). How could he who glories in equal honor with the God and Father, on account of being from him by nature, not be conceived of as surpassing the essence of originate things? For this is the meaning of *is above all*.

But I perceive that the mind of the Christ-fighters will never rest at all, but they will probably come vainly babbling, and say, "When the blessed Baptist says that the Lord sprang *from above*, what logic can make us suppose that he came from the essence of the Father by reason of the word *from above*, and not rather from heaven, or even from his inherent superiority above all, so that for this reason he should be both conceived of, and said to be, above all?" Therefore when they aim at us with such words, they will hear in return, "We will not follow your most corrupt reasonings, o most excellent, but rather the divine Scripture and the sacred writings only. We must therefore search in them, how they define for us the force of *from above*. Let them hear then a certain one of the Spirit-clad crying, *Every good gift and every perfect gift is from above, and comes down from the Father of lights*.¹⁵ See, he says plainly that *from above* is from the Father; for knowing that nothing else surpasses originate things except God's ineffable nature, he rightly attached to it the term *from above*. For all other things fall under the yoke of bondage; only God rises above being ruled, and reigns, which is why he is truly *above all*. And the Son, being by nature God and from God, is not excluded from the glory in this respect.

But if you deem that *from above* ought to be taken as "of heaven," let the word be used of every angel and rational power. For they come to us from the heavens, and *ascend and descend upon the Son of man*, as he somewhere says.¹⁶ What then persuaded

the blessed Baptist to attribute what was in the power of many, to the Son alone specially, and as to one coming down from above, to call him, *he who comes from above*? For surely he ought to make the dignity common to the rest, and say, "Those who come from above are above all." But he knew that the expression was due to the one Son, as springing from the supreme root.

Therefore *from above* does not mean "from heaven," but will be piously and truly understood in the sense we spoke of before. For how is he at all *above all*, if *from above* does not signify from the Father, but rather from heaven? For if this were so, every one of the angels as well, will be *above all*, as coming from there. But if each one avoids being reckoned among *all*, of whom, finally, will *all* be composed? Or how can the word *all* remain intact, preserving its meaning precisely, when such a multitude of angels overpass and break down the boundary of *all*? For it is no longer *all* if they remain outside, who were in *all*. But the Word who ineffably shone forth from God the Father, having his proper birth from above and being from the fountain of the Father's essence, will not by his *coming* wrong the word *all*, since he avoids being reckoned among *all* as if a part; but rather will be *above all*, as other than they, both by nature and power that belong to God, and all other properties of him who begot him.

But being abashed at the absurd result of the investigation, they may say, "*From above* does not mean from heaven, but from his inherent superiority above all." Come then, testing more accurately the force of what is said, let us see at what an end their attempt will terminate. First then, it is wholly foolish and without understanding to say that the Son himself has come from his own dignity, and that as from a certain place or out of one, he, the one and the same, advances from his own excellency to be *above all*. In addition to this, I would also most gladly inquire of them, in regard to the excellence that is above all, whether they will grant it to the Son according to essence and irrevocably, or added from without in the nature of accident.¹⁷ If then they say that he has the excellence by acquisition, and is honored with dignities from outside, it would be necessary to acknowledge that the Only-

Begotten could exist deprived of glory, and be stripped of the grace that they say is acquired, and be deprived of being *above all*, and appear bereft of the excellence which they now admire, since an accident may be lost, since it does not belong to the essence of its subject. Therefore there will be change and variance in the Son, and the Psalmist would lie when he hymns him with vain words: *The heavens will perish, but you remain; yes, they will all wax old like a garment, and as a vesture you will fold them and they will be changed; but you are the same, and your years shall have no end*.¹⁸ For how is he the same, if he changes with us — and that, with changes for the worse? Vainly, too, it would seem, does he glory in regard to himself, saying, *See, see that I am, I do not change, and there is no God beside me*.¹⁹

And how would the passions of the offspring not reach up to the Father himself too, since he is his impress and exact likeness? God the Father would then be changeable, and his preeminence over all, would be something added to him; I will be silent about the rest.²⁰ For what belongs to the image will necessarily appertain to the archetype. But they will not say that he has the supremacy from outside (shuddering alike at such difficulties and absurdities of their arguments), but essential rather and irrevocable.²¹ Then again (o most excellent) how will you not agree with us even against your will, that the Son, being God by nature, *is above all*, and therefore comes from the essence only of God the Father? For if there is nothing of originate things which is not parted off by the force of the *All*, but the Son *is above all*, that is, as being other than all, and having the essential supremacy over all, and not being the same in nature with all, how can he not finally be conceived of as true God?²² For what else can he be, who is essentially separate from the multitude of created beings, and by nature escapes being classed among things originate, except God? For we see nothing intermediate, as far as regards essence having being. For the creation is ruled over, and God is con-

¹⁵Psa. 102:26,27.

¹⁶Cf. Mal. 3:6, Isa. 45:5.

¹⁷St. Cyril declines to pursue the further absurdities that would then follow, such as, if God is not supreme, how is he God, and from where or from whom is he given such rank as he has.

¹⁸I.e., even our opponents will admit that God's preeminence is not added to him but is essential to him, that is, belonging to him by essence.

¹⁹The line of reasoning started with the supposed argument of the opponents that the Son is above all, yet that his rank comes somehow from himself, but not from God. But if this is assumed to be true, how could the Son not be God, being above all things?

¹⁷accident: something that does not belong essentially to a thing, or is not inherent in it, but is added or associated with it from outside.

¹⁵James 1:17.

¹⁶John 1:51.

ceived of as over it. If then the Son is by nature God, and has been ineffably begotten of God the Father, *from above* signifies the nature of the Father. Therefore the Only-begotten is *above all*, since he too is seen to be of that nature.

He who is of the earth is earthly and speaks of the earth. (John 3:31b)

One who is earthborn, he²³ says, will not be, in his power of persuasion, equal with him who is God over all. For *he who is of the earth* will speak as a human being, and will rank merely as an adviser, committing to his disciples the reins of the will to believe; but *He who comes from above*, as God, employing discourse with a certain divine and ineffable grace, sends it into the ears of those who come to him. But in proportion as he is by nature superior, certainly so much the more effectively will he work. And with much profit does the blessed Baptist say such things to his disciples. For since they were seeing him surpassed by the glory of the Savior, and were now not a little offended by it, they came to him in consequence and said, “*Rabbi, he who was with you beyond the Jordan, to whom you have testified; behold, he is baptizing, and all are coming to him!*” (John 3:26); necessarily, the Spirit-clad, cutting off the sickness of offense and implanting in his disciples a healthful perception on points that are most necessary, explains the Savior’s supremacy over all, and teaches, no less, the reason why everyone was already going to him,²⁴ and [why,] leaving the baptism by water alone, they went to the one that is more divine and perfect, namely, the one that is by the Holy Spirit.

He who comes from heaven is above all. (John 3:31c)

This, he says, testifies to that very great and incomparable distinction between those of the earth and the Word of God who comes down from above and from Heaven. If I am not fit to teach, and my word alone is not sufficient for you, the Son himself will confirm it, bearing witness that the earth-born differs, to an incomprehensible degree, from the Source which is above all. For disputing somewhere with the unholy Jews, the Savior said, *You are from beneath; I am from above.*²⁶ For he says that the nature of originate things²⁷ is from

beneath, as subject, and of necessity in bondservice, to God who calls them into being; again, *from above* he calls the divine and ineffable and lordly nature, as having all originate things under its feet,



and subjecting them to the yoke of his authority. For the blessed Baptist did not lightly add these things to those above. For in order that he may not be thought by his disciples to be inventing empty arguments, and fearing that reasonably he might not seem inferior to Christ in saying that he is greater and *from above*, [and] himself from

beneath and *of the earth*, he necessarily seals the thrust of things said, from what the Savior himself said, and shows the explanation to be not, as they thought, an empty excuse, but rather a demonstration of the truth.

But since the other part of the verse runs like this: *And what he has seen and heard, that he testifies*²⁸ — come, we will discuss a few things on this too. We are constituted and habituated in such a way as to accept full proof of everything by means of two special senses particularly, I mean sight and hearing. For when we have been both earwitnesses and eyewitnesses of anything, we come to speak of it positively. So, persuading them to hasten to belief in Christ (for he is saying “He speaks that which he precisely knows”), he again, in a way, draws upon his²⁹ likeness to us, so that we may understand it in a more divine way; and he says, *What he has seen and heard, that he testifies.*

And no one receives his testimony. (John 3:32b)

The blessed Baptist does not say this as though no one receives the *testimony* that Christ is God by nature and, having come from above and from the Father, is *above all* (for many received, and have believed it, and Peter before all, saying, *You are the Christ, the Son of the Living God*³⁰); but as having himself conceived of the Speaker’s great dignity more rightly than all of them, he, all but shaking his head and smiting with right hand on his thigh, marvels at the folly of those who are disobedient towards him.³¹

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²³John 3:32a.

²⁴his: Christ’s.

²⁶Matt. 16:16.

³¹him: Christ.

The soul which is not moved by the need for repentance is a stranger to God’s grace. When the upward movement toward God — which is activated by repentance — ceases, it reveals the insensitivity of a hardened heart. This is the chief symptom of spiritual death. It is at that point that there is no spiritual life. Death reigns. Truly, sin deadens the life of the spirit. That is why St. John of the Ladder says that repentance is a renewal of our baptism, a new birth; that is, a new resurrection.

—from *Partakers of Divine Nature*,
by Archimandrite Christoforos Stavropoulos

²³he: St. John the Baptist.

²⁴him: Christ.

²⁶John 8:23.

²⁷originate things: things having a beginning.

Metropolitan HERMAN Marks Thirty Years of Episcopacy

These words of praise were offered to His Beatitude, Metropolitan HERMAN at a dinner held in his honor on August, 10, 2003.

Slava Iisusu Christu! Glory to Jesus Christ! Your Beatitude, Metropolitan Herman; Your Beatitude, Metropolitan Theodosius; revered clergy-monastics; faculty, trustees, seminarians of St. Tikhon's and faithful flock of our Metropolitan Herman:

Sing praises to our God, sing praises! "O Lord, how manifold are Thy works. In wisdom hast Thou made them all" (Ps. 104:24). Indeed, how fitting and wondrously appropriate it is to celebrate the thirtieth-year of episcopacy of His Beatitude, our Metropolitan Herman, in this resplendent, God-created setting of Crystal Lake. Surrounded with such an aura of beauty, one cannot but bring to mind the Biblical Sea of Galilee.

Our Lord served the greater part of His public ministry in the vicinity of this sea. And from its shores came the Master's command to His Disciples: "Follow Me, and I will make you fishers of men" (Matt. 4:19). They followed and their proclamation of "good news" went out to all the ends of the universe. Our archpastor in like manner heard this call, followed and, became an exemplary fisher of men. His myriad works and deeds are too many to list here. One day, God willing, someone will take up the pen and write an inspiring account of his ministry. Suffice it for me to highlight just a few of his many accomplishments.



Our ruling primate has a profound global sense of the Church's mission. It was not at all surprising that one of his first official acts on being elected metropolitan was to visit our sister churches in Alaska. He set foot on that hallowed ground over which walked the first North American Saints: Herman, Innocent, Juvenaly and the martyr Peter the Aleut.

Our dear Vladyka harbors a deep theological notion of the Church's oneness, unity and *sobornost*. In the evangelical tradition of St. Paul, he has traveled from Sitka to Moscow, to Kiev and to Constantinople and to other countries of the Orthodox faith. In liturgical worship, he ever voices the eucharistic prayer: "On behalf of all and for all."

Close to the heart of our beloved archpastor are these words of Christ: "Let the little children come to Me, for of such is the kingdom of heaven" (Matt. 19:14); "I have come that they may have life abundantly," (John 10:10). Our Vladyka is a living role model for our youth, the future of our Church. He fosters and spiritually nourishes our children at summer camp and at teen retreats. He has tirelessly crusaded for the life of the unborn. His participation in demonstrations for the right to life, and his delivery of keynote addresses, attest to the fulfillment of Christ's mandate -- all should have life and live life abundantly.

As our longtime rector of St. Tikhon Seminary, he has by his untiring efforts



elevated this school into national and international prominence. Here are enrolled seminarians from all over the world, from Alaska to Africa. Here is a wellspring for future priests who will become those fishers of men in the field of harvest that is great, but in which the laborers are few (Luke 10:2).

Thanks to longtime Abbot Herman's loving care and hard work, the Monastery of St. Tikhon has grown beyond compare. It has become truly a center of Orthodox spirituality. Throughout the year, thousands of pilgrims come here to worship. On entering the portals of the monastery, they are greeted with these words inscribed above the archway: "Blessed is He who comes in the Name of the Lord" (Matt. 21:9).

Allow me now to say something about our use of the word *Vladyka* in addressing our bishops. It comes from the Church Slavonic *vladet* -- to rule or govern. As bishop, archbishop and metropolitan, our archpastor has been blessed with an eminently successful reign. Above all, he is a man of action; rather than waiting for things to happen he makes things happen. With an expert hand he skillfully applies the art of cooperation, communication and administration in resolving Church matters -- "in one mind and in one voice" with his clergy and his flock.

Let me now visually transport you to a third body of water which I call "Lesser Sea of Galilee," which adjoins our Beatitude's residence. Each morning at five o'clock, I clearly see a churchman, of deep religious devotion, with the Jesus Prayer on his lips, gazing out upon the waters. Once again, he silently hears that call close to his heart to follow Him and to be a fisher of men.

In this allusion to the waters and fishermen, nothing has yet been said about the fish. In the early Church, the fish was regarded as a symbol of Jesus Christ. The very word *Ichthus*, found in the Greek text of the holy gospel, is an acronym for "Jesus Christ, Son of God, Savior," those words

being incorporated in the Jesus Prayer which reads: "Lord Jesus Christ, Son of God, have mercy on me a sinner and save me."

To those whom we love, we Christians of love often offer tips of healthy living -- "an apple a day keeps the doctor away," and "jogging a mile a day keeps the heart in a healthy sway." Let us add two more to this list. There is an American slang expression, which reads: "Easy on the pedal to the metal"; translated, it means to be light-footed on the accelerator, in effect,



to slow down. And then there is a caveat--warning that an elderly friend of mine has greeted me with for many years: "Take your time, Foma, but hurry up." It took me some time to come to grips with this puzzling phrase. Suddenly, one bright day -- *Eureka!* It dawned on me that in our everyday "Hurry up and go" syndrome, we neglect to rest, to relax and to shrug off all those everyday, mounting stresses; in effect, we fail to pause, to refresh and to rejuvenate our mind, our heart and our soul. By the way, the elderly gentleman who gave me that health tip just turned a robust 96 and is as feisty as a Russian bear.

In Orthodox liturgical worship, we faithful continually ask our God to grant His servants long days of health and well-being so that they may do good works. We, who witness these good works in His Name, praise and glory our Almighty Father (Matt. 5:16). Your Eminence, as always, we offer your love in Christ, our incessant prayers and our voices ringing out with *Mnogaya Leta, Blagaya Leta. Chrani Christe Bozhe*. Long live our beloved Shepherd of the Orthodox Church in America.

—Thomas Bushallow



Women's Retreat Addressed by Arlene Kallaur

The Annual Women's Retreat, sponsored by the diocesan Department of Religious Education, was once again a success this year. Held on Saturday, August 2, at St. Tikhon's Monastery and Seminary, it was attended by over fifty women of all ages. The theme was "Reaching Out." The Orthodox Church in America's Director of Humanitarian Aid, Mrs. Arlene Kallaur, served as retreat leader, basing her theme on giving a helping hand to our seniors, the hungry, and orphans and to victims of war and disaster. A well-known representative of the Orthodox Church in America, Arlene holds a Master's Degree in Russian Language and Literature from Columbia University and has used her background and gifts to initiate many charitable programs, including the annual Christmas Stocking Project. Her office works in conjunction with International Orthodox Christian Charities (IOCC), Orthodox Christian Mission Center (OCMC), Church World Service, and others to provide needed humanitarian aid around the world efficiently. She and her husband, Dr. Constantine Kallaur, who is



Mrs. Arlene Kallaur

a professor of Russian Language and Literature at SUNY Nassau, are deeply committed to providing help to those in need.

Our retreat day began with a continental breakfast and opening prayer. Speaking on behalf of the DRE chair, Mat. Fran Vansuch, who was unable to be present, Mat. Myra Kovalak welcomed those in attendance.

Mrs. Kallaur began her talk by citing Christ as the primary example of service

to others. The simple act of washing the Apostles' feet was His way of showing the importance of giving of one's self. Examples from the gospels and the prophets further illustrated the primary importance of service to others. Mrs. Kallaur spent time describing the life of St. Elizabeth of Russia, Grand Duchess and sister-in-law of Emperor Nicholas II, who became a beacon of hope for soldiers and wounded in times of war. She eventually became a nun to serve those wounded and starving during the Russian Revolution. She suffered martyrdom as the result of her wavering mission to serve others.

Mrs. Kallaur went on to discuss the work of the OCA Humanitarian Aid office. It is responsible for the Christmas Stocking Project, which provides health and basic accessory supplies, Gifts of the Heart, which, working with Church World Service, provides infant clothing, school supplies and basic needs to children in disaster areas, and humanitarian aid sent through such agencies as the IOCC and the OCMC.

Mrs. Kallaur ended the first session by offering some ideas and suggestions for parish programs. Among these were: a greeting committee, which would not only make guests feel welcome in church, but also act as hosts and guides at coffee hours and fellowship get-togethers; a sign-up sheet for job bartering to help the elderly



and infirm (providing, for example, transportation, household repairs, mowing and shoveling, etc.), food pantries, sponsorship of immigrant families, and a military service information board with names and addresses.

Following a short break, the most moving part of the retreat unfolded. Mrs. Kallaur was surprised by a presentation given by Mrs. Olga Maev, wife of seminarian Yuri Maev. Originally from Russia, Olga was recently in contact with friends from Siberia whose son had been ill with hepatitis B. Informing her friend that Mrs. Kallaur was retreat leader this year, Olga was asked by the friend to present Mrs. Kallaur with flowers and tell the participants about her help in saving their son's life. Mrs. Kallaur had heard of the plight of this teenager, and — finding that there was little medication available to save him — set in motion the necessary medicines and treatment to provide a full recovery. The young man is now beginning college, and is in perfect health. Mrs. Kallaur was humble in her response saying she was doing what she could to help. Those present were provided with the most powerful lesson in giving to others.

After such an uplifting moment, the morning session continued with small group discussions on several topics: programs already established in parishes, how to implement new programs, and character traits involved in beginning programs. These breakout sessions proved to be most beneficial, allowing those present to discuss new ideas informally, while getting to know one another. Time was given at the end of the session to discuss what programs were shared.

His Beatitude Metropolitan Theodosius joined those present for a lenten luncheon. The metropolitan was pleased to be a part of the day, as our Metropolitan Herman was unable to attend due to his scheduled trip abroad. Time was provided for photos, as well for walking the beautiful grounds and shopping in the ever-popular bookstore.

The afternoon session was a continuation of the morning's sharing in breakout groups. Important gifts and spiritual traits were discussed, which come into play in

providing service to others. God-centeredness, courage to search for ideas and take initiative, selflessness, perseverance, the gift of gentle persuasion, a joyful and thankful spirit, discernment of the needs of others, and living by example were some of those discussed and thought to be most vital.

