

Your
Diocese

Alive in Christ

The Magazine of the Diocese of Eastern Pennsylvania, Orthodox Church in America Volume XXI, No. 1 Spring, 2005

Christ is Risen!



Indeed He Is Risen!

100th Anniversary of St. Tikhon's Monastery



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Centennial of St. Tikhon's Monastery and 63rd Annual Seminary Academic Commencement

Sunday, May 29, 2005 6:00 p.m.

To be held at Genetti's Convention Center, 1505 S. Main St., Dickson City, PA \$50.00 per ticket

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700 Delaware St., Mayfield, PA 18433 Phone: (570) 876-5855

Checks must accompany all reservations. Please make checks payable to: St. Tikhon's Seminary

Reservations Close May 19, 2005

AREA HOTEL AND MOTEL ACCOMMODATIONS

This list reflects availability of rooms for Saturday, May 28 and Sunday, May 29 and reflects in most cases a special rate for pilgrims and guests. Therefore, you are asked to call the hotel or motel as soon as possible and identify yourself as a St. Tikhon's pilgrim or guest.

Please reserve your room two weeks in advance.

Scranton, Pa. area

Comfort Suites, Montage Mt. Road, Scranton 570-347-1551 - \$170 (double)

Dunmore Inn, Dunmore 570-346-6511 - \$55. (double)

Days Inn, Clarks Summit 570-586-9100 - \$71. (double) Sunday only

Days Inn, Scranton 570-383-9979 - \$88. (double) Sunday only

Fairfield Inn, Dickson City 800-228-2800 - \$80. (double) Sunday only

Fife and Drum Motel, Honesdale 570-253-1392 - \$69. (double)

Hampton Inn, Montage Mt. Rd., Scranton 570-342-7002 - \$169. (double)

Holiday Day, Dunmore 570-343-4770 - \$119-\$139. (double)

Howard Johnson, Scranton 877-872-7061 - \$100. (double)

Oliveri's Hotel, Simpson 570-222-3181 - \$76. (double)

Radisson Lackawanna Station, Scranton 570-342-8300 - \$119. (double) Sunday only

Hilton Hotel, Scranton 570-343-3000 - \$179. (double) Sunday only

Wilkes-Barre, Pa. area

Comfort Inn, Wilkes-Barre 570-823-0500 - \$90. (double) Sunday only

Genetti's Hotel, Wilkes-Barre 800-833-6152 - \$74. - \$79.

Econo Lodge, Wilkes-Barre 570-823-0600 - \$59. (double) Sunday only

Holiday Inn, Wilkes-Barre 888-466-9272 - \$80. (double)

Rodeway Inn, Moosic 570-457-6713 - \$76. (double)

Victoria Inn, Pittstown 800-937-4667 - \$99. (double) Sunday only

Pocono, Pa. area

Best Western, Stroudsburg 570-421-2200 - \$129. (double)

Days Inn, Stroudsburg 570-424-1771 (2 night minimum) - \$125. (double)

Clarion Hotel, Stroudsburg 570-424-1930 (2 night minimum) - \$135. (double)

101st Annual Pilgrimage, in the Centennial Year

St. Tikhon of Zadonsk Orthodox Monastery

South Canaan, Pennsylvania

May 27-30, 2005

As we give thanks to Almighty God for our first hundred years, we, the Brotherhood of the Monastery of St. Tikhon of Zadonsk, North America's first Orthodox Monastery, located in the village of South Canaan, Pennsylvania in the beautiful Pocono Mountains, invite you to gather with our Venerable Hierarchs, Beloved Clergy, and faithful Orthodox Christians to celebrate and pray with us on this special occasion

Pilgrimage Schedule

Friday, May 27, 2005

- 4:00 p.m. Formal Opening of the 101st Pilgrimage — Vespers and Matins — Monastery Church
- 6:00 p.m. Procession around the Monastery Church and Akathist to **St. Tikhon of Zadonsk**,
— followed by Veneration of his Relics

Saturday, May 28, 2005

- 9:00 a.m. Hierarchical Divine Liturgy followed by blessing of the Centennial Jubilee Bells
- 2:00 p.m. 63rd Annual Academic Commencement of St. Tikhon's Orthodox Theological Seminary — Auditorium
- 4:00 p.m. All-Night Vigil — Monastery Church

Sunday, May 29, 2005

- 9:00 a.m. Hierarchical Divine Liturgy, followed by the blessing of the Metropolitan Theodosius Museum
- 4:00 p.m. Vespers and Matins — Monastery Church*
- 6:00 p.m. Grand Banquet (Gus Genetti's Convention Center, Wilkes-Barre, Pa.)

Monday, May 30, 2005

- 7:30 a.m. Divine Liturgy — Monastery Church*
- 9:15 a.m. Pilgrims' Procession to the Monastery, Greeting of the Primate and Bishops, and Vesting of the Main Celebrant
- 10:00 a.m. Hierarchical Divine Liturgy — Pavilion Chapel, followed by Memorial Service for all deceased Primates, Hierarchs, Clergy, and Laity — Gravesite of Metropolitan Leonty
- 2:00 p.m. Molieben to the Most Holy Theotokos and Anointing of the Sick, Infirm, and all Pilgrims — Monastery Bell Tower
- 4:00 p.m. Vespers and Matins — Monastery Church

*Priests will be available for confessions at these times.



Plan now to organize a bus from your parish or group

PASCHA
2005

Christ is Risen!

Indeed He is Risen!

To the Very Reverend and Reverend Clergy, Monastics, and Faithful of the Orthodox Church in America:

Dearly Beloved in the Lord,

Once again, we greet one another with these joyous words, words that not only embody the essence of our Paschal celebration, but embody the very essence of our faith and hope in the love of Our Lord.

Central to our faith are the words of Saint Paul: "If Christ is not risen, our preaching is in vain and your faith is also in vain" (1 Corinthians 15:14). Having desired to reconcile all creation to its Creator, the only-begotten Son of God took on our human flesh. He entered human history, time, and space, as one of us. He came not to be served but, rather, to serve. And in so doing, He revealed that God "is not the God of the dead, but of the living" (Matthew 22:32), the God Who desired the renewal and transformation of His people and all creation with such intensity that He was willing to die, that life might reign. By His death and resurrection, He led us into a new promised land, one in which there is no sickness, sorrow, nor sighing, but life everlasting. It is this reality that we proclaim in that simple, yet profound, expression of faith, "Christ is risen! Indeed, He is risen!"

As Orthodox Christians, however, we may never be content with sharing these words only with "our own." Before His Ascension, the risen Lord commanded that the good news of His Resurrection be proclaimed to all nations, to those who continued to sit in darkness, to those who still had no hope. Who among us can doubt that the world in which we live, and the society in which we minister, is in desperate need of that new life which shines forth from the empty tomb of Christ? There are many who see modern culture as a "culture of death," one which values life but only to the extent that it has some "productive meaning" or "youthful energy." Recent events confirm that life is, in many instances, seen as expendable, if not disposable, when it appears to have no meaning, no value in relationship to others. Rather than falling into the hopelessness that attempts to find consolation in "death with dignity" and other similar hollow sentiments, are we not being challenged to share boldly the dignity accorded to all creation by the resurrection? Is not true dignity found precisely in the fact that God so loved the world that He reclaims it in the name of eternal life as "the God of the living?" And is not the dignity He accords "every man who came into the world" found and perfected in "the life of the world to come," in which true dignity is found neither in sickness, nor sorrow, nor sighing, but life eternal?

By His death, Christ endured the supreme indignity; by His Resurrection, He dignifies us, and all creation, by sharing with us His ultimate victory and divine glory, bringing us from the brink of hopelessness to the joy of eternal life. May we, during this most sacred time of the year and beyond, not only proclaim this, the essence of our faith, among ourselves, but may we seize every opportunity to proclaim, as did the apostles, the Risen Lord and the eternal life which He offers to one and all to those who have yet to embrace Him.

With love in the Risen Lord,



+HERMAN

Archbishop of Washington and New York,
Metropolitan of All America and Canada,

Locum Tenens of the Diocese of Philadelphia and Eastern Pennsylvania

Your Diocese

Alive in Christ

Volume XX1 Number 1 Spring 2005
The Official Magazine of the
Diocese of Eastern Pennsylvania
Orthodox Church in America

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Your Diocese Alive in Christ

Produced by the Publications Department of the Diocese of Eastern Pennsylvania, Orthodox Church in America (Diocesan Center, South Canaan, Pennsylvania 18459570-937-4686), under the direction of His Beatitude, Metropolitan HERMAN.

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Photography..... Martin Paluch
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Editorial and Subscription Office: *Alive in Christ*, Diocese of Eastern Pennsylvania, South Canaan, Pennsylvania 18459 Phone (res.): 570-876-1241.

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

Deadline for the next issue of *Your Diocese Alive in Christ* is July 22, 2005. Please submit all articles (typed) pictures, parish news, etc., on disc to *Alive in Christ*, Diocese of Eastern Pennsylvania, Box 130, South Canaan, PA 18459, or e-mail to library@stots.edu.

Centennial of St. Tikhon's Monastery Recalls Humble Beginning Presided by Saints

Editor's note: The late spring and summer of 2005 mark the completion of the first century of existence of the holy Monastery of St. Tikhon of Zadonsk. The centennial celebration is to be celebrated at the annual Memorial Day Pilgrimage, May 27-30, 2005. The monastery falls within the territorial boundaries the Diocese of Philadelphia and Eastern Pennsylvania, and in view of the deep historical connection between the holy habitation and the parishes of our diocese, we dedicate this issue to the centennial with the hope that the faithful of our diocese, and all our readers, will be inspired to join in the commemoration and celebration of the blessed and historic events marking St. Tikhon's founding a century ago.

On Thursday, December 21, 1905, Archbishop Tikhon and Fr. Alexander Hotovitsky came from New York City to lay the cornerstone for the future St. Tikhon of Zadonsk Monastery. They were met in the middle of the night by the Priest-monks (Hieromonks) Arseny Chagovtsev and Tikhon Rostovsky, the latter of whom had just arrived from his missionary labors in Hartshorne, Indian Territory (now Oklahoma), having agreed to become the spiritual guide of the new community. Fr. Tikhon, a monk from the Glinsk Hermitage in Russia, was appointed to be Acting Superior in the absences of Fr. Arseny. Also greeting the archbishop on that cold December night were several novices and the orphans, holding candles. The archbishop celebrated the midnight office and matins with the brethren. At noon, after the arrival of several pilgrims from Mayfield and Fr. A. Bogoslavsky from Simpson, the cornerstone-laying ceremonies were celebrated. By this time work on the building had already progressed far.

The first two novices were Andrew Repella (later Archimandrite Anthony) and Constantine Chupek (later Igumen Kiprian). Previously, lacking a priest, they had only been able to say morning and evening prayers in the orphanage chapel. With Fr. Tikhon now in residence, regular monastic services commenced.

By May, 1906, the main building had been constructed, and the monks had made several improvements, including beehives, a well made in the shape of a cross, gardens, fruit trees, and a dam placed across a stream in order to make a small pond.

The consecration and formal opening

ceremonies were scheduled for May 30, which would be the first Memorial Day pilgrimage to St. Tikhon's. On May 28 Saints Tikhon, Alexander, and Raphael, and Bp. Innocent from Alaska were at the monastery. The visitors and Fr. Arseny toured the grounds in advance of the pil-

Continued on the next page



St. Patriarch Tikhon and St. Tikhon of Zadonsk

Monastery Centennial

Continued from page 3

grimage. That night was cold and rainy, but May 29, wrote Fr. Arseny, "a wonderful, sunny morning showed all the magnificence of springtime . . . The souls of all of us were uplifted and with joy we began preparing the arrangements . . ." Bishop Innocent and Fr. Arseny traveled to St. John's Church in Mayfield, where Fr. Arseny was pastor. They came to bring back two holy icons, gifts for the new monastery sent from Mount Athos. On their arrival at St. John's at 3 p.m., church bells were ringing and the church was filled with people. While multitudes sang hymns and an orchestra played outside, a cross-procession moved to the train station with the icons and banners and the American flag at the head.

Four reserved cars of a Delaware & Hudson train brought several dozen clergy and pilgrims, including choir singers and children on their journey from Mayfield to the monastery. The two icons were placed on a couch in the middle of one of the cars. Treasured to this day at St. Tikhon's, one of the icons is of the Theotokos, called "She Who is Quick to Hear," and the other is of the Great Martyr and Healer Panteleimon.

As the train proceeded up the valley, the voices of the small children and all those present filled the coach as they sang the hymns and the akathist before the icons. At Carbondale, the train stopped to pick up St. Alexis of Wilkes-Barre. Then



Hieromonk Arseny, ca. 1906

the train crossed the mountain and made a special stop in the forest, at which point the pilgrims resumed their procession, arriving at the monastery after an 80-minute walk.

Fr. Arseny described the occasion thus: "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 participants. Shortly the fast American train took us quickly up a steep grade and through a thick woods . . . 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 there was no dust following the abundant rain which had fallen the day before . . ."

Fr. Arseny continued, "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. Tikhon, St.

Raphael, St. Alexander Hotovitsky and the monks.

Father (St.) Alexander described the moment of arrival of the procession thus: "Even though I had seen in Russia festive multitudes headed by Hierarchs, 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."

Upon their arrival at the monastery, about 7:30-8:00 p.m, Saints Tikhon and Raphael served a litany before the new icons. Fr. Alexander reported that Arseny's eyes filled with tears as he saw the new icons placed on the stands prepared for them. Soon, the all-night vigil was served, ending at midnight. Most of the pilgrims sleep in the open air.

The next morning, Memorial Day, was the Wednesday before Pentecost. (The holiday was at that time always on May 30, regardless of the day.) Trains left Wilkes-Barre at 6:00 a.m. and each threaded the Wyoming and Lackawanna Valleys, stopping at every station to pick up pilgrims. The two valleys were home to large numbers of Orthodox Russians, many of whom who worked mines and associated industries. St. Alexander wrote that "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 coach held 60 passengers; thus the pilgrims who arrived on these two trains must have reached 1,200.

The May 31, 1906 issue of the Scranton Tribune reported that the pilgrims disembarked "at the new station on the Honesdale branch of the Delaware and Hudson road, at Swackhammer's switch." On June 5, 1906 the Carbondale Leader printed this notice: "The Delaware and Hudson company has granted the request of the members of the Russian colony



"She Who is Quick to Hear"

near the new monastery in South Canaan, by providing a flag station at Swackhammer's [farm], at the foot of the mountain east of Farview. The name of the station is 'Canaan.'" Thus the pilgrims disembarked at the site of a new station which would serve the settlers and the monastery in the coming years; the site was then, according to Fr. Arseny's description, 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, as newspaper reported, a half-mile long procession as they went. The large numbers of pilgrims were greeted at the monastery gates by Bp. Innocent and Fr. Arseny.

Services lasted from 9 a.m. and till 4 p.m. The newly built monastery was consecrated by St. Tikhon. St. Tikhon was vested and the first two novices of the monastery were tonsured to Riasaphor; Fr. Arseny was elevated to Igumen. Bp. Innocent led a procession to the old, temporary church, in the orphanage. In the new monastery building, the clergy washed the altar table as the first part of the consecration of the holy temple. Bp. Innocent took up and carried on his head the discos holding the holy relics, which had been used in the temporary altar in the orphanage. Fr. Tikhon took the temporary altar and brought it in procession immediately behind Bp. Innocent, to be used by St. Raphael in celebrating the outdoor liturgy. Bp. Innocent carried the relics around the new church and placed them before the doors. Archbishop (St.) Tikhon then took them up on his head and carried them into the church and placed them in the new holy table there. The Mayfield choir sang the service in the church and St. Tikhon served the Divine Liturgy.

Meanwhile, after the consecration, His Grace Raphael, Bishop of Brooklyn stepped outside and served the Divine Liturgy with St. Alexis, the singing being provided by the Wilkes-Barre choir and other singers who came, numbering 300 in all. According to the newspaper account, the total number of assembled pilgrims was estimated at 2,000. The outdoor liturgy was served to accommodate the great crowd. (The tradition of two liturgies, one in the monastery church, and one served in more spacious surroundings to accommodate the many pilgrims, has



Building Dormition Church



Father Arseny welcomes pilgrims, May 30, 1906

continued till now.) St. Alexis preached following the gospel. Following the liturgy, a greeting was delivered by St. Raphael in which he commented on the new monastery: "Remember, brethren, remember the time, the time otherwise distant, only about a year ago, when the act of founding this Monastery presented itself as being almost impossible — impossible, that is, in such a short time. Once it was founded, however, it was founded in a very short time. And how was this so? It was God Who blessed this, and when God blesses, nothing is able to hinder it. It is impossible, however, to pass by in silence those exemplary labors, struggles, works and endeavors, which were applied in an

untiring way, always hoping in the blessing of God, of the respected Mayfield Rector, Fr. Igumen Arseny, for the realization of this glorious act — the founding of this Holy Monastery. I distinctly remember his usual answer to the question of each of us, 'How is the construction of the Monastery to be effected when it is in want for sufficient things for her construction and subsistence?' And always he answered, 'It is nothing. God blesses and it will be constructed!' And, in reality, by the blessing of God, his word became action, his labors were crowned with complete success — the Holy Monastery has been constructed! And so, honor

Continued on the next page

Monastery Centennial

Continued from page 5

and praise to this pious Priestmonk who, through his strong hope in the blessing of God, attained the realization of his planing and the approval and blessing of our most noble and zealous Archpastor, His Holiness Archbishop Tikhon, and by the merciful Right Hand of the Master supporting gloriously the founding of this Holy Monastery. What can I say now to you the brethren of this Holy Monastery? I say to you: Ceaselessly bless God — in word and deed — and be assured, that the blessing of God will be with you, and if the blessing of God will be with you, then by all means it will be so ordered and your own deeds will be the deeds of your salvation. And so all of us will be hearers of pious things, blessing God, saying constantly, ‘Blessed is our God’ and ‘Blessed be the Name of the Lord,’ so that the blessing of God, which was with us, will always be with all of you, now and ever and unto ages of ages.”

St. Patriarch Tikhon gave an address at the end of the liturgy celebrated inside the Monastery Church, in which he spoke about the importance of the monastic life, of Orthodoxy in America, and in general exhorted the brothers of the new monastery. “Is it not a vain dream and a waste of effort and funds to organize a monastery, with its contemplative and eastern way of life, in a land whose inhabitants are known throughout the world for their practical needs, external efficiency and a lifestyle of worldly comforts? Is this fertile soil for the sowing of monasticism? Will the seed not fall into the thorns among those for whom the cares of this world and the seductions of wealth drown out the word, and it bears no fruit? (Matt. 13:7).

“Yet, surely these people cannot be wholly without bursts of idealism, longings for heaven, concerns for ‘the one thing needful’ (Luke 10:42), and a nostalgia for the inner man, overcome by worldly vanity? Let us not hasten to condemn. ‘For what person knows a man’s thoughts except the spirit of the man which is in him?’ (I Cor. 2:1 1). ‘Do not judge by appearances’ (John 7:24). Even here there are living souls that thirst for the Lord and long for true, unworldly life. We know that here, among the non-Orthodox, entire monastic communities exist.



Archway to Bishop’s Residence

If people enter them from amongst those usually considered to be ‘practical,’ then we have reason to hope that our monastery will not remain without inhabitants from among the Russian people who have long been noted for their love and attachment to monasteries, their longing for the heavenly, and their detachment from the worldly things of this life. Let us hope that our monastery, presently small by the number of its brotherhood, will become like the mustard seed, ‘which is the smallest of all seeds, but when it has grown it is the greatest of all shrubs and becomes a tree, so that the birds of the air come and make nests in its branches’ (Matt. 13:32). The hopes and desires of my heart go further: I would like our monastery to become, according to the words of the Savior, ‘like a leaven which a woman took

and hid in three measures of meal, till it was all leavened’ (Matt. 13:33).

“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,



Fr. Repella giving sermon, Memorial Day, 1920



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.”

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. 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. Fr. Arseny wrote this general description of the day: “It is fitting and right for every participant in this great and glorious festival of the consecration of our holy monastery to cry out with joy. Three Hierarchs, a gathering of clergy, and thousands of pilgrims were gathered from the west and the north, from the sea and from the east, in order to feast with joy this glad event in the life of the American Orthodox Church . . . [T]his first festival in America . . . this took place, not in a noisy populated city,

but in a wilderness, amidst a dense forest, where only recently the three-barred cross shone. The thick forest of church banners, hymns in various parts of the grounds, the celebration of services, reminded one of the ancient monasteries of Holy Russia... O Mother! O Holy Orthodox Church! Come and see! Behold your children who have come to glorify the Lord whom you glorified!”

* * *

This Memorial Day, 2005, will mark the centennial of the July, 1905 opening of the monastery and orphanage, the blessing of the grounds, and first Divine Liturgy celebrated on the site, by St. Raphael. It will be the 100th Memorial Day pilgrimage. Scores of hierarchs, monastics and hundreds of priests and thousands of faithful will assemble to solemnize the hundredth anniversary of the founding of the first Orthodox monastery in North America. Please make plans to be with us to celebrate the centennial of our beloved St. Tikhon’s Monastery Church and pray over the graves of the visionary spiritual leaders of the Orthodox Church in America.

By making this pilgrimage, you become a part of the sacred history of our monastery. This holy monastery belongs to you, she is a beacon of light for the darken world we live in. The Holy Monastery of St. Tikhon of Zadonsk has held uninterrupted services for 100 years, praying and interceding before the Holy Icon of the Mother of God, “She is Who is Quick to Hear” for us and for the salvation of the world.

By participating in the holy services, and walking the hollowed grounds, we make a pilgrimage deep into the desert of our souls and find peace and tranquillity and the joy of the Risen Christ. The greatest journey we will make in our life, has the shortest distance: “from our mind to our hearts.”

If you make that short journey, you will listen to your heart and be with us and the thousands of pilgrims, as we offer thanks to Almighty God for the salvation we find in Christ, and for the gift of St. Tikhon’s Monastery and the mercy of God imparted to this holy place over for the past hundred years.

--Archpriest John Kowalczyk

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

Part IV

The previous installment of the present series in commemoration of the centennial ended with the conclusion of the July 31, 1905 blessing of the orphan's home, chapel, and monastery grounds and celebration of the first Divine Liturgy on the site of the future monastery church. We now temporarily return in our narrative to the spring and summer of 1905 in order focus particularly on the events that took place exactly a century ago.

Orthodox monastic life is rooted in the life of the Church, being a natural and organic development in Church life. However, as related in the opening installment of this series, in more concrete terms the genesis of St. Tikhon's Monastery can be traced to an idea promoted by Hieromonk Arseny, and a decision taken on May 15, 1905, at the Sixth Convention of the Russian Orthodox Catholic Mutual-Aid Society (ROCMAS) in Cleveland, Ohio.

Eleven days after the convention, Archbishop Tikhon (St. Tikhon of Moscow) and Fr. Arseny visited prospective sites for the new monastery and orphanage. Fr. Arseny wrote about their mission in the church newspaper, the *Russian Orthodox America Messenger*:¹

"The days of May 26 and 27 were devoted to a special, extraordinary undertaking of the Archbishop, which involved trips to distant farms in a carriage. The rector of the Mayfield parish, Fr. Hieromonk Arseny, reported to His Eminence that some farmers — Rusyns,² who had erected



Monastery Church with monks

a chapel on their property — had offered to allocate part of their land and, to some extent, help with expenses in order that a male monastic community could be instituted near their chapel. In addition, there is this consideration. At the sixth convention of the Orthodox Mutual Aid Society, a question had been raised regarding the establishment of an orphanage for the orphaned children of society members. And, following Fr. Arseny's suggestion, the question was asked, Could the establishment of the orphanage be tied to that of the monastic community?

"The Archbishop, who held these good intentions close to his heart, undertook a journey to gain familiarity with the conditions and prospects for achieving both tasks. Friday morning at 7 o'clock

the horses were readied, and the Most Reverend Vladiko, accompanied by Fr. Arseny, set out on his way in an open carriage. The road lay through the populous and busy town of Carbondale, where the attention of curious passersby was often drawn to the tall traveler distinguished by unusual clothes. Vladiko, having gotten used to all those curious stares and inquiring glances, calmly proceeded on his way. . . .

"During the ride we had the chance, though from a distance, to admire the new Orthodox church in Simpson, which the Archbishop was seeing for the first time, and where he planned to serve the following Sunday. With joy Vladiko made the sign of the cross, directing his eyes toward the splendid temple — a new flower blos-

1. The periodical also bore the Russian title *Amerikanskii Pravoslavnii Vestnik*.

2. The Rusyns (also called Carpatho-Rusyns, Carpatho-Russians, Russians, and Ruthenians) were a Slavic people whose European homeland was centered in an area of the Austro-Hungarian Empire known as Sub-Carpathian Rus', and whose ancestors had migrated westward from present day Ukraine.

soming³ in the wilderness. And he gave thanks to God, who is bestowing so much help on our mission which daily grows from strength to strength.

“And then the last cottages of the inhabitants of the town and adjacent villages flew past, and the travelers found themselves in the lap of breathtaking nature amidst the mountains and forests of Pennsylvania. At this point, the sound of human voices could no longer be heard, while at the same time the feathery choristers began singing their marvelous praise to the creator, giving rise to heartfelt feelings of sweetness in the hearts of the riders. Electric trolleys no longer fly past our field of vision, incessantly crossing the road, but streams of life-giving springs appear, crossing our path and evoking quiet feelings. Here, by the roadside, lies an oak tree, decaying — a century-old witness of these virgin lands. And there, one might see a giant boulder which a wandering wild beast must have used to rest upon in the deep cold of winter, where now, in summertime, only a wild hen makes her stand while looking round on a morning heavy with dew.

“A little farther on, right above the road, a real waterfall appears in its splendor. From the steep rocky mountain, crystal clear water cascades down noisily. And even here, the people did not hesitate to take advantage of this, by attaching, at the point where the water hits the ground, a wooden conduit leading to a small, natural rock basin, whence they draw the water and water tired horses.

“Vladiko Archbishop expressed his admiration by getting out of the carriage and drawing some of the quiet waters with his hand. He drank it, not because of thirst, but to pay tribute to this wonderful spring and leave his Archbishop’s blessing on it. Amidst this wonderful nature even a long road seemed to be short.

“We soon reached the mountain. Upon crossing the summit, we could see gray houses of our Rusyn farmers, and there soon appeared the three-barred cross on



Archimandrite Anthony Repella, first monk at St. Tikhons

a chapel which was the fruit of the zealous love of a four-member flock of the Orthodox mission. Even from a distance you could make out the bustle of those gathered around the chapel and preparing to meet the distinguished unexpected guest. When the carriage came to the chapel, Vladiko was literally lifted from the carriage and his hands were covered with kisses. In the chapel Vladiko put on his epitrachilion and miter and began to serve a moleben to the Holy Theotokos, since the church was devoted to the birth of the Most Holy Theotokos.

“Fr. Arseny was singing on the cleros; the ten candles did not flood the chapel with light, and magnificent chandeliers, lampstands, banners and crosses were nowhere to be seen. There were no rugs covering the floor of the chapel, which is done even in the poorest parishes when greeting bishops. But the soul of everyone was overflowing with the light of unutterable joy and a special solemnity was felt amidst the most humble setting. At the end of moleben the Archbishop offered a brief but expressive word that moved us to tears of tender emotion. After examin-

ing the chapel and giving his approval of its erection, Vladiko expressed his desire to walk and survey the surrounding land to determine its suitability for the future cloister. It turned out that the barrenness of the terrain (it was not particularly abundant in natural wealth) and the small size of the donated parcel meant that only a skete community could be considered, while establishing an orphanage was out of the question, as a doctor’s call, for instance, costs \$3.50.

“After accepting a light meal at the humble dwelling of a Rusyn, His Eminence set out on his way back. Having weighed all arguments, both pro and con, he decided to accept the invitation of other Rusyn farmers who lived closer to Mayfield . . .

“Early in the morning on Saturday, a trip was again undertaken to survey a new place for the monastic community and orphanage. Here the land was more picturesque; the commute was more convenient, and most importantly, the farmers, from their generosity, agreed to donate fifty acres of land or, if we should agree to this, to match the cost of this land by giving us the right to buy one of the neighboring farms available for sale.

“After surveying the offered land quite thoroughly, questioning extensively about everything and having the benefactors repeat their pledge, the Archbishop turned to the east, said a brief prayer asking for God’s blessing for this undertaking, and authorized Fr. Arseny to sign a written agreement with the farmers . . . The return journey was spent in conversation about organizing the future cloister, the difficulty of finding worthy people and the fact that God’s mercy does not abandon our Orthodox mission, revealing its hand in such a generous gift under such favorable conditions. We had to stop the horses a few times, so that from the height of the Pennsylvania mountains we could feast our eyes on the breathtaking nature that adorns the valleys with beautiful lakes and meadows.”⁴

Both of the horse-and-carriage journeys just described by Fr. Arseny involved crossing the Moosic Mountains,

4. “Visit of His Eminence, The Most Reverend Tikhon, Archbishop of The Aleutians and Alaska to the Eastern States,” *RAOM*9:13, July 1/14, 1905 p. 248-251. Texts in this installment have been translated by Alexander Maximov.

Continued on the next page

3. The author uses the word *krin* which in the Old Russian (like the Greek *krinos*) means lily. The three-petal design of this flower was considered as a symbol of the threefold virginity of the Theotokos -- virgin before, during and after Christ's birth. In addition, the three cupolas on many churches, such as St. Basil's Church in Simpson, was also considered as symbolic of the same threefold virginity of holy Virgin, and therefore the church and its cupolas are likened to a flower, a lily.

Monastery Centennial

Continued from page 9

a ridge marking the southern edge of the Lackawanna Valley, home to the Mayfield parish and other Orthodox parishes. The first journey took them over a well traveled road from Carbondale to where the farmers had their chapel; the second journey, undertaken from Mayfield to South Canaan was, as Fr. Arseny noted, a shorter, “more convenient commute” route, but it was a back road or path over the mountain, not shown on maps in its entirety either then or now. This was the route utilized by many early pilgrims to the monastery, including those coming for the July 31 dedication of the grounds; it also would be used by Fr. Arseny to commute from his rectory in Mayfield to the monastery and orphan home.

