

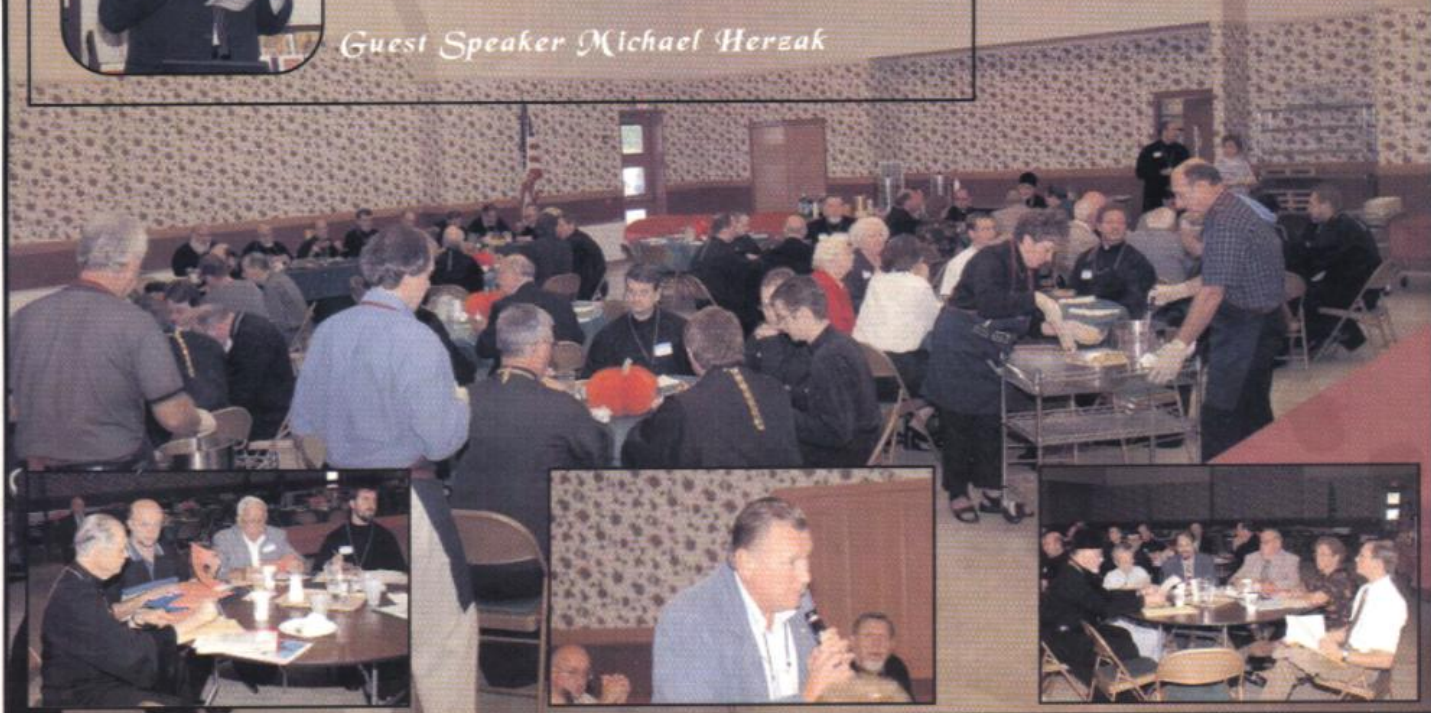
Alive in Christ

The Magazine of the Diocese of Eastern Pennsylvania, Orthodox Church in America Volume XX, No. 2 Summer, 2004



Diocesan Assembly October 23, 2004

Guest Speaker Michael Herzak





On Wednesday, September 1, 2004, the Russian Brotherhood Organization of the USA took a giant step forward in an endeavor to advance and promote its policies and benefits to a wider audience - more specifically, the clergy and laity of the Orthodox Church in America. President John Wanko, along with First Vice-President Alex Krenitsky and Supreme Council member David Brzuchalski, met His Beatitude HERMAN, the Primate of the Orthodox Church in America, to discuss the future and growth of the RBO.

A lifelong member of the RBO himself, His Beatitude was very receptive to the suggested proposals for the OCA and the RBO to establish a closer working relationship. By so doing, we will attempt to strengthen and fortify St. Tikhon's Theological Seminary as well as to ensure the foundations and the future of the RBO. Through enthusiastic and cooperative dialogue among all parties present, a course of action was set and will be developed further in the upcoming months. Among the topics of discussion were:

- ✚ To continue to promote the RBO and make our presence known through formal presentations at Diocesan assemblies in the various dioceses in the OCA starting with the Diocese of Eastern Pennsylvania, with the understanding that the Diocesan Hierarch blesses such an endeavor;
- ✚ To allow us to contact OCA clergy and set up presentations in parishes throughout the country in an effort to establish RBO lodges in areas and parishes where none exist at present;
- ✚ To contact the Alumni Association of St. Tikhon's Seminary and to encourage clergy to invest in specifically-designed insurance policies that would not only benefit the priest but also the seminary in the end;
- ✚ To allow the RBO to set up a display and information booth at St. Tikhon's Monastery on Memorial Day for the annual pilgrimage this coming year and in the ensuing years; and (if feasible)
- ✚ To have an opportunity to address the faculty and student body of St. Tikhon's Seminary.

We wholeheartedly want to thank His Beatitude for meeting with us. It was very self-evident to the RBO members in attendance that the encouragement and the enthusiasm of the Metropolitan can only help us in our attempts to strengthen and solidify the RBO well into the 21st century and beyond.

Supreme Council member,
David Brzuchalski

Your Diocese

Alive in Christ

Volume XX Number 2 Summer 2004
The Official Magazine of the
Diocese of Eastern Pennsylvania
Orthodox Church in America

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You Diocese Alive in Christ

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St. Tikhon's Monastery Celebrates Hundredth Pilgrimage

With great joy, the holy Monastery of St. Tikhon of Zadonsk, the first Orthodox monastery in the western hemisphere, celebrated its 100th Memorial Day Pilgrimage on May 28-31, 2004. The first pilgrimage was held in 1905, the year the monastery open its doors. At that event, St. Raphael of Brooklyn, together with Father Arseny and St. Alexander Hotovitsky and many other

clergy and laity, blessed the grounds of the new monastery, performed the service for the blessing of a new home, and in the open air -- at the site of the future monastery church -- celebrated the first Divine Liturgy on these holy grounds.

The 100th pilgrimage opened on Friday, May 28, 2004. After evening services, the akathistos hymn in honor of St. Tikhon of Zadonsk was sung

and there was a procession around the monastery church with holy icons and relics. On Saturday, the choir of Holy Trinity Church, Randolph, N.J. sang the liturgy. Monk Nicholas of Protection Monastery in Miami, Fla. was ordained to the holy deaconate, and the 63rd annual Academic Commencement of St. Tikhon's Seminary was held. The vigil service for Holy Pentecost was then served.



Sunday, May 30 was the feast of Pentecost. At the Divine Liturgy on this day (as on Memorial Day) the singing was provided by the choir of St. Mary Cathedral of Minneapolis. After liturgy, vespers were served with the kneeling prayers. The abbot of our monastery and primate of our local Church in America, His Beatitude, Metropolitan HERMAN, blessed a beautiful new carved wood shrine on the monastery grounds, in which are mounted holy icons of all the saints of North America. In the afternoon, matins for the Day of the Holy Spirit were served in the monastery church and the grand banquet in honor of the graduating seminarians was held in Dickson City, Pa.

Monday, Memorial Day, was the Day of the Holy Spirit. Carried in the procession to the monastery church was a new icon which had been commissioned in honor of the centennial of St. Tikhon of Zadonsk Monastery, coming up in 2005. This holy icon portrays St. Tikhon of Moscow and St. Tikhon of Zadonsk holding a replica of the monastery church.

The hierarchical Divine Liturgy which followed the procession was presided by our primate, Metropolitan Herman, with concelebrants Metropolitan Theodosius, Archbishops Kyrill and Nathaniel, Bishops Nikon and Tikhon of our Church, and Archbishop Nicolae of the Romanian Orthodox Archdiocese. Abp. Nathaniel

Continued on the next page



Hierarchs and iconographer Ivan Rymantsev stand in newly dedicated shrine with icons of all the American saints



Kneeling prayers of Pentecost





Kneeling prayers of Pentecost

Pilgrimage

Continued from page 3

gave an inspiring homily. The customary healing service was held inside the monastery church because of the weather.

Included in this issue is Part II of the history of the monastery's founding, which is being published in honor of the centennial of the opening of St. Tikhon's Monastery, coming up in 2005. For many more pictures of this years' 100th pilgrimage, at www.oca.org; click on "Photo Gallery and Events" at lower left, and scroll down to find the late May event.



Choir of St. Mary's Cathedral, Minneapolis





Christian Identity is Defined by Christian Memory

2004 Commencement Address

Saint Tikhon's Orthodox Theological Seminary

May 29, 2004

It is a signal honor, but also a great personal pleasure, to have been invited to speak to these commencement exercises, at this monastery and seminary campus, and to do so here in the Commonwealth of Pennsylvania. For it is now almost exactly a hundred years since, as a child, my Slovak mother, Anna Buzekova, emigrated with her parents from the town of Sid in Vojvodina, now a province of Greater Serbia, and settled in Sharon, Pennsylvania; my Slovak father, Jaroslav Pelikan, Sr., a Lutheran pastor, served his first parish after his graduation from Concordia Seminary in 1919 in Jessup, Pennsylvania, just a few miles southwest of here as the crow flies; the three happiest years of my boyhood, from ages nine to twelve, were spent in the schools and hills of Pittsburgh, Pennsylvania (also where I acquired my first dog, 70 years ago); our son Michael and his family live in State College, Pennsylvania, where he is Technology Initiatives Librarian at Pennsylvania State University (and where they are parishioners of Holy Trinity Orthodox Church); and now that I am rounding off my career of nearly sixty years as a professor, it is at the University

of Pennsylvania. So it is always a special treat for me to come home to Pennsylvania — or, as I have learned to call it since being received into the communion of the Orthodox Church in America by chrismation at the hands of His Beatitude Metropolitan Theodosius, Holy Pennsylvania!

I

Once a year, on this weekend, an American culture that is chronically intoxicated with the present moment discovers that it can find its identity only in what its most revered President, Abraham Lincoln, in the First Inaugural Address on March 4, 1861, called “the mystic chords of memory, stretching from every battlefield and patriot grave to every living heart and hearthstone all over this broad land.” This year’s Memorial Day weekend will be an especially significant one for Americans because of today’s dedication of the National World War II Memorial on the Washington Mall. In connection with that event, Secretary of State Colin Powell has written a moving essay, in which, as a distinguished soldier and public servant, he admonishes us as his fellow citizens

about the more profound meaning of this event for our national life: “All of us lead busy lives. We have little time to pause and reflect. But I ask of you: Do not hasten through Memorial Day. Take the time to remember the good souls whose memories are a blessing to you and your family.” So we can hope that more Americans than usual will in these three or four days “take the time to remember.”

That imperative reaches into many aspects of our common life as Americans. Because of my current position as the Scholarly Director of the Institutions of American Democracy Project for the Annenberg Trust at Sunnylands, I would emphasize particularly its implications for the study of American history. For the better part of a generation or even longer, that study has languished in many American primary and secondary schools, and in the training of many American teachers, having been absorbed into a sometimes amorphous curriculum of “social studies,” with the result that children have been able to pass through to a high school diploma without even a rudimentary knowledge of the main events and

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Christian Identity

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historical personalities that have shaped our identity as a nation. Worse yet is their knowledge of the cultural, intellectual, and spiritual heritage lying behind American history. Coupled as it is with a woeful neglect of languages, both classical and modern, this programmed amnesia has dangerously robbed its victims of the resources of traditions or "humane letters" that have, over the centuries, revitalized the human heart and mind. As technological skills increase, we are in danger that the growth of the Internet and the cell phone will leave us with an entire generation who can talk to anyone anywhere but who have nothing to say beyond what is trivial and utterly ephemeral. And it will take more than a weekend spasm of "memorial" to correct the shallowness and superficiality brought on by these decades of deliberately neglecting our historical and cultural memory.

Whenever I am asked, as I increasingly am in these harvest years, what has been the theme of my scholarship, of my books, and indeed of my mind and spirit, I invariably reply with the words of Goethe's *Faust*: "Was du ererbt von deinen Vatern hast, Erwirb es, um es zu besitzen: What you have as heritage, now take as task; for thus you will make it your own!" This has been, for one thing, the theme of what I have studied, the mysterious historical process both of continuity and of change, by which each generation in our culture has appropriated its heritage — which parts it has failed to appropriate, and why, and how that heritage has been transmitted, in manuscripts and books and oral tradition. So subtle and profound has this process of transmission been that the heirs and recipients have often been unaware of

receiving it, because it came to them with their mothers' milk. That is also why I have concentrated so much of my attention on languages, because the knowledge or the ignorance of language has so often determined not only how much of the heritage a particular culture has received (as is evident from the tragic ignorance of Greek, whether Classical or Christian, during much of the Western Middle Ages, beginning alas with Saint Augustine), but, more subtly, how terms have been translated and how that has shaped the ways in which the received ideas and concepts were understood.

But Goethe's dictum also describes how I have studied this process and why I have done so. Above all, it explains the centrality of the very concept of tradition in my work, which provided the title for my five-volume *The Christian Tradition* of 1971-1989. My researches taught me that the process of "traditioning" — to invoke a rare but not unknown English verb — has been at work even and especially when its presence has been ignored or denied: there is no tradition more persistent and ineradicable than the Protestant insistence on *Sola Scriptura*, the traditional teaching that the authority of Holy Scripture negates the authority of Holy Tradition. Out of this preoccupation of mine came the one sentence of the many, perhaps too many, that I have written which is quoted about me, to me (or at me) the most frequently, from the Introduction to the first volume of that book: "Tradition is the living faith of the dead; traditionalism is the dead faith of the living." As a professor for most of my life in universities that define themselves as "secular" — and therefore, as the great honor you are conferring on me today attests, as a Doctor of Humane Letters — I have made

it a vocation to remind my students (and, as necessary, my colleagues) of the traditions, both Classical and Christian, on which their traditions have drawn. Which is why so many of my later books have been concerned with the cultural fallout of the explosion that I had described in the main body of my work. When someone hears me addressed as "Doctor" and asks what my medical specialty is, I used to say "obstetrician," because I was constantly delivering children (my own, that is) to school, ballet lessons, and birthday parties at friends' houses; but now I have invented a new medical specialty, "amnesiologist," because it is my vocation to go about the land trying to cure people of their tragic loss of memory.

II

Nor should we suppose that the Church is somehow immune to this threat. The history of Christianity provides plenty of horror stories to remind us that the Church's collective memory must never be taken for granted. During the reign of King Josiah, as reported in the Second Book [or in the Septuagint counting, the Fourth Book] of Kings (22.8), "Hilkiah the high priest said to Shaphan the secretary, 'I have found the book of the law in the house of the Lord.'" Presumably it had been there all along, and it is highly significant that it was there and not somewhere else that it was found, because "the house of the Lord," the Church, is the custodian of "the book of the law," Holy Scripture. But it is also significant that the book had to have been "found," which necessarily implies that it had been "lost," or at any rate forgotten and neglected.

This is a scene that has been reenacted in the history of the Church — or,



more precisely, in the history of the history of the Church — over and over. You will, I hope, permit a professor of history to cite some examples, only four among many, of precious pieces of the Christian heritage that have been lost for many centuries. If you look at the first volume of our recently published set, *Creeds and Confessions of Faith in the Christian Tradition*, you will see that although for all the other texts in those thousands of pages the original language is on the CD-ROM that comes with the set, the decrees of the seven ecumenical councils and the Apostles' Creed are the only texts for which we have included the originals right alongside the English translation. Now as the defenders of Eastern Orthodoxy incessantly reminded the spokesman for the Latin West, all seven of those councils were held in the Greek-speaking East — three in Constantinople, two in Nicaea, and one each in Ephesus and in Chalcedon. But for the Fifth Ecumenical Council, the Second Council of Constantinople in 553, we have the main body of the decrees only in a Latin translation, the Greek original having been lost, even in Constantinople, the very city in which the council was held! The same is true of the

first systematic theology of Christian history, *On First Principles* of Origen, and of the writings of the other most important of the ante-Nicene fathers, Saint Irenaeus: his great book *Against the Heresies* has come down to us only in a Latin translation, plus bits and pieces of the Greek that were preserved by later authors; and his *Epideixis* ("On the Apostolic Preaching") survives only in a translation into Armenian, which has, as you know, been translated into English by Father John Behr of Saint Vladimir's Seminary and published by the Seminary's Press. And the *Didache*, which was described by my late friend Monsignor Johannes Quasten as "the most important document of the subapostolic period" and which, according to Saint Athanasius, served as a textbook for the instruction of catechumens in the fourth-century Church of Alexandria, disappeared for more than a millennium, and did not come to light until 1883. To emphasize the recentness of that discovery and publication, I usually remind myself that that was the year when my grandfather, Jan Pelikan, was a "Sextaner" in the *Gymnasium*, preparing for the study of theology at the *Lyceum* in Bratislava and the University of Erlangen.

It is, of course, a historian's dream to discover one or another of these lost originals somewhere in a Turkish bazaar or in the ruins of a cave monastery in Cappadocia, and it's not that I haven't tried — or haven't been approach by enterprising merchants. But the message of this history is that the deposit of Christian memory is a fragile thing, vulnerable to loss by destruction or, more often, by sheer neglect. A few months ago, when, in my capacity as Chair of the Department of History and Archives of the Orthodox Church in America, where Father Alexander Golubov is my distinguished colleague, I was graciously invited by the Holy Synod of Bishops to address them, I urged:

Christian identity is defined by Christian memory. The Orthodox tradition above all approaches its future, under God, by cherishing, preserving, and reappropriating its past



World renowned Orthodox theologian Jaroslav Pelikan was honored with the degree of Doctor of Humane Letters, the first ever awarded by St. Tikhon's Seminary

"Christian identity is defined by Christian memory. The Orthodox tradition above all approaches its future, under God, by cherishing, preserving, and reappropriating its past. The present and the future are only two dimensions; to cope with either one, we need the third dimension that only the past can provide. Or, in my favorite metaphor from track and field, our movement into the future is not a standing broad jump from where we are at this very moment, but a running broad jump through our past.

"This is in many ways the crucial generation for the preservation of the past history of the Orthodox Church in America. The links of memory and of language with the immigrant past, and through it with the countries and churches of origin, are being severed by time and death, and precious materials are in danger of being lost forever. There are cautionary tales aplenty of the irretrievable losses (or self-induced amnesia) that can be caused by ignorance and neglect of often irretrievable historical and archival sources."

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Christian Identity

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Today, the day of your Seminary graduation, stands on the printed calendars of the Orthodox Church in America as "Memorial Saturday," followed tomorrow by the Holy Feast of Pentecost and on Monday by the Day of the Holy Spirit. That makes it a good time to remember to remember, and to refresh those springs of sacred memory from which and by which the Church sustains her life, the memory of our fathers and mothers in the faith, the memory of whose sacred heritage keeps us alive.

III

Yet there is an even more profound sense in which memory keeps us alive. When we pray for the faithful departed, we sing: "Grant rest eternal and blessed repose, O Lord, to the souls of Thy servants who have fallen asleep, and make their memory to be eternal!" (When I checked with a priest friend to be sure I had the exact wording of that prayer, he found that he had to sing these words to be sure — which tells us a lot about how the memory of the Church is sustained, namely, not in the first instance by the scholarly work of historians but by the singing of the Divine Liturgy.)

Now the prayer "Memory Eternal" is, of course, a declaration and a petition that our own memory of the faithful departed and heroes and heroines of the Faith may be permanent and not fluctuate with our passing moods and fancies. As the Epistle to the Hebrews, whose eleventh chapter is the great roll call of the heroes and heroines of the Faith, admonishes two chapters later: "Remember your leaders, those who spoke to you the word of God; consider the outcome of their life, and imitate their faith" (Heb 13.7 RSV). But (quoting again from Abraham Lincoln, this time in the Gettysburg Address) "in a larger sense," it is ultimately not we who do the remembering of "Thy servants who have fallen asleep," but God, to whose eternal and indestructible memory we entrust them — and ourselves.

The Great Hallel, the "hymn" that, according to the Gospel (Mt. 26.30), Our Lord sang with His disciples on Holy Thursday after instituting the Eucharist and before being betrayed and crucified, prays: "The Lord has remembered us, and

blessed us" (Ps 113.20 LXX=Ps 115.12). That is the recurring theme and the earnest petition in one Psalm after another, as in Psalm 25: "Remember, O Lord, Thy tender mercies and Thy lovingkindness; for they have been ever of old" (Ps 25.6 AV); and at least as important, in the verse that follows: "Remember not the sins of my youth, nor my transgressions: according to Thy mercy remember Thou me for Thy goodness' sake, O Lord" (Ps 25.7 AV). For it is the incomprehensible miracle of grace that a God who shepherds all the galaxies and all the stars, calling each of them by name (Job 38.31-32) and who does not forget even the fall of one sparrow (Mt 10.19) can nevertheless forgive,



and does forgive. On this day of your graduation, as you move on to whatever God may still have in mind for you, you pray in the words of the Psalm, as do we all every day regardless of how old we are, "Remember not the sins of my youth, nor my transgressions: according to Thy mercy remember Thou me for Thy good-

ness' sake, O Lord."

So integral is this concept of divine memory to the Christian picture of God that when Saint Augustine of Hippo, who probed the hidden depths of individual memory in his *Confessions* and the no less hidden depths of the collective memory in his *City of God*, turned to the ultimate mystery of all, the mystery of the Holy Trinity, in his most brilliant but also most problematical book, *On the Trinity*, he found in memory the most productive if also the most dangerous analogy of the Divine Trinity, one in essence and undivided. "Memory," he could write, "is called life, and mind, and substance in relation to itself, but is called memory in relation to something else," because "I remember that I have memory." So also God the Father remembers God the Son eternally within the mystery of the inner life of the Holy Trinity, and so also we pray that God may remember us eternally.

And ultimately that is the Memory Eternal for which we pray also on behalf of our own "honored dead" (including my beloved parents) on this Memorial Saturday and on Memorial Day and at every Requiem/Panikhida and at every celebration of the Divine Liturgy.

Memory Eternal!

In the name of the Father and of the Son and of the Holy Spirit.

—Jaroslav Pelikan, Sterling Professor Emeritus of History, Yale University; Chair, Department of History and Archives, Orthodox Church in America

"Memory Eternal"

The words of this familiar, short prayer come from Psalm 111(112):6, "... in memory eternal shall the righteous be." To pray "memory eternal" is to ask that the departed share the everlasting reward of the righteous, which is to live in God's memory, which is eternal; in other words, that they remain in his presence forever. In the memory of God, no good thing is forgotten; everything is remembered, forever. The full psalm begins: "Blessed is the man who fears the Lord; he will greatly delight in his commandments. His seed shall be mighty in the earth; the generation of the upright shall be blessed. Glory and riches shall be in his house; and his righteousness endures forevermore. A light has dawned in the darkness for the upright; he is merciful, and compassionate, and righteous. A good man is he who is compassionate and lends; he will direct his affairs with judgment. For he shall not be moved forever; in memory eternal shall the righteous be. He shall not be afraid of any evil report; his heart is ready to trust in the Lord. His heart is established, he shall not fear, till he shall see his desire upon his enemies. He has dispersed abroad; he has given to the poor; his righteousness endures forever; his horn shall be exalted with honor. The sinner shall see and be angry, he shall gnash his teeth, and consume away; the desire of the sinner shall perish."

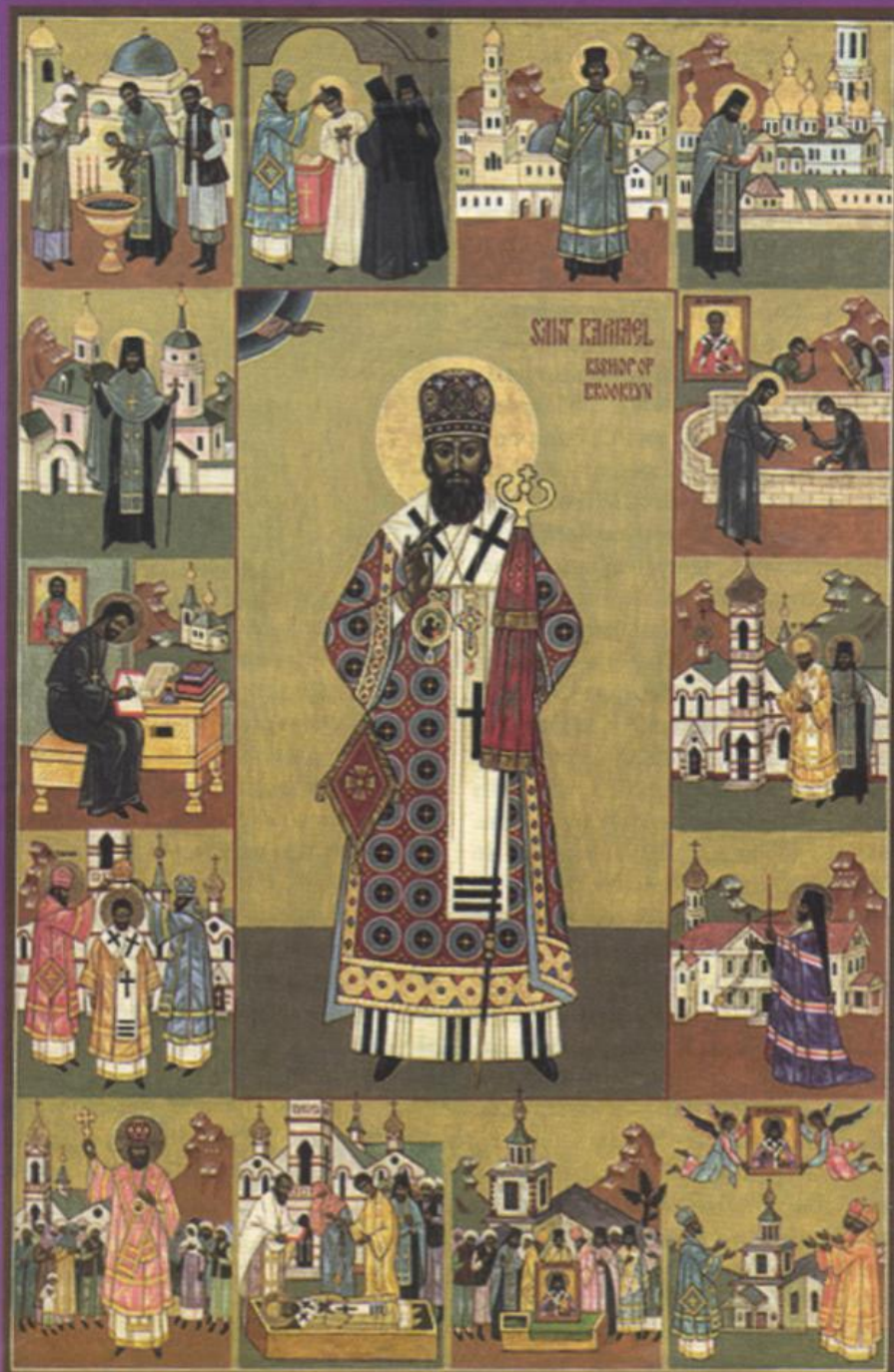
Editor's note: This year's celebration of the hundredth pilgrimage to St. Tikhon's Monastery in South Canaan, Pa., opened centennial year of the holy monastery. We pray that this series, honoring the 1905-1906 founding, will encourage and inspire our readers to join in remembering the historic and blessed events of a century ago.¹

Following Sunday services on July 30, 1905 at St. John the Baptist Church in Mayfield, Bishop (St.) Raphael and Fr. Arseny left Mayfield for the monastery/orphanage grounds at South Canaan, where the first monastery pilgrimage and dedication of the land were to take place next day. They made the 3-hour trip from Mayfield to South Canaan by horse and carriage, crossing over the Moosic Mountains, a ridge which marks the southern edge of the Lackawanna Valley, which was home to the Mayfield parish and other Orthodox parishes. Archbishop (Saint) Tikhon had made the very same journey before: coming in June to inspect the site of the future monastery, he had been impressed by the beauty of the area, and had given his full approval for acquiring of the land. Now, St. Raphael felt similarly captivated by the natural beauty he observed, as Fr. Arseny later related in his account of his and St. Raphael's journey that afternoon and the subsequent events at monastery:

"At three o'clock [we] left in a carriage for the farm which from this day on receives the name of 'monastery.' Along the way, taking no regard for the falling rain, Vladika, with delight, fell in love with the wonders of nature and the fruit orchards, extending his archpastoral blessing, not just on the people living there, who were found to be greeting him, but also the soulless nature. At six o'clock in the evening we arrived at the Orphan's Home. At the home flags were waving and garlands made of living blossoms had been woven by the zealous neighboring Russians. On the porch of the home, the Nun Maria, who was administering the Orphanage, greeted His Grace Vla-

The Founding of St. Tikhon's Monastery In South Canaan, Pennsylvania, 1905-1906

Part II



St. Raphael of Brooklyn

¹ Part I of the series appeared in the previous issue. The material in Part II is taken chiefly from the *Amerikanskii Pravoslavnyi Vestnik*, vol. 9, no. 16, 15-28 Aug. 1905, where it originally appeared in Russian.

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St. Tikhon's Monastery

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dika, and led the orphans to him for his blessing. Having examined the Home and resting a while after the journey, Vladika made preparations for the vigil, which was celebrated in a hallway which had been prepared into a chapel and adapted for the celebration of services. This was at about eight o'clock in the evening. In the hallway-chapel a gathering of Russian farmers and a few Americans began to come in. I vested in mantiya and klobuk and went out to Vladika to announce that the time [to begin] had arrived. Vladika entered into our modest little church, made a reverence before the icons and took his place in the tiny sanctuary. The bishop gave the blessing for the celebration of the service.

"Standing before the holy table with the censer in my hands, I exclaimed, 'Arise.' My heart trembled with unspeakable joy. 'To whom,' I thought, 'is this exclamation, 'arise,' directed? The few people here are already standing. To whom is my exclamation directed? To the forest and the leafy trees,' I answered mentally, 'to the animals and feathered birds, inhabitants of the nature which surrounds us; that they, together with all the people and the future inhabitants of the holy monastery, might offer up 'Glory to the Holy Consubstantial, and undivided Trinity.'" Trembling seized my body anew when my lips, instead of the usual, 'for this holy temple,' uttered 'for this holy habitation.' The service being celebrated was for St. Tikhon of Zadonsk. Vladika came out for the blessing of the loaves, and at the end of the vigil, all those who were praying there were anointed with holy oil.

"On the next day [July 31], at eight o'clock in the morning, matins was celebrated for the sake of the first people arriving from Mayfield, and after the matins, the order for the blessing of a home was performed. Then, something remarkable occurred. When they sang the troparion [for the blessing of a home], 'As salvation came to the house of Zacchaeus at your entrance, O Christ,' the carriage arrived from the train station carrying Fr. [St.] Alexander Hotovitsky, Fr. Elias Zotikoff, Fr. Elias Klopotovskiy and Fr. Basil Rubinsky, who entered the home at the words of the troparion, 'likewise now by the entrance of your sacred ministers, and

your holy angels with them, grant your peace to this house . . ."

Here Fr. Arseny ended his reporting of the day's events, leaving it to Fr. Alexander Hotovitsky, the editor of the church newspaper, to complete the account. Fr. Arseny closed by mentioning that Archbishop Tikhon sent a telegram to mark the joyful occasion: "I congratulate [you] with this celebration. May God, who has begun this holy work, bring it to completion." The remainder of the day's events were described by Fr. (Saint) Alexander Hotovitsky as follows:²

At St. Tikhon's Monastery

To the accompaniment of the rhythmic sounds of the train counting off the tens and hundreds of miles, we slept all night in our coach,³ bound for a monastic farm near Mayfield [Pennsylvania], to participate in the liturgical festivity of consecrating of the ground beneath the main temple there, and the opening of the Orphan's Home. We awakened at dawn, and the first glance convinced us that nature indeed regarded Fr. Arseny's holiday program today unkindly, perhaps even callously. The eye searched for the slightest break in the threatening, overcast, cheerless mass which might pass for leaden clouds, but which more nearly resembled a thin gruel. The sun had so hidden itself in retirement, that there seemed no hope it would, in its extreme modesty, let out even a ray of light. It appeared that it had started to drizzle.