There was then further discussion of programs, among which, the St. Peter the Aleut program for youth and young adults to pray and reach out to others, a college outreach program to parish students with prayers, e-mail greetings and birthday cards, work with local homeless shelters, food pantries and charity organizations were just a few of the ideas shared by the entire group. Mrs. Kallaur ended the day with a video citing work done in providing humanitarian aid to war-torn Iraq. The retreat ended with a closing prayer and all were invited to stay for evening vigil in the monastery church.

The DRE wishes to thank all those involved in making this retreat a success. Our thanks go to His Beatitude, Metropolitan HERMAN, His Beatitude, Metropolitan THEODOSIUS, Fr. Leo Poore, John and Martin Paluch, Gregory Hatrak, Victor Kuzemchak, Matushka Dorothy Sulich, and Fr. Dea. Alexei Klimitchev, as well as to Fr. Tikhon and Fr. Nikodemus and the monastery staff for their hospitality.

—Mat. Myra Kovalak



Matushka Myra Kovalak



Registration



2002
FALL



LECTURE SERIES

"In Honor of September 11, 2001"



Christianity and Islam

The Record of History As Seen
In the Lives of a
Number of Orthodox Saints

The conclusion of the lecture delivered by Dr. David Ford in the fall of 2002. The first part appeared in the previous issue.



ife does indeed get more difficult for the Christians under the Ottoman yoke as the years go by. The Christians are definitely treated as second-class citizens, who can make no public display of their Christian faith, and yet they must wear distinctive clothing marking

them as Christians. There is the constant temptation to just give in to the various pressures and become a Muslim, to become one of the privileged members of the society, which would mean, "among other things, more personal security, less taxation, better land to cultivate, and the acceptance of one's testimony in court."³⁵ Interestingly, very often when Christians were brought before Muslim judges on various charges — often through various forms of trickery — the judge would try to tempt the Christian to accept Islam with promises of riches, a high position, and worldly glory — instead of trying to win him or her over to Islam by extolling the virtues and truthfulness of the religion of Mohammed. For whatever reasons or combinations of reasons, through the years, as the centuries of Islamic oppression dragged on, there were more and more Christians apostasizing to Islam, which must have been greatly discouraging to their Christian family members and friends.

Through the years most of the Christian Greeks and Islamic Turks found ways to live together in relative peace, with everyone's attention mostly devoted to the daily responsibilities of life in this world — caring for and providing for oneself and one's family. But friction between Christians and Muslims gradually does increase, and as corruption within the sultan's domain also increases, making local justice more and more arbitrary against the Christians, we find through the years an increasing number of martyrdoms.

In his book entitled *Witnesses for*

35. Fr. Nomikos Michael Vaporis, *Witnesses for Christ: Orthodox Christian Neomartyrs of the Ottoman Period, 1437-1860* (SVS Press, 2000), p. 5.

Christ: Orthodox Christian Neomartyrs of the Ottoman Period, 1437-1860, Fr. Nomikos Michael Vaporis relates the stories of about 200 such martyrdoms. Of these, 12 occurred in the 15th century, 25 in the 16th century, 41 in the 17th century, 57 in the 18th century, and 66 in the 19th century.³⁶ It would be wonderful if we had time to honor every one of these martyrs — people with names such as Michael the Breadseller, Nicholas the Peddler, John the Cabinetmaker, Angelis the Goldsmith, Nicholas the Baker's Assistant, Markos the Student, John the Apprentice Tailor, Chrestos the Boatman, Nicholas the Grocer, Apostolos the Bartender, Argyre the Faithful Wife, Kristo the Gardener, George the Consulate Employee, Anthony the Laborer, Hatzigeorge the Sandalmaker, Theodore the Artist, Helen Bekiaris the Teenager, Constantine the Servant, Lazaros the Bulgarian Shepherd, John the Farmer, Angeles the Physician, George Laskaris the Teacher, Nektarios the Camel Attendant, Joan, Stamato, and Nikolla the Albanian Merchants, and Anastasios and Demetrios the Basketweavers.

We are immediately struck by the common professions of these presumably "average" Orthodox Christians, some of whom may not have been particularly devout, but who loved their faith and their Church so much that at the moment of supreme challenge, they were willing to be tortured, sometimes with excruciating agony, and to die for their "sweetest Jesus," Who faithfully stood with them in their martyric struggles.

This book includes the *Lives* of five Muslims who converted to Orthodox Christianity in these years. Through the centuries, few Muslims have ever openly converted to Christianity, since apostasy from Islam has meant the death sentence. However, as we will see exemplified in the *Life* of St. Arsenios of Cappadocia, some Muslims have believed secretly in Christ as their God and Savior — perhaps quite a large number. Fr. Vaporis's book also records the *Lives* of quite a few Christians who converted to Islam — sometimes through force — and then returned to their faith in Christ.

In the introduction to his book, Fr. Vaporis summarizes the views the martyrs had of Mohammed, Islam, and their Mus-

lim neighbors. These views are typified in the response made to the Turkish judge by the Monk Ignatios, from the famous Rila Monastery in Bulgaria, who was martyred in Constantinople in 1814. Under duress, he had once promised some Muslims that he would deny Christ, and now years later he has come to the capital city and has declared to the judge his faith in Christ. The judge replies,

"Man, stop this insanity and come to your senses. Think, if you persist in this, you will suffer terrible torments, and in the end, death. But you could receive from us many gifts, so you would have plenty the rest of your life, and receive a high position. In this way we can all be proud of you."³⁷

St. Ignatios responds with these words:

"Your gifts and position are short lived and I give them to you. Your threats of torture and death are not anything new, for I knew of them before I came here. In fact it is because of these that I came — to die for my Christ who is the only eternal and immortal God, whose gifts are also eternal and whose kingdom is heavenly, ineffable, and immovable. Your false Prophet Muhammad is a teacher of perdition, a friend of the devil, and an apostate of God. His teaching is satanic, and you unprofitable servants believed in him and are destined for hell unless you believe in Christ the true God."³⁸

St. Nikodemos of the Holy Mountain (1748-1809), the great scholar who compiled the *Philokalia* with St. Macarios of Corinth, was the first to collect, compile, and edit the *Lives* of the New Martyrs under the Turkish yoke. In his martyrologion he addresses the question, "Why has God condescended for such martyrs to appear at the present time?" Fr. Vaporis summarizes the five answers that St. Nikodemos gives to this question:

"1), for the renewal of the whole of the Orthodox faith; 2) so that those without faith might not have any defense on the day of Judgment; 3) so that the neomartyrs ["new martyrs"] might be the glory and pride of the Eastern Church and the cen-

sure and shame of the heterodox; 4) so that the neomartyrs might serve as examples of patience for all of the Orthodox Christians who were being tyrannized under the heavy yoke of enslavement; and 5) so that the neomartyrs might stand as personifications of the sort of courage deserving of imitation in the deeds of all Christians who may be forced by similar circumstances to suffer martyrdom, but especially and particularly for those who have previously denied the Orthodox faith."³⁹

Here we see a clear example of how Christians, in times of persecution in all ages, instinctively reaffirm that Christ is still the LORD of History, and that He is allowing these things for the spiritual benefit of His people. The martyrs gain the highest honor Christians can ever attain, and the Church as a whole benefits through the strengthening and edification that the heroic witness of the martyrs, and their abiding presence in their relics, bring to their fellow Christians. Fr. Vaporis comments:

"The eagerness and enthusiasm of Orthodox Christians to acquire and even purchase from the Ottomans the relics of the neomartyrs is one indication of the high regard they had for those who willingly suffered death rather than surrender their faith. The Muslims executed the neomartyrs in public to serve as an example for those who might be thinking of becoming Orthodox Christians or reverting back to Orthodoxy, as the case might be. However, the public executions, I believe, proved to have the opposite effect, as illustrated by the martyrdom of Gennadios (+1722) in Berat, Albania. His example of steadfast faith in Jesus Christ prevented the Islamization of three Albanian community leaders who were ready to commit themselves and their fellow villagers to Islam. In fact, the inhabitants of the three villages have remained Orthodox Christians to the present day."⁴⁰

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Let us look now at the extraordinary life of St. Kosmas the Aitolian (1714-1779), who worked so tirelessly to help insure the survival of the Greek people and their Orthodox faith during the later years of the Turkish rule, or Turkokratia, that he

37. *Ibid.*, pp. 292-293. In a similar way, St. George the Goldsmith, martyred in Sofia, Bulgaria, in 1515, was enticed by a *mufti* (a Muslim religious man/expounder of the law) with these words: "Young man, if you would abandon your miserable religion, unacceptable as it is to all in the world, and come to ours which is a good and easy religion, you would gain much glory and honor, and become an heir to much wealth" (p. 46).

38. *Ibid.*, p. 293.

39. *Ibid.*, pp. 15-16.

40. *Witnesses for Christ*, p. 16.

36. *Ibid.*, p. 14.

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is known as the "Apostle of the Poor," the "Teacher of the Greek Nation," and "Equal to the Apostles." Constantine Cavarnos, a contemporary Orthodox scholar, says of him:

"St. Cosmas Aitolos is undoubtedly the greatest missionary of modern Greece, and may with good reason be called the Father of the modern Greek nation. He played a role of supreme importance in the moral and religious awakening and enlightenment of the Greeks during the second half of the eighteenth century, and thus more than anyone else inaugurated the modern Greek era."⁴¹

Born in 1714 in northwestern Greece, St. Kosmas came from a humble family of weavers, and received little formal education until the age of 20, when he sought out a proper education for himself from different schools. From 1743 to 1760 he lived as a monk on Mt. Athos, where he was ordained a priest. But during this time a bold idea kept stirring in his heart, born of his burning love for his fellow Orthodox Christians languishing in ignorance and stagnation under the oppressive yoke of the Ottoman Turks.

In 1760 he felt it was finally the time to put his idea into action — to leave Mt. Athos and go out into the world, to teach and encourage and exhort the poor people of Greece as an itinerant preacher. With the blessing and encouragement of Patriarch Seraphim, and after him Patriarch Sophronios II, both of Constantinople, he ended up spending most of the remaining nineteen years of his life making three apostolic journeys throughout northern Greece, over to Constantinople, up into Epiros (in northwestern Greece) and Albania, and to quite a number of the Greek islands. He traveled mostly by foot, sometimes followed by hundreds and even thousands of villagers.

The situation among the Orthodox indeed seemed to be growing desperate. According to Fr. Vaporiis, in his valuable book on St. Kosmas, "In the eighteenth century the Orthodox Church was faced with a growing number of defections among the poor and illiterate Orthodox to Islam, es-

pecially in the areas of Albania and western Greece. There the Orthodox were under especially severe social, economic, and religious pressures by the dominant Moslems."⁴² At one point St. Kosmas exclaims, "There are thousands of villages where they have never the word of God, and they are waiting for me."⁴³

A man of extreme humility, Fr. Kosmas once said to the people, "Not only am I not worthy to teach you, but I am not even worthy to kiss your feet, for each of you is worth more than the entire world."⁴⁴ He realized the personal spiritual danger he faced by venturing out of the monastery for a life on the road, and probably he was often asked why he, a monk, travels in the world. He would explain,

"A monk can't be saved in any other way except to escape far from the world . . . 'But,' you may say, 'you too are a monk — why are you involved in the world?' I too, my brethren, do wrong. But because our race has fallen into ignorance, I said to myself, 'Let Christ lose me, one sheep, and let Him win the others.' Perhaps God's compassion and your prayers will save me, too."⁴⁵

Even more than the beneficial effect of his preaching and teaching among the people, St. Kosmas was convinced that the most helpful thing to improve the condition of his fellow Greeks was the establishment of church-schools, in which his people could learn to read and write in Greek, and in which they could learn about their Greek heritage, along with learning the basics of their Orthodox faith. This was especially necessary, since many of the priests in that era had very little education and were not properly educating the faithful.

As he journeyed from village to village, St. Kosmas would explain the need for schools quite graphically:

"And just as Moses became educated, so should we become educated so we'll know God's law. And if you parents haven't received an education, your children should. Can't you see how savage our race has become from ignorance? We've become like animals. This is why I counsel you to build schools so that you may

understand the Holy Gospel and the other books."⁴⁶

And again, "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."⁴⁷

And again, "You too should study, my brethren; learn as much as you can. And if you fathers haven't, educate your children to learn Greek because our Church uses Greek. And if you don't learn Greek, my brethren, you can't understand what our Church confesses. It is better, my brother, for you to have a Greek school in your village rather than fountains and rivers, for when your child becomes educated, he is then a human being. The school opens churches; the school opens monasteries."⁴⁸

And again, "Today, however, because of the dreadful state in which we find ourselves due to our sins, such wise and virtuous men, who can preserve unaffected our Orthodox brethren, are absent or at least extremely rare. For how can our nation be preserved without harm in its religion and freedom when the sacred clergy is disastrously ignorant of the meaning of the holy Scriptures . . . ? How can that flock be preserved for very long? So, my children of Parga, to safeguard your Faith and the freedom of your homeland, take care to establish without fail a Greek school in which your children will learn all that you are ignorant of."⁴⁹

We see in these quotations the very strong connection St. Kosmas makes between the Orthodox faith of the Greeks and their ethnic identity, which is intimately associated with their Greek language and homeland. To him, it seems, the faith and the nation are virtually one; they desperately need each other; the survival of each depends on the other; they rise or fall together. Realizing this critical need of the Greek Christians to cling to their Greek ethnicity for their very survival under the long centuries of Turkish rule can very much help us, I think, to understand why so many of our Greek Orthodox brethren here in America still have such a deep attachment to their Greek heritage and language.

41. Constantine Cavarnos, *Modern Orthodox Saints*, vol. 1 St. Cosmas Aitolos (Belmont, Mass.: Institute for Byzantine and Modern Greek Studies, 1971), p. 11.

42. Fr. Nomikos Michael Vaporiis, *Father Kosmas: The Apostle of the Poor* (Brookline, Mass.: Holy Cross Orthodox Press, 1977), p. 8.

43. *Ibid.*, p. 51.

44. *Ibid.*, p. 14.

45. *Ibid.*, p. 111.

46. *Ibid.*, p. 47.

47. *Ibid.*, p. 146.

48. *Ibid.*, p. 77.

49. *Ibid.*, p. 145.

The Greeks were deeply moved by St. Kosmas's message. Over 200 schools were established directly through his efforts, and the renewed sense of pride in their nation and their faith that stirred in the next two generations very much helped lead to the outbreak of the Greek Revolution on March 25, 1821, when Metropolitan Germanos of Patras in the Peloponnesian Peninsula raised the standard of revolt in open defiance of the Turks.

Before we leave St. Kosmas, let us attempt to ascertain how he personally felt towards the Turks. Did he have love in his heart for them? Did he emphasize in his preaching the need to love one's enemies?

He preaches quite strongly and repeatedly about the need to love God and one's brother:

"If we wish to live well here and also to go to Paradise, and to call our God Love and Father, we should have two loves: love for our God and for our brethren. It is natural for us to have these two loves and unnatural not to have them. . . . It is natural for us to love our brethren because we are of one nature, we have one baptism, one Faith, we receive the same holy sacraments, and we hope to enjoy the same Paradise. . . . Even if we perform thousands upon thousands of good works, my brethren — fasts, prayers, almsgiving; and even if we shed our blood for our Christ, yet if we don't have these two loves, but on the contrary have hatred and malice toward our brethren, all the good we have done is of the devil and we go to hell."⁵⁰

While it's not at all clear from these words if this "love of our brethren" extends to the Turks living in the next town, or maybe even next door, St. Kosmas does speak, in one of his teachings as given in Fr. Vapori's book, of the need to love and forgive one's enemies:

"We who are pious Christians should love our enemies and should forgive them. We should feed them. We should give them drink. We should pray to God for their souls and then say to God, 'My God, I beg You to forgive me as I forgive my enemies.' But if we don't forgive our enemies, even if we shed our blood for the love of Christ, we'll go to hell. . . . if you wish God to forgive you of all your sins and to put you in Paradise, let your nobility say three times for your enemies: 'May God forgive and

have mercy upon them.'"⁵¹

And then a bit later he adds, "So, my brethren, whoever has wronged any Christian, Jew or Turk, return what you have taken unjustly, because it is cursed and you'll never get ahead. What you have gained unjustly you use to feed yourself, but it will cause your death and God will put you in hell."⁵²

Interestingly, in all his teachings as recorded in Fr. Vapori's book, St. Kosmas seldom speaks about the Turks specifically. And like St. Gennadios, St. Gregory Palamas, John Cantakuzenos, St. Photios, and St. John of Damascus before him, he seems to have been on quite good terms with them for the most part. Less than six months before his martyrdom, he declared in a letter to his brother Chrysanthos, "Ten thousand Christians love me and one hates me; a thousand Turks love me and one doesn't; thousands of Jews want my death and one doesn't."⁵³ (This reference to the Jews is most likely because of St. Kosmas's adamant preaching against the practice of holding public markets and bazaars on Sundays, which apparently angered many Jewish merchants.) In the last year of his life, he writes in a letter to a local Turkish ruler:

"Most glorious, most wise (may you live many years) Lord Judge, I greet you and beseech the Holy God for your spiritual and physical health and happiness.

"I, my Lord, as a Christian and an unworthy servant of the holy God and a slave of my emperor, Sultan Hamid [the reigning Ottoman sultan], have been commanded by my patriarchs and bishops to travel about and teach the Christians to keep God's commandments and to obey the divine imperial commands.

"Approaching your domain, it seemed proper for me to greet you with this present humble letter and to seek your permission to travel about your domain. I await your command.

"Stay well in the Lord. Your unworthy servant, Hieromonk Kosmas."⁵⁴

Another local Turkish ruler, Kurt Pasha, "hearing of his [Kosmas's] good reputation, ordered him to appear before him,

and liked what he said so much that he made for him that throne [really a collapsible footstool] which we mentioned earlier, and covered it with silk, in order that he might go upon it and teach the people from an elevated place."⁵⁵

Dr. Cavarnos states in general, "Not only Christians, but Mohammedans also regarded him as a Saint [even during his lifetime], because of his inspiring sermons, his impeccable character, and the miraculous events which occurred at many places that he visited."⁵⁶

Ironically, St. Kosmas was martyred — on August 24, 1779, near Berat, Albania — at the order of the same Kurt Pasha who had made the silk-covered footstool for him. Kurt Pasha had ordered the saint's execution on the basis of slander brought against him by some Jews; afterwards the pasha greatly regretted what he had done.

As another indication of the great respect which many of the Turks had for St. Kosmas, the first church and monastery built in his memory was constructed at the order of the Turkish governor of Albania, Ali Pasha, in the year 1814. Ali Pasha personally contributed to the project; he also had the Saint's skull covered with silver.

And also before we leave St. Kosmas, can we discern in his teachings his answer to the question of why the Good Lord had allowed the Turkish conquest of the Greek nation? We did hear him say above that it was "due to our sins."⁵⁷ He also asserted on at least one occasion:

"Three hundred years after the Resurrection of our Christ, God sent St. Constantine who established a Christian kingdom. The Christians held it for one thousand, one hundred and fifty years. Then God took it away from the Christians and brought the Turks and gave it to them *for our own good*. They've held it for three hundred and twenty years. Why did God bring the Turks and not another race? *For our own good, because the other nations would have harmed our faith* [meaning they would have corrupted the integrity of Orthodoxy, which the Turks did not do], while the Turk will do anything you want if you give him money."⁵⁸

51. *Ibid.*, pp. 61-62.

52. *Ibid.*, p. 63.

53. *Ibid.*, p. 149.