Immediately after the two journeys by St. Tikhon and Fr. Arseny, Fr. Arseny penned his formal report to the Archbishop concerning their mission. The land they had decided to purchase was the farm of E. Wagner, located in South Canaan Township in western Wayne County, in



Metropolitan Theophilus with priests

the northeastern corner of Pennsylvania. St. Tikhon inserted his official resolution near the top of the report, dated May 31, 1905. He also donated \$100 of his own funds to the project (this was in addition to \$50 he had given at the convention in

5. ROAM June 1/14, 1905, 9:11, p. 225-226.

Cleveland toward the Orphan’s Home) and appointed Fr. Arseny as project organizer. The combined document⁵ appeared in the Messenger (see box below).

Shortly thereafter St. Tikhon gave a further \$1000 — \$500 for the monastery and \$500 for the home. Fr. Arseny also

REPORT

To His Eminence, the Most Reverend Tikhon, Archbishop of the Aleutians and North America, from the rector of the Mayfield Church, Hieromonk Arseny

To this report is affixed the following resolution:

“May 31, 1905. The blessing of God is called upon the worthy undertaking to establish a monastic community in North America. Send \$100 of my own funds to the care of Fr. Hieromonk Arseny, whom I appoint to be organizer of the future community. The deed of the donated land must be in the name of the diocesan authority.”

ARCHBISHOP TIKHON

Your Eminence,
The Most Reverend Vladiko!

You witnessed and took part in the joy which was begotten for the entire American Orthodox mission by the Orthodox Rusyns who are in the care of my Mayfield parish.

On May 28, 1905, the Orthodox Rusyns Kirill Stavitsky, Kirill Kelichava, Klement Buranich who live on their own farms amidst the breathtaking wilderness of the Pennsylvania mountains, offered 59 acres of arable land as a gift to the Orthodox mission in America, to erect a church and establish a men’s monastic community. It is also suggested that an orphanage and an almshouse be established for the children and elderly who are in the care of the Orthodox flock. This possibility was raised during the Sixth Convention of the Orthodox Mutual Aid Society in Cleveland, and was referred to a specially elected Committee for further investigation. Filled with unutterable joy on this occasion and being one of the laborers in the American mission field, I believe it is timely to address your Eminence with the most humble request to: 1) grant me the authority to accept the offered land and record the deed; 2) give instructions regarding in whose name the deed should be recorded; 3) select and appoint, through your archpastoral resolution, a person who would accept the responsibility of arranging for the construction of the first buildings and of selecting worthy men for the community.

The most humble servant of Your Eminence

Hieromonk Arseny



Hierodeacon Nikodim and Monk Barsanuphii, St. Tikhon's Monastery, 1921



Archpriest Alexander Hotovitsky donated \$300, and four of his parishioners from Mayfield donated \$700.

The formal purchase, concluded June 26, 1905 for the sum of \$2580, was executed in the names of Archbishop Tikhon



Bishop Appolinary with orphans

and Hieromonk Arseny. Shortly afterwards, in his joy at this milestone and realizing its significance, Fr. Arseny wrote to Archpriest Alexander Hotovitsky, the editor of the Messenger and future martyr:

“REJOICE! Today, to my great joy, I have accomplished an important and holy endeavor of purchasing the designated farm for the holy cloister and an orphanage. My vision, which used to be like a dream, is coming true and being transformed into reality. So let this reality bring joy to the field of our action, and prove to our successors in this labor, that the days of our lives were not deprived of the evident action of God’s Providence in the field of our service to God and earnest carrying out of the high commandment to love one’s neighbor! Let any restless soul find peace for itself amidst the sturdy cliffs of our cloister, and let the hard and immovable heart soften up in the lap of wonderful nature, amidst the birds singing praise, in a wonderful choir, to the Creator, and fluttering pheasants (just today I have learned that these birds are not uncommon on our property)!

“Let all the tears of the orphans pour into the hollow of our valley of Christ, and we, with the fire and warmth of all the love we can give, will transform them into an incense rising to the throne of the Most High from the depths of the loved and warmed hearts of the orphans.

“It is not a spirit of pride and conceit that speaks these words, but the spirit of

love is eager to share one possible path that leads in the path of Christ’s commandments.”⁶

At the same time, Fr. Arseny announced the founding of the monastery and orphanage in the pages of Svet:⁷

“I consider it my sacred duty to inform the entire American Rus about the great joy which is a giant step forward in the process of organizing of the moral-religious life of the Russian people in America.

“On 13/26 June of this year, with the permission and blessing of His Eminence, our Archbishop Tikhon, I purchased a large farm not far from Mayfield (half an hour ride by train) — 82 acres of land with all amenities (8 room house, a stable, sauna) a good orchard (180 apple trees) and a beautiful stream. It is proposed that on this farm a church would be erected and a monastic community founded, the brothers of which, with their labors of prayer and earnest physical work, would spread the light of the Eastern Orthodox monastic life throughout the whole of America, attracting all who labor and are heavy laden with the yoke of a sorrowful life, to prayer and peace of mind.

“An orphanage for the children of American Orthodox and non-Orthodox Rusyns and also an almshouse for the elderly and disabled members of the Society could be opened here with the monastic

7. This announcement appeared as part 2 of the article, “From Dream to Reality,” just cited. The source was given as “Svet #23.” The periodical Svet bore the parallel titles in Roman letters, “Svit - The Light.”

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Monastery Centennial

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community on the basis of statutes which will be worked out by a special committee which was elected during the 6th convention of the Orthodox Mutual Aid Society.

“While the monastic community is being organized, while the committee is working out the statutes for the orphanage and the almshouse, and until those are adopted by the Mutual Aid Society, I, with the blessing of the His Eminence Tikhon, announce the opening of the orphanage, beginning 15/28 July of this year, and I take personal financial responsibility to support the orphans with help from other kind people.

“The orphanage is opening with the following temporary conditions: 1. The children of Orthodox Rusyns and Uniates 1 to 6 years old are accepted. In case of dire need children older or younger can be accepted. 2. Children who are sent to the orphanage must be: a) either complete orphans without father or mother, b) or orphans without a mother, c) or orphans without a father, d) or orphans without a mother whose father is ill. 3. The orphans’ upkeep at the orphanage is free, but the clothes in which the orphans arrive will be kept. 4. Orphans must be brought to the orphanage by someone from among their relatives or caretakers, with a written certificate from the local Brotherhood or priest regarding their orphanhood and neediness. 4. All inquiries should be directed to this address: Rev. Arseny Chahovzov, P.O. Box 4 Mayfield, Pa.

“I also report that the above-mentioned farm was purchased for \$2600, a thousand dollars of which has already been paid . . . The rest of the \$1600 remains as debt which must be paid as soon as possible.

“I humbly thank all those kind people who have helped me begin this worthy and holy undertaking with their generous sacrifices. I address all American Rusyns regardless of their affiliations or faith and call upon them: Kind people, respond and help this worthy undertaking come to fruition! Help us wipe away the tears of the crying orphans and give them a place to reside and food to eat, while substituting for their parents whom they lost through the will of God.”

To be continued.



St. Alexander Hotovitsky

St. Tikhon's Summer Camp July 3-9, 2005

St. Tikhon's Seminary, South Canaan, PA

For Reservations Contact:

Martin Paluch, Box 130

South Canaan PA 18459

570-937-4686 / depa@socantel.net

Memories of St. Tikhon's

As we all know, memories are things you remember over and over throughout the years -- happy and sad ones. Today, I would like to take you through happy memories of my years of growing up and our family visits to St. Tikhon's.

The annual pilgrimage to St. Tikhon's held Memorial Day Weekend was a special time every year. In fact, every visit to St. Tikhon's was special to me. In the early '60s when I first remember coming up here, driving to Pennsylvania from Long Island, driving over bridges and long tunnels, through the streets of Manhattan, the long tunnels through the mountains, and the Pennsylvania Turnpike, kept us amused as we watched all the surroundings pass by. Then after driving for hours, suddenly we were on single lane roads winding our way through the towns of the Pocono Mountains -- up one hill and down the next, farmland, small towns with just a store and gas station -- so different from the suburban neighborhoods I was accustomed to. I remember towns like Scranton and Wilkes-Barre where we would try to find the cupolas gleaming in the sky on top of the churches as we passed through these towns. Then there were towns like Lake Ariel and then Waymart. I remember on one of our first visits to St. Tikhon's, when we arrived in the center of Waymart, there was a little sign that read "St. Tikhon's Monastery" with an arrow showing the direction to turn -- believe me the sign was easy to miss it was so small! But once we arrived in Waymart we knew it wasn't much longer to our destination. Of course, there were cars in front of us and they were all going to the same place, so as we got closer to the monastery, the traffic slowed down until it was just stop-and-go, with cars in front and behind us as far as you could see. But people were patient, and finally, slowly, you were driving up another hill, reached the top and there in front of you was the most breathtaking sight of the monastery grounds.

Cars, buses and people everywhere, with seminarians directing people to park in the fields around the grounds, and collecting donations for the Tikhonaire year-book. "Get your Tikhonaire commemo-

rative book -- only \$2.00." Back then it was soft-covered and spiral-bound and in black and white -- a far cry from the Tikhonaire printed today. I remember at one of the pilgrimages, we received a little white ribbon with an inscription on it for the pilgrimage, asking St. Tikhon to pray for us, along with a tiny gold plated cross. Mine still hangs in my car today. Having this ribbon travel with me every day gives me the chance to reflect on the special pilgrimage to St. Tikhon's that year.

The *Tikhonaire* had stories and photos of the current and future graduates, a schedule of events for the weekend, photos from other churches, patron ads listed by parish, photos of the staff at St. Tikhon's, along with photos of special events throughout the year and from the previous pilgrimage. It was great as a book of memories and even as a reference book through the year. I must have about fifteen different issues of the Tikhonaire in my home library, which I still enjoy reading.

Once the car was parked in the field, my parents let me go off on my own to wander around the grounds and look for my friends. Many people would come for the entire weekend, and others just for the Monday celebration. Since we came just for the day, I was determined to cram in as much as possible whether it was with my friends or on my own.

There were hierarchical services going on in a small outdoor pavilion, with the deep voices of the deacons and priests reciting litanies, bishops standing on their orletsi and then coming out to bless the thousands of people with the trikiri and dikiri, and the voices of the beautiful a cappella choirs responding to the deacons, priests, and bishops. I remember some years when, at the end of the special hierarchical service, small paper icons were handed out with the pilgrimage date on the back of these icons as a remembrance of the day. Receiving this icons year in and year out, you definitely accumulate an assortment, which I use as a way to mark special pages in my Bible, prayer-book or a specific religious book I am reading. Just another remember of the weekend or the day!

Thinking about reading reminds me of my first visit to the St. Tikhon's Book-

store. It was a tiny wooden building that was hardly wide enough for two people to pass each other while browsing. Books, crosses, icons, music, candles, I remember most. There were icons of all types and sizes on the wall, and in the small display case; there wasn't an empty spot in this little shop. Quite a contrast to the bookstore we are fortunate to have today. So many people were lined up to enter the tiny bookstore, and once you finally got into it, it was hard to see everything. Ever since I was a child, I loved to collect icons (something I must have picked up from my parents) -- icons of all sorts and types. Unfortunately, being a small girl of twelve made it hard to see what the bookstore had to offer. But small as it was, this little building had such character, and people just patiently waited their turn to get inside and purchase items.

I remember, over the years, walking down the road to a little creek past the metropolitan's residence, and stopping to lean over the guardrail and listen to the brook beneath me. I also remember when there was just a small cemetery with just a few headstones -- and look at how many have now chosen St. Tikhon's as their resting place. I remember the small chapels dotting the grounds everywhere and the long row of tall trees on both sides of a dirt walkway near the cemetery that provided shade from the Memorial Day heat. There were tables and benches all around and people sitting, talking, walking around and, of course, enjoying the ethnic Russian foods that were available. Who could resist all those delicious foods -- haluptsi, peirogis, and kolbasi, to name a few.

We can't forget the small processions of people following the bishops, priests, and deacons to the chapels for prayer services throughout the day. Holy, pious, devoted people they all were -- truly engrossed in the spirituality of the day and happy to be here. It was very easy to get wrapped up in the religious aspect of the weekend. The Spirit just lifted you up and you felt so fortunate and happy to be here.

I remember the white wooden building that housed the original seminary --
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Memories of St. Tikhon's

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what a change from today. I can remember when Metropolitan Leonty would celebrate the hierarchical services in the outdoor pavilion where the bell tower was, and then there were Metropolitans Ireney and Theodosius and now Metropolitan Herman whom I remember when he was, for many years, a teacher in the seminary in addition to being the secretary to Archbishop Kiprian who was the leader of the Monastery/Seminary. His lectures were most inspiring and well worth the long trip up there and they always seem to be held in the cold of winter. Do you remember the wonderful festivities in May 1988 commemorating the Millennium of the Baptism of Rus', at which time Metropolitan Gedeon and Archbishop Makary co-celebrated with Metropolitan Theodosius and Bishop Herman and many deacons and priests at St. Tikhon's; and again in November 1991 when Patriarch Aleksy visited America and was hosted at St. Tikhon's by our Metropolitan Theodosius and Bishop Herman? What an experience to witness these events! As the years went on, St. Tikhon's grew from just a couple of buildings to what we have at the present time, and you can't help but wonder what the future holds for this special place.

I remember how, over the years, while walking the grounds you couldn't help but feel good inside and so proud to share the heritage of Russian Orthodoxy. This is our own little world away from the confusion, stress and noise of our daily lives. This was the time to thank the Lord for all the blessings he bestowed upon us and to give us the opportunity to experience this weekend.

Walking past the priests serving panikhidas, their voices floating through the air with the sweet scent of incense coming from the censer, and walking past the headstones of people buried here so long ago, you couldn't help thinking what a wonderful place to be for eternity. I guess that is why my parents bought their final resting plots here -- to rest eternally on holy ground walked on by St. Tikhon and others also many years ago and to be surrounded by such holy people.

Even now, living in Virginia, I still drive the seven hours (approximately) to come and walk the peaceful grounds of the enlarged cemetery, stopping to say

prayers at special gravesites; to enjoy the service in the church; to browse and even purchase items from the new and enlarged bookstore; to stop and chat with the seminarians, monks, and priests, and then to light candles in church to thank God for granting me to be born of two devoted, loving parents who raised me to have the Church as part of my family and my

amazed me that they never turned anyone away who came up to them, they had time for everyone. I remember my mother showing me the correct way to place my hands to receive the blessing. To receive this made me feel so special. Yes, I was nervous the first few times, but slowly the nervousness just melted away. I remember my first blessing was from Bishop



Memorial service at St. Tikhon's cemetery, ca. 1920s, at grave of Michael Kuril

life. While growing up, there never was any question in our home: if there were church services, we were there, and on vacation we always made sure we were near a Russian Orthodox Church. I guess having a Mom who was choir director for many years before she got married and started to raise a family certainly helped to mold us.

After we got older she became the substitute choir director for weekends and director for the weekday services. If there was no school one day, but there was church, we were there. Church members back home used to say that she knew all the services as well as the priests and bishops, and I truly believe that this type of upbringing molded me to be the type of person I am today. Over the years, no matter where I have lived religion and church have always been a major part of my life, and will always be.

Getting back to St. Tikhon's, let's not forget all the bishops and the Metropolitan -- they all enjoyed walking the grounds and talking to everyone, wearing their black cassock and riassa which would be swaying in the wind, and people would be coming up to the Metropolitan to receive a blessing from him. It always

Kiprian. I was very nervous, but he must have sensed that because even though there were so many people around him, he waited for me to come closer to him, smiled down at me and motioned me to come closer. When I did, I automatically put my hands out as I was taught and also received a pat on the head.

I remember one year seeing Metropolitan Ireney serving the hierarchical Divine Liturgy with Archbishop Kiprian and so many priests and deacons. Metropolitan Ireney always reminded me of an icon of St. Nicholas in my home parish (whom my church is named after). Metropolitan Ireney had the purest white beard and always spoke softly, which I believed was the way St. Nicholas spoke. I loved following the Metropolitan and Bishop Kiprian as they walked these holy grounds just as so many other Bishops and Metropolitans did in the past.

I remember going down to the lake and lying on the dock to soak up the sun and forget about the outside world, and the water gently lifting the dock up and down, enough to lull you to sleep. I can remember the really cold winters when I would take a bus from N.Y. Port Authority to Scranton and then get a ride to St.

Tikhon's for a 2- or 3-day weekend for a conference, whether choir, Sunday School or other conference. The temperature inside the buildings was so cold, the rooms where we slept had thin bedding, the air so crisp as you walked to the church through the snow, the stars so bright up in the sky that you could almost imagine being in Russia as you listened to the bells calling everyone to church service. Falling snow does provide you peaceful serenity, something we all need at times in our lives. The conferences/lectures were really inspirational and informative because most times they were given by the instructors and priests who were teaching at St. Tikhon's. In addition you were able to meet Russian Orthodox people from other parishes and of course, it was a good way to meet the seminarians who would in a few years have a parish of their own to lead, as Jesus and his disciples led the people. The seminarians would really give you insight into the real life at St. Tikhon's. It was something they would treasure for the rest of their lives.

It was while I was attending one of those that a special monk came into my life -- Father Nicholas Sipcuik, who took the name of Father Naum when he became a monk. Father Naum was the sweetest, gentlest person. He was not a tall man, in fact rather small in stature -- probably around 5' -- and he wore a black cassock and riassa. His face reminded me, again, of the icon of St. Nicholas in my home parish -- a calm, peaceful face that seemed to melt all your problems away. I remember seeing him walking the grounds sometimes with a fellow monk, other times alone, just watching everything around him and enjoying the beauty of the life he was now leading. At other times he would sit in his little chapel, praying or reading his Bible, but always finding time to chat with anyone that stopped by. I remember him talking about Jesus and the little children -- never about his life before coming to St. Tikhon's. When you asked him about his prior life, he really tried to avoid talking about it. It wasn't until much later than I found out from him during one of our chats that he wanted to focus on the present and the life he was living as a monk which he truly enjoyed.

He did tell me one time that he was glad to have found St. Tikhon's where he did want to spend the rest of his days,

which he did. He passed away at the age of 89 and is buried in the cemetery at St. Tikhon's. He made arrangements for his own headstone at the cemetery and I am sure the Lord was waiting for this humble servant to join him in "His" paradise.

He did like to talk about his life at St. Tikhon's, and to relate stories, such as how he loved building things, including his original chapel on the grounds. It was here that he spent his days after he was not able to farm anymore.



Fr. Naum with the chapel he built

Farming was another love of his and at one time he had wanted to have chickens grazing on the grounds of St. Tikhon's. He mentioned this to some of the other monks, and his plan was to go to the local farmers in the area and ask them if they would be willing to give him some of their birds. Father Naum's plan was to have fresh eggs for the monastery until the birds stopped laying at which time he would see that they became dinner for the monks. Fortunately, or unfortunately, depending on how you looked at it, the other monks got to the farmers before Father Naum did, so his plan never materialized. The Monastery didn't think chickens grazing on the grounds would be appropriate. Can you imagine the chickens grazing on the grounds today? I do remember him saying "The Lord always has a reason why things happen a certain way." Father Naum's motto was, if this isn't going to work then try something else. So after the

lack of chickens for eggs, he focused on his carpentry skills.

The new chapel for Father Naum is in the same area of his original one -- just a little updated inside and out. When I do visit St. Tikhon's and walk the grounds, I can see him inside reading or praying; in fact, I always feel his presence when I am up there.

My icon corner at home has, along with icons to the Lord, Virgin Mary, and saints, a photograph of Father Naum next to an always-burning 7-day vigil candle. When I go up to St. Tikhon's, I always stop at the cemetery and pray at different graves including Father Naum's and plant flowers and light a 7-day candle and ask him to guide me to do what is right each day. I truly believe the Lord hears our prayers and these humble servants who are with him intercede on our behalf and protect us daily.

There are times when I wish I could talk to him in person and ask for his guidance, especially in the crazy, fast-paced world we live in today. However, since this is not possible, I just look at his photograph on his headstone and the pictures in my icon center and talk to him from my heart. After my little talks with him I know that he is always with me, watching over me -- the same feelings I had as a child growing up. A very special person in my life that will always have a special place in my heart. Photos of him sitting outside his chapel or the one of him holding onto a goat at the lake (don't know where the goat came from), with a peaceful look on his face and with his prayer-book in his hands -- that is the way I remember this special man.

"Thank you Father Naum for your love, support, and prayers throughout my life."

*Father Naum,
Please protect me from misfortune and
harm
May your blessing rest on me.
Lead me on the path I should follow
With your love, mercy and kindness.
Protect me till I am safely home
To meet with you again
Help to safely lead me to the heavenly
home
Where love, joy and happiness flow.*

--Carol Shutovich

Sunday of Orthodoxy Vespers

Sermon Delivered by His Beatitude, Metropolitan HERMAN at Christ the Savior Church, Harrisburg, Pennsylvania, March 20, 2005

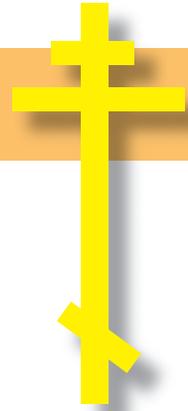
Joining His Beatitude for the Sunday of Orthodoxy observance were His Eminence, Metropolitan Joseph of the Bulgarian Exarchate and His Grace Bishop Tikhon of South Canaan. The service was sponsored by the Orthodox Clergy Brotherhood of Harrisburg.

Throughout the world, Orthodox Christians have gathered today to celebrate the Sunday of the Triumph of Orthodoxy. As we know, this observance is rooted in the 8th century victory of the Orthodox Faith, a victory expressed by the restoration of the holy icons to the life of the Church and the veneration of the faithful. It is a celebration of a victory and of the Church's life as being essentially a life of victory and triumph over the powers of sin and darkness. And this victorious manner of living is what we, as Orthodox Christians, offer to the society in which we live, saying to the world as Philip said to Nathaniel, "Come and see."

Obviously, it is all too easy for us to be drawn into this dimension of victory in the Church and to use this present celebration as an occasion of pride and triumphalism. It is easy for us to use this as an occasion to announce or even to revel in the fact that we are Orthodox, members of the True Church of Christ, the Church whose Tradition is unbroken and the Church filled with the complete fullness of truth and grace.

All this is true, of course. And we certainly uphold the Orthodox Faith as the criterion of all Truth. But how essential is it for us to remember -- and not to forget -- that, although there have been various "victories of Orthodoxy" down through the centuries, all these reflect but one, cen-





tral, and essential victory -- and that is the victory won for us by Christ on the Cross. Ultimately, there is but one "triumph of Orthodoxy," and that is the triumph, the victory that was won for us when Christ rose victoriously from the tomb on that first Pascha morning.

Christ is our victor. If the Church is victorious, if Orthodoxy is the reflection of any victory at all, it is only because the Lord is risen and has filled the Church with His immeasurable love and ineffable joy and peace and life.

Let us also remember how Christ's victory was won. It was won through the utter defeat of the Cross. It was won through humiliation. It was won because He -- and He alone -- gave Himself over to His Father through His death on the Cross. And receiving His sacrifice of perfect love, God the Father poured out His Spirit into Him, transforming the very death of His Son into an eternal victory. Let us not forget that the victory of the Resurrection and the victory through which God's Kingdom is established in the world are inseparable from the Cross.

What does this mean for us? Very simply, it means that if we gather to proclaim any type of victory, that victory will be little more than "clanging brass" if we are not unceasingly striving to "fulfill" the death of Christ in ourselves. "Do you not know," write Saint Paul, "that all of us who are baptized into Christ were baptized into His death? You have died, and your lives are hidden with Christ in God." In other words, the more we fulfill and bring to perfection our own baptism, the more the new life of Christ's resurrection is revealed and incarnated in our very beings and in our very bodies. We venerate

Continued on the next page

Orthodoxy Vespers

Continued from page 17

the saints because in them the pure light of God's Kingdom and the victory of the Cross and Resurrection already shine in the world.

The victory of Orthodoxy which we celebrate today is the victory of Christ Himself over the powers of sin and darkness, a victory in which the Church already shares.

But in order for us to effectively proclaim the victory we celebrate today -- the victory that has been won by Christ through His Cross and Resurrection -- it is necessary for us, as Orthodox Christians living in North America, to be aware of our shared responsibility to proclaim the victory of Christ with one voice and one heart. It is necessary for us to be united in our acceptance and in our fulfillment of the mission with which we have been entrusted.

We must never forget that, although it is a blessing for us to gather together on occasions such as this, the jurisdictional plurality which we live day in and day out only serves to diminish and undermine the unity of the local Church. Therefore, we cannot accept the status quo of a plurality of Orthodox "jurisdictions" in America as the norm. For, when we accept this, we weaken our common efforts and we dilute the power of our common message.

We have gathered here today as members of the One, Holy, Catholic, and Apostolic Church. And, as brothers and sisters united through baptism and in our profession of the True Faith, we pray that we will regain an awareness of what we have been called to accomplish together in this land -- a task that is nothing less than the fulfillment of the Lord's command to "preach the Gospel to all nations." When we are able to proclaim our unity -- not only in words, but also in the manner in which we live our Faith -- then yet another triumph of Orthodoxy will be realized, a triumph through which the ultimate triumph of Christ is seen and acknowledged.

The Church is and shall be victorious and triumphant because Christ is victorious and triumphant. It is His victory, won through His Cross, that He gives to the Church as her own victory. But, if the vic-



Metropolitan Herman delivers Sunday of Orthodox homily

tory of the Church is already fulfilled, it is, at the same time, a task still to be accomplished. It is a task to be accomplished in each one of us as we strive and struggle against sin. It is a task to be fulfilled in all of us, together, as the Church, as a community united in Christ and citizens of the same heavenly kingdom.

And so, as we celebrate the victory of Christ and the triumph of His Church,

let us also acknowledge the task that still needs to be accomplished -- our own complete conversion. Let us turn from sin and those things which draw us away from the Kingdom of God so that one day each one of us will share, together, in the victory of Christ -- that victory that is fully experienced in His presence in the Kingdom of Heaven.



Official

Awards

Nabedrenik

Priest Barnabas Fravel
Priest Timothy Hasenecz

Skufia

Priest Andrew Anderson

Kamilavka

Protodeacon Sergei Kapral

Gold Cross

Priest Andrew Diehl

Palitza

Archpriest John Onofrey

Jeweled Cross

Archpriest John Perich

Synodal Gramota

Archpriest John Kowalczyk

Protodeacon

Deacon Gregory Moser
Deacon Peter Skoog

Parish Council Confirmations

St. Vladimir's Church -- Lopez
St. Michael's Church -- Mt. Carmel
Holy Cross Church -- Williamsport
Assumption of the Holy Virgin Mary Church -- St. Clair
St. Michael's Church -- Wilmington
St. Mary's Church -- Coaldale
Assumption of the Holy Virgin Church -- Secane
St. Nicholas Church -- Olyphant
Holy Annunciation Church -- Berwick
Ss. Peter and Paul Church -- Minersville
Holy Trinity Church -- McAdoo
Christ the Savior Church -- Harrisburg
St. John the Baptist Church -- Edwardsville
St. Stephen's Cathedral -- Philadelphia
St. Herman Church -- Gradyville
St. Michael's Church -- Old Forge
Holy Trinity Church -- Pottstown
Holy Ascension Church -- Frackville
St. Mark's Church -- Wrightstown
Holy Ascension Church -- Lykens
St. Michael's Church -- Jermyn

The Shell Of Death

A Sermon by
St. Nicholai of Zicha

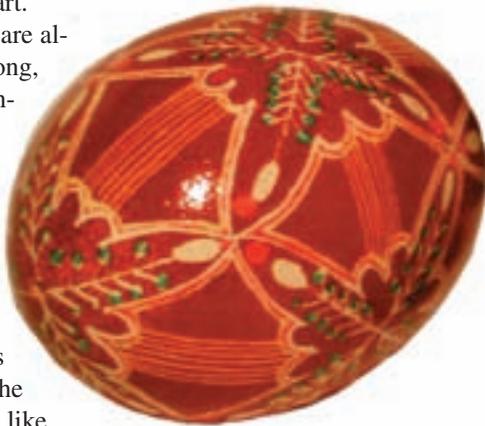
How beautifully our people in the Balkans decorate eggs, in order to more beautifully decorate Easter; so that they may increase the joy of Pascha, and make their guests more happy. Sometimes the colored eggs are truly art.

If the colored eggs are allowed to stand too long, they become rotten inside, and give off unbearable odor, or at the end completely dry up.

That is when the colored shell holds within itself death.

More dreadful is Jesus' picture of the hypocrites, who are like "whitewashed tombs, which indeed appear beautiful outwardly, but inside are full of dead men's bones and all uncleanness" (Matthew 23:27).

"Take heed that you do not do your charitable deeds before men, to be seen by them. Otherwise you have no reward from your Father who is in Heaven" (Matthew 6:1). The righteousness which is loved by God, as Jesus revealed on the Mount, is as follows: mercy, prayer, trust and faith in God as the only Lord, not worrying about tomorrow, seeking -- before anything else -- the Kingdom of God, having faith that you will receive from God whatever you ask Him for, that you will find that which you seek, that you will open a closed door; and also: not to judge with a sharp judgment, and not to measure with a false measurement, so that it is not returned to you likewise; not searching for the speck in your brother's eye while hypocritically



hiding the beam in your own eye; doing unto your fellow man everything you would wish him to do unto you; not being afraid of the narrow, but pure and holy path which leads to life, but taking flight from the smooth and wide path which leads to death; giving good fruits to God your Host,¹ who planted you like a good tree; not becoming proud of your great deeds, but doing everything "According to the will of My Father Who is in Heaven"; fulfilling, in deed, all of Christ's words, and in that way, building the house of your eternity, as a wise man who builds his house not on sand, but on rock, so that neither flood waters, nor winds, nor storms can harm it (Matthew 7:26-27).

1. Host: a reference to God as the Host of the earth, as the owner of everything, and us as being his guests, while he is hosting us in everything he created for us.--*Trans.*

The Pharisees, scribes, and hypocrites do everything that is opposite to these words and wisdom of God. When they give alms they do it in meeting places and on the streets, and they don't do it for the glory of God, nor to help the poor, but only to be seen by men. When they pray to God, they pray on the streets, again only to be seen by men. When they fast, they make their faces look sad, and unkempt, and pale, again so they can be seen by men. Alas, they do everything only to be seen by others, as allegedly being merciful, prayerful, and great fasters.