Small Joy Indeed

"Poor Fr. Arseny!" I thought to myself. For he had so dreamed of this celebration, in a wide space under the open sky; and its delay for two or three days because of this rain, just could not be! Here, in the lap of nature, were crowds of people for this opening day of America's first holy monastery to the praise of the

Trinity. Couldn't the sun furnish brilliant rays of light for the occasion -- and could it be that the weather should force the whole number of us faithful, to hide throughout the occasion's festivity, under the roof of some closet -- where the sacrificial oblation would also be performed for the first time within the borders of the new [monastic] abode?

But, hadn't there been the same kind disappointment and languor for the entire New York Russian flock, on the day of groundbreaking for the temple in New York?⁴ There was, then, even less hope of heaven's sympathy. Then, under threat of getting drenched to the skin, we had begun our divine service. The first words heard were marvelous prayers, and suddenly the impenetrable mass opened up; and as strong daylight flowed down on us, such an abundance of light, warmth, joy poured out on us all. It was so utterly enlivening, that our downcast spirits could rise to the point of extraordinary spiritual rapture -- as if the eternal, Lifecreating Sun himself⁵ had physically touched us with his own abundant power!

"Will we obtain by prayer such a joyful hour today?" I asked myself; but in the glum face of my train companion, Father I. Zotikoff, I read an unfavorable answer.

Oh, how consequential is this nature in human life! She smiles, and the spirit is encouraged, the heart opens up, joy is immense, brotherliness is unending . . . But the smile vanished, the weather frowned -- and everything within, truly fell. It seemed there would be no end to this terrible soup-like atmosphere: there was nowhere to hide from this oppressive, sorrowful dejection. A entire sea of dejection . . . gray, gray, all around. I could not believe all this was happening, that all this was here and now, that heavenly joy could come bringing relief. You are brooding [I thought to myself], and everything around is moping . . . you are moping and philosophizing.

At Scranton our coach was uncoupled. We got off onto the platform, and here we found one more brother who was also bound for the festivity, Fr. V. Rubinsky from Troy. He was upset, having searched vainly for his own suitcase among the accumulating bags that came

2. The article that follows appeared, unsigned, in the church newspaper of the time (*Amerikanskii Pravoslavnyi Vestnik*, titled in English the *Russian Orthodox American Messenger*), whose editor was Fr. Alexander Hotovitsky, the future martyr. Fr. Arseny, in his description, named four priests who arrived from the railroad station during the house blessing service; three of these four are named again by the author of the article as being his travel companions; and since none of them is the author, it must be Fr. Alexander himself.

3. St. Alexander describes a journey in which he and his companions traveled on the Delaware, Lackawanna and Western (D.L.&W) Railroad overnight between the New York area and Scranton, Pa., where they changed to the Erie Railroad, by which they then rode to what was then Georgetown, Pa.

4. St. Nicholas Cathedral in New York, built in 1901-1902 under St. Alexander's oversight and of which he served as pastor.

5. Jesus Christ, the Sun of Righteousness.

with his train. Obviously the railroad manager wanted to wean him from his pleasant illusion that in this land all such things are handled with precision and promptness! For Father Rubinsky's bag did not arrive, while the passenger was already at his destination. One thing could help in the situation -- to wait for the next day's train; but [for this] there was no time, and putting our trust in the courteous leadership of Fr. I. Klopotsky, who had arrived from Old Forge, we all hurried across to the other station,⁶ whence we again would go by train -- to the station at Georgetown, Pa.⁷ Picturesque scenes, lakes and country homesteads in a multitude of locales on both sides of the roadbed relieved our feelings of depression over the weather, and at Georgetown, we settled -- by now quite cheerfully -- into the transport carriage provided for us. Our driver turned out to be familiar to me, as we had both recently participated in the Cleveland convention⁸ -- Th[eodore] Vakhna from Mayfield. He also had been a member of the committee for finding a place for the orphan's home. He gladly shared his impressions and spoke enthusiastically of Fr. Arseny's "children" -- the monastic habitation and the home for orphans -- which, by and by, we ourselves saw.

The whole journey by horses took 40 minutes, and this trip to the site of the monastery was by a quite bumpy and uncomfortable road. It should have been tiring, yet I rejoiced at finding myself in the wide spaces; and having broken away from New York's labyrinth of huge buildings, I drank in the fresh air with all the excitement of a citydweller, taking delight in the leafy groves, the streams, the tents outstretched beside the trees, and so forth.

But here we are at the edge of the monastic farm property -- and in an instant more, at the gate of the fence which encloses the little house -- from which, far off and round about, through the open windows and doors, resounds a familiar Orthodox hymn dear to our hearts. . . Here is Father Arseny, Superior of the Habitation, with Fr. A. Boguslavsky assisting

him, and Psalomshchik Volk -- performing the sanctification of the entire house (a building prepared and purchased along with the farm). At the threshold of the temporary chapel inside this house stood Vladika Raphael, who had come on the eve of the festive divine services. His Grace blessed us, and remarked kindly of Fr. Arseny as an aside [to us],



St. Alexander Hotovitsky

"All night he sings and prays, prays and sings! An all-night vigil! He did not yield to sleep! The brotherhood will have to keep vigil resolutely under such an igumen!"

But Father Arseny had by this time already gone around all the rooms of the house with holy water and oil, calling in a loud voice: "Bless, O Lord, this house" and tracing the sign of the cross on all the walls of the abode, which was prepared in

a seedbed of prayer and brotherly love, of service to the Lord. We now joined with our voices in the singing, but then hurried to perform the morning rule that precedes the liturgy.

In the time that afterwards remained till the holy liturgy, we familiarized ourselves with the arrangement of the house. On the ground floor, the left half of the house was happily divided into two rooms, which had presented, in that spot, the possibility of a temporary chapel-church; while the intervening wall had offered a possible iconostasis -- it was now abundantly adorned with small icons and crosses; the small front room had become an altar area with a temporary holy table; and the large one, a place for pilgrims. As for the other half of the same floor, it was arranged as a sleeping room for the orphan-children, who, in the home founded here, were presently being supported through Fr. Arseny's personal means. A kitchen was set up in a special outbuilding, behind which also there was some construction of offices. On the upper floor were residential rooms. We went out of the house with Vladiko and Fr. Superior, to the appointed place where a cross had been erected and [where] the liturgy would be performed. It was an open, elevated forest glade, arranged in the best possible way for the future construction here of the main monastery temple and dormitory. Already gathered here were tables for the holy throne [altar table] and for the preparation table. At the head of appointed place,⁹ under the temple, a holy Cross was readied, at approximately the end of the temple and marked off by green firs planted for this day. . . .

To be continued.

9. The future site of the main monastery church.

Troparion for the Blessing of a New Home (Tone 8)

As salvation came to the house of Zacchaeus at Thine entrance, O Christ,
And likewise now at the entrance of Thy sacred ministers,
and with them Thy holy Angels,
Grant Thy peace to this house and mercifully bless it,
Saving and illumining all who are about to live in it.

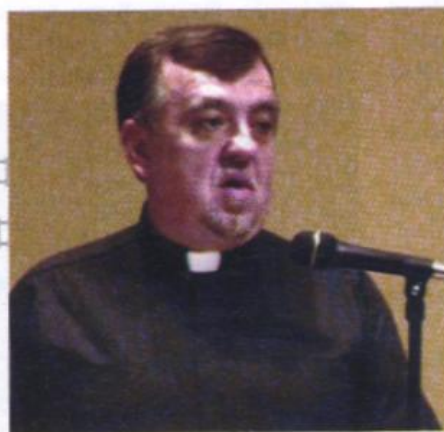
At the words "entrance of Thy sacred ministers," St. Alexander Hotovitsky and 3 other priests arrived and entered the Orphan's home. The service is performed when one takes up residence in a new home. The rooms are sprinkled with holy water and evil spirits expelled. A cross is traced in blessed oil on the 4 sides of the home's interior -- east side first, then west, north and south (forming another cross). The house is censured, and prayers, litanies and psalms are read.

6. The DL&W station of 1905, from which the pilgrims crossed over to the Erie station, was the predecessor of the 1908 architectural landmark that is today the Radisson Lackawanna Station Hotel.

7. Between 1905 and 1910 Georgetown was merged with the neighboring village of Gravity; the place and train stop were renamed accordingly.

8. The 6th ROCMAS convention, held May 15, 1905, where the plans to build a monastery and a home for orphans were laid.

St. Tikhon's Monastery and the Railroads



Fr. John delivering lecture

The following lecture was delivered, essentially in the form presented here, by Archpriest John Kowalczyk as one of the keynote talks of the "Delaware & Hudson Symposium III," held at the Lackawanna Heritage Valley Facility in Mayfield, Pa., August 7, 2004. This event, sponsored by the Wayne County, Carbondale, and Waymart Area Historical Societies, was held to commemorate the 175th anniversary of the 1829 running, at Honesdale, Pa. of the Stourbridge Lion, the "first locomotive to turn wheel on commercial track in America."

St. Tikhon's is the first Orthodox Christian monastery in the western world. The Honesdale Branch of the Delaware and Hudson (D&H) RR played an important part in the opening of the monastery in 1905. In the years that followed, until the advent of the automobile, the D&H (and also the Erie RR to the south), provided the easiest access to the monastery for pilgrims and for those coming to St. Tikhon's on business or for extended stays. Therefore we may be certain that the trains, especially the D&H, were important to the monastery's development. Even the monastery gate was, at the time situated on the side closest to the railroad station.

It was decided in 1905 to open an Orthodox Christian monastery and also an orphanage. Suitable land was found: the Wagner farm, near the village of South Canaan in western Wayne County of northeast Pennsylvania, in an area where Orthodox "Russians" had begun settling.

In the spring of 1905, St. Tikhon -- at the time the primate of the Orthodox Church in North America -- together with Fr. (future Archbishop) Arseny traveled over the Moosic Mountains from May-

field by horse and carriage to inspect the land, a trip of some 3 hours. This is mentioned to underline the difference in accessibility that was made by the opening of the train station called "Canaan" close to the monastery the following year on the Honesdale Branch of the D&H. St. Tikhon and Fr. Arseny were impressed by the beauty of the area. They purchased the land, the Wagner farm, for \$2580, and several monks commenced monastic life there. That same summer, at the first pilgrimage on July 31, 1905, the land was dedicated by St. Raphael of Brooklyn. A few days later it was decided at a clergy conference to name the monastery in honor of St. Tikhon of Zadonsk (1724-1783) who was a beloved Russian saint and an inspirer of Dostoyevsky. Construction began on the main monastery building (the present monastery church). Archbishop Tikhon laid the cornerstone on Dec. 21.

At this point I'd like to digress briefly and talk about Archbishop (Saint) Tikhon and his historical significance. Known as St. Tikhon of Moscow, Enlightener of North America, he was in 1906 Archbishop Tikhon of New York and was the primate of the portion of the Orthodox Church situated in North America, as I've already mentioned. St. Tikhon (canonized 1990) was a principal figure in Orthodox Church history during the 20th century. He foresaw the growth and domestication of Orthodoxy in America and did much to bring it about. After returning to Russia he was in 1917 elected patriarch, or

highest-ranking cleric, of the entire Russian Orthodox Church (the first patriarch in two centuries), and died under house arrest under the Soviet regime in 1925, having provided leadership to the Russian Church at a time of great trial. In his last words, St. Tikhon spoke of the atheistic darkness which was then engulfing Russia, during which some 45,000 clergy and some 60 million people ultimately perished; he said, "The night will be very long and very dark." St. Patriarch Tikhon remains a common link between the Orthodox Churches of America and of Russia.

By May 1906 the new building was ready, and the monks had made several improvements to the property.

On Memorial Day in 1906, the formal opening of the monastery was held. The Delaware and Hudson RR's Honesdale Branch looped south from Waymart into South Canaan, coming within about 2.5 miles of the new monastery. In anticipation of the large crowds of pilgrims that would be coming for this first Memorial Day Pilgrimage (the second Pilgrimage, however), arrangements were made for the D&H to make a special stop in the forest at the point where the track looped south after crossing Moosic Mountain and before reaching Waymart. This point

was on the Swackhammer Loop very near the Canaan-South Canaan township line, and near the intersection of Canaan and Fox Roads. It was the place where the new Canaan Station was soon to be opened. This point was just north of the horseshoe curve at the southern end the Honesdale Branch's new track alignment inaugurated Feb. 1, 1900.

On May 29, the eve of Memorial Day, on a D&H train four cars were reserved for a group of clergy and pilgrims. This train brought from Mayfield the two holy icons, gifts from Mount Athos for the new monastery. One of them is titled "She Who is Quick to Hear" and por-

trays Christ in his mother's arms, while the other depicts the martyr and healer St. Panteleimon. Both are treasured to this day at the monastery. Bp. Innocent and Fr. Arseny along with dozens of clergy and laity, including choir singers and children and other pilgrims, accompanied the icons, which were placed on a couch in the middle of one of the cars. As the train proceeded, the voices of the small children and all those present filled the coach as they sang hymns before the icons. The train stopped at Carbondale and picked up St. Alexis. After crossing the mountain, the train stopped at the appointed place in the woods.

participants. Shortly the fast American train took us quickly up a steep grade and through a thick woods, with every minute bringing us closer to our place of destination. At last the desired destination! Right in the forest, in the place closest to the Monastery, a special stop was made. In an orderly manner we got off the train and began to walk in strict order. . . . New and wonderful scenes of nature were seen before us. Again the singing of the church hymns were heard over the forests and lands of the American farmers. Now and then people came out of their houses and, with unconcealed curiosity, met and saw off the procession. The road was good and

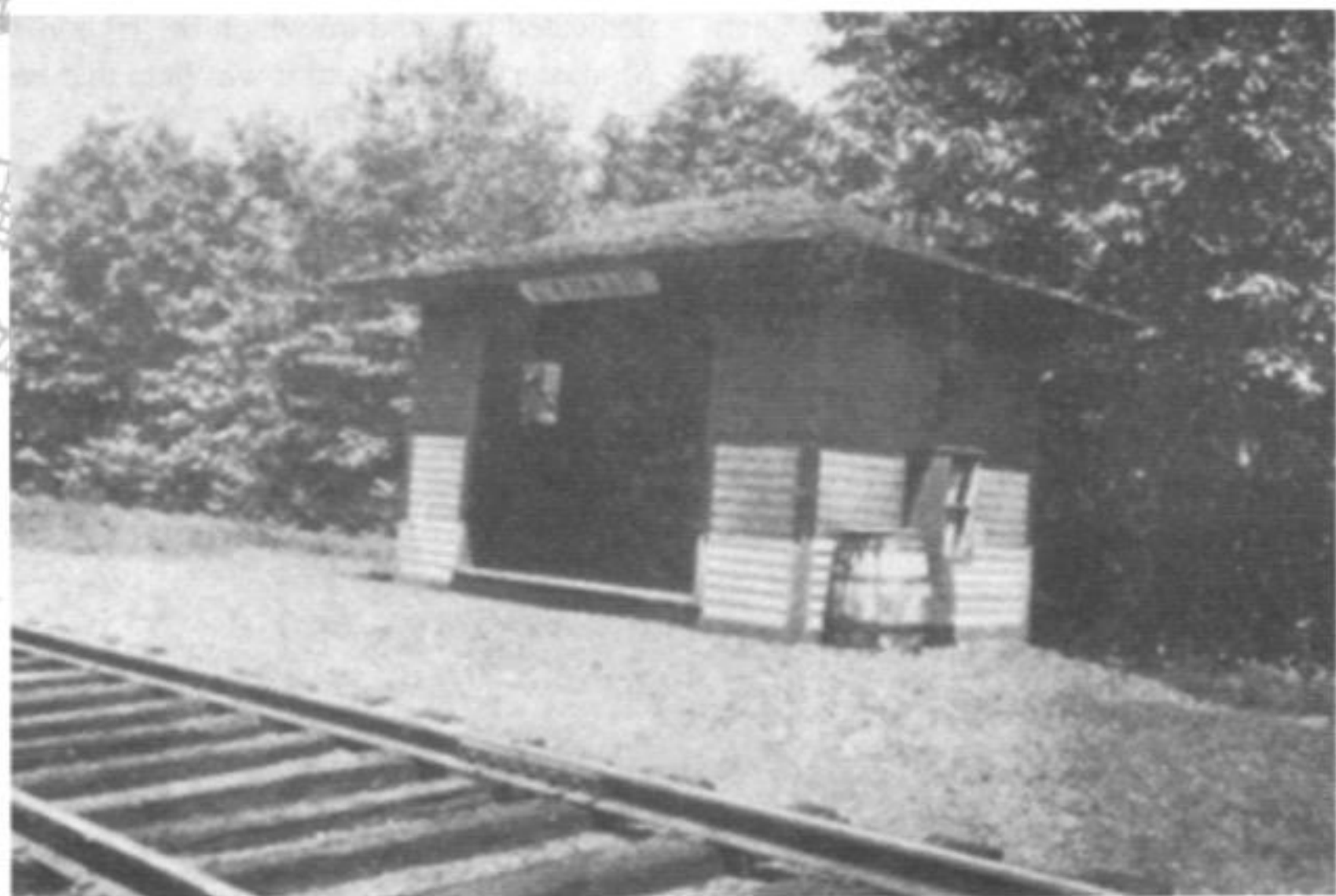
the moment of the arrival of the procession thus: "Even though I had seen in Russia festive multitudes headed by Hierarchs [bishops], with thousands of church banners shining all about and thousands of vestments, the procession here was more impressive. This moment cannot be repeated! This feeling cannot be expressed! I could not expect anything more from this procession! At this moment my whole being was filled with overflowing. Up till now everything else that took place here in this event is nothing in comparison to that moment when we were meeting that procession . . ." Father Arseny, too, was deeply moved; Father Alexander reports that Arseny's "voice was stopping too, because of choking with tears" as he saw the new icons placed on the stands prepared for them. After evening services, most of the pilgrims slept in the open air.

The next morning, two chartered trains arrived bringing many pilgrims. The trains left Wilkes-Barre at 6:00 a.m. and stopped at every station in the Wyoming Valley and the Lackawanna Valley. At that time, many Russian Orthodox lived in the valley towns and many of them worked in the mines and associated industries. Russian Orthodox churches dotted the valley and this explains why these trains would have stopped at every station, to pick up the pilgrims. Fr. (St.) Alexander wrote later, "The numbers of pilgrims who had arrived exceeded all expectation. One special train had not been enough, and another special train had to be chartered to bring those who were willing to come to the Monastery from the nearby parishes. Twenty coaches were filled to capacity."

Each such coach held 60 passengers; thus the pilgrims who arrived on these two trains must have reached 1,200.

Just a few days after the 1906 pilgrimage, there appeared in the *Carbondale Leader* this notice about a new train station: "The Delaware and Hudson company has granted the request of the members of the Russian colony near the new monastery in South Canaan, by providing a flag station at Swackhammer's, at the foot of the mountain east of Farview. The name of the station is 'Canaan.'" A waiting room was built at the new stop two years later, in 1908. We know that the two chartered trains on the morning of May 30 stopped at this site, according to the May

Continued on the next page



Waiting room of the Delaware & Hudson's Canaan station, built 1908

there was no dust following the abundant rain which had fallen the day before . . ."

As the local farmers and their families watched from their houses, the American flag passed by, followed by church crosses and banners, and clergy carrying the new icons. During the eighty-minute walk to the monastery, Fr Arseny continues, "Children who were raised up in America and not accustomed to make such a journey by foot became very tired and the people began to ask the question, 'How soon is the Holy Monastery?' As an answer to that question, soon all saw in the middle of the deep forest a blue cupola with a three-barred Cross." At the monastery gate, the procession was greeted by St. (Archbishop) Tikhon, St. (Bishop) Raphael, St. (Father) Alexander and the monks.

Fr. Alexander (Hotovitsky) described

Fr. Arseny later wrote of this train ride, "In Carbondale . . . a few American reporters came in an orderly way into the coach and inquired as to what sort of festival was taking place and who were its

Fr. Arseny later wrote of this train ride, "In Carbondale . . . a few American reporters came in an orderly way into the coach and inquired as to what sort of festival was taking place and who were its

St. Tikhon's Monastery and the Railroads

Continued from page 13

31, 1906 issue of the *Scranton Tribune*, which reported that the passengers disembarked "at the new station on the Honesdale branch of the Delaware and Hudson road, at Swackhammer's switch." It is likely that the stopping place for all monastery trains — the one that brought the icons the evening of May 29, and the two chartered trains that came the next morning bringing the many pilgrims — was the same place. According to the description of Fr. Arseny, in May of 1906 the site was just a place in the forest.

After leaving the train on May 30, the throngs of pilgrims walked the 2.7 miles to the monastery, forming — according to the newspaper account — a half-mile long procession as they went.

When St. Tikhon's Monastery first opened, the main monastery gate was situated on the north (Hetzel Rd.) side — perhaps because this side would have provided the most convenient access to those arriving from the railroad station. (Later — probably after the abandonment of passenger service on the Honesdale Branch in 1929 — the gate was moved to its present location on the southwest side, on St. Tikhon's Rd.) The most direct and obvious route from the place where the pilgrims left the train, to the monastery, would have been south on Canaan Road, east on Robinson Road, south on Easton Turnpike (Rt. 296), and east on Hetzel Road, for a 2.7 mile walk ("about two miles," wrote the *Tribune*). This seems consistent with the 80-minute walk of the group that arrived the previous night. (Some of the Russian farmers who had settled in the immediate area may have allowed the pilgrims to cut across meadows they owned, but the accounts make no mention of this, but only speak of "a good road.")

On arriving, the pilgrims were greeted at the monastery gates by the bishops and clergy. Services commenced at 9 a.m. and lasted till 4 p.m. The newly built monastery was consecrated by Archbishop Tikhon. Two divine liturgies were celebrated. One, inside the church, was celebrated by St. Tikhon, with the Mayfield choir singing. The other was presided by St. Raphael under the open air to accommodate the large crowd; at this liturgy the Wilkes-Barre choir sang and St. Alexis preached.

Other singers came from Brooklyn, and the choir numbered 300 in all, according to the newspaper account. The total number of assembled pilgrims was estimated at 2,000.

In later years, pilgrims came also by way of the Erie Railroad, which ran between Dunmore and Hawley and stopped at the station in the village of Gravity to the south of the monastery. It is not known if any pilgrims came by this route in 1906, but at least some of those who attended the July 31, 1905 dedication of the monastery land by St. Raphael, mentioned earlier in this lecture, arrived via the Erie Railroad (please see the appendix to this talk for an account of their journey).

Father Arseny was elevated to hegumen (superior) of St. Tikhon's Monastery. St. Patriarch Tikhon gave an address at the end of the liturgy, in which he spoke about the importance of the monastic life,

tradition established at the beginning has continued till now.

Appendix A.

Additional Notable Personalities Present at the 1906 Consecration Festivities

St. Raphael of Brooklyn was born Rafail Hawaweeny to a Syrian family in Lebanon. Trained in theology in Halki, Turkey and in Russia, he became the first Orthodox bishop consecrated in America. Assisting St. Tikhon, he ministered to Orthodox of diverse nationalities. Engaging energetically in mission work, he undertook journeys throughout North America to found churches. In 1905 St. Raphael dedicated the land on which St. Tikhon's Monastery stands, and it was here that he was canonized in 2000.

St. Alexander Hotovitsky, a member of the "white" (i.e. married) clergy, was

In later years, pilgrims came also by way of the Erie Railroad, which ran between Dunmore and Hawley and stopped at the station in the village of Gravity to the south of the monastery



of Orthodoxy in America, and in general exhorted the brothers of the new monastery. Afterwards, a meal was served in the dining hall for the bishops, clergy and brethren, with a reading, according to the monastic rule. The pilgrims, far too numerous to be accommodated indoors, dined on the large quantities of food brought in that morning on wagons for this purpose. They departed quickly to catch the train, so as not to be late for work the next day. (Presumably the trains that brought them also took them back, having been turned round and readied at Honesdale.) The icons were carried to the monastery spring where the blessing of waters was celebrated. The clergy returned to their parishes that evening and the next day. St. Tikhon stayed at the monastery during the summer of 1906.

This was the first Memorial Day Pilgrimage at St. Tikhon's Monastery. The

born in present-day western Ukraine and ordained a priest in San Francisco in 1896. Editor of the church newspaper, the *American Orthodox Messenger*, he wrote a valuable account of the 1906 pilgrimage at St. Tikhon's. He performed mission and other important church work in America and later in Russia, working with St. Patriarch Tikhon in both countries. In the 1920s he was imprisoned for 3 years because of his church work. He was arrested again in the fall of 1937 and a majority of oral reports testify to his death as a martyr. The Orthodox Church in America venerates him as a passion-bearer.

St. Alexis of Wilkes-Barre was born Alexei Grigorievich Tovt (Toth) in an area of the Austro-Hungarian Empire (present-day Slovakia) that is known as Sub-Carpathian Rus'. A widowed priest, he was in the late 1800s ministering to Eastern rite Roman Catholics in the U.S. when he

decided to return to the Orthodox faith of his ancestors. He afterwards undertook mission work which resulted in 29,000 others taking the same path that he took. He reposed in 1909 and was buried at St. Tikhon's Monastery, where his relics remain. He was glorified as a saint in 1994, being hailed as "Confessor and Defender of Orthodoxy in America."

Archbishop Arseny (Priest-monk Arseny, Father Arseny, 1866-1945) was born Andrew Lvovich Chagovtsev. He graduated from Kharkov Theological Seminary in 1887, was married and became a priest. His wife died at a young age, leaving him a young son. Eventually he became a monk, receiving the name Arseny. In 1900 he was appointed abbot of the Kuriansk Monastery. Father Arseny was sent to do mission work in America. After his part in the founding of St. Tikhon's Monastery, he did mission work in Canada. He returned to Russia in 1910 where engaged in further mission work. During the period of the Revolution he miraculously escaped being shot by the

Bolsheviks. After this he went to Serbia. In Belgrade in 1926, at the request of the Orthodox people of Canada, he was consecrated Bishop of Winnipeg and resumed his Canadian labors. In 1937, seeing his declining health, Metropolitan Theophilus transferred him to St. Tikhon's Monastery, naming him deputy abbot. In 1938 at age 72 Abp. Arseny established St. Tikhon's Pastoral School which later became St. Tikhon's Seminary. Abp. Arseny reposed on Oct. 4, 1945.

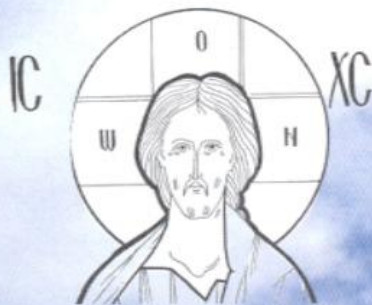
Appendix B.

From the address given by St. Tikhon of Moscow at St. Tikhon's Monastery, May 30, 1906

"The future is hidden from man's limited vision, and we do not know at present what will be brought into the life of this land by the constantly increasing wave of Slavic immigration and the gradually growing Orthodox Church. We would like to believe, however, that they will not remain here without a trace, that they will

not vanish in a foreign sea, and that they will deposit into the spiritual treasury of the American people the qualities that are peculiar to the Slavic nature and the Russian Orthodox people: a hunger for the spiritual, a passion for the heavenly, a longing for universal brotherhood, concern for others, humility, feelings of repentance, and patience. The most beautiful nursery for the raising of such feelings, for the preservation and increase of this spiritual leaven, is precisely an Orthodox monastery. Therefore, 'look down from Heaven, O God, upon the Monastery now founded, and behold and visit this vine which you have planted with your right hand, and establish it!'" (Psalm 80:14)

[Omitted here are a footnote and an appendix to the talk, consisting of other pertinent materials, notably St. Alexander's July 31, 1905 journey to South Canaan on the DL&W and Erie RR. This material appears in a more complete form elsewhere in this or the previous issue of *Alive in Christ*.]



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Act of the Return of the Tikhvin Icon of the Mother of God

July 9, 2004

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

"Henceforth all generations shall call me blessed" (Luke 1:48)



The Orthodox Church proclaims that the "beginning of our salvation" was established through the "revelation of the eternal mystery" in the Annunciation to the Most Holy Theotokos. The Incarnation of our Lord, God and Savior Jesus Christ became possible because of the sanctity, humility and righteousness of the Most Holy Virgin Mary. Therefore, the Holy Church devotedly venerates her image, depicted in numerous icons. Among these, the Tikhvin Icon occupies a special

place. According to tradition, it was written by the Holy Apostle and Evangelist Luke, and then, was conveyed to Constantinople in the fifth century. There, this holy icon became the city's protectress. In 1383, not long before the fall of Byzantium, the icon appeared in Russia shining brightly above the waters of Lake Ladoga. It appeared in several places, but came to rest on the bank of the Tikhvinka River, where a temple in the honor of the Dormition of the Theotokos Mother of God was specially built for the icon, and where a

monastery was established in 1560. The Tikhvin Icon became the symbol of the heavenly protection of the Most Blessed Theotokos over the northwestern Russian lands. Through her heavenly intercession, the monastery became a bastion of Orthodoxy and a sure defense from enemy attack. Over the centuries, the Tikhvin Icon and the Monastery of the Dormition became a place of pilgrimage for tsars and emperors as well as thousands of simple believing people, who came to the sacred icon for spiritual support.

Following the 1917 Revolution, persecution was begun against the Russian Orthodox Church, including the Tikhvin Monastery. In 1924, the monastery was closed; but services were conducted in the Dormition Cathedral until 1936. In 1941, Tikhvin was occupied by the advancing German army. The aggressors confiscated numerous valuables, including the Tikhvin Icon. The icon was relocated to Pskov, where Orthodox believers were permitted to pray before it. In March 1944, the retreating German army took the icon to Riga, where Bishop John (Garklavs) of Riga and numerous refugees received it with heartfelt prayers. Shortly thereafter, in September 1944, Bishop John was forced to flee Riga, and, together with oth-

state authorities in Russia towards the Church would change, that the monastery would be restored and the icon would be able to return to Tikhvin. Through the prayers of the Most Pure Mother of God, these events, by divine providence have come to pass. Therefore, the sacred wonder-working Tikhvin icon of the Mother of God is returned to the Dormition Monastery in Tikhvin on the feast day of the icon -- July 9 (June 26) 2004. May this revered and wonderworking Icon of the Mother of God be appropriately honored

and venerated in this holy habitation unto the ages of ages. Amen.

Most Holy Theotokos, save us!

- + ALEKSY II, Patriarch of Moscow and All Russia
 - + HERMAN, Metropolitan of All America and Canada, Archbishop of Washington
 - + VLADIMIR, Metropolitan of Saint Petersburg and Ladoga
- Archpriest Sergei Garklavs, Guardian of the Icon

According to tradition, it was written by the Holy Apostle and Evangelist Luke, and then, was conveyed to Constantinople in the fifth century. There, this holy icon became the city's protectress

er Orthodox priests and thousands of refugees, headed to the city of Liepaja, taking with them the Tikhvin Icon. Henceforth, Bishop John became the custodian of the Tikhvin Icon. It accompanied the refugees in their wanderings through Poland, Czechoslovakia and Germany. Through the protection and intercession of the Most Holy Theotokos, both they and the Tikhvin Icon survived in those difficult times. Upon arrival in the United States of America, the Tikhvin Icon was located at Protection Cathedral in New York from 1949 until 1956. In 1957, when Bishop John became Archbishop of Chicago and Minneapolis, the icon was solemnly transferred to Holy Trinity Cathedral in Chicago. It traveled frequently throughout the United States and Canada, bringing great joy and hope to many people. Archbishop John reposed in the Lord in 1982. He entrusted the Tikhvin Icon to the care of his adopted son, Archpriest Sergei Garklavs, and his grandson, Archpriest Alexander Garklavs, instructing them to care for the icon until such time as the attitude of the



Official

St. Stephen's Cathedral, Philadelphia -- 30th Anniversary, September 26
 St. John's Church, Edwardsville -- Blessing of new addition, October 3
 St. Basil's Church, Simpson -- 100th Anniversary, October 16
 St. Mark's Church, Wrightstown -- 30th Anniversary, October 17

Transfers

Archpriest Stephen Karaffa, to the Diocese of the Midwest
 Archpriest Nicholas Wyslutsky, to the Diocese of the Midwest

Received

Priest John Russin, assigned as Priest-in-Charge, St. John's Church, Nanticoke

Mechanicsburg Orthodox Mission

The Joys and Challenges of Creating a Mission

The challenges and joys experienced in establishing a mission parish are many, and derive from a myriad of sources; and they are in no way limited to the actual day of its founding. Indeed, they are at once unrelenting, frightening, uplifting, and motivating. Each member of the mission, including the priest, is charged with maintaining a special spirit of giving and sharing, and of being open to the many requisite changes and adjustments that accompany such a blessed venture. While some people are shy and unassuming, and wait to be asked, others eagerly volunteer for such activities as setting up chairs in the nave, and music stands for the choir, and creating the altar area with holy icons, cloths, chalice, paten, candles, and fresh flowers; others bring home-baked desserts and a never-ending variety of seasonal fruit to help break the fast following holy communion. A talented choir director materializes, and a few musically inclined individuals gather to sing the sacred music; some brave souls volunteer to chant the hours and read the epistle; and children as young as four years of age ask if they can help too ("You know what I like to do Fr. Neal, I like to help." -- "... and a child shall lead them.") And it all comes together, to make for the most spirit-filled and memorable Divine Liturgy one can imagine.