54. *Ibid.*, p. 158. While the political expediency of such a letter is quite obvious, I don't think we would be justified on that basis to question St. Kosmas's sincerity of expression in this letter.

55. Cavarnos, p. 37.

56. Cavarnos, p. 14.

57. Vapori, *Father Kosmas*, p. 145.

58. *Ibid.*, p. 49; my emphasis.

50. *Ibid.*, pp. 18-20.

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For an official, hierarchical response to the question Why did God allow the Turks to conquer the Byzantine Empire and rule over the Greeks for centuries? let us turn now to the Life of St. Gregory V, the Patriarch of Constantinople who had to face the wrath of the Turks at the time of the outbreak of the Greek Revolution. He had long viewed with deep misgivings the rise of the revolutionary movement, fueled as it was in great degree by Enlightenment ideas, the French Revolution of 1789, and the Napoleonic Wars which brought the French nation right to the border of the Ottoman realm in the northwestern part of the upper Balkan Peninsula. Handbills, secret societies, and guns passed across the border.

None of these things could be easily accommodated with Orthodoxy, and as much as Patriarch Gregory V, like all the Greeks, yearned in his heart for the end of the Turkish overlordship, as a responsible pastor and protector of his flock he simply could not openly encourage such revolutionary fervor. Besides, he had promised, as had all the patriarchs beginning with St. Gennadios II, his personal loyalty to the Ottoman government, and had acknowledged his responsibility to keep his people loyal as well. Several revolts had broken out in previous years; each one had been ruthlessly crushed. How could he encourage another such revolt which most probably would also end in ghastly reprisals from the Turks? And the shockingly anti-Christian character of the French Revolution was particularly disconcerting.

So I think it is quite understandable that as Patriarch of Constantinople in 1798, St. Gregory V promulgates among all his flock a pastoral letter called *The Paternal Exhortation*. Sir Steven Runciman summarizes this remarkable document:

"The Paternal Exhortation opens by thanking God for the establishment of the Ottoman Empire, at a time when Byzantium had begun to slip into heresy [we recall the Union agreement at the Council of Florence, in 1439]. The victory of the Turks and the tolerance that they showed to their Christian subjects were the means for preserving Orthodoxy. Good Christians should therefore be content to

remain under Turkish rule. Even the Ottoman restriction on the building of churches, which the author realized might be hard to explain as beneficial, is excused by the remark that Christians should not indulge in the vainglorious pastime of erecting fine buildings; for the true Church is not made by hands, and there will be splendour enough in Heaven. After denouncing the illusory attractions of political freedom, 'an enticement of the Devil and a murderous poison destined to push the people into disorder and destruction,' the author ends with a poem bidding the faithful to pay respect to the sultan, whom God had set in authority over them."⁵⁹

Is this approach to the Turkish overlordship theologically sound? Let us first recall the words of St. Paul in 1 Tim. 2:1-2, "Therefore I exhort first of all that supplications, prayers, intercessions, and giving of thanks be made for all men, for kings and all who are in authority, that we may lead a quiet and peaceable life in all godliness and reverence." St. Paul also wrote:

"Let every soul be subject to the governing authorities. For there is no authority except from God, and the authorities that exist are appointed by God. Therefore whoever resists the authority resists the ordinance of God, and those who resist will bring judgment on themselves. For rulers are not a terror to good works, but to evil. . . . For he [the ruler] is God's minister to you for good. . . . Therefore you must be subject. . . . For because of this you also pay taxes, for they are God's ministers attending continually to this very thing. Render therefore to all their due: taxes to whom taxes are due, customs to whom customs, fear to whom fear, honor to whom honor" (Romans 13:1-7).

(And we should remember who the Roman emperor was when St. Paul was writing these exhortations — not a friendly, supportive Christian emperor, but Nero, the very ruler who initiated the persecution of Christians during which Paul was beheaded!) In a very similar way Jesus said, "Render therefore to Caesar the things that are Caesar's, and to God the things that are God's" (Matt. 22:21).

St. Paul also reminded the Christians that our ultimate focus should always be on reaching the Kingdom of Heaven — not

on improving our social, economic, and political conditions in this world which "is passing away" (I Cor. 7:31; also I John 2:17):

"If then you were raised with Christ, seek those things which are above, where Christ is, sitting at the right hand of God. Set your mind [or, affection] on things above, not on things on the earth. For you died [or, are dead], and your life is hidden with Christ in God" (Col. 3:1-3).

As he said very simply to the Philippians, "For our citizenship is in heaven" (Phil. 3:20). So, while like all the Greeks Gregory personally would have preferred that the Greek lands be once again politically free, he had very sound pastoral and theological reasons for opposing the revolutionary movement. It was completely understandable, then, that when Alexander Ipsilantis initiated a revolt against the Turks in Romania on March 6, 1821, this action was condemned in the harshest terms by Patriarch Gregory V and the Holy Synod of Bishops. David Brewer, author of an important new book entitled *The Greek War of Independence*, summarizes the Church's official response:

"The Orthodox Church's anathema against Ipsilantis' revolt [was] signed by the Patriarch and twenty-two other bishops. The anathema specifically named Ipsilantis and Michael Soutos, and was in savage terms. The powers that be were ordained by God, it declared, and whoever objected to this empire, which was vouchsafed to them by God, rebelled against God's command. Ipsilantis and Soutos were therefore guilty of 'a foul, impious and foolish work,' which had provoked 'the exasperation of our benevolent powerful Empire against our compatriots and fellow subjects, hastening to bring common and general ruin on the whole nation.' All church and secular leaders were to shun the rebels and do all they could to undermine the rebellion. As for the rebels themselves, 'may they be excommunicated and be cursed and be not forgiven and be anathematized after death and suffer for all eternity.'"⁶⁰

But several weeks later, when the news reached Constantinople that Germanos, a metropolitan of the Church, had raised the standard of revolt at a monastery in south-

59. Runciman, pp. 394-395; my emphasis.

60. David Brewer, *The Greek War of Independence* (Woodstock, N. Y.: The Overlook Press, 2001), p. 56.

ern Greece, St. Gregory and the Synod of Bishops could not find it in their hearts to condemn what he had done. Perhaps they decided it was too late anyway. Prominent Greeks in the government and business community were already being executed in retribution.

Within about a week it was Holy Pascha. St. Gregory was allowed to celebrate the Feast of Feasts, and then on that Sunday morning, he was hanged from the clasp fastening the central doors of the Patriarchal residence. Then, as Runciman reports,

“Two metropolitans and twelve bishops followed him to the gallows. Then it was the turn of the laymen. First the Grand Dragoman, Mouroussi, and his brother, then all the leading Phanariots. By the summer of 1821 the great houses in the Phanar were empty.”⁶¹

As we know, the Greek Revolution did bring freedom to central and southern Greece by 1829. Northern Greece would not be freed until the early 20th century, with the Balkan Wars and World War I. But to this day, Turkey controls the ancient province of Thrace in Europe, and of course, Constantinople — called by the Turks Istanbul.

...

For a closer look at interactions between Greeks and Turks living together under the dominion of the Ottomans, the life of St. Arsenios of Cappadocia (c. 1840-1924) is very illuminating. He was a monk-priest who, something like St. Kosmas the Aitolian, chose to live in the world to help his fellow Greeks — and as it happened, to help his Muslim neighbors as well. He lived in southeastern Asia Minor, in a humble dwelling in the town of Farasa, a Christian enclave surrounded by Turks. There was no doctor in the area, so when people got sick, they would come to the holy elder for healing. No matter whether they were Christians or Muslims, he would hold the holy Gospel Book over the head of the afflicted one, read a portion from it, and more often than not the person would be healed.

I would like to read one portion of Elder Paisios of Mt. Athos's book on St. Arsenios, relating a dramatic story about a Turkish secret Christian, of which there

may well have been many in the years of the Turkokratia — and there may be many secret Christians among the Muslims of the world in our own day. Fr. Paisios relates,

“One of the wives of the Muslim who lived in Farasa told the mother of Agathi, the woman who gave me this information, that she wanted to be baptized. Agathi's mother mentioned this to Father Arsenios, who told her to take the woman secretly to her house to give her instruction on the faith and to become her godmother.

“After the Turk had had instruction, she was baptized and given the name Eleftheria [meaning ‘Freedom’]. She had Holy Communion all in all only about three times, and then in secret, and lived like the clandestine Christians . . .

“Since life was difficult for her in the heathen environment of her home, the Good Lord quickly freed her and took her to Himself. She fell ill quite suddenly and remained for some days bedridden. The poor creature asked to take Communion, but it was difficult for her to go to Hadjiefendis [another name for Fr. Arsenios], and it was even more so for him to go to her house to give her Communion as a secret Christian.

“Good Father Arsenios did not leave her without Communion, however. He took a very small apple, made a small hole, put some Holy Communion inside and stopped it up again. He then told her godmother to go and visit her and find a way to give her the apple so she could have Communion.

“The godmother took it in her hands with reverence and joy, and, with her arms crossed on her breast, went and visited her. Eleftheria, like the new member of the Church she was, realized intuitively what was happening, and with an altered expression on her face, said, ‘Christ, my Soul,’ although it had never crossed her mind that her godmother would be able to bring her Holy Communion. The latter took out the apple and gave it to her, and so the blessed soul took Communion.

“After Communion, she began to give up her soul to Christ. The worried godmother ran to Father Arsenios and told him:

“‘Your blessing, Hadjiefendis, Eleftheria's dying. Now what's to happen? She'll be washed by Turkish women!’

“‘Don't worry,’ he answered.

“But she kept on at him: ‘What's going to happen, Hadjiefendis?’

“Father Arsenios said to her: ‘Forget it. It'll be reckoned as a bath.’

“The godmother was worried about this, however, because the Muslims [at least at that time and place] consider the washing performed on the dead to be a baptism, and believe that all the sins which the dead committed when alive are forgiven! An error, of course, and a very gross one at that!⁶²

“Since the godmother kept on bothering Father Arsenios about this, he was forced to say to her:

“‘Look, do you think I'm going to let Turkish women wash somebody I baptized?’ And he prayed continually for Eleftheria.

“So, what happened? All those days, whenever Turkish women put their hands out to wash the body of the dead Christian, they were unable to because they could not move their arms. So they were obliged to bury her, unwashed, in the Turkish cemetery.

“Hadjiefendis read the Burial Service for her at a distance and continued to pray. And here's how something else happened.

“Eleftheria began appearing every night at her house and turning the place upside down, and throwing the household utensils around in frustration and saying to her relatives:

“‘Why are you torturing me here in hell, in your cemetery? Get me out of here quickly and take me home, to the Christian cemetery.’

“This continued for days on end, until the Turkish family could stand it no longer and went to Father Arsenios and said:

“‘Hadjiefendis, your blessing. We're suffering terribly at home with the dead woman. Help us. You're the only one who can come up with something. Every night, all the time, she tortures us, turns the house upside down and keeps telling us to bury her in your cemetery. It seems she loved your religion.’

“Father Arsenios answered her husband:

“‘What are you asking me for? I'm a Greek and you're a Turk. You do what you want.’

“He replied, ‘No, Hadjiefendis, I don't want to act without your blessing.’

⁶². This was a folk-belief, not an official teaching of Islam.

61. Runciman, p. 406.

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"Then Father Arsenios said to him, 'We'll make an exception for you. You disinter her and bring her along and we'll bury her in a corner of our own cemetery.' And that is what happened.

"Then Eleftheria appeared in a state of great joy in the Turkish household and wished them all well:

"May you live a thousand years! Now I'm in Paradise, in the light, enjoying the good gifts of God."⁶³

Elder Paisios then concludes his Life of St. Arsenios with these words:

"In this way, that is, the divine fashion in which Hadjiefendis acted, he tamed the barbarous Turks and set them thinking, with the obvious power of the true Faith of the Christians, and thus protected the faithful from the infidels in those difficult years, so the latter would not cause problems for the Christians."⁶⁴

In 1923, the great "population exchange" was mandated by the Treaty of Lausanne, whereby virtually all the Greeks remaining in Turkey (except in Constantinople) were forcibly moved to Greece, and all the Turks in Greece were deported to Turkey. St. Arsenios, though about 83 years old, faithfully accompanied his flock of some 480 families from the Farasa area during the very difficult journey, for which he had helped prepare them ahead of time through his gift of foreknowledge. He told his spiritual children, "When we get to Greece, I shall live only forty days and die on an island."⁶⁵ And this is just what happened, as he died on the Island of Corfu, on November 10, 1924.

...

To conclude my presentation, I would like to briefly tell about a modern-day apostle, the founder of the Orthodox Church in Indonesia, the most populous Muslim nation in the world. Fr. Daniel Byantoro was raised as a strict Muslim, and taught never to associate with Christians, since all the Christians, he was told, were doomed to hell. And yet, through all the seemingly impenetrable barriers, Christ broke through to the heart and mind and

soul of this young man, who was about 15 years old at the time.

He had had a teacher in elementary school who had since become a Christian. This man invited Daniel to come into his home for a visit. Not knowing that the man had become a Christian, he went. In the course of their evening together, Mr. Katamsi gently and clearly explained the basic beliefs of Christianity. Daniel rejected what he heard, and even seemed to get the better of things during the theological discussion that ensued. Basically the same thing happened again when Mr. Katamsi came to visit at Daniel's home a about a week later — out of respect for his elder, Daniel felt he had to let him in. Daniel would write later, "I became more convinced of the truth of Islam, and the waywardness of Christianity." But deep inside his mind and soul, seeds of gospel truth had been planted.

"The light got bigger, I felt that I was inside a ball of light. This light slowly formed into a human shape. Slowly I saw the transparent body of a man in a white glittering robe, with a white, blue-yellow silhouette around that human shape. His face was blinding, but I could see a loving face out of that blinding light from the face.

After about three months, as he would later write, "One day, an unexpected and unbelievable thing happened. . . . That evening, after I performed my evening 'shalat' (prayer), I recited my Qu'ran [verses], and I put it on my lap. A small flickering blue-yellowish-white light appeared in front of me, and the whole room was changed, and I did not know where I was. Using the expression of the Apostle Paul, 'whether in the body, or out of the body, I cannot tell, God knoweth' (2 Cor. 12:3).

"The light got bigger, I felt that I was inside a ball of light. This light slowly formed into a human shape. Slowly I saw the transparent body of a man in a white glittering robe, with a white, blue-yellow silhouette around that human shape. His face was blinding, but I could see a loving face out of that blinding light from the face. He had flowing, sparkling, golden hair around His shoulder, with an extremely

handsome and youthful look."

"He looked with compassion at me, and I felt that He spoke to me. I did not see His lips move, but I felt from the top of my hair to the bottom of the sole of my feet that He indeed spoke to me. My heart overflowed with awe and fear, but at the same time there was an unspeakable joy."

"He said to me in the high Javanese language, a language I grew up with, 'If you want to be saved, follow.'

"I couldn't open my mouth, I was trembling with fear, but I said in my heart, 'Who are you, Sir?' with deference in the high Javanese language.

"I felt that He spoke again to me, 'If you want to be saved, follow Me.'

"I whispered again in my heart, 'How about my religion? I have faith in Islam already.'

"I felt He spoke to me again, 'Follow Me.'

"I said in my heart again, 'How about the Prophet Muhammad?'

"He spoke again into my deepest being, 'Just follow Me.'

"I asked Him again in my heart, 'Who are you, Sir?'

"I felt He answered, and this for the last time, 'I am Jesus Christ, whom you have been searching for all this time.'

"The human shaped light was slowly fading and disappearing. It became a flickering blue-yellowish white light again, and it was gone. I returned to my sense, and the room became dim with the oil-lamp again."⁶⁶

Upon yielding to Christ's command to follow Him, Daniel first began going to the Presbyterian church where Mr. Katamsi attended. Then he became part of the dramatic Charismatic revival sweeping parts of Indonesia. But with time that also left

63. Elder Paisios of Mt. Athos, Saint Arsenios the Cappadocian (Souroti, Greece: The Holy Convent of the Evangelist John the Theologian, 1996), pp. 142-145.

64. Elder Paisios, p. 145.

65. Elder Paisios, p. 90.

66. Fr. Daniel Byantoro, *Christ Has Caught Me: From Muhammad to Christ* (unpublished paper, 2001), pp. 10-11.

him unfulfilled and dissatisfied. Finally, the LORD brought him into the Holy Orthodox Church — through reading Bp. Kallistos Ware's book, *The Orthodox Church*, as he was a student at a Protestant theological school in Seoul, Korea. He went to Greece, to Mt. Athos, and then he came to Boston, Massachusetts, where he attended Holy Cross Greek Orthodox Seminary for four years. While there he was ordained as an Orthodox priest, and in 1988 he returned to Indonesia to establish the first Orthodox Church there in history. As of 2001, this Church had over 2,000 members, with the great majority of them being converts from Islam.

• • •

May these various examples of Orthodox saints who had significant interaction with Islam instruct and inspire us in our own response to the growing presence of Islam in our land and in our world. May St. John of Damascus, St. Photios the Great, and St. Gennadios help us to find ways to coexist with Muslims without resentment, hatred, or fear. May St. Kosmas Aitolos and St. Arsenios of Cappadocia

inspire us to do all we can to strengthen our Orthodox brethren in our holy faith, no matter how much we are pressured by all those in our surrounding society who would want us to compromise and water down our beliefs. May St. Gregory Palamas and Fr. Daniel Byantoro inspire us to share the gospel of Christ with any Muslims among whom we may ever find ourselves. May St. Gennadios and St. Gregory V help us to adjust to this new condition of ongoing threat of Islamic terrorist attacks, as we try to discern God's providence and sense His comforting presence in whatever calamities may befall us and our nation. And may St. Dimitri Donskoy, St. Sergius of Radonezh, St. Kosmas Aitolos, St. Gregory V, and all the martyrs of the Turkish yoke strengthen us to defend our faith even to the death, if this should ever be asked of us by Christ our Lord.

May we all, with increased diligence and fervor, pray for the salvation of all the members of the human race. And especially in these times, let us pray that Christ may bring all the Muslims of the world to saving faith in Him. Brothers and Sisters,

let us cry out with St. Silouan of Mt. Athos:

"O all ye peoples of the earth, I fall on my knees to you, beseeching you with tears to come to Christ. I know His love for you. I know, and therefore I cry to the whole world."⁶⁷

—Dr. David Ford

67. Archimandrite Sophrony, *Wisdom from Mt. Athos: The Writings of Staretz Silouan, 1866-1938* (SVS Press, 1974), p. 75.

Deadline for the
next issue of
*Your Diocese
Alive in Christ*
is November 20, 2003

Submit photos
and articles by that date

The power of prayer is tremendous. It unites us with God and makes us his likeness. It makes us truly God-like, in the form of God — simple and without passion. Through prayer, mere human beings are illumined by the light of the Holy Spirit and are led to Theosis. They enter deeply into the profound depths of divine knowledge and look upon the unending light of the holy and blessed Trinity. Prayer has a divinizing power and character. It is a bright ladder which joins heaven and earth. We climb that ladder and reach an almost invisible height, so that we might see God.

—from *Partakers of Divine Nature*, by Archimandrite Christoforos Stavropoulos

Saviour, I wonder at your boundless mercy! How did you make me worthy to become one of your members? . . . Having been united with your all-holy Body and my blood having been commingled with yours, I know I have been joined with your divinity and I have become your most pure Body, a shining member, a truly holy member . . . And I am astonished, comprehending myself, from what to what I have become. O miracle! And I fear you reverently, and I fear for myself and as I honor and respect you, I do myself, and I wonder, completely embarrassed as to where I should sit, and what I should approach and where I should put your members down. What things shall I do, for what deeds shall I use the awesome and the divine?