They did all this, and do it today, for two reasons: that they may receive from men glory -- and money. They do not even reckon with God, as if He doesn't even

exist. In truth, hypocrites are the most ultimately godless men. Deceived people give them what they want, and that is their pay in full. From God, they have nothing to expect, because they have not indebted Him with any of their deeds, but have only incurred His wrath.

They have “drawn near to Me with their mouths, and with their lips honor Me, but their heart is far from Me” (Isaiah 29:13).

If they are not abiding by the will of God the Father, then they are abiding by the will of “the father of all lies.” The father of all lies, the devil, taught them that it is normal, natural, and reasonable to do so, and that others before them also did likewise, and lived nicely, having received from men glory and riches. That is the well-beaten path of the world, and they should not go down that path, in spite of the world. Wretched as they are, they do not feel how much Satan has deceived them with such lies, and how much he has polluted and dried up their hearts, so that even angels of God turn their faces from the stench of their souls. All their outward, fixed-up appearance is only a colored shell of death, a whitewashed tomb. When that which we call death comes to them, alas, all that really comes to them is the confirmation and seal of their already long past, dead soul.

But you, do not be like the hypocrites, Christ taught the people. Do not be like the hypocrites when you give charity -- “But when you do a charitable deed, do not let your left hand know what your right hand is doing” (Matthew 6:3).

Do not be hypocrites when you pray to God. “But you, when you pray, go into your room, and when you have shut your door, pray to your Father who is in the secret place; and your Father who sees in secret will reward you openly” (Matthew 6:5-13).

Do not be like the hypocrites when you fast. “But you, when you fast, anoint your head and wash your face, so that you do not appear to men to be fasting, but to your Father who is in the secret place; and your Father will reward you openly” (Matthew 6:16-18).

“For there is nothing hidden which will not be revealed, nor has anything been kept secret but that it should come to light” (Mark 4:22).

God will reveal to you great secrets at a time when you do not expect it. The prophets and righteous knew this, but the scribes and Pharisees did not, and still do not. The prophets and righteous feared God, and loved their own people, while the Pharisees and scribes, the hypocrites, do not fear God, and hate their own people.

Jesus feels compassion for His people, with tears He feels compassion for them, whom the chief priests and rulers deceive, abuse, and take advantage of mercilessly (Matthew 15:32). In the above sermon, Christ openly makes war against their hypocrisy.

As the Son of God dwelled amongst men, and time passed, He increases this war against hypocrisy, abasing it, and the hypocrisy of the religious rulers of that time, abasing them before their very faces, and in front of all His people.

He never abased any sinners as much as He abased the hypocrites. Finally, Jesus’ abasement of hypocrisy, near the end of His earthly stay, turned into dreadful thundering, which literally startled. It shouldn’t surprise those who know, that Jesus did not speak to only one generation, the one during His time, but to all generations to the end of time. While He abased the Jewish hypocrites face to face, He abased all hypocrites of all times, and all generations.

Why did Jesus strike so sharply and mercilessly specifically at hypocrisy? It is because hypocrisy is a Satanic lie, Satanic hypocrisy is from the beginning; that it, it is the weed that Satan has sown in all of God’s fields on the earth: in man’s heart, in his home, in his marriage, in his company of friends, in his people and nation, in politics and trade, in sadness and in joy, everywhere, in all ages and civilizations. Not one civilization succeeded in rooting out the weed of hypocrisy, but that weed rooted many of them out. If one civilization shone with glory outwardly, like the European and Japanese, that does not mean that they destroyed hypocrisy, but only that they hid it more skillfully underneath their shell on which the name of Jesus Christ was not written as it is written on Paschal eggs in the Balkans. Theirs read like this: courtesy, manners, sophistication, words the demons are not afraid of; and the weed of hypocrisy, un-

hindered, grows rampant.

Jesus Christ, the Incarnate Word of God, announced at the beginning two wars: against Satan, and against hypocrisy. The people loved Him, and honored Him with tremendous God-fearing respect, as their Savior. “For He taught them as One having authority, and not as the scribes” (Matthew 7:29).

--From his Complete Works, Book 12, p. 825. Translated from the Serbian by Marija Miljkovic.



St. Mary Magdalene and the Red Egg

Holy Equal-to-the-Apostles Mary Magdalene visited Emperor Tiberias and told him of Christ’s Resurrection, saying “Christ is Risen!” and displaying a red egg as a symbol of the Resurrection and of new life. One tradition holds that when she picked up an egg from the table to illustrate her point, Caesar replied that no one could rise from the dead any more than the egg in her hand could turn red. The egg at once turned red, and this is why red eggs are exchanged at Pascha.

Metropolitan Herman Leads Orthodox Christians in March for Life



President of the March for Life, Nellie Gray, welcomes Metropolitan Herman

On Monday, January 24, 2005, His Beatitude, Metropolitan Herman, primate of the Orthodox Church in America, once again led Orthodox Christians in the annual March for Life in Washington, D.C.

Despite the crippling snowstorm that covered the east coast on the eve of the march, Metropolitan Herman, His Eminence Archbishop Job of Chicago and the Midwest, and nearly 500 Orthodox Christians braved the elements to join in

the annual public demonstration in support of the sanctity of life.

At the pre-march rally, the Metropolitan Herman addressed an estimated 100,000 pro-lifers who filled the Ellipse. He offered words of encouragement and spoke of the sanctity of human life and the need to protect the rights of unborn, created in the image and likeness of God. He also called for a victory march in the years ahead, predicting the day when the infamous 1973 Supreme Court *Roe v. Wade* decision will be overturned. In his clos-

ing comments, he publicly thanked U.S. President George W. Bush for his leadership and pro-life position.

The Orthodox marchers, who came from as far away as Chicago, proudly displayed a new banner bearing an icon of Christ blessing the children. Designed by Archdeacon Alexei Klimitchev and constructed by Mr. Martin Paluch, the banner was a gift from Metropolitan Herman.

After the rally, Metropolitan Herman, Archbishop Job, and the Orthodox marchers joined the procession which made its way along Constitution Avenue to the U.S. Supreme Court. On the steps of the court, a Service of Intercession and a Memorial were celebrated by Metropolitan Herman and the Orthodox marchers.

“As Metropolitan Herman intoned ‘Memory Eternal,’ it began to snow again,” said the Very Rev. John Kowalczyk, who has accompanied Metropolitan Herman to the March for some two decades. “Each snowflake, unique and different, was symbolic of one of the millions of children who had been aborted -- each one unique, different, and loved by God.”



Metropolitan Herman addresses thousands of pro-lifers



Our primate leads memorial service



St. Tikhon's Seminary community at March

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

Part XIX

John 5:23-38

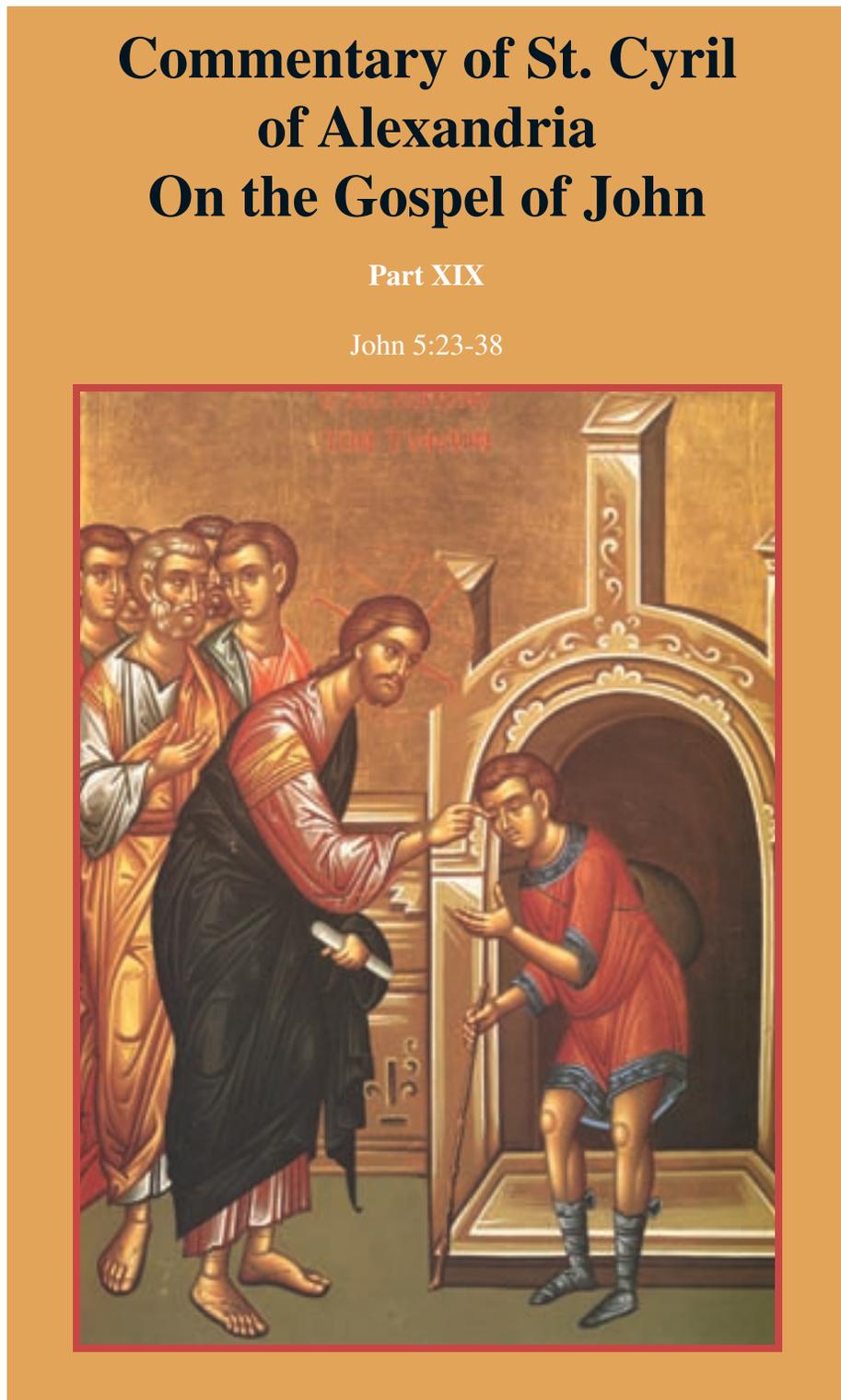
This part opens with the concluding section of St. Cyril's commentary on John 5:23, the first part of which was in the previous section. Then follows the commentary on John 5:24-38. The text of 5:23 is: *That all should honor the Son just as they honor the Father. He who does not honor the Son does not honor the Father who sent him.* The symbols { } are used to set off alternative translations, while [] indicate words added in translation to complete the meaning.

Indeed (says the opponent), let the accusation of dishonoring the Son go to whatsoever you please, or rather let it extend even to the God and Father himself. For he will be annoyed, and this with good reason, yet not wholly so, as though his very nature were insulted in the Son, according to our just now carefully finished argument, but since he is his image and impress, formed most excellently after his divine and ineffable essence, he is with reason angry, and will wholly transfer the wrong to himself.¹ For it would indeed be most absurd that he who insulted the divine impresses, should not surely pay the penalty of his sin against the archetype -- just as he who has insulted the images of earthly kings, is punished as having indeed transgressed against the ruler himself. And in like manner shall we find it decreed by God in respect of ourselves also: for *whoever* (he says) *sheds man's blood, for this shall his blood be poured forth; for I made man in the image of God.*² Therefore (he says), Do you see very clearly by this that if the image is wronged, and not the divine nature at all, God the Father considers it right to be angry? So let what is said by Christ, *he who does not honor the Son does not honor the Father* be thought of and publicized in this manner."³

1. The opponent says the Father would be angry if someone does not honor the Son -- not as though the Son were of equal honor with the Father, not as though the Father and the Son share the same nature, but since the Son is an image and impress of the Father, as a coin is an image of the person whose likeness it bears -- yet not a natural image, sharing the same essence as the archetype, in this case the Father and God.

2. Gen. 9:6.

3. In this manner: i.e. not as though the Son is equal to the Father, but as an image of the Father, not sharing his nature. This is the opponent's view.



So, shall the Only-Begotten be classed with us, as external to the Father's essence? Then how will he still be God by nature, if he entirely slips out of the boundaries of divinity, being situated in some nature of his own and of a sort other than that in which the Father is? And⁴ it seems we do wrong in bringing the order

4. I.e. following the opponent's argument.

of the Holy Trinity into one reckoning of deity. We ought, henceforth we ought to worship the Father as God, but to impart some glory of their own to the Son and the Spirit, severing them into different natures, so to speak, and to each defining severally the mode of his existence. Yet the divine Scriptures do advocate to us one God, classifying the Son and the

Spirit with the Father, so that through their essential and exact sameness the Holy Trinity is brought to one count of Godhead. The Only-Begotten is not, then, alien from the nature of the one who begot him, but neither will he be at all conceived of as Son, truly, if he did not shine out from the essence of the Father (for this and nothing else is in all cases the definition and character of true sonship); but if there is no Son, God's being Father will be completely taken away too. Then, how would Paul be truthful in saying of him, *from whom every family in heaven and earth is named?*⁵ For if he had not begotten from himself, divinely, the Son, how would the beginning of Fatherhood be in him, extending, in a manner of emulation, to those in heaven and earth? But in truth, God as Father; the Only-begotten therefore is by nature Son, and is certainly within the boundaries of the divinity. For God will be begotten from God even as man (for example) from man, and the nature of the God and Father, which transcends all things, will not deceive by giving birth to an offspring not befitting It.

But since some blasphemously and foolishly say that it is not the God and Father's nature that is insulted in the Son when he⁶ does not receive due honour from some, but that he is reasonably and rightly angry at his own image being dishonoured in him,⁷ we must ask them in what sense they would have the Son be, and be called, the image of the Father. Indeed, rather let us, forestalling their account, determine beforehand the nature of the image, according to legitimate reasoning; for in this way the result of our enquiries will be clear and more distinct.

Therefore one, and the primary, mode of image is that of sameness of nature in properties exactly alike, as Abel of Adam, or Isaac of Abraham; the second again is that consisting in likeness of impress, and accurate impression of form, as the king's depiction in wood or made in any other way, most excellently and skillfully as respects him. Another image again is taken in respect of habits and manners, and conversation, and inclination to either good or bad, as for instance it may be said that the well-doer is like Paul, and he who is

5. Eph. 3:15.

6. he: the Son.

7. I.e., that the Father is angry at his own image being dishonoured in the Son.

not so, like Cain (for to be equally good or bad, brings about likeness with either, and with reason confers it). Another form of image is that of dignity and honor and glory and excellence, as when one for instance succeeds another in a command, and does all things with the authority which belongs to and becomes him. In another sense, an image is with regard to any other quality or quantity of a thing, and its outline and proportion; for we must speak briefly.

So let the most critical investigators of the divine image teach us whether they think one ought to attribute to the Only-Begotten the essential and natural likeness, and thus say that the Only-Begotten Word proceeding from the Father is an image of him in the same sense as Abel is of Adam, who retained in himself the whole nature of his parent, and carried, in wholeness and entirety, the degree of human nature? Or will they be vexed at this, being compelled to confess the Son truly God of God by nature, and, turning aside according to their custom to fight against the truth, advance to the second kind of image, which is conceived to exist in mere form, impress and outline? But I think they will back off from saying this. For no one, even if he is extremely silly, would suppose that the Deity can be estimated with respect to size, or circumscribed by outline, or measured by impress, or in short, that the unembodied will undergo what belongs to bodies. So, do they say that he is conformed to him with respect to manners and habits and will, and are they not ashamed to dress him in this image? For how can he still be conceived of as God by nature, who has likeness to him only in will, but has his own other existence of himself? For they will surely acknowledge that he subsists. So what is there in him more than in the creature? For shall we not believe that the angels themselves hasten to perform the divine will, who are by nature other than God? But what, when this is conceived of as belonging to us too? For doesn't the Only-Begotten teach us, beyond expectation, to leap at things above our nature, and to aim at impossibilities, saying, *Be merciful, just as your heavenly Father also is merciful?*⁸ For this says, unambiguously, that we must by all means gain the

8. Cf. Luke 6:36; St. Cyril's text adds "heavenly."

likeness of the Father by identity of will. And Paul too was an imitator of Christ, of the image of the Father in (as the babblers say) will only.

But they will shift their ground from these miserable conceptions, and as though thinking something greater and better, will surely say this: "The Only-Begotten is the image of the God and Father in respect of identity of will, in respect of dignity and glory and power that befit God, in respect of activity {energy, operation} in creating and in working miracles, in respect of reigning and ruling over all, in respect of judging and being worshipped by angels and men and in short by all creation. By all these, showing us the Father in himself, he says that he is not 'from the hypostasis,'⁹ but is the *impress of his hypostasis.*"¹⁰ Therefore as we said just now, the Son is none of these by nature, but -- at least according to your most foolish reasoning -- is altogether separate from all of them, and is neither true God, nor Son, nor king, nor Lord, nor creator, nor mighty, nor is he by nature good with regard to his own will, but appears merely and only in vainglorious boasts of that which is divine. And as tints are applied to paintings on tablets, beautifying them by mere variety to the eye, but having nothing true, so too, in the Son, is the beauty of the God and Father's excellencies, adorning him round about with mere names only, but being as it were applied from outside, like some tints; and indeed, in him the divine nature is faintly outlined and appears in a mere impression.

And then, how will you not appear to be in outright battle with all the holy Scriptures, with the result that you may justly hear, *You stiff-necked and uncircumcised in heart and ears! You are always resisting the Holy Spirit; as your fathers did, so do you too,*¹¹ for when do they not call the Son true God, or when do they bring him outside the essence of his Father? Which of them has dared to say that he is by nature neither Creator nor King nor Almighty nor to be worshipped? For the divine psalmist says as to the Only-Begotten himself, *Your Throne,*

9. I.e. not from the hypostasis of the Father.

10. Heb 1:3.

11. Acts 7:51.

12. Psa. 44(45):6.

Continued on the next page

St. Cyril on John's Gospel

Continued from page 25

*O God, is for ever and ever;*¹² Thomas again the most wise disciple in like wise calls him alike both *God* and *Lord*;¹³ he is called Almighty and Creator by every voice of saint, and not as having the dignity from without (in agreement with you), but as being by nature what he is said to be; and it is for this reason that he is worshipped both by the holy angels and by us, while even the divine Scripture says that we ought to worship no other except the Lord God alone.

Accordingly, if they hold that the divine dignity in him is acquired and given, and think that they ought to worship such a one, let them know that they are worshipping the creature rather than the Creator, and making for themselves a new and fresh God, rather than acknowledging him who is really so by nature. But if while saying that the Son is external to the essence of the God and Father, they also acknowledge him to be Son and true God and King and Lord and Creator, and to have essentially in himself the Father's properties and excellencies, let them consider where those who think thus run the risk of ending up. For nothing at all in the divine nature will be found of worthy of respect, since the nature of things originate {having a beginning} is now also capable of being whatever it is conceived to be. For it has been proved, according to the most feeble reasoning of our opponents, that the Only-Begotten, not being of the divine nature, has yet truly in himself Its Excellencies. Who will not shudder at the mere hearing of the blasphemous doctrines? For all things are now overturned, when the nature that is above all things descends so as to be classed with things originate, and the creation itself, contrary to reason, springs up to the measure above it and not appointed for it.

Therefore, swimming away from the absurdity of such doctrines as from a ship sinking in the sea, let us hasten to the truth as to a secure and unruffled haven, and let us confess the Son to be the image of the God and Father, not plastered over as with some perishable honours, nor merely adorned with titles befitting God, but essentially {according to essence}, with exact preciseness, according to the

13. John 20:28.

likeness of his Father, and being unalterably, by nature, that which he who begot him is conceived to be, that is, genuine God, in truth from God, sovereign of all, creator, glorified, good, to be worshipped, and whatever may be added to the things enumerated as suited to God. For then, showing him to be in all things like the God and Father, we will also show him truthful when he says that if any will not *honor the Son*, neither does he *honor the Father who sent him*; for it was as to this that our inquiry and the test of the things just now investigated, was prompted.

Most assuredly, I say to you, he who hears my word and believes in him who sent me has everlasting life, and shall not come into judgment, but has passed from death into life. (John 5:24)

Having now proved sufficiently, by what has gone before, that the miserable Jews do not sin only against the Son, by daring to find fault with the things which he says or does among them in his teaching, but also ignorantly transgress against the Father himself, he also -- having cloaked their temerity with fear, as far as relates to the meaning of what has been said, and persuaded them to live more religiously in hope of things to come -- henceforward snares them to ready obedience. And again, not unskillfully has he framed his speech to this end. For since he knew that the Jews were still diseased, and yet were scandalized concerning him, he again brings their faith back to the Person of the God and Father, not as excluding himself, but as honored in the Father too by reason of identity of essence. And he affirms that those who believe will not only be partakers of *eternal life*, but will also escape the danger of the *judgment*, being justified, that is. Holding out as a suggestion fear mingled with hope, in this way he makes his discourse more effective and more demonstrative to the hearers.

Most assuredly, I say to you, the hour is coming, and now is, when the dead will hear the voice of the Son of God; and those who hear will live. (John 5:25)

Having said that believers shall pass *from death to life*, he introduces himself as performer of the promise, and accomplisher of the whole thing, partly hinting to the Jews that while the power shown in

the case of the paralytic is truly marvelous, the Son will be revealed as a worker of even more glorious things, expelling from human bodies not only sickness and the infirmities of diseases, but also overthrowing death and the corruption that weighs heavily (for this was what was said a little before, *The Father loves the Son, and shows him all things that he himself does; and he will show him greater works than these, that you may marvel*;¹⁴ for the greater wonder is shown in the raising of the dead); partly also preparing the way for that which would probably frighten the hearers in no small measure. For he plainly declares that he will raise the dead and will bring the creature to judgment, in order that through the expectation of being brought before him one day and giving account of everything, they might on the one hand be found more hesitant in their boldness to persecute him, and might on the other receive the word of teaching and guidance more zealously.

To these things, then, the chapter's purpose looks and tends; but we must now explain the words. The common account then is (as it seems) that the time will come when *the dead will hear the voice* of him who raises them; and they suppose that it is also no less present *now*, either as when Lazarus, for instance, is to hear the voice of the Saviour, or as saying that *the dead* are those not yet called through faith unto eternal life, who will surely attain to it by receiving the Saviour's teaching. And this method of considering it does indeed preserve a plausible appearance, but one not at all accurate. So, ruminating again the force of what is being said, we will fit to it a more appropriate meaning, and so determine the significance precisely.

Most assuredly, I say to you, the hour is coming, and now is, when the dead will hear the voice of the Son of God; the hour, namely, again, when those who hear will live. So by the words at the beginning, he means the time of the resurrection, in which he teaches that those who sleep shall, through the voice of him who is teaching, rise again to give a defense of their life in the world; in order that, as I said before, devising the fear arising from this as a kind of bridle for them from henceforth, he may persuade them to conduct their lives wisely and in all excel-

14. John 5:20

lence. By the closing words he shows that the due time of believing has now come, but also says that everlasting life will be the reward of obedience -- all but declaring, "You will all come to judgement at the time of the Resurrection, it is clear; but if it seems bitter to you to be punished, and to undergo endless penalties at the hand of the offended Judge, do not permit the time of obedience to pass by, but seizing hold of it while it is yet present, make haste to ascend to everlasting life.

For as the Father has life in himself, so he has granted the Son to have life in himself, and has given him authority to execute judgment also, because he is the Son of Man. (John 5:26-27)

Next observe the consideration in these words, that you may marvel at the form of expression and not, by falling into offence over it through uninstructedness, bring perdition upon yourself. For the Only-Begotten, being human in respect of the nature of his body, and being seen with flesh while still on earth, instructing in many different ways the Jews in things having to do with salvation, invested himself with the glory of two things that are appropriate to God. For he clearly affirmed that he would both raise the dead, and set them at his judgment-seat to be judged. But it was extremely likely that the hearers would be displeased at this, accusing him reasonably, since he *said that God was his Father, making himself equal with God.*¹⁵ So, having combined authority and splendour appropriate for God with language befitting the human nature, he beguiles the weight of their wrath, saying more modestly and lowly than was necessary, *For as the Father has life in himself, so he has granted the Son to have life in himself.* Do not be amazed, he says, if I, who am now like you and seen as a human being, promise to raise the dead and threaten to bring them to judgment: the Father has given me power to give life, he has given me to judge with authority. But having by this healed the unstable hearing of the Jews, he also shows intense concern as well for the profit of what follows, and, immediately explaining the reason for saying he has received it, he puts forward that human nature has nothing of itself, saying, *Because he is the*

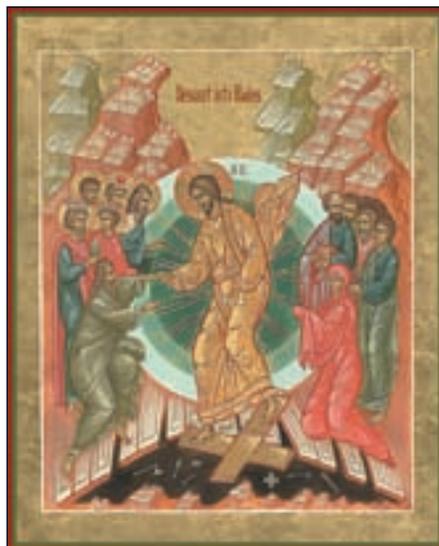
15. John 5:18.

*Son of man.*¹⁶

For I think it is superfluous to say now that the Only-Begotten is also life by nature, and not a partaker of life from another, and that so he gives life just as the Father does, since no small discussion was spent on that in the beginning of the book, on the words *In him was life.*

Do not marvel at this; for the hour is coming in which all who are in the graves will hear his voice and come forth; those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of condemnation. (John 5:28-29)

He signifies by these words the time of the resurrection of all, as the divine Paul wrote to us, *The Lord himself will*



*descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God, to judge the world in righteousness,*¹⁷ and render to every man according to his works.¹⁸ So by repetition of the same things, he leads by the hand the most unlearned understanding of the Jews, to be able clearly to understand that he will be a worker of greater wonders than those involving the paralytic, and that he will be revealed as judge of the inhabited earth; and by usefully contrasting the healing of one sick person with the resurrection of the dead, he shows that the operation that undoes death and destroys the corruption of all, is greater and more

16. The title "Son of man" refers to Christ's humanity. Jesus explains that it is as a human being that he receives life. As God, he is the giver of life (see the words that follow).

17. 1 Thess. 4:16, Acts 17:31.

18. cf. Matt. 16:27, Rev. 20:13.

noteworthy, and with regard to the lesser miracle he reasonably and of necessity says, *Do not marvel at this.* And let us not at all suppose that by these words he means to find fault with the glory of his own works, or to command the listeners that they ought not to hold as worthy of wonder, those things at which one may reasonably wonder, but he wishes those who were astonished at that to know and believe that the subject of wonder was, as yet, small. For by a word and an activity appropriate to God, he raises not only the sick from little diseases, but those also who have been already submerged by death and overcome by invincible corruption. And so, introducing what is greater, he says, *The hour is coming in which all who are in the graves will hear his voice.* For how will he who with a word brought into being things that did not exist, not be able to go back and coax to birth that which was already created? Because each, in this way, will be the effect of the same activity, and both will be the glorious accomplishment of one power {authority}.¹⁹ And profitably he further adds that they *will come forth* from their graves, those who were conquered by base deeds and lived in wickedness to undergo endless punishment, the illustrious in virtue to receive the reward of their virtuousness {forbearance}:²⁰ eternal life; presenting himself at the same time (as we said above) as the dispenser of what belongs to each, in these words of his; and persuading them, either from fear of suffering terrible things, to repudiate what is worthless and come to desire to live more soberly, or pricked with a certain desire with regard to eternal life, to hurry after the good things more willingly and eagerly.

That the Son is Inferior to the God and Father in Nothing, But as God from God, is of Equal Might in Operation Respecting All Things

I can of myself do nothing. As I hear, I judge; and my judgment is just, because I do not seek my own will but the will of the Father who sent me. (John 5:30)

Listen again more precisely to the

19. *exousias*.

20. *epiikeias*.

Continued on the next page

St. Cyril on John's Gospel

Continued from page 27

things said, and receive the force of its thought with intelligence. For the Jews, not knowing the deep mystery of the economy with flesh, neither acknowledging God the Word indwelling in the temple of the Virgin, were often excited to savageness of manners and fierce anger by a zeal mistaken and *not according to knowledge* as Paul says;²¹ and indeed were attempting to stone him,²² because he, *being a man*, was making himself *God*,²³ and again because he *said that God was his Father, making himself equal with God*.²⁴ But since they were thus hard of understanding and utterly unable to endure God-befitting words, but both thought and spoke belittling him, the Saviour by way of divine condescension {in accordance with the economy / plan of salvation; economically}²⁵ acts the child with them, and made his explanation a mixed one, neither completely foregoing words suited to God, nor altogether rejecting human language; but having said something worthy of his divine authority, he at once reproves the uninstructed temper of the hearers, by bringing in something human also; and again having said something human by reason of the economy, he does not permit what belongs to him to be seen in mean estate only, showing often by his superhuman might and words that he is by nature God. Some such technique will you find also in the passage now before us. For what did he say before? *For as the Father raises the dead and gives life to them, even so the Son gives life to whom he will*,²⁶ next again, *For the hour is coming in which all who are in the graves will hear his voice*; and in addition, that they will also come forth to be judged and to receive their reward according to their works. But he who says he can *give life to whom he will*, and in a manner as the Father, how will he not be conceived of as clothed with the might befitting God? How will he who openly says that he will be judge of all, not rightly disquiet those who deem that he is yet a mere human being? For in all likelihood, being Hebrews

and instructed in the sacred writings, they would not be entirely ignorant that God will be judge of the world, since they also often sang, *Arise, O God, judge the earth*²⁷ and again, *For God is the Judge*.²⁸

So, as he knew that the ignorant people of the Jews were irked at these things, he rids them of their accustomed anger by saying in more human language, *I can of Myself do nothing. As I hear, I judge*. As far as one can say, then, taking the words superficially, he derides the understanding of the Jews. For the form of expression gives the idea of a sort of weakness, and of authority not altogether free; but it is not so in truth, since the Son being equal to the Father in all things, has by nature the same activity {energy, operation} and power {authority} in respect to all things. But he says that he can do nothing of himself, but as he hears, so he judges; in another way again showing himself equal in

for analogously with respect to the image and with respect to the archetype, and thus in short our argument will disappear into endless controversy, and will run out into the deep sea of blasphemy. But since the Son, being of the essence of the Father, takes to himself by nature all the properties of the one who begot him, and in terms of essence rises to one divinity with him by reason of identity of nature (he is in the Father, but on the other hand, again has the Father in himself), for this reason he frequently, without blame and truly, attributes to the Father the power of his own works, not excluding himself from the power of doing them but attributing all things to the operation {activity, energy}³¹ of the one deity {divinity, godhead}: for one is the deity in Father, and Son, and Holy Spirit.