On June 20, 2004, Archpriest Daniel Kovalak, Mission Coordinator for the Diocese of Eastern Pa., Archpriest Neal J. Carrigan, the newly assigned Priest-in-Charge, and about sixty parishioners and friends of Mechanicsburg Orthodox Mission (or "MOM" as it's very affectionately known) acted on the archpastoral blessing of His Beatitude, Metropolitan Herman,



and celebrated their first Divine Liturgy. And, providentially, this inaugural liturgy took place at a facility known as "Mission Central" leased from the United Methodist Church of South Central Pa.

Immediately following that Divine Liturgy, and at each subsequent gathering, several families and individuals have stepped forward to proudly join the growing list of "mission parish founders." As such, reaching deeply into their own pocket, they have been generously sharing of their individual means, in financially demonstrable support of this blessed work. May they be richly blessed for their generosity!

Since that blessed inaugural Divine Liturgy, all who participated still affirm that they continue to glow within with

the immense joy they experienced on that day. The parishioners of MOM invite everyone to join them in building up this beautiful new parish by visiting and worshipping with them at their new, but temporary, facility. It's located at 5 Pleasant-view Drive, Mechanicsburg (West Shore of Harrisburg) Pa. 17055. For directions, call Fr. Neal at 717-234-3261, or e-mail him at Neal.Carrigan@PABlind.org. Liturgy is celebrated at 9:30 a.m. each Sunday, and great vespers is celebrated at 6:00 p.m. on the first Saturday of each month. You will be so very welcome.

With God's blessing; with steadfast determination; with love for one another, and for all God's children; with great patience; with much hard work; and with your prayers and those of all Orthodox faithful, "Mom" will continue to grow, and to take Her rightful place among the many such visible responses to our Lord's blessed imperative that we should "... go, therefore, into all nations, teaching, and baptizing them in the name of the Father, and of the Son, and of the Holy Spirit." Amen.



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

Part XVII

John 5:6-22

Jesus said to him, "Do you want to be made well?" The sick man answered him, (John 5:6b-7a)

[This is] a clear demonstration of Christ's extreme goodness, that he does not at all wait for entreaties from the sick, but in his love for mankind anticipates their request. For as you see, he runs to him as he lies, and has compassion on one who was sick without comfort. But the enquiry as to whether he would like relief from his malady, was not that of one asking out of ignorance something that was clear and obvious to all, but of one stimulating a more earnest desire, and arousing to most diligent entreaty. The question whether he willed to obtain what he longed for is pregnant with a kind of power, and expresses that he has the ability to bestow, and is even now ready to do so, and only awaits the request of him who receives the grace [gift].

"Sir, I have no person to put me into the pool when the water is stirred up; but while I am coming, another steps down before me." Jesus said to him, (John 5:7b-8a)

About the day of the holy Pentecost, angels coming down from heaven used to agitate the water of the pool; they would, at that very time, let the splash caused by this, be the herald of their presence. And the water would be sanctified by the holy spirits, and if someone was ahead of the multitude of sick people in getting down, he would come up again unburdened of the suffering that troubled him — yet to one person only, the one who first seized it, was the power of healing meted out. But this too was a sign of the benefit of the law by means of angels, which extended



to the one race of the Jews alone, and healed no other besides them. For from Dan so called even unto Beersheba,¹ the commandments given by Moses were spoken, ministered by means of angels in Mount Sinai in the days afterwards marked out as the holy Pentecost. For this reason too, the water of the pool would not be disturbed at any other time, this too making known that [it was] the holy angels who descended on it. So the paralytic, not

1. In the Old Testament this expression was often used to denote the whole people of Israel, all the tribes.

indeed having one to thrust him into the water with the disease that held him, was lamenting the lack of healers, saying, *I have no person,*² namely to let him down into the water. For he fully expected that Jesus would tell and advise him this.

"Rise, take up your bed and walk." And immediately the man was made well, took up his bed, and walked. And that day was the Sabbath. (John 5:8b-9)

The injunction befits God, and possesses clearest evidence of power and authority superior to man. For he does not, for the patient, pray for the destruction of his sickness, lest he too should seem like one of the holy Prophets; but as the Lord of Powers he commands with authority that it be so, telling him to go home rejoicing, to take his bed on his shoulders, to be a memento to the beholders of his healer's power. Immediately, the sick man does as he is bidden, and by obedience and faith he gains to himself the thrice longed for grace. But since, in the foregoing, we introduced him as the image and type of the multitude of the Jews who would be healed in the last times, come, let us think of something further, that harmonizes with the thought pertaining to what is here, analogous to those examined before.

On the Sabbath day Christ heals the man; when he has been healed, he immediately orders him to break through the custom of the law, inducing him to *walk on the Sabbath*, and this laden with his bed, although God clearly cries aloud by one of the holy Prophets, *Neither carry forth burdens out of your houses on the*

2. Person: Greek *anthropon*, a man, a human being, either male or female.

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St. Cyril on John's Gospel

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*Sabbath day.*³ And I suppose no one who is sober-minded would say that the man was rendered a despiser or unruly to the divine commands, but that Christ was, as in a type, making known to the Jews that they should be healed by obedience and faith in the last times of the world (for I think this is what *the Sabbath* signifies, being the last day of the week); but⁴ that having once received the healing through faith, and having been re-modelled unto newness of life, it was necessary that the oldness of the letter of the law should become of no effect, and that the typical worship in shadows, so to speak, and the vain observance of Jewish customs should be rejected. Hence (I think) the blessed Paul too, taking occasion of speech writes to those who, after the faith, were returning again to the Law, *I say to you that if you become circumcised, Christ will profit you nothing; and again, You have become estranged from Christ, you who attempt to be justified by law; you have fallen from grace.*⁵

The Jews therefore said to him who was cured, "It is the Sabbath; it is not lawful for you to carry your bed." (John 5:10)

Most seasonably, I think, does he cry over them, *Behold, O foolish and heartless people, who have eyes and do not see.*⁶ For what can be more uninstructed than such people, or what greater in senselessness? For they do not even admit into their mind that they ought to wonder at the power of the healer; but being bitter reprovers and skilled in this alone, they lay the charge of breaking the law on him who had just and with difficulty recovered from a long disease, and foolishly order him to lie down again, as though the honor due to the Sabbath were paid by having to be ill.

He answered them, "He who made me well said to me, 'Take up your bed and walk.'" Then they asked him, therefore.... (John 5:11-12)

The sentence is replete with wisest meaning and repulsive of the stubbornness of the Jews. For in that they say that it is not lawful on the sabbath day to take

up his bed and go home, devising against the one who was healed an accusation of breaking the law, is it not needful that he brings against them a more resolved defense, saying that he had been ordered to walk by him who was manifested to him as the giver of health, all but saying something of this sort: I do (sirs) say that he who has such great power and grace, as to drive away my disease, is most worthy of honor, even though he commands me



to violate the honor of the sabbath. For if excellence in these things belongs not to every chance man, but rather is suited to power and might that befits God, how (he says) can he who works these things be doing wrong? Or how can he who is possessed of power that befits God, not surely counsel what is well-pleasing to God? The speech then has with in itself some pungent meaning.

"Who is the Man who said to you, 'Take up your bed and walk'?" But the one who was healed did not know who it was, for Jesus had withdrawn, a multitude being in that place. Afterward Jesus found him in the temple, and said to him, (John 5:12b-13)

Insatiable unto bloodshed is the mind of the Jews. For they search out who it was who had commanded this, with the intention of involving him together with

the one miraculously healed (for only he who had just now escaped impassable toils and snares, and had been drawn away from the very gates of death, was likely to be vexing them in respect of the Sabbath); but although they make diligent enquiries, he could not tell his physician, so that he might escape the present heat of their anger — Christ having concealed himself well and economically [with a view to the economy of salvation; providentially]. And he does not practice flight as though he could be compelled to suffer anything in the absence of his willing to suffer, but [he does this] making himself an example to us in this also.

"See, you have been made well. Sin no more, lest a worse thing come upon you." (John 5:14)

Being at first hidden economically [in order to further the economy of salvation], he appears again economically, observing the proper time for each. For it was not possible that anything which would not really have its proper reason, should be done by him who knew no sin. So he made the reason for his speaking to him a message for his soul's health, saying that it behooved him to transgress *no more, lest* he be tormented by *worse* evils than those past. In this, he teaches that not only does God *treasure up* man's transgressions for the judgment to come, but manifoldly scourges those still living in their bodies, even before *the great and notable day*⁷ of him who shall judge all. But that we are often struck when we stumble and grieve God, the most wise Paul testifies, crying, *For this reason many are weak and sick among you, and many sleep; for if we would judge ourselves, we would not be judged: but when we are judged, we are chastened by the Lord, that we may not be condemned with the world.*⁸

The man departed and told the Jews that it was Jesus who had made him well. (John 5:15)

He makes Jesus known to the Jews, not in order that they, by daring to do anything against him, should be found to be blasphemers, but in order that, if they too should be willing to be healed by him, they might know the wondrous Physician. For observe how this was his aim. For he

3. Jer. 17:22 LXX.

4. but: i.e., but rather, he is teaching (etc.)

5. Gal. 5:2,4.

6. Jer. 5:22.

7. Cf. Acts 2:20.

8. 1 Cor. 11:30-32.

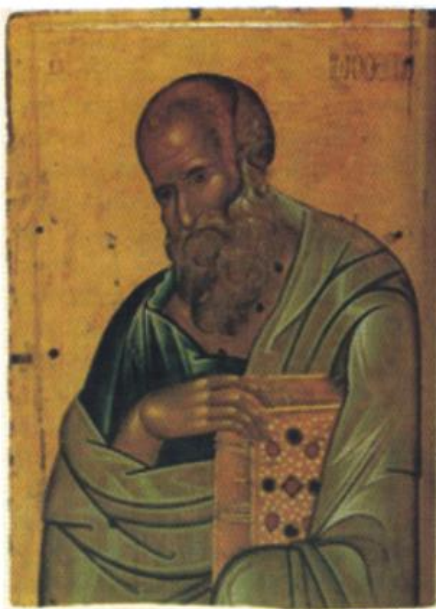
does not come like one of the faultfinders, and say that it was Jesus who had commanded him to walk on the Sabbath day, but who had made him well. But this was the part of one doing nothing, except only making known his Physician.

For this reason the Jews persecuted Jesus, and sought to kill him, because he had done these things on the Sabbath. But Jesus answered them, (John 5:16-17a)

The narrative does not, in this, simply recount the Jews' madness; for the evangelist does not show only that they persecute him, but why they do not blush to do it, saying most emphatically, *Because he had done these things on the Sabbath.* For they persecute him foolishly and blasphemously, as though the law forbade to do good on the sabbath day, as though it were not lawful to pity and show compassion for the sick, as though it was fitting to put aside the law of love, the praise of brotherly kindness, the grace of gentleness; and what — of good things — may one not show that the Jews spurned in many different ways, not knowing the lawgiver's aim with respect to the Sabbath, and making the observance of it most empty? For as Christ himself somewhere said, *each one of them takes his ox, or his sheep, and leads them away to water⁹ and that a man receives circumcision on the Sabbath, so that the law of Moses should be not broken;* and then they are angry because he made a man completely well on the sabbath,¹⁰ by reason of the exceeding stubbornness alike and undisciplinedness of their habits, not even preferring to brutes him who is made in the divine image, but thinking that one ought to pity a sheep on the sabbath day, and, without blame, free it from famine and thirst — yet that those who are gentle and good to their neighbor on the sabbath, are open to the charge of transgressing the scriptures to the last degree.

But that we may see that they were senseless beyond measure, and therefore with justice deserved to hear, *You are mistaken, not knowing the Scriptures¹¹* — come, taking something from the sacred Scriptures let us too show clearly that Jesus was long ago, as in a type, portrayed in advance [as] taking no account of the sabbath. When, therefore,

the all-wise Moses, had at a great age (as it is written) departed from things of men and been removed to the mansions above, by the judgement and decree of God who rules all, Joshua the son of Nun obtained and inherited the command over Israel. Therefore when he, having set in



array heavy armed soldiers ten thousand strong round about Jericho, was devising to take at length and overthrow it, he arranged with the Levites to take the ark round about for six whole days, but on the seventh day, that is, the Sabbath, he commanded the innumerable multitude of the host to shout along with the trumpets, and thus the wall was thrown down, and they rushing in, took the city, not observing the unseasonable rest of the Sabbath, nor refusing their victory thereon, by reason of the law restraining them, nor yet did they then withstand the generalship of Joshua, but wholly free from reproach did they keep the command of the man. And in this is the figure; but when the truth came, that is Christ, who destroyed and overcame the corruption set up against man's nature by the devil, and is seen doing this on the Sabbath, as in preface and beginning of action, they, in the case of the paralytic, foolishly take it ill, and condemn the obedience of their fathers, not allowing nature to conquer on the Sabbath day the insult done it by sickness — to such an extent as to be zealous in persecuting Jesus who was working good on the sabbath day.

My Father has been working until now, and I have been working. (John 5:17b)

Christ is speaking as though on the sabbath day (for the word *until now* must necessarily signify this, that the force of the idea may receive its own fitting meaning) [that is, in context, this must be what is signified by Jesus' word "until now."] but the Jews, who were untutored and did not know who the Only-begotten is by nature, but attributed only to God the Father the appointing of the law through Moses, and asserted that we ought to obey him alone — these he attempts to clearly convince that he accomplishes all things together with the Father, and that he, having in himself the nature of him who begot him, on account of his not being other than he as far as pertains to sameness of essence, will never think anything else than what seems good to him who begot him. But as being of the same essence he will also will the same things, indeed, rather being himself the living will and power of the Father, he works all things in all with the Father.

Therefore, in order that he might repel the vain murmuring of the Jews and shame those who were persecuting him for reasons for which they thought it good to be angry, as though the honor due to the Sabbath had been despised — he says, *My Father has been working until now.* For he almost wishes to signify something like this: If you believe, O man, that God, having created and constituted all things by his command and will, orders the creation on the sabbath day also, so that the sun rises, rain-giving fountains are let loose, and fruits spring from the earth, not refusing their increase by reason of the sabbath, the fire works its own work ministering to the necessities of man unforbidden — confess and know that, assuredly, the Father too accomplishes actions that are worthy of God on the sabbath. Why then (he is saying) do you, uninstructedly, accuse him through whom he works all things? For God the Father will work in no other way, save through his power and wisdom, the Son. For this reason he says, *And I work.* So, assuredly, with arguments *ad absurdum*, he puts to shame the unbridled mind of his persecutors, showing that they are not so much opposing himself, as speaking against the Father, to whom alone they were zealous to ascribe the honor of the law, not yet knowing the Son who is from him and through him by nature. It is for

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9. Luke 13:15.

10. John 7:23.

11. Matt. 22:29.

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this reason that he calls God uniquely his own Father, leading them most skilfully to this most excellent and precious lesson.

Therefore the Jews sought all the more to kill him, because he not only broke the Sabbath, but also said that God was his Father, making himself equal with God. (John 5:18)

The mind of the Jews is wound up towards cruelty, and they become more sick through things by which they ought to have been healed — that they may justly hear, How is it that you say “We are wise”? For when they ought to have been softened in disposition, changed by suitable reasoning in the direction of pity, they even devise slaughter against him who proves by his deeds that he has not the least bit transgressed the divine law by healing a man on the sabbath. They weave in with their wrath on the Sabbath's behalf, the truth as a charge of blasphemy, snaring themselves in the meshes of their own transgressions to the point of indissoluble wrath. For they seemed to be pious in their distress that he, being a man, should say that *God was his Father*. For they did not yet know that he who for our sakes was made in the form of a servant, is God the Word, the life gushing forth from God the Father, that is, the Only-Begotten, by whom alone is God rightly and truly claimed as Father, yet not by us; for we are adopted, climbing up to excellency that is above nature through the will of him who honored us, and gaining the title of gods and sons because of Christ who dwells in us through the Holy Spirit. Looking therefore to the flesh alone, and not acknowledging God who dwells in the flesh, they do not endure his springing up to a measure beyond the nature of the human, by saying *that God was his Father* (for in saying, *my Father*, he would reasonably introduce this conception); but they deem that he whose Father God properly is, must be by nature equal with him, in this alone conceiving rightly, for this is so, and not otherwise. Since therefore the word introduces with it this conception, they, turning away from the upright word of truth, are more angry.

That the Son is not inferior to the Father either in power or in activity [operation,

energy] for any [work], but is equal in might and consubstantial with him, as [being] by nature from him.

Then Jesus answered and said to them, “Most assuredly, I say to you, the Son can of himself do nothing, but what he sees the Father do; for whatever he does, the Son also does in like manner. (John 5:19)

What we have spoken of above, this he interprets further in another way, from all sides snaring the hearers towards discovery of the truth. For the message which at first was not received because of the weakness of those who could not understand, he forms anew in another way, and expresses the same conceptions, introducing [them] differently. For this, too, is the work of the virtue that is fitting for a teacher, namely not to make his message rapid and racing beyond the pupils' knowledge, but carefully wrought and diversely fashioned; and this, by frequent change of expression, removes the difficulties in the things being considered. So, mingling human with divine, and forming one discourse of both, he, so to speak, gently lowers the honor befitting the Only-Begotten, and raises the nature of man; as being at once Lord and reckoned among servants, he says, *The Son can of himself do nothing, but what he sees the Father do; for whatever he does, the Son also does in like manner*. For in that he is able to do indentially the works of God the Father and to operate in the same manner as his begetter, he testifies [witnesses] to the identity of his essence. For things which have the same nature with one another, will work alike; but those whose mode of being is different, will in all respects as well be dissimilar in their mode of working. Therefore as true God from true God, the Father, he says that he call do those things equally with him; but that he may appear not only equal to the Father in power, but likeminded in all things, and having in all things his will one with him, he says that he *can of himself do nothing, but what he sees the Father do*.

It is just as though he were to say distinctly to those who are trying to persecute him for healing a man on the Sabbath day, You consider that the honor of the Sabbath has been broken, but I would not have done this if I had not seen my Father do the same; for he too works for the good order of the world on the

Sabbath, even though through me. So it is impossible (he says) that I, his Son by nature, should not completely, in all things, work and will the works of the Father — not as though I received the model of action from outside, by being taught, or were called to will identically with the Father by a motion of choice — but I by the laws of uncreated nature ascend up to equal counsel and action with God the Father. For that he is able *of himself to do nothing* is defined here excellently well. And thus I think that, with reverent mind, we ought to *bring every thought into captivity to the obedience of Christ*,¹² as it is written.

But perhaps the opponent of the truth will not believe, and will, in a way, make what has been said the food of his own folly and ill counsel, saying: “If the Son were equal to the Father, attributing to him no preeminence as from necessity by reason of the inferiority of his own nature, what induced him to say in such an unconcealed way, that he could do *nothing of himself, but what he sees the Father do*? For by this he openly, he says, confesses that he can *do nothing* at all *of himself*, as knowing him who is better and superior to himself. Now, again, refute our argument.”

What then are we to say to this? Christ's enemy is bold even to the point of blasphemy, and being drunk with folly, he does not notice it. For one must, O excellent sir, test accurately the force of what has been said, and not readily rush into ideas that arise from ignorance. For to what kind of equality with the Father do you deem it right to bring the Son down to on account of his saying he can *do nothing of himself, but what he sees the Father do*? For is it as not having equality in power that he says these things, although from the very passage under consideration one may see that the Son is equal in power with the Father, rather than inferior in might? For plainly he does not say, *The Son can of himself do nothing*, unless he receives power from the Father (for this would be the part of one really weak) but, *but what he sees the Father do*. But I suppose no one will dispute that by the sense of seeing, we are not usually called to be powerful, but to look at something. Therefore, the Son in saying that he looks on the works

¹² 2 Cor. 10:5.

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Pastoral Life Conference

St. Tikhon's Monastery,

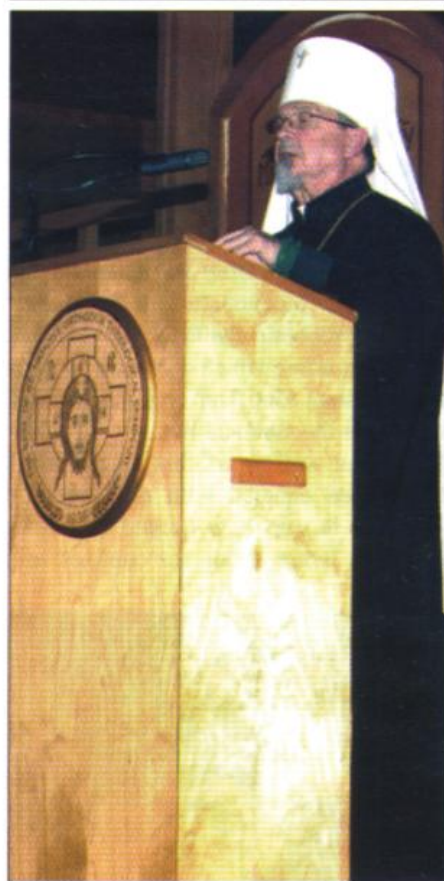
June 2-4, 2004

Opening Address of His Beatitude, Metropolitan HERMAN

I am pleased to welcome you to this third Pastoral Conference to be offered to the clergy of the Orthodox Church in America. This Conference will provide us with the blessed opportunity to join together in prayer, to stand together before the holy altar, to participate together in the holy mysteries, and to share with one another our thoughts, expectations, and common hopes for the life and mission of Christ's Holy Orthodox Church in North America. As we gather in this week of Holy Pentecost, we pray that the Holy Spirit will continue to inspire, enlighten, and guide us throughout our time together and as we return to our usual pastoral activities.

In the eleventh chapter of the Gospel of Saint Matthew, we read these words of Christ: "Come to me, all who labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn from me; for I am gentle and lowly in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light" (Matthew 11:28-30).

I have chosen to quote these words of our Lord as part of my opening remarks at this pastoral conference because within them we find the essential elements of pastoral life and ministry. In reflecting upon these words, I have divided my remarks to you into two parts: 1) "The Pastor As The One Who Calls His Flock to Christ"; and 2) "The Pastor As The One Who Gives Rest To His Flock." It is my hope that by looking at these two complementary aspects of pastoral ministry we will begin to understand that these words of Jesus have a dynamism that requires those who have been called to the pastoral ministry to come to an awareness that leads them to growth in the Christian life. It is this awareness or inner awakening that enables the pastor to see that his unique vocation as an ordained minister of Christ's Holy Church establishes him as both father and servant of a community that he has been called to lead into the kingdom of God. It is this unique awareness that compels the pastor -- even



during the inevitable times of personal or pastoral challenge -- to remain faithful to the ministry with which he has been entrusted.

The Pastor As The One Who Calls His Flock to Christ

Let me begin with the obvious. As pastors we are to call our flocks to Christ.

By celebrating the divine services, by administering the holy sacraments, through preaching and teaching, and by showing pastoral care to our people in their daily lives and in their special times of need, we invite them to come to Christ and to know Christ. Yet, my experience has taught me that what is obvious is not necessarily seen or understood. The call to Christ -- which we have received and which we share with our faithful people -- is a call to life itself.

However, for the Christian there can be no true life without the reality of death. The Lord himself makes this very clear: "Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit" (John 12:24). New life requires dying to the life that is bound to sin and mortality. To receive new life means we must first die to our very selves so that the life of Christ may take root within us.

Because we have been called to life in Christ, there develops within us an ongoing tension that begins with baptism. It is precisely within this tension between the new and the old, the incorruptible and corruptible, that the pastor's work unfolds. It is here that the pastor must humbly reveal his courage and his commitment to the Gospel of salvation. For it is the pastor who is responsible for reminding his flock that by virtue of our immersion into the waters of baptism we are to live in a constant state of tension. We are in the world, but we are not of the world. We have died to the world, but we live new life in Christ. And because the Christian lives this tension, and is called to engage in a ceaseless struggle, the only true rest that can be found is rest in Jesus Christ. But this rest in Christ is neither static nor idle. It is dynamic and creative.

Within this tension, living in the world but not being of the world, being a citizen of the Kingdom of Heaven while still living in the world, the pastor is obliged to remind his flock of the promise of eternal life given us in baptism. Dying to sin and

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Pastoral Conference

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dying to mortality through holy baptism are inseparably joined to the life of the resurrection. It is through baptism that we are immersed into and become one with Christ's regenerating death and resurrection.

Without baptism, outside the context of baptismal life, a pastor has no foundation upon which to work. Again, this seems quite obvious. But let us not forget what I previously said about the obvious being overlooked. We live in a culture that is self-indulgent, which seeks instant gratification, and which denies the reality of death. Consequently it actively seeks to avoid the inevitable by clinging to anything that can either deny the hardships of human life or disguise its harsher realities by numbing our senses. Our culture's desire to camouflage the difficult aspects of human life, and thus to gloss over the real challenges of the Gospel, has also made inroads into the Church. Indeed, many Orthodox Christians, including Orthodox clergy, have embraced the more simple aspects of the Orthodox Christian life and have denied those aspects of Christian life that are more difficult. Tragically, Orthodox Christians have accepted a "positive" approach to the Christian life that ultimately ignores the challenges that are part of being Christian in contemporary American society. This "approach" to the Christian life somehow ignores the fact that Christians who are attentive to the Teachings of Christ and who desire to be His disciples are called to deny themselves — indeed, to die to themselves — and take up the Cross. As a result, the very mention of the harder aspects of the Christian message by the pastor is easily and mistakenly perceived as an intrusion upon "the good news" of life. How many priests have preached and taught these more difficult aspects of the Orthodox Christian life only to see parishioners who cannot accept them walk away from them altogether?

One of the many challenges faced by the Orthodox pastor in modern society is that of the culture in which we live. For, modern culture is helping to create a type of Christianity in which the tension between new life in Christ and the old life of the world is steadily being relaxed. From

this comes a mentality as well as a piety that affirms life -- even life in the Crucified and Risen Lord -- in a manner that is separate from one's own personal death and rebirth in Christ experienced through the rite of baptism.

From the perspective of baptism, as soon as our pasturing of Christ's flock shifts or departs from a proclamation of the new life we live in Christ, our energies to comfort and heal become emptied of



the activity of the Holy Spirit. Apart from baptism our proclamation of the Gospel loses its prophetic challenge to wage that spiritual warfare which continues beyond the baptismal font. This ongoing spiritual warfare is the ascetical life.

We are well aware that asceticism is most often equated with monastic life -- that it is somehow limited to monks and nuns living within the confines of a

monastery. Because of this misunderstanding, the role and importance of the ascetical life has been minimized, if not forgotten by many Orthodox Christians. Clearly, not all Christians are called to be monastics; but all Christians are called to be ascetics. All those who have been baptized are called to be "in the world but not of it." All of us who have descended into and ascended from the waters of baptism are called to be watchful of anything that might draw us away from new life in Christ and, ultimately to deny or refuse it. And the example of this life of denial must first be seen in the life of the one who is called to be a pastor. As one who has "died in Christ," the pastor labors and struggles to lead his flock to the Lifegiver. In doing this he teaches those whom God has placed in his care to discern and to fight against whatever and whomever may draw them away from Life.

In our culture which stresses overindulgence with regard to virtually every facet of life, the call to asceticism is not easily understood and therefore not easily accepted. From this overindulgent culture comes a perception of the human person that is in direct opposition to Christ and the Gospel. In many spheres, the human person has been reduced to a mere biological entity devoid of any spiritual or transcendent qualities. Our culture aggressively teaches that all needs and all desires are to be fulfilled even if those needs and desires rob us of our humanity. Given this aspect of our culture, the pastor needs to be keenly aware of a growing trend, among those who seek to escape the



hypocrisy of society's attitude of overindulgence, to seek other sources that seem to give them, if only fleetingly, a sense of purpose or meaning or hope for the future. Ultimately, though they seek some sense of purpose or meaning, the end result is a denial of Christ who is Life. It is the task of the pastor to lead the flock to Christ, and thus to lead those entrusted to his care away from those things which lead away from Christ and His Church.

Calling the flock to Christ, the pastor leads those in his care to an active rest, "rest in Christ," from which the Christian and the Christian community engage and minister to the world.

The Pastor As The One Who Gives Rest To His Flock

Our Lord Jesus Christ assures us that in Him we will find "rest." Our rest in Christ is not inactive; rather, it is creative. Our rest in Christ compels us to be attentive -- to be concerned -- with the building up of Christ's body. Here we cannot equate the building up of the Church with the building up of an impregnable fortress that seals itself from the outside. If death to the old life brings us to Christ, then our regenerated life in Christ brings us back to the world. We die to the world in order to bring life to the world. We leave the world in order to minister to the world, even in its fallen state.

Saint John the Theologian expresses these seemingly contradictory yet complementary approaches to the world. In his first letter he writes: "Do not love the world or the things in the world. If anyone loves the world, love for the Father is not in him. For all that is in the world, the lust of the flesh and the lust of the eyes and the pride of life, is not of the Father but of the world" (2:15-16). In Saint John's Gospel the Lord teaches Nicodemus: "God so loved the world that he gave his only begotten son, that whoever believes in him may have eternal life" (3:16).

To ensure that the words of Saint John

are indeed complementary, we as pastors are to continue in and through the local parish the work of Pentecost. But to do this -- to enable our communities to be communities of vibrant faith -- we must allow the Holy Spirit to work in and through us. If we are to truly guide our parishes in the work of Christ, the Spirit who proceeds from the Father and is sent by the Son is to be active in us. For if we do not have the Spirit how will we convince those in our care that the Gospel of Christ is true and that it is given to the



world in and through the local Church?

If we are to lead our flocks to union with Christ -- to "rest in Christ" -- then we ourselves are to be at rest in Christ, becoming temples of the Holy Spirit. And our rest in Christ requires of us an ascetical effort; again, the denial of those things which hinder us from the fullness of life in Christ. And from this effort we will be continually refreshed so as to care for our flocks. Abba Longinus simply and clearly taught his disciples: "give blood and receive the Spirit." Through our efforts we are to take nourishment from the sacrament of the word as well as from the sacrament of the Eucharist. Through our efforts we are to be fed by personal and corporate prayer, by repentance and by study. All of our life, all that we do and

say should not exist outside of our rest in Christ. For by incorporating all of life into Christ's active rest we will become bearers of the Holy Spirit who will enable us to stimulate and nurture our flocks.

At rest in Christ and filled with the Spirit, the pastor and his flock are able to be attentive to the world. This attentiveness, which is always bound to the care and love for the regeneration of the world, requires the pastor and his flock to discern not only the darkness which envelops fallen creation but also what is good, true and beautiful (cf. Phil. 4:8). Discernment gives the pastor and his flock the ability to interact with the world. So, while each parish is unique as regards its location and a host of socioeconomic and demographic factors, including the education and employment backgrounds of its membership -- all parishes, and all pastors, should share a common vision to bring the Church into the world and the world into the Church.