—St. Symeon the New Theologian.

A Woman's Quest for Spiritual Guidance

Part III

Abbess Irene and Her Family

Previous installments of this correspondence between a Byzantine princess who became a nun, and her spiritual father, stated that the princess — Irene Choumnaina Palaialogina, born Irene Choumnaia, wife of John Palaialogos, the son of Emperor Andronicus II — was forced to adopt the monastic life when she became a young widow in 1307. This is indeed strongly suggested in Fr. John Meyendorff's introduction to the letters.¹ However, the force of which he speaks is not that of a decree or law, but of "a family mishap or political circumstances" which he says frequently compelled wealthy Byzantines to accept monastic tonsure. Supporting this, he notes, is "the behavior and mentality of Eulogia" herself as observed in the letters.

In such cases there may have been pressure from the imperial household, and based on the evidence, such a conclusion might reasonably be drawn. On the other hand, it is known that Irene's father, Nikephorus Choumnos, was strongly opposed to her becoming a nun. Whether or not there was compulsion involved in Irene's decision to embrace monasticism, it seems that the choice was in the end her own, for other sources² say that the widowed, 16-year-old princess accepted the monastic life after being advised to do so by her bishop and close family friend, the renowned and revered spiritual guide, Metropolitan Theoleptos of Philadelphia. He tonsured her as the nun Eulogia³ and served as her spiritual father. The first of his famous *Monastic Discourses* is addressed to the person

and personal situation of the newly tonsured Eulogia and to her need to lay aside worldly concerns, cares, and visits.⁴ Following the metropolitan's death in 1322 she selected as her new spiritual guide the anonymous young monk, with whom she exchanged the present letters, and who showed some modest reluctance to fulfill this role.

The monastery which Irene Eulogia made her new home was called *Philanthropos Soter* (Savior Who Loves Mankind). It was a double monastery, with adjacent houses for women and for men. Princess Irene immediately became the abbess of the women's monastery, and was also considered the foundress, being addressed as such by Metropolitan Theoleptos in the letter cited above. This was probably because she and her parents paid the costs of needed restoration and construction work on the monastery. It was not unusual for the wealthy to endow a monastery in which they later went to live, and Eulogia's father had apparently undergone something of a change in attitude. The princess also gave away part of her fortune to charity — for the poor and for the ransoming of captives — before devoting the remainder to the monastery. She lived there from 1307 till her death 48 years later.

Eulogia's father expressed in his will a wish to be buried in the monastery that he and his wife had built; and Theoleptos blessed this before his death. Not only he, but also Eulogia's mother became a monastic in the *Soter* monastery where their daughter struggled, and which all three together had built. Eulogia's father received the name Nathanael. Her mother, in entering monastic life, came under obedience to the Abbess Eulogia, her own daughter.

[Letter 10]

I thought it unnecessary to express my gratitude to your Christ-loving disposition for the attention you saw fit to bestow on me and my insignificance. For you do not do this in order to receive your reward in this world, but you are looking to the divine glory. Even if you were overcome by worldly ambition, it would have been impossible for me to praise adequately your kind sentiments and to repay them with the proper gratitude, as would be fair. [Your generosity] is most remarkable in itself, but the fact that it is expressed with such eagerness, and flows constantly with increasing impetus like water running downhill with nothing to stop it, is no less remarkable than [your generosity] itself, and it is beyond the power of my words. This is why I leave it to the divine "praises" which the Prophet David requests from God "in a great congregation," for it is worthy of them and fit for them.

As for what you wrote to me about your inability to express your thoughts clearly in writing and about my company, the former does not happen to you alone — who surpass all contemporary women in education by a "royal cubit," as they say — but it seems also to happen occasionally even to men who have reached the peak of Hellenic learning and rhetorical skill, and probably no one can escape this [difficulty] all the time. But it is a sign of wise thinking and judgment to correct one's mistakes, especially if one is under the guidance of others and accepts the correction kindly, and if the error is in words alone, not in intention, as was precisely your case. For this is what happened to you. As for my worthless company, which you seek out of your excessive love of learning as if it were something of worth and beneficial to those who converse with me, it may be up to me to offer it, but offering it well and profitably is up to God Who helps and makes perfect and does good to

1. Introduction, p. 17.

2. Hero, Angela C., *Life and Letters of Theoleptos of Philadelphia* (Hellenic College Press, 1994), Introduction; Sinkewicz, Robert E., *Theoleptos of Philadelphia: The Monastic Discourses, a critical edition, translation and study* (Pontifical Inst. of Mediaeval Studies, 1992), p. 18.

3. Pronounced ehv-loh-YEE-uh.

4. Sinkewicz, 81-83.

all. Since living as ascetics is better and loftier than living well, we must meet whenever God wills it and we must not complain if this happens at some intervals, for this is what God decrees. If you have trouble reading this letter because of my bad handwriting, think of yours and you shall have less trouble.

I believe that you have in store a large number of books, both profane and sacred, which were accumulated because of your father's erudition and your own love of learning. I lack both and am fond of both, although, just as with everything else, I am too weak to read. So that Your Piety may provide me with this also, let a copy of the list of both [the profane and sacred] books be made and sent to me, so that I may choose what I consider more necessary and useful and ask to have it with your permission. For the time being, if you have the five books of Moses and the four books of Kings, let them be sent to me.

[Letter 11]

I do not know whether the paper I sent to Your Holiness has arrived because I did not receive any copies. I wait [to hear] your talk like the thirsty earth awaits the rain, because I can sense its benefit. Inasmuch as your writings made me cry so much in contrition and I benefited so much, may God, "Who gives the rewards," give you an infinitely greater reward on the Day of Judgment. You do not tolerate praise nor can I praise you properly. But neither will you receive from men in this life the praise you deserve but from "Christ the true God" "in a great congregation" during His second coming.

[Letter 12]

This book contains my discourses in defense of [Hellenic] learning against those who do not consider such learning a benefit. It also contains some iambics and hexameters. I wrote the discourses while still a layman and for this reason they have been neglected, but the verses [I wrote] after I became a monk. Some verses are easy to understand, as you will find out immediately when you read them, while others have a meaning somewhat deeper than the obvious. Such are those which have been arranged alphabetically. They have a spiri-

tual significance and bear the fruit of contemplation picked from the labors of the Fathers, not mine. Since you are always piously anxious to talk with me and I am not quite able to do so, I cannot all the time refuse to share my possessions with your scholarly mind. Take this book and, if you like it, read it.

As for the book of the great and marvelous father, the metropolitan of Philadelphia, which, as you say, is instructive on contemplation and contains a useful discourse on the matter we are discussing, send it to me with the holy and marvelous father from whom you will learn all my news; having seen him and enjoyed his company, believe that you saw me, for we dwell in each other and by each other by the grace of Christ the All-benevolent.

I am grateful to you also for the sagacity and learning of the noble Aaron, who

gave me additional reason to praise your judgment. For the object of a person's esteem, whatever its qualities may be, allows us to assume that the person showing esteem is possessed of the same qualities: if they be good, of good; if they be bad, of bad. Since, then, Aaron is preeminently good, he shows by being held in esteem that the person who decided to hold him in esteem and to befriend him is good.

[Letter 13]

What is this you are saying, O most marvelous "man of God," most genuine servant of Christ and my most revered and holy father? Will he who has become acquainted with your discourses give up his desire to meet you, or rather will he become even more excited, and with fervor

Continued on the next page



A Woman's Quest

Continued from page 51

and ardor seek out the author, the finest intellect and the most beautiful tongue which charms both ear and mind? If you were not among the living and some intelligent man came upon your discourses, he would be sitting on your grave and crying wholeheartedly, hoping to hear a word from [a man of] such an extraordinarily beautiful soul and tongue. How can I, then, who was deemed by God worthy of finding you among the living, give up my good and profitable request? So, by the very means by which you were anxious to make me shun your company, you made me even more eager and determined. Please bear with me and "have patience" for I shall not hesitate to proclaim boldly before your God-inspired soul all the praises I can possibly muster.

Is there anything about your discourses, O "man of God," which does not excite admiration? Is there [a virtue] they do not exhibit? Not the wisdom of an old man at an early age? Not the strictest observance of monastic discipline and life ahead of appointed time? Not a profound study and understanding of profane and sacred writings? Not [an inkling] (?) of the later movements of virtue which were of the highest [order] from the start? Not a wide compass of thought? Not a copious vocabulary? Not a flowing and lofty style? Will your *Alphabetos* — which I have not learned yet — fail to amaze anyone? For if Saint Arsenios said about some ignorant peasant: "I have been educated in Greek and Latin, but I have yet to learn the alphabet of this ignorant peasant," what must I say when the *Alphabetos* is heavenly and its author a great philosopher, whereas I who received it am most ignorant? I shall say, however, what the divine David said to God: "I magnify thy knowledge!" Thus I shall say about you also: "O my God, the disposition and nature and loftiness of spirit of this man of yours magnify Your powers of creation and wisdom and knowledge!"

So much for that. Now, why did you do this, O most holy Father? Why did you first praise learning as much as it deserves, and then left your discourses looking naked and dark and sad as if mourning their obscurity and nakedness and neglect and rejection and bewailing the injustice done

to them? But I suspect that you did this on purpose, to test the love of the lovers of learning who would stick to the reading. This is what happened to me too. The handwriting and its confusion made me turn away from reading, but the beauty of what you wrote held me bound by force with "manacles of iron." I was under the sway of a sweet tyrant and did not mind the difficulty of the handwriting.

I am only teasing, of course. You worked carefully and hard to acquire the wisdom of the world and have now brought and delivered it to the supreme wisdom to be its ministrant. For this reason you humble and crush it — because it met with a superior character [like yours] — that it may obey and work eagerly for its mistress and lady. As for the message you sent me with Aaron about your coming here, I am grateful and I wait and look forward to [your visit].

[Letter 14]

I sat in my cell and collected myself before the only God, He Who watches over all and knows all, and examined conscientiously my knowledge and ability. I also considered as carefully as possible how I must live, and I discovered that if I am to control myself at all and draw near to God I must not follow any other path in life but remain in my cell all the time, having nothing to do with the world of the senses except when absolutely necessary — and living in obscurity as a man needed by no one and needing nothing; the first, on account of my contributing nothing to human affairs; the second, on account of my living as sparingly as possible. I thought that by pursuing such a course I might acquire some wisdom and ability, small in comparison to that possessed by men of quality, but still of some magnitude, for it seems that I am the least capable and wise of men when it comes to directing others or to living in the outside world. I do not know whether God Himself, the source of every blessing and ability and wisdom, might give me one day a share of such [a gift], but in my present condition I dwell far from such merit and grace. But since it will be perhaps impossible for me to concentrate all the time on myself and God — this on account of another kind of insufficiency — and since I shall have to leave

my cell and speak to some people, I thought that I must leave my meetings with others to chance, thinking nothing of it even if I should happen to meet no one, but to see to it, on your account, that I visit your cell no more than three or at the most four times a year. To do more than this is beyond my power. I mean it, upon the happiness of my conscience. But if God should give me more strength and show me — even though I am unworthy of such signs — that He wishes me to do this more often, I shall not resist nor will I disobey God. Now, however, I have to force myself to do even this, fulfilling the manifest commandment of the Savior.

Just as you take care of yourself and are quite right in never leaving your holy convent,⁵ you must also consider my salvation and show your spiritual concern for me. For, as the Gospel says: "Whatever you wish that men would do to you, do so to them." And if I recently said something else to Your Highness — O you who gave up and rejected the worldly kingdom, and are seeking and pursuing the kingdom of God! — this is nothing to be marveled at. "Man is a thinking animal," and after much thinking he modifies what he had earlier accepted with no or little deliberation. If you think back to the earlier time, this was exactly what I said then and my mind, which became at a later point divided, has now come back to its original [resolve]. If you, too, will accept this decision and be satisfied with my way of thinking, you shall certainly come to the conclusion that I did not reason and think badly. Accept this in place of other useful counsel and you shall not regret it. Otherwise, let God watch over what is true and profitable for everyone, as He certainly does. Since He is good and is the indispensable and unfailing provider for all, and especially for those who seek Him truly, may He look after you and me and all who have placed their hopes in Him.

To be continued.

5. Gr. *mones*: abode; monastery.

Reprinted by permission from *A Woman's Quest for Spiritual Guidance*, translated by Angela C. Hero and published by Hellenic College Press. The book includes an illuminating commentary by the translator and editor, along with an historical introduction by Fr. John Meyendorff. It is available from the Holy Cross Bookstore at 800-245-0599 or hcbks@hcbks.edu.

Seminarian Interns at Holy Cross Church in Williamsport

After my second year of studies at St. Tikhon's Seminary, I was granted an opportunity to learn more during the summer through an internship at Holy Cross Church in Williamsport, Pa. As my internship concludes, I look back trying to evaluate and summarize what I have learned.

The first thing which comes to my mind is the realization that the job of a priest is not only serving liturgies and vespers — not only sitting in an air-conditioned office writing sermons and articles for the bulletin — but much more. Now I know for sure that a priest's job does not fit into an eight-hour work day. It is rather closer to 24/7. Following my mentor (Fr. Daniel Kovalak) everywhere he goes and helping him in everything he does, I have learned and experienced more than a "regular" parishioner can see in the duty of a priest. A great majority of a priest's work remains, unfortunately, unnoticeable and under-appreciated.

The OCA Seminary Summer Internship Program is designed to provide a practical, hands-on experience for seminary students, to give them a taste of a "real" priest's life. And this program does exactly that.

I was blessed to be a part of a dynamic, growing, and loving community led by an experienced pastor. Holy Cross is the only Orthodox Church in six counties and is a center of Orthodox missionary work in this part of north central Pennsylvania. The people in the parish realize their responsibility of representing the Orthodox Church in the surrounding community and, after a quarter of a century, "mission" remains the



Seminarian Yuri Maev

top priority for the life of this church. Mission is not only for the sake of growing in numbers but for the sake of presenting the Orthodox Church to the non-Orthodox Christian community as well.

The second thing I have learned, or at least have been exposed to, is the experience of working with "real" people in the parish and outside the walls of the church as well. Visiting shut-ins in their homes, those in the hospital, inmates in a local prison, etc. showed me how much love a priest must have toward all people. The Church goes out to those who are not able to come and experience the love of Christ. The conduit of this love is the priest. In some cases, people wait for the priest to come because he is the only connection with the church they have.

Another thing I have learned during my internship in the Diocese of Eastern Pennsylvania is that a classroom cannot give an experience of working with children in the church. My internship at Holy Cross gave me this experience in abundance. This

church is filled with youngsters and they are not left without pastoral care. It is crucial to hand down to the next generation of Orthodox Christians the Tradition of the Church. It is important to teach them to love Christ and the Church and to show them that Christ loves them and the Church cares for them. The Vacation Bible School at Holy Cross for children age 6-16 lasted a whole week and was a great place for me to learn and get hands-on experience working with children. It is a real joy to watch the children who desire to learn the Faith. And it is a real blessing to witness our 2,000-year-old Church still so vibrant and young in our own times.

A final thought from my internship is the awareness that people love Christ and His Church and, as an extension of that love, they love the bishops and priests who serve Christ and the Church. I was able to feel this love myself during the summer because the people of the parish saw me serving Christ, His Church, and His people.

For the loving care with which my mentor and the people of Holy Cross Church have surrounded me during the summer, I am extremely grateful. I pray that this community will continue to be a beacon of Orthodoxy in this part of Pennsylvania, guiding troubled and searching souls to the safe haven of Christ's Holy Church, and an example to other Orthodox Churches, not only in the Diocese of Eastern Pennsylvania, but for the entire Orthodox Church in America.

—Yuri Maev

A former air force officer and engineer from Russia, Yuri lived with his wife and daughter in Montana for eight years before beginning his seminary studies.



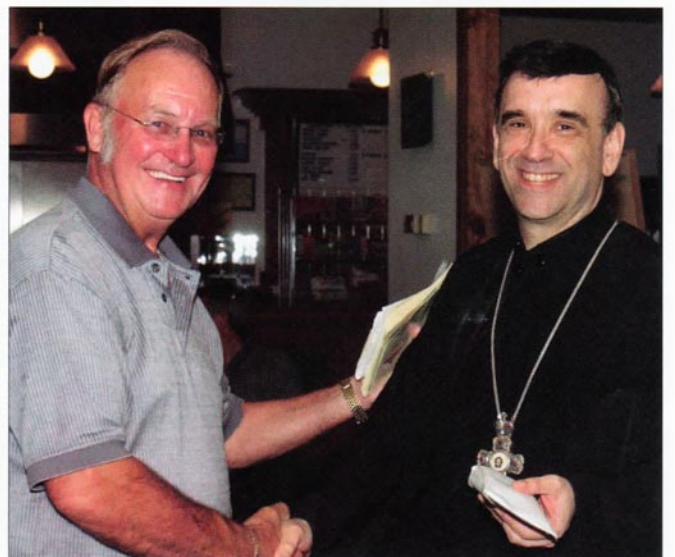
St. Tikhon's Seminary Sixth Annual Golf Tournament

Seventy-six golfers joined in on Saturday, August 16, 2003 to enjoy a round of golf and good fellowship and to help reduce the debt at St. Tikhon's Seminary. The tournament was held at the Mountain Laurel Golf Course in White Haven, Pa. The weather was a little threatening but fortunately the Lord was with us and we were able to complete the tournament. The winner of the championship flight was the Erik Diddick team; First flight winner was the Mike McCartney team; Second flight winner was the Mark Skuby team and Third flight winner was the Fr. Onufrey team #2.

After the golf was completed, an awards banquet was held to honor the winners, and most of all, to thank all who participated in making the event a success. Fr. Michael Dahulich accepted on behalf of St. Tikhon's Seminary and thanked all for their continued support of the seminary.

Special thanks go to Al Wanas and Michael Pasonick Jr., who donated the lunch and golf balls.

Mark your calendars for 2004: August 21 at the Mountain Laurel Golf Course.



The Orthodox Church and Society

Part IV



X. Personal, Family, and Public Morality¹

X. 1. The difference between the sexes is a special gift of the Creator to the human beings He created. "So God created man in his own image, in the image of God He created man; male and female He created them" (Gen. 1:27). As equal bearers of the divine image and human dignity, man and woman are created to be completely united in love: "Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh" (Gen. 2:24). Fulfilling the Lord's original will for creation, the marital union becomes a means of continuing and multiplying the human race: "And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it" (Gen. 1:28). The sexual distinctions are not limited to the difference in constitution. Man and woman are two different modes of existence in one humanity. They

need communication and complementation. However, in the fallen world, relationships between the sexes can be perverted, ceasing to be an expression of God-given love and degenerating into the sinful passion of fallen man and his ego.

While appreciating deeply the feat of voluntary virginal celibacy assumed for the sake of Christ and the Gospel, and recognizing the special role of monasticism in the past and the present, the Church has never disparaged marriage, but has denounced those who debased matrimonial relations due to a wrongly understood concept of purity.