And that the Son is not inferior to the Father either in power or activity {energy,

Most assuredly, I say to you, he who hears my word and believes in him who sent me has everlasting life, and shall not come into judgment, but has passed from death into life —John 5:24

mind and power to the God and Father.

For neither will the Father be conceived of as doing anything without the Son, alone and by himself, seeing he has him as his might and power (therefore *All things were made through him, and without him nothing was made that was made*.²⁹) nor again will the Son do anything of himself, the Father not being joined with him. Therefore he says also, *I can of myself do nothing; but the Father who dwells in me does the works*.³⁰ And we shall not suppose that the Son is strengthened by the Father, as though weak, and again that authority over all things is given him; for then would he be no longer God by nature, as having the beauty of deity bestowed; but neither would the Father himself exist anymore in an unimpaired excellency of good things, if he had the Word, the impress of his nature, one requiring power and authority from another. For a giver of the things mentioned would be sought

operation} with regard to anything, but is in all things like and of equal might, has been demonstrated by us elsewhere, when we considered the words, *The Son can do nothing of himself, but what he sees the Father do; for whatever he does, the Son also does in like manner*.³²

But since it is, I think, just and becoming to display the most devoted zeal for the divine doctrines, come, let us, in the custom of sailors on the sea rewind (as a cable) the whole argument of the chapter. For in this way one may see that the Son does not accuse his own nature by saying that he can do nothing of himself, but rather exposes the folly of the Jews, and plainly shows that they trample on the law of Moses. For to the words, *I can of myself do nothing*, is immediately added, *As I hear, I judge*. This frees the Son from all reproach of not being able to act from his own power; rather it shows clearly that in all things he loves the Father and is like-minded with him who begot him. For if he

21. Rom. 10:2.

22. him: Jesus.

23. John 10:33.

24. John 5:18.

25. *oikonomikos*.

26. John 5:21.

27. Psa. 81(82):8.

28. Psa. 49(50):6, 74(75):7.

29. John 1:3.

30. John 5:30a, 14:10b.

31. *energeia*.

32. John 5:19.

were borrowing the power of the Father as though powerless, as not having sufficient from himself, how should he not rather say, I can of myself do nothing, I receive the power from the Father? But now as he does not say this, but rather adds to the inability to do anything of himself, that he judges as he hears, it is evident that it is not with respect to weakness of activity {operation, energy}³³ in anything that he frames the inability, but because of the impossibility of transgressing in anything the Father's will. For since one deity {godhead, divinity} is conceived of in Father and Son, the will also, I suppose, will be surely the same; and neither in the Father, nor yet in the Son or the Holy Spirit will the divine nature be conceived of as at variance with Itself; but whatever seems good to the Father (for example), this is the will of the whole deity {divinity, godhead}.

Therefore, the Son necessarily introduces himself as co-approving and consenting to the Father in whatever seems good to him, explaining that he cannot do anything which is not altogether according to the mind of the Father, for this is the meaning of *of myself*.³⁴ Just as if he should say that he cannot commit sin, he would not rightly seem to any to incur the charge of weakness, but rather to set forth a wondrous and God-befitting property of his own nature (for, that he is immovable and unchangeable he makes clear); so when he acknowledges that he can do nothing of himself, we will be awestruck as seeing unchangingness the fruit of the unchangeable nature, rather than unseasonably count the inability as a mark of weakness.

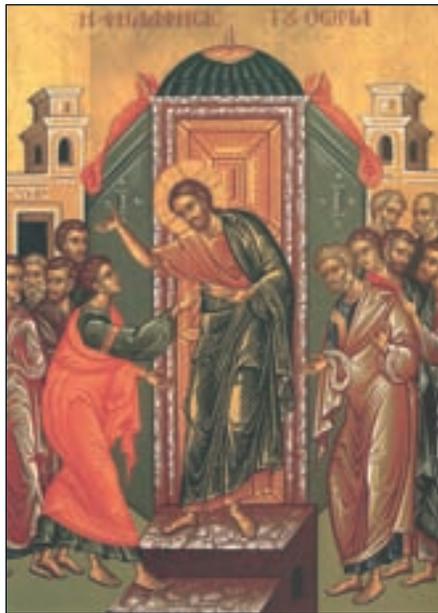
While these things must be said by us in conformity with our own ability, let the lover of learning search out for better; but we will not shrink from interpreting the saying in another way too, lowering our rhetoric a little from the frontiers of divinity and the excellence of the Only-Begotten, and, since the Son truly was and was called human, realigning³⁵ the thrust of the passage to the economy with flesh, [i.e. the incarnation] and showing that what follows is akin and connected with what preceded.

33. *energeia*.

34. I.e., *I can of myself do nothing* means: I can do nothing that is not in accord with the Father's will.

35. *metarrhythmizotes*.

Accordingly, he testified plainly that *all who are in the graves will hear his voice*, and that they will *come forth* to be judged. When he has once begun on the subject of his judging the world, he not only promises to be a righteous judge at that time, in which he says the return to life {renewal of life, resurrection}³⁶ of the dead will take place, but also declares that even now he judges rightly and justly of matters in this life. As for what was being judged, and what the object of his speech was, hear. For our sakes was he born of a woman; for as Paul says, *Not angels does he lay hold of, but the seed of Abraham. Therefore, in all things he had to be made like his brethren*,³⁷ But since he was made human and in the form of a servant, the



law-giver as God and Lord comes to be under the law also. Now he speaks sometimes as under the law, sometimes again as above the law, and has undisputed authority for both. But he is discoursing now with the Jews as a law-keeper and a human being, as not able to transgress the commands ordered from above, nor venturing to do anything of his own choice which does not agree with the divine law. For this reason he says, *I can of myself do nothing; as I hear, I judge*. By testifying with respect to himself that he can of himself do nothing which is not wholly in accordance with the law, and that he judges and gives sentence in matters according as he hears, namely, as the law declares,

36. *anabiosis*.

37. Heb. 2:16,17a.

he exposes the unbelief of the Jews and lays bare their headstrong tendencies. For the words *I can of myself do nothing* hint well at this too, as contrasting with, You recklessly transgress the commandments given you, you were bold to do all things of yourselves, fearlessly,³⁸ and in every matter you are zealous to give judgments not consistent with the divine decrees. For you teach for *doctrines the commandments of men*,³⁹ and make your own will a law.

What then is the aim of this way of speaking, or how he introduces himself as judging justly, but them as not, will be told next. He had healed the paralytic on the Sabbath day, he had had compassion on a man who had spent long time in sickness, showing forth right and good judgment upon him. For it was right to pity the sick man even on the Sabbath, and by no means to shut up his compassion out of reverence for the Sabbath, practicing a most vain piety. But as the Father too works even on the Sabbath day concerning the operation of his creations, and that surely through the Son, so does he himself also. For neither did he think that a man who needed compassion on the Sabbath day should be deprived of it on account of the Sabbath, since he knew that *the Son of Man was Lord of the Sabbath*. For *man was not made for the Sabbath, but the Sabbath for man*.⁴⁰ So in this the judgment of the Saviour is righteous and good, not hindering his love for mankind to the prostrate because of the Sabbath; but that which he as God knows how to perform (for the divine nature is the fountain of goodness), this he did even on the Sabbath; but how is the judgment of the Jews upon him -- in that they were vexed on account of the Sabbath, and therefore desired to kill him who had done them no wrong -- not extremely dissonant to the divine laws (for it is written, *The innocent and the righteous you shall not slay*,⁴¹) and rather an invention of their cruelty, and not of the holy Scriptures?

Accept, then, that Jesus says with a kind of emphasis to those who were angry at his deeds of good and found fault with his holy judgments, following only their

38. *os ex akindinou*.

39. Matt. 15:9.

40. Mark 2:28,27.

41. Exod. 22:7.

Continued on page 49

Metropolitan Herman Attends Inauguration of President Bush

His Beatitude, Metropolitan Herman, Archbishop of Washington and Primate of the Orthodox Church in America, was among a number of national religious and civic leaders present on the steps of the U.S. Capitol here for the inauguration of President George Bush and Vice-President Richard Cheney on Thursday, January 20, 2005.

Also attending the inauguration ceremonies was His Eminence, Archbishop Demetrios of the Greek Orthodox Archdiocese of America.

Despite extreme cold, thousands were on hand for the event, the 55th in the history of the United States of America.

While in the nation's capital, Metropolitan Herman participated in a number of other activities associated with the inauguration.

On Friday, January 21, the morning after the inauguration, Metropolitan Herman and Archbishop Demetrios were among representatives of the nation's various faith traditions who attended an inaugural prayer service in the National Cathedral Church of Saints Peter and Paul.

The Rev. Billy Graham opened the service with a prayer in which he called upon God to grant President Bush and Vice-President Cheney "a clear mind and a warm heart" as they begin their second terms of office.

Two New Testament readings followed. Metropolitan Herman read 1 Timothy 2:1-3, which calls for "supplications, prayers, and thanksgiving" for all men, including those in authority, as is "acceptable to God." Baltimore's William



President George W. Bush gives inaugural address



Rev. Billy Graham, Cardinal Keeler, and Metropolitan Herman

Cardinal Keeler then read from the Gospel of Saint Matthew, in which Christ exhorts all to love their enemies.

Following the homily, delivered by the Rev. Mark Craig of the Highland Park

United Methodist Church, Dallas, Tex., Archbishop Demetrios was one of several clergy who offered a petition during the litany that led to the recitation of the Lord's Prayer and a closing prayer.



Metropolitan Herman with Vice-President and Mrs. Cheney



Metropolitan Herman greets Barbara Bush

At the conclusion of the service, Metropolitan Herman congratulated President Bush and Vice-President Cheney and their wives on behalf of the faithful of the Orthodox Church in America. He also greeted former President George Bush and his wife, Barbara, and other dignitaries.

On Wednesday, January 19, the eve of the inauguration, Protopresbyter Robert Kondratik, O.C.A. chancellor; the Very Rev. Constantine White, dean of the O.C.A.'s Saint Nicholas Cathedral, Washington, D.C.; and members of the chancery staff joined Archbishop Demetrios at a private dinner hosted by Mr. Andrew Athens, President of the World Council of Hellenes, and Mr. Andrew Manitos. Unfortunately, sudden inclement weather and traffic conditions prevented Metropolitan Herman from attending the gathering.

As Primate of the Orthodox Church in America, Metropolitan Herman serves as Archbishop of Washington, DC. The O.C.A.'s Saint Nicholas Cathedral is located within blocks of the National Cathedral.



The Glory of the Priesthood

*Address by His Grace BASIL, Bishop of Wichita and Mid-America,
Antiochian Orthodox Christian Archdiocese of North America*

*Given February 24, 2005 at St. Tikhon's Seminary for the Clergy Retreat of the
O.C.A. Eastern Pennsylvania and New York-New Jersey Dioceses and the Seminarians*

I thank you for inviting me to speak, not only to be with you, but to speak with you on a subject that I love to speak on and that's about the priesthood. I love the priesthood. I thank God that he's accounted me, of all people, worthy to share a little bit in the glory of his priesthood. But it's something that I take great delight in speaking about. I might not wax very eloquent about it, because really it wells up in my heart, just the thought of what it means to be a priest of God. I shared with the men this morning in the pastoral theology class, and I think it would be wise perhaps if I shared with you, when it was that I thought I lost my priesthood. Or a least an important facet of my priesthood. And that was when I became a bishop. My mother, God bless her, has for me a baby book. And, those of you who were born in the late '40s and early '50s, that was a very popular thing, for a mother to keep baby books. It says when you got your first tooth and when you took your first step and when you got your first haircut. First everything. I'm one of three children in the family -- only son, and the eldest of the three children, so my baby book is complete. It's filled. My middle sister, the one after me, her book is about half filled, because my mother by that time was busy with not only with myself, and her, but then another child came along, the third child, my youngest sister, who doesn't even have a baby book. But my book is complete and my mother records in there that I used to play priest. I don't think that's very unusual for Orthodox boys to play priest, the



toddlers and young men, but she recorded that I used to play a priest with her pajamas and put them around me and that I stated at that time, which was about two and half, three years old that I wanted to be a priest.

I was taken into the altar at the age of four by my paternal grandfather, who was a chanter. I remember the day he took me into the altar and gave me over to the priest to be an altar boy. I'm from Monessen, Pa., as most of you know. It never was a large parish, so we would recruit boys as soon as they could be away from their moms to be in the altar, and when my grandfather gave me over to the priest, I thought I would never leave the altar. I thought he was like giving me to the priest. But I was very happy about it. I really was thrilled. I thank God that He's called me to this great honor. The highest honor that can be paid, not only to a human being, but to any individual in God's

creation is to be his priest.

When I was elected bishop, in 1992, and I was sent away from my parish in Wichita, Kansas, where I had been a priest for those five years; I was sent to Los Angeles, to live in the Chancery and to help as an auxiliary bishop, then to Metropolitan Philip. I went into a period of mourning. Outwardly, I don't think I appeared to be mourning. I didn't do it to get anyone's pity, because no one would have understood, except another priest. No, that's not even true. Perhaps another bishop would have understood; even a priest I don't think would've understood at that time, because I couldn't have put words to it. I was mourning for three years, and it wasn't just physical separation from my parishioners in Wichita. They have wonderful priests, whom I love very much, in the Diocese of the West, but I had lost a flock. And I knew it very existentially that I no longer had a flock.

And you can say, You did. You had more children, you had more children, you had more children, because you're a bishop. You're not just the priest of one parish, you're the priest of many parishes. Don't believe it! It's not true. It's not true. I had lost a flock, and it wasn't just the names and faces of those individuals, the ones that I had confessed and baptized and married and visited when they were sick, and shared their joys and sorrows. It was just of a flock in general. I felt like I was a shepherd without a flock, which meant a man without a purpose. You can wear all the crowns and the rhinestones you want, and they can call you Master

all day and kiss your hands from morning till night, but when you go home you have no flock. Until God, and it was God, saw really that I was at the brink. Not of quitting, I certainly would never quit, and not of despair, it wasn't of despair. It was sort of resignation. I was near the point of resignation that this is what God has called me to.

Those of you who know me, or especially knew me for a long time, knew that the bishopric was the last thing that I had ever had aspired to. I had worked long enough at the Chancery with Metropolitan Philip to know what the episcopacy really is. It's not just miters and rhinestones and *Eis Polla Eti Despota*. It's a heavy cross. But when I had gotten to that, the brink of resignation, saying, well, certainly this is what God has called me to. "The Lord gives, the Lord taketh away. Blessed be the Name of the Lord." Right when I was ready to do that, the Lord revealed to me that I indeed had a flock. And continue to have a flock. And it's the best flock. And . . . do we have lay parishioners here? We must, because there's at least a couple of women and Dr. David. So forgive me, I don't mean this as anything to denigrate lay parishioners. But the best flock is the one that I have. And it's priests and deacons and their families. That's who my flock is as a bishop and God revealed that to me.

Why say it's the best flock? I don't believe we have priests who are lukewarm in their love of God. They can be lukewarm about a lot of things, but not in their love of God. We can have plenty of lukewarm parishioners. We can have many people who come to our churches, even are active in churches, even participating in the sacraments, whose motivations sometimes we're not quite sure about. But that's not true of priests and deacons. I don't believe it's true. There would be nothing to recommend ordination to a man, self-sacrifice to a man -- and wife, should he be married -- other than love of God. A love of God and the hearing of a call that cannot be turned down. That's my flock. And I had such joy from that moment on, three years ago, so it's ten years that I've been a very joyful bishop.

I love my flock, my priests, my deacons, their families. I treat them as if they're my flock. And it doesn't always

mean it's always done in the best way. Like you gentlemen, sometimes you drop the ball in ministering to your parishioners, as I do with my clergy. I repent of that. But I love that the priests and deacons and their families, are my family. They're my children and . . . they all share with me in this glory of the priesthood.

To begin the formal part of this morning's presentation, I'd like to share a word with you from St. Symeon the New Theologian, who speaks specifically about the glory of the priesthood in this passage. He begins by asking a question: "Who then, favored with glory from on high, the original glory, would believe that there is a thing still more glorious than to celebrate the Liturgy and to contemplate the Most High Nature energizing everything, inexpressible and inaccessible to all? Had you seen Christ and received the Holy Spirit, had you been led to the Father through them, you would understand that to celebrate the Liturgy is great and awesome; and that it surpasses all glory, when it is done with the consciousness of a pure heart in honor of the One, Holy, and Undeified Trinity."

There's a story that's probably familiar to most of us, from the life of St. Cosma the Evangelizer of southern Albania and northwestern Greece -- who as he journeyed through those areas during the dark era of the *Turkokratia*, tried to elevate not only the knowledge of Christians of God, but their love for their mother the Church. He told this story, a parable, about the priesthood. For those of you who know it, forgive me for bringing it again to your attention, but it's an important one for all of us to remember. St. Cosma taught the people that if you are walking down the street and you see the king coming toward you on one side of the street and a priest on the other side of the street, you ought first go and greet and make a metania before the priest, kiss his hand, and then you can go and greet the king. St. Cosma goes on to say that if you're walking down a street and you see an archangel coming toward you and a pious ignorant village priest on the other side of the street, you should leave the archangel and first go and greet the priest, make a metania, kiss his hand, ask his blessing, and then go and greet the archangel.

That's the glory, brothers, with which

we who are already ordained are endowed. And for those of you who are preparing for the priesthood, that's the glory which you will be called to share in. While it is the highest calling of mankind, after being called the Son of God, it's one which we all need to accept with humility and maintain with humility. Knowing always that while the people pronounce us worthy, and shout *Axios! Axios! Axios!*, we at the same time are whispering within our heart, *Anaxios! Anaxios!* Unworthy. If we don't, we face the danger then of floating off into perdition.

I have gathered from the clergy of my diocese over the years a number of counsels and words of admonition and teaching, from saints as well as from contemporary fathers, concerning the priesthood. And I'd like to share several with you; after having read that one about the glory of the priesthood from St. Simeon, I'd like to share several others with you. The Elder Epiphanius of Athens says that the priesthood is a very great gift of God towards mankind, for it is the conduit of the Grace of God. To a woman whose son was just ordained a priest, Elder Amphilochios of Patmos wrote, "Woman, your greatest joy is to have a son who sanctifies the Precious Gifts, whose honor it is to forgive sins. Who intercedes constantly for your family. Had he become a king, he would not have attained the glory that is a priest's. During the Divine Liturgy the priest is higher even than the angels, because even the angels at that great hour tremble as they serve him at the Mystery of the Holy Eucharist." Hieromonk Athanasios of the monastery of Iviron on the holy mountain defines the priesthood as this: "The priesthood is given as a clear manifestation of God's love for mankind." It's a beautiful thing, cause it's ranked with the Incarnation. Okay? His only begotten Son because of his love for mankind, right? "God so loved the world that he gave his only begotten Son." And now Elder Amphilochios is saying, also after that great gift, the gift of the Incarnation, God gave the priesthood to mankind as a manifestation of his love. God loves us, Elder Amphilochios said, and he made us priests -- he made us his priests.

A priestly celebrant loans his voice and hands to God to perform his Holy

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Glory of the Priesthood

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Mysteries. A priest is cleansed by God's Grace when clothed in his vestments, unless there is a moral shortcoming, vindictiveness or greed for money. So those who labor for God's Word should first be aesthetically prepared.

The glory of the priesthood is not just something that is abstract. In the teaching of our Holy Mother the Church, and of God-mantled fathers, it is something that is existential, and just as something happens, something changes for a child as he or she is put into the font, so too something changes in a man the moment that Grace Divine is called down upon him. Likewise, as in baptism that's really just the planting of the seed, and that one needs actualize his or her Christian faith following his or her baptism, so to, a priest really needs to work out his priesthood, to grow in his priesthood, to actualize his priesthood following his ordination.

What is it that happens to the priest? Is his soul is changed, he looks the same. He sounds the same. If he had a bad voice before the hands were laid on him, he still has a bad voice. He sounds the same, his personality is generally is the same, how is it then that we can say that he is changed? We can say he changed in the same ways that child coming out of the font was a child destined for death, looks the same, cries the same, sounds the same, is called by the same name -- but then is by God's Grace a child of God destined for salvation and eternal life in his Kingdom. A priest has changed and appears to be the same in the same way that bread becomes Body, and wine becomes Blood. They taste the same, they look the same, but they're not the same.

Listen what happens when a priest stands at that altar no longer as an altar boy, not even as a deacon, but now as a priest. This is from a Romanian document; I'm sure it exists in other languages, but it was translated for me from the Romanian. It is called *The Vision of St. Niphon*. What was this vision that this man was seeing when Liturgy began? He saw fire coming down from heaven and covering the altar and covering the priest without the latter even recognizing it. Later, when the Trisagion hymn was chanted, four angels descended and chanted along with the clergy. When

the epistle was read, Blessed Paul appeared and guided the reader, and during the Gospel each one of the words came out of the mouth of the priest like a flame. Then the mystical Alleluia started. All the voices intertwined in a rope of fire which reached up to heaven. A little before the Great Entrance, before the Holy Gifts were to come out, suddenly he saw the heavens open and an ineffable fragrance pour out. Angels were descending, chanting hymns and doxologies to the Lamb and Christ and Son of God. Immediately, an infant with the purest and sweetest face appeared. The Cherubim brought him in their palms and placed him on the Holy



paten where the Holy Gifts were. Around this Child gathered a large number of white-dressed men, reflecting his own bright beauty. And the priest reverently approached to take the Holy Gifts for the Great Entrance. The priest raised them and placed above his head. Two cherubim and two seraphim preceded him and an infinite number of other angels followed chanting ineffable melodies. As soon as the celebrant placed the Holy Gifts upon the table, they covered Them with their wings. The two cherubim on the right of the priest and the two seraphim on his left.

Brothers, who was it who the saint in this story? It wasn't the priest, we don't know that it was the priest. It was St. Niphon, who was vouchsafed to see that, but it was a man like you, perhaps like me, certainly like you, like you a priest, who was vouchsafed to be a concelebrant with the holy angels. There are some of our brothers throughout history who have had the eyes to see those. Few, but they've seen them. And they bear witness for us, forgive me for judging, they bear witness for me who haven't seen them.

We've had brothers, like us, brothers in the sacred priesthood, who have heard the angels, and they bear testimony so that I too who have not heard those things might believe. I don't think I've heard them sing; I'll tell you a story in a moment. This is not the glory of the priesthood, but it's a testimony to the glory of the priesthood, that even angels bow and serve you at the Holy Table. You do what they can't even imagine, not only holding in your hands the Body of Christ, but breaking the Body of Christ. That which many of us now just take for granted. God forbid we should for our entire life, and God grant that we repent for those few moments when we

do, but we take for granted those actions of the Liturgy which make angels and archangels stand in awe. That's the glory to which you've been called, brothers. Again, it's not because of our worthiness. God chooses us like he chose Balaam's ass for his purpose. So the thanksgiving and the glory belong to Christ, who has deigned to honor us by permitting dirt, earth, soil to share the ineffable gifts of his one and only priesthood.

I told you I wanted to tell you, perhaps I heard angels sing one time. I was still a priest in Wichita, I had just come home from a visit to Pennsylvania and had heard for the first time Bishop Job's arrangement of the New Commandment. I love it, and I knew that people out in Kansas would love it. It sounds sort of down-home. I had mentioned it to our choir director. I didn't have the music, but while one of the Readers was reading thanksgiving prayers after the Liturgy, I went from behind the iconostasis to the choir director before she left and said, I'm going to hum you a melody during the coffee hour and maybe we can figure out the harmony. And she said fine and she

left. The thanksgiving prayers went on and when I thought everyone had left and I started to sing the New Commandment, Alleluia was the melody. I sang it and pretty soon an alto joined in and a bass joined in, and a tenor. It was a full choir. I said, "Wow. Chris, could you figure . . . it's simple melodies, right? It's simple harmonies. It's not a very difficult thing to figure out," I said, "They did it very quickly." It was great, it really sounded great, so during the coffee hour, rather than grabbing Chris and saying, you know, "Listen to me hum this," I said, "Chris, come with me to the choir room, we still have all of that harmony in our heads. We'll go to the



piano and we will write it out." And she said, "What harmony?" I said, "Well, the harmony that you and the choir just sang along with me in the church." There was no Chris and there was no choir. For some reason, I don't know why, maybe just the blessing a little bit, I know I heard it.

I haven't seen it. I haven't seen it. I'm sure some of you have seen it. As I shared with some people in this room, a gentlemen at my cathedral remembered the choir, has seen. He came to me, one, again I was now a bishop at the cathedral. He came to me during the coffee social. And he's a normal man. He's married, with kids, and just a normal. He's a very sober kind of guy. He has a normal job. He's not some strange person who hears voices and sees things. So it's very unusual that he would even admit something, but it awed him and he came to me during the coffee hour and he said, "Sayedna, did you see that?" I said, "Who is it that you saw, you think I might have seen?" He said, "The archangels! When you came out with the trikirion and the dikirion to say 'Oh Lord, Oh Lord.' There was one on

each side holding up the dikirion. Their arms, their hands were holding up your elbows." Which more than awed me. He saw what we know is there. I think I heard what we know is there.

Those are affirmations, again brothers, of the glory of the priesthood. Those are not the glory of the priesthood. But those are certainly affirmations of the glory of the priesthood. Thank you.

Let me share a couple other readings with you from St. Symeon. When I was with you two and half years ago for the commencement address, I spoke with the graduates about the priest being called the brother-loving poor man. If you remem-

ber, it's a central idea in St. Symeon's understanding of the priesthood. It's that which compels us, even though we know our own unworthiness, to actuate, activate the priesthood and actuate the priesthood within us. He says a priest is a brother-loving poor man. He's a poor man who went to someone who loved Christ and he begged alms and the lover of Christ placed a large amount of money in the palms of this poor man. And the poor man went and told other poor people, that you go and ask this one. He won't be stingy, If you go to this one, he will give and he will give to you abundantly. St. Symeon used that parable to speak of the grace which the priest has received, and about which he cannot be quiet. The great riches of the grace of God bestowed upon those who are ordained to be his priests. And that the joys of those blessings and the richness of that Grace are so intense, that he cannot help but share it and encourage others, and to go and get that same grace, to go and get the same riches from the lover of Christ.

I'm going to go on, don't mind me

a little bit. Forgive me if I sound a little bit confused. Let me read some things for you here. Page one. Elder George of Dalama, speaking to priests, says, "We should strive to intensify our faith and, during the Divine Liturgy, to be undistracted and to be attached to the celebration of the service, so that you might be granted to behold the Majesties of God, to see the angels who serve with you, and to hear their voices.

St. John Chrysostom says, comparing the priesthood of the Old Testament to the priesthood of the New Testament, "The priests of the Jews had the authority to cure leprosy of the body, or rather not to cure it, but only to certify the cure. And you know what rivalry there used to be even for that priesthood. But our priests, the priests of Christ, have received authority not over leprosy of the body, but over uncleanness of soul, and not just to certify its cure, but actually to cure it." That's what and who you men are.

St. John of Kronstadt wrote, "By means of the priesthood, God accomplishes great and redeeming works among mankind. Through the priesthood, he purifies and sanctifies people and animals and all the elements. He delivers people from the villainous works of the devil. He renews and he strengthens through the priesthood. He converts bread and wine into the purest Body and Blood of the *Theanthropos*¹ himself. Though the priesthood, he joins people in matrimony and makes marriage honorable and the nuptial bed pure. Through the priests, he absolves sins, he heals illness, he converts earth into heaven. He unites heaven with earth, and he unites the human being with Himself. He joins angels and men in one gathering at the beckoning of the priest. What do they not lack, those people who have no priesthood?" St. John says a very bold statement now. He says, "They are deprived of salvation. It is not in vain, for the Lord, the accomplisher of our salvation, is called the Great and Chief Priest."

Through your hands, brothers, nobody else's in your parish, you, through your hands, which are no different from the hands of anyone else in your parish except by ordination, these wonders are wrought. A child of Adam is made a child

1. God-man.--Ed.

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Glory of the Priesthood

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of God by the use of your hands. A great sinner, bound for hell, is absolved and enters into the kingdom of heaven by the act of your hand. That wonder of two flesh becoming one, God accomplishes through your hand. The feeding of a humanity, whose thirst can never be quenched and whose hunger can never be assuaged, is given drink and given food that quenches and assuages, through the bread become Body and the wine become Blood, which is accomplished through your hands. The body, which toiled so long on this earth, is laid to rest to await that great and last day when it will arise in glory, by your hand.

These are great and marvelous things, brothers, for all of the universe, not just for all of humanity, for all of creation. These things change the universe. It is done through the hands of his priests. The day upon which you are ordained. I shared this again this morning, and I share it all the time, and you've probably heard it from your holy bishop, but be patient with me. I love it. The day we were ordained and had that Lamb placed within our hands, was the day that will be called to our very minds on that great and last day, when we go to stand before our great God and Savior Jesus Christ. The Fathers of our Church tell us that we'll stand speechless, and the Tradition of our Church tells us that we'll stand speechless and that our guardian angel who stands to our right will make our defense for us. Some Fathers even tell us that it can be done merely by reading the six Psalms, rather than by him having to come up with a very good legal brief, but the angel will make our defense for us when we are asked to give account for that Lamb, the Body of Christ entrusted to our hands. Certainly for the particles of that Lamb that we impart as the Body of Christ into the mouths of faithful believers, but also for the other understanding of the Body of Christ, the men and women trusted to your pastoral care.