Separated from union with Christ, the pastor and his community will become indifferent to the needs and challenges of the world. In the final analysis this means that issues which touch and affect the lives of the faithful -- issues related to politics, economics, current philosophies, inter-religious dialog, ecumenism and the environment -- cannot be passed on to someone else. As pastors who have been called by Christ to bring our flocks into His rest -- into union with Him -- we cannot ignore the world even if those in our care would prefer that we do. Our work -- our apostolic work -- demands that we raise ourselves and our flocks to that level where those outside of the Church can recognize Christian faith and life as being truly transfiguring and saving.

Each one of us has accepted the call to serve Christ by serving His Church. Each one of us is dedicated to serving Christ's flock by calling both those within and outside the flock to Christ, the only source of true "rest." It is my hope that our common prayer and fellowship throughout these few days will lead each one of us to an ever-deeper commitment to Christ -- and that this commitment will strengthen us for the task we have been given -- the task of calling those entrusted to our care to Christ, the Giver of Life.



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Pastoral Conference

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I would first like to echo the words which His Beatitude, Metropolitan Herman offered this afternoon, and welcome all of you to Saint Tikhon's Monastery and Seminary for this Pastoral Conference. It is always a blessing when we, as Orthodox Christians, have the opportunity to gather in a visible expression of our unity of faith, and it is a special blessing when the clergy are offered that opportunity to share and learn from each other. May the Holy Spirit inspire and guide us in the next few days as we discuss the various aspects of our pastoral ministry.

I also ask for you patience and your prayers as we speak this evening about one of the most central aspects of our life as clergy of the Orthodox Church. Spiritual fatherhood, the subject of our discussion, can be taken in a very narrow sense, in which the role and title of spiritual father is reserved for the great saints of our Church, the rare holy elders and clairvoyant monastics which we find throughout the history of our Church. While they are indeed an important and inspiring reality in the Church, for which we should be grateful to God, I would like to speak a little this evening about spiritual fatherhood in a broader sense, in the sense in which all of us here are fulfilling or striving to fulfill our calling as priest of the Church. Many of you here are my elders both in wisdom and in experience and what I offer here are simply some of my own observations and reflections on spiritual fatherhood which perhaps could provide a small opportunity for discussion.

I think that we can truly say that, in all that we do, we are spiritual fathers: whether we are hearing confessions, serving the Divine Liturgy, offering the holy

Spiritual Fatherhood

Address by His Grace,
The Right Reverend
Bishop TIKHON



mysteries to the faithful, visiting the sick, counseling the faithful, feeding the poor or preaching the Gospel. And so, I would like to begin by relating a story, a form of which I am sure most of us have encountered.

This particular story was related to me by a priest of my acquaintance, who told me of a telephone call which he had received from a woman in great distress. Although the connection was not very clear, the priest understood that the woman's daughter had just died suddenly and, overwhelmed with grief, she was calling her priest for help and consolation. The priest himself was shocked at the news, but, as a good priest, immediately began to listen as the woman spoke of her great love for the deceased, of the important place she held in her life and of her emptiness and sorrow over her passing from this life. The priest then began to offer words of consolation to the distraught woman and helped her to regain her calm. It was only towards the end of the con-

versation, as he began to talk to her about the funeral arrangements, that the priest realized that the woman was not in fact talking about the death of her daughter, but about the death of her pet dog. He had misunderstood the words because of the difficult phone connection and laughed to himself as he realized that he had misunderstood the gravity of the situation. But before he was able to say anything more, the woman thanked him profusely for bringing peace to her soul.

I mention this particular account because I believe that it reveals something that is crucial for us as pastors to remember: and that is that there is always a practical aspect to the great mysteries which we are called to minister. It is of course absolutely imperative for us as clergy to know the theology of our Church. But it is equally important for us to be able to apply that knowledge in a practical way, in a real way, in our daily lives and in the lives of our faithful.

The subject of spiritual fatherhood is always one that arouses much discussion, especially surrounding the subject of elders, and obedience and penances, and the application of canons and so on. It is not my intention to address all of these issues this evening, but rather to suggest, as His Beatitude did this afternoon, that there is not a great dichotomy between the sublime theology and ascetical tradition of the Church and the lives of each and every one of us, whether we are ordained or not. The examples that the saints provide for us are not meant to separate them from the rest of the world, but to provide living evidence that perfection is attainable for



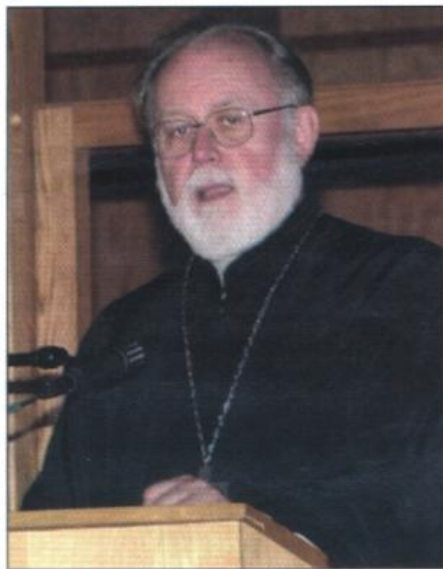
all. This is important for us to know as for our own salvation and it is important for us to convey to our faithful.

An example of this can be seen in Saint Ambrose of Optina who is universally respected as a holy starets in the line of the Great Optina elders. There is much we could say about him, but I would just like to underline one of the gifts which he possessed, which was the ability to adapt himself to each person and to pass immediately from discussions of high theology to the discussion of practical problems of everyday life. In his life, there is an account of a young man who criticized the elder for wasting his time advising a peasant woman how to feed her turkeys. He answered his critic with these words: "Don't you understand that her whole life is bound up with these turkeys, and that the peace of her soul is of no less account than that of those who come to me with questions about sublime matters?"

It seems to me that often people tend to be very concerned about the sublime matters. And this is especially so in the case of spiritual fatherhood, whether it is the priests themselves who want to be acknowledged as experienced confessors and good spiritual fathers with many spiritual children; or whether it is those of the faithful who spend their entire lives looking for that perfect spiritual father who will tell them exactly what to do and impart to them the grace of God. Once again, I would like to emphasize that I am not denying the importance and value of our holy elders, or denying the sublime and exalted aspects of spiritual fatherhood. What I am suggesting is that it is not always necessary for those sublime aspects of spiritual fatherhood to be revealed in sublime ways.

I would like to look at three aspects

of spiritual fatherhood that can be characterized as lofty and exalted: the spiritual father as Prophet, the spiritual father as Physician, the spiritual father as Teacher. But I would also like to take those characteristics and show how they can be applied in a practical way in our lives as spiritual fathers and in the lives of our spiritual children.



The Spiritual Father as Prophet

When we speak of the spiritual father as prophet, we must be careful to explain what we mean by the term "prophet." When most people hear the word prophet, they think of someone who can foretell the future. This is indeed one aspect of the prophetic ministry in both the Old and New Testaments. But it is only one aspect, one expression of the essence of prophecy. The true prophet, in fact, is one who has seen the heavenly kingdom and is inspired to lead his fellows to that kingdom, who has beheld the glory of God, has come to repentance in his own heart and has thereby been given the grace to

speak the word of God to the faithful, not only with his words but with his very life.

Now, very few of us would call ourselves prophets in this sense, and few of us would claim that we have seen the glory of God, or beheld the mysteries of the Kingdom of Heaven, let alone having the gift to be able to share this with the faithful. So how are we, as simple bishops and priests, to live out our calling to be prophets?

Archimandrite Sophrony of blessed memory, writes that the prophetic ministry of Spiritual Fatherhood, is "linked with the mystery of the word of God, which is begotten in the heart of man through prayer."¹ The task of the spiritual father, then, is to remain on the path of God's will through his own prayer of repentance and to announce that will to his brethren.² This is still a lofty goal, but it is a goal that is attainable for all of us, for we can all offer a prayer of repentance, no matter what spiritual level we may be at. It is only by offering our own prayer of repentance that we will be able to lead others to that prayer for themselves. And when there is prayer and repentance, then the will of God is revealed.

All of us have had the experience, whether in confession or outside of confession, of being presented with a great problem, where we don't know what to say or to do to encourage the person before us. It is at moments like these when we feel ourselves to be very far from being prophets. And yet it is also at those very moments of uncertainty that, if we turn with humility to the Lord and ask for a word, we find that He gives it, and from speechlessness and helplessness, we suddenly are able to offer some advice and help. In this humble way, we are participating in the same grace which the prophets had, the same grace which the great elders were given.

The Spiritual Father as Physician

Another lofty title for the spiritual father is physician. We recall the words of Saint John of the Ladder, who writes that a Physician is he who suffers from no carnal or spiritual malady, and has no need of any remedy from other men.³ This is a very frightening definition of a spiritual



1. Zacharou, Archimandrite Zacharias, *Christ, Our Way and Our Life*, (Saint Tikhon's Seminary Press, 2003), p. 142.

2. *Ibid.*, p. 144.

3. John Climacus, *To the Shepherd*, 4.

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Pastoral Conference

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father, of course, for who among us can say that he suffers from no carnal or spiritual illness and has no need of help? I am sure that every priest here trembles when he begins the prayer before the Great Entrance, "No one who is bound with the desires and pleasures of the flesh is worthy to approach or draw near or to serve Thee, O King of Glory; for to minister to Thee is great and awesome even to the heavenly powers." And yet, how many stop the liturgy at that point because they are not worthy? We do not stop at this point, but continue until we hear the encouraging words of the prayer which remind us that the Lord Himself has come to us and "committed to us the ministry of this liturgical and bloodless sacrifice."

We are unworthy to celebrate the Holy Liturgy and yet we are called to that celebration; Christ Himself comes to us to show us that we must fulfill this task. And in the same way, we are unworthy to be physicians, to help heal other people, yet Christ Himself, the Great Physician comes to our aid, for God forbid that we should actually think that it is we who have done the healing and not the grace of God. Our own imperfection should never be an excuse to be lazy, for the grace of God which healeth all that is infirm and completeth that which is lacking continues to be with us, though we may feel that we have lost that grace over the years. As His Beatitude mentioned this afternoon, asceticism is required of all Christians who wish to preserve the grace of baptism, and asceticism is required of all clergy who desire to preserve the grace of ordination.

If we begin with this, then, we can continue to find healing for our own soul, first of all, and then we can begin to assist in the healing of others. Once again, there are many books and treatises within the patristic tradition wherein we may find therapy and cures for the various passions and illnesses that afflict mankind. To discuss all of these would require a lifetime, but I think that we can say in summary that our goal as physicians is to prepare those who are ill to receive healing from Christ, the Divine Physician. And really the only way to accomplish this is to lead our faithful to contrition, for "a broken and contrite heart, God will not despise" (Psalm 50).

Sometimes a Spiritual Father can artificially seek to crush the heart of his spiritual children, but this is not something that can be done easily in our day. People endure enough sufferings in their lives that it is sometimes sufficient to help them to bear those sufferings with patience and humility, to remind them to follow the commandments of Christ. So often these commandments, which "are a light unto our feet" are neglected by those whose minds are drawn to lofty things.

People endure enough sufferings in their lives that it is sometimes sufficient to help them to bear those sufferings with patience and humility, to remind them to follow the commandments of Christ.

The Spiritual Father as Teacher

The third lofty aspect of a spiritual father is that of teacher. Saint John of the Ladder once again provides for us a definition of a true teacher: A genuine teacher, he writes, is he who has received from God the tablet of spiritual knowledge, inscribed by His Divine finger, that is, by the in-working of illumination, and who has no need of other books. It is as unseemly for teachers to give instruction from notes taken from other men's writings as it is for painters to take inspiration from other men's compositions.⁴

I am afraid that by quoting these words of Saint John, I have already fallen short of his definition. This may seem like an odd injunction from Saint John, for we have become so accustomed, in the Church, to quoting the fathers and relying on their words. And if Saint John is correct, then I should not be quoting him at all either. But this is indeed the goal we need to strive for: to learn the writings of others so that we may forget them. Forget them, not because our memory is going bad, but forget them because we are living those words.

⁴ Ibid. 5.

It may seem as impossible to attain that divine illumination and to receive the divine tablets from God Himself as it seemed impossible to be free of passions as a physician. But here again, we must do what we can. He is not saying that we should not read the fathers. Nor is he saying that we cannot say anything that has not been said before. Rather, he is encouraging us to live the tradition of the Church, to find from God the word that we can offer to those who come to us for guidance.

We need to speak from our own experience, no matter how insignificant we may feel it to be. But our experience must be guided by humble prayer to the Lord.

The Spiritual Father as Friend

I would like to add one more characteristic of Spiritual Fatherhood which is not often discussed, but which is particularly important in our day. It is an aspect of spiritual fatherhood which can be a source of great hope and consolation for the faithful, but which also presents certain difficulties which the spiritual father must be watchful of. I would like to call this part, the spiritual father as Friend. As a prophet, a physician and a teacher, the spiritual father places himself in a position where many look up to him. And especially when he is able to help his spiritual children, they can become attached to him. This attachment is not in and of itself bad, and can be used by the spiritual father to lead the spiritual child in the direction of repentance. But the spiritual father must himself be careful not to be overcome by attachment himself. Saint John of the Ladder writes: "When we see that some love us in the Lord, then we should not allow ourselves to be especially free with them, for nothing is so likely to destroy love and produce hatred as familiarity" (Step 26:99).

Finally, it is good to remember that sometimes one can be a better friend by sending a person away, even though this may seem cruel and difficult to do. Many people today are lonely. They are lonely because they desire to be loved. And they desire to be loved because they are proud and insecure. A spiritual Father can be a true friend by directing that desire towards the Lord and by being watchful so as to respond in an appropriate way if that desire is wrongly directed.

Saint John the Baptist

As a final note, I would like to offer one more source of inspiration for us as spiritual fathers, a person that was truly a friend, the Holy Prophet and Forerunner, John the Baptist. He is truly the greatest example of a spiritual father, for he said: "He must increase and I must decrease," and he thereby revealed himself to be a true "friend of the Bridegroom," for his entire life revealed an example of what we must do as spiritual fathers: we must work to humble ourselves and become nothing, so that Christ might fill us and be revealed in our words and in our actions. The grace of God which fills our heart is a gift from on high, and our concern should be to prepare ourselves to be fit receptacles for that grace.

Saint John the Baptist is the greatest of the prophets because he not only pointed to Christ, but his whole life was a prophecy of him, even through his death and his own descent into Hades to proclaim there the coming resurrection. It is our respon-

sibility as spiritual fathers to reveal Christ to our faithful through our effort in prayer and repentance. Saint John the Baptist is a true physician, for he preached repentance and was often very direct in his call to repentance. But his directness was for the purpose of crushing the hearts of those who came to him. And we as spiritual fathers must lead our children to humility, not by trying to control them, but by crushing their hearts while respecting their freedom.

Conclusion

The title of this evening's presentation was "Spiritual Fatherhood," and in those two words we see the double nature of this type of ministry, as they speak of the double application, theological and practical. The word "Spiritual" brings to mind such things as "mystical theology," "vision of God," "noetic prayer," and the like. The word "Fatherhood" brings to mind "crying babies," "dirty diapers," "teenage rebellion," and other such things. The diffi-

cult task we have as bishops and priests is to bring these two levels together, to operate on both levels at the same time.

And this means that we must be able to recognize that the concerns of a peasant woman for her turkeys, or the sorrows of a woman for her dead dog, are real concerns and real sorrows that reflect the tragedy of fallen human nature. But this means that we, as spiritual fathers, can, with the help of God, offer consolation and healing for all those who suffer and are heavy laden.

We can do this, even though we may not have reached the stature of Saint John of the Ladder or Saint Ambrose of Optina, or any of the great saints of the Church. For though we may be small and of no significance, yet the grace of God is with us and will help to lead us all into the direction of the Heavenly Kingdom -- if in all things we look to the Great Prophet, the Divine Physician and the Teacher of us all, our Lord Jesus Christ, Who gives all things to those who ask.



"The bishop in his eparchy is, after God and the Mother of God, the source of sanctification for all the Christians of his flock, and therefore everyone must love and respect him greatly as the highest ministrant of the Holy Sacraments."

"The value of the rank of priesthood can be measured by the greatness, the saving qualities and the miraculous power of its grace. By means of the priesthood God accomplishes great and redeeming works among mankind."

"The priest must in the first place acquire, through God's grace, evangelical love; he needs this love every minute, every second . . . But he needs this love especially during the celebration of the Divine Liturgy which is wholly the mystery of infinite, divine love for the human race."

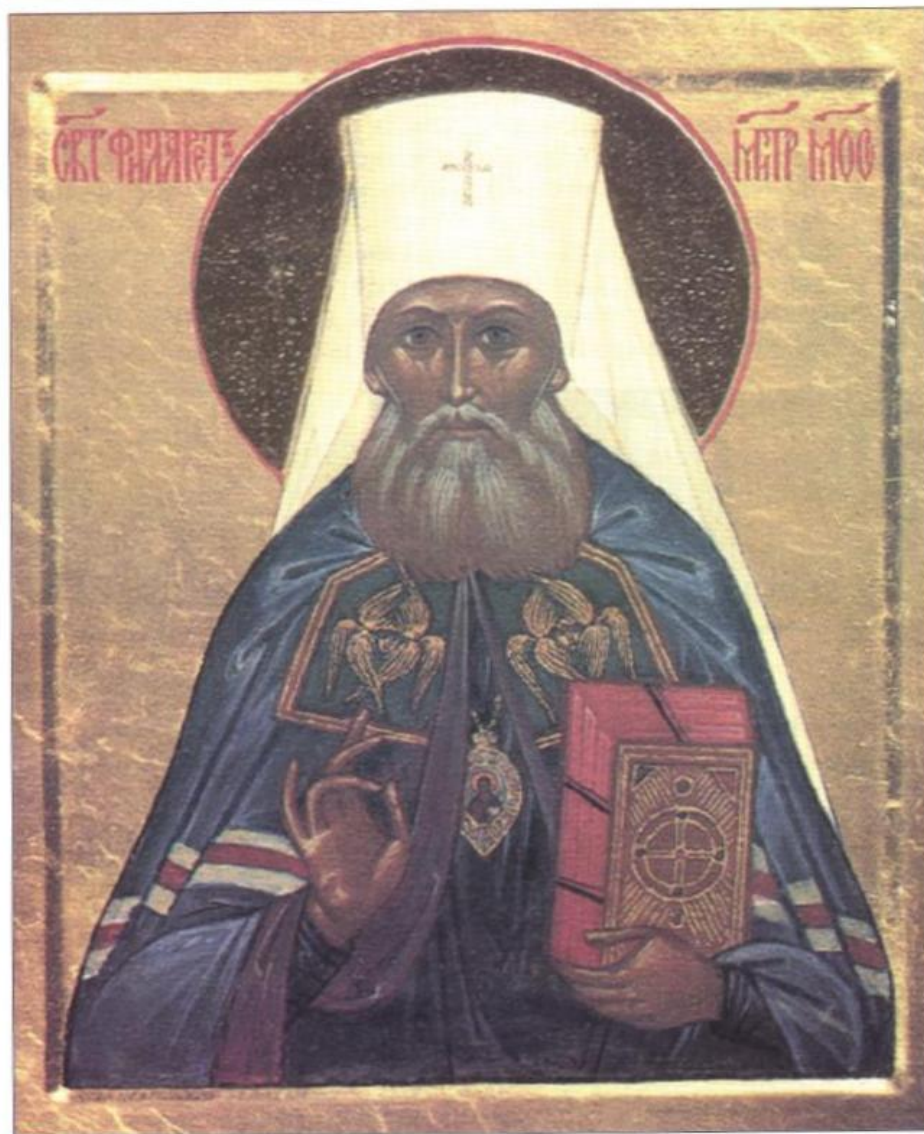
"You stand in Church as the representative of the faith of God, you are a priest, you are a representative of the Lord Himself; you must be the image of gentleness, courage, fortitude, patience and an elevated spirit. You are doing God's work and you must not be downcast before anyone; neither flatter anyone nor be servile, but consider your work to be higher than all other human activities."

--St. John of Kronstadt

On the Incorruptibility of Holy Relics

*A Sermon by St. Philaret of Moscow,
Delivered on the Feast-Day of St. Sergius of Radonezh,
Before his Holy Relics*

(Conclusion)



St. Philaret of Moscow

Jesus Christ is the same yesterday, and today, and forever (Heb. 13:8). As God works all in all (1 Cor. 12:6), so He works now as He did work from the beginning, and will work

to the end; works in little things equally as in great things -- works in the whole Church, which is His body, and equally in all believers, who are His members. He labors in birth again of them, lives in

them (cf. Gal. 4:19, 2:20), and, as in Him dwells all the fullness of the Godhead bodily (Col. 2:9), so, by some form of this Divine mystery, He also vouchsafes to live in His elect even bodily, inasmuch as He finds them apt to inner communion with Him. Does He find a mind constantly directed towards Him in reverence and in prayer? He reflects himself in that mind and fills it with His light, with His truth, and in the hidden part makes him to know wisdom.¹

Does He find a heart laid open before Him by penitence, faith, and love for Him? He makes His dwelling in that heart (cf. Eph. 3:17) and brings with Him a new life -- spiritual instead of carnal, heavenly instead of earthly; He transfigures human into divine love and human qualities into angelic ones. Lastly, does He find a body which, in conformity to the soul, is being continually cleansed by abstinence and pious labors, and is therefore made capable of receiving and retaining what might be called the stamp and traces of the internal action of grace? That body also, to a certain extent, and even already in its earthly life, begins to be a bearer of the Deity.

The idea of a mortal man having a God-bearing body may strike some as strange; yet I do not repent of expressing it, for it is not by conjecture and guesswork that I arrive at it, but I take it from the experience of facts supplied as early as in the times of the Apostles, and reverently transmitted to us by tradition through the times of the Saints. St. Ignatius the Godbearer had grown into such a habit of feeding his heart on loving recollection of the name of Jesus Christ, that this profound moral impress materially stamped itself on an organ of his body, and when, after He had died a martyr's death, his heart was cut in twain, the letters composing the name of Jesus Christ were found imprinted in it.²

As a vessel which has long held a fragrant ointment borrows from it an enduring perfume, in like manner the body of a Christian in whom the active grace of Christ continually dwells, becomes permeated with it in its entirety, and even emits the fragrance of it for others. And inasmuch as the strength of Christ is made perfect in weakness (2 Cor. 12:9), it is only natural that, when it enters into persons who are Christ's (Gal. 5:24) it should

1. Cf. Psalms 51:6 from the Hebrew.
2. Lives of the Saints, Dec. 20.

impart incorruptibility to the same; inasmuch as the strength of Christ is all-powerful, it is in conformity with its essence that it should work miracles through them, when such is the pleasure of the Lord, just as it did once work miracles through the handkerchiefs and aprons which had been on the body of the Apostle Paul, and had absorbed his sweat (Acts 19:12) and through the mere passing of the shadow of the Apostle Peter (Acts 5:15).

What a wonderful guerdon for piety this is, my brothers, that not only the human spirit should be raised into blissful communion with Christ, but that the very body with which we achieve these trifling labors of fasting, of kneeling in prayer, ministering to brethren, should through those acts come to participate in the active, vivifying and miracle-working grace of Christ! And if this comes to pass on earth, what life, what power, what glory must await the righteous in heaven!

In the meanwhile, we may take note of the fact that not all the pious, and not even all the saints, have a part in this first, so to speak, *Resurrection*, (Rev. 20:6), which consists in the miraculous incorruption -- here on earth -- of their sanctified bodies, similarly as in the original appearance of this first resurrection: *many bodies of the saints who had fallen asleep were raised* [Matt 27:52] -- but not all the bodies of the sleeping saints. What does this signify? Could God be unjust to His saints -- increasing the measure of grace towards certain ones while decreasing it to others, hastening immortality for some, while postponing it for others, glorifying some, while concealing others? Without a doubt, no one who knows God can think this. And so, what is the meaning of the seeming inequality of the visible recompense given to the saints? Perhaps it corresponds in some way to the degree of each one's interior sanctification -- as we could say in the words of the Apostle, *star differs from star in glory; so also the resurrection of the dead* (1 Cor. 15:41-42) -- both the latter, the perfected, and the first, the beginning; but with greater reason, from the overall disparity in this preliminary reward to the saints, we can conclude that this reward is given them not so much as a recompense properly for them, so much as for another most wise and benevolent, God-befitting aim. Indeed, for those who are not seeking human glory and who are confident that

they will forever reign in divine glory with Christ, is it a greater thing to have, or not to have, the temporal rudiments of this glory on earth? But as in the resurrection of Christ *many bodies of the saints who had fallen asleep were raised*, so that after His resurrection they entered the holy city and appeared to many living, to assure them of the power of the resurrection, which had been revealed: so too, till the present time, the bodies of the Saints who have fallen asleep are revealed in incorruption, with miraculous and vivify-



St. Sergius of Radonezh

ing power, to us the living, for assurance -- if, to the shame of our epoch there is such unbelief among us -- for assurance in Christ's resurrection and in our future resurrection -- to strengthen our infirmity in the contest against sin and death, and to exhort the heedless and the negligent towards struggles of piety.

Remember those who rule over you, the Apostle admonishes the Christians, his contemporaries *who have spoken the word of God to you, whose faith follow, considering the outcome of their conduct* (Heb. 13:7). It is as though He argued thus: "We are not content with teaching you by our own words; not all souls are sufficiently open to them, and not all, having received, retain them. For this reason we, in addition, refer you to the example of *those who rule over you*, and in this example, we would have you more particularly note what most strongly impresses

the feelings and sinks most deeply into the soul, namely *the end of their conduct*, the end of their lives, stamped with the signs of faith." Truly, an edifying spectacle; one which, in its silence, discourses to the spirit more eloquently than the most abounding flow of words! But, as words at last are silent, so examples at last are hidden away, and the memory of the dead teachers may be lost. What then does God do, *Who desires all men to be saved and to come to the knowledge of the truth* (1 Tim. 2:4)? He perpetuates, so to speak, the edifying ending of the teachers who have done their day in piety. Centuries go by, and we still behold it with our own eyes, as we look on their uncorrupted remains. This incorruptibility, this healing and vivifying power which emanates from them, teach us piety more clearly and more convincingly than words, and impel us to follow their faith.

What more can I add to these poor remarks? And all we need, brothers, is the ceaseless preaching of this silent tomb [of St. Sergius]. Can we not hear this preaching! Hearing it, is it possible not to understand it? "Gaze," says our departed Mentor himself, *"gaze on the end of my life*, which, from so many centuries past, I offer before the eyes of my disciples and of all who seek instruction. You all recognize that the end of my sojourn is blessed and most auspicious; I hear, in my God, how you call it blessed; I see how you gather to celebrate it. Is it for me that you bless my demise? Your blessing adds nothing to the bliss that I have in my God. But if you call my death blessed, bless also the life that brought me to that death, and bless it for the sake of your own felicity. Especially without excuse is that person who, seeing the path, turns aside into error, who seeing the good example, stagnates in evil. Particularly disastrous is it, being near the haven, to suffer shipwreck and sinking; within view of the reward, to merit punishment; within sight of blessedness, to be lost. The only increase which you can furnish to my bliss is this: that you add to my love for you, the joy of your salvation. Make yourself blessed, by emulating my faith, together with all the fruits which, through it, were engendered from the grace of my and your Christ."

What shall we say to this, brothers? Yes, O Godbearing Father and our Instructor! May it be to us in accordance with your word. Amen.

Annual Women's Retreat Tackles Elderly Care Issues

The Annual Women's Retreat, sponsored by the Department of Religious Education (D.R.E.), was held on Saturday, August 14, at St. Tikhon's Monastery and Seminary. Over 50 women attended to hear about and discuss issues pertaining to elderly care. Speaker for this event was Matushka Marion Swencki, administrator of Woodlands Manor in Carbondale.

After registration and a continental breakfast, His Grace Bishop Tikhon joined in the day's events, which began with an opening prayer. Matushka Fran-

ces Vansuch, D.R.E. chairperson, greeted the participants and introduced the day's "itinerary." Matushka Marion then began her informational session addressing several issues involved with elderly care: the different types, available resources, state and federal regulations. Two of the main types are Assisted Living (in Pa. often called Personal Care Homes), and nursing homes. Assisted Living is where those involved are in need of some help in maintaining daily routines but do not require full time nursing care. Persons live in an apartment-type of environment with



services provided as needed. Although assisted living is becoming popular, there is a need for more funding to help in the financial aspect of providing this type of care. CCRC, a type of communal living care is also becoming popular. Many of these facilities are church affiliated. Those wishing to use this type of care can pay into it at any stage of life, and can also use the services as any life stage. Long-term care and short-term rehab are services provided in a nursing home. This kind of facility provides nursing care 24 hours a day. Many nursing facilities are looking into using a type of care known as Eden Alternative Care, based on the book, *Life Worth Living*. This type of care offers patients choices in their care and daily routines, thus providing both dignity and independence. State and federal regulations are strict in enforcing standards in facilities, but are now allowing variations to accommodate resident choices.

Matushka Marion went on to give advice on choosing a facility for a loved

one. Most important is to visit the facility. She stressed one should be able to walk in on the spot and visit, as this presents a more realistic picture of the facility's day-to-day operations. Taking a checklist, one should observe: cleanliness, order, dining facilities, staff-patient interaction, attitudes of staff and patients, as well as policies concerning care and dignified choices for living.

elder or physical care should be life-living places, not places to wait to die; and it is our duty as Christians to see that they are indeed what they ought to be. As one is in need of physical care, his or her spiritual needs are critical as well. Those who can offer comfort to others show their Christian spirit in giving of themselves. A card, flower from church on a holy day, a visit, a smile, all serve to provide the needs of

His Grace offered his reflections on life, taking as a starting point the celebration of the Dormition of the Theotokos

In addressing financial issues surrounding elder care, Matushka Marian explained the policies of both Medicare A and Medicare B, as well as Medical Assistance. Keeping in mind the minimum income amounts allowed, home ownership and liquid assets, she stressed the need to be informed and prepared. Information in these areas of finances can be obtained from your local county assistance office. Her talk was well-received, and continued with a rigorous question and answer discussion period.

After lunch, fellowship, bookstore shopping, and photos, His Grace offered his reflections on life, taking as a starting point the celebration of the Dormition of the Theotokos. Whether assisted living, or a nursing home, he said that all types of

those who can no longer care for themselves.

After his talk, His Grace took many questions pertaining to such issues as living wills, organ donation, and the issues surrounding alternatives to burial. All found the day to be most informative and worthwhile. A Closing Prayer was offered by His Grace and all were invited to attend evening vigil in anticipation of the feast of the Dormition of the Theotokos.

The DRE would like to thank all those involved in making this retreat a success. Our thanks go to His Beatitude Metropolitan Herman, His Grace Bishop Tikhon, Fr. Leo Poore, John and Martin Paluch, Gregory Hatrak, Matushka Dorothy Sulich, and Fr. Nikodemus and the monastery staff for their kind hospitality.

Matushka Frances Vansuch Steps Down as D.R.E. Director

Following the end of the Women's Retreat, Matushka Frances Vansuch has stepped down from her post as Chairperson of the Department of Religious Education. For nearly 15 years, Matushka Frances has worked tirelessly to bring to the Diocese of Eastern PA programs of interest and spiritual fulfillment. Under her leadership, the annual Teen Retreat has grown into a full-scale program, with timely themes and dynamic speakers. She initiated the Women's Retreat as a means of spotlighting Orthodox women who are leaders in their fields, while also providing an opportunity for women to meet, share fellowship, grow spiritually, and become better informed. Church school educator workshops provide teachers with the tools necessary to become effective models in the church school classroom. Her efforts to try new programs throughout her term as chair have put the DRE on the map as a vibrant, ever-evolving department. A tribute was given by Matushka Myra Kovalak, on behalf of the DRE members and all those in attendance, along with a presentation of flowers and an invocation of Many Years by His Grace Bishop Tikhon.



Monasticism and its Mission

Delivered at St. Tikhon's Seminary on October 7, 2003

by Archimandrite Gerasimos (Makris),
Director of Student Life, at Holy Cross Seminary
and Hellenic College, Brookline, Mass.