St. Paul, who personally chose celibacy and called people to emulate him in it (1 Cor. 7:8), still denounces those who speak "lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry" (1 Tim. 4:2-3). *Apostolic Canon 51* reads: "If . . . any one . . . abstains from marriage . . . not by way of religious restraint, but abhorring marriage, forgetting that God made all things very good, and that he made man male and female, and thus blasphemes the work of creation, let him be corrected, or else be deposed, and cast out of the Church." This rule is developed in *Canons 1, 9 and 10* of the Council of Gangra: "If any one shall condemn mar-

riage, or despise and condemn a woman who is a believer and devout, and sleeps with her own husband, as though she could not enter the Kingdom [of heaven], let him be anathema. If any one shall remain virgin, or observe continence, abstaining from marriage because he abhors it, and not on account of the beauty and holiness of virginity itself, let him be anathema. If any one of those who are living a virginal life for the Lord's sake shall treat the married arrogantly, let him be anathema." Referring to these Canons, the Holy Synod of the Russian Orthodox Church in its decision of December 28, 1998, pointed to "the inadmissibility of a negative or arrogant attitude towards marriage."

X. 2. According to Roman law, which forms the basis of the civil codes in most countries today, marriage is an agreement between two parties, free in their choice. The Church has accepted this definition, interpreting it on the basis of testimonies found in Holy Scriptures.

The Roman jurist Modestinus gave this definition of marriage: "Marriage is the union of man and woman, communion of life, participation together in the divine and human law." Almost unchanged, this definition was included in the canonical books

Continued on the next page

1. This document, a comprehensive statement on social ethics issued in 2000 by the Church of Russia and titled *The Basis of the Social Concept of the Russian Orthodox Church*, is a work in progress, subject to revision. The present version is based on the translation provided by the Moscow Patriarchate, with substantial editing, for accuracy and other improvements, by St. Innocent/Firebird Videos, Inc., with whose permission it is printed here. The full document is online at www.incommunion.org. The print version, including a convenient index, is available at a modest price from St. Innocent/Firebird Videos, Inc., (734-699-0870; fax 734-699-1295) or from St. Tikhon's Seminary Bookstore. The original Russian text can be viewed at the R.O.C. website.

Orthodox Church and Society

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of the Orthodox Church, such as the *Nomocanon* by Patriarch Photios (9th century), the *Syntagma* by Matthew Vlastar (14th century) and the *Procheron* by Basil the Macedonian (9th century) included in the Slavonic *Kormchaya Kniga*. The early Christian fathers and teachers of the Church also leaned on the Roman idea of marriage. Thus, Athenagoras in his *Apologetica* addressed to Emperor Marcus Aurelius (2nd century) writes: "Every one of us considers the woman he married by law to be his wife." The *Apostolic Constitutions*, a monument of the 4th century, exhorts Christians to "to contract marriage by law."

Christianity augmented the heathen and Old Testament ideas of marriage with the sublime union of Christ and the Church: "Wives, submit yourselves to your own husbands, as to the Lord. For the husband is the head of the wife, even as Christ is the head of the Church: and He is the Savior of the body. Therefore, as the Church is subject to Christ, so let wives be subject to their husbands in everything. Husbands, love your wives, even as Christ also loved the Church, and gave Himself for it; that he might sanctify and cleanse it with the washing of water by the Word, that He might present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing: but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loves his wife loves himself. For no man ever yet hated his own flesh, but nourishes and cherishes it, even as the Lord the Church: for we are members of His Body, of His flesh, and of His bones. For this cause shall a man leave his father and mother, and shall be joined to his wife, and the two of them shall be one flesh. This is a great mystery: but I speak concerning Christ and the Church. Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband" (Eph. 5:22-33).

For Christians, marriage has become not simply a legal contract, a means of reproduction and satisfaction of temporal natural needs, but, according to St. John Chrysostom, "a mystery of love," an eternal union of spouses in Christ. From the beginning, Christians sealed marriage through the Church's blessing and sharing

in the Eucharist, which was the oldest form of the administration of the Sacrament of Matrimony.

"Those who marry should unite themselves with the consent of a bishop, so that the marriage might be in the Lord, not for lust," wrote the Protomartyr Ignatius the God-Bearer. According to Tertullian, marriage "sealed by the Church and confirmed by the Sacrifice (the Eucharist) is sealed by a blessing and recorded by the angels in heaven." St. John Chrysostom said, "Priests should be urged to support spouses in common life by prayers and blessings, so that . . . spouses may lead their lives in joy, united by God's help." St. Ambrose of Milan pointed out that "marriage should be sanctified by priestly intercession and blessing."

In the period of the Christianization of the Roman Empire, marriage continued to be validated by civil registration. Consecrating matrimonial unions by prayer and blessing, the Church still recognized a common-law marriage as valid in cases where the church marriage was impossible and did not subject the spouses thus married to canonical prohibitions. Today the Russian Orthodox Church upholds the same practice. In doing so, she cannot approve and bless the matrimonial unions which, while being concluded in accordance with the existing [civil] law, violate the canonical prescriptions, such as a fourth and subsequent marriage, or marriages in inadmissible degrees of blood or spiritual affinity.

According to the 74th *Novella of Justinian* (538), a lawful marriage could be sealed by either an *ecclicus* (a church notary) or a priest. This rule was included in the *Eclogue* of Emperor Leo III and his son Constantine (740), and in the legislation of Basil I (879). The mutual agreement between a man and a woman, confirmed before witnesses, was an important condition of marriage. The Church did not protest against this practice. Only in 893, by *Novella 89* of Emperor Leo VI, free citizens were required to marry in church. In 1095, Emperor Alexis Comnenos extended this rule to slaves. The introduction of obligatory church marriage (9th - 11th centuries) meant that the state authorities transferred the entire legal regulation of matrimonial relations to the jurisdiction of the Church. However, the universal introduc-

tion of this practice should not be viewed as the institution of the Sacrament of Matrimony, which had existed in the Church from times immemorial.

The order established in Byzantium was also assimilated in Russia for people of Orthodox confession. By the *Decree on the Separation of the Church from the State* (1918), church marriage was rendered invalid; formally the faithful were given the right to accept a church blessing after registering a marriage with state. In fact, throughout the long period of the persecution of religion by the state, the celebration of marriage in church remained difficult and dangerous.

On December 28, 1998, the Holy Synod of the Russian Orthodox Church regretted to state that "some spiritual fathers tend to declare common-law marriage invalid or demand that spouses, who have lived together for many years but were not married in church for this or that reason, should divorce . . . Some spiritual fathers do not allow persons who live in 'unwed' marriage to communicate, identifying such a marriage with fornication." The decision adopted by the Synod points out that "while insisting on the necessity of church marriage, the Synod reminds pastors that the Orthodox Church also respects common-law marriage."²

The common faith of spouses who are members of the Body of Christ is an essential condition for truly Christian and church marriage. It is only the family that has one faith that can become "the church in the house" (Rom. 16:5; Phil. 1:2), in which husband and wife together with their children grow in spiritual perfection and knowledge of God. The lack of like-mindedness presents a serious threat to the integrity of a matrimonial union. That is why the Church considers it her duty to urge the faithful to marry "only in the Lord" (1 Cor. 7:39), that is, to marry only those who share their Christian convictions.

The above-mentioned resolution of the Holy Synod also speaks of the Church's respect for "the marriage in which only one of the parties belongs to the Orthodox faith. For, according to St. Paul, 'the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband' (1 Cor. 7:14)." The fathers of the Council in Trullo also referred to this scriptural text when they recognized as valid

the union between those who “up to this time, being unbelievers and not yet numbered in the flock of the Orthodox, have contracted lawful marriage,” if later one of the spouses embraced the Faith. In the same canon, however, just as in other canonical decrees (*IV Ecumenical Council* 14; *Laodicea* 10, 31), and works of early Christian authors and church fathers (Tertullian, St. Cyprian of Carthage, St. Theodoret and St. Augustine), it is prohibited to contract marriages with followers of other religious traditions.

In accordance with ancient canonical prescriptions, today, too, while the Church does not sanctify marriages contracted between Orthodox and non-Christians, she does recognize them as lawful and does not regard those who live in such a marriage as living in sinful cohabitation. Proceeding from considerations of pastoral *oikonomia*, the Russian Orthodox Church has deemed it possible, both in the past and present, to celebrate marriages between Orthodox Christians and Catholics, members of the Oriental Churches and Protestants who confess the faith in the Triune God, provided the marriage is blessed in the Orthodox Church and the children are raised in the Orthodox faith. Most of the Orthodox Churches have followed the same practice for the past centuries.

By its decree of June 23, 1721, the Sacred Synod permitted the celebration of marriages (on the above-mentioned conditions) between Swedish captives held in Siberia and Orthodox brides. On August 18 of the same year, this Synodal decision was given a thorough biblical and theological substantiation in a special *Synodal Letter*. This *Letter* was also used as a reference when the Holy Synod had to make a decision on mixed marriages in provinces annexed from Poland and Finland (the Holy Synod's Decrees of 1803 and 1811). In these provinces, however, it was permitted to choose freely the confessional affiliation of children (this practice was applied for some time in the Baltic provinces as well). Finally, the rules concerning mixed marriages for the whole Russian Empire were sealed in the *Statute of the Religious Consistories* (1883). Many dynastic marriages were mixed, and for their celebration it was not required of the non-Orthodox party to embrace Orthodoxy (with the exception of the marriage of an

heir to the Russian throne). Thus, the Protomartyr Grand Duchess Elizabeth, a member of the Evangelical Lutheran Church, was married to Prince Sergei Alexandrovich and only later embraced Orthodoxy by her own will.

X. 3. The Church insists that spouses should remain faithful for life and that Orthodox marriage is indissoluble on the basis of the words of the Lord Jesus Christ: “What God has joined together, let not man put asunder . . . Whosoever shall put away his wife, except for fornication, and shall marry another, commits adultery” (Mt. 19:6, 9). Divorce is denounced by the Church as sin, for it brings great spiritual suffering to spouses (at least to one of them), especially to children. Today's situation — in which a considerable number of marriages are dissolved, especially among young people — causes extreme concern. This situation has become a real tragedy both for the individuals involved, and for the people as a whole.

The Lord pointed to adultery as the only permissible grounds for divorce, for it defiles the sanctity of marriage and breaks the bond of matrimonial faithfulness. In cases where spouses suffer from all kinds of conflict, the Church sees it as her pastoral task to use all the means appropriate for her (such as exhortation, prayer, participation in the Sacraments), to safeguard the integrity of a marriage and to prevent divorce. The clergy are also called to talk to those who wish to marry, explaining to them the importance of the intended step.

Unfortunately, sometimes spouses prove unable to preserve the gift of grace they received in the Sacrament of Matrimony and to keep the unity of the family, because of their sinful imperfection. In Her desire to save sinners, the Church gives them an opportunity to reform and is ready to readmit them to the Sacraments after they repent.

Byzantine Law, which was established by Christian emperors and met with no objection of the Church, allowed various grounds for divorce. In the Russian Empire, the dissolution of lawful marriages was effected in the ecclesiastical court.

In 1918, in its *Decision on the Grounds for the Dissolution of Marriage Sanctified by the Church*, the Local Council of the Russian Orthodox Church recognized as

valid, besides adultery and a new marriage of one of the party, such grounds as a spouse's falling away from Orthodoxy, perversion, impotence which had set in before marriage or was self-inflicted, contraction of leprosy or syphilis, prolonged disappearance, conviction with disfranchisement, encroachment on the life or health of the spouse, love affair with a daughter-in-law, profiting from marriage, profiting by the spouse's indecencies, incurable mental disease and malevolent abandonment of the spouse. At present, added to this list of the grounds for divorce are chronic alcoholism or drug-addiction and abortion without the husband's consent.

For the spiritual education of those contracting a marriage and consolidation of marital bonds, the clergy are urged before celebrating a marriage to explain in detail to the bride and bridegroom that a marital union concluded in Church is indissoluble. They should emphasize that divorce is a last resort, and can be sought only if spouses committed actions defined by the Church as causes for divorce. Consent to the dissolution of a marriage cannot be given to satisfy a whim or to ‘confirm’ a common-law divorce. However, if a divorce is an accomplished fact, especially when spouses live separately, and the restoration of the family is considered impossible, then a church divorce may be given, if the pastor deigns to concede to the request. The Church does not at all approve of a second marriage. Nevertheless, according to canon law, after a legitimate church divorce, a second marriage is allowed to the innocent spouse. For those whose first marriage was dissolved through their own fault, a second marriage is allowed only after repentance and penance imposed in accordance with the canons. According to the rules of St. Basil the Great, in exceptional cases where a third marriage is allowed, the duration of the penance shall be prolonged.

In its Decision of December 28, 1998, the Holy Synod of the Russian Orthodox Church denounced the actions of those spiritual fathers who “prohibit their spiritual children from contracting a second marriage on the grounds that second marriage is allegedly denounced by the Church, and who prohibit married couples

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Orthodox Church and Society

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from divorce if their family life becomes impossible for this or that reason." At the same time, the Holy Synod resolved that "pastors should be reminded that in Her attitude towards a second marriage the Orthodox Church is guided by the words of St. Paul: 'Are you bound to a wife? Seek not to be loosed. Are you loosed from a wife? Seek not a wife. But if you marry, you have not sinned; and if a virgin marries, she has not sinned . . . The wife is bound by the law as long as her husband lives; but if her husband dies, she is at liberty to be married to whom she wishes; only in the Lord'" (1 Cor. 7:27-28, 39).

X. 4. A special inner closeness between the family and the Church is evident already from the fact that in Holy Scriptures Christ describes Himself as a Bridegroom (Mt. 9:15; 25:1-13; Lk. 12:35-36), while the Church is presented as His wife and bride (Eph. 5:24; Rev. 21:9). Similarly, St. Clement of Alexandria describes the family as a church and a house of God, while St. John Chrysostom calls the family "a small church." "I shall also say," writes the holy father, "that marriage is a mysterious transformation of the Church." A man and a woman who love each other, united in marriage and aspiring for Christ form a domestic church. Children become fruits of their love and communion, and their birth and upbringing belong, according to the Orthodox teaching, to one of the most important goals of marriage.

"Lo, children are a heritage of the Lord, and the fruit of the womb is his reward," exclaims the Psalmist (Ps. 127:3). St. Paul taught the saving nature of childbirth (1 Tim. 2:13). He also urged fathers: "Provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord" (Eph. 6:4). "Children are not something that we occasionally acquire; we are responsible for their salvation . . . The neglect of children is the greatest of all sins as it leads to extreme impiety . . . There is no excuse for us if our children are corrupt," St. John Chrysostom exhorts. St. Ephraim the Syrian teaches: "Blessed are those who bring up their children in piety." "A true father is not the one who has begotten children but the one who has brought them up and taught them well," writes St. Tikhon of Zadonsk. "Parents are

responsible first of all for the upbringing of their children and cannot ascribe blame for their bad education to anyone but themselves," preached the Holy Martyr Vladimir, Metropolitan of Kiev. "Honor your father and your mother; that your days may be long upon the land," reads the Fifth Commandment (Ex. 20:12). In the Old Testament, disrespect for parents is regarded as the greatest transgression (Ex. 21:15, 17; Prov. 20:20; 30:17). The New Testament teaches children to obey their parents with love: "Children, obey your parents in all things: for this is well pleasing to the Lord" (Col. 3:20).

The family, as a domestic church, is a single organism whose members live and build their relations on the basis of the law of love. The experience of family relations teaches a person to overcome sinful egoism and lays the foundations for his sense of civic duty. It is in the family, as a school of devotion, that the right attitude to one's neighbors and therefore to one's people and society as a whole is formed. The living continuity of generations, beginning in the family, is continued in the love of the forefathers and fatherland, in the feeling of participation in history. This is why it is so dangerous to distort the traditional parent-child relationship, which, unfortunately, has been in many ways endangered by the contemporary way of life. The diminished social significance of motherhood and fatherhood compared to the progress made by men and women in the professional field leads to the treatment of children as an unnecessary burden, contributing also to the development of alienation and antagonism between generations. The role of family in the formation of the personality is exceptional; no other social institution can replace it. The erosion of family relations inevitably entails deforming the normal development of children and leaves a prolonged, and to a certain extent, indelible impression on them for life.

Children who have parents who have abandoned them have become a lamentable disaster for society today. Thousands of abandoned children who fill orphanages and sometimes find themselves in the streets point to a profound illness of society. Giving these children spiritual and material help and seeing to it that they are involved in religious and social life, the Church at the same time considers it one

of her most important duties to raise parents' awareness of their calling, which would exclude the tragedy of the abandoned child.

X. 5. In the pre-Christian world, it was common to think of women as inferior to men. The Church of Christ has revealed the dignity and calling of women in all its fullness, giving solid religious grounds for this attitude, the ultimate of which is the veneration of the Most Holy Mother of God. According to Orthodox teaching, most favored Mary, who was blessed among women (Lk. 1:21), showed the highest degree of moral purity, spiritual perfection and holiness to which humanity could rise and which surpasses the virtue of the angelic ranks. In Her face, motherhood is sanctified and the significance of the female principle is asserted. The mystery of the Incarnation is accomplished with the participation of the Mother of God, thus making Her a participant in the cause of human salvation and rebirth. The Church deeply venerates the myrrhbearing women and numerous communities of Christian women who were glorified by the feats of martyrdom, confession and righteousness. From the very beginning of the church community, women have taken an active part in its building, liturgical life, mission, preaching, education and charity.

While appreciating the social role of women and welcoming their political, cultural and social equality with men, the Church opposes the tendency to diminish the role of woman as wife and mother. The fundamental equality of the sexes does not annihilate the natural distinction between them, nor does it imply that their calling in family and society are identical. In particular, the Church cannot misconstrue the words of St. Paul about the special responsibility of the husband, who is called to be "the head of the wife," who loves her as Christ loves His Church, and about the calling of the wife to obey the husband as the Church obeys Christ (Eph. 5:22-23; Col. 3:18). These words are not of course about the despotism of husband or the slavery of wife, but about supremacy in responsibility, care and love. Neither should it be forgotten that all Christians are called to "submit themselves to one another in the fear of God" (Eph. 5:21). Therefore, "neither is man independent of woman, nor woman independent of man, in the Lord.

For as woman came from man, even so man is born of woman; but both come from God" (1 Cor. 11:11-12).

Representatives of some social movements tend to diminish and sometimes even deny the importance of marriage and the institution of family, focusing primarily on the socially significant activities of women, including those incompatible or little compatible with woman's nature (such as hard manual labor). Demands are often heard that men and women should be made artificially equal in every field of human activity. The Church, however, sees the calling of woman not in the mere emulation of man or competition with him, but in the development of all her God-given abilities, including those peculiar only to her nature. Without focusing on the distribution of social functions alone, Christian anthropology appropriates to woman a higher place than she is given in contemporary irreligious beliefs. The desire to remove or minimize natural differences in the social arena is alien to the mind of the Church. Sexual distinctions, just as social and ethnic distinctions, do not obstruct the way to salvation given by Christ to all people. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for you are all one in Christ Jesus" (Gal. 3:28). This soteriological assertion, however, does not imply an attempt to water down human diversity artificially, nor should it be mechanically extended to any social relationship.

X. 6. The virtue of chastity preached by the Church is the basis of the inner unity of the human personality, which should always be in the state of harmony between its mental and bodily powers. Fornication inevitably ruins the harmony and integrity of one's life, profoundly damaging one's spiritual health. Libertinism dulls the spiritual vision and hardens the heart, making it incapable of true love. The happiness of full-blooded family life becomes unattainable for the fornicator. Sins against chastity also lead to negative social consequences. In the situation of a spiritual crisis of human society, the mass media and the products of the so-called mass culture sometimes become instruments of moral corruption by praising sexual laxity, all kinds of sexual perversion and other sinful passions. Pornography, which is the

exploitation of the sexual drive for commercial, political or ideological purposes, contributes to the suppression of the spiritual and moral principles, thus reducing man to an animal motivated by instinct alone.