St. Simeon reminds us that while individuals have to give a defense for themselves before the throne of God, that priests will be asked to give an account not only for themselves, but for all of their spiritual children. This is something heard over and over again, begin-

ning with St. Simeon, but it's very common in the Fathers also, that the glory of the priesthood, of course, carries with it great responsibility. The greatest responsibility for the souls of the lambs of Christ entrusted to our care is that we pray for them. Often, we clergy of the holy Orthodox Church in these latter times can be tempted to mimic the clergy in other denominations and outside the Church, and we try to come up with techniques to be better pastors. It can be very helpful. Better communicators, better counselors. Those things are fine, but first and foremost and that which we often forget and sometimes even neglect, is that calling is to pray for our people, to make intercession for our people.

It goes without saying that people who call us father are known to us by name. It's strange for someone to come and call me father who I don't know. It would be like what our Lord said when they come, "Lord! Lord!" and he says, "I don't know who you are." So it's incumbent upon us to know them as our children, to know them by their names, but also to know their needs. St. John of Kronstadt authored this prayer to Christ, the prayer of the priest. He says, "My sweetest Savior, having come down from heaven for the service of mankind, thou didst not only preach the word of heavenly truth in the temple. But thou wentest to the towns and villages. Thou didst not shun anyone. Thou didst visit the houses of all, especially of those whose fervent repentance thou didst foresee with Thy divine gaze. Thus thou didst not remain sitting at home, but worked in loving intercourse with all. Grant to us thy priests to be also in such loving intercourse with thy people, so that we pastors should not shut ourselves up in our houses away from thy sheep, as if in castles or prisons, only coming out of them for services in the Church or to officiate in the houses of others. Only out of duty, only with prayers learned by heart, may our lips be freely to open to discourse with our parishioners in the spirit of faith and love. May our Christian love for our spiritual children be opened and strengthened, and animated, free and fatherly. Oh what sweetness! What bliss thou has concealed, O Lord! Our boundless love and the spiritual converse warmed by love of the spiritual father, for and with his spiri-

tual children. How is it possible not to strive upon earth with all our might after such bliss? Yet it is only a faint beginning. Only a faint likeness of the heavenly bliss of love."

The prayers of a spiritual father for his spiritual children cannot only be life-transforming for that person, but can be soul-transforming. In the life of Saints Barsanuphios and John and in their counsels we read of the miraculous conversions made, of sinners saved. I wouldn't go so far as to say against their own will, I don't know if that would be possible, but certainly without much contribution from the sinner. All the prayers of their spiritual father. While that certainly is a glory, it is also a weight which is placed upon us, a responsibility given to us, brothers, when that lamb is placed in our hands. We not only change bread into Body and wine into Blood by our cooperation with God, and by his Divine Grace, but we have been vouchsafed by God the power as fathers to save our children, to save our spiritual children by praying for them. By praying for them by name. If you have a large parish, well divide it, into thirty days. Thirty little groups if you have to, but know your children by name, a shepherd knows his sheep by name. And his sheep know him.

There's an image I've shared in a homily, and I don't know if I shared it when I was here for the commencement address or not. I'll do it again anyway, because it is a beautiful image. And it is the image of the shepherd with his sheep.

I heard this all my life, but living in Monessen, Pennsylvania, you didn't see any sheep unless it was in the A&P, but I don't think they exist anymore. Do A&Ps exist anymore? Oh well. And you never saw a shepherd, even, except in a Christmas pageant perhaps. But when I lived in north Lebanon at the seminary monastery there, I saw sheep and goats and shepherds from the village, who would come through the main street of the village each morning, and the owners would open the gates of their front yards, and their sheep or goat, whatever it happened to be, would follow the shepherd out into the pasture for the day. I thought it was a very beautiful image, and then I had like an anxiety attack, as if I were the shepherd. How is he going to know what

sheep goes where? When he comes home, they're all in this big flock, there are all these sheep and all these goats and a couple little boys. They didn't have brands on them; they didn't spray paint them like they do in this country. There was nothing to identify them. I asked one of my friends who lived there, and he said, "We'll go back out at sunset when they bring them home and you'll see." As the sun was setting, the little shepherd boys came back with this flock of sheep and goats, and they were all very satisfied. And as they went past the gate of each home, the owner of the gate was standing there and had the gate open, and would say something. And as soon as the sheep or the goat heard the voice of the owner, they automatically -- nobody had to stop, the shepherds didn't have to say, "You live here" or "You're getting off here" -- they automatically just turned and went into the proper gate. It was a beautiful sight! Really, the sheep know the voice of the shepherd, and the shepherd knows their sheep. If I could be as good a shepherd, especially to my clergy, as those owners, those shepherds are for their sheep and goat, I might have a hope of being saved.

You know there's no anonymous priesthood, no matter how large our parish. There's no anonymous priesthood -- we can never just be the man who stands there and does the holy stuff. It's first and foremost what the priesthood is about, to do the holy stuff, we're ordained for the cult, if you allow me that kind of a word. To serve the holy table, to do the things, the holy stuff, and that's what sets us apart from others, that we can do that holy stuff. But we also need be a model. A model in belief, a model in holiness, a model in compassion. A model, in other words, of being a son of God. That which all of those other people out there who respond to our "Peace be to all" with "And to thy spirit," that same status to which they are all called, to be a child of God. God forbid that on that day that we should go before him that he doesn't recognize us as his child. You know, children reflect and have certain attributes that they get from their parents, not just their genes, but their looks, the way they walk, the way they talk. Even adopted children pick that up from adoptive parents. When I was a young man, I used to love to do Arabic

dancing, and I was six years old when my paternal grandfather died, so I don't really have much recollection of him, outside of him taking me into the altar and standing with him in the chanting stand, really I don't. Catching worms in his garden to go fishing, I remember that, I didn't delight in that too much. My point is I don't have much recollection of him and certainly not what he looked like when he did Arabic dance, I have no recollection at all. But older people would come up to me and say, "You know, you dance just like your grandfather did. You look just like your grandfather, same movements." It was because I was his grandson, right, there's nothing unique. We all do that, we resemble our parents and our grandparents, as I said, even adoptive children resemble adoptive parents in their way of speech, their way of acting, if not in their appearance.

Well, so too, if we claim to be a child of God, we ought to resemble God -- so that he doesn't say that you're a nice little child, but you belong to somebody else. It would be as weird for someone who doesn't resemble God in any way to claim him as Father, as for someone's child to come up to a neighbor and claim him as father. "He's somebody's son, but not mine" -- I don't want to hear that from God.

We can't resemble him in his appearance. God doesn't have blond hair, so I don't have to be blond. He doesn't have blue eyes, so I don't have to be blue eyed. He's not skinny, so I don't have to be skinny (thank God). He's not short, so I don't have to be short. The ways by which he will recognize me, and see me as his Son, is if I have his compassion. God's heart. He'll recognize me as his son, if he sees me having his patience, his long-suffering, his love. That's, brothers, something that belongs to all of us by virtue of our baptism. And while we have a unique glory as priests, a unique grace given to us, a unique privilege given to us as men of the holy table, all of that is based on our commonality as Christian believers, striving for salvation and presuming, in our positions, to lead others to salvation. If you're not the world's greatest preacher, you don't have to convert hearts by words, necessarily; convert them by living the Gospel, and by praying for them.

You might not be the world's greatest counselor. A married couple comes to you with problems, and you send them off to the marriage counselor rather than dealing with them, that's what I do, did. You can still help that couple in a way the counselor can't. (I'm not saying not to send them to the counselor. Send them.) But that doesn't end your responsibility and the help that you can offer to them, by your prayers and your love and by remaining priest, for both parties.

The power given to the priest in his prayers, which one of the saints, and if I can find it a little bit later I'll share it with you, says that "God always hears. He might close his ears to other people, but God never closes his ears to priests." That by our prayers for our people, we can do all which the professionals can't accomplish.

I delight in ordaining a new priest and placing that Lamb in his hand, which still gets me. I don't choke up when I lay my hands on his head, but I do when I place the Lamb in his hand. And I remember very distinctly each time, I think that's why. It's not an emotional kind of a thing, it's a very deep trembling that grabs me, because I remember when it was placed in my hand. And after vesting the priest, I delight in kissing his hand. You know, there's an old tradition that a newly ordained (I don't know if it's among Slavs, so if you've not heard it, forgive me) an old tradition, that a newly tonsured monk has direct and unimpeded access to God for seven days, until the eighth day after his tonsure. And likewise there's a tradition that a newly ordained priest has that same privilege with God. That that which he asks, which is certainly unto someone's salvation will be granted, from the time of that first Liturgy when he was ordained until the next Sunday when he celebrates the eighth day Liturgy after his ordination. Who then wouldn't seek the prayers a priest, including a bishop? Who would not seek the prayers of a newly ordained priest? Who would not rush to get his blessing and to kiss his hand? Let alone the prayers of the blessings of our brothers who is departing this life after a long priesthood, not newly ordained but ordained many years.

The 14th All-American Council Our Church and the Future

Toronto, Ontario, Canada

July 17-22, 2005



The 14th All-American Council of the Orthodox Church in America will be held this coming July at The Sheraton Toronto Centre Hotel, and will bring together nearly 2000 participants representing over 675 parishes from across North America. Delegates and observers from throughout the OCA will be given the opportunity to participate in the AAC's four key components -- worship, fellowship, learning, and decision making -- focusing on the theme, "Our Church and the Future." His Grace, Bishop Seraphim of Ottawa and Canada shared the excitement and anticipation felt by the Canadian clergy and faithful who will host the council, and local committee members are making the necessary preparations to ensure that all participants will have a pleasant stay in Toronto.

The Council's first session will open at the Sheraton Toronto Centre Hotel on Monday, July 18, however, delegates and observers are encouraged to arrive in Toronto earlier to participate in various pre-AAC workshops on Saturday, July 16, and the Divine Liturgy on Sunday, July 17, at which members of the Holy Synod of Bishops will concelebrate.

During recent All-American Councils, youth and young adult observers have taken on an increasingly important role. All-American Councils have become a place for youth and young adults of the OCA to discuss their ministry and involvement in our church. Over 500 children, teens, and young adults from across North America are expected to participate in council programs planned for the youth and young adults, challenging them to explore and

achieve the potential with which God created them as they reflect on their role in the council's theme "Our Church and the Future." Participants can look forward to a full array of activities at the largest gathering of OCA youth and young adults ever assembled.

Registration packets that include council information, registration forms for delegates and observers, hotel and travel information, and youth activities fliers have been distributed to all parishes and institutions of the Orthodox Church in America. In addition, a special section linking from www.oca.org is dedicated to the 14th All-American Council, and council information and registration forms will be available online to print, complete, and submit to the Chancery along with payment for clergy, lay delegates, and observers.

The Orthodox Church in American has convened 25 All-American Councils since the first in 1907. In order to differentiate between the councils before autocephaly and after it, when the church began a new existence, it was decided that the councils from 1907 to 1970 would be called by the term "sobor" and that these gatherings since autocephaly in 1970 would be called by the equivalent term in

English "council."

According to Alexis Liberovsky, OCA Archivist and Director of the Department of History and Archives, when Saint Tikhon (Belavin), Enlightener of North America, became ruling bishop of the North American Diocese of the Russian Church in 1898, diocesan administrative authority in the Russian Church was largely vested in the person of the ruling diocesan hierarch. However, in his archpastoral ministry in American, Saint Tikhon increasingly sought the participation and input of all clergy and laity in the



Mary Sernak

governance of the diocese. This remarkable style of diocesan administration engendered various regional ecclesiastical gatherings over several years to discuss and develop church life. Eventually, this led to the idea of a gathering unprecedented in North America -- a council -- comprised of clergy and laity to deliberate the most crucial topic: "How to Expand the Mission."

Hence, this became the theme of the First All-American Sobor convened in Mayfield, Pa. on March 5-7, 1907. Along with Saint Tikhon, the key participants in this council included three priests who are now also canonized saints: Alexander Hotovitzky, John Kochurov and Alexis Toth. While this council laid out guidelines and direction for various aspects of missionary work and decided to draft a

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We Believe

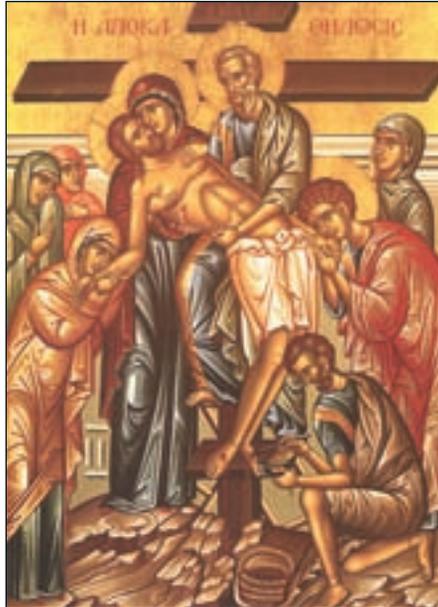
The Symbol of the Faith -- The Creed

Part V Article IV

And He was crucified for us under Pontius Pilate, and suffered and was buried.

Jesus Christ was crucified on a cross suffering terrible agony. He died on the cross. He was buried. "The Son of man came not to be served, but to serve, and to give his life as a ransom for many" (Matthew 20:28). Jesus was crucified and suffered for us. Through His suffering and through His death, He redeemed us and reconciled us to our Heavenly Father. By voluntarily taking upon Himself all our sins, Jesus also took upon Himself all the consequences of sin and, above all, the punishment for these sins. Sin could be destroyed only after it was redeemed through expiation. Christ's sacrifice has also given man the power to fight evil. This act must be understood as more than an act of justice. It is also an expression of God's eternal love for man; a love that is True and Eternal.

Jesus Christ was crucified, suffered, and died at a specific time in history under Pontius Pilate. This man was the appointed representative of the Roman Emperor in Judea and had the power of life and death over the citizens of that country. We know many of the details of the suffering and death of Jesus from the Gospels. The Church remembers these sufferings especially during Passion Week, the week before Easter. Also every Wednesday we remember the time of Judas' betrayal, and every Friday the day of Christ's death. When on the cross, Jesus Christ said, "Father: Forgive them; for they know not what they do" (Luke 23:34). In these words Jesus Christ affirmed once again that He was the Son of God and mani-



festated His divine love by praying for the forgiveness of His enemies. He begged God the Father to forgive the greatest sin of His people.

At the foot of the Cross stood our Savior's Mother, grieving with Jesus' favorite disciple, John. In His own great suffering, Jesus wanted to comfort her. He looked at them and said to His Mother, "Woman, behold thy son," and to His disciple, "Behold thy mother" (John 19: 26 - 27). With these words He asked John to love and care for her as his own mother.

Jesus was crucified between two thieves. One of them, having seen all that happened, turned to Jesus and said, "Lord, remember me when you come in your Kingdom." And Jesus answered, "Truly I say to you, today you will be with me in Paradise" (Luke 23:42-43). Thus, a man who had lived the worst kind of life was saved just before his death because he had truly repented for his sins and truly believed in our Lord Jesus Christ.

Our Savior's sufferings were real and His death was real. His sacrifice was for

all men without exception. But this sacrifice is of benefit only to those who participate in Jesus' suffering. Each man has his share of grief and pain. Each man has to bear his cross. But each man must do it with patience, and love, and faith in our Lord. With a firm, deep, and abiding faith, each believing Christian becomes one with Christ, and Christ lives in him. St. Paul said, "I have been crucified with Christ; it is no longer I who live but Christ who lives in me" (Galatians 2:20).

Questions for Article 4

1. Why did Christ accept suffering and death for all men?
2. How could sin be destroyed?
3. How was sin destroyed?
4. When did Christ die?
5. Why is it important or necessary to mention the time of Christ's suffering and death?
6. On what day does the Church remember the time of Christ's betrayal? Christ's death?
7. What did Christ pray for as He was dying on the Cross?
8. Why is it important to be reminded that Christ's suffering and death were real?
9. For whom did Christ suffer and die?
10. Will all men benefit from Christ's sacrifice and death?
11. How can we participate in Christ's victory over sin? Over death?

--Archpriest Vladimir Borichevsky

Winter Celebration Offers Fellowship, Friendship, Festivity

The Century Association of St. Tikhon's Orthodox Theological Seminary once again hosted a truly wonderful Winter Festival. This year's event was again held at the St. Mary's Center in Scranton, Pennsylvania, on Sunday, February 20, 2005. Fellowship, friendship, and festivity were all part of the day's ambiance.

Century Association President Father Leo Poore, along with a committee of local members, did an outstanding job organizing and planning the affair. Mary Sernak, Maria Proch and Kyra Nightingale handled the monumental task of taking reservations and assigning tables for the grand banquet. Matushka Gloria Martin along with her team collected and organized the Theme Baskets auction. Other members of the committee were V. Rev. Joseph Martin, the association's spiritual advisor, Matushka Dorothy Sulich, its financial secretary, and Elise Herman.

His Beatitude, Metropolitan Herman, and His Grace, Bishop Tikhon, were able to attend this year's festival. It was as always again an honor and pleasure to have them with us.

The gala event began at 3:00 p.m. with a cocktail hour featuring hot and cold hors d'oeuvres served in the beautiful reception area. Following the reception, a grand banquet was held in the dining room; the main entree was a choice of Chicken Kiev or baked flounder Florentine. From salad to dessert, the entire meal was superb and enjoyed by all.

The ever-popular Joe Stanky and the Cadets provided entertainment for the evening. Many of the guests stomped the dance floor to the polka rhythms, while others listened at their tables, tapping their feet to the beat of the band. Venture to report that all of them thoroughly enjoyed Stanky's special style. One great feature was the playing of the Russian



folk dances; the dance floor surely took a beating during this special segment of the band's repertoire.

Once again the Theme Basket auction was a great attraction to the festival. Guests had the opportunity to purchase tickets and place them into containers of the theme basket that they hoped to win. Twenty baskets were donated with such themes as pasta, coffee, bath and body, breakfast, Easter, and others. Father Joseph Martin, who with his special talent, once again help us raise over \$1,000 on this auction. It was great fun while all waited (impatiently) for their names to be selected.

Next, the Grand Raffle prizes were

awarded. Our thanks go out to the following for their generous contributions to this year's raffle: Mr. Walter Palchik who donated our first prize -- a 14-karat gold cocktail ring of precious stones; St. Tikhon's Bookstore for a magnificent shrine handcrafted in Russia; Mr. Peter Holoviak for a generous gift certificate. Congratulations to the winners who went away with these beautiful treasures! And we pray that God, in His Benevolence, grants to all our benefactors many blessed years.

Father Leo, on behalf of the Century Association, presented to His Grace



Bishop Tikhon, rector of St. Tikhon's Seminary a check of \$20,000. We hope this will be one of many that the association can offer for the operation of our beloved St. Tikhon's Seminary.

All good things must come to an end, as did our Winter Festival. As this writer perceived it, many of the guests found it difficult to say good-bye to old friends and new friendships that were forged that evening. All in all, it was a grand time, and we would be remiss if we did not thank all who supported and helped make this affair a dynamic success. We invite all of our friends to watch for upcoming events hosted by the Century Association in the months ahead, and to join us at the next fund-raiser for our much beloved and cherished St. Tikhon's Seminary.



All-American Council

Continued from page 38

statute outlining the administrative structure of the diocese, its primary significance was the precedent it set by its very convocation for the future councils of the American Church.

In 1970, the 14th All-American Sobor became the 1st All-American Council following the Russian Church's granting of autocephaly to the former Metropolia on April 10, 1970. The council convened at St. Tikhon's Monastery in South Canaan, Pa. on October 20-22, 1970, and was simultaneously the last sobor of the Russian Orthodox Greek Catholic Church of America and the first council of the new autocephalous Orthodox Church in America. As council delegates assembled, they prayed together for inspiration to Saint Herman of Alaska, North America's first Orthodox saint, who had been canonized just two months before. This was the

first time that Saint Herman was venerated at a council representing the entire North American Church. Saint Tikhon had, in fact, been the first to articulate a vision of eventual autocephaly for the Church in North America. His memory along with all those who had carried forth his vision in later years was gratefully revered at the council of 1970. With this council, many dreams had been fulfilled and a new era had begun.

In July of 2002, the 13th All-American Council convened in Orlando, Florida. This was, indeed, a unique and historic council, as participants witnessed the retirement of His Beatitude Metropolitan Theodosius, and the election of a new primate for the Orthodox Church in America in His Beatitude Metropolitan Herman.

This year, as we celebrate the 35th anniversary of the granting of autocephaly

to the Orthodox Church in America, the 35th anniversary of the glorification of St. Herman of Alaska, and the 100th anniversary of the founding of St. Tikhon's Monastery, may the same spirit and enthusiasm that filled the hierarchy, the clergy, and the faithful of our Church 100 years ago be with us as we gather for the 14th All-American Council in Toronto. "It is my sincere prayer that the Holy Spirit will continue to inspire and guide us as we prepare ourselves, corporately and personally, for this significant moment in the life of Christ's Holy Church in North America," Metropolitan Herman stated.

--Mary Sernak

Mary is a member of St. Michael's Orthodox Church in Jermyn, Pa., and Chairperson of the Banquet, Entertainment & Reception Committee for the 14th All-American Council.

A Short Story for the Sunday of Orthodoxy

Today we march through the streets of the imperial city carrying our icons hidden so long. Today we chant our Orthodox triumph over the forces of evil which have harassed the Church for these last hundred years in their servants the iconoclasts. We shout today that the Church cannot exist without icons. We assert that we cannot pray without them, we cannot taste the sweetness of salvation except that Christ our Lord became a man, a body, an image of the fullness of the Godhead. His material body, an icon of God.

Even while my own sinful body rotted in the prisons of the emperor, I scratched onto the ground before me a simple icon of the most saving cross, and prayed before it to the one who suffered there for me. For ten years I, a bishop of the Christian church, sat in the dungeons of the imperial palace. The emperor's own guards broke into my home one night and demanded that I kiss an icon before them, which I refused to do. Nor would I answer their questions, and so in frustration they took me to the prison and there forced me to sign a document that, I suppose, stated my allegiance to Orthodox faith. I'm sure that in it, I admitted practicing idolatry. It doesn't matter -- I give all my time and life to my Lord. I place myself in his hands. The rage of iconoclasm has lurched through the empire these past decades like a rabid dog in the street, lunging side to side, snapping at some and passing stupid by others. Its teeth tore into my body but thanks to God others were spared.

The pain of prison did not come as much from what happened there as from what did not happen. No one visited me at all. Everyone either feared for their lives or didn't care. I hold no anger for them. In the empire over these past years, they would arrest you for having icons, looking at icons, even thinking about icons -- truthfully I say this. Anyone who came to me would have risked much.

It's ironic that my heart has always understood the icon haters, and yet they tormented me so. I suppose heresy always claims a place rather close to the truth, and

hates the truth as much for proximity as for disagreement. I came to see the point of the icon haters when, as a child, I was taken to visit my grandparents. My father was not born in this city, but came from another place, a small village two days' journey from anything. My grandfather was a saint, I mean, to me he was. As soon as I met him, I knew that I would seek ordination to the priesthood, as he had. What a wonderful man he was. He exuded a peace and joy that I would give anything to possess.

My brother mockingly asked once why the icon didn't eat any of its food, and my grandmother took his food and threw it out the door and would not let him sit with us any longer

My grandmother was quite different. To her I owe my decision to remain celibate. If there would be any chance that my wife would be anything like her, I wanted nothing at all to do with marriage. She also taught me all I needed to know about the misuse of icons. My grandmother embodied all that the iconoclasts hate, all that the great emperor Leo the Isaurian railed against in his writings describing icon worship. My grandmother carried on long conversations with her icon and thereby claimed to know the future. Some women from the village paid her to tell them what the icon said. On certain feast days, her icon would sit at table with us, with a bowl of food in front of it.

My brother mockingly asked once why the icon didn't eat any of its food, and my grandmother took his food and threw it out the door and would not let him sit with us any longer. Another time, she blessed me by pressing her icon on various parts of

my body, one of the most embarrassing experiences I can remember. When my father appealed to my grandfather to get her to stop, the old man only shrugged his shoulders and crossed himself. My grandfather had learned long ago that his wife would never forsake her love of iconolatry, and he knew that only death would resolve their disagreement. He, of course, would never think of killing her in an argument, but I'm not sure my grandmother would have the same level of restraint. Martyr for the icons or soldier, either would have suited her just fine. My grandfather wisely chose to say nothing.

He came to Constantinople when the patriarch ordained me, a trip he refused to forgo even though it killed him, literally. My grandmother had died fifteen years before, and when he arrived at our home, he looked like the oldest person I had ever seen in my life. We talked for hours and hours that Saturday night, and he told me to love the icons as the Church had always loved icons, and to forget the excesses of my grandmother. He wept as he spoke of her and told me to pray for her every day and then prayed himself that her name might ever be remembered in the prayers of her children's children.

He never got to meet the patriarch. My grandfather stood to the side of the altar, watching quietly this most proud moment of his life. I think he died before the liturgy ended.

All around us that day, ugly holes in the walls spoke of the cursing and violent soldiers who came into the church to break apart those splendid and haunting mosaics. They even put a ladder on the altar table so as to reach to the top of the Platytera,¹ and put chisel and hammer to the face of the Mother of God. Puritans. Puritans, so destructive of the church, puritans. They want the faith so pure, purer than our Lord himself. They want us to destroy the icons so that earthly images pollute not their lofty thoughts. Puritans. They demand so much of the detail, like

1. Platytera: the large icon of the Theotokos that often appears on the ceiling of Orthodox temples. The name, which means "wider," is a reference to the hymn which says she is "more spacious (or wider) than the heavens." --Ed.

Altar Boy Retreat

the Pharisees of our Lord's day, and then rejoice when a soldier's filthy boots jump up on a church's altar to spit in the face of our Lord's mother.

We need the icons to remind us of the earthly in our faith. We need them to remind us that we cannot ever grasp purity, but that we can allow it to wash over us like the waves of grace that burst from the altar in the Divine Liturgy. We need them also to remind us of nothing at all, we need them to simply shine in the church and surround us with the images of those who have struggled and now rest in the heavenly kingdom.

When the soldiers branded my head with the second commandment, *ou poiесеis seavto eidolon*, "you shall make no idol," I thought I would spend my life embarrassed about the scars. Leo the Armenian ruled the empire, and he had revived the puritan ban on icons, and no Orthodox believer could guess when the dark night would end. Why did God so bless these icon destroyers, these haters of monks and old women? Why were they successful? Their hammers even shattered the crosses over the graves of our parents and grandparents. How could it be that they were not struck down on the spot by fire from heaven?

But now I walk through the city behind the new truth-loving empress and her son with my head bare. I won't cover the scars I have received. I could only have more pride if these wounds seeped as they did for months after the stylus burned and cut my skin. I want everyone who comes out of their houses this day to know how good it is to suffer for the sake of the Kingdom, and that finally in the end the truth prevails. Read these marks on my face if you can! Reverence your icons, Christians, venerating the wood and worshipping the Lord!

I want you to know, you who eat too much and sleep too much and pray not enough at all, I want you to look at the icons before you right now and cry out: This is the faith of the apostles, this is the faith of the fathers, this is the faith of the Orthodox, this is the faith which has established the universe!

--Priest David Smith

The annual diocesan altar boy retreat was held at St. Tikhon's Seminary on March 25 and 26, 2005. The keynote speaker was the Rev. Dr. Michael G. Dahulich, dean of the seminary. The altar boys had time for lectures, recreation, and fellowship.

Although not all altar servers are young boys, and many parishes have adult men serving in the altar, the annual diocesan altar boy retreat is currently

geared in its lectures, presentations, etc. towards younger boys, in order to inspire them with a love for Christ and his Holy Church, and possibly to nourish future priestly vocations.



Winter Teen Retreat

The annual diocesan teen winter encounter was held at St. Tikhon's Seminary on February 4 and 5, 2005. Marie Proch, DRE chairperson for the diocese was the organizer and coordinator of the encounter. Fr. Michael Dahulich was the retreat speaker. The theme of this year's retreat was "Relationships: Where do I belong?" Topics explored included a teenager's relationships with parents and peers, and a young Orthodox Christian's relationship with God and the Church.



Climate of Fear or Climate of Grace?

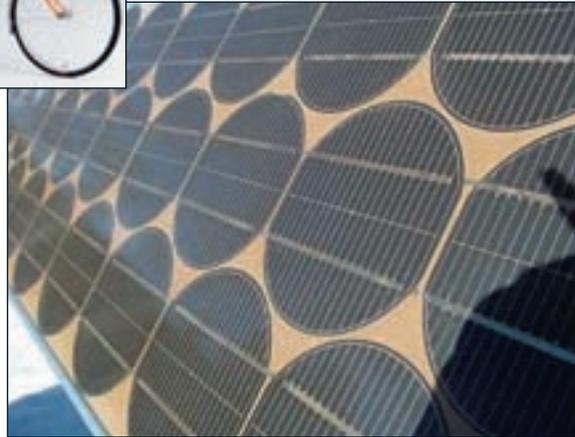
Part IV - conclusion



Radiant heat-reflecting foil insulation



Motion sensor for lighting control



Solar panel

For tips on cutting parish or home energy costs, see:

<http://www.eere.energy.gov/>

<http://www.energystar.gov/>

http://www.puc.state.pa.us/general/consumer_ed/energy_assistance_tips.aspx

<http://www.delaware-energy.com/>

<http://www.wisconsinpublicservice.com/>

This is the world that God has given so much to save; this is the world of which Christ is the life, and the light. Our modern consumerist lifestyle, which has brought on the threat of global climate change, is so luxurious, so comfortable, so familiar. But it also promises to bring death to countless innocents, now and even more so in future years. "Choose life, that you and your descendants may live, loving the Lord your God, obeying his voice, and cleaving to him" Moses said to the children of Israel (Deut. 30:19-20). God's will in this case seems quite clear. What, then, will we choose?

Here are some ideas about what you and I can do, to reduce global climate change (adapted from "Fifty-Two Ways to Tread More Lightly on God's Earth," by Jane Easterly):

1. Use less. Use less electricity, gasoline, food, & water. The average U.S. citizen consumes 100 times as much of the

world's resources as the average person in the world's poorest countries.

2. Reuse things. Every five years, the average American produces a mound of waste equal to the mass of the Statue of Liberty! Wear things out before discarding them, and if you have an item you don't need anymore, don't throw it away -- give it to someone who does need it.