Conclusion

As the first *anthropos*² Adam was before the fall, so too the monks and nuns try to be. Adam was created being alone with God, so too the monk remains alone.³ Adam was created naked because of his purity of heart, so too the monk strives to be pure at heart. Adam had no belonging. In a similar manner monks strive to have very few possessions. Adam was without passions. It is a daily struggle for monks to become passionless. Adam was wise and knew God's will. Truly many ascetics strived to become wise and discerning and fathers of the Church. Adam spoke to God. This is the primary work of the monk. Adam was a virgin. A monk is identified by his life of virginity. Adam ate from the fruits of paradise. The monk strives to eat the spiritual food of the fruit of the Holy Spirit (Gal. 5:22). Adam was commanded to be vigilant and to guard paradise. The monk is called to be vigilant in keeping the commandments of God. Finally, Adam was promised immortality; the monk tries to live the life of Christ who offered it to humankind once again.

The monk or nun does not simply try to live the life of Adam before the fall; he or she moreover strives to restore the fallen nature of mankind and reinstate God's divine will for it, which He had ordained from the beginning. The monastic strives to oppose violently (Matt. 11:12)

2. The word *anthropos*, used also in the Nicene-Constantinopolitan Creed, signifies man. It must be understood as incorporating both men and women. Due to this, whatever applies to Adam, the first created *anthropos*, before the formation of Eve from his rib, applies to both men and women. Thus, nuns can identify equally to the *anthropos* Adam, as can monks.

3. The Greek word for monk, *monachos*, means to be alone. It must be noticed that even though monks are alone they are not lonely, as God is their partner.

4. *Schema* is translated as habit, but has the meaning of form or shape, and holds the broader meaning of lifestyle.



St. Euphrosyne in the Great Schema, before the Women's Monastery of the Ascension and the Gate of the Savior, in the Moscow Kremlin

the results of the initial transgression. Adam fell because of his pride. The monastic *schema*⁴ brings with it humility and

temperance. With self-love and self-will Adam was defeated. The schema by its own free will negates the freewill of man-

kind and offers it back to the One who initially offered it. Pleasure and love of glory was the cause of the first fall. The schema opposes these by promising pain and sorrows, humility, disgrace and poverty. By the fall of Adam purity and virginity were removed. These become the root of the schema. The fall brought about embarrassment before God, flight from Him and hiding. The schema brings blameless divine union with God and boldness and confidence in His presence. Darkness of the mind, nakedness, death and exile were the result of the disobedience. The schema brings about enlightenment, glory of God, life and familiarity with Him.

In all things, the schema strives to correct the result of the transgression and to raise mankind. For Adam's nakedness, the nun becomes naked of possessions. For Adam's disobedience, the nun confesses obedience even unto death and servitude to Christ. For the voluptuousness and pleasure of Adam, the nun promises disappointment and sorrow. For the sorrow brought about due to the death caused by sin, the nun wears black. Finally, for the exile from the Garden of Eden, the nun resides within the monastery. In general then, the schema reopens the gates of paradise for humankind.

Some caution must be expressed, however. While out of love for God and one's neighbor the monastic strives to correct the result of the transgression and to raise mankind, it is Christ Himself who actually does this, or rather has done so. It is He who restored the nature of humankind, once and for all, and abolished the disobedience. It is He who united humankind to God the Father by becoming like us in every respect except that of sin. It is He who recanted this present decaying life that was brought about by the disobedience of Adam and showed rather the heavenly life and lifestyle that is found in the monastic schema. The monk or nun, out of love, simply shares in this salvific and sanctifying work of love of Jesus Christ, the first monk, by sharing in His lifestyle.

Commitment

As mentioned above, no matter how perfect love may appear to be, if it doesn't have an element of permanence and commitment it remains imperfect and loses its integrity. The monk or nun makes this

commitment in public during the monastic tonsure service. It is here that he or she makes the more known vows of poverty, obedience and chastity. In addition to these they also vow to renounce the world, to abide in the monastery and to endure all sorrows and restraints for the sake of the kingdom of God. As in wedding vows, found in Orthodoxy, but mostly seen in non-Orthodox wedding services, the monk or nun promises to keep his/her vows "even unto death" or "until his/her last breath."

Within the ceremony, it is made clear that one does not have the option of changing one's mind. This is shown by the immediate catechesis that follows



the vows in the service. Here the abbot or abbess tells the monastic candidate, "Behold, child, what manner of promises you give to the Master Christ, for angels are invisibly present, recording this your profession, for which you will be held accountable at the Second Coming of our Lord Jesus Christ." Still more dramatic evidence of the permanence of the commitment made during the monastic tonsure mystery is seen in the actual liturgical rite of the tonsure. At this point in the sacrament, the abbot stands in front of the candidate receiving the tonsure and tells him, "Behold, Christ stands here invisibly. See to it that no one compels you to come to this Schema. See that you desire of your own resolve to receive the Angelic Schema." At this point the candidate responds "yes" and takes up the scis-

sors and gives them to the abbot who is about to tonsure. This is done two times. On the third time however the abbot says to the candidate, "Behold, you receive them [the scissors] from the hand of Christ. See to Whom you approach, and to Whom you promise, and whom you renounce." Based on this understanding of permanence of commitment the tonsure immediately follows.

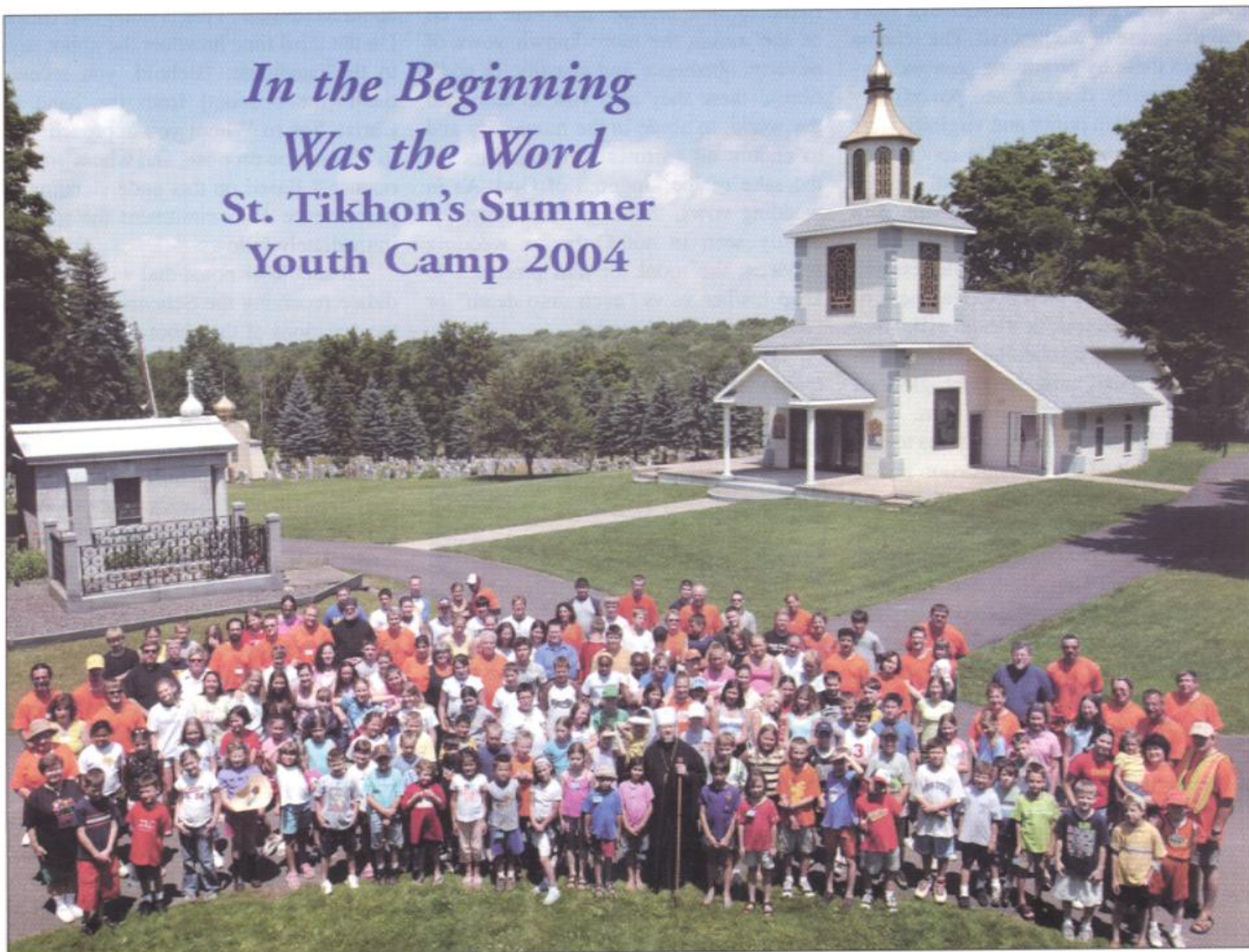
It should be noted that when the candidate receiving the Schema responds to the questions of the abbot concerning his vows, he responds in the following manner: "Yes reverend father, with the co-operation⁵ of God." While this response shows clearly the weakness of the nature of humankind, and its inability to perform anything without the assistance of God, it also shows God's part in this vow being made. As mentioned above, monasticism is a relationship of love between God and the monk/nun. Therefore, it is impossible that the commitment being made, is only being made on the monk or nun's part, and not on the part of God. With every vow that the monastic candidate makes, God is making one also.

While the commitment and vows of God are seen throughout both Testaments, the Old (Noah, Abraham, Israel, etc.) and the New (Matt. 28:20, Luke 24:29, etc.), His vows to the monks and nuns can be seen in the Beatitudes (Matt. 5:3f or Luke 6:20f). It is not by accident that the reading of the Beatitudes is usually appointed as the gospel reading for the liturgy during the celebration of a monastic saint. These vows, of course, are not exclusive to monks and nuns, as the gospel message is for all, but they pertain to them in a greater degree, since they themselves live the "blessed" life described in them. The monk becomes poor by shedding worldly possessions and emptying his mind of vain thoughts. The nun mourns continuously because the things of this world are worthy of sorrows. The monk is meek and bears all things, for this is the way that Christ lived and taught, saying, "learn from me" (Matt. 11:29). The nun hungers and thirsts for righteousness and acts eagerly in this manner. The monk is merciful towards his brethren, not simply in material things but also in spiritual.

5. The Greek text uses the word *synergo*, which basically means "working together."

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In the Beginning Was the Word St. Tikhon's Summer Youth Camp 2004



If you've ever been to St. Tikhon's Summer Youth Camp, you may know why children look forward to returning each year for swimming, paddleboats, a hike and hayride and, perhaps most of all, to see their friends. The camp has become an important meeting place for Orthodox youth to play, learn, worship, and enjoy one another's company in the beauty of rural South Canaan, Pennsylvania.

Under supervision of camp director, Mr. Martin Paluch, St. Tikhon's Camp was held July 4-July 10 on the seminary and monastery grounds. Children ages seven to thirteen participated in a rotating schedule of swimming, sports and recreation, and workshops in religious education, with a liturgical cycle of morning and evening prayers, and vespers and Divine Liturgy.

St. Tikhon's Summer Camp normally attracts children from the Diocese



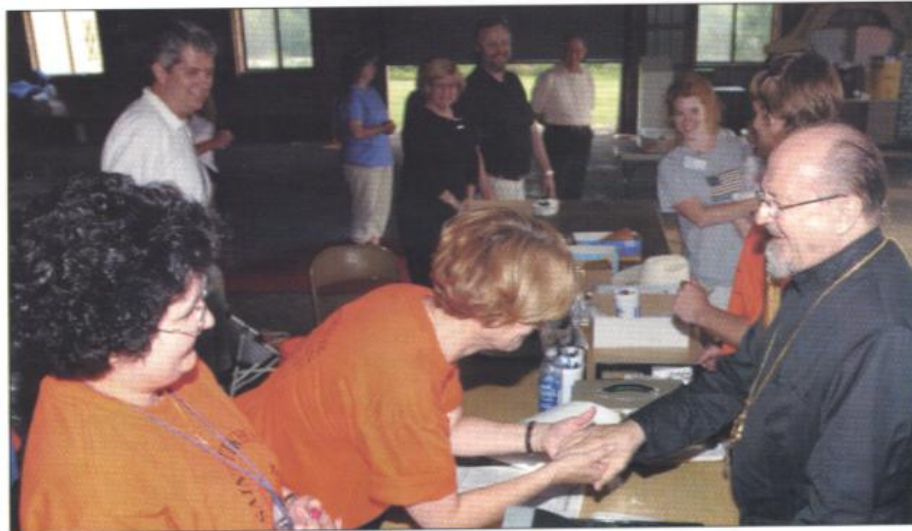
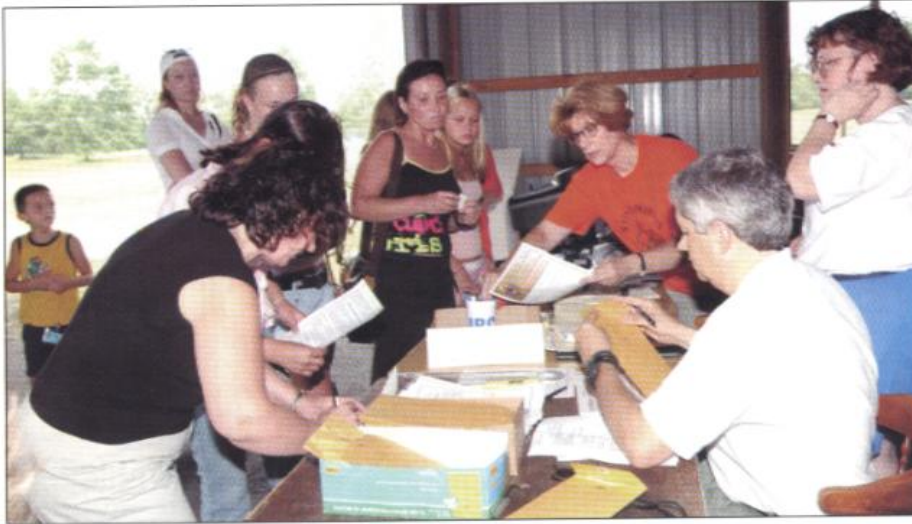
of Eastern Pennsylvania, and from western Pennsylvania, Ohio, New York, and New Jersey. This year, campers and staff came from as far away as Tennessee and Florida.

While yet a priest in the diocese,

Metropolitan HERMAN started the camp on the monastery grounds more than thirty years ago. The camp began as a week-long venture separately for boys and for girls. Since then, the camp has grown in numbers, with boys and girls attending together for their week of sports, swimming, religious instruction, and worship. This year, there were 139 campers, including the PCs (persistent campers now in their teens), with 60 adult staff and counselors. The PCs followed their own schedule of swimming and sports separate from the younger children, with instruction by Fr. Andrew Diehl on the Feasts and Fasts of the Orthodox Church.

Before departing for a trip to Russia, His Beatitude, Metropolitan HERMAN posed with campers and staff for a group photo.

As camp chaplain, the Very Rev. Basil Stoyka led morning prayers and offered short homilies. Fr. Michael Medis assisted



as chaplain and led evening prayers and offered remarks about the day's theme of study. Children served as readers for the daily prayers and epistle readings. Mrs. Lory Nescott again this year led the choir responses during morning and evening prayers and at the Friday vespers and Saturday morning Divine Liturgy. The opportunity for the sacrament of confession was available at vespers to all campers, and some attended Divine Liturgy during the week at the monastery church.

"In the beginning was the Word," (John 1:1), was this year's theme, developed by Mrs. Anna Marie Black, program coordinator. Each morning, children and teens listened to a main speaker on the day's Bible theme and then met in workshop sessions according to age to discuss different Gospel accounts or Old Testament stories. Many campers participated in "The Answer Box" activity by answering questions based on the Bible as used in the Orthodox Church. Most of the questions required campers to look up passages in the Bible to find the answers. (Can you name the twelve disciples?) Others prepared skits based on Bible stories for the Friday-night culminating activity.

Fr. Basil spoke on Monday's theme, *Yes, We Read the Bible*. He discussed the tremendous emphasis that the Orthodox Church places upon Holy Scripture as part of its Tradition and as inspired by the Holy Spirit. He impressed upon his listeners that the Church came first, not the Bible. The canon of Holy Scripture as accepted by the Orthodox Church was written down during the time of the early Church.

His Grace, Bishop TIKHON of South Canaan spoke to campers on the theme *God Reveals Himself*, discussing with them the many instances in the Old Testament which point toward our Lord and Savior Jesus Christ in the New Testament.

On Wednesday, Bishop TIKHON returned to speak about *The Psalms: The Church's Prayerbook*. In both instances, campers were impressively attentive, quiet, and respectful to their new bishop whom in past years they knew as a monk. The campers also were instructed on the proper behavior in greeting a bishop and asking for his blessing. Later in the week,

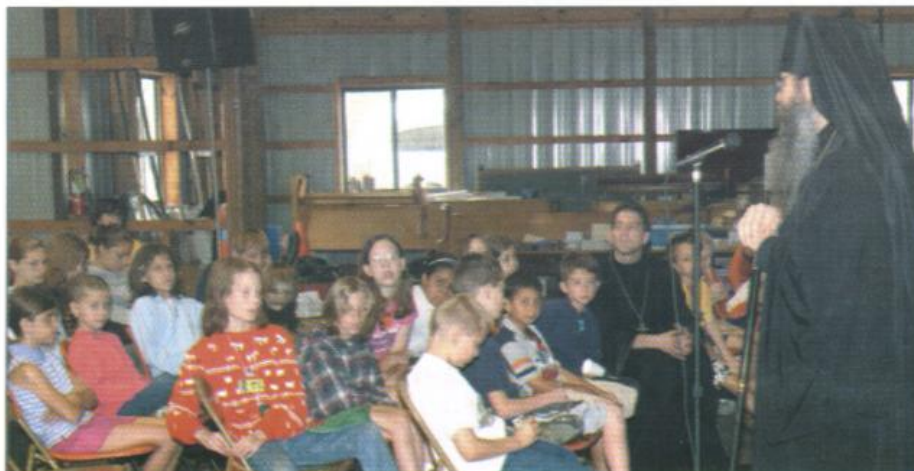
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His Grace, Bishop TIKHON was greeted with the traditional bouquet of flowers (wildflowers picked by campers from the fields) when he visited the boys and girls for an evening cookout.

On Thursday, Fr. Stoyka spoke on the theme *Good News: The Gospels*. He emphasized that each of the four evangelists, Matthew, Mark, Luke, and John, wrote from a different point of view, though each was inspired by the same Holy Spirit. With visual aid of Gospel books used by priests, Fr. Stoyka showed how each of the four evangelists wrote with his particular point of view about Jesus Christ. St. Matthew is portrayed as a winged angel, symbolizing to the Jews that his Gospel shows Christ as coming from a long line of human beings with linkage to the Old Testament. St. Mark is portrayed as a winged lion because his Gospel begins with St. John the Baptist preaching in the wilderness. St. Luke is symbolized by an ox, an animal used in sacrifice in the Old Testament, because St. Luke's Gospel describes the sacrifice of Christ. St. John is portrayed with an eagle because his Gospel has a more spiritual, lofty approach to telling about Christ.

Friday's main speaker was the Very Rev. Michael Dahulich, Dean of St. Tikhon's Orthodox Theological Seminary. Fr. Michael spoke about *Letters from Paul: the Epistles* and focused on the ways that St. Paul offers us much instruction about daily living and the ways in which the sacraments can and should be part of our life as Orthodox Christians. Fr. Michael teaches New Testament at the seminary.





For Monday's individual workshops for older campers, Frs. Stoyka and Medis delivered basic information about different sections of the Bible, emphasizing how much of our liturgical life is based on Scripture. In another workshop on Thursday, the 9/10s discussed John 15:1-12 with Mrs. Black. In that passage heard at morning prayers, Christ tells us He is the Vine and we are the branches.

The youngest campers, ages 7/8, prepared "empty tombs" which they painted and decorated based on Luke 24:1-12 as discussed in workshop. They heard about events in the life of the Theotokos as found in Scripture, starting with The Annunciation (Luke 1:26-35). They heard as well about the Presentation of the Lord in the Temple as recorded in Luke 2:22-38 and about St. Simeon whose prayer we sing or recite at each vesper service. For Friday night's celebration, the 7/8s presented skits about the Annunciation, Mary's Entrance into the Temple as a child, and the Presentation of the Lord in the Temple. Seven-year-old Margaret Barkley sang from memory "St. Simeon's Prayer" in its entirety. The Angel Gabriel's wings were elaborately, deftly, and patiently constructed by Barbara Kulik, age 15. Costumes for these youngsters were prepared by the initiative of PCs Katya Hubiak and Kyra Mirallis and with the help of PC Taissia Pituch.

The 9/10s focused on the Old Testament story of The Crossing of the Red Sea which they prepared as a skit to be performed on Friday night. Using all the pavilion as their "stage," the Israelite campers hurried to escape their Egyptian pursuers. Led by Moses, they crossed down the center aisle passing beneath a huge blue tarp (the Red Sea). When the Egyptian campers caught up with them, the blue tarp was dropped over them, trapping Pharaoh and his soldiers. At the end of the dramatization, the Israelites (and Egyptians) sang "For gloriously has He been glorified," which is the refrain sung during the reading from Exodus 13:20-15:1 (The Crossing of the Red Sea), one of the 15 Old Testament Readings at the vespers Divine Liturgy on Holy Saturday. This Bible story is recalled in numerous canons in Orthodox liturgical worship.

During Wednesday's workshops

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with a daily theme about the Psalms, the children practiced singing and chanting psalms as heard in church services. Mrs. Nescott and Mrs. Black worked with the children so they could sing and chant Psalm 104, *Bless the Lord*, from vespers and Psalm 135, *Praise the Name of the Lord*, from matins.

Campers ages 11-13 prepared a skit on the Old Testament story of the Three Holy Youths that is recalled in canons in liturgical worship. Under direction of Fr. Medis, the older campers discussed the Bible account as found in Daniel 3 and then wrote the skit which they presented on Friday night.

The older campers ages 11-13 heard Fr. Stoyka's talk about how to select a Bible with proper translation according to Orthodox Church teachings. Fr. Stoyka cautioned the campers about Bibles that are translated in error and that do not reflect Orthodox Christian belief. He cited as example a passage from the Book of Isaiah which the Orthodox rightly translate as "A virgin shall conceive and bear a Son . . ." (Isaiah 7:14). Several newer Bible translations show this as "A maiden shall conceive and bear a Son . . ." and such a translation should not be used by an Orthodox Christian because a maiden can refer to any female person. The Virgin refers to the Theotokos, favored by God, and one who stands as continuity between the Old Testament and the New Testament. Fr. Basil reminded students about *The Orthodox Study Bible* appearing now with the New Testament and Psalms. An Orthodox Study Bible with the Old Testament is expected to be available next August.

Campers had opportunity to make plaques depicting an Orthodox cross and another of a scene from the life of St. Tikhon of Zadonsk, patron saint of the monastery. This work was guided by Fr. Vladimir (Poszywak), a Riassafor monk attached to Ss. Peter and Paul Orthodox Church, Lorain, Ohio. The plaques were among those items blessed by His Grace, Bishop TIKHON at the end of the camp week. Parishioners from Ss. Peter and Paul's donated water bottles which campers filled with holy water at the monastery well.

Fr. John Onofrey and his kitchen crew served three meals a day for six days, including two barbecues, and evening





snacks. Fr. Onofrey's staff also facilitated placing huge water jugs available at various sites on the grounds for campers. Multiply 169 people times one hamburger and one hot dog times two barbecues, and you will know how diligently the kitchen staff worked. Many thanks go to the cooks and servers -- and to the campers who took turns (by rooms) to help serve at meals and clean up afterward.

Campers had the benefit of two nurses: Mr. Joel Chupp, and Mrs. Cathy Yarosh. There were no mishaps requiring special nursing skills, nor any serious insect stings, nor any bathroom overflows or laundry room fiascoes -- a smooth week for camp in that regard.

Campers trekked to Flat Rock for the traditional hike on Tuesday. Campers could choose to play sports during recreation time, participate in the basketball tournament, try out the paddleboats on the lake, or have a canoe lesson at the lake. Fishers had a chance to travel to Pickerel Pond to catch "that big one." And, of course, there was the pinyata to break open for candy and gum.

Campers were witness to a huge variety of animal life that included deer, a beaver, crayfish, various insects and birds, numerous frogs which they collected, and bears. Yes, bears became the focus of much discussion among staff and campers. The children were instructed in what to do if bears should come near them. Staff kept careful watch for the animals that were first sighted across the road near the gazebo by the newly-constructed Metropolitan Theodosius Museum and

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Bookstore. The bears proved to be no menace to humans; rather, the bears were more interested in what foodstuffs they might pilfer from the garbage dumpsters on the seminary and monastery grounds.

The bears served as reminder of the ecosystem of northeastern Pennsylvania forests and as interesting diversion from the usual daily activities to the point of inspiring a contest to name the animals. The winning entries: *Papa Bear*, *Mamooshka*, and the three cubs *Rack*, *Shack*, and *Benny*. The names given to the cubs are suspiciously similar to the names of The Three Holy Youths as found in Daniel 3 in the Old Testament. It may be assumed that the study of Shadrach, Meshach, and Abednego by some of the older campers inspired the winning names for the bear cubs which had been seen on the grounds.

Mr. David Ford, Ph.D., Associate Professor of Church History at St. Tikhon's Seminary, talked with campers in an informal setting about the lives of the children's patron saints and about some of the church's martyrs. The small-group format facilitated a spirit of inquiry among the youngsters as well as among some of the adult staff who joined in the discussion.

Dormitory life always challenges the campers to live out the ideals they are taught as Orthodox Christians. It's in the dorm that roommate struggles are settled, friendships formed, and willingness to adhere to camp rules tested. Campers competed for daily awards for the cleanest rooms (rewarded with trips for free candy at the candy store) and for the Super Clean Room Awards. The children and teens all shared in cleaning the bathrooms for their respective living space. Matushka Myra Kovalak, who was in charge of the dormitory, said the campers were especially well behaved this year and for the most part cooperative about dormitory rules. One such rule was Lights Out with staggered bedtimes so that the youngest campers were in bed the earliest. Those children wishing to rough it outdoors slept in tents under the watchful eyes of Martin Paluch and Mrs. Veronica Bilas (known as the warden).

Weather for the most part was sunny with an occasional summer shower during the day and with star-studded skies and cool breezes at night.





And as always, the hayride and trip to a local dairy farm is an activity most campers anticipate and would miss terribly if it were cancelled because of weather. With the threat of thunderstorms announced by the Weather Channel, the hayride that was originally scheduled for Thursday evening after the evening cookout was moved up to the afternoon. Threats of heavy downpour on Thursday didn't materialize, so the children enjoyed an additional evening of sports on the fields or paddle boating or canoeing on the lake.

On Thursday evening there was a particularly memorable, spontaneous happening. While the children settled around the roaring bonfire performing their particular rendition of favorite songs in competition for one of three large stuffed animals, a small group of staffers perched themselves on the dormitory steps listening and dancing to Russian melodies sung by Mrs. Elena Greendlinger in her native Russian tongue. On one side of the campgrounds the spirited voices of young children sang out; on the other, strains of Russian folk melodies filled the air. Fr. Stephen Kopestonsky accompanied Mrs. Greendlinger on accordion and Mr. Terry Bilas and Gabe Bilas played the domra.

The singing competition was monitored by Mr. Mark Pianovich. Amanda Yarosh who sang "Castles in the Sky" placed first. Sarah Oliver also placed for her rendition of "The Star Spangled Banner."

Campers voted for those whom they thought should earn the title of best camper for each age category, as well as the best counselor. Best Camper awards went to Olga Morgunov, Ages 7/8; Nicholas Oliver, Ages 9/10; and Grace Medis, Ages 11-13. Anastasia Bilas earned the Best PC Camper award, and Ms. Chrissie Semon earned the distinction of Best Counselor. Ms. Semon was presented with a T-shirt with an original drawing by the talented Mrs. Elena Greendlinger, another of the counselors.

Those participants who earned the highest scores in answering questions about the Bible in the Answer Box activity received books from the seminary bookstore. Among the 7/8s, Ransom Berry placed first with Julia Rudenko

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ranking in second place. Among the 9/10s, Caroline Barkley ranked first while Kseniya Bolotnick placed second. Among the 11-13s, Joy Barkley placed first, and Heathryn Berry placed a close second. Gabe Bilas placed first among the PCs.

Counselors and staff give up vacation time to work the camp, and they, too, look forward to returning year after year. They cherish the friendships they make among their Orthodox peers. The children certainly look forward to their week of sun and swimming, sports and skits, camaraderie among friends, both new and old. By Saturday morning after receiving Holy Communion at Divine Liturgy, the campers had fostered friendships and expressed a noticeable exuberance and warmth. Saying good-bye might have been difficult, despite the exchanges of email addresses and promises to keep in touch, but campers departed with warm hugs and, again, a noticeable feeling of good will.

Because of the large numbers of children wishing to attend, camp registration next year will have a deadline of June 7 with applications going out in March.

And that brings us to parents who have entrusted their children to our care for the camp week. We thank the parents for their support of camp, for taking the time to prepare their children for a week of camping and to drive them to and from camp. We thank also the monks on whose grounds we walk and for their prayers, and we thank our Metropolitan HERMAN for his blessing and direction to offer this opportunity for our children. We thank God for all the good things He gives us.

Some of the best lessons in Christianity come in quieter moments and quieter ways. It might be that moment of realization of a new thought about one's faith or one's being. It might be appreciation of and gratitude for small and large blessings. Perhaps it comes with a smile from a newly-found friend or awareness that one is able to adhere to the rules without resentment or to accomplish a new task. For some campers, it may be experiencing God's creation in nature: the fields, the lake, the wildlife, the sky at night.

How does one measure a child's appreciation of God's creation or the impact of a spoken word from another human being? Adults are fond of stating that the Orthodox children are the future of the

Church. These young members of the Body of Christ are not just the future of the Church; they already are the Church. As adults, our challenge is to minister to them and for them with the utmost care, respect, and *humility*. Our Lord and Savior Jesus Christ has told us, *Let the little children come to Me, and do not hinder them; for to such belongs the kingdom of heaven* (Matthew 1:14).

Let them come, Lord, and help us not to hinder them.

Glory to Jesus Christ! Glory forever!

--Anna Marie Black,
Program Coordinator



Monasticism and its Mission

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The nun seeks both bodily and spiritual purity so that she may see the Lord and be united to the pure One. The monk brings to peace the things of the flesh, subjugating his soul to God. The nun bears being persecuted by the evil thoughts of demons and by the temptations brought about by man, as did Christ, for the sake of the Schema and for the love of her Savior.

The vows of God seen in the Beatitudes are many. To the monks and nuns who live the life described in them, God promises the following: the kingdom of heaven, comfort, inheritance of the earth, fulfillment, mercy, vision of God and being called sons of God. The monks and nuns endure patiently and with commitment the difficulties of the spiritual life, in expectation of the future rewards, both in this life and in the next. If however their commitment were based on this simple reward system, it would be shal-

low and would most likely fail. The monk or nun is committed to God out of love for Him. They are faithfully committed to the lifestyle described in the Beatitudes because the Beatitudes are the embodiment of the lifestyle of God. More so, they are the embodiment of God Himself, for He is the only truly "blessed" one.

* * *

As a conclusion to the Beatitudes, the Lord tells the monk and nun who has faithfully lived them that they should "rejoice and be glad, because great is your reward in heaven." What is this great reward in heaven that the monks and nuns strive to obtain? It is God Himself, the One that they truly desire -- the one that they truly love and are committed to. It is in this relationship of love between God and man that salvation must be understood. It is in this relationship of love that the mission statement of monasticism is expressed -- namely the acquisition of God.



The Orthodox Church and Society

Part VII - Conclusion¹

XVI. International Relations Problems of Globalization And Secularism

XVI.1. Nations and countries enter into economic, political, military and other relations with one another. As a result, nations emerge or disappear, change their borders, unite or break up, create or abolish various unions. In Holy Scriptures, there is much historical evidence about the building of international relations.