The propaganda of vice is especially harmful for the still infirm souls of children and youth. Through books, films and other video products, as well as the mass media and some educational curricula, teenagers are often taught an idea of sexual relations that is extremely humiliating to human dignity, since it gives no room to such notions as chastity, marital faithfulness and selfless love. Intimate relations between man and woman are not only exposed for show, offending the natural feelings of modesty, but are also presented as an act of purely corporeal gratification, without any association with inner communion nor any moral obligations. The Church urges the faithful to struggle, in cooperation with all morally healthy forces, against the propagation of this diabolical temptation, which, by destroying the family, undermines the foundations of society.

"Whoever looks at a woman lustfully has already committed adultery with her in his heart," the Lord Jesus Christ says in his Sermon on the Mount (Mt. 5:28). "When lust has conceived, it brings forth sin; and sin, when it is finished, brings forth death" St. James warns (Jam. 1:15). "Fornicators . . . shall not inherit the Kingdom of God" (1 Cor. 9-10). These words can be fully applied to the consumers and even more so to the manufacturers of pornographic products. The latter can also fall under these words of Christ: "Whoever shall offend one of these little ones who believe in me, it is better for him that a millstone were hung around his neck, and that he were drowned in the depth of the sea. Woe to that man by whom the offense comes" (Mt. 18:6-7). "Fornication is poison mortifying the soul. Whoever fornicates rejects Christ," St. Tikhon of Zadonsk wrote. St. Dimity of Rostov wrote that "the body of each Christian is not his, but Christ's, according to the words of Scripture: 'You are the body of Christ, and members in particular' (1 Cor. 12-27). And it does not behoove you to defile the body of Christ by carnal and voluptuous actions, except lawful conjugality. For you are a

temple of Christ, according to the words of the Apostle: 'for the temple of God is holy, whose temple you are' (1 Cor. 3:17)." The early Church, in the writings of her Fathers and Doctors, such as Clement of Alexandria, St. Gregory of Nyssa and St. John Chrysostom, invariably renounced obscene drama scenes and presentations. Under the threat of excommunication, the *100th Canon of the Council in Trullo* prohibits "making representations corrupting the mind and provoking inflammations of impure pleasures."

The human body is a wondrous creation of God and is ordained to become a temple of the Holy Spirit (1 Cor. 6:19-20). Although condemning pornography and fornication, the Church does not in any way suggest that the body or sexual intimacy as such should be abhorred. For the physical relations between man and woman are blessed by God in marriage, in which they express chaste love, complete communion and the "harmony of the minds and bodies" of the spouses, for which the Church prays in the celebration of a wedding. What actually should be denounced is the tendency to turn these chaste and appropriate relations — as God has designed them — and the human body itself, into objects of humiliating exploitation and trade, in order to derive egoistic, impersonal, loveless and perverted pleasure. For this reason, the Church invariably denounces prostitution and the preaching of so-called 'free love' in which physical intimacy is completely divorced from personal and spiritual communion, selflessness and all-round responsibility for each other, which are possible only in lifetime conjugal faithfulness.

While aware of the need for the school — along with the family — to give children and adolescents knowledge of sexuality and physical human nature, the Church cannot support those programs of "sexual education" in which premarital intercourse and, even worse, various perversions are recognized as the norm. It is absolutely unacceptable to impose such programs upon schoolchildren. The schools are called to oppose vice which erodes the integrity of the personality, to educate children for chastity, and to prepare them for creating solid families based on faithfulness and purity.

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XI. Personal and National Health

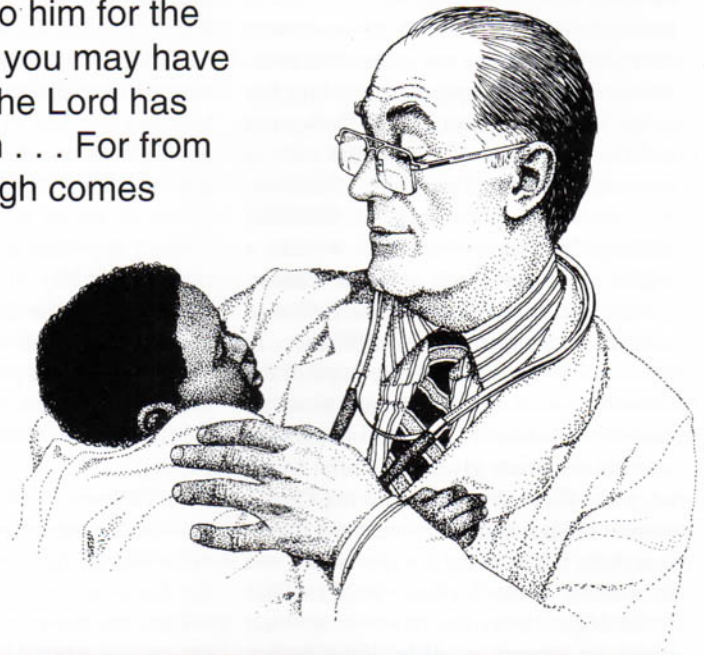
XI. 1. At all times the Church has been concerned for human health, both spiritual and physical. From the Orthodox perspective, however, physical health divorced from spiritual health is not an absolute value. Preaching by word and deed, the Lord Jesus Christ healed people, taking care not only of their bodies, but above all, of their souls, and, as a result, of the totality of the personality. According to the Savior Himself, He “made a man completely whole” (Jn. 7:23). The preaching of the Gospel was accompanied with healing as a sign of the power of the Lord to forgive sins. Healing was an integral part of the apostolic preaching as well. The Church of Christ, endowed by her Divine Founder with every gift of the Holy Spirit, was from the beginning a community of healing, and today too, in her rite of Confession she reminds her children that they have come to an infirmary, to come out healed.

The biblical attitude towards medicine is expressed most fully in the *Book of Jesus the Son of Sirach*: “Honor a physician with the honor due to him for the uses which you may have of him, for the Lord has created him . . . For from the Most High comes healing. The Lord has created medicines out of the earth; and he who is wise will not abhor them. And He has given skills to humans, that He might be honored in His marvelous works. With such does He heal people, and take away their pains. Of such does the pharmacist make a compound; and of His works there is no end; and from Him is peace over all the earth. My son, in your sickness do not be negligent, but pray to the Lord, and He will make you whole. Refrain from sin, and order your hands justly, and cleanse your heart from all wickedness . . . Then give place to the physician, for the Lord has created him; let him not go from you, for you have need of him. There is a time when in their hands there is good success. For they shall also pray to the Lord, that He would bless that which they give to ease pain and as remedies to prolong life” (Sirach 38:1-2, 4, 6-10, 12-14). The best representatives of ancient medicine, included in the communion of

saints, gave a special example of holiness — the holiness of righteous and miracle-working people. They were glorified not only because they often suffered martyrdom, but also because they accepted the medical calling as the Christian duty to show mercy.

Christ. At the same time, it is necessary to distinguish the healing power of the grace of the Holy Spirit, given through faith in One Lord Jesus Christ through participation in the Church’s Sacraments, from conjuration, incantation and other machinations and stratagems of magic.

Honor a physician with the honor due to him for the uses which you may have of him, for the Lord has created him . . . For from the Most High comes healing



The Orthodox Church has always treated medical work with high respect, because it is based on the service of love, aimed at preventing and relieving people’s suffering. The recovery of human nature distorted by illness appears as the fulfillment of God’s design for man. “May the very God of peace sanctify you wholly and may your whole spirit and soul and body be preserved blameless until the coming of our Lord Jesus Christ” (1 Thess. 5:23). The body, free from slavery to sinful passions and their resulting illnesses, should serve the soul, while the spiritual powers and abilities, transformed by the grace of the Holy Spirit, should aspire for the ultimate goal and calling of man, which is deification. Every authentic healing is called to be part of this miracle of healing that is accomplished in the Church of

Many illnesses are still incurable and cause suffering and death. In the face of such illnesses, the Orthodox Christian is called to rely on the all-good will of God, remembering that the meaning of life is not limited to earthly life, which is essentially the preparation for eternity. Suffering is a consequence not only of personal sins, but also the general distortion and limitation of human nature, and as such should be endured with patience and hope. The Lord voluntarily accepts suffering so that the human race may be saved: “with his stripes we are healed” (Is. 53:5). This means that God chose to make suffering a means of salvation and purification, possible for every one who endures it with humbleness and trust in the all-good will of God. According to St. John Chrysostom, “whoever

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

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That Christ is God and of God by nature.

He who has received his testimony has certified that God is true. (John 3:33)

In no other way was it possible to show the impiety of those who do not believe, except by making known the glorious achievement of the believers. For by the contrast with good things, the evil easily is discerned, and the knowledge of what is better convicts the worse. So, he says, If any have assented to the words of him who comes *from above*, he has by his understanding sealed and confirmed that truth is always akin to, and most dear to, the divine nature. From this, it follows that the reverse is plain to those who see. For he who thrusts away the faith will surely bear witness, against himself, that God is not true. Now once more we must take notice that he removes the Son from being co-essential with the creation, and shows by what has been said, that he is by nature God. For if he who believes the things spoken by him, and receives the *testimony* which he gave of himself, *has certified and well confirmed that God is true*, how will Christ not be conceived of as God by nature, who is testified of as *true* by the credit of the thing just said? Or again, let our opponent say how the divine nature is honored as being true, by our Savior's testimony being received. For if he is not wholly God by nature, he who believes will not be showing reverence towards the divine nature, as to one who speaks truly, but rather towards one who is, according to them, the fairest of creatures. But since, when Christ is believed, the declaration of being true extends to God, I think it is altogether clear that he himself, being God (not falsely called so), takes honor to himself from these who believe.

But the enemy of the truth will not (it seems) agree to these words of ours, but will forcefully start up, not admitting the Son to be God by nature, and will again say, "Sir, you cavil and contrive tricky, complicated ideas, somehow always rejecting the simple and right sense. For since the Word of God has come down from

heaven, calling out openly, *I have not spoken on my own authority, but the Father who sent me gave me a command, what I should say and what I should speak*,³² and again, *All things that I heard from my Father, I will make known to you*,³³ or also, as the holy Baptist averred in the following words, *For he whom God has sent speaks the words of God* (John 3:34); therefore it is of him³⁴ that he says, *He who has received his testimony has certified that God is true*.³⁵ For truly God the Father is true, but you attempt to bring round to the Son what is due to another.

So what will we say to this? Will we class the Only-begotten among the prophets, fulfilling the ministry befitting prophets, and doing nothing besides? For by whom is it not unhesitatingly accepted that prophets used to bring us messages from God? Then what excellence is there in the Son, if he accomplishes only this? How is he *above all*, if he is still ranked along with prophets, and is invested with a degree that is worthy of a servant? How, as though surpassing them in glory, does he say in the gospels, *If he called them gods, to whom the word of God came (and the Scripture cannot be broken), do you say of him whom the Father sanctified and sent into the world, "You are blaspheming," because I said, "I am the Son of God"?*³⁶ For in these words he clearly marks himself off from the company of prophets, and says that they were called gods, because the word of God came to them, but says he himself is Son. For grace was imparted to the holy Prophets by measure through the Spirit; but in our Savior Christ *it pleased all the fullness of the deity*³⁷ *to dwell bodily*,³⁸ as Paul says; so also *of his fullness we have all received*, as John affirmed. So how can the Giver be on a par with the recipients, or how can *the fullness of the godhead* be reckoned in the portion of the minister?

³²John 12:49.

³³Cf. John 15:15.

³⁴him: God.

³⁵St. Cyril alludes to opponents who hold that the *testimony* that is received, is from the Father and is not from Jesus, the Son and Word of God, who is not God by nature.

³⁶John 10:35-36.

³⁷deity: or, divinity, godhead.

³⁸Col. 1:19.

Hence, let them consider thoroughly how great a blasphemy their argument puts them at risk of; and how one ought to understand the words, *I have not spoken on my own authority; but the Father who sent me gave me a command, what I should say and what I should speak*³⁹ will be given broader treatment in its proper time and place. But I think that at present our opponents' accusations ought to be made a groundwork of piety, and from what they put forth, we ought to contend for the doctrines of the Church. They affirm, then, that the Son has received commandments from the Father, and says nothing from himself; but as he says, whatever he heard, these things he is zealous to say to us too. Well, let him hold to this; for we will agree, since this does no wrong to the Son, at least as far as concerns the question of where he comes from; indeed, it rather introduces a most beautiful economy with respect to the present subject.⁴⁰ Accordingly, when they hear him say, *I and the Father are one; He who has seen me has seen the Father; I am in the Father, and the Father in me*,⁴¹ let them *receive His testimony*, let them *certify that God the Father is true*, persuading the Son to speak what he knows accurately; let them not disbelieve the words of the Savior as he interprets to us the things of his Father.

For he whom God has sent speaks the words of God. (John 3:34a)

Now the Father knows that his own Son is in him, the same by nature (for I think the words, *are one*, signify this and nothing else), and acknowledges him as Son, not creature; Son, I mean, of his own essence, and not honored with the mere name of Sonship. For he knows that he is the exact image of his own proper self,⁴² so that on the one hand, he is perfectly seen in him, and on the other hand, he depicts in himself him who by nature ineffably shines forth from him; and on the one hand, has in himself the Son, moreover, on the other hand, is again in the Son, on account of sameness of essence.

By considering these things, heretic, you shall release yourself from bitter disease, and us from trouble in argument and

³⁹John 12:49.

⁴⁰All that the Son has to say is from the Father. But this, far from proving (as the heretics suggest) that the Son is not divine but is a creature, proves rather his divinity.

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controversy. *For he whom God has sent speaks the words of God.* If these words are considered in their plain meaning, what will there be in the Son that is marvelous? For wasn't every one of the holy prophets also sent from God, and didn't he also declare his words? And indeed it is somewhere said to the Moses, the revealer of sacred things, *And now come, I will send you to Egypt, and you shall say to Pharaoh, "Thus says the Lord";*⁴³ to the most holy Jeremiah, *Do not say, I am a child; for you will go to all that I will send you, and whatever I command you you shall speak.*⁴⁴ So, what more is there in the Son by nature, who speaks the words of God because he is sent by him? He will be shown to us, it seems, as a once again prophet and nothing else, with respect to his manner of ministry.

Accordingly, you will understand *has sent* here either as a word spoken with regard to the incarnation and the presence in this world with flesh, or again you will take it in a sense more suited to God and loftier.⁴⁵ For the Father did not hide the Son in himself, but he shined forth from his nature, as brightness from light, according to the unspeakable and inexplicable mode of divine generation which the Only-begotten also made known to us, when he said *I came forth from the Father, and have come.*⁴⁶ For the Son has come forth from the Father in his own being, although he is in him by nature. And what *I came forth* means to us there, *being sent* again makes clear here. So then, he⁴⁷ says, The Word that appeared and shined forth from the Father, in that he is God from God, uses words befitting God; but the words befitting God are true words, and such as reject all stain of falsehood. So, *He who has received the testimony of the Savior has certified that God is true*, for he is indeed by nature God.

For God does not give the Spirit by measure. (John 3:34b)

Promise especially keen attention now, my good friend, so that with me you may wonder at the sober wisdom of the saints. So he said that the Son was both sent from God, and speaks the words of God. But as far as belongs to the simple force of the words, he is seen to clothe him with the prophetic measure, as we have just said. Further, in these words he removes him from equality with them, and through this one indication gives us to understand how great, or rather even how incomparable the difference is. For he says it is impossible that those who have received *the Spirit by measure*, could give it to another. For a saint has never been a bestower of the Holy Spirit to a saint; but the Son gives to all, as from his own fullness. He *gives* then *not by measure*, nor does he, like them, have some little portion of the Spirit, and this by participation; but since he was shown to be the Giver as well, I think it is clear that he has [him] wholly, essentially, in himself. Therefore he who has such great superiority over them will not speak things from God as does one of them, but being God from God, he pours out words appropriate for God.

But it will not in any way interfere with what has been said, that some consider that the Spirit was given to some through the hands of the apostles; for we believe them to have invoked the Spirit, rather than truly to have bestowed the Holy Spirit, since the blessed Moses too was not himself commanded to take of the Spirit that was on him, but God kept this as well in his sole authority, saying that he must put forth the seventy, and promising to take of the Spirit that was on him, and put it upon them.⁴⁸ For he knew that it befits God alone to perform things befitting God.

That the properties of God the Father are not in the Son by participation, but according to essence⁴⁹ and by nature.

The Father loves the Son, and has given all things into his hand. (John 3:35)

For since he⁵⁰ had said that it did not behoove God the Son who had shined forth from God, to be able to use words other

than he who begot him (which is to say, true words) — for he says *He whom God has sent speaks the words of God*⁵¹ — he necessarily adds to this what is before us, and says, *The Father loves the Son.* He is saying, We do not grieve God the Father by conferring equal honor on him who is begotten of him; we do not offend him by crowning, with glory that is worthy of God, him who is essentially the heir of the Father's good things. For *He loves the Son.* He therefore will be pleased at his being glorified by us, and would be grieved by the contrary. And he says, let no one suppose that he has his own Son heir of this one divine excellence only. For *He has given all things into his hand*; that is, everything which is essentially good in the Father, is altogether in the power of the Son. For he calls power *hand* in these words, as when God says by one of the prophets, *My right hand has established the heavens*, instead of, *my power*.⁵² But the Son has in himself the totality of that which is the Father's — not by participation, even though the Father is said to have given it (for then he would have an acquired, not a natural divinity); but the Father gives all that is his to his Son, just as a human being too may be thought of as giving to the child born of him all the properties of humanity; or as the fire, as well, may be said to give the property of its own nature to the heat that proceeds from it in the form of energy. In such things both the giving is not any loss to the givers (for the transfer of what is regarded as being given is not by division or severance) and what appears as a receiving, is blameless on the part of the recipients.⁵³ For it is only because of the "from whom" that such things are said,⁵⁴ and the offspring are considered as being a certain natural quality of their begetters, so to speak, showing clearly what the generator is by essence, and flashing forth the natural energy of their own source. And these things again are given by way of examples, but God is above them all. We will not, for this reason, criticize weak human language: for *the glory of God hides speech*,⁵⁵ as it is written. And if we *see through a glass and darkly*, and con-

⁴³John 10:30, 14:9,10. In John 10:30 "one" is in the neuter case, so that, although the word "thing" does not appear in the Greek, a precise translation is not *one* but *one thing*. Jesus speaks here not of personhood but of the impersonal essence or nature of himself and the Father, not *who* but *what* They are.

⁴⁴I.e., the Son the exact image of the Father.

⁴⁵Acts 7:34, Exod. 4:22.

⁴⁶Jer. 1:7.

⁴⁷As Cyril makes clear in this and the following paragraph, the "sending" in *he whom God has sent speaks the words of God* (John 3:34) refers either to the incarnation, when the Word was sent into the world, or to the utterance of the Word by the Father from all eternity.

⁴⁸John 16:28.

⁴⁹he: the speaker, St. John the Baptist.

⁴⁸Num. 11:17.

⁴⁹Lit.: essentially.

⁵⁰he: St. John the Baptist, the speaker in the passage being considered.

⁵¹John 3:34.

⁵²Isa. 48:13; some mss. says "hand" instead of "right hand."

⁵³I.e., the recipient causes no deprivation or loss to the giver by receiving what he receives.