3. Recycle what can't be reused. Even if it's too much trouble to recycle your batteries and food scraps, it's easy to recycle newspaper, glass, and aluminum cans. Recycling some of your waste is much better than recycling none. More than a ton of waste per person living in the U.S. is generated every year!

4. Buy recycled products. It is far more efficient to make new items out of recycled material than new material. For example, it takes only 5% as much energy to create a new aluminum can out of recycled aluminum as it does to produce one from newly extracted ore, and it takes

60% less energy to make new paper from recycled paper than it does to manufacture paper from a newly cut tree. But if we don't buy recycled products, manufacturers will have no incentive to make them.

5. Walk, skate, or bike wherever you can. Avoid using your car for short trips. When you do drive, don't circle the parking lot looking for a closer space. Park in the first available space and walk. It's healthier for you as well as the environment!

6. Plant things. Grow trees, plants and flowers in your yard if you have one or in pots in your home if you don't. Plants fight the greenhouse effect by removing carbon dioxide from the air.

7. Car pool or take public transportation. The burning of gasoline by automobiles is one of the largest producers of carbon dioxide, as well as carbon monoxide, in the atmosphere. If 1% of U.S. car owners didn't use their cars one day

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Climate of Fear

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a week, 42 million gallons less gas would be burnt!

8. Support groups that seek environmental justice. Give them your time, money, and moral support.

19. Drive slower. As your speed increases, so does wind resistance, causing you to use more gas.

10. Lower your standard of living. Do you really need another TV, VCR, or whatever? It takes energy and resources to make all of those things. Per capita consumption of energy resources is higher in the U.S. than anywhere else in the world. Fewer than 5% of the Earth's people live in the U.S., and yet we consume 25% of the oil produced each year in the world, 30% of the aluminum, 30% of the silver, 40% of the lead, 40% of the platinum, and on and on.

11. Don't use hot water when cold water will do. And keep a pitcher of water in the refrigerator so you don't have to run the tap to get the water cold.

12. Buy a fuel-efficient car and appliances. Less energy used means less carbon dioxide going into the atmosphere. In the past century, the amount of carbon dioxide in the air has increased by an estimated 25%. Carbon dioxide traps the sun's heat in the Earth's atmosphere, possibly raising the Earth's temperature. In some parts of the world, a temperature in-

crease of only a few degrees could make farming virtually impossible.

13. Drive a light-colored car. A light-colored car will stay cooler in the summer and will need less air conditioning.

14. Don't support companies that pollute or engage in environmentally damaging practices. About 99% of environmental spending in the U.S. goes toward pollution cleanup and only 1% to pollution prevention.

15. Stop energy leaks in your home. Install storm windows, hang heavy curtains to keep the heat out or in, and stop leaks around windows and doors with draft stoppers, caulking, and weatherstripping.

16. Put on or take off more clothes. In the winter, wear more clothing and use less energy to heat, and in the summer wear less clothing (within reason!) and use less energy to cool.

17. Wash full loads of clothing and dishes. The same goes with drying clothes, but air dry whenever possible. Also clean out the lint -- line in the dryer filter makes the dryer consume more energy.

18. Travel light. Extra weight in your car makes it less fuel efficient.

19. Let your elected officials know that the environment matters to you. Tell them that you want more effective programs in support of reducing America's contribution to global climate change, as well as clean air, clean water, national parks, and

wildlife and habitat protection. Oppose bills for energy programs that would ignore and thus exacerbate the problem.

20. Use ceiling fans instead of air conditioning to cool your home whenever possible.

21. Grow a garden and support local food-growers. Transporting food takes energy, and locally grown food is likely to be fresher. Be willing to pay more money for food grown in an environmentally friendly way. U.S. crop land loses an estimated 4.8 tons of topsoil per acre per year. Although there are ways to decrease soil loss, they do cost the farmers money.

22. Turn off the lights and use timers. Rather than leave a light on while you are at work or on vacation, use timers so they come on only when it is dark.

23. Go solar. Buy products that run on solar energy such as solar watches and calculators. The sun's energy is inexhaustible (at least for as long as there is life on Earth) and pollution-free, and the amount reaching the Earth far exceeds the world's energy needs. Research into harnessing solar energy needs to be encouraged through purchase of solar-run articles.

24. Put gasoline containing ethanol in your car. "Gasahol" is cleaner burning than gasoline, and car manufacturers need to be encouraged to find new energy sources for cars. Worldwide, an estimated 400 billion barrels of oil have been consumed throughout history, and an estimated 900 billion barrels remain. However, more than half of the consumption has occurred in the last two decades!

25. Resist advertising. An average of \$48 is spent per year per person in the world on advertising but the amount is \$448 per American! Don't give in to the lure of "new and improved" if what you have is perfectly adequate.

26. Enjoy God's creation! To know it is to love it, and the more we love our home planet the better stewards we will be.

--Fr. Christopher Bender

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

7th Annual

WELCOME - PUBLIC INVITED

CHICKEN BARBECUE

SUNDAY, AUGUST 21, 2005 11:00 a.m. -- 3:00 p.m.

DONATION \$7.00

ST. TIKHON'S SEMINARY / MONASTERY South Canaan, PA

INDOOR FLEA MARKET -- BAKE SALE

FEATURING: FRESH PRODUCE -- ETHNIC FOODS -- COLLECTIBLES

If you would like to be a friend and donate any baked goods, garden vegetables, collectibles and flea market items, please contact John Paluch at 570-937-4806 or the Seminary Office at 570-937-4411

FOR FURTHER INFORMATION PLEASE CONTACT:

John Paluch -- 570-937-4411

**Sponsored by: SOCIETY OF FRIENDS OF ST. TIKHON'S
TO BENEFIT ST. TIKHON'S MONASTERY**



Preparations for Monastery Centennial



A meeting was held February 17 at St. Tikhon's Monastery to plan and prepare for the monastery's upcoming centennial celebration. In attendance were staff from the OCA Chancery, from the monastery, and from the Diocese of Eastern Pennsylvania and various dioceses who came in support of this endeavor.



Valaam Icon Coming to Monastic Conference in July



Valamo Mother of God

On July 29-31, 2005, St. Tikhon's Monastery anticipates the visit of the wonderworking Valamo Icon of the Theotokos. The visit is planned to occur during the monastic conference which is scheduled for that time in honor of the monastery's centennial this year. The plan for the icon's visit emerged during the visit to the autonomous Orthodox Church of Finland by His Beatitude, Metropolitan Herman, who was the guest of His Eminence, Archbishop Leo of Finland.

The original icon was painted during the last quarter of the 19th century by Hieromonk Alipy, a monk at Valaam Monastery. With its naturalistic style and beautiful gilded incised geometric

background and frame, the icon shows the strong influence of the Mount Athos School. In the Valamo Icon of the Mother of God, the Holy Virgin stands erect, gazing into the eyes of the viewer, holding her divine Child in front of her breast. He too gazes into the eyes of the viewer, regal in his divine Infancy.

In the early 1940s, the icon, together with countless other artifacts from the Valaam Monastery, were taken to Finland by monks who abandoned the monastery due to World War II and the passing of the Valaam Islands from Finland into Soviet territory and communist hands. The monks established New Valamo Monastery in Finnish Karelia, where they continued the traditions of the original

Valaam Monastery.

In 1989, the Valaam Monastery once again passed into the hands of the Church after it had been used for a variety of secular purposes during the communist era. Monastic life was quickly reestablished at Valaam. The precious items at Valaam Monastery that had been taken to New Valamo, including the Valamo Icon, have remained in Finland under the protection of the Finnish Orthodox Church, an autonomous Church within the Ecumenical Patriarchate of Constantinople. The visit will mark the first time that the Valamo Icon will be available for veneration on the North American continent.

St. Cyril on John's Gospel

Continued from page 29

own imaginations, and so to speak defining as law that which seemed to them to be right even though it was contrary to the law, *I can of myself do nothing*; instead I do all things according to the law set forth by Moses, I endure not to do anything of myself, *as I hear, I judge*. For what does the law will? *You shall not have respect to persons in judgment*,⁴² *for the judgment is God's*. Why then (he says) *are you angry with Me because I made a man completely well on the sabbath*⁴³ and do not condemn Moses who decreed that children should be circumcised even on the sabbath? *Do not judge according to appearance, but judge with righteous judgment*.⁴⁴ *If a man receives circumcision on the Sabbath, so that the law of Moses should not be broken*,⁴⁵ you are without due cause grieved at seeing a man completely healed on the Sabbath. I therefore judged justly, but you, not at all, for you do all things of yourselves. But *I can of myself do nothing. As I hear, I judge; and my judgment is just, because I do not seek my own will but the will of the Father who sent Me*.

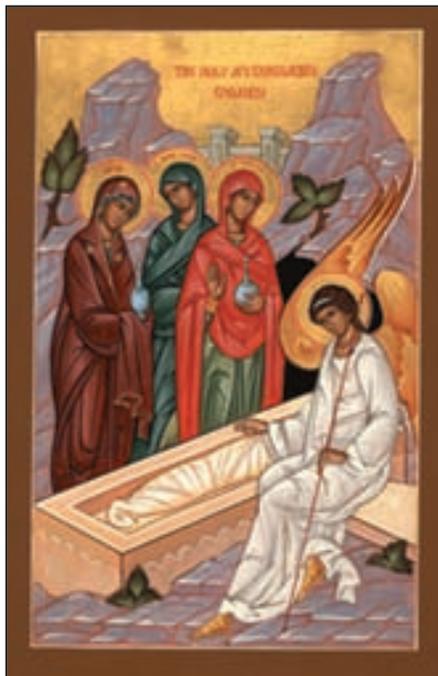
Now what manner of sending this is, and the reason for his being sent, we have already spoken of at length, and will refrain from saying any more about it. But let observe, usefully, that he says that the law is the *will* of God the Father.

If I bear witness of Myself, My witness is not true. There is another who bears witness of Me, and I know that the witness which he witnesses of Me is true. (John 5:31-32)

The most wise Solomon, who brings together the things in which a man may very reasonably glory and show his manner of life to be enviable, and who places them before those who are apt to learn, says, *The righteous man accuses himself at the beginning of his speech, and again, Let your neighbor, and not your own mouth, praise you, a stranger and not your own lips*.⁴⁶ For it is a thing truly burdensome and most intolerable to the hear-

ers that some do not like being praised by the voice of others, but unrestrainedly attest their own most noble and excellent deeds. But with reason such language is distrusted; for we are customarily invited by certain, so-to-speak, natural and necessary tuggings of self-love, to readily ascribe to ourselves nothing that is bad, but to always bestow upon ourselves, and not entirely truthfully, the things by which anyone might be thought well-behaved and good.

So when our Lord Jesus Christ con-



firmed with respect to himself that he judges righteous judgments, plainly stating that he could *of myself do nothing*⁴⁷ but that he makes the Father's will his rule in all his actions, and in saying this, introduced himself as witness to himself, although it was true; yet considering, necessarily, the Pharisees' word-games and what they would say in their folly (for they did not know that he was God by nature), he anticipates them beforehand and says, You, following the practice of the common people, and not advancing beyond a supposition that befits the Jews, will surely say, *you bear witness of yourself; your witness is not true*;⁴⁸ but you will hear this in reply (he says): I still

bear with your blasphemies, I am by no means infuriated with you belching forth your words from the ignorance that you love so much, I grant you for argument's sake that even this has been well said by you. Be it that you reject my voice, *there is another who bears witness of me*. Here he indicates the God and Father who is in heaven, who now, in diverse ways, has attested the genuineness of his own offspring's divinity;⁴⁹ and he says that he knows that his *witness is true*, showing that his own judgement too is in fact most trustworthy and true. For in order that he not give room for malice, and a loophole against himself to those who are accustomed to think otherwise by entertaining the notion that he said things untrue of himself, he — having necessarily made a concession to what is becoming and customary, that one ought not to completely credit as true a person who praises and approves himself — returns again as God to his due position and says that he knows that the *witness {testimony} of the Father is true*, all but teaching this: I, being true God, know myself (he says), and the Father would say no flattery about me. For I am by nature such as he, being truthful, will declare me. In the former part⁵⁰ then there was kind of agreement by way of condescension, and the words hypothetical⁵¹ rather than true; but when he says that he knows that the *witness of the Father is true*, this is the demonstration of credibility appropriate to God.

But with respect to his own person it must be observed that the Father is other than the Son, and is not, as some un instructed heretics have imagined, introduced as the Son-Father.

You have sent to John, and he has borne witness to the truth. (John 5:33)

As we have just affirmed that it is shameful, and not without a share of the utmost folly, that any one should be seen as an admirer of his own excellencies, even though he should by reason of exceeding virtue escape untruth; so it is an absurdity sibling (so to speak) and akin to this, that any who are not called upon to

42. Cf. Deut. 1:17; the sense is, You shall not show partiality in judgment ...

43. John 7:23b.

44. John 7:24.

45. John 7:23a.

46. Prov. 18:17, 27:2 LXX.

47. John 5:19.

48. John 8:13.

49. divinity: *ousias* (sometimes used with this sense).

50. i.e. the first part of the passage under study: John 5:31, If I bear witness of Myself, *My witness is not true*.

51. hypothetical: i.e. on the hypothesis of his being a mere human.

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St. Cyril on John's Gospel

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bear witness to any thing, should of their own accord appear before the judges or those who wish to inquire. For such an one would seem (and that justly) not entirely to be anxious to tell the truth, but rather to be over-eager to give his testimony, to make known not what the nature of the fact is, but rather his own account of it. Most skillfully then, and indeed being God, does our Lord Jesus Christ say, overturning in advance the charge of the Pharisees in regard to this, *You have sent to John; not of his own accord, he is saying, does the Baptist come to give his testimony to me, he is clear of any charge of this, he gave free testimony; you sent to ask John, and he has borne witness of the truth.* For when he was asked by those who were sent to him, whether he were the Christ, *he confessed, and did not deny, but confessed, "I am not the Christ," but have been sent before him.*⁵² *He has then borne witness to the Truth, for Christ is the Truth.*

Yet I do not receive testimony from man, but I say these things that you may be saved. (John 5:34)

He does not reject the word of John as useless nor declare the witness of the truth to be of no effect, for he would with justice have seemed to have wrought absurdity against himself, by unreasonably dismissing from credence him whom he sent to cry, *Prepare the way of the Lord, make straight the paths of our God,*⁵³ but as fighting with the unbounded disobedience of the Jews he proceeds to what is better and of more weight, saying that it is not out of necessity that *testimony* to himself from voice of *man* is admitted, but rather as giving a more glorious proof from an authority befitting him who is by nature God,⁵⁴ and from the excellence of the divine miracles. For a person will sometimes reject the voice of a human being as not true, even though he may perhaps be enrolled among the saints. Some, not scrupling to do that, used to oppose the words of the prophets, crying out, *Speak to us other things, and declare to us another deceit;*⁵⁵ and further, besides

52. John 1:20, 3:28.

53. Isa. 40:3.

54. authority . . . God: John, chosen as the Christ's messenger, forerunner, and baptizer, was such an authority.

these, certain of the people who were from Jerusalem or from the land of Judah, who had escaped into Egypt (for instance *Azariah the son of Osee [Hosea], and John the son of Karee and all the arrogant men,*⁵⁶ as it is written) openly disbelieving the prophecies of Jeremiah, said, *You speak falsely, the Lord did not send you to say to us, Do not go into Egypt.*⁵⁷ But demonstration through miracles, what kind of gainsaying will it admit of? And being borne witness to by the excellencies of the God and Father, what mode of stubbornness will it yet grant to the faultfinders? And in truth Nicodemus (he was one of their rulers, and ranked among those in authority) gave incontrovertible testimony from his miracles, saying, *Rabbi, we know that you are a teacher come from God; for no one can do these signs that you do unless God is with him.*⁵⁸

Since, therefore, to disbelieve even the holy Baptist himself who brought testimony as far as words go, was not too much for the malice of the Jews, he⁵⁹

argument's sake, that by every means *you may be saved.*

And here our second book will end.

BOOK III.

A critical inquiry why the blessed Baptist is called by Christ not only the lamp, but burning and shining.

HAVING just now with difficulty lifted pen to the second book, and swum through the deep and wide sea of divine contemplations, thinking thus to reach the end as a harbor, and mooring our skiff on the mainland, so to speak, we see the commencement of another ocean, that is to say, our course on the sequel. That we should accomplish this with all diligence, both the object of this matter shames us into, and what was said by someone persuades us no less to it: *For glorious is the fruit of good labors.*⁶¹ So come, climbing up to a courageous purpose of mind, let us

Most assuredly, I say to you, the hour is coming, and now is, when the dead will hear the voice of the Son of God; and those who hear will live

—John 5:25

says again in a kind of irony, The blessed Baptist *has borne witness to the truth,* even though questioned by you, but since nothing has been left untried by you, and, heedless of risk, you have accustomed yourselves to launch off into every kind of abuse, it is likely you have rejected his voice. And since this too seems right to you, be it so: it may be that I am persuaded, I agree with you, I will for your sakes put aside John's voice too, and with you discount his testimony; I have the Father from above bearing testimony. But teaching again that his comment implies agreement for argument's sake,⁶⁰ he profitably adds, *But I say these things that you may be saved,* that is, I used this way of speaking to you not that the truth is thus, but for

55. Isa. 30:10.

56. Jer. 50:2 LXX (43:2 in the Heb.); textual differences exist among Cyril, LXX, and Heb.

57. Ibid.

58. John 3:2.

59. he: Jesus.

60. Cf. the last part of the discussion on John 5:31-32.

commit our affairs to the guidance of the good and loving God; spreading forth the expanse of our understanding like a sail, and embracing the grace of the Spirit as the sound of a fair wind from the stern, let us run out into deep searching. For it is Christ *who makes a way in the sea and a path in the water.*⁶² Accordingly, our second book ended with, *Yet I do not receive testimony from man, but I say these things that you may be saved.*⁶³ Let us begin the third, joining in order what follows concerning the holy Baptist, of whom Christ says:

He was the burning and shining lamp, and you were willing for a time to rejoice in his light. (John 5:35)

He likens the holy Baptist to a lamp, in that as far as appertains to the measure of man, he shined in advance of his coming,

61. Wisd. 3:15.

62. cf. Isa. 43:15.

63. John 5:34.

yet not with his own light; for the light in the lamp is not its own, but bestowed and added from outside; thus will you see in the saints also the illumination that is from Christ in the Spirit. Therefore, both thinking and acting most wisely, they themselves confess out of their own mouth, *And of his fullness we have all received.*⁶⁴ For the Only-Begotten is by nature light, in that he beamed forth from light too, I mean, from the Father's essence; but the creation partakes of it, and whatever is endowed with power of reasoning and thinking, is as a vessel most excellently fashioned by God the most excellent artificer of all things, with capacity for being filled with divine light.

The blessed Baptist then is a *lamp* according to the explanation given above. The Saviour says this with reference to the incarnation, calling the foolish Pharisees to remembrance of the voice of God the Father, who said of him, *I prepared a lamp for my Christ.*⁶⁵ Very profitably and out of necessity, Christ now adds these things to those already said before.⁶⁶ For since, cutting off all occasion of unbelief from the Jews, and, compelling them from every angle to the duty of believing on him, he thought it good to agree with them in not receiving his⁶⁷ testimony, saying, *I do not receive testimony from man* -- in order that they might not suppose that the Lord was really and truly so minded in regard to his forerunner, as the form of the words gives -- he introduces him, profitably to his present purpose, not as himself saying anything of him, but as proclaimed by the voice of the Father. For he thought that surely out of reverence to God the Father, the denier must either be ashamed, or show himself now more nakedly fighting against God, as unrestrainedly going against the very words of the God and Father.

Accordingly he says, *He was the lamp, and you were willing for a time to rejoice in his light.* For it was fitting not only that he show that the Pharisees easily went astray from what is right, and had, by the great impiety of their ways, thrown

away from them the will to believe, but also that he convict them of being fickle, and not at all accustomed to cling to the desire for good things, but after having barely tasted and approved in words only, those whom they thought to be holy, they were not ashamed to quickly go over to the contrary habit. For this I think is the meaning of their being *willing for a time to rejoice in his light.* For at first they admired the holy Baptist as an ascetic, as a lover of God, as an example of all piety, but, honoring the miracle, they next insult it, not enduring to hear, *Prepare the way of the Lord, make straight the paths of our God.*⁶⁸ For they are clearly found doing this through unbelief.



And now, as I perceive it, having kept the well-trodden and commonly-used method of interpretation of the passage, we have expressed the meaning of it according to our power; but since the Saviour's discourse extends to deep meanings, and, it is clear, almost requires that we take hold of more subtle conceptions -- not merely signifying that John *was a lamp*, but also *burning and shining* -- we think it necessary to apply ourselves to the meaning of the words with sharper gaze, and in this way track out the beauty of the truth.

The sentence itself shall again be presented. *He was the Lamp*, it says. It would have been sufficient to have pointed out the holy Baptist by this alone, so that the hearers would go back to the thought of

the prophecy regarding him, which runs thus, *I prepared a lamp for my Christ.* But since, to *lamp*, he adds *burning and shining*, it is manifest from this that he is carrying the hearer back not merely to the prophet's voice, but also to some prefiguring in the law, portraying beforehand, as in figure and shadow, John's torch-bearing, which he performed well by his testimony to Christ the Lord. Again he convicts the Pharisees, who were wise in their own conceits, who were conversant in the law of Moses and that constantly, of being ignorant, and of seeming to be wise rather than really having understanding of the law. This then is the whole aim of the address; but I think that, bringing forward the divine oracle itself, we ought to demonstrate incontrovertibly that the blessed Baptist is not simply a *lamp*, but one *burning and shining*.

Therefore, when God was ordaining the arrangements of the holy tabernacle, after the completion of the ten curtains, He says to the Moses, the teacher of sacred truths, *And command the children of Israel and let them bring you olive oil refined pure, beaten to burn for a light, that the lamp burn always in the tabernacle of the congregation outside the veil, which is upon the testament, Aaron and his sons shall burn it from evening to morning before the Lord: a statute forever unto your generations on the behalf of the children of Israel; and take to you Aaron your brother and his sons with him from among the children of Israel to minister to me.*⁶⁹ There is the divine oracle; now we must proceed with interpreting it as far as it is possible.

The oil without lees and pure, seems to signify the Holy Spirit's most pure and undefiled nature, which, penetrating us incomprehensibly like oil, nourishes and preserves and increases the illumination in the soul, as in a lamp. And in this way we believe that the divine Baptist also shined the light of his testimony about our Saviour, having received the power of being able to illuminate, from no other source than through the spiritual oil, which is able powerfully and effectually to kindle within us the divine light, which the Saviour himself also hinted at enigmatically when he said, *I came to*

69. Exod. 27:20-28:1.

64. John 1:16.

65. Psa. 131(132):17.

66. When Jesus calls John a *burning and shining lamp*, he is reminding the Pharisees that the Father had also called the Forerunner a *lamp* when he said, *I prepared a lamp for my Christ.* Thus he notes that the Father witnesses to John's credentials.

67. his: the Baptist's.

68. Isa. 40:3.

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*send fire on the earth and how I wish it were already kindled.*⁷⁰ Again, the blessed Baptist was, truly, as in a figure, *the lamp* that was ever *burning and shining* in the tabernacle of testimony; and its shining in the tabernacle of testimony shows full well that his illumination was received in the churches, and will not be kindled outside the holy and divine tabernacle of the Savior. But the lamp's being seen outside the veil seems to show that he will bring in a simpler introductory illumination, saying, *Repent, for the kingdom of heaven is at hand;*⁷¹ but of the things hidden within the veil, namely, the mysteries of our Saviour, he reveals nothing at all. For he did not baptize into participation of the Holy Spirit, nor did his illumination introduce within the veil; for it was in the outer tabernacle, while *yet standing*, according to the mouth of Paul.⁷² But when it says that *Aaron and his sons shall burn it from evening to morning before the Lord: a statute forever unto your generations,*⁷³ I think we ought to understand it in this manner. *Aaron and his sons* signify those who, in their time, execute the priest's office in the Churches, that is to say, the teachers in them, and ministers of the divine altars. These are commanded to keep the spiritual lamp, that is, John, always bright, for this is the meaning of *They shall burn it from evening to morning.* For the whole period during which the light of the lamp was to appear, is the space of night, by which is signified the form of the present life. For by light we understand the life to come. But the lamp burns, or is kept bright, by always making its illumination perceptible to those who believe in Christ, and by testifying through the mouth of the priests, in due season, that it is truthful in saying such things of Christ.

Now, that God may teach you that by this he was portraying the Savior's fore-messenger, he immediately adds after this the election of the priests. You will again arrive at the whole explanation of the passage by ruminating on an idea such as this, and not awkwardly, it seems to me. On the completion of the tabernacle the

disposition of the lamp is introduced, and immediately after, the appointment and function of the priests. For at the completion of the law and the prophets, there shone *the voice* of the forerunner *crying in the wilderness* (as it is written) *Prepare the way of the Lord, make straight the paths of our God,*⁷⁴ immediately after whom is the ordination and manifestation of the holy Apostles by Christ. For the Lord *from them he chose twelve, whom he also named Apostles.*⁷⁵

Our consideration of the lamp being, with this, completed, let us turn our attention to Savior's voice. *He was* (he says) *the burning and shining lamp, and you were willing for a time to rejoice in his light.* He reproves, in the Pharisees, their habitual state of being unlearned and difficult to bring to obedience, and again he convicts them of being sick with an incomparable uninstructedness and inability to understand even what they professed to know,

but also forbidding him from baptizing others. For you sent to him, saying, *Why do you baptize, then,*⁷⁶ that is, why do you enlighten for the purpose of repentance and the knowledge of Christ? Thus, the Savior brought against the senseless Scribes and Pharisees the charge both of folly and of transgressing the law, again contending with them with regard to John's teachings. I think that the blessed Luke, also understanding this precisely, cries out best against their folly, saying, *And when all the people heard, that is, the Savior's words, they justified God, being baptized with the baptism of John; but the Pharisees and lawyers rejected the counsel of God against themselves, not being baptized by him.*⁷⁷

But I have a greater witness than John's; for the works which the Father has given me to finish, the very works that I do, bear witness of me, that the Father has sent

For as the Father has life in himself, so he has granted the Son to have life in himself, and has given him authority to execute judgment also, because he is the Son of Man —John 5:26-27

and being on the one hand very far indeed from an accurate knowledge of the law, and on the other, wholly ignorant of what the lawgiver was portraying in advance in outline through Moses. For by saying that *he was the burning and shining lamp*, he is, in all likelihood, shaming those who still did not understand that which long ago had also been sketched out in figures of the law; by saying, *and you were willing for a time to rejoice in his light*, he again introduces them as always preferring their own will to the divine decree, and as customarily following only those whom they wished. For, he says, whereas the lawgiver commanded the lamp to shine and be burning always, *you were willing* for it to shine not always, but only *for a time*, that is for the very briefest period. For at first, while being astonished, you extinguished (as far as you are concerned) the light of the lamp, most unreasonably imposing upon him who had been sent from God, and not only refusing to be baptized your-

me; and the Father himself, who sent me, has testified of me. (John 5:36-37a)

Even though he was *the lamp*, he says,⁷⁸ both depicted by the books of the law, and proclaimed in advance by the voice of the holy prophets, that he would one day appear, beaming before the true light, and declaring among you that you ought to put in good order the way of your Lord and God; yet since on account of your innate unruly and most absurd folly, he seemed to you not trustworthy, despite being so great in virtue, I proceed now to what is greater, against which you will probably say nothing, being ashamed before the very beauty of truth even against your own will. For I am no longer receiving glory by the words and judgments of men, nor shall I consider it necessary to collect testimonies to myself from mere words, but will commit to more credible and far greater [words of testimony] than these, the things concerning me; and from the very magnificence of my deeds I make

70. Luke 12:49.

71. Matt. 4:17.

72. Heb. 9:8.

73. Exod. 27:21.

74. Isa. 40:3.

75. Luke 6:13.

76. John 1:25.

77. Luke 7:29-30.

manifest that I am God by nature, and from God the Father, and I do my own laws no wrong when I change the fashion of them however I will and when I transform from the grossness of the letter to spiritual contemplation, things which, in more ancient times, were said in figures.

But let the lover of learning consider again that the Saviour, by saying that he is well witnessed to by his *works* as to his being by nature God, teaches clearly that it was not possible that the activity and power appropriate to God, would be in someone in the identical manner unless he too were by nature God. For he is *testified of* by his *works* in no other way, I think, than this one.⁷⁹ For if he is seen as a finisher⁸⁰ of *the works* of the begetter, and also by his own proper might accomplishes whatever things are more suited to him alone,⁸¹ how can it not be clear to everyone that his lot is to have the same nature with him, and that, shining with the properties of the Father as being from him, he has equal power and operation {activity, energy}⁸² with him?

Yet he says he has received *the works* from him, either speaking more lowly that was necessary, and this economically⁸³ on account of the attitude of human nature and the form of a servant, or, extolling by the title of *gift*⁸⁴ the Father's good measure and approval in regard to all his wondrous miracles. For in this way⁸⁵ he also affirms that he was sent, in that he *emptied himself*, as it is written, of his unalloyed God-befitting dignity on account of his love for us. For he *humbled himself*, and we will find the lowliness of this, his humbling himself, in no other ways than in those by which he sometimes speaks as man. That which is said by the Psalmist as from him in a manner appropriate to a human for our sakes, *I was set as King by him upon Zion, his Holy mountain declaring the Law of the Lord*⁸⁶ agrees with this. For he who is King forever with the

Father, co-enthroned and co-seated as God with God who begot him, says that he has been ordained King and Lord, saying that what he had as God, he received when he was made human, to whom reigning is not inherent by nature, but both the title and reality of lordship are wholly from outside.

**That the Son is the Image of God
the Father. In which also is
a reproof of the Jews as not
discerning the words uttered
in dark sayings by Moses**

You have neither heard his voice at any time, nor seen his form. But you do not have his word abiding in you, because whom he sent, him you do not believe. (John 5:37b-38)

Anyone can see that the array of ideas poured forth on the passage under consideration is not simple, but that it is a swarm of hidden contemplations which very easily escape the mind of uncritical hearers, and may perhaps admit of being seen by those only who investigate more keenly. For, someone will perhaps say, what was it that induced Jesus, when he was saying that he was borne witness to by his activities appropriate to God,⁸⁷ to come to something very far removed, as though it belonged to the subject? I mean, the Pharisees had *neither heard the voice of God the Father at any time, nor seen his form*, nor yet had his *Word abiding in them*. And I will agree, and so I suppose will every one else, that this -- not entirely without reason -- is their difficulty arising from certain things. Therefore, what meaning we shall fit to the passage before us, and also, how we shall equip ourselves as we conduct our search, I will endeavor, by the Spirit's energy and grace, to explain.