One of the first examples of an inter-tribal treaty concluded between a master of a land, Abemelech, and a foreigner, Abraham, is given in the Book of Genesis: "Abemelech spoke to Abraham, say-

ing: Now swear to me here by God that you will not deal falsely with me, nor

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. (9628 Hazelton, Redford, MI 48239; www.firebirdvideos.com, phone/fax 313-535-9080) which supplies many high quality educational videos and audiotapes about the Orthodox Christian Faith and its diverse cultural expressions. These are of value to all and may be of particular use to the homebound or sight-impaired. The full document of the present text is available online at www.incommunion.org. The print version, including a convenient index, is available at a modest price from St. Innocent/Firebird Videos or from St. Tikhon's Seminary Bookstore. The original Russian text can be viewed at the R.O.C. website.

with my son, nor with my son's son: but according to the kindness that I have done to you, you shall do to me, and to the land wherein you have sojourned. And Abraham said, I will swear and both of them made a covenant" (Gen. 21:22-24, 27). Treaties reduced the danger of war and confrontation (Gen. 26:26-31; Jos. 9:3-27). Sometimes negotiations and demonstrations of good will prevented bloodshed (1 Sam. 25:18-35; 2 Sam. 21:15-22). Treaties ended wars (1 King 20:26-34).

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Orthodox Church and Society

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The Bible mentions military unions (Gen. 14:13; Judg. 3:12-13; 1 Kings 22:2-29; Jer. 37:5-7). Sometimes military aid was bought for money or other material goods (2 Kings 16:7-9; 1 Kings 15:17-20). The agreement between Hiram and Solomon was actually an economic union: "My servants shall be with your servants; and I will hire your servants according to all that you shall appoint: for you know that there is not among us any who have the skill to hew timber like the Sidonians and the two formed an alliance together" (1 Kings 5:6, 12). Negotiations through envoys was used to settle such matters as the passing of armed people through others' land (Num. 20:14-17; 21:21-22) and territorial disputes (Judg. 11:12-28). Treaties could include the transfer of land from one people to another (1 Kings 9:10-12; 1 Kings 20:34).

The Bible also contains descriptions of diplomatic ruses resorted to in order to be protected from a powerful enemy (Jos. 9:3-27; 2 Sam. 15:32-37; 16:16-19; 17:1-16). Sometimes peace was bought (2 Kings 12:18) or paid for by tribute. Certainly, one of the means for settling disputes and conflicts was war, and the Old Testament books abound in references to it. However, in Holy Scriptures there are examples of negotiations aimed at avoiding war, even just before it threatens to begin (2 Kings 14:9-10). The practice of reaching agreement in the Old Testament times was based on religious and moral principles. Thus, even a treaty with the Gibeonites, who used deception to reach it, was recognized as valid by virtue of its sacred formula: "We have sworn to them by the Lord God of Israel: now therefore we may not touch them" (Jos. 9:19). The Bible contains a prohibition on concluding union with vicious pagan tribes (Ex. 34:15). However, the Hebrews occasionally swerved from this commandment. Various treaties and unions were also often broken.

The Christian ideal of a nation's and government's behavior in international relations lies in the Golden Rule: "Whatever you wish people to do to you, do the same to them" (Mt. 7:12). Applying this principle not only to personal but also to social life, Orthodox Christians should re-

member that "God is found not in power but in truth." At the same time, if justice is violated, restrictive and even forceful actions are often needed towards other nations and states to rectify it. Human nature being distorted by sin, nations and states inevitably have differing interests dictated by the desire to possess land, to enjoy political and military dominion, and to derive maximum possible profit from production and trade. For this reason, the need that arises to defend one's fellow countrymen places certain restrictions on the readiness of the individual to sacrifice his own interests for the sake of other people. Nevertheless, Orthodox Christians and their communities are called to strive for such international relations that would promote, to the greatest possible extent, the welfare and legitimate interests of their own people, neighboring nations and the entire human family.

Relationships among nations and states should be directed to peace, mutual aid and cooperation. St. Paul admonishes Christians: "If it be possible, as much as lies within you, live peaceably with all people" (Rom. 12:18). St. Philaret of Moscow, in his speech on the occasion of the 1856 peace treaty, says: "Let us remember the law and fulfill the will of the Divine Prince of Peace: not to remember evil; to forgive offences; and to be in peace even with 'him who hates peace' (Ps. 120:6), and even more so with those who offer an end of enmity and a hand of peace." Conscious that international disputes and contradictions are inevitable in a fallen world, the Church calls the powers that be to settle any conflicts through a search for mutually acceptable agreements. She identifies with the victims of aggression and illegitimate and morally unjustifiable political pressure from outside. The use of military force is believed by the Church to be the last resort in defense against armed aggression from other nations. This defense can also be carried out with the assistance of a country which is not an immediate object of attack by the attacker.

States base their relations with the outside world on the principles of sovereignty and territorial integrity. These principles are viewed by the Church as basic to a people's defense of their legitimate interests and as the corner stone of international treaties and, therefore,

of the whole of international law. At the same time, it is evident to the Christian consciousness that any human ordinance, including the sovereign power of a state, is relative before Almighty God. History has shown that the life, borders and forms of nations are changeable, since they are created not just on a territorial and ethnic basis, but also on economic, political, military and other such grounds. Without denying the historical significance of the mono-ethnic state, the Orthodox Church, at the same time, welcomes the voluntary unification of nations into one entity and the creation of multinational states, as long as the rights of any people are not violated in them. At the same time, it should be admitted that in today's world there is a certain contradiction between the universally accepted principles of sovereignty and territorial integrity on the one hand, and the search by a people (or by a segment of them) for state independence, on the other. Disputes and conflicts arising from this contradiction should be settled by peaceful means, on the basis of dialogue, with the greatest possible agreement between the parties. Remembering that unity is good and disunity is bad, the Church welcomes the tendency for unification of countries and nations, especially those with common history and culture, provided that this unification is not directed against a third party. The Church grieves when a multiethnic state is divided up, resulting in the destruction of an historical community of people, the violation of their rights, and the suffering that comes to their lives. The division of a multinational state can be justified only if one of the peoples is clearly oppressed or the majority of a country do not show a definite will to preserve unity.

Recent history has shown that the separation of several states in Eurasia has brought an artificial rupture between peoples, families and business communities and led to the forced resettling and ousting of various ethnic, religious and social groups, in which they have also lost their holy shrines. Attempts to create mono-national states on the ruins of unions have led to bloody inter-ethnic conflicts, which have shaken Eastern Europe.

In light of this, it is necessary to recognize the benefit of inter-state unions which have as their goals: to unite efforts in political and economic spheres; to

create common defense against external threats; and to help the victims of aggression. Inter-state cooperation in economy and trade should fall under the same ethical rules as individual economic and entrepreneurial activity. Interaction of nations and states in this field should be based on honesty, justice and desire to make the fruits of common labor acceptable to all participants (see XVI.3). International cooperation in cultural, scientific, educational and informational fields is welcome if it is built on the basis of equanimity and mutual respect, and is aimed at enriching the experience, knowledge and creativity of every participating nation.

XVI.2. In the 20th century, multilateral inter-state agreements have resulted in the establishment of a comprehensive system of international law obligatory for signatories of its conventions. There are also international organizations whose resolutions are obligatory for their member states. Some of these organizations have powers delegated to them by governments to be exercised in economic, political and military activities, and applied not only in international relations, but also in the internal life of nations. Legal and political regionalization and globalization are becoming a reality.

On the one hand, the development of inter-state relations in this direction helps to intensify commercial, industrial, military, political and other cooperation, the necessity dictated by the natural intensification of international relations and the need for a common response to the global challenges of our time. In the history of Orthodoxy, there are examples of the positive influence made by the Church on the development of regional inter-state relations. International organizations help to settle various disputes and conflicts. On the other hand, the danger of differences that may emerge between the people's will and international organizations' decisions should not be underestimated. These organizations may become instruments for the unfair domination of strong over weak countries, rich over poor, the technologically and informationally developed over the rest. They also may practice double standards when applying international law to the interests of more influential states.

All this compels the Orthodox Church to take a critical and careful approach to

legal and political internationalization, calling upon the powers that be, on both national and international levels, to unequivocal responsibility. Any decision involved in concluding a fateful international treaty and defining the country's stance within an international organization should be made in accordance with the will of the people, who have been fully and objectively informed of the nature and consequences of the decisions planned. In implementing a policy obligatory by an international agreement or the action of an international organization, governments should maintain the spiritual, cultural and other identity of their countries

Keeping in mind the need to exert spiritual and moral influence on the actions of political leaders, to cooperate with them, to show concern for the needs of people collective and individual, the Church enters into dialogue and cooperation with international organizations

and nations and the legitimate interests of their states. Within international organizations themselves, it is necessary to ensure the equality of sovereign states regarding access to decision-making and the right to cast votes, especially in defining basic international standards. Conflict situations and disputes should be resolved only with the participation and consent of all the parties whose vital interests are involved in every specific case. The adoption of compulsory decisions without the consent of the state to be directly affected appears possible only in the case of aggression or massacre within that country.

Keeping in mind the need to exert spiritual and moral influence on the actions of political leaders, to cooperate with them, to show concern for the needs of people collective and individual, the Church enters into dialogue and cooperation with international organizations.

Within this process, she invariably shows her conviction in the absolute importance of faith and spirituality for human work, decisions and laws.

XVI.3. Globalization not only has political and legal, but also economic and cultural-informational dimensions. In its economic dimension, globalization is manifested in the emergence of transnational corporations which have accumulated considerable material and financial resources and have employed an enormous number of people in various countries. Those standing at the head of international economic and financial structures have concentrated in their hands great power — power that is beyond the control of nations and even governments, in fact, beyond any limit, be it a national border, an ethnic and cultural identity, or the need for ecological and demographic sustainability. Sometimes they refuse to reckon with the customs and religious traditions of the nations involved in the implementation of their plans. The Church cannot but be concerned also for the practice of financial speculations that obliterate the dependence of income on the effort spent. Among various forms of this speculation are “financial pyramids,” the collapse of which causes large-scale upheaval. In general, such changes in the economy result in the loss of priority that labor and man have over capital and the means of production.

In its cultural and informational dimensions, globalization has been conditioned by the development of technologies facilitating the movement of people and goods, and the acquisition and distribution of information. Societies that were previously separated by distances and borders, and therefore were predominantly homogeneous, now come in touch easily with other cultures, and become multi-cultural. This process, however, has been accompanied by attempts to establish the dominion of the rich elite over the rest of the people, and of some cultures and world-views over others, which is especially intolerable in the religious realm. As a result, there is a tendency to present as the only possible alternative, a universal culture devoid of any spirituality and based on the freedom of fallen man, unrestricted in anything, as the absolute value and measure-stick of the truth. Globaliza-

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Orthodox Church and Society

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tion developing in this way is compared by many in Christendom to the construction of the Tower of Babel.

While recognizing globalization as inevitable and natural — and in many ways facilitating people's communication, dissemination of information and more effective production and enterprise — the Church points to the internal contradictions of these processes and to their threats. First, along with changing the conventional ways of organizing production, globalization also begins to change the conventional ways of organizing society and exercising power. Second, many of the positive fruits of globalization are available only to nations comprising a small portion of humanity, but having a similar economic and political system. Other nations, comprising five-sixths of the world's population, have found themselves on the margins of world civilization. They have been caught in debt dependence on financiers in a few industrial countries and cannot create dignified living conditions for themselves. Discontent and disillusionment are growing among them.

The Church raises the question concerning the need to establish comprehensive control over transnational corporations and the processes taking place in the financial sector of the economy. This control, aimed at subjecting any entrepreneurial and financial activity to the best interests of mankind and its peoples, should be exercised by all means available to society and nations.

Spiritual and cultural expansion — whose goal is total unification — should be opposed through the combined efforts of the Church, state structures, civil society and international organizations, for the sake of asserting in the world a truly equitable and mutually enriching cultural and informational exchange, combined with efforts to protect the distinctive identity of nations and other human communities. One of the ways to accomplish this is to ensure access to basic technological resources for all countries and nations, which will enable them to disseminate and to receive information on a global scale. The Church reminds us that many national cultures have Christian roots.

The followers of Christ therefore are called to promote the interconnectedness of the faith and the cultural heritage of nations, resolutely opposing any manifestations of anti-culture and commercialization of the space allocated to information and the arts.

Generally, the challenge of globalization demands that contemporary society should give an appropriate response, based on concern for a peaceful and dignified life for all people and combined

ing various activities of the governmental bodies, public educational system, etc. Many influential public mechanisms use the same principle in their open confrontation with faith and the Church, with the objective of ousting them from public life. These manifestations create a general picture of the secularization of public and social life.

While respecting the world-view of non-religious people and their right to influence social processes, the Church

Spiritual and cultural expansion -- whose goal is total unification -- should be opposed through the combined efforts of the Church, state structures, civil society and international organizations, for the sake of asserting in the world a truly equitable and mutually enriching cultural and informational exchange, combined with efforts to protect the distinctive identity of nations and other human communities

with efforts for their spiritual perfection. In addition, efforts should be made to achieve a world order which would be based on the principles of justice and the equality of people before God, and would exclude any suppression of their will by the centers of political, economic and informational influence.

XVI.4. The contemporary international legal system is based on the priority given to the interests of the earthly life of man and human communities over religious values (especially in those cases when the former and the latter come into conflict). This priority is sanctioned by the national legislation of many countries. It is often built into the principles regulat-

cannot favor a world order that puts in the center of everything the human personality darkened by sin. This is why, while invariably open to cooperation with people of non-religious convictions, the Church seeks to assert Christian values in the process of decision-making on the most important public issues both on national and international levels. She strives for the recognition of the legality of a religious world-view as a basis for socially significant action (including those taken by states), and as an essential factor which should influence the development (amendment) of international law and the work of international organizations.



Subdeacon Vasily and Sasha Gardecki present annual scholarship to Timothy Hojnicky

Centennial Celebration at St. Nicholas Church in Olyphant

With thanks to Almighty God and with great joy, the faithful of the St. Nicholas Orthodox Church, Olyphant, celebrated on September 4 and 5, 2004 the hundredth anniversary of the founding of their parish. The founders established the church under the guidance of St. Tikhon, Patriarch of Moscow, who consecrated the church December 19, 1904.

On Saturday evening great vespers and a memorial service for the departed clergy and faithful of the parish were served. An antique icon of St. Nicholas was presented to the parish by Basil and Eugene Fetchina. A social was held in the church hall after services.

On Sunday morning the parish was honored to have His Beatitude, Metropolitan HERMAN visit the parish and celebrate a hierarchical Divine Liturgy. His Beatitude was greeted with bread and salt by Richard Cesari, president of the church council and by Father Vladimir Fetcho, rector, with the cross. Prior to the start of the service His Beatitude blessed a new Gospel donated in memory of Jennie Grabania and an icon of St. Alexis of Wilkes-Barre with his relics, donated in memory of Father Gregory Pelesh and Matushka Dorothy Pelesh, John Lengel and Father Gregory Pelesh II.

At the Divine Liturgy, the following clergy also concelebrated: Protopresbyter Robert Kondratick, Archpriest Eugene Pianovich, Archpriest Daniel Donlick, Archpriest Elias Krenitsky, Priest Andrew Fetchina and Priest Stephen Evanina, who was awarded the purple skufia, and Archdeacon Alexei Klimitchev. Subdeacons were Gregory Hatrak and Timo-

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St. Nicholas Church

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thy Hojnicky. Altar boys who served were Anthony Blonddek and Jonathan Cesari.

A cross procession and a molieben to St. Nicholas took place after the liturgy. A young lady of the parish, Brittany Sakson, presented flowers to the Metropolitan. Father Vladimir was awarded the order of St. Innocent silver medal



and Matushka Marianne the order of St. Innocent bronze medal. The following were awarded gramotas for their service to God and for their work in the parish: Richard Cesari, John Chichilla Jr., William and Marie Evanina, Olga Kuzmick, and Kyra Nightingale. Dr. Larry Sherman was also awarded a gramota for his work with the Orthodox Scouting Commission. The church choir under the direction of Mark Howanetz sang the responses to the services.

Later that day a Centennial Banquet was held at the Lakeview Lounge with over 220 in attendance. Father Evanina, a native son of the parish, served as toastmaster. Father Daniel Donlick, former pastor, gave the centennial toast. His Beatitude gave the main address. Greetings and remarks were also offered by Father Kondratich, Father Daniel Kovalak, Vice-Dean of the Wilkes-Barre Deanery, Kyra Nightingale, chairperson of the centennial



committee, Richard Cesari and Father Fetcho.

Since St. Tikhon of Moscow, then bishop in America, visited the parish during the month of December 1904 the faithful felt that it would be only fitting to have another Bishop TIKHON come

celebrate the Divine Liturgy 100 years later. So on December 5, 2004, His Grace Bishop TIKHON of South Canaan will celebrate a hierarchical Divine Liturgy as the concluding event of our centennial year, and as we enter our second century of service to our Lord.

St. Tikhon's Seminary Seventh Golf Tournament

Eighty-eight golfers joined in on Saturday, August 21, 2004 to enjoy a round of golf and good fellowship, and to raise money for St. Tikhon's Seminary. The weather was threatening but all showed up and had an enjoyable day on the golf course.

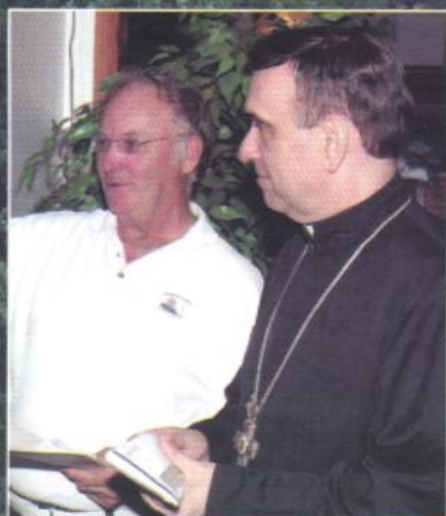
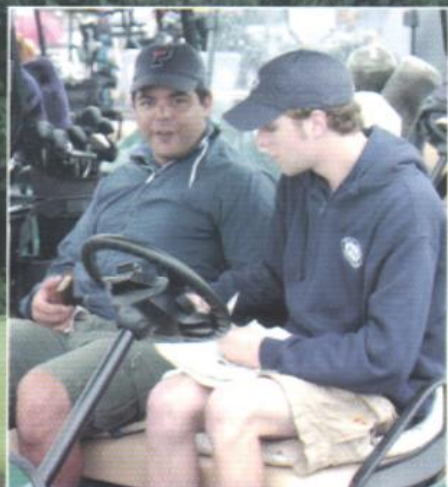
The winners of the Championship flight were the Jerry Stankiewicz group on a match of cards. The First flight winners were the John Menapace group. Second flight winners were the Al Wanas #2 group, and the Third flight winners were the Mark Skuby group. Other skill contests were held.

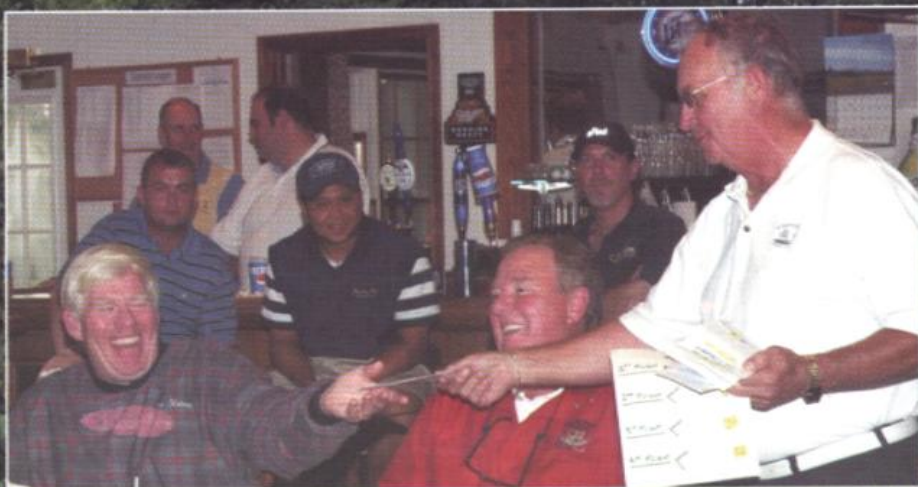
We were honored at the awards banquet to have in attendance V. Rev. Michael Dahulich, Dean of St. Tikhon's Seminary, who gave the blessing and thanked everyone who participated and spoke about what their support means to the seminary.

The Golf Committee, consisting of Fr. David Shewczyk, Fr. John Kowalczyk, Al Wanas, Ted Sovyrda, Peter Resanka, and Bernard Golubiewski, presented the seminary with a total of \$5,000 which had been raised on its behalf.

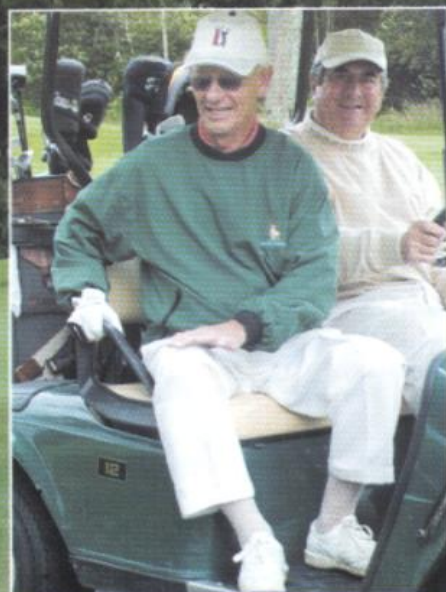
A special thanks to Michael Pasonick who donated the golf balls and to Al Wanas who supplied the lunch at registration.

Next year's tournament will be held on Saturday, August 20, 2005 at the Mountain Laurel Golf Course. So mark your calendars and help make the 8th Tournament a success!





Seventh Annual Tournament *continued*



We Salute Our 2004 Graduates



Matthew E. Andrews
Washington Township H.S.
Holy Assumption Church
Philadelphia, Pa.



Joshua Bosack
Minersville Area H.S.
Holy Ascension Church
Frackville, Pa.



Michael B. Brilla
Millersville University
Holy Trinity Church
Pottstown, Pa.



Natalie Butler
Edinboro University
St. Nicholas Church
Bethlehem, Pa.



Christine Elizabeth Chilcott
G.A.R. Memorial H.S.
Holy Trinity Church
Wilkes-Barre, Pa.



Analisha Christman
Panther Valley H.S.
St. Mary's Church
Coaldale, Pa.



Christina Crawford
Villanova University
Holy Trinity Church
Pottstown, Pa.



Laura Williams Forker
Williamsport Area H.S.
Holy Cross Church
Williamsport, Pa.



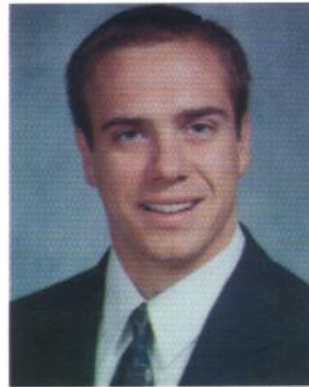
Gabriel Getzie
George Washington University
St. Basil's Church
Simpson, Pa.



Matthew Simeon Gingo
King's College
St. John the Baptist Church
Edwardsville, Pa.



Jessica Henry
Penn State University
Christ the Savior Church
Harrisburg, Pa.



Matthew Robert Henry
Penn State University
Christ the Savior Church
Harrisburg, Pa.

We Salute Our 2004 Graduates



Michael James Henry
Penn State University
Christ the Savior Church
Harrisburg, Pa.



Allison Leigh Herrman
Middletown H.S.
St. Michael the Archangel
Church



Leah Hojnicky
St. Mark's High School
St. Michael the Archangel
Church



Christopher D. Jones
Drexel University
St. Stephen's Cathedral
Philadelphia, Pa.



Michael T. Jones
Temple University
St. Stephen's Cathedral
Philadelphia, Pa.



Nicholas J. Jones
Germantown Academy
St. Stephen's Cathedral
Philadelphia, Pa.



Jennifer Kellachow
Keystone College
St. Basil's Church
Simpson, Pa.



Kimberly Kravetsky
West Chester University
St. Basil's Church
Simpson, Pa.



Elaine Leer
Wilson Senior H.S.
St. Herman of Alaska
Shillington, Pa.



Jared Lyman
Lackawanna Trail H.S.
St. Michael's Church
Old Forge, Pa.



Mark D. Nichols
Lehighton H.S.
St. Mary's Church
Coaldale, Pa.



Zackery Michael Peek
Mt. Carmel Area H.S.
St. Michael's Church
Mt. Carmel, Pa.

We Salute Our 2004 Graduates



Alixandra J. Perich
Penncrest H.S.
St. Herman's Church
Gradyville, Pa.



Colleen M. Pinkowicz
Northampton Community
College
St. Nicholas' Church
Bethlehem, Pa.



Donna M. Pinkowicz
West Chester University
St. Nicholas' Church
Bethlehem, Pa.



Stephan N. Pron III
Haverford H.S.
St. Stephen's Cathedral
Philadelphia, Pa.



Christopher Pusey
Ridley High School
St. Herman's Church
Gradyville, Pa.



John Pusey
Bloomsburg University
St. Herman's Church
Gradyville, Pa.



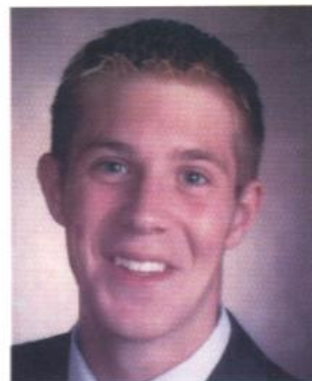
Sara Rech
Boston University
St. Michael's Church
Mt. Carmel, Pa.



Katherine H. Ren
Council Rock H.S. South
St. Stephen's Cathedral
Philadelphia, Pa.



Peter Rezanka
Penn State University
All Saints Church
Olyphant, Pa.



John Rodak
Camp Hill H.S.
Christ the Savior Church
Harrisburg, Pa.



Kevin Sedar
North Schuylkill H.S.
Holy Ascension Church
Frackville, Pa.



Timothy Shewczyk
Coughlin H.S.
Holy Trinity Church
Wilkes-Barre, Pa.

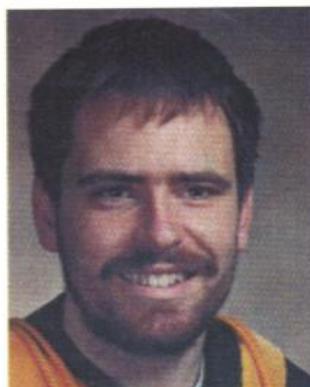
We Salute Our 2004 Graduates



Natasha Simchak
Lycoming College
St. Mary's Church
Coaldale, Pa.



Christopher Daniel Skvir
Delran H.S.
St. Stephen's Cathedral
Philadelphia, Pa.



Harold Smith
Bloomsburg University
St. Michael's Church
Mt. Carmel, Pa.



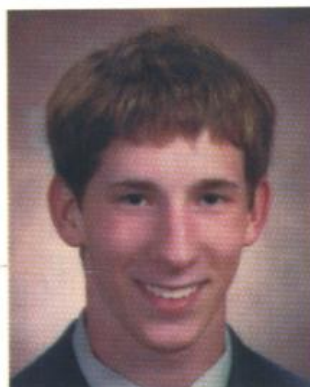
Kyra Specht
Lehigh University
All Saints Church
Olyphant, Pa.



Chelsea Specht
Lakeland H.S.
All Saints Church
Olyphant, Pa.



Joshua Soroka
Abington Heights H.S.
St. Michael's Church
Jermyn, Pa.



Jonathan Peter Taleff
Camp Hill H.S.
Christ the Savior Church
Harrisburg, Pa.



Nicholas George Taylor
Newark H.S.
St. Herman's Church
Gradyville, Pa.



Daniel C. Toth
Coatesville Area H.S.
St. Nicholas Church
Coatesville, Pa.



Anastasia B. Wohar
Upper Merion Area H.S.
St. Nicholas' Church
Philadelphia, Pa.



Elizabeth Yurick
Wilson Senior H. S.
St. Herman's Church
Shillington, Pa.



Alicia Zuk
Sacred Heart H.S.
St. John the Baptist Church
Dundaff, Pa.

Photos not available

Vadim Kevorkov, Central Dauphin H.S., Christ the Savior Church, Harrisburg, Pa.
Vasily Harrold, Valley View H.S. and Great Lakes Naval Training Center, St. Tikhon's
Monastery Church, So. Canaan, Pa.

And in one Lord Jesus Christ, the Son of God, the only-begotten, begotten of the Father before all ages; Light of Light; true God of true God; begotten, not made; of one essence with the Father; by whom all things were made.

Once, when Jesus Christ came to the town of Caesarea Philippi, he asked His disciples, "Who men say that the Son of man is?" (Matthew 16:13). They answered Him that some people believed Him to be John the Baptist, some to be Elijah, and others to be Jeremiah or one of the prophets. This indicates how mistaken most people were about Jesus Christ's identity, for He was neither John the Baptist, nor Elijah, nor Jeremiah — He was much greater than all of them. Then Jesus asked His disciples the following question, "But who do you say that I am?" (Matthew 16:15) And Simon Peter answered, "You are the Christ, the Son of the Living God," (Matthew 16:16). This was the right answer. Therefore, in our Symbol of the Faith we say, "I believe in One Lord Jesus Christ, the Son of God, the Only-begotten."

The name Lord refers to the divine nature of Jesus Christ, and indicates that our Savior is the True God. The names Jesus and Christ refer to His human nature. Our Savior's first human name, Jesus, was given Him by Archangel Gabriel at the time of the Annunciation (Luke 1: 26-38). The name Jesus, means Savior. Jesus came on this earth to save His people from their sins. Sin is the greatest evil on earth and to save from sin is the hardest task of all. The other name of our Savior is Christ, which means anointed. In the Old Testament, anointing was a holy, symbolic act performed to consecrate kings, high priests, and prophets — sanctifying their actions. Jesus Christ was the great Prophet, the eternal and great King, the eternal and great High Priest. The night when Christ was born, an Angel appeared to shepherds in Bethlehem and said, "Be not afraid; for behold, I bring you good news of a great joy which will come to all people; for to you is born this day in the city of David a Savior who is Christ the Lord" (Luke 2:10-11). In the Old Testament there were many prophecies about the Savior Lord Jesus Christ (the Mes-

We Believe

The Symbol of the Faith -- The Creed

Part III
Article II



siah). All believers were waiting for His arrival. Many kings, prophets, and righteous men were intensely eager to behold Him. Such a one was St. Simon who was allowed to live to see the Savior and was privileged to hold the Infant Jesus in his arms (Luke 2:25-28).

Our Lord, Jesus Christ, is the Son of God. During the Baptism of our Lord, God

the Father witnessed to that Himself saying, "This is my beloved Son with whom I am well pleased" (Matthew 3:17). This testimony was repeated during the Transfiguration on Mt. Tabor (Luke 9:35). In the Gospel, we find many instances when Jesus calls Himself the Son of God. In His talk with Nicodemus, Jesus Christ

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We believe

Continued from page 57

calls Himself the Only-begotten¹ Son of God: "For God so loved the world that he gave His only Son, that whoever believes in Him should not perish but have eternal life" (John 3:16).

The Son of God, both by His nature and through His deeds is in all aspects like God the Father and is the True God. Like His Heavenly Father, He is eternal; He has neither beginning nor end. He is, He was, and He will be. He is Almighty, Ever-present, and All-knowing. As all living creatures on earth inherit the nature of their parents, so the Son of God, born of God, has the same essence, the same nature as the Father, and we say in the Symbol of the Faith, "of one essence" with His Heavenly Father. As the sun gives light which is visible to the whole universe, so God the Father gives birth to God the Son. It is this similarity which is referred to in the Symbol of the Faith by the words, "Begotten of the Father before all ages; Light of Light, true God of true God; Begotten, not made; of one essence with the Father; by whom all things were made."

St. John begins his Gospel with the following words, "In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through Him; and without him was not anything made that was made" (John 1:1-3). These words are read during the Gospel lesson of the Easter Liturgy. By "Word" is meant the Only-begotten Son of God. So these words can be read thus: "In the beginning was the Son of God, and the Son of God was with God, and He was God, Himself. He was in the beginning with God. All things were made by the Son of God and without Him was not anything made that was made."

In the fourth century, the heretical teacher Arius said that Jesus Christ is not the True God; that He was not born of the essence of God the Father, but was created by Him. The Orthodox Church condemned Arius and his teachings. She also defined in the second article of the Symbol of the Faith the Orthodox teaching about Jesus Christ.