⁵⁴It is only because the question arises as to whence (from where) the Son receives what he has, that these matters require discussion.

⁵⁵Prov. 25:2 LXX.

ceive in part,⁵⁶ how can we not be even more powerless in words uttered with the tongue? Therefore with reverence you will understand either that in this way *all things* are given by the Father to the Son, or you will take it again of the economy with flesh, no longer introducing the giving and receiving in respect of natural properties, but as putting the Son in authority over all originate things, that you may conceive of it in some such way as this.⁵⁷

The Father loves the Son, and has given all things into his hand. (John 3:35)

Let that person who is slow to listen, he says, not be bold in speech, as seeing the Lord of all a [mere] human being, nor let him suppose that the truth is false, rejecting due belief in God by reason of the flesh.⁵⁸ Let him *receive his testimony*, let him readily *certify that God is true*, in order to not grieve the Father who is in heaven. For he *loves his own Son*; and the proof of his love for him is that authority over all is given to him. The Savior himself also says this: *All things have been delivered to me by my Father*.⁵⁹ and again, *All authority has been given to me in heaven and on earth*.⁶⁰ And surely the Son cannot reasonably be accused by anyone as being lesser on account of seeming to receive it; and why? For he received when he became a human being, when he humbled himself for our sake, when the Lord was called a slave, when the Son, who is free, became among servants. For how did he humble himself? Or how is he said to have descended from his equality with God the Father? Don't you see in these things him who divinely gives, [and] him who humanly, and as a servant, is said to receive what he had as God? For rightfully, the Son's appointment to the dominion of lordship over all things, is not a gift from the Father, but rather a return and regaining with the flesh⁶¹ also, of the authority that he had before the flesh. For it was not when he became human that he then began to rule the creation.

Because to what low status would one say that he had descended, if when he became human, he then began to have lordship? Or how would he appear in the form of a servant, if he is just then and with difficulty, revealed as master of all?⁶² Away with the absurdity of these reasonings! But when he became human, then even so he begins to rule, not losing on account of his flesh⁶³ the divine dignity, but climbing up again with the flesh also, to what he was from the beginning.⁶⁴ But that the things spoken of as Christ's, were but the regain of what he had before, he himself proves, saying, *Father, glorify me with the glory which I had with you before the world was*.⁶⁵ Do you see that he does not ask for a beginning of glory, but a renewal of the ancient glory, and saying this as man? But the lover of knowledge will from all quarters skillfully pile up proofs, and will be able to understand, that it is because of the human nature that it is said that *all things* are given to the Son — but especially from that most dread vision of Daniel, in which he says that *he saw the Ancient of days set on his throne, and declares that thousand thousands ministered to him and ten thousand times ten thousand stood before him*. And to this is added, *And look, one like the Son of Man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him, and there was given him dominion and glory and a kingdom, that all people, nations, and languages should serve him*.⁶⁶ You see how the whole mystery of the incarnation is accurately sketched out for us here; you see how the Son is said to receive the kingdom from the Father; shown to the prophet not as a bare Word,⁶⁷ but as the Son of Man (for *he humbled himself*, as it is written, *being found for our sakes in appearance as a man*⁶⁸), in order that also, he having been lifted up to his kingdom first, might be shown to us again as a beginning and path of glory into the kingdom. And as he, *being by nature life*, for our sakes de-

scended to death according to the flesh, on behalf of all, that he might free us both from death and from corruption, through his likeness to us having mingled us, in a way, with himself and rendered us partakers of eternal life — so he also fashions himself with us to our low repute, being Lord of glory as God, that he might restore the nature of man to the royal honor also. For in *all things he has the preeminence*, as Paul says, being the way and the portal and the firstfruits alike of the good things of humanity, from death to life, from corruption to incorruption, from weakness to might, from bondage to sonship, from dishonor and ignominy to honor and kingly glory. Therefore when the Son appears to receive as man what he had as God, let us no wise be offended but let us consider rather the mode of the economy⁶⁹ on our account and for us. For in this way we will preserve our mind unwounded and unhurt.

For the Only-begotten is by nature life; for in him we live and move and are

He who believes in the Son has everlasting life. (John 3:36)

Not simply, nor without examination, does the most wise Baptist testify that life is set forth as the prize for those who believe in Christ, but he brings forward for us the proof from it, from the very quality of things, so to speak. For the Only-begotten is by nature life; for *in him we live and move and are*.⁷⁰ But he is introduced into us certainly through faith, and dwells in us through the Holy Spirit; and the blessed John the Evangelist testifies in his epistles, saying *By this we know that he abides in us, because he has given us of his Spirit*.⁷¹ Christ will therefore give life to those who believe in him, as being himself life by nature and dwelling in them. But that the Son indwells in us by faith, Paul furnishes proof, saying, *For this reason I bow my knees to the Father from whom the whole*

⁵⁶1 Cor. 13:12,9.

⁵⁷The *all things* that the Father has given the Son: refers either to all created things, which the Father has given all authority over to the Son, or to the Father's divine characteristics, his divinity, which he has likewise given to the Son.

⁵⁸Do not think that because the Lord is human, bearing flesh, he is not also divine. St. Cyril proceeds now to expand upon this theme.

⁵⁹Matt. 11:27.

⁶⁰Matt. 28:18.

⁶¹flesh: humanity.

⁶²"With difficulty" because his lordship is just at that point concealed by his incarnation. By these questions, St. Cyril shows the error of considering that it is in his incarnation that the Son receives his lordship over all things.

⁶³flesh: incarnation, humanity.

⁶⁴Having always had the rulership over all, the Son now in his incarnation ascends in flesh to that dignity he had always had.

⁶⁵Cf. John 17:5.

⁶⁶Dan. 7:9-10, 13, -14.

⁶⁷*gymnos Logos*, used constantly by St. Cyril to express God the Word as he was before the incarnation, before he deigned to clothe himself with our flesh — trans.

⁶⁸Phil. 2:8.

⁶⁹Economy: the meaning here is "plan of salvation."

⁷⁰Acts 17:28.

⁷¹Cf. 1 John 4:13.

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*family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might through his Spirit; that Christ may dwell in your hearts through faith.*⁷² Since then life by nature enters into us through faith, how is he not true who says, *He who believes in the Son has everlasting life*? That is to say, [has] the Son himself, there being nothing else than he that is conceived of as life.

... and he who does not believe the Son shall not see life. (John 3:36b)

So (someone may say) does the Baptist advocate another opinion to us, and corrupt the doctrine of the resurrection, saying that the person who believes will be made alive, but insisting that the one who does not, *will not at all see life*? His teaching seems to introduce to us this distinction: that we will not all arise. What, then, becomes of that which is said unconditionally, and as to all: *The dead will be raised*?⁷³ And what is Paul doing when he says, *For we must all appear before the judgment seat of Christ, that each one may receive the things done in the body, according to what he has done, whether good or bad*?⁷⁴ I suppose then on the one hand, the lover of learning ought to be praised, yet on the other hand, most accurate scrutiny

must be made in Holy Scripture.⁷⁵ For I ask you, observe clearly the distinction between the things said. For he says of the believer that he shall have *everlasting life*; with regard to the unbeliever, the word has a different significance. For he does not say that he shall not have life; for he shall be raised by the common law of the resurrection; but he says that he *will not see life*, that is, he shall not so much as arrive at the bare sight of the life of the saints, he shall not touch their blessedness, he shall remain untasting of their life passed in bliss. For that is indeed life. But to exist in punishment is bitterer than all death, holding the soul in the body only for the sensation of sufferings. Some such difference in life Paul also brings forward. Hear what he says to those who are dead to evil for Christ's sake, *For you died, and your life is hidden with Christ in God. When Christ, your life, appears, then you also will appear with him in glory.*⁷⁶ Do you see then how he calls "appearing in glory with Christ," the *life* of the saints? And what about when the Psalmist sings to us, saying, *What man is there who desires life, and loves to see good days? Keep your tongue from evil.*⁷⁷ Shouldn't we say that by this is signified the life of the saints? But that is clear to all, I think. For doubtless he is not commanding some to refrain from evil, that they may obtain the resurrection of the flesh hereafter (for they will

rise again even if they do not cease from evil), but rather he is rousing them to that life in which they may wholly see good days, passing an endless life in bliss and glory.

... but the wrath of God abides on him. (John 3:36c)

By means of this which follows, the blessed Baptist showed us more openly the aim of what has been said. Again, the person who loves to investigate should carefully consider the force of the thought. *He who does not believe* (he says) *the Son shall not see life, but the wrath of God abides on him.* But if it were actually possible to understand that the unbeliever would be bereft of the life in the body, he would surely have immediately added, "but death abides on him." But since he calls it *the wrath of God*, it's clear that he is contrasting the punishment of the ungodly with the enjoyments of the saints, and calls *life* that which is the true life in glory with Christ, and the torments of the ungodly, *the wrath of God*. But that punishment is often called *wrath* by the divine Scriptures, I will adduce two witnesses, Paul and John [the Baptist]: for the one said regarding those converted from among the Gentiles, *And we were by nature children of wrath, just as the others*;⁷⁸ and the other to the Scribes and Pharisees, *Brood of vipers! Who warned you to flee from the wrath to come*?⁷⁹

To be continued.

⁷²Cf. Eph. 3:14-17.

⁷³1 Cor 15:52.

⁷⁴2 Cor. 5:10.

⁷⁵The hypothetical questioner is worthy of praise, but the answer is found by diligent study of Scripture.

⁷⁶Cf. Col. 3:3-4.

⁷⁷Psa. 34[33]:12,13.

⁷⁸Eph. 2:3.

⁷⁹Matt. 3:7.

Orthodox Church and Society

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has learned to thank God for his illnesses is not far from being holy." This does not mean that a doctor or a patient should not struggle with illness. However, when human resources are exhausted, the Christian should remember that God's strength is made perfect in weakness and that in the depths of suffering he can meet Christ Who took upon Himself our infirmities and afflictions (Is. 53:4).

XI. 2. The Church calls upon both pastors and her faithful to bear Christian witness to health workers. It is very important that medical teachers and students should be introduced to the basis of Orthodox teaching and Orthodox-oriented biomedical ethics (see XII). The Church's

The Orthodox Church has always treated medical work with high respect, because it is based on the service of love, aimed at preventing and relieving people's suffering

spiritual care in the sphere of healthcare lies essentially in the proclamation of the Word of God and the offer of the grace of the Holy Spirit to those who suffer and those who take care of them. Central to it are the participation of patients in the sav-

ing Sacraments, creation of an atmosphere of prayer in clinics and the comprehensive charitable support of their patients. The Church's mission in the medical sphere is a duty not only for the clergy, but also for the Orthodox medical workers called to create all the conditions for religious consolation to be given to patients who ask for it, either directly or indirectly. A believing medical worker should understand that a person who needs his help expects from him not only appropriate treatment, but also spiritual support, especially if he upholds a world-view revealing the mystery of suffering and death. The duty of every Orthodox medical worker is to be for the patient the merciful Samaritan from the Gospel parable.

To be continued.



Friends of St. Tikhon's Hold Barbecue and Flea Market

The Society of the Friends of St. Tikhon's hosted the 5th annual chicken barbecue, flea market, and bake sale on August 16, 2003, to benefit St. Tikhon's Monastery.



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St. Herman of Alaska Church
Shillington, Pa.



Senait Awale
Bishop McDevitt High School
Christ the Saviour Church
Harrisburg, Pa.



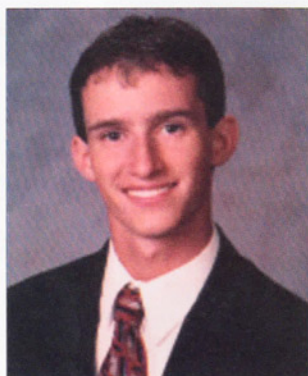
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Amy Bochnovich
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Laura Boyer
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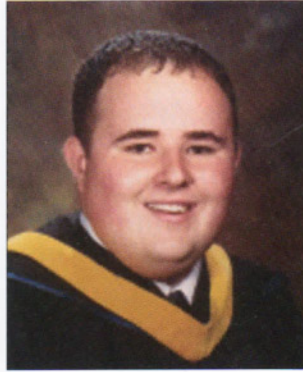


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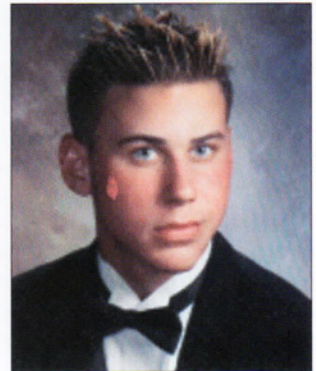
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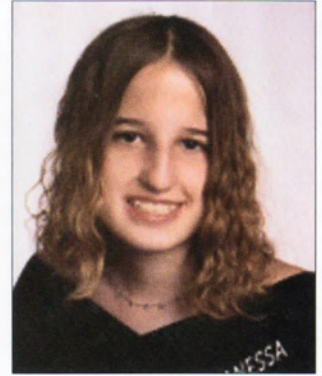
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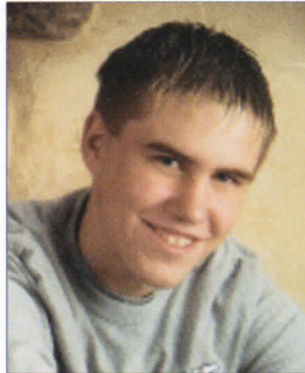
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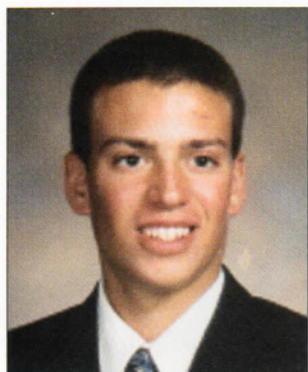


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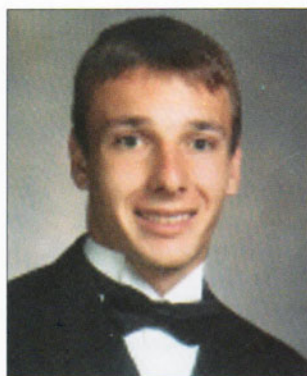


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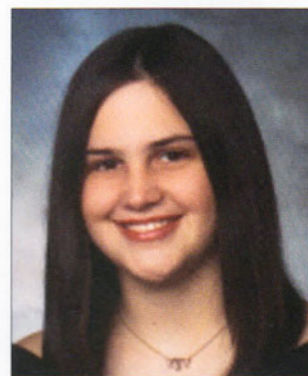
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Olyphant, Pa.



Melissa Shatley
Towle Institute
St. Michael's Church
Wilmington, Del.



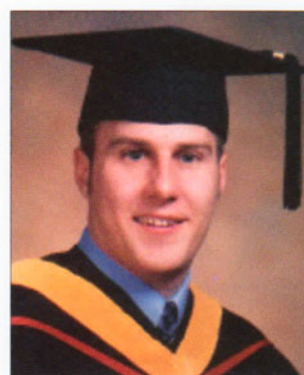
Ryan Michael Swan
Council Rock North H.S.
St. Mark's Church
Wrightstown, Pa.



Katherine Wanenchak
Penn State University
St. Mary's Assumption Church
Philadelphia, Pa.



Michael Wanenchak
Penn State University
St. Mary's Assumption Church
Philadelphia, Pa.



Michael Gregory Weremedic
Bloomsburg University
Holy Ascension Church
Frackville, Pa.



John Stephen Whalen
University of Delaware
St. Michael's Church
Wilmington, Del.

We Salute Our 2003 Graduates



Zachary Wilson
North Schuylkill High School
Holy Ascension Church
Frackville, Pa.

NO PHOTOS AVAILABLE

Elizabeth Melnik
University of Delaware
St. Michael's Church
Wilmington, Del.

Elizabeth Weremedic-Wittig
Bloomsburg University
Holy Ascension Church
Frackville, Pa.

"It is not the self-critical person who reveals his humility (for does not everyone have somehow to put up with himself?) Rather it is the man who continues to love the person who has criticized him."

— St. John Climacus



After the Divine Liturgy on August 17, ground was broken at St. Tikhon's Seminary and Monastery for a new museum and bookstore.



Daily Devotions

SEPTEMBER

1. 1 Tim. 2:1-7
2. 2 Cor. 5:10-21
3. 2 Cor. 6:11-16
4. 2 Cor. 7:1-10
5. 2 Cor. 7:10-16
6. 1 Cor. 1:26-29
7. Gal. 6:11-18
1 Cor. 15:1-11
8. Phil. 2:5-11
9. 2 Cor. 8:7-9:5
10. 2 Cor. 9:12-10:7
11. 2 Cor. 10:7-18
12. 2 Cor. 11:5-21
13. 1 Cor. 2:6-9
14. 1 Cor. 1:18-24
15. 2 Cor. 12:10-19
16. 2 Cor. 12:20-13:2
17. 2 Cor. 13:3-13
18. Gal. 1:1-10,20-2:5
19. Gal. 2:6-10
20. 1 Cor. 1:26-29
1 Cor. 4:1-5
21. Gal. 2:16-20
2 Cor. 1:21-2:4
22. Gal. 2:11-16
23. Gal. 2:21-3:7
24. Gal. 3:15-22
25. Gal. 3:23-4:5
26. Gal. 4:8-21
27. 1 Cor. 4:17-5:5
28. 2 Cor. 4:6-15
29. Gal. 4:28-5:10
30. Gal. 5:11-21, 6:2-10
- Luke 4:16-22 (New Year)
- Mark 1:9-22
- Mark 1:23-28
- Mark 1:29-35
- Mark 2:18-22
- Matt. 20:29-34
- John 3:13-17 (Sun. bef. Elev.)
- Matt. 19:16-26
- Luke 10:38-42; 11:27-28 (Nat. Theot.)
- Mark 3:6-19
- Mark 3:20-27
- Mark 3:28-35
- Mark 4:1-9
- Matt. 10:37-11:1 (Sat. bef.)
- Matt. 22:15-22
- John 19:6-11,13-20,25-28,30-35 (Cross)
- Mark 4:10-23
- Mark 4:24-34
- Mark 4:35-41
- Mark 5:1-20
- Mark 5:22-24,35-6:1
- John 8:21-30 (Sat. aft. Elev.)
- Matt. 23:1-12
- Mark 8:34-9:1 (Sun. aft. Elev.)
- Matt. 22:1-14
- Luke 3:19-22
- Luke 3:23-4:1
- Luke 4:1-15
- Luke 4:16-22
- Luke 4:22-30
- Luke 4:31-36
- Luke 5:1-11
- Luke 4:37-44
- Luke 5:12-16, 33-39