It was the practice of the Savior Christ, when often holding useful discourses with the extremely dense Pharisees, to gaze into the depths of their heart, and to consider, in a divine manner, the reasonings that were being turned over and stirred up again in their mind voicelessly, and to direct both his answers and words and reproofs to these in particular; and he does

not keep the sequence of his own words entirely predictable,⁸⁸ but keenly replies to what *they* are counselling and imagining in themselves, and by this shows that he is by nature God, as knowing what lies in the depth and searching the hearts and reins.⁸⁹ If any one will, let him receive the most clear demonstration of this from the other evangelists, I mean Luke and his companions. Thus it is written in the Gospels that there were once gathered together from all the region round about *Judea, Pharisees and teachers of the law. Then, behold* (he says) *men brought on a bed a man who was paralyzed, whom they sought to bring in and to lay before him. And when they could not find how they might bring him in, because of the crowd, they went up on the housetop and let him down with his bed through the tiling into the midst before Jesus. When he saw their faith, he said to him, "Man, your sins are forgiven you." And the scribes and the Pharisees began to reason saying, "Who is this who speaks blasphemies? Who can forgive sins but God alone?" But when Jesus perceived* (it says) *their thoughts, he answered and said to them, "Why are you reasoning in your hearts? Which is easier, to say, 'Your sins are forgiven you,' or to say, 'Rise and walk?'"*⁹⁰ Do you see how, not waiting for their answer in utterance of words, or muttering, he answers as God their inward thoughts? You will find again another example too, formed after this same pattern. For the blessed Luke speaks in this way: *Now it happened on another Sabbath, also, that he entered the synagogue and taught And a man was there whose right hand was withered. And the scribes and Pharisees watched him closely, whether he would heal on the Sabbath, that they might find an accusation against him. But he knew* (it says) *their thoughts, and said to the man who had the withered hand, 'Arise and stand here.' And he arose and stood. Then Jesus said to them, "I will ask you one thing: Is it lawful on the Sabbath to do good or to do evil?"*⁹¹ Again, do you see, evident in this, that he framed his words as looking into the very heart of those who were foolishly trying to accuse him? Also in the passage before

78. I.e. even though John was *the lamp*, Jesus says.

79. I.e. the works bear witness that he is divine.

80. finisher: *teleiotes*, referring to the words, *the works which the Father has given me to finish*.

81. This refers to actions specific to the Son, for example, being begotten of the Father from eternity, and becoming incarnate in the economy of salvation. For while the three divine hypostases act with one common activity (*energeia*), each also does this in a manner unique and particular to himself.

82. *energeian*.

83. I.e. in accordance with the dispensation of the Incarnation and by way of accommodation to it. Gk. *oikonormikos*.

84. gift: i.e. referring to the words *the works which the Father has given me*.

85. in this way: i.e. speaking humbly.

86. Psa. 2:6-7 LXX.

87. John 5:36-37.

88. without an outlet; inevitable. *anexiteton*.

89. cf. Rev. 2:23 and many O.T. passages.

90. Luke 5:18-23.

91. Luke 6:6-9.

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us, we will again surmise something like this to have been observed by the Savior in the thoughts of the Pharisees. But if you do not shrink from going over again each of those things which have been already said, you will see that our discourse does not spurn the honest handling or ordering of the subject.

This great long discourse with them took its beginning about the man that was healed on the Sabbath day, and by many different devices and arguments Christ was endeavouring to persuade those who were stubbornly vexed by the deliverance on the Sabbath, that it is lawful even to show mercy on the Sabbath, and to do good to all, and besides, that the law made the Sabbath rest a shadow of a most noteworthy reality; moreover having in their judgement broken the honor of the Sabbath, and by that specially transgressed the law, he was affirming, and that very strongly, that he had been sent from the God and Father, and further was clearly telling them that he was borne witness to by him and was well-pleasing to him in everything that he did. In response to this, at least as far as the evidence of the arguments goes, the Pharisees -- as being devoted to the writings of the law, and ever holding out as a pretext the commands through Moses, and saying they had read -- again are reasoning with themselves, What is this man saying? How can the God and Father be well-pleased with a transgressor of the law? And when has he testified, or what judgement did he give concerning him? For we know from the Mosaic writings that God descended upon Mount Sinai, and his face was seen by the fathers, and his voice was heard (they say);⁹² he spoke to the whole assembly and commanded them to keep the Sabbath day, clearly commanding thus: *Remember the sabbath day to keep it holy. Six days shall you labor and shall perform all your work, but on the seventh day is the holy sabbath of the Lord your God; on it you shall do no work.*⁹³ And, they say, we heard no other person saying these things; the multitude of the fathers was ear-witness to the voice from God, and after them the Word of God was in us.

92. Exod. 19:18-20, 24:9-18, 34:29-34.

93. Exod. 20:8-10.

But who is this?

Inasmuch as he perceived that they again were meditating these things, he exposes them as keenly ignorant, saying, *You have neither heard his voice at any time, nor seen his form. But you do not have his word abiding in you, because whom he sent, him you do not believe.*⁹⁴ For the things took place in a type at that time, and through them God's descent upon Mount Sinai was described to them. Knowing nothing of these things, they did not receive them as images of spiritual realities, but they were imagining that the divine nature could actually be seen with the eyes of the body, and they believed



that he used a bodily voice. But that what the Savior said to them was true, and that they neither *heard the Voice* of the God and Father *at any time*, nor had any one seen, with bodily vision, *his form*, that is, the Word like him in all respects, I think that we ought again to show clearly, bringing to spiritual investigation and inquiry the things written in Exodus. Now it reads thus: *And Moses brought forth the people out of the camp to meet God; and they stood by at the foot of Mount Sinai. Now Mount Sinai was wholly wrapped in smoke, because the Lord descended upon it in fire, and the smoke was going up as the smoke of a furnace, and the whole people were greatly amazed. And the voices of the trumpet sounded, going forth exceedingly strong; Moses spoke, and God answered him by a voice.*⁹⁵ Thus

94. John 5:37b-38.

far then the oracle of the all-wise Moses; but I think we ought now too to convict the Jews of stumbling into a most absurd idea of God, imagining that they had both *seen his form*, and *heard the voice* actually inherent in the divine nature.

Come then, taking courage in the Savior's bounty and grace, let us refine the grossness of the letter of the law into spiritual contemplation: for in that way what was said to the Pharisees of God will be shown to be true: *You have neither heard his voice at any time, nor seen his form.*⁹⁶

The people then being *brought forth by Moses to meet God*, as it is written, will be a clear sign, and a teaching as in figure, that none can come to God untutored and uninstructed, but rather they are, by the law, led to the knowledge of the things which they seek to learn. For Moses will be understood by us to represent the law, according to what is said by a certain one,⁹⁷ *They have Moses and the Prophets*. But the standing by at the foot of the mount,⁹⁸ when God had now descended and was on it, signifies the readiness of disposition and resolve of those who are called to serve him, not refusing in any way to apply themselves even to things above their power and superior to their nature, God being with them. Such in all respects are those who are partakers of the Saviour. For this reason, practicing more than human manliness, they say, *Who shall separate us from the Law of Christ? Shall tribulation or distress or persecution or famine or nakedness or peril or sword?*⁹⁹ For to the godly, all dreadful things are tolerable for love of Christ, and though tribulation should rise up as a mountain, they will rise superior against all danger, and will not withdraw their mind from love to God. But God is said to come down, not upon any low ground, but somewhere on high, and he is seen on a mountain, that you may think to yourself something such as this, that although the divine nature, condescending to our understandings, brings Itself to our conception, yet still It is exceedingly far above us, both in words and thoughts. For

95. Exod. 19:17-19.

96. John 5:37.

97. a certain one: Abraham, in the parable of Lazarus and the rich man (Luke 16:29).

98. *hypo to oros* (as also in Exod. 19:17, quoted above).

99. Rom. 8:35.

the loftiness and intensity of the doctrines concerning It are signified by the mountain, which he tells us was entirely darkened with smoke. For stinging indeed, and not very clear to us, are words concerning the deity {godhead, divinity}, wounding -- like smoke -- the eyes of the understanding. On account of this, the most wise Paul testified that we see *through a mirror and dimly*;¹⁰⁰ the Melodist [i.e. Psalmist] again says that *he*, that is, God, *made darkness his secret place*,¹⁰¹ indicating, under the name of darkness, the incomprehensibility around him, of which the smoke around the fire on the mountain, may well be taken as a type. But the Divine one himself descended in the form of fire, at that particular time, appropriately and necessarily with respect to the nature of the matter. For it was fitting, it was fitting that he who called Israel to bondage and understanding through the law that was to be set forth, should appear as an enlightener and an avenger. And both these ends are accomplished by fire. *But the voices of the trumpet* (he says) *were sounding very much louder*;¹⁰² in order there may be woven for us such a meaning of the ideas {thoughts, mental representations}; for the law too was proclaimed by God, yet because of the infirmity of the pupils, not continuously at first, but stammeringly, so to speak, and not with the trumpeter's whole might. Therefore Moses too called himself *slow of speech*.¹⁰³ But as time advances and carries the believers in Christ forward from the shadow in the letter, to the spiritual worship, the *voices of the divine trumpet were sounding very much louder*, the saving and Gospel preaching resounding in a way through the whole earth. For not like the law, feeble-voiced and not widely preached, was this heard in the country of the Jews only, or proclaimed from Don to Beersheba, but rather, *Their voice has gone out into all the earth*,¹⁰⁴ is it written. And what besides? *Moses spoke* (he says) *and God answered him by a voice*.¹⁰⁵

Again, let the mind of the more studious be sharp, let us observe accurately the stability inherent in the divine oracles.

For *Moses* speaks, and *God* answers *him by a voice*, not surely by his own voice, for this it does not say, but simply and absolutely by a voice, marvelously rendered in a more human way by the sound of words. For by what works would God be exhausted? And what that God wishes shall he not accomplish, and that with supreme agility? Assuredly then, *Moses spoke, and God answered him by a voice*. Now in these things is the type, but let us perceive the reality. Indeed, therefore, you have in the holy Gospels the Lord saying, *Father, glorify your Son*¹⁰⁶ and the Father answering by a voice, *I have both glorified it and will glorify it again*. The Savior showed that this is not truly the voice of the God and Father, by saying to those who were then present, *This voice was made not because of me, but for your sakes*. You see how he clearly affirmed that the voice had been created, inasmuch as it would be inappropriate to suppose that the divine nature uses a voice with a sound, though It might conform Itself to our needs and speak like us, by way of divine accommodation {economically; by way of divine dispensation}.¹⁰⁷

Once again, these contemplations have necessarily been brought into our present discussion; we considered it entirely necessary that Jesus should be shown to the readers speaking truth, when he is found saying of his Father, *You have neither heard his voice at any time, nor seen his form. But you do not have his word abiding in you, because whom he sent, him you do not believe*.¹⁰⁸ That the Pharisees -- puffed up to the point of strange boastings -- were accustomed to pretend that the divine Word was with them and in them, and therefore affirmed,

106. Cf. John 12:28. Both among the Gospel manuscripts and among those of St. Cyril's work, this reading is found along with the alternative one: . . . *glorify your Name*. See below among Cyril's fragments on John 12:28.

107. Gk. *oikonomikos*.

108. John 5:37b-38.

unintelligently, that they had advanced to marvellous wisdom, even the very Spirit of Christ will testify, saying through the Prophet Jeremiah, *How do you say, We are wise, and the word of the Lord is with us? In vain have the scribes used a lying pen; the wise men were ashamed, were dismayed and taken; what wisdom is in them? Because they rejected the word of the Lord*.¹⁰⁹ For how are they not caught rejecting the living and hypostatic Word of God, not receiving the faith toward him, but dishonoring the Impress of the God and Father, and refusing to behold his most true *Form* (so to speak) through his authority and power suited to God?¹¹⁰ For the divine and ineffable nature is apprehended by us (so far as this may be) in no other way than through the things It accomplishes and performs. For Paul, on account of this directs us to go from *the greatness and beauty of the creatures conformably* to the contemplation of the Creator; again, the Saviour leads us to the apprehension of Himself, saying, *If I do not do the works of My Father, do not believe Me; but if I do, though you do not believe Me, believe the works*.¹¹¹ And very reasonably did he blame his own disciple (this was Philip) who thoughtlessly supposed that he could attain to the spiritual vision of the God and Father in some other way, albeit it was within his power to contemplate his identical image, which shows accurately in himself his begetter. This is why he said, *Have I been with you so long, and yet you have not known Me, Philip? He who has seen Me has seen the Father*.¹¹²

109. Jer. 8:8-9. Some LXX mss. differ from St. Cyril's text, reading "law" instead of "word" in both places.

110. I.e., dishonoring the Father's Impress (the Son) and refusing to behold his (the Father's) *Form* through his (the Son's) authority and power suited to God.

111. John 10:37-38a.

112. John 14:9.

100. 1 Cor. 13:12.

101. Psa. 17(18):11.

102. Exod. 19:19.

103. Exod. 4:10.

104. Psa. 18(19):4.

105. Exod. 19:19.

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Daily Devotions

MAY

- | | | |
|-----|---------------------|--------------------------|
| 1. | Acts 1:1-8 | John 1:1-17 |
| 2. | Acts 1:12-17,21-26 | John 1:18-28 |
| 3. | Acts 2:14-21 | Luke 24:12-35 |
| 4. | Acts 2:22-36 | John 1:35-51 |
| 5. | Acts 2:38-43 | John 3:1-15 |
| 6. | Acts 3:1-8 | John 2:12-22 |
| 7. | Acts 3:11-16 | John 3:22-33 |
| 8. | Acts 5:12-20 | John 20:19-31 |
| 9. | Acts 3:19-26,4:1-10 | John 2:1-11, 3:16-21 |
| 10. | 1 Cor. 15:39-57 | John 5:24-30 (Departed) |
| 11. | Acts 4:13-22 | John 5:17-24 |
| 12. | Acts 4:23-31 | John 5:24-30 |
| 13. | Acts 5:1-11 | John 5:30-6:2 |
| 14. | Acts 5:21-33 | John 6:14-27 |
| 15. | Acts 6:1-7 | Mark 15:43-16:8 |
| 16. | Acts 6:8-7:5, 47-60 | John 4:46-54 |
| 17. | Acts 8:5-17 | John 6:27-33 |
| 18. | Acts 8:18-25 | John 6:35-39 |
| 19. | Acts 8:26-39 | John 6:40-44 |
| 20. | Acts 8:40-9:19 | John 6:48-54 |
| 21. | Acts 9:20-31 | John 15:17-16:2 |
| 22. | Acts 9:32-42 | John 5:1-15 |
| 23. | Acts 10:1-16 | John 6:56-69 |
| 24. | Acts 10:21-33 | John 7:1-13 |
| 25. | Acts 14:6-18 | John 7:14-30 (Midfeast) |
| | 2 Cor. 4:6-15 | Matt. 11:2-15 (St. John) |
| 26. | Acts 10:34-43 | John 8:12-20 |
| 27. | Acts 10:44-11:10 | John 8:21-30 |
| 28. | Acts 12:1-11 | John 8:31-42 |
| 29. | Acts 11:19-26,29-30 | John 4:5-42 |
| 30. | Acts 12:12-17 | John 8:42-51 |
| 31. | Acts 12:25-13:12 | John 8:51-59 |

JUNE

- | | | |
|-----|----------------------|-----------------------------------|
| 1. | Acts 13:13-24 | John 6:5-14 |
| 2. | Acts 14:20-27 | John 9:39-10:9 |
| 3. | Acts 15:5-34 | John 10:17-28 |
| 4. | Acts 15:35-41 | John 10:27-38 |
| 5. | Acts 16:16-34 | John 9:1-38 |
| 6. | Acts 17:1-15 | John 11:47-57 |
| 7. | Acts 17:19-28 | John 12:19-36 |
| 8. | Acts 18:22-28 | John 12:36-47 |
| 9. | Acts 1:1-12 | Luke 24:36-53 |
| 10. | Acts 19:1-8 | John 14:1-11 |
| 11. | Acts 20:7-12 | John 14:10-21 |
| 12. | Acts 20:16-18,28-36 | John 17:1-13 |
| 13. | Acts 21:8-14 | John 14:27-15:7 |
| 14. | Acts 21:26-32 | John 16:2-13 |
| 15. | Acts 23:1-11 | John 16:15-23 |
| 16. | Acts 25:13-19 | John 16:23-33 |
| 17. | Acts 27:1-44 | John 17:18-26 |
| 18. | Acts 28:1-31 | John 21:15-25 |
| 19. | Acts 2:1-11 | John 7:37-52, 8:12 |
| 20. | Eph. 5:9-19 | Matt. 18:10-20 |
| 21. | Rom. 1:1-7,13-17 | Matt. 4:25-5:13 |
| 22. | Rom. 1:18-27 | Matt. 5:20-26 |
| 23. | Rom 1:28-2:9,2:14-29 | Matt. 5:27-41 |
| 24. | Rom. 13:11-14:4 | Luke 1:5-25,57-68,76,80 (St John) |
| 25. | Rom. 1:7-12 | Matt. 5:42-48 |
| 26. | Heb. 11:33-12:2 | Matt. 10:32-33,37-38, 19:27-30 |
| 27. | Rom. 2:28-3:18 | Matt. 6:31-34, 7:9-11 |
| 28. | Rom. 4:4-25 | Matt. 7:15-23 |
| 29. | 2 Cor. 11:21-12:9 | Matt. 16:13-19 (Apostles) |
| 30. | Rom. 5:10-16 | Matt. 8:23-27 |

JULY

- | | | |
|-----|-------------------|----------------------|
| 1. | Rom. 5:17-6:2 | Matt. 9:14-17 |
| 2. | Rom. 3:19-26 | Matt. 7:1-8 |
| 3. | Rom. 2:10-16 | Matt. 4:18-23 |
| 4. | Rom. 7:1-13 | Matt. 9:36-10:8 |
| 5. | Rom. 7:14-8:2 | Matt. 10:9-15 |
| 6. | Rom. 8:2-13 | Matt. 10:16-22 |
| 7. | Rom. 8:22-27 | Matt. 10:23-31 |
| 8. | Rom. 9:6-19 | Matt. 10:32-38, 11:1 |
| 9. | Rom. 3:28-4:3 | Matt. 7:24-8:4 |
| 10. | Rom. 5:1-10 | Matt. 6:22-33 |
| 11. | Rom. 9:18-33 | Matt. 11:2-15 |
| 12. | Rom. 10:11-11:2 | Matt. 11:16-20 |
| 13. | Rom. 11:2-12 | Matt. 11:20-26 |
| 14. | Rom. 11:13-24 | Matt. 11:27-30 |
| 15. | Rom. 11:25-36 | Matt. 12:1-8 |
| 16. | Rom. 6:11-17 | Matt. 8:14-23 |
| 17. | Rom. 6:18-23 | Matt. 8:5-13 |
| 18. | Rom. 12:4-5,15-21 | Matt. 12:9-13 |
| 19. | Rom. 14:9-18 | Matt. 12:14-16,22-30 |
| 20. | Rom. 15:7-16 | Matt. 12:38-45 |
| 21. | Rom. 15:17-29 | Matt. 12:46-13:3 |
| 22. | Rom. 16:1-16 | Matt. 13:4-9 |
| 23. | Rom. 8:14-21 | Matt. 9:9-13 |
| 24. | Rom. 10:1-10 | Matt. 8:28-9:1 |
| 25. | Rom. 16:17-24 | Matt. 13:10-23 |
| 26. | 1 Cor. 1:1-9 | Matt. 13:24-30 |
| 27. | 1 Cor. 2:9-3:8 | Matt. 13:31-36 |
| 28. | 1 Cor. 3:18-23 | Matt. 13:36-43 |
| 29. | 1 Cor. 4:5-8 | Matt. 13:44-54 |
| 30. | Rom. 9:1-5 | Matt. 9:18-26 |
| 31. | Rom. 12:6-14 | Matt. 9:1-8 |

AUGUST

- | | | |
|-----|-------------------|--------------------------------|
| 1. | 1 Cor. 5:9-6:11 | Matt. 13:54-58 |
| 2. | 1 Cor. 6:20-7:12 | Matt. 14:1-13 |
| 3. | 1 Cor. 7:12-14 | Matt. 14:35-15:11 |
| 4. | 1 Cor. 7:24-35 | Matt. 15:12-21 |
| 5. | 1 Cor. 7:35-8:7 | Matt. 15:29-31 |
| 6. | 2 Peter 1:10-19 | Matt. 17:1-9 (Transfiguration) |
| 7. | Rom. 15:1-7 | Matt. 9:27-35 |
| 8. | 1 Cor. 9:13-18 | Matt. 16:1-6 |
| 9. | Gal. 5:22-6:2 | Luke 6:17-23 (Saint) |
| 10. | 1 Cor. 10:5-22 | Matt. 16:6-24 |
| 11. | 1 Cor. 10:28-11:7 | Matt. 16:24-28 |
| 12. | 1 Cor. 11:8-22 | Matt. 17:10-18 |
| 13. | Rom. 13:1-10 | Matt. 12:30-37 |
| 14. | 1 Cor. 1:10-18 | Matt. 14:14-22 |
| 15. | Phil. 2:5-11 | Luke 10:38-42,11:27-28 (Dorm.) |
| 16. | 1 Cor. 12:12-26 | Matt. 18:18-22,19:1-2,13-15 |
| 17. | 1 Cor. 13:4-14:5 | Matt. 20:1-16 |
| 18. | 1 Cor. 14:6-19 | Matt. 20:17-28 |
| 19. | 1 Cor. 14:26-40 | Matt. 21:12-14,17-20 |
| 20. | Rom. 14:6-9 | Matt. 15:32-39 |
| 21. | 1 Cor. 3:9-17 | Matt. 14:22-34 |
| 22. | 1 Cor. 15:12-19 | Matt. 21:18-22 |
| 23. | 1 Cor. 15:29-38 | Matt. 21:23-27 |
| 24. | 1 Cor. 16:4-12 | Matt. 21:28-32 |
| 25. | 2 Cor. 1:1-7 | Matt. 21:43-46 |
| 26. | 2 Cor. 1:12-20 | Matt. 22:23-33 |
| 27. | Rom. 15:30-33 | Matt. 17:24-18:4 |
| 28. | 1 Cor. 4:9-16 | Matt. 17:14-23 |
| 29. | Acts 13:25-32 | Mark 6:14-30 (St. John) |
| 30. | 2 Cor. 2:4-3:3 | Matt. 23:13-28 |
| 31. | 2 Cor. 3:4-11 | Matt. 23:29-39 |

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Sergius, Sandy, Kalie, Amanda, & Kyle Chrush

Vera M. Timko

Martha & Tom Fletcher

Sarah Fletcher

Pat & Vera Kleman

Mr. & Mrs. Donald Bricker

Mr. & Mrs. Shawn Kane & family

Matushka Helen Kuchta & Christina

Paul Malinchok

Anna Martin

Paul Martin

Mel Martin

John & Nancy Malinchok

Stephen, Karlie, & Kirsti Malinchok

Theresa Basara

Sandra Morrash & sons

Stephanie Braskey & family

Michael Onuskanich

Jean & Frank Holowaty

Larissa Holowaty

St. Herman of Alaska Church

Gradyville

V. Rev. John & Matushka Eugenia Perich

V. Rev. Nicholas & Matushka Vera Yushchak

Taisia & Alexandra Perich

Sonya Perich

Susan Pasqualone

Chrysa Pasqualone

Xenia Bancar

Francis Plasha

Millie Sokol

Fr. & Mrs. James Laliberte

Joan Godun

Eugenia & Leroy Hughes

Anastasia Jabkowski

Doris Koveal

Ane Rindfleisch

Readery Gregory & Sharon Hubiak

Katya Hubiak

Alexander Hubiak

Geroge & Anastasia Plisko

John W. Weaver

Serge & Svetlana Taptykoff

John, Dina, Amanda & Alexander Prokop

David & Helen Glowach

Mary Anne & Andy Toroney

Stephen M. Sissons

Christel & George Krugovoy

Eleanor Barolak Bryan

Alex & Peg Hendrick

Judith Tabak Newell

Janie M. George

Anna C. Woodring

Wayne & Olga Anderson, Veronika Martynova

Gill & Jeanne Sokurenko

Reader Oleg & Jean Dudkin

Deborah Stanton

Claire & Maryellen Brown

Mr. & Mrs. George Taylor & Sons

Theresa Veronick

Juliann, Paul, & Alexandra Whittington

Chobany Family

Lynch Family

The Hammerer Family

The Campbell Family

Bill & Mary Kessler

Debbie & Emily Bradley

Genie Horsky

Matushka Mary Fedorko

Valentina & Jonathan Rhodes

Sarah & Alexa Rhodes

Lydia P. Tichy

Daniel & Darial Babial & Family

Tanya Macura & Sons

Daria, Tony, Natalya & Michael Tatasciore

Christ the Savior Church

Harrisburg

Archpriest & Mrs. Daniel D. Resselar

Archpriest & Mrs. Michael G. Kovach

Archpriest & Mrs. Neal Carrigan

Mr. & Mrs. Roy Ambartsumian

Mr. Sebatu Andemichael

Mr. James Antonio Jr.

Mrs. Sylvester Barbu

Mr. John R. Barns

Mr. & Mrs. Daniel Bretz

Mrs. Patricia Bromley

Mr. & Mrs. Willard Brown

Mr. & Mrs. John Buddwalk

Mr. John Caba Jr.

Mrs. Barbara Cain

Mrs. Marina Cameron

Mr. & Mrs. George Charlock

Mr. & Mrs. Bogdan Ciorcirlan

Mr. & Mrs. Gerald Cole

Mr. George Cvijic

Mrs. Betty Danko

Mr. & Mrs. John Dedyo

Miss Susan Demchak

Mr. Zekerias Dermas

Mrs. Lode DiClemente

Mr. Joshua DiFlorio

Mrs. Anna K Doray

Mr. & Mrs. John Dotsey

Mr. Paul Dotsey

Ms Susan Dotsey

Mrs. Paul Drebrot

Mr. & Mrs. Paul Drebrot

Mr. Terry Drebrot

Mr. Thomas Drebrot

Mr. Robert Drozd

Mr. Joseph Dudick

Mr. David Dugan

Mrs. Marianne English

Mr. & Mrs. Michael Essis

Mr. & Mrs. Salem Essis

Mr. & Mrs. Johnny Farrow

Mr. Joseph Fatula

Mr. & Mrs. Andrew Fedetz

Mr. Timothy Fedetz

Mr. H. Gebreseiassie / Y. Tesfazio

Mr. & Mrs. Kidane Ghebremichael

Mrs. Saba Ghebremichael

Mr. & Mrs. Paul Hadginske

Miss Bethann Hancher

Mr. David Hancher

Capt. Ronald Hancher, Jr

Mr. & Mrs. Ronald Hancher Sr

Mrs. Christine Hardenstine

Mr. & Mrs. George Hatalowich

Mrs. Maria W. Hebda

Mr. & Mrs. James Henry

Mr. & Mrs. Carl Hisiro

Mrs. Elizabeth Howe

Mrs. Marie Intriери

Mrs. Dee Jubb

Elaine Kalenevitch

Mrs. Kathleen Kalina

Mr. & Mrs. William Kantor

Mr. & Mrs. George Kaznowsky

Mr. James Krut

Mr. & Mrs. Basil Kuchta

Miss Katherine Kuchwara

Att'y & Mrs. John S. Kundrat

Mrs. Helen Kurylo

Mr. & Mrs. Alex Kuzupas

Mr. & Mrs. Vasilios G. Letsas

Mrs. Elena V. MacDonald

Mrs. Stephen Macut

Mrs. Gloria Maliniak

Mr. Adam Mallick

Mr. & Mrs. Michael Mallick

Mrs. Lydia Mantle

Mrs. Adrienne Marsh

Mr. David Martin

Mrs. Maryann Mawhinney

Mr. Joseph Mazurek

Mrs. Deborah McGinnes

Mr. Douglas McGinnes

Ms. Meghan McGinnes

Mrs. Angela McGreevy

Mrs. Myra McInnes

Mrs. Christine McKeown

Mr. Timothy McMahon

Mrs. Thomas Middlesworth

Mr. John Midlick

Mrs. Sanya Miele

Mr. & Mrs. Michael Mihalaki, Sr.

Mr. & Mrs. Roger Miller

Dr. Paul G. Miller

Mr. Jonathan Minarich

Mr. Eli Mioff

Mr. James Mitlik

Mrs. Jo-Ann Nesko

Dr. John D. Nester

Miss Christine Neumann

Mr. & Mrs. David Newhouse

Dr. & Mrs. Joseph Norato

Mr. Anthony Onufer, Jr.

Mrs. Evelyn Onufer

Mr. & Mrs. John Osuch, Jr.

Christ is Risen!

Mrs. Katherine Pankiw
Mrs. Rita Papach
Dr. David Pawlusch
Mr. Michael G. Pawlusch
Mr. & Mrs. Paul Pellegrini
Mr. Nicholas Pestrock
Mr. Car! Polansky
Mrs. Christine Priggins
Mr. Alexander Ressetar
Mr. Gregory Ressetar
Mr. Nicholas Ressetar
Mrs. Agnes Risser
Mr. Mark Rodak
Mr. Joseph Russian
Dr. & Mrs. Petru Sandu
Mr. & Mrs. Russell Sass
Mr. & Mrs. John Schilling Sr.
Mr. Michael Schubert
Miss Larissa Shuga
Miss Basima Shunnara
Miss Salwa M. Shunnara
Mr. & Mrs. Frank Skirpan
Mr. Lawrence Smith
Mr. Nicholas Somple
Mrs. Effie Spaseff
Mrs. Marie Spaseff
Mrs. Margaret Spaseff
Mr. & Mrs. Basil Suple
Mr. & Mrs. Nicholas Sutovich Jr.
Mr. & Mrs. Harry Sysak
Miss Ruth Sysak
Mr. & Mrs. Maksym Szeweyk
Mr. Jamie Taleff
Mrs. June Taleff
Mr. & Mrs. Peter Taleff, Jr.
Mrs. Helen Tatusko
Mr. Grigori Ter-Arakelov
Mr. & Mrs. John Todorovic
Mr. Jacob Toroney
Mrs. Natalie Treece
Mrs. Anne D. Trunk
Mrs. Jane A. Voiscko
Miss Jaimie Walker
Mrs. Holly Webb-Komoroski
Ms. Noelle Webb
Mr. & Mrs. Ronald Webb
Mrs. Joanne Wevodau
Mrs. Mary A. White
Mrs. Mildred Wolfe
Ms. Susan Wolfe
Miss Marianne Wood
Mr. & Mrs. Richard Wood
Mr. Stephen Wood
Mrs. Helen Yannone
Mrs. Mary Young
Mrs. Michael Zart
Mr. & Mrs. Aghesom T. Zeregi
Mr. & Mrs. Michael Zuro

St. Michael's Church Jermyn, Pa.

Fr. John & Mat. Kathy Kowalczyk, Sophia & Nicky
Father Gabriel & Matushka Petorak
Debby Bernosky & Family
Wendy & Serge Bochnovich & Family
Eileen & Ed Brzuchalski
Dennis & Sonia Buberniak
Dave & Ann Butler
David J., David Jr. & Josh Butler
Patricia, Tom & Tommy Cadwalader
Sandy & Kevin Carney & Family

Sandy & Jeff Cavanaugh & Sons
Sharon & Randy Cleary & Family
Denise Cobb & Kyle
Eileen & Bob Dance
Eva Demchak
Marie Derkasch
Stephen & Chris Derkasch
Dr. & Mrs. William Derkasch
William, Courtney & Alexa Derkasch
Delores Dreater
Kaye Fedirko
Donald & Rosalie Fives
Annabelle Franchak
Peter & Delores Frenchko
Joseph Getzie
Nicholas Getzie
Peter Getzie
Chris & Rebecca Goetter
Tom & Helen Grancey
Dorothy & Andy Hanchak
Julia Hanchak
Mary Kay & John Hockin
Wenona & John Hockin
Jon, Debby & Jonathan Jaye
Olga Jaye
Rose Kelechawa
Mike & Gloria Klapatch & Sons
Henry & Simone Korpusik
Jeremi & Nicole Korpusik
Mary & Henry Korpusik
Eva Krenitsky
Mr. & Mrs. Joseph Krenitsky
Irene Kupinski
Maria & Nicholas Landi
Daria Lehman
Stephen Malec
Dr. Cindy & Michael Mancini
David & Domanica Mancini
Sam & JoAnn Mattise
Mark & Nicole Melesky
Scott & Paula Melesky
Tom Meredith
Mr. & Mrs. Andrew Michalczyk
Ann & Ed Narcoonis
John & Barbara Nayduch
Justine Orlando
John & Patsy Pash
Stephanie & Rob Pliska & Family
Martha Pollock & Fred
Willard Puzza
Susan Schlasta & Family
Adam & Mary Ann Serafini
Delores Sernak
John Sernak
Mary Sernak
Ron, Lorraine & Ann Sernak
Delores Serniak
Steven & Kathy Serniak
Gloria & Tom Shaw
Anastasia Sloat
Jerry & Marilyn Soroka & Family
Bob & Julie Speicher
John Susko
Irene Swirdovich
Col. (R) Peter & Martha Telencio
Damian & Stephen Telencio
Bob & Millie Telep
Mary Wyziak
Joanne Yurchak
Julia Zaccone
Peter D. Zaccone

Mary Zielinski
Betty Zrowka

Holy Ascension Church Lykens, Pa.

V. Rev. John & Mat. Daria Mason
V. Rev. Michael & Mat. Sonya Evans
John & Nancy Coles
Christopher Coles
John M. Coles
Warren & Irene Giordano
Ann Mahoney
Susan & William Pinkerton
Kateryna Phillips
Dr. Alexander & Katherine Pianovich
Dr. & Mrs. Paul Pianovich
Alex Pianovich
Stephen Pianovich
Nadia Sass
Mary Sites
Ann Sovich
Nicholas Sovich, Jr.
John S. Sultzbaugh
Andrew J. Sultzbaugh
Elizabeth Sultzbaugh
John R. Sweikert
Judith Sweikert
Ann & George Timko
Helen Timko
George Tiazkun
Patti & Joe Welsh
Kathi Welsh

Holy Trinity Church McAdoo, Pa.

Fr. Walter & Matushka Nancy Smith
Flora Smith
Helen Cortez
Pearl Elko
Anna Fanelli
Rosella Gardecki
Mary Ann Graino
Joseph Jevit
Michael & Michelle Klesh
Anna Mae Kuklis
Daniel Kurtz
Anna Kurtz
Douglas & Jen Kurtz
Greg, Cathy, Carrie, Alyssa & Greg Kurtz
Mike & Jan, Michael, Jr. Kurtz
Anna Lazar
Daniel Oneschuck
Tague Osadche
Helen Osuch
Jack, Mariah, Sarah, Anna & Eva Oliveri
Cindy Polli
Lonnie Polli
Sophie & Clark Shuman
Annette & Paul Smerkanich
Mary Stronko
Irene Yaworsky
Mr. & Mrs. Michael Zabitchuck

Sts. Peter & Paul Church Minersville, Pa.

Fr. Michael & Matushka Valeria Hatrak
James & Anna Antonio
John & Gloria Barnetsky
JoAnn Brinich
Ralph & Kathy Brinich & Adam

Indeed, He is Risen!

Susie Frew
Elsie Herman
Rick, Lynda, Lauren & Ricky Hutton
Olga Kirkauskas
John & Lydia Malusky & John
Harry & Peggy Oakill & family
Luke & Theresa Oakill
Anna Olexa
Michael & Lisa Pascuzzo
Christian & Sophia Pascuzzo
Mr. & Mrs. Andrew Skrinicosky
Susanne Stablm
David & Georgene Studlack
John & Cindy Studlack & Colin
Anna Wyslutsky
Sandra Wyslutsky

St. Michael's Church Mount Carmel, Pa.

V. Rev. & Matushka Sonya Evans
V. Rev. Claude & Matushka Vinyard
Bernie & Tanya Malkoski
George Panikarcheck
Julia Bushick
Sandra Sebasovich
Margaret Olaf
Catherine Shaffchick
B. & M. Trefsgar
Jean & Chris Mathias
Joe & Sandy Tosca
Olga Leon
Daniel A. Leon
Anna Gondal
Mrs. Helen Timpko
Catherine Hardnock
Dorothy Beckus
Peter Yastishak
Olga Berkoski
Christine Buchkarik
Pat Chidovich
Paul Wislock
Adam Leschinsky
Ewann Shamus
Ann Tanney
Mary Zeluskey
Stanley & Vera Zbicki
Leon Markovich
Marie Cuff
Charles Chidovich
T. P. Alekseyko
Mary Homicz
Stephanie Peek
Charlie Timpko
Florence Bubernak
Olga Paduhovich

St. John the Baptist Church Nanticoke, Pa.

Fr. John & Catherine Russin & Family
The Brezna Family
Christina Cherkis
Christine Cieslak
John & Theresa Klos
Mary Kuprionas
James & Mary Ann Oram
John Pihanich, Lori, David, Deborah
Joseph P. Paprota
Jillian F. Paprota
Dr. Joseph R. Paprota
Mary Paprota

Jay & Marge Sokol
Elizabeth Sarochinsky
Olga Sulewski
The Truszkowski Family
Mary Zupko
Pearle & Mike Zupko

St. Michael's Church Old Forge, Pa.

Father David & Mat. Karen Mahaffey
V. Rev. Theodore Orzolek
V. Rev. Elias Krenitsky
St. Michael's Altar Boys
St. Michael's Church Choir
St. Michael's Church School
The Parish Council
Nikolas Mahaffey
Michael Mahaffey
Seth Mahaffey
Kyra Mahaffey
Kate, David, Alexa & Adam Barsigian
Margaret & Jacob Barsigian
Sandra & John Barsigian
Helen Bezuhly
Paul Bezuhly
Helen Chesniak
Mr. & Mrs. William Condon
David, Lana & David Paul Cushner
John & Margaret Cushner
Bernie, Bev, Nick & Steph Elko
Maria Emily & Jake
Neal & Ann Freeman
Peter Gyza
Peter, Jr. & Jan Gyza
Jennifer & Michelle Gyza
Mrs. Nicholas Halchak
Aleck Jadick
David Jadick
Michael & Margaret Jadick
John Jadik, Sr.
Nancy Jurnack
Al & Mary Krenitsky
Harry & Mary Krevko
Gregory Krevko
Tina Ludwig
Rose Macheska
Nadia Macheska
Joseph & Ann Marie Macijowsky
Scott & Anne Peatross
Michael & Sara Peatross
Margaret & Walter Pregmon
Al & Mary Pritchky
Irene & John Pritchky
George & Marilyn Serniak
Sebastian & Adrian Serniak
Stephen & Amanda Serniak
Stephen & Ingrid Serniak
Martha, Paul & Paul Andrew Tumavitch
Stephen & Jennifer Yokimishyn
Anna Zupko

All Saints Church Olyphant, Pa.

Rev. & Mrs. Timothy Hojnicky
Very Rev. & Mrs. Eugene Pianovich
Helen Bryer
David & Mary Brzuchalski
Stephana Butchko
Elizabeth Generotti
Mary Jane & Tanya Gilbert

Johanna, Joan, & Janet Gima
Irene Glowatz
Justine Horhutz
Harry & Elizabeth Hunyak
Robert & Cynthia Jones & children
Justin, Sean, & Heather
Ken & Stacey Kashuba & children
Anna Klemko
Eleanor Krushinski
Michael & Amelia Kuzmiak Jr.
Joseph & Anastasia Mazur
Frances Meholic
Dr. Greg Meholic
Claudia Mikulak
Ann & Karen Naughton
Maria Oles
Vera & Olga Paulishak
George & Elizabeth Perechinsky
Sonia & Michael Prestys & sons
Barbara Puhalla Ashley Puthorosky
Marguerite Puthorosky
John & Peg Puthorosky
Pete & Joni Rezanka & family
Joe & Helen Semon Anna & Christina
Ann & Joseph Schlasta & family
Skorupka family
James & Donna Specht
Kyra, Chelsea, & Ian Specht
Dan, Susan, Samantha, Stephanie, & Zachary Stafursky
Ken Stafursky
Mary Stafursky
Steve & Pat Stafursky
Linda Stuchlak
Michael Stuchlak Sr.

St. Nicholas Church Olyphant, Pa.

Fr Vladimir Fetcho
Matushka Marianne Fetcho
Alexandra Butchko
Richard & Julie Cesari
James & Jonathan Cesari
John Chichilla Sr.
Josie Chichilla
Henry & Joan Derbin
Jerry & Carol Dreater
Paul & Sylvia Dreater
Capt. Paul & Lori Anne Dreater Jr.
Kayla & Liam Evanina
Dorothy Fetchina
Joseph Fetchina
Marie Grabania
Michael Grabania
Tatiana & David Hughes
George Kopestonsky
Olga Kuzmick
Shawn & Nicole McDonald
John Nightingale
Kyra Nightingale
Vera & Tom Price
Mr. & Mrs. Stephen Rebar
Dr. & Mrs. Larry R. Sherman
Eugene Strosky
James & Helen Thomashefsky
John & Ann Turko
Mary Youshock

Christ is Risen!

St. Stephen's Cathedral Philadelphia, Pa.

Fr. Daniel & Matushka Mary Geeza
Matushka Mary Fedoronko
J. Wellington Adams
Atanas Atanasov
Julia Belau
Barbara & Karen Belsito
Mr. & Mrs. Igor Bergners
Mary D. Birkenbach
Ron & Kathy Bisaga
Irene & Ron Bisaga
Sonia, Dan, Stephen & Christine Bondira
Nicholas & Zoya Bubernak
Mr. & Mrs. Robert Burch
Anna Burdziak
Anna Cebular
Paul Cholakis
Elaine Kasmer & Joe Clark
Judy, Jack & Jennifer Clyde
Charles & Halina Colter
John & Kate Cox
Nicholas, Alexander & Andre Cox
Nicholas Cronin
Dorothy Crossan
Helen Davis, Mark, Steve & Family
Ray, Michele, Matthew & Natalie Decker
Willis & Lubie Dietrich
Dr. George & Pauline Englesson
Margret Englesson
Paul, Diane, Laura & John Fedoronko
Irena, Anthony & Alexandra Ferraro
Dr. Jack, Irene, Alexander, Halina, Kyra & Sophia Forest
Nina & Bill Gavula
Michael Gavula
Matthew Gavula
Olga Gazak
Elisabeth Gentieu
Ekaterina Gorbachevski
Jelena Grabania
Lester, Nancy & Paul Grabania
Anna M. Fedryck-Hargrave
William & Nina Hartzell
Agnes Herbut
Helene & Mike Hopkins
Nicholas & Nina Horsky
Galina, Michael & Lena Imms
Andrei, Kathryn, Stefan, & Peter Jablokow
Katherine & Natalie Jadwin
Arnold, Katherine, Anna & Alexa Jensky
Catherine & Leonard Jones
Christopher, Michael & Nicholas Jones
Jeff & Mary Ellen Jones
Peter Kalandiak
Lorraine & Harold Kane
Nadia Kolesnik
Mr. & Mrs. John Kolesnik & Family
Mr. & Mrs. Michael Kolesnik & Family
Mr. & Mrs. Stephen Kolesnik & Family
Annette Kopistansky
Mike & Alice Kopistansky
John Kozlowski
Sonia & Bill Kraftician
Alex & Valentina Kuzman
Greg, Lydia, Kira, Nicholas & Gregory Kuzmanchuk
Carol & Faiad Labad
Helen Lackatos
Steven Lackatos
Mikeal, Alyssa & Sarah Lamprieck
Nicole Lamprieck
Peter & Martha Linski

Sonia, Larissa & Michael Jr. Mariani
Marge Maurer
Mr. & Mrs. Merdiuszew
Anna Miller
Janice Nass
Christine Nass
Phil & Irene O'Brien & Dasha
Joseph O'Brick & Kerri Irene
Olga Prouseck
Catherine Paulasack
Helen Plunkett
Heinz & Tamara Poessl
Paul, Rebecca, Nicholas & Gabriel Poessl
Stephan & Marge Pron
Larissa Pron
Stephan Pron
Joe & Rena Quinton
Kathie & Sergio Rabaca
Mary Radick
Tom, Nina, Nicholas, Deanna & Victoria Rapak
Antonina RenPeter & Heather Ren
Katie & Holley Ren
Valentina & Jonathan Rhodes
Sarah & Alexa Rhodes
Stephanie Ristvey
Ralph, Irina, Daniel & Nikolai Rogers
John, Denise, Sonia & Michael Rowe
Anna D. Simpson
Joseph C. Simpson
Martha, Jack, Megan, Adam, Jacob & Amelia Sisko
Larry & Connie Skvir
Jon & Chris Skvir
Anna Smith
Basil, Eva, Anthony, Anna & Helena Smith
Joseph & Catherine Stearne
Walter & Carotyn Stephan-Stephanowich
Tatiana Stephanowich & Kristin LaMacchia
Mary Suchniak
John & Helen Szulak
Robert Gregory Tallick
Dr. Michael, Amelia, Michael & Natalie Taptykoff
Lydia P. Tichy
Eva & Bill Wasser
Maura Ann & Andrew Wagner
Mr. & Mrs. Andrew J. Yench
Andrew, Megan, Stephen, Matthew, Timothy & Brielle
Yench
Diane & Vincent Zanghi
Nicholas, Kristina & Anthony Zanghi
Irene Zaroff
Margarite & George Zlatkowski & Family
John & Anna Zwick
John Daniel Zwick

Assumption of the Holy Virgin Orthodox Church Philadelphia, Pa.

V. Rev John Udics
Father Sergius Willis
Matuska Mildred Soroka
David & Emelie Albrecht
Dr. David E. Albrecht
Melanie Albrecht
John & Helen Alexander
Norman, Barbara, Matthew, Christopher & David Andrews
William Brasko
Emma Burychka
Julianne Carrol
Elizabeth R. Chadwick
Robert & Grace Corba
Helen Dzugan
Anna Fedor

Nicephorus Wilfred Frisby
Julia Gavula
Edward & Patrica Gerasimoff
Emily Gerasimoff
Simon & Mary Herbert
Daniel S. Herbert
Sandra, Neil, Alex & Samantha Hourahan
Julia Jugan
Albert & Catherine Kavalkovich
Ken, Debra, Alex, & Anastasia Kavalkovich
Rick, Daria & Jason Leroy
Anna Mackiewicz
Richard, Linda, Stacey, Alexis Mackiewicz
John & Mary Makara
Julia Makara
Mary Makara
Anne McCartney
Michael McCartney
Ruthann Mohnach
Nina & Natalie Patterson
David Pellack
Margaret Pellack
John, Mary & Emily Pellack
Catherine Petrascu
Joseph Rabik
Joseph, Kathy & Anastasia Renzetti
Helen Riley
Mary Robovitsky
Florence Savchak
Olga Vail
Ann Varhula
Helen & Timothy Wanenchak
Michael J Wanenchak
Michael Jr & Treasa Wanenchak
Kathy Wanenchak
Robert Wanenchak
Sharon Wanenchak
Lisa Welle
Peter & Annamae Witiak Jr
Daniel, Eleanor, Peter & Adam Witiak
Andrew Zuzulock Mr. & Mrs. Walter Green & Family
Leanne & Anya Harrison
Mr. & Mrs. Nicholas Hrebien
Rebecca Hutnyan
Mr. & Mrs. James Hutnyan & Family
Janine Legg
Mr. & Mrs. Gregory Marchesini & Family
Marsteller Family
Mary Monarek
Montgomery Family
Mr. & Mrs. Eric Mosser
Martha Mossner
Helen Pershinsky
Debbie Ponis & Family
Mary Rapchinski
Mr. & Mrs. Ken Sekellick & Family
Charles Staso
Darren Taylor
Mr. & Mrs. Charles Wurster
Thekla Kutcha

Assumption of the Virgin Mary Church St. Clair

Fr. Michael & Matushka Valeria Hatrak
Julia Bucklar
Leah Chrush
Vera Connors
Anna Cook
Olga DeMarkis
Tusha Dernbach

Indeed, He is Risen!

Peggy Dimoff
Leo Draovitch
Wasył Draovitch
Tatiana Heffner
John Hoptak
Michael & Elizabeth Horoschak
Andrew Horoschak
Nancy & Shelby Jones
Joseph Kadingo
Mary Katchur
Jim Kerick
Mary Kritak
Susan Kritak
Mary Melkonich
Russell Paiko
George Papinchak
Verna Papinchak
Steve & Justyna Pelak
Marge Rosenberger
Ted & Jeanette Sagan
Jeanette Ward
Sam Wisnosky
Jean Zane

St. Herman of Alaska Church Shillington, Pa.

V. Rev. & Mrs. John Onofrey
The Parish Council
The Sunday School Teachers & Students
The Our Lady of Kazan Sisterhood
The Parish Choir
Mr. & Mrs. Joseph Anderson & Family
Mr. & Mrs. Keith Bergan & Cailey
Vera (Ressetar) Bortniak
Wasil & Anne Boyko
Mr. & Mrs. Bret Challenger & Family
Ms. Louise Coleman
Mr. & Mrs. Dennis Dougherty & Family
Mr. & Mrs. Michael Drenchko
John & Marie Drosdak
Stephanie, Mark & Joshua Drosdak
Pat & Bill Dudash
William M. Dudash
Mr. & Mrs. Douglas Duriez & Daughters
Mrs. Gloria Duty & Adam
Mr. & Mrs. Nicholas Ermolovich
Emily Anne Ermolovich
Mr. & Mrs. David Grim & Family
Bill & Rosalie Hardman
Terry & Debbie Hojnowski
Mr. Walter Hojnowski
Daniel Hretz
Xenia Hretz
Mr. & Mrs. Edward Hyland
Mr. & Mrs. Brad Kauffman & Alex
Mrs. Helen Karel
The Kawood Family
Dr. & Mrs. Vadim Kurjanowicz
Mr. & Mrs. Bernard Kusior
Reader & Mrs. Fred Leer & Family
Daniel & Marina Long
Mr. & Mrs. John Lorchak
Michael & Vera Losk
Mrs. Irene Lupco
John, Dana & Raymond MacKoul
Michael & Janice Mallick
Mr. & Mrs. Steve Matsick
Paul & Marie McCarty
John & Gertrude Melniczek
Reader George Nakonetschny
Dr. & Mrs. Tony Ngo

Mr. & Mrs. Karl Osterburg
George & Danielle Pahomov
Larissa Pahomov
Ms. Camille Palese
Mrs. Alexandra Prawlocki & Family
Mr. & Mrs. Joseph Reba & Family
Matushka Margaret Ressetar
Mrs. Ruth M. Ruth
Paul & Amy Savage
Mr. & Mrs. David Scheese & Taylor
Mr. & Mrs. Walter Sebastian
John & Lydia Seman
Ms. Alexandra Semion
Mr. & Mrs. Nicholas Sichak & Family
Mrs. Tina Snyder
Ms. Gloria Spitko & Kyra
Mr. & Mrs. Michael Talley & Jonathan
The Terenchin Family
Kyle, Daria & Zoe Elizabeth Teter
Mrs. Sharon Vlasak
Mr. & Mrs. Steve Vlasak & Sons
Mr. & Mrs. Eugene Wanenchak & Family
Mr. & Mrs. Chip Weaver & Family
Ryan & Traci Weinstein & Daughters
Mrs. Deborah Wissler & Michael Lucas
Mr. & Mrs. Edward Yurick & Daughters
Hank & Anne Zerbe

St. Basil's Church Simpson, Pa.

V. Rev. Leo Poore
James & Mary Anne Braun
Maria K. & Jefferson H. Braun
Olga & John Buberniak
Mary Chupeck
Helen Dorval
Olga Gallick
Helen Hrichuk
Stephen & Ester Kowalsky
Thomas & Elaine Kravetsky
Laurie, Lynn & Kimberly Kravetsky
Michael & Theresa Luczkovich
Julia Mazza
John & Mary Okorn
Marie Proch
Maria Proch
Walter & Mary Anne Proch
John & Kimberly Proch
Christina M & Elizabeth A. Proch
Dr. David & Daria Roat
Alexandra & Benjamin Roat
Jo Ann Sample

St. Tikhon's Monastery Church South Canaan, Pa.

Metropolitan HERMAN
Bishop TIKHON
Very Rev. Michael G. Dahulich
V. Rev. Daniel K. & Mat. Dolores Donlick
V. Rev. Alexander, Mat. Elena & Alex Golubov
V. Rev. & Mrs. T. Stephen Kopestonsky
V. Rev. Michael Lepa
Protodeacon Keith S. Russin
Rev. Deacon David Mezynski
Reader Thomas Donlick
Reader Gregory Hatrak
Reader Gregory Sulich
Matushka Elizabeth Geeza
Matushka Nina Stroyen

Matushka Dorothy Sulich
Marge Barna
Alice Boga
Betty A. Figura
Drs. David & Mary Ford, & Emmelia
Mr. & Mrs. William Huniak & Family
John & Mildred Naholnik
Nicholas Orser
Mr. & Mrs. John W. Paluch
Martin S. Paluch
Jerusalem Pugh
Robert H. Roth
Ann Sernak
George, Gretchen & Yelina Sosnowksi
Edward Wawrush
Paul Wozniak

Holy Trinity Church Stroudsburg, Pa.

Brian & Rebecca Boyle
Mr. & Mrs. Denis Hatch & Family
Mr. & Mrs. David D. Donlick & Family
Mr. & Mrs. Michael Kondratick
Mr. & Mrs. Walter Zablotsky
Michael C. Pinto
Paul & Eva Bonisese
Tom & Helen Kessler
Mr. & Mrs. John Gower Jr.
Kathryn Pinto
Dennis Michael Bonisese

Saints Peter & Paul Church Uniondale, Pa.

Fr. Paul & Matushka Michelle Fetsko
Reader David & Mary Balmer
Joseph Bendyk
Donald & Ann Bock
Paul Demianovich, Valerie & Thomas
Vladimir & Betty Demianovich
John Demianovich
Michael Demianovich
Martha Dorosh
Ioannis Paulie Glykokokalis
Carol Kelleher, Ryan & Emily
Rose M. Kennedy
Lubov & Ronald Kilmer
Lovey Klyn
Mark & Suzanne Lichtenstein & Family
Melanie McLaughlin
Martha, Megan, Adam, Jacob & Amelia Sisko
Antoinette Terry
Walter & Lorraine Terry & Family
Catherine, Dennis & Andy Yarosh

Holy Resurrection Cathedral Wilkes-Barre, Pa.

Fr. Joseph & Mat. Gloria Martin
Marina & Elena Martin
Debbie, Judd & Sara Good
Juliana, Jeff, Kyra & Steven Good
Dr. John & Cathy Haber & Family
Protodeacon Sergei & Mat. Vicki Kapral
Matushka Olga Kapral
Protodeacon Keith Russin
Andrew Buleza
Reader David & Kathryn Kessler
David, Tatiana & Hannah Kessler
Sandy King & Mike Cooper
Charles & Irene Urban
Charlene Faust
Michael & Nancy Pieck

Christ is Risen!

John & Doris Zoranski
Kyra E. Zoranski
Mr. & Mrs. Paul Hutz
David Hutz MD
Nettie Kozey & Son
Margaret Anthony
Myra Tarantini
Mary Onufer
Walter & Zora Narkoff
Sandy Kapelan
John & Irene Zimich
Mary Krill
Olga Layton

Holy Trinity Church Wilkes Barre, Pa.

Fr. David & Matushka Sharon Shewczyk
Timothy & Nicholas Shewczyk
William & Mary Gurka
Helen & Peter Welgo
Eleanor & Ted Sovyrda
Jeri & Mike Basarab
Andrew Dennis
Pearl Tutko
Joan Lello
Evelyn Kozmiski
Michael & Leona Stchur
Mary B. & Stephen Krill
Marianne & Jeremy Haugh
Jeremiah Haugh
Anna Goobic
Niike & Rita Goobic
Mary Piznar
John & Liz Gurka
Vladimir & Marie Dutko
Stephen, Joann & Jordyn Elisabeth Dutko
Deborah & David Mills
Gregory, Laura, Michael & Christopher Polk
Anastasia & Bernard Golubiewski
Michael & Vera Lisko
Mildred L. Mayher
In Mem William Talpash, Sr.
William Talpash, Jr.
Valerie Czahor
Mrs. Robert T. Rhodes
John & Denise Meck
Paul, Corie & Abby Meck
Peter & Theresa Pawlak
Mary Yankovich & Family
John Pawlak
Margaret Mesh
Mistie & Joseph Czahor
Peter M. & Mary Jo Pawlak
Thomas & Sonja Kay
Vera B. Fairchok

Marie Talpash
Michael & Lisa Talpash
Rachael & Christa Talpash
Olga Shewczyk

Holy Cross Church Williamsport, Pa.

Fr Dan & Myra Kovalak
Natalia Kovalak
Tatiana Bohush
Lillian & Zoe Calkins
Matthew & Evelyn Chabal
Ann Chabal
Henry & Cally Herman
Dr & Mrs Minas Hiras
John & Cathy Hoch
Eileen Juran
Michael Juran
Phil Kundis
The Lamrinos Family
Elsie Skvir Nierle
Barbara & Lew Shatto
Chris, Randy & Katya Shatto
The Shiposki Family
The Sinatra Family

St. Mark's Church Wrightstown, Pa.

Archpriest Theodore Heckman
Deacon Gregory & Mat. Martha Moser
Doug, Sharon, Anna, John & Lydia Yates
Patrick G, Colucci
Lucy Znak
Reader George Nakonetschny
Alexandra Prawlocki
Nicholas, Marina, Larissa, Katerina Moser
Jeanette Ruano
Sam Mervis
Sonja (Stavisky) Lengel
Kevin, Mary Anne, Ryan, & Gregory Swan
Sergei & Connie Borichevsky
Irene & Sergei Arhipov
Maria Redko
Reader Peter, Sandy & Stephanie Bohlender
Anatole & Cynthia Bredikin
James & Monia Pitra
Jack & Barbara Malriat
Sean Chappe
Pam Freudig
Boris & Joanne Borichevsky
Patti Connelly
Janet Kalenish
Julia Petrov
Ruslan & Larissa Smirnov
Christian, Dana, Peter & Paul Toma

John WankoBetsy Werner
Ken & Dorothy Martiak

St. Michael's Church Wilmington, Del.

Rev. & Mat. Andrew Anderson
Marie Karawulan
James & Olga S. Riley
James & Anne Riley & family
Dolores Karawulan
William & Alice Dryden
George & Helen Kruse
Mary Guretsky
Dorothy & Onufry Zabinko
Pearl & Ned Minnich
Ellen Gundersen
Michael & Vera Sinovich
Grace & Vassily Schulgin
Jim & Paula Flynn
Edward & Karen Hohnicki Jr.
Peter & Elizabeth Melnik
David & Christine Roberts & family
Basil & Emmelia Peck
Hope LaClance
Alice & Nihmat Morjana & family
Rashid & Mona Elia
Nabih & Georgia Harb
Edward Torvik
Harry & Evelyn Kutch
Thomas & Lynn Sulpizi
Nicholas & Marie Holowatch
Stephanie Hohnicki
The John Fedak Family
Fran Wilson
Cristina Kraiter
Anna & Luke Wales
James Carpenter
Debbie Hines & family
Barbara A. Schmitt
Larry Conover & family
OCF of University of Delaware
Paul & Vera Chalfant
Olga Rybachak
Mary Lewis
Susan Skomorucha
Pene Scarloss
Sophia M. Puit
Caton & Lisa Tompkins
Gilbert Scheers
Greg & Laura Kaznowsky & family
Ana, Will, William & Mary Wennberg
Mary Trader
Helen McNally

All in the Diocesan Family

Berwick

Holy Annunciation Church

HALO sponsored several events over the winter months to benefit the parish. There was a cookie sale in December, a jewelry show in January, the annual Winter Fiesta held at Maria Assunta on Feb. 13, and the