Jesus Christ is the True God. From the

1. ["Only-begotten son"] means only, natural son. That is, it would not be used to describe an adopted son, or a son who had a natural brother—Ed.]

very beginning of Christianity and to the present days, true Christians glorify Him and worship Him as God. The following incident illustrates why we should worship Jesus Christ, the Son of God, in the same manner as we worship God the Fa-



They who believe in Jesus Christ and are baptized are called Christians

ther. Emperor Theodosius, while still living, decreed that his son had the same imperial powers as he; that all people should honor the son as they do the father. The emperor was Christian but, like Arius, he did not believe that Jesus Christ was the Only-begotten Son of God. He thought that those who worshipped Him as God were in the wrong. The bishop of the capital often repeated to the emperor that he was mistaken. He told the emperor that he was wrong in not worshipping Jesus Christ. All his words were in vain. Once, when the bishop came to the imperial palace, he bowed and greeted the emperor with due respect, but he pointedly ignored the emperor's son, walking past him as if he did not see him. This astonished Theodosius. He reminded the holy father that he should not forget his son. The bishop answered that it was enough for him to pay respect to the father, and the son did

not need it. The emperor became very angry when he heard these words. He told the bishop that he would be punished as a criminal. Then the bishop said, "Lord, it pains you if your son does not receive the same respect as you do. Think then. What will our Heavenly Father say to those who follow your example and do not worship His Son; that do not want to honor Him as they honor the Father. It was the Father who through miracles showed that Jesus Christ is His Son. It was the Father who commanded that His Son receive the same worship as Himself." When the emperor heard this, he realized that he was mistaken; his beliefs were not Orthodox. From that moment on he honored and worshipped the Son of God as he did God the Father.

They who believe in Jesus Christ and are baptized are called Christians.

The holy name of our Lord Jesus Christ, if spoken with faith, can save us from sin and evil. There is a prayer called the "Jesus" prayer: "O Lord Jesus Christ, Son of God, have mercy upon me, a sinner." The "Jesus" prayer is a "spiritual shield" which protects us against evil and sin. Christ Jesus said, "In my name they will cast out demons" (Mark 16:17). "Whatever you ask in my name, I will do it . . ." (John 14:13-14).

Questions for Article 2

1. Who is the subject of the 2nd article of the Symbol of the Faith?
2. Who is Jesus Christ?
3. Why is the Confession of Peter so important?
4. Why is Jesus the Savior?
5. What are some of the instances to be found in the Gospels when Jesus Christ was called the Son of God?
6. What do the words "Only-begotten" mean?
7. What is the relationship of Jesus Christ to God the Father?
8. Why are the teachings of Arius about Jesus Christ false?
9. What is the meaning of John 1:1-3 in reference to Jesus Christ?
10. What popular prayer is an expression of our faith in the power of the Name of the Son of God?
11. What words of Jesus Christ indicate that such a prayer said in faith *would* be answered?

—Archpriest Vladimir Borichevsky

Barbecue and Flea Market



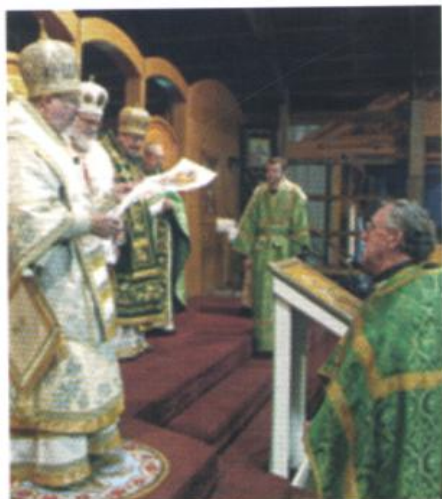
This year's flea market and barbecue was held August 26, 2004, and was very successful. This annual event is sponsored by the Society of the Friends of St. Tikhon's and is to benefit St. Tikhon's Seminary. This year's barbecue was a complete sellout. Bishop Tikhon, the new rector of the seminary, was very pleased with the great success of the flea market and barbecue, and expressed deep appreciation and gratitude to all those who supported the seminary.



St. Innocent Awards



Archpriest Michael and Valerie Hatrak



Archpriest Vladimir Petorak. (Not pictured: Elizabeth Petorak)



Michael and Arlene Pasonick



Archpriest John and Katherine Kowalczyk; Joseph and Olga Mikus



Archpriest Joseph and Gloria Martin

During the Memorial Day weekend and the Pastoral Conference, several clergy and laity were honored for their support of St. Tikhon's Monastery and Seminary, by receiving one of the highest awards in the Church, the Order of St. Innocent.

Mr. Michael and Mrs. Arlene Pasonick were awarded the Order of St. Innocent Silver and Bronze Class, respectively. The V. Rev. Joseph and Gloria Martin of Holy Resurrection Cathedral, Wilkes-Barre, Pa., the V. Rev. John and Katherine Kowalczyk of St. Michael the Archangel Church in Jermyn, Pa., the V. Rev. Michael and Valerie Hatrak of Ss. Peter and Paul Church in Minersville, Pa., and Mr. Joseph and Mrs. Olga Mikus, were

awarded the Order of St. Innocent Bronze Class. All were granted this honor "in recognition of many years of devoted service to Saint Tikhon of Zadonsk Monastery and Saint Tikhon's Orthodox Theological Seminary and with gratitude for commitment to the life and mission of the Orthodox Church in America."

Also awarded the Order of St. Innocent Bronze Class, were the V. Rev. Vladimir and Elizabeth Petorak, "on the joyful occasion of Father Vladimir's Fiftieth Anniversary of Ordination to the Holy Priesthood, June 14, 2004."

Fr. and Mat. Vladimir Fetcho also received St. Innocent awards; please see page 50.



Climate of Fear or Climate of Grace?

Part II

What about our own children and grandchildren? Do we not live in the wealthiest and most powerful country on earth, and will not that shield them from such terrible consequences? Don't count on it. The future that we shall bequeath to our progeny shall be grim indeed: food shortages, disruptions to the world's economic system; ever-more-violent hurricanes and storms as starters! And if you fear West Nile Virus, just wait until malaria or sleeping sickness or one of the other terrible tropical illnesses becomes endemic in America! Furthermore, we cannot expect that the millions of persons displaced by coastal flooding will just sit back in refuge camps and wait to die. Political instability that will surely dwarf our current difficulties is a reasonable expectation. Most of us would probably claim that nothing is more precious to us than our children and grandchildren, not even life itself. So then, how can we be indifferent to the fate which awaits them if we refuse to act *today*, to change our lifestyles and government policies in

order to curb global warming?

How can we escape from our current dilemma? Let's be honest: what part of our current way of life would we be willing to sacrifice, for the sake of curbing global warming? We have grown more than attached to the luxuries that surround us: our large vehicles and houses, our computers, our televisions, DVDs and other electronic toys, summer fruit all year 'round . . . in fact, we consider these necessities. So then, we may perhaps have heard about global climate change, we may even be concerned about it, but not enough to make any real sacrifices in our energy-dependent way of life. Is there no way out of this impasse? We are reminded of the words of St. Paul, lamenting the reality of human weakness in the face of sin: "Wretched man that I am! Who will rescue me from this body of death?" (Rom. 7:24, RSV) Immediately, though, he provides his own answer: "Thanks be to God through Jesus Christ our Lord!" (Rom. 7:25)

Although it may not seem obvious at first, our Lord and Savior Jesus Christ,

through his teachings, his example, and most importantly, through his redemptive work on the Cross, has much to offer us in our struggle to come to grips with the challenge of global warming. Central here is what our Lord has to teach us about God's relationship to the *world*.

As we shall see, the term "world" takes on more than one meaning in the Scriptures. We shall focus on four: 1) God's good creation; 2) the locus for evil and the defiance of God; 3) the world as the arena in which human beings make their choice for evil or for good with eternal consequences; 4) the object of God's saving work. Sometimes the word is used to refer positively to the totality of God's creation, including humanity; at other times, it seems to be more limited and negative in scope, referring primarily to human beings in our sinfulness, as well as to the evil that inspires us. What we *don't* find, however, is the concept of the world most prominent today: namely, that of the earth as pure *instrument*, with no intrinsic value of its own, our private

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Climate of Fear

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property to be used or abused by human beings purely for our own profit, pleasure and convenience, without regard to the consequences on other forms of life, or even on other humans.

1. The world as God's good creation

"In the beginning . . ." These are the words with which St. John the Theologian and Evangelist opens the Fourth Gospel, deliberately echoing the first verse of Genesis. It is his intention to declare the divine identity of the Word of God, God's Son, by linking Him with God the Father's creative act of bringing the universe into existence: "In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God; all things were

made through him, or gave us permission, to exploit and trash this world, as some seem to believe. Nor did God ever deed the planet over to us. It is God's creation, not ours (Psalm 24:1); we are merely given stewardship of it. Nothing on this earth belongs to us as our property in an absolute sense. So, we will always be answerable for what we have done with that which has been entrusted to us (Matt. 18:23-35).

2. The world as the locus for evil and the defiance of God

Unfortunately, human beings could not leave their home, this "good creation," well enough alone; through their disobedience, sin entered the world. The result is an environment which is no longer a "paradise" for people, where all human needs can be easily met without

you. . . . In the world you have tribulation. But be of good cheer, I have overcome the world." (John 15:18, 16:33). In His prayer to the Father, at the same event, He continues: "I have given them thy word; and the world has hated them because they are not of the world, even as I am not of the world. I do not pray that thou shouldst take them out of the world, but that thou shouldst keep them from the evil one" (John 17:14-15). In saying these words, Jesus is not rejecting the entirety of His Father's creation, material and spiritual; rather His words are a symbolic way of referring to the fallen world of sin and death, of envy and lust for power, of greed and hardness of heart. This is the world that could not bear the presence of the Good in it, and which therefore had to destroy the Incarnate One. It is primarily a world that we humans have created for ourselves, in our pride and blindness, as we prefer the blandishments of the serpent to the "narrow road" that leads to God's Kingdom. In this world it is far too easy to rationalize away our selfish lifestyle choices, ignoring the effect they might have on today's poor, or future generations everywhere, in a manner not unlike the rich man who ignored poor, suffering Lazarus at his door, in Jesus' parable (Luke 16:19-31).

To be continued.

—Fr. Christopher Bender

Fr. Christopher, parish priest of Assumption Greek Orthodox Church, Morgantown, W.Va. is Chair of the Steering Committee of the Orthodox Fellowship of the Transfiguration, an organization endorsed by the hierarchs of SCOBA.



Human beings could not leave their home, this "good creation," well enough alone; through their disobedience, sin entered the world

made through him, and without him was not anything made that was made. In him was life, and the life was the light of men" (John 1:1-4, RSV).

In other words, God the Son was the *Executor* of the will of God the Father, cooperating with Him in perfect harmony to create the cosmos. But God did not create a flawed or broken world; on the contrary, as we read again and again in the first chapter of Genesis, "God saw that it was good" (Gen. 1:4,10,12,18,21,25,31). It is a basic tenet of Orthodox Christianity that this original goodness was never taken away (although it has been tainted by the introduction of sin). And central to this goodness is the very existence of *life* on earth, in all its glorious variety and kinds. This is the world we humans, created in God's image and likeness, are called to take responsibility for, to cultivate and protect, which is the meaning of the command to "have dominion" over the other creatures (Gen. 1:28). God nev-

ertheless, we live in a difficult world where we must suffer and struggle in order to survive. Human beings did not become "totally depraved" through the fall, we Orthodox believe; nor do we bear the guilt for the sin of the first parents. Instead, we inherit the *condition* which ensued: namely, that we are subject to death, and are prone to sin as a result. Too easily, we give our hearts over to the "prince of this world," the devil, who entices us in various and sundry ways to pursue our own perceived advantage at the expense of others. For example, we prefer our spacious vehicles and houses (even though we could just as easily get along with much smaller ones), because of the comfort, security, and prestige they confer, even when we come to realize just how much energy it costs to run them.

Our Lord rejects this "world" in no uncertain terms. He tells His disciples at the Last Supper: "If the world hates you, know that it has hated me before it hated

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St. Cyril on John's Gospel

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of his Father does not show himself impotent, but rather a zealous imitator, or beholder; and how, shall be spoken of more precisely in what follows. But that through his exact and most similar activity, I mean in all things, he is shown to have equality in power, he himself will clearly teach below, adding as of his Father, *for whatever he does (he says), the Son also does in like manner*. How then is he, who is eminent in equal activities with God the Father, inferior? For can the offspring of fire work anything different from fire, any change being seen in its work? How can this be so? How, then, will the Son work in the same manner as the Father, if, on account of being inferior, he comes short of equal might with him?

And these (points) were taken from the words presently under comment. But let us, through other considerations also, see whether the nature of the Son admits of being secondary in any way to that of the Father. Let the consideration of power also be before us. Do they confess that the Son is God from God by nature and truly and from the actual essence of the Father, or do they say indeed that he is God, but blasphemously add that he is outside of the essence of the Father?

If then they say that he is not from the essence of the Father, he will neither be God by nature, nor true Son. For that which is not from God by nature, ought to be neither thought of at all as by nature God, nor yet Son, if not begotten from the the Father's essence; but they are introducing to us some bastard and recent god. If — blushing at the absurdity that is in their own doctrines — they do not say this, but will grant that the Only-Begotten is truly from the Father, and is God by nature and in actuality, how can he be inferior to the Father, or how can he be powerless towards anything, and this fact not accuse the essence of him who engendered him? For if it is possible that he who is by nature God should at all be impotent, what is to prevent the Father from being in the same case, if the divine and ineffable nature once has the power of being so, and, according to their account, is already so manifested in the Son? So therefore, the divinity will neither be impassible, nor will it remain wholly unchangeable in fixedness and

bliss. But who, tell me, will endure those who hold such opinions? With the sacred Scripture crying aloud that the Son *is the Lord of Hosts*, who will not shudder to say that he requires to be strengthened, and is imperfect in that which of right is his alone, with the Father and Holy Spirit?

But next our opponent will say, "We say that the Father surpasses the Son in this. For the one is the initiator [originator, first beginner] of works, as having perfection both in power and in the knowledge of all things; but the Son becomes first a spectator then a worker, by receiving into himself the imitation of the Father's working, in order that through the similarity of works, he too might be thought to be God. For he teaches us this, saying that he *can of himself do nothing, but what he sees the Father do*."

What are you saying, in your utter audacity? Does the Son receive into himself the impressions [types, forms, representations, patterns] of the Father's energy [activity, operation] that thereby he may be thought to be God? He would be God by learning, then, not by nature. As in us there is, perhaps, knowledge and art [skill, craft], so in him is the dignity, and he is a fashioner of the works of deity, rather than true God; yet he is, I suppose, altogether other than the art that is in him, though it be God-befitting, divine]. How then do the angels in heaven, on the one hand, and we on the other, worship without blame, him who has passed out of the boundaries of divinity, and has his glory only in art [skill, craft], although the holy Scripture admonishes us that we ought not to serve anything apart from him who is truly God? For it says, *You shall worship the Lord your God and him only shall you serve*.¹³ Yet the holy multitude of angels in particular did not err from what is fitting, but they worship the Son and serve him with us, acknowledging him to be God by nature, and not by learning, as those babblers say; for it appears they do not perceive how great are the absurdities they will fall into because of this. For in the first place the Son would admit change and variation as from the less to the greater, even though he himself says through the Prophet, *See, see, that I am and I have not changed*.¹⁴ The Psalmist too surely will be lying in

the spirit, crying out to the Son, *But you are the same*.¹⁵ For he awaits, as those say, the Father's being active at something, as a guide and teacher, that he may see and imitate. Then how will such a one not appear to be ascending up from ignorance of certain things towards knowledge of them, and to turn from worse to better, if we consider that knowledge of any good things is better than not knowing?

Next, what additional absurdity appears in this? Let those who introduce God as an instructor rather than a Father tell us: Does the Son await the sight of his Father's works in ignorance of them, or having most perfect knowledge of them? If then they say that he awaits though he knows them, they clearly show that he is doing something very superfluous, and the Father practising a most idle thing; for the One, as though ignorant looks at what he knows perfectly; the Other attempts to teach One who knows; and to whom is it not plain that such things incur the charge of the most extreme absurdity? But perhaps they will not say this, but will go over to the opposite alternative. For they will affirm that out of necessity he awaits the Father's activity, in order to learn by seeing. How then does he know *all things before their beginning*? Or how will he be true when he says of himself, *Am I a God at hand, says the Lord, and not a God afar off? Shall anything be hidden from me?*¹⁶ But how is it not absurd and unlearned to believe that the Spirit *searches* and knows the *deep things of God*,¹⁷ and to suppose that the Giver of the Spirit is in ignorance of the works of the Father and of his own Spirit, so as to come short in knowledge? For would not the Son, hereafter, lose [the status of] being Wisdom, if he is utterly ignorant and receives by learning? For he would be a recipient of wisdom, rather than Wisdom itself by nature. For wisdom is that which makes wise, not that which is formed to become wise, just as light too is that which enlightens, not that which is formed to receive light. Therefore he is, besides, other than the wisdom which is in him; and in the first place he is not simple, but compounded of two; next besides this, he will also lose the [status of] being God, I mean God by nature and essentially. For the divine nature does

13. Ps. 101(102):27.

14. Cf. Jer. 23:23-24.

15. 1 Cor. 2:10, 14-9.

13. Deut. 6:13; some LXX mss. read *fear* instead of *worship*.

14. Cf. Mal 3:6.

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St. Cyril on John's Gospel

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not allow being taught by any at all, nor duplication of composition, since it has, as its proper good, to be both simple and wholly perfect. And if the Son is not God by nature, how does he both acts and performs things that are only suitable for God? Will they say that also with a view to divine power, it suffices for him only to see the Father working, and that by the mere sight he attains to being God by nature, and to being able to do such things as he who shows him does? So there is nothing to prevent that many others too should be shown to us as gods as well, if the Father is willing to show them too the path of his own works, and the excellence of the Father's essence will consist in learning something over and above. For not, as those say, through teaching, having hastened up to the stature of deity by nature, is he found saying: *I and my father are One, he who has seen me has seen the Father.*¹⁸

So let them weigh how great a crowd of blasphemies is piled up by them from their choosing to think in this way, and let them think truly of the Son, as it is written. For neither by contemplation of what is performed by the Father, nor yet as having him as an initiator [originator, first beginner] in works, is he a maker or wonderworker, and by reason of this, a Son; but because a certain law of nature brings him back to the precise likeness of the one who begot him, although it shines forth and is manifested through the unfailing likeness of their works. But setting the text before us again, if you will, and testing it with more diligent scrutiny, let us consider accurately what is the force of the words and let us now see how we must think with piety. So:

Most assuredly, I say to you, the Son can of himself do nothing, but what he sees the Father do; for whatever he does, the Son also does in like manner. (John 5:19)

You see how through precise likeness in the works also, he shows himself like the Father in all things, that he may by this be shown to be heir of his essence also. For since he who has equal activity [energy, operation] with the God and Father, must necessarily and incontrovertibly be conceived of as being God by nature, the

Savior speaks in this way. But let no one be offended, when he says economically [according to the dispensation of the Incarnation; by way of accommodation], that he *can of himself do nothing, but what he sees the Father do*. For since he was now arrayed in the form of the servant and made man by being united to flesh, he did not make his discourse free nor altogether unconstrained, in the direction of that boldness which is suitable for God, but rather he used, at times, by economy, such discourse as befits both God and man alike. For he was really both in the same.

And this is one true word, but I think one ought again to explain what is before us in another way too, and to strike more piercingly to the passage's precise meaning. *The Son* (it says) *can of himself do nothing, but what he sees the Father do*. The word *cannot*, or impossibility, is predicated of certain things, or is applied to certain of things that are. For this being predicated we say is not indicative at all of necessity, nor of weakness; but often denotes the stability of natures and the immoveable condition of essences, in respect of what each thing mentioned either is or has been, and of what it can effect by nature and without change. But let our argument, if you will, proceed by demonstration also. When, for instance, a person says that he cannot bear a collar shackle, perhaps unpleasant and likely heavy, he predicates his innate weakness; but when another says, Being by nature a rational man, and born of a father rational by nature, I cannot do anything my own and of myself, which I do not see belonging to the nature of my parent — the words "I cannot" express the stability of essence, and its inability to change into anything but what it is. For, he says, I cannot, of myself, not be a rational creature, — strengthened by increases accruing to me by nature; for I do not see the power of doing this in the nature of my father. In this way then you may hear Christ saying, *The Son can do nothing of himself, but what he sees the Father do*. For he says, do not accuse the works of the Son; for he, beholding as with his own proper thoughts or natural movements, the essence of him who begot him, does such things as he observes that nature befittingly perform; these he does, and no other, not being able to permit anything contrary to his nature, by reason of his being from it.

Thus, the Father's nature possesses the will to show mercy; the Son, seeing this inherent in it, is compassionate as being naturally of [from] him, being unable to be other than what it is. For as he has the essence from the Father, so too the good things of the essence; as God, simply, and without mixture [uncompound], it is clear; therefore he wisely subjoins to the previous words, *for whatever he does, the Son also does in like manner*, collecting in these words, so to speak, the whole meaning of his being able to *do nothing of himself, but what he sees the Father do*. But by considering the reason why Son says these things, you will apply your mind more precisely to what is said by them.

When therefore he was showing mercy to the paralytic on the Sabbath day, the Jews began trying to persecute him; but Christ shames them, showing that God the Father had mercy on the Sabbath day. For he did not think he ought to hinder what things were tending to our salvation. And indeed he said at the beginning, *My Father has been working until now, and I have been working*. But when they by reason of their great ill-counsel [folly] showed that they were vexed at these things, he further subjoins, *The Son can of himself do nothing, but what he sees the Father do; for whatever he does, the Son also does in like manner*. For (he is saying) since the Father does not refuse to have mercy on the sabbath day, I, seeing that he is altogether full of compassion, am therefore myself also wholly compassionate, not being able to transform into something new my Father's essence in myself, through not appearing and being such as he by nature is. For I entirely bring to pass, as from him, the things that are his.

But the assertion that the Father is antecedent in the works, is not free from the profoundest lack of learning. For how would he ever begin by himself and alone, who has as the operative power for all things, eternally coexisting with him, the Son [who is] the manifestation of his will with regard to anything, and of his motion to activity [energy] in respect of anything. But if they uninstructedly assert that he awaits the separate operation [activity] of the Father for each individual work, in order to equally imitate [him], let them show us that the Father performed

18. John 10:30, 14:9.

anything separately and by himself, or what paralytic he having first healed, has given the deed as a pattern to his Son.

For the Father loves the Son (John 5:20a)

Those who were heedlessly blaspheming against him by reason of the sabbath, Christ convicts of being foolishly exasperated to empty anger, proving the matter very clearly by saying that he is loved by his father. For if *the Father wholly loves the Son*, it is plain that he loves him not as grieving him, but rather as gladdening him in what he does and works.¹⁹ Vainly, therefore, do they persecute him who does not refuse to show mercy on the sabbath, and by this too are they found opposing the decrees of God the Father. For they think they ought to hate him whom he *loves*, but it is, I think, obvious that he would never have loved him if he had gone contrary to his Father's will and had made a habit of doing, on his own and alone, whatever he himself willed. But since he justly loves, he clearly approves and agrees to the breaking of the sabbath, and shows that there is nothing about it with which God, the Lord of the law, might reasonably be angry.

and shows him all things that he himself does. (John 5:20b)

Necessarily he adds this also to the preceding; and I will say why. Fathers who are among us, sometimes overcome by natural affection, bear with their sons when they grieve them, and and when they see them attempt things against their judgment, they often permit it. For the yearning love implanted in them with respect to their children is vehement, persuading them to overcome all littleness of soul towards them. But it is not in this way, he says, that the God and *Father loves the Son*, for he cannot do anything which he himself also does not work by nature,²⁰ but as having one essence with him, he is by certain physical laws, let us say, called to identical will and power. So the Son, he says, works nothing contrary to what is pleasing or fitting to the Father, nor is he haughty in the love of the Father, as though a lover of novelty

and unbridled in his works; but whatever he sees him doing as in conception, all these he performs, being restrained by identity of essence from falling aside in thought that is befitting God. For he has no share in any change or variableness; for he remains *the same* unceasingly, as the psalmist says.²¹ The Father, further, *shows* the Son what he *himself does*, not as if setting before him things depicted on a tablet, or teaching him as though ignorant (for he knows all things as God) — but depicting himself wholly in the nature of his offspring, and showing in him his own natural properties in order that from what properties he himself is and is manifested, he²² may know of what kind and who he is by nature that begot him. Therefore Christ says, that *No one knows who the Son is except the Father, and who the Father is except the Son.*²³ For precise knowledge of each is in both, not by learning but by nature. And God the Father sees the Son in himself, the Son again sees the Father in himself. Therefore he says, *I am in the Father and the Father in Me.*²⁴ But again, “to see [perceive]” and “to be seen [perceived]”²⁵ must be understood here, in a manner appropriate to God [divinely, in a divine fashion].

And he will show him greater works than these, that you may marvel. (John 5:20c)

The blessed evangelist says above, *The Jews sought all the more to kill him, because he not only broke the Sabbath, but also said that God was his Father, making himself equal with God.*²⁶ So he put down the accusation regarding the sabbath, by showing that the Father himself worked on the sabbath day, and expending many words on this; but he also endeavours to teach them that he is in equality with the Father, even when he is made man for our sakes (for this was what the argument was missing) and therefore he says *And he will show him greater works than these, that you may marvel.* And by this what again does he will to show us?

The paralytic, it says, has been healed *who had an infirmity thirty-eight years.*²⁷ And the power of the one who healed him is indeed marvellous, and his authority

21. Ps. 101(102):27.

22. he: the Son.

23. Luke 10:22.

24. John 14:11.

25. The Greek word refers not only to physical seeing, but also to perceptible seeing, that is, seeing with the intellect; perceiving.

26. John 5:18.

extremely divine [suited to God]. No one in his senses would, I think, reprove so a great wonderworker for saying that he is God, and since he is Son, equal in all things to the one that begot him. But he says: since you — imagining things that are most wicked and foolish — are offended because of this mortal body, you need to learn that my authority and power do not stop here; for even if you do not wish it, you shall be spectators of *greater* wonders, namely, the resurrection of the dead; and you shall be even more astonished, when you see in me — whom now you charge with blasphemy and are not ashamed to persecute for merely saying, *I am the Son of God* — power and glory befitting God.

But how God the Father shows his works to the Son, we have already said at great length.

For as the Father raises the dead and gives life to them, even so the Son gives life to whom he will. (John 5:21)

See again in these words clear proof of his equality. For how can he who works equally with respect to reviving the dead, be inferiority in anything? Or how can he who is radiant with the same properties, be of another nature and alien to the Father? For the power of making alive, which is in the Father and the Son alike, is a property of the divine essence. But again, the Father does not separately and of himself give life to some, the Son to some separately and apart; for the Son, having in himself by nature the Father, the Father does all things and works all things through the Son. But since the Father has in his own nature the power of giving life, as also he himself²⁸ too, he attributes the power of bring the dead to life as though accruing to each separately.

That none of the Dignities or Excellences befitting God, is in the Son by participation, or from outside.

For the Father judges no one, but has committed all judgment to the Son. (John 5:22)

He introduces another divine and marvellous thing, convincing them in many ways that he is by nature and truly God. For to what other would it appertain

27. John 5:5.

28. himself: the Son.

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19. I.e. the Father does not love the Son because the Son grieves the Father but rather because he gladdens him.

20. I.e. the Son cannot do anything which the Father himself also does not work, etc.

Daily Devotions

SEPTEMBER

1. 1 Tim. 2:1-7
2. Gal. 1:1-10, 20-2:5
3. Gal. 2:6-10
4. 1 Cor. 4:1-5
5. 2 Cor. 1:21-2:4
6. Gal. 2:11-16
7. Gal. 2:21; 3:1-7, 15-22
8. Phil. 2:5-11
9. Gal. 3:23-4:5
10. Gal. 4:8-21
11. 1 Cor. 2:8-9 (Sat. bef.)
1 Cor. 4:17-5:5
12. Gal. 6:11-18 (Sun. bef.)
2 Cor. 4:6-16
13. Gal. 4:28-5:21
14. 1 Cor. 1:18-24
15. Gal. 6:2-10
16. Eph. 1:1-9
17. Eph. 1:7-17
18. 1 Cor. 1:26-29 (Sat. aft.)
1 Cor. 10:23-28
19. Gal. 2:16-20 (Sun. aft.)
2 Cor. 6:1-10
20. Eph. 1:22-2:3
21. Eph. 2:19-3:7
22. Eph. 3:8-21
23. Eph. 4:14-19
24. Eph. 4:17-25
25. 1 Cor. 14:20-25
26. 2 Cor. 6:16-7:1
27. Eph. 4:25-32
28. Eph. 5:20-26
29. Eph. 5:25-33
30. Eph. 5:33; 6:1-9, 18-24

OCTOBER

1. Heb. 9:1-7 (Theotokos)
2. 1 Cor. 15:39-45
3. 2 Cor. 9:6-11
4. Phil. 1:1-7
5. Phil. 1:8-14
6. Phil. 1:12-20
7. Phil. 1:20-27
8. Phil. 1:27-2:4
9. 1 Cor. 15:58-6:3
10. 2 Cor. 11:31-12:9
Heb. 13:7-16 (Fathers)
11. Phil. 2:12-16
12. Phil. 2:17-23
13. Phil. 2:24-30
14. Phil. 3:1-8
15. Phil. 3:8-19
16. 2 Cor. 1:8-11
17. Gal. 1:11-19
18. Phil. 4:10-23
19. Col. 1:1-2, 7-11
20. Col. 1:18-23
21. Col. 1:24-29
22. Col. 2:1-7
23. 2 Cor. 3:12-18
24. Gal. 2:16-20
25. Col. 2:13-20
26. Col. 2:20-3:1
27. Col. 3:17-4:1
28. Col. 4:2-9
29. Col. 4:10-18
30. 2 Cor. 5:1-10
31. Gal. 6:11-18

- Luke 4:16-22 (New Year)
- Mark 5:1-20
- Mark 5:22-24, 35-6:1
- Matt. 23:1-12
- Matt. 22:1-14
- Mark 5:24-34
- Mark 6:1-13
- Luke 10:38-42; 11:27-28 (Nat. Theot.)
- Mark 6:30-45
- Mark 6:45-53
- Matt. 10:37-11:1 (Sat. bef. Elev.)
- Matt. 24:1-13
- John 3:13-17 (Sun. bef. Elev.)
- Matt. 22:35-46
- Mark 6:54-7:16
- John 19:6-11, 13-20, 25-28, 30-35 (Cross)
- Mark 7:14-24
- Mark 7:24-30
- Mark 8:1-10
- John 8:21-30 (Sat. aft. Elev.)
- Matt. 24:34-44
- Mark 8:34-9:1 (Sun. aft. Elev.)
- Matt. 25:14-30
- 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
- Luke 5:33-39
- Luke 6:12-23

NOVEMBER

1. 1 Thess. 1:1-5
2. 1 Thess. 1:6-10
3. 1 Thess. 2:1-8
4. 1 Thess. 2:9-14
5. 1 Thess. 2:14-19
6. 2 Cor. 8:1-5
7. Eph. 2:4-10
8. Heb. 2:2-10 (Angels)
9. 1 Thess. 2:20-3:13
10. 1 Thess. 4:1-12
11. 1 Thess. 5:1-8
12. 1 Thess. 5:9-13, 24-28
13. 2 Cor. 11:1-6
14. Eph. 2:14-22
15. 2 Thess. 1:1-10
16. 2 Thess. 1:10-2:2
17. 2 Thess. 2:1-12
18. 2 Thess. 2:13-3:5
19. 2 Thess. 3:6-18
20. Gal. 1:3-10
21. Eph. 4:1-6
Heb. 9:1-7 (Entrance)
22. 1 Tim. 1:1-7
23. 1 Tim. 1:8-14
24. 1 Tim. 1:18-20, 2:8-15
25. 1 Tim. 3:1-13
26. 1 Tim. 4:4-8, 16
27. Gal. 3:8-12
28. Eph. 5:9-19
29. 1 Tim. 5:1-10
30. 1 Tim. 5:11-21

- 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
- Luke 8:41-56
- Luke 10:16-21 (Angels)
- Luke 12:13-15, 22-31, 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
- Luke 16:15-18, 17:1-4
- Luke 9:57-62
- Luke 12:16-21
- Luke 10:38-42; 11:27-28 (Entrance)
- 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
- Luke 19:37-44
- Luke 19:45-48

DECEMBER

1. 1 Tim. 5:22-6:11
2. 1 Tim. 6:17-21
3. 2 Tim. 1:1-2, 8-18
4. Gal. 5:22-6:2
5. Eph. 6:10-17
6. Heb. 13:17-21 (Saint)
7. 2 Tim. 2:20-26, 3:16-4:4
8. 2 Tim. 4:9-22
9. Titus 1:5-2:1
10. Titus 1:15-2:10
11. Eph. 1:16-23
12. Col. 3:4-11 (Forefathers)
13. Heb. 3:5-11, 17-19
14. Heb. 4:1-13
15. Heb. 5:11-6:8
16. Heb. 7:1-6
17. Heb. 7:18-25
18. Gal. 3:8-12 (Sat. bef. Nat.)
Eph. 2:11-13
19. Heb. 11:9-10, 17-23, 32-40
20. Heb. 8:7-13
21. Heb. 9:8-10, 15-23
22. Heb. 10:1-18
23. Heb. 10:35-11:7
24. Heb. 1:1-12
25. Gal. 4:4-7
26. Gal. 1:11-19 Heb. 2:11-18
27. Acts 6:8-15, 7:1-5, 47-60
28. Heb. 11:17-23, 27-31, 12:25-26, 13:22-25
29. James 1:1-27
30. James 2:1-13
31. 1 Tim. 6:11-16 (Sat. aft.)

- Luke 20:1-8
- Luke 20:9-18
- Luke 20:19-26
- Luke 12:32-40
- Luke 17:12-19
- Luke 6:17-23 (Saint)
- Luke 20:27-44, 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
- Mark 10:11-16
- Mark 10:17-27
- Luke 2:1-20 (Eve of Nat.)
- Matt. 2:1-12 (Nath. of Christ)
- Matt. 2:13-23 (Sun. aft. & Theot.)
- Matt. 21:33-42 (Saint)
- Mark 10:46-52, 11:11-23
- Mark 11:23-33
- Mark 12:1-12
- Matt. 12:15-21 (Sat. after)

Sermon on Ethics and Technology

Originally, religion was the mother of ethics and technology. Religion was a torrential spring flowing out of hidden depths, and ethics a life-carrying river, and technology with the help of artistic channels, carried the water from this river into all the arteries of man's life.

God announced to man the law of faith, the law of behavior, and the knowledge of technology.

According to God's directions, Noah built a boat that traveled one of the longest journeys in the history of navigation.

By God's inspiration, Bezaleel was filled with wisdom in understanding, in knowledge, and in all kinds of craftsmanship, to make artistic designs for working in gold, in silver, and in bronze, in the cutting of stones for settings, and in carving of wood, that he might work in all kinds of craftsmanship (Exod. 31:1-11).

In the same way, the Temple of Solomon, one of the greatest architectural wonders of the old world, was built by people taught by the Spirit of God and directed by the hand of the Lord. This is the witness of the Holy Scriptures.

God was the reason for true faith and good behavior and for the knowledge of technology among people.

While people continually felt God above them, before them, and around them in the same way that air and light are felt, they attributed and dedicated all their technological works and handiwork to Him, their Lord and Creator.

When the feeling of God's presence became dulled and spiritual vision became darkened, when pride entered into tradesmen and technologists, and they started to give glory exclusively to themselves for their buildings, handiwork and intellectual works, and they began to misuse their works — that is when the shadow of cursedness began to fall on technology.

Many complain against technology. Many accuse modern technology on account of all the woes in the world.

Is technology really to blame, or those who create technology and use it?

Is a wooden cross to blame if someone crucifies a man on it?

Is a hammer to blame if a neighbor breaks his neighbor's skull?

Technology does not discern good or evil. The same pipes can be used for drinking water or sewage.

turned it from a "house of prayer, into a house of merchandise."

It was not to the credit of technology that the Temple remained standing for centuries, nor was it to the blame of technology that it vanished from the face of the earth. Technology is deaf, mute, and unanswering. It is completely dependent on ethics, as ethics on faith.

Is technology really to blame, or those who create technology and use it?

Is a wooden cross to blame if someone crucifies a man on it?

Is a hammer to blame if a neighbor breaks his neighbor's skull?

Technology does not discern good or evil. The same pipes can be used for drinking water or sewage.

Evil does not come from unfeeling, dead technology, but from the dead hearts of people. Being completely conscious of the presence of God and having no pride, Noah built a wondrous ship that was to be for his salvation and that of the new humanity that was to be born.

In a consciousness darkened with regard to God's presence, people who were filled with pride agreed among themselves, "Let us build a city and a tower whose top shall reach heaven, and make a name for ourselves." This was the construction of the tower of Babel.

When King Solomon finished building the glorious Temple of God, he lifted up his hands to heaven, and in humility cried out, "Behold, heaven and the heavens above the heavens, I cannot comprehend you, let alone this Temple I have built."

This wondrous Temple lasted for eleven generations. It was destroyed, turned to dust and ashes, when the godless descendants of King Solomon, in their deeds,

The Biblical story of King Nebuchadnezzar is well known. He built the city of Babylon with palaces and hanging towers, with such technological workmanship and beauty as the world till then had never seen. The King, standing on the roof of his palace, looked down at the city he had built and said very proudly, "Is this not Babylon the Great, which I myself have built as a royal residence by the might of my power and for the glory of my majesty?"

While he was yet speaking these conceited words, God smote him with insanity and he became mad, and lived in insanity for seven years, like a beast among the beasts of the forests.

His city, Babylon the Great, became a heap of rubble and was sneered at, and was a desert without any inhabitants, exactly as the Prophet Jeremiah prophesied (Jeremiah 51:37).

Wherever the fear of God vanishes

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Sermon on Ethics and Technology

Continued from page 67

and the moral law of God is trampled, that is where the mountain of human technology falls into the dust from which it was built.

That is how the Eiffel Tower and the German cathedrals, and the American skyscrapers, the towers of human technology and architecture, will collapse into formless dust if human pride, and even Christian pride, fight in defiance against God, and surpass all measures of pride and sinfulness and succeed in ending the long-suffering of God.

Why are so many glorious civilizations buried deep beneath the earth, so that on top of them the plowers plow the ground, not even realizing that there are towers and bones lying beneath the plowed ground?

How is it that out of all the glorious marble buildings of the Greeks, nothing is left but the Acropolis?

How has the earth dared to conceal from the sun and from the eyes of men the titanic temples in Baalbek and Egypt, as well as the glorious cities Egbata,¹ Persepolis, Tyre, Sidon, and Troy, so that cows now peacefully graze on top of them, and pigs bellow, and shepherds build stables from the scattered marble?

Why did the proud cities and temples and castles of King Montezuma vanish without a trace? Also the kingdoms of the very cultured Incas and Peruvians?

What unmerciful hand rolled mounds of mud over all these human constructions, which by their strength and design, and beauty, could compete with the best modern constructions?

Why are there breaks and not continuity in the civilizations of mankind?

It is because none of them were pleasing to the One Holy God.

None of those buried civilizations were destroyed by time nor by the lack of solid technological construction, but by sin against holy faith and holy ethics.

Instability of ethics and not technology buried them all in deep darkness.

"And you, O Capernaum, will not be exalted to heaven, will you? You shall descend to Hades."² This prophecy of Christ

in the days when Capernaum shined with glory, like a fairy-tale city beside a lake, was fulfilled. It was so dreadfully fulfilled, that when a traveler finds himself among the thorns and snakes where the once rich and proud city of Capernaum exalted itself, he fearfully asks, "Is it possible that this loathsome place was once a habitation of men?"

ful man without honesty.

Technology changes a man's relations with nature, but not the relation of man and God. Whoever thinks otherwise values things more than people, and dust more than the spirit. A horrible tragedy of our time is the war between men and God.

God wants to raise up man and exalt

Instability of ethics and not technology buried them all in deep darkness

Ethics — that is, evangelic ethics — are long-lasting and unchanging; but technology is always changing. Ethics are likened to a lady, and technology is like her handmaiden. That is why ethics have to control technology. Eternal values are the territory of ethics and not of technology. It is devastating for an entire people to put the purpose of their lives in technology, and for all their labor and sweat to be sacrificed to the advancement of technology, dragging ethics behind them, as Achilles dragged the dead Hector tied to a chariot. A people like that can succeed in building all of their cities from ivory and gold — but if people like Ahab and Jezebel live in them, dogs will have the last word and not the people.

It is easy to choose between honor and skill. An honest man, even without skill, is more respected in our time than a skill-

man's identity above voiceless and lifeless materiality, while men want to bury their identity and forget their Creator, and make the sole purpose of their lives technology and material wealth.

Many people who are spiritually and morally handicapped by their unbelief in Jesus Christ, create — out of modern technology — idols that they worship, and call upon all the peoples and nations of the earth to bring sacrifices to these idols.

— St. Nicholas of Zhicha

St. Nicholas, called the "New Chrysostom," was Bishop of Ochrid and Zhicha and reposed at St. Tikhon's Monastery in 1956. This sermon from his *Complete Works* (Book 12, pg. 23) was translated from the Serbian by Marija Miljkovic;

St. Cyril on John's Gospel

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to judge the world, except only to him who is God over all, whom the divine Scriptures also call to this, saying in one place, *Arise, O God, judge the earth*,²⁹ in another again, *For God is the judge, he puts down one and sets up another*.³⁰ But he says that *judgment* has been given him by *the Father*, not as though he were without this authority, but as man, with respect to the incarnation, teaching that all things are more suitably referred to the divine nature; and he himself, not being external to this, in that he is Word and

God, has inherently authority over all; but in that he became a human being, to whom it was said, *What do you have that you did not receive*,³¹ he fittingly acknowledges that he received it.

To this, one of our opponents will say, again, "See, the Son evidently declares that he has received *judgement* from *the Father*; but it is plain he receives, as not having. So how will he who gives with authority, not be greater and of nature superior to him who must receive?"

To be continued.

1. This city, mentioned in Ezra 6:2, has various spellings, among them Ecbatana and Achmetha.

2. Cf. Matt. 11:23.

29. Psa. 81(82):8.

30. Psa. 74(75):8.

31. 1 Cor. 4:7.

Pope Petros VII, Patriarch of Alexandria Dies in Helicopter Crash

Pope Petros VII, Patriarch of Alexandria, and all those traveling with him, tragically lost their lives when their helicopter crashed in the Aegean Sea while flying from Athens to Mount Athos.

Patriarch Petros took the throne as 115th patriarch and pope of the Church of Alexandria and all Africa in 1997. As primate and archpastor of his Church, he supported missionary efforts in various African lands, among them Kenya, Uganda, Madagascar, and Cameroon. His labors bore fruit in the growth of the Orthodox Church in Africa.

The patriarch's primatial see of Alexandria, Egypt, and a good part of his Church's territory, are in Muslim countries, and he worked to promote mutual understanding between Christianity and Islam. Patriarch Petros noted that "The world is tired of religious wars and conflicts. Christians and Muslims are duty-bound to respect absolutely each other's religious beliefs and overcome antagonistic feelings. We must strive for solidarity if we are to resolve the problems facing the world, for the earth is the common home of all nations wherein we are called to worship the one true God."

Born on the island of Cyprus on Sept. 3, 1949, Patriarch Petros entered a monastery as a 12 year old boy, at Macheras. After 8 years in the monastery, he was ordained a deacon. He was sent to Alexandria to serve Patriarch Nicolaos VI in that capacity. He later studied at the Theological School in Athens and was ordained priest in the summer of 1978.

Patriarch Petros's untimely death was greatly mourned and lamented by his Church and throughout the Orthodox world.



Pope Petros VIII
Patriarch of Alexandria

Bishop Nectarius Kellis of Madagascar

The following was contributed by Deacon Stephen Methodius Hayes of Johannesburg, South Africa.

The death of His Beatitude Petros, Pope and Patriarch of Alexandria and all Africa, and those with him, has come as a heavy blow to Orthodox Christians in Africa.

Much will no doubt be said about his contribution to the revitalizing of the Orthodox Church in Africa. But one who died who was perhaps not as well known is Bishop Nectarius Kellis of Madagascar. He will be extremely difficult to replace.

I first heard of his work when I was doing research for a doctoral thesis at the seminary in Nairobi. One of the students whom I interviewed in the course of my

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Metropolitan HERMAN prays for repose of Patriarch and entourage

research was Jean Christos Tsakanias of Madagascar. He told me that there had been only two Orthodox churches in Madagascar, which had been built by Greeks in the 1950s. In 1972 foreigners had been expelled from the island, including the priest, and the two churches fell into disrepair.

A priest from Australia, Father Nectarius Kellis, had read an article about this, and come to Madagascar in 1994 and within 18 months had started about 20 new parishes in the island, and sent a student to the seminary.

Madagascar then fell under the Archdiocese of Zimbabwe, and in April 1996 Father Nectarius was in Bulawayo for the blessing of a monument to the first archbishop there. While they were there, Archbishop Chrysostomos had a heart attack, and so Fr Nectarius stayed with him until he was well enough to travel, and then returned to Madagascar. He had an overnight stop in Johannesburg, and was staying in a hotel near the airport, and phoned me for a chat, as there was nothing to do in the hotel (the student Jean Christos Tsakanias had given him our number).

We went to see him, and took him for a ride round Johannesburg and Pretoria, and he told us more about his mission work in Madagascar, and how he had got there.

He had been chaplain to an old age home in Adelaide, Australia, and had been the computer fundi (engineer) in the local diocese. He had read an article in a Greek publication appealing for a priest to reopen the churches in Madagascar, after the previous priest had been expelled in 1972. Later, on a visit to Greece, he had called on the publishers of the magazine, and found that the article was phony -- it had purported to be an appeal from Orthodox Christians in Madagascar appealing for a priest, but in fact had been written by someone in the offices of the magazine who thought it would be a good idea for a priest to go there.

Father Nectarius was intrigued by the idea, and asked for the blessing of his bishop to go to Madagascar, but his bishop was reluctant to let him go. He was too useful in Adelaide, said the bishop. But eventually the bishop relented, and



told Father Nectarius, "I can see that you will only be miserable if you stay here, so go."

So Father Nectarius went, and found the churches were derelict or being used for other purposes. He found the family of Jean Christos Tsakanias, who were half Greek, half Malagasy, and were caretakers of the temple. He sent Jean Christos as a student to the seminary, but not before taking him on his missionary journeys. He traveled from village to village, asking the authorities in each place if he could have a meeting with anyone who might be interested in Orthodox Christianity. Where permission was given, he returned on the appointed day, and taught about the Orthodox Christian faith. If enough

people were interested, a new parish was formed, and the people were catechized and baptized.

When we met him, he had been in Madagascar for two years, and several local priests had been ordained, and the Divine Liturgy had been translated into the Malagasy language. Later he had to return to Australia because he suffered from malaria and needed time away from Madagascar to recover. The church in Madagascar grew so rapidly that it needed its own bishop, and Father Nectarius was the obvious choice.

He was a great missionary of the same kind as St. Nicholas of Japan, and our Patriarchate will miss him sorely.

--Deacon Stephen Methodius Hayes

Two More Orphanage Boys Triumph Over Adversity

Project Mexico Celebrates Two New High School Graduations

After opening its doors just eight years ago, St. Innocent Orphanage, an outgrowth of Project Mexico, recently celebrated the high school graduation of two of the orphanage boys, Alfredo and Brian, taking the total of high school graduations to three. This is a significant achievement, considering the average level of education in Mexico is fifth grade.

"Alfredo and Brian overcame great obstacles to reach this goal," says Gregory Yova, founder and executive director of Project Mexico and St. Innocent Orphanage. "They serve as inspiration to the other boys at the orphanage who are close to completing high school and also to the younger boys."

Alfredo's maturity is evident when he discusses his graduation, saying that by doing so, he has overcome one of the many challenges he has been faced with during his life. "I have traveled over a road with many obstacles but with God's help I was able to overcome them because He gave me the wisdom I needed."

Brian has always been interested in learning since he was very little, he recalls. "Finishing high school began with a dream I've had since I was very young. My dream was to improve my life. I believed that things can be achieved in spite of the circumstances in which I found myself." He also credits his success to something someone once told him when he was younger. "Someone told me that if I faithfully believed in what my heart was



Alfredo (left) and Brian (far right) pose with St. Innocent Orphanage priest Fr. Pedro Medina at the dinner held after the graduation ceremony.

telling me but didn't lose sight of reality, my dreams would come true. Obviously, I still have a long way to go. But as you see your goals coming within reach, that's what motivates you."

The orphanage is dedicated to providing a well-rounded education that combines academic, moral and spiritual training. This is evident by the insight Brian displays. "If we understand academic education as an intellectual development gained through the things that one learns in the different sciences, I can say I have gained this kind of education. But I've also realized that the true morals that really make a person a great example are being lost. It's not through scientific learning but through the value that each human being has in himself that we become great. To a great extent, we have an erroneous concept of 'education'. We can find corrupt professionals who didn't reach their goals because they believed that 'education' was limited to finishing university."

Brian says achieving this goal brings him satisfaction but also makes him grateful. "When someone puts a lot of effort into something and doesn't give up in spite of it being difficult, it only remains for him to be grateful and be able to rest with all the tranquility in the world!"

Alfredo and Brian hope their graduation will encourage the other boys at the orphanage to complete high school and also go on to achieve greater accomplishments.

Both boys have plans for pursuing additional education and training. Alfredo will be attending the Technological School where he will study computer technology. He dreams of also traveling to Italy to study automobile design and engineering. As a result of his experience at the orphanage, Brian wants to learn more about philanthropy and fundraising. He will also begin attending the university in January where he will study law.

Alfredo and Brian recognize that their education was made possible through the generous support of donors. "When you look back on the past and realize how circumstances have changed, the only thing you can do is thank God and all those who have supported us," Brian says. "Without them it would be very, very difficult to maintain an institution that is concerned with giving us a quality life and a life full of love. I hope that their lives will be full of blessings and the protection of God."

"I'd like to say 'thank you' for your
Continued on the next page

Diocesan Parish Aids Sister Parish in Ukraine

St. Michael's Church in Jermyn, Pa. continues to aid her sister church, St. Mary's Orthodox Church in Dubrinnich, western Ukraine. This past year, on behalf of the parish, Protodeacon Gabriel Petorak presented a gift of \$1,500, enabling the sister parish to install a heating system. With God's help, this winter the church will have heat. Two years ago St. Michael's supplied the sister church with new windows. Fr. Gabriel commented, "It is a great feeling to see the church packed with so many people, young and old."



Faithful of St. Mary's Orthodox Church



Protodeacon Gabriel presents check to sister church in Dubrinnich

Project Mexico

Continued from page 71

support because it was, is, and will continue to be what I need to finish my higher education," Alfredo says. "Hopefully, I won't be the only one to receive this support because coming along behind me are other boys who would like to go to university. Without your support, they won't be able to achieve that."

The Mexican graduation ceremony, similar to those held in America, included a dinner and dance. Alfredo and Brian were also honored at the orphanage with a dinner, at which time flowers, cards, gifts and plaques were presented.

Since 1988, Project Mexico has involved young people in the alleviation of suffering by building homes for Mexico's poor. St. Innocent Orphanage is an award-winning institution opened in 1996 to provide a home for orphaned, abandoned and abused teenage boys. It is the only

facility dedicated to teenaged boys in Tijuana and one of only four in the entire country of Mexico. Project Mexico and St. Innocent Orphanage have been envi-

Alfredo says. "Hopefully, I won't be the only one to receive this support because coming along behind me are other boys who would like to go to university"

sioned, designed, built and operated by the combined efforts of Orthodox from all jurisdictions.

More information about Project Mexico and St. Innocent Orphanage is at www.projectmexico.org.

Rejoice, O feeder of the hungry; most generous provider to those in want; spring of fellow-feeling; fountain of mercy; help of those weary from sufferings; patron of widows; visitation of the infirm; sure covering of the naked; quick setting-up of the falling. O celestial Father, attend from on high with your gracious eye, and implore Christ to send down on our souls the imparting of divine love for mankind, and great mercy.

--from the service for St. John the Merciful, celebrated Nov. 12



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All in the Diocesan Family

Alden Station

Holy Resurrection Church

On June 13, Fr. Vladimir Petorak celebrated the Golden Jubilee of his ordination to the holy priesthood. Fr. Eugene Pianovich concelebrated the Divine Liturgy, after which a banquet was held at the Centre Inn.



Fr. Vladimir and Matushka Elizabeth at Golden Jubilee celebration

Berwick

Holy Annunciation Church

A web page has been developed by Ann DeMelfi and Michael Moskva. The web address is www.haoc.org. Directional signs to lead travelers to the parish have also been placed along Rt. 11 and Arch Street. Ann Marie Peckham was instrumental in their design and placement.

Amilia Tripp made her first holy con-



Dr. Ford speaks at retreat fession on the feast of Annunciation. Under the direction of Beverly Parker, the church school children learned to make pysanky. They also provided flowers for Mother's Day and went to Knoebel's Amusement Park in July. A Vacation Bible School was held the same month.

The parish women's club, HALO, sponsored a lecture this past lent with Dr. David Ford of St. Tikhon's Seminary as the speaker. The family parish picnic, prepared by HALO, was held in June and the annual parish picnic was held in August at St. Mary's Grove.

A new gospel book was given in memory of Paul Husak.

Bethlehem

St. Nicholas Church

To remember our chaplains and ser-



Gospel book blessed by Fr. James



Amilia Tripp with her family

vicemen now in harm's way across the globe, the parish gathers every Tuesday evening for a prayer service for their safety. The parishioners have been working hard preparing for their annual "Russian Days," held the second weekend in September. The St. Nicholas Choir is preparing a 4th recording, due to be released in October on the Divine Liturgy. For more information, visit the parish website: www.gonow.to/saintnicholas. An iconography conference will be held at the parish on October 29-30.

Coaldale

St. Mary's Church

This past Lent the parishioners of St. Mary's began a new fund-raiser, selling rings of kielbasa. The sale was very successful. The three high school graduates of Coaldale parish were honored with a luncheon in May.

Coatesville

St. Nicholas Church

Baptism: Alyssa Colleen, daughter of David & Maris Stauffer.



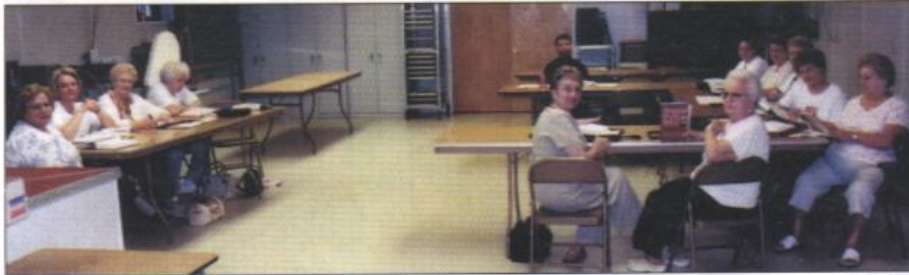
Fr. Giannaris with the Stauffer family



Vacation Bible school in Berwick



Coaldale's kielbasa crew



Bible study group at Frackville



Holy Ascension Day Dinner



Golf tournament

Frackville

Holy Ascension Church

Members of Holy Ascension have completed their first year of Wednesday night Bible Study. St. Barbara's Sisterhood held a dinner on the patronal feast day. The parish choir club held a chicken and roast beef dinner in order to raise money for new gold covers. The national FOCA golf tournament was hosted by the Frackville "R" Club on July 30-31.



Chicken and roast beef dinner

Gradyville

St. Herman of Alaska Church

The parish held its first "Victorian Tea" in honor of Mother's Day on Saturday, May 8. In addition to traditional tea, sandwiches, and pastries there was also a tableau with skits and a narrative. The women were presented remembrances with Mother Theresa and the Theotokos on them.

Harrisburg

Christ the Savior Church

The church school's first confession class was presented Divine Liturgy books by the men's club on March 28. The FOCA basketball team participated in the annual tournament held in Pittsburgh May 14-16. Team members were Sammy Awale, Teddy Pankiw, Dimitri Ressetar and Nickie Shilling. Rob Yanosky and Josh DiFlorio were the coaches. The Senior "O" Club sponsored a bus to see Byzantium: Faith and Power, 1261-1557, an exhibit at the Metropolitan Museum of Art. The men's club sponsored the annual picnic and baseball game on City Island in July. Among several weddings celebrated at Christ the Saviour this summer was that of Michael Evans III, son of Archpriest Michael and Matushka Sonya Evans of Mt. Carmel. Joining Fr. Michael in performing the marriage service were

Continued on the next page

All in the Diocesan Family

Archpriests Daniel Ressetar, Michael Kovach and Neal Carrigan.

Baptisms: Brandon David Hancher, son of David Hancher and Michelle Symcah, Jan. 11; Araim Teclai, daughter of Anghesom Teclai and Letina Estifanos, July 31.

Chrismations: Timothy Lyle Maslin, June 10; Patricia Ann Meade, June 10; Andrew Farling Wickard, June 10; Sarah Ravel Fink, June 20.

Marriages: Joshua Potteiger and Kelly Elaine Foltz, May 30; Dr. Michael Baroody and Dr. Sarah Fink, July 3; Michael Evans III and Jennifer Ann Britton, July 10.



Wedding of Michael and Jennifer Ann Evans



Servicemen Larry Smith and Ron Hancher, Jr. return from duty in Kosovo

McAdoo

Holy Trinity Church

The parish organized a bus trip to view the exhibition Byzantium: Faith and Power at the Metropolitan Museum of Art in New York City. About thirty people from Holy Trinity and nearby parishes (Orthodox and non-Orthodox) participated. Father Walter Smith conducted a retreat



Fr. Daniel and the first confession class



Lenten vespers at Messiah College



Col. Mikael Sadunishvili of the Georgian Republic graduates from Carlisle War College on "The Transfiguration of Christ: its Significance for our Spiritual Lives and for the World," August 6 and 7. A recent bake sale raised \$200, which was donated for the relief of the suffering people of Sudan. The annual parish festival was held July 17 and 18.

Give thanks to the Lord,
for He is good: for His
mercy endures forever!
—From the Polyeleos

**Jermyn
St. Michael's Church**



Wedding of Janet Kiehart and Gerald Waxler

**Mt. Carmel
St. Michael's Church**

The parish recently completed a parish improvement by installing new carpeting in the church.

**Philadelphia
St. Nicholas Church**

Chrismations: Kevin Michael and Eric Matthew Souder, Holy Saturday, 2004. Godparents are Judy Hanney and Michael Drobish.



Chrismation of Michael and Matthew Souder

**Philadelphia
St. Stephen's Cathedral**

The celebration of Palm Sunday was made even more special at the cathedral with His Beatitude, Metropolitan Herman as the main celebrant. Concelebrating the



Stephen Bondira and family with Fr. Dan



Natalie Tapykoff presents flowers to Metropolitan



Award recipients

liturgy were the cathedral's dean, Archpriest Daniel Geeza, O.C.A. Chancellor, Protopresbyter Robert Kondratich, and secretary to the Metropolitan, Archpriest David Brum. Afterwards a lenten meal

prepared by the sisterhood was enjoyed by the faithful. The cathedral also congratulated Stephen Bondira on receiving the Alpha-Omega Scouting Award.

Continued on the next page



Fr. Stephen chrismates Beth Lehman

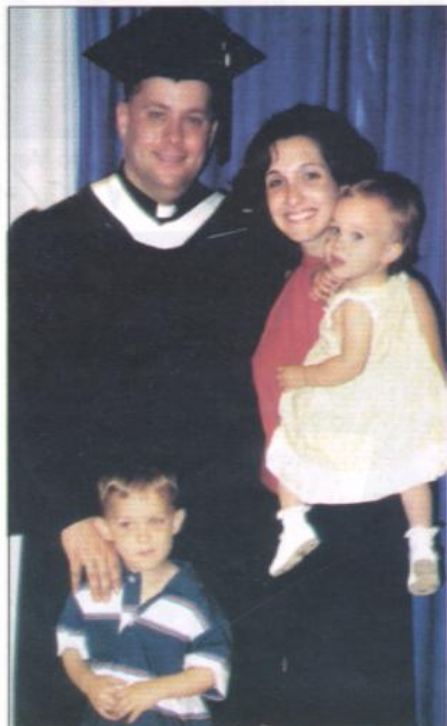
All in the Diocesan Family

Pottstown

Holy Trinity Church

The rector of Holy Trinity has completed studies at Immaculata University, and obtained a B.A. degree in music, majoring in voice and piano.

Chrismation: Beth Lehman.



Fr. Stephen & family at his graduation



Fr. John with the newly-illuminated Rachael and family



Sophia Long with parents and godparents

Shillington

St. Herman of Alaska Church

St. Herman's Church has completed phase three of its stained-glass window restoration project. In May the parish went to New York City to see the musical "42nd Street." The church school completed the year with two special events: Laser Tag at "LASER Quest" in Reading, and joining the parishioners at Hershey Park for their annual family day. Members of the sisterhood enjoyed a covered dish picnic in June for their summer outing. The parish sponsored a visit to the Reading Phillies baseball game and also held the annual parish picnic in the month of August.

Baptisms: Rachel Marie, daughter of Marie and Joseph Reba, March, 20; Jonathan Cromwell, son of Gisselle and Michael Talley, May 15; and Sophia Jane, daughter of Marina and Daniel Long, June 5.



Jonathan with parents and Fr. John after baptism

Simpson

St. Basil the Great Church

A special celebration took place in

Simpson for the 75th anniversary of the wedding of Julia and Michael Mikulak.



Mr. & Mrs. Mikulak



Family of Mary Bankos present scholarship to Timothy



Beiter family baptism



Fr. Dan stands with jubilee celebrants

Wilkes-Barre Holy Trinity Church

The family of Mary Bankos has established a scholarship in her memory. The recipients will be youth of the Holy Trinity R.O. Church who have provided years of service to the church, in which Mary was active right up until the time of her death this past year. The first recipient is Timothy Shewczyk, son of Fr. David & Matushka Sharon Shewczyk. Timothy, a graduate of Coughlin High School, will be attending Rensselaer Polytechnic Institute this fall, majoring in engineering.

Williamsport Holy Cross Church

On June 6, two parish couples celebrating their 50th wedding anniversaries were honored. The happy couples were Matt & Evelyn Chabal, and Barbara & Lew Shatto. In August, Holy Cross conducted a Vacation Bible school and parish picnic.

Baptisms: Nichols Beiter, June 5; Luke Gnospelius, June 12.

Continued on the next page



Sarah Black
East Stroudsburg University
Holy Trinity Church
Stroudsburg, Pa.

All in the Diocesan Family

Wilmington, Del.

St. Michael's Church

Chrismations: Caton, Lisa, Asha and Aidan Tompkins, Gary (Nectarios) Delasser and Laura Kaznowsky, April 3; Nancy (Anna) Wales, Bruce (Luke) Wales, Mary Trader, and Beverly (Mary) Lewis, May 30. Fr. Alexis (Trader) from Mt. Athos and Fr. David Skopps from California attended the chrismations on Pentecost.



Pentecost chrismations



Metropolitan Theodosius with Hojnicks



Tompkins family, Laura Kaznowsky, and Gary Delasser with sponsors



Mr. & Mrs. Timothy Hojnicks with celebrating clergy

Today the all-blameless Pure one has come forth from the barren woman; today all things are made glad in her birth. Adam is released from bonds, and Eve is set free of the curse. All things heavenly rejoice, and peace is distributed to men. As for us, rendering glory, let us cry: Glory to God in the highest, and on earth peace, good will among men

--Sept. 9, Afterfeast of the Nativity of the Theotokos



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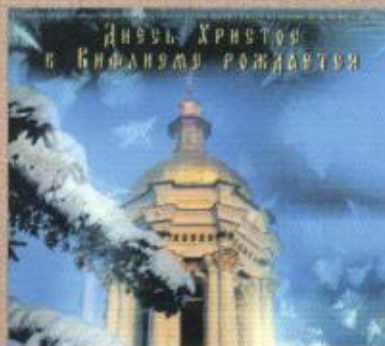


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