OCTOBER

1. Heb. 9:1-7 (Theotokos)
2. Eph. 1:1-9
3. Eph. 1:7-17
4. 1 Cor. 10:23-28
5. 2 Cor. 6:1-10
6. Eph. 1:22-2:3
7. Eph. 2:19-3:7
8. Eph. 3:8-21
9. Eph. 4:14-19
10. Eph. 4:17-25
11. 1 Cor. 14:20-25
12. 2 Cor. 6:17-7:1
Heb. 13:7-16 (Fathers)
13. Eph. 4:25-32
14. Eph. 5:20-26
15. Eph. 5:25-33
16. Eph. 5:33-6:9
17. Eph. 6:18-24
18. 1 Cor. 15:39-45
19. 2 Cor. 9:6-11
20. Phil. 1:1-7
21. Phil. 1:8-14
22. Phil. 1:12-20
23. Phil. 1:20-27
24. Phil. 1:27-2:4
25. 1 Cor. 15:58-16:3
26. 2 Cor. 11:31-12:9
27. Phil. 2:12-16
28. Phil. 2:17-23
29. Phil. 2:24-30
30. Phil. 3:1-8
31. Phil. 3:8-19
- Luke 10:38-42; 11:27-28 (Theotokos)
- Luke 6:12-19
- Luke 6:17-23
- Luke 5:17-26
- Luke 6:31-36
- Luke 6:24-30
- Luke 6:37-45
- Luke 6:46-7:1
- Luke 7:17-30
- Luke 7:31-35
- Luke 5:27-32
- Luke 7:11-16
- John 17:1-13 (Fathers)
- Luke 7:36-50
- Luke 8:1-3
- Luke 8:22-25
- Luke 9:7-11
- Luke 9:12-18
- Luke 6:1-10
- Luke 8:5-15
- Luke 9:18-22
- Luke 9:23-27
- Luke 9:44-50
- Luke 9:49-56
- Luke 10:1-15
- Luke 7:2-10
- Luke 16:19-31
- Luke 10:22-24
- Luke 11:1-10
- Luke 11:9-13
- Luke 11:14-23
- Luke 11:23-26

NOVEMBER

1. 2 Cor. 1:8-11
2. Gal. 1:11-19
3. Phil. 4:10-23
4. Col. 1:1-2,7-11
5. Col. 1:18-23
6. Col. 1:24-29
7. Col. 2:1-7
2 Cor. 3:12-18 (Sat.)
8. Heb. 2:2-10 (Angels)
9. Gal. 2:16-20
10. Col. 2:13-20
11. Col. 2:20-3:3
12. Col. 3:17-4:1
13. Col. 4:2-9
14. Col. 4:10-18
15. 2 Cor. 5:1-10
16. Gal. 6:11-18
17. 1 Thess. 1:1-5
18. 1 Thess. 1:6-10
19. 1 Thess. 2:1-8
20. 1 Thess. 2:9-19
21. Heb. 9:1-7 (Entrance)
22. 2 Cor. 8:1-5
23. Eph. 2:4-10
24. 1 Thess. 2:20-3:8
25. 1 Thess. 3:9-13
26. 1 Thess. 4:1-12
27. 1 Thess. 5:1-8
28. 1 Thess. 5:9-13,24-28
29. 2 Cor. 11:1-6
30. Eph. 2:14-22
- Luke 8:16-21
- Luke 8:26-39
- Luke 11:29-33
- Luke 11:34-41
- Luke 11:42-46
- Luke 11:47-12:1
- Luke 12:2-12
- Luke 9:1-6 (Sat.)
- Luke 10:16-21 (Angels)
- Luke 8:41-56
- Luke 12:13-15,22-31
- Luke 12:42-48
- Luke 12:48-59
- Luke 13:1-9
- Luke 13:31-35
- Luke 9:37-43
- Luke 10:25-37
- Luke 14:12-15
- Luke 14:25-35
- Luke 15:1-10
- Luke 16:1-9,15-18, 17:1-4
- Luke 10:38-42; 11:27-28 (Entrance)
- Luke 9:57-62
- Luke 12:16-21
- Luke 17:20-25
- Luke 17:26-37
- Luke 18:15-17,26-30
- Luke 18:31-34
- Luke 19:12-28
- Luke 10:19-21
- Luke 13:10-17

DECEMBER

1. 2 Thess. 1:1-10
2. 2 Thess. 1:10-2:2
3. 2 Thess. 2:1-12
4. 2 Thess. 2:13-3:5
5. 2 Thess. 3:6-18
6. Gal. 1:3-10
Heb. 13:17-21
7. Eph. 4:1-6
8. 1 Tim. 1:1-7
9. 1 Tim. 1:8-14
10. 1 Tim. 1:18-20, 2:8-15
11. 1 Tim. 3:1-13
12. 1 Tim. 4:4-8,16
13. Gal. 3:8-12
14. Col. 3:4-11
15. 1 Tim. 5:1-10
16. 1 Tim. 5:11-21
17. 1 Tim. 5:22-6:11
18. 1 Tim. 6:17-21
19. 2 Tim. 1:1-2,8-18
20. Gal. 3:8-12
Gal. 5:22-6:2
21. Heb. 11:9-10,17-23,32-40
22. 2 Tim. 2:20-26
23. 2 Tim. 3:16-4:4
24. Heb. 1:1-12
25. Gal. 4:4-7
26. Heb. 2:11-18
27. 1 Tim. 6:11-16
28. Gal. 1:11-19
29. Heb. 3:5-11,17-19
30. Heb. 4:1-13
31. Heb. 5:11-6:8
- 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 6:17-23 (St Nicholas)
- Luke 17:12-19
- 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 14:16-24 (Forefathers)
- Mark 8:11-21
- Mark 8:22-26
- Mark 8:30-34
- Mark 9:10-16
- Mark 9:33-41
- Luke 13:18-29 (Sat bef. Nat.)
- Luke 14:1-11
- Matt. 1:1-25 (Sun. bef. Nat.)
- Mark 9:42-10:1
- Mark 10:2-12
- Luke 2:1-20 (Eve of Nat.)
- Matt. 2:1-12 (Nativ. of Christ)
- Matt. 2:13-23 (Theotokos)
- Matt. 12:15-21 (Sat after Nat.)
- Matt. 2:13-23 (Sun after Nat.)
- Mark 10:46-52
- Mark 11:11-23
- Mark 11:23-26

All in the Diocesan Family

Berwick

Holy Annunciation Church

The Holy Annunciation Ladies Club (HALO) sponsored a lenten retreat featuring a lecture by Dr. Harry Boosalis on "Orthodox Spiritual Life: the Spiritual Struggle during the Great Lent." HALO also honored the graduates with a breakfast, and continues to aid the parish with coffee hours and through sales of baked goods. The church school has been busy with a candy sale for Pascha and a Mother's Day gift, and ended the school year with a picnic at Knobel's Grove. Andrew Lawrence, son of Gene and Kimberly Lawrence received his first holy confession during Great Lent.

Wedding: Erika Kalanick & Gabriel Anderson, June 21, 2003.



Picnic sponsored by HALO

Catasauqua

Holy Trinity Church

On the fifth Sunday of Lent, Barbara Symanovich entered the Orthodox Church through holy chrismation. A potluck meal was held after the Paschal liturgy and blessing of baskets. On Mother's Day the parish children, led by Matushka Mary Ann and Gail Ortner, participated in their first Children's Sunday, singing several responses during the liturgy and taking part in the various ministry roles in the parish. A dinner was served afterwards. Holy Trinity took part in the annual July 4 community fair and sold ethnic foods at this event.

Coaldale

St. Mary's Church

John Frendak was received into the Orthodox faith by holy chrismation on Holy Saturday evening before the service of nocturne.



Fr. James with the Andersons



Andrew Lawrence with mother, Kimberly and sister Clarissa



Fr. James with the honored graduates

Dundaff

St. John the Baptist Church

An active young parishioner and Univ. of Scranton student, Lauren Sheypuk, was recently inducted into the prestigious Alpha Sigma Nu Jesuit Honor Society. Each year only the students achieving the highest level of academic excellence and service are made members of the organization.



Lauren with her mother and Alpha Sigma Nu Secretary, Fr. David Mahaffey

Frackville

Holy Ascension Church

Baptism: Madeline Rose Wittig.



Newly-baptized Madeline with her parents and Fr. Barnabas

Gradyville

St. Herman of Alaska Church

For a lenten service project this year, the church school children held a bake sale to raise money for the troops in Iraq. This also gave them the chance to be more visible to the community at large.

Harrisburg

Christ the Saviour Church

In cooperation with the Frackville Deanery and the South Central PA District of



Newly chrismated Barbara and family



Graduates from Harrisburg receive gifts



Fr. Dan and Fr. Neal with newly illumined Michelle Gantz

the FOCA Junior O Clubs, a service project for the OCA's youth ministry has been completed. Over 300 pairs of new and good used children's shoes were gathered and sent to orphanages in the former Soviet Union.

Baptisms: Benjamin Michael, son of Michael & Andrea Zart; Jan. 12; Jay Davis Mark, son of Adam & Devon Jacobs, Feb. 2; Michelle Helen, daughter of Carl & Arlene Gontz, April 12; Kendrick Joseph, son of Scott & Elena MacDonald, May 15; Alfia Anna, daughter of Ramil & Razia Khasyanov, May 23; John Jax & Jason Quin, twin sons of John & Nadja Todorovic, May 24; Tatiana Brynn, daughter of Terry & Lu Ann Drebot, July 13; Henrietta Alexandra, daughter of Alexandr & Olga Terentev; Christina Alexandra, daughter of Barry & Henrietta Altman; Anastasia Renee, daughter of Alexandra & Wilfred Reveron; July 24. Filmon Kesete, son of Kesete & Luula Embaye, July 27.



Andrew Bromley receives the Fedetz family scholarship

Jermyn St. Michael's Church



Easter egg hunt



The Todorovic twin boys after their baptism



Sheena Hisiro receives the Sonia Mioff scholarship



Newly baptized Melina Bertholf and family



Newly baptized sisters Jessica, Melinda and Cassandra Nelson

Lykens

Holy Ascension Church

Wedding: George Timpko & Anna Marie Rose Staffanic, August 16.



Mr. & Mrs. George Timpko

McAdoo

Holy Trinity Church

On June 22, 2003, a concert and folk festival was held to benefit the parish's domes restoration project. Performing were the St. Nicholas Orthodox Church Choir and the Kazka Dance Ensemble. The choir, directed by Nicholas Lezinsky, sang a variety of liturgical and ethnic choral selections. The Kazka Ukrainian Folk Ensemble sang, played, and danced in traditional Ukrainian and Carpatho-Rus'ian style costume. The event was an overwhelming success, and the parish should be able to begin work on the domes this fall.



Wedding of Richard and Debbie Nelson



Kazka Ukrainian Folk Ensemble

Mount Carmel

St. Michael's Church

Wedding: Kristen Borrian Rech & Sara Rose Pisarchick, June 29, 2003.



Mr. & Mrs. Rech

Old Forge

St. Michael's Church

This year, our parishioners decided to reach out in a new way to help support church growth. Under the guidance of their rector, Fr. David Mahaffey, 25 parishioners are sponsoring the education of a St. Tikhon's seminarian. As part of this Adopt-a-Seminarian program, each contributing family has agreed to donate a minimum of \$20 a month towards the educational needs of the adopted seminarian. After consultation with the seminary administration, John Parsells, son of Archpriest James and Matushka Nadia Parsells of Manville, NJ was chosen and adopted by the parish. St. Michael's hopes that other parishes will be motivated to begin a similar program for the building up of Holy Orthodoxy in America.



John Parsells with Fr. David & Matushka Karen



John cuts a cake in his honor

**Olyphant
All Saints Church**

Baptism: Zachary Stafursky, son of Daniel & Susan Stafursky.



Baptism of Zachary Stafursky



The Stafursky family with Fr. Nicholas



All Saints parishioners share post-holiday dinner

**Olyphant
St. Nicholas Church**

On May 18, 2003, Mr. & Mrs. James Thomashefsky were honored on the occasion of their fiftieth wedding anniversary.



Thomashefsky family mark golden anniversary

Pottstown

Holy Trinity Church

Fr. Stephen and Matushka Jessica Evanina recently added a member to their family. Born on April 8, their daughter Julia Anna was baptized by Fr. Michael Dahulich on May 17, 2003, with Fr. Michael and Christina Crawford as godparents.

Chrismation: Darren Taylor, April 26, 2003.



Baptism of Julia Evanina



Chrismation of Darren Taylor

Shillington

St. Herman of Alaska Church

Restoration of our church's stained glass windows entered the second of three phases this summer. On Saturday, May 17, members of St. Herman's went to New York City to enjoy the Broadway Musical *Thoroughly Modern Millie*. Two family events were held this summer. On June 8 parish youth enjoyed a game of Laser Tag at the Laser Quest in Reading, and on June 19, the parishioners visited the Hershey Amusement Park.



Newly-illuminated Julia with family

Baptism: Emily Anne, daughter of Nicholas and Kathy Ermolovich, April 5, 2003.

Marriage: Paul Savage & Amy Derr, July 19, 2003.



Emily with parents and Fr. John

Simpson

St. Basil the Great Church

On June 21, 2003, Emma Ann Flannery was baptized by Fr. Leo. Godparents were Kimberly Kitzmiller and Michael Flannery.



Baptism of Emma Flannery

South Canaan

St. Tikhon's Monastery Church



Baptism of Sebastian Klimitchev by Metropolitan Herman

Williamsport

Holy Cross Church

The parish church school visited Manor Care Nursing Center on April 20, to the delight of its residents. On May 16 and 17 parishioners participated in the Relay for Life. A vacation bible school was held at the parish center the week of August 11-15. Fr. Daniel was a panelist on the local television channel for a discussion on the



Fr. Daniel and panelists

Orthodox Church. The other panelists were Scott Seyler and Lillian Calkins.

Baptism: Nicholas Siewers, April 12.

Chrismations: Donna Kadenas, Paul Beiter, Randy Shatto, Christine Schramm,

Katya Schramm; on Holy Saturday, April 26.

Marriage: Randy Shato and Christine Schramm, July 6.



Baptism of Nicholas Siewers



Mr. & Mrs. Randy Shatto



Newly illumined Orthodox Christians

DIOCESAN MEN'S RETREAT

**"Renewing the Role
of the Layman"**

Saturday, November 22, 2003
10:00 a.m. till 3:00 p.m.
at
St. Tikhon's Seminary

PLAN TO ATTEND!



Church school visits Manor Care



Relay for Life team



Participants of Vacation Bible School

Wrightstown

St. Mark's Church

Fr. Theodore Heckman participated in a unique three-faiths symposium on the Patriarch Abraham at Ohev Shalom Synagogue in Richboro, Pa. in March of this year. Jewish, Muslim, and Orthodox Christian perspectives were presented in a harmonious and informative way. An icon of the Resurrection of Christ has arrived at the parish. A gift of Christian and Dana Tome, it was blessed by Fr. Ted and placed in the center of the sanctuary.

Baptism: Mr. Timothy Gall, April 26.

Chrismation: Patrick Colucci, April 26.

Marriage: Eustace Lund and Kateryna Barishpol, June 1.



Baptism of Timothy Gall



Reception of Patrick Colucci

Wilmington, Del.

St. Michael's Church

Members of St. Michael's parish prepared themselves for a trip to Mexico by doing volunteer work around the church. The group will be joining Project Mexico in a project of building a house for a poor family. By this they hope to contribute to building up the Orthodox Church of Mexico.

The youth of the parish held a vacation bible school this past June with a theme of the American saints, and performed skits dealing with the missionary work carried out by the early saints of the American Church.

Chrismations: Thomas Sulpizi and Frank (Michael) Fader, April 26, 2003.



Peter Toma views new icon



Project Mexico workers



Fr. Andrew with Thomas Sulpizi and family



Chrismation of Michael Fader



Vacation Bible School students dramatize life of St. Innocent

St. Tikhon's Bookstore

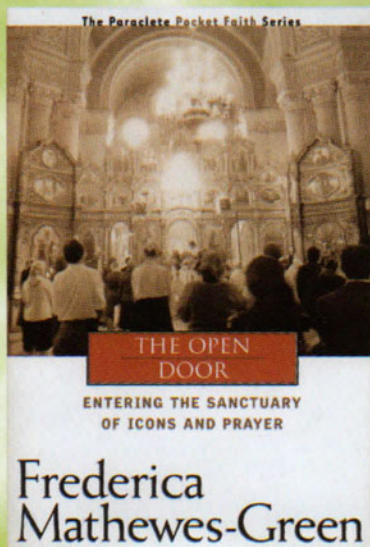


The Nativity of Christ

ICST089, Wood Mounted

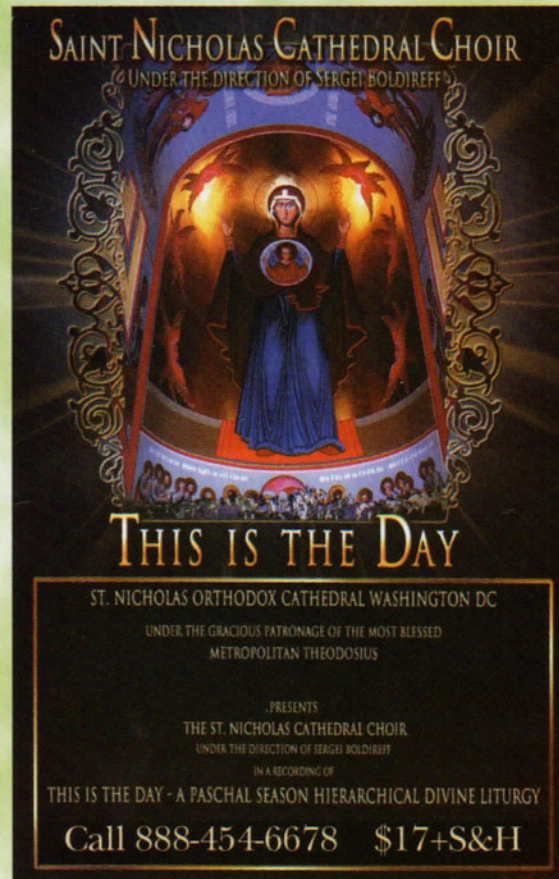
Reg. \$18

PRE CHRISTMAS SALE \$12



Hard Cover, 166 pp.

\$16.95



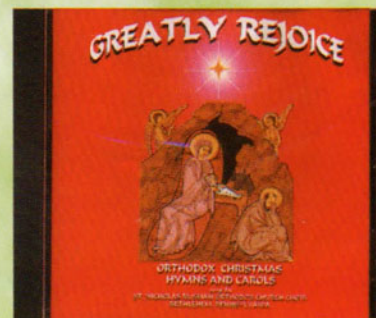
Orthodox
Christmas

Hymns

and

Carols

\$17



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You are invited to attend
The 33rd Annual Adult Education Lecture Series at
St. Tikhon's Orthodox Theological Seminary
South Canaan, Pennsylvania

Theme:

MONASTICISM TODAY
Living the Tradition in a Postmodern Context

Thirty-Third Lecture Series

Tuesday, September 23, 2003

Asceticism And Its Aim

Archimandrite Tikhon, Deputy Abbot of St. Tikhon's Monastery

Tuesday, September 30, 2003

Women and Monasticism

Mother Christophora, Abbess of Holy Transfiguration Monastery, Ellwood City, Pa.

Tuesday, October 7, 2003

Monasticism And Its Mission

*Archimandrite Gerasimos, Director of Student Life,
Holy Cross / Hellenic College, Brookline, Mass.*

Tuesday, October 14, 2003

A Monastic Life of Prayer in the Church and Cell

*Hieromonk Seraphim, Hegumenos,
St. Gregory Palamas Monastery, Hayesville, Ohio*

Lectures begin at 7:00 P.M.

REGISTRATION FORM

Name _____
Address _____
City _____ State _____ Zip _____

Registration Fee: \$12.00 per person; \$100.00 for a group of 9 or more per parish. Please make checks payable to: St. Tikhon's Seminary.
Mail by Monday, September 16, 2003 to **St. Tikhon's Seminary Lectures Series, Box 130, South Canaan, PA 18459**
or present at the registration desk at the seminary on Sept. 23, 2003, from 6:00 to 6:45 p.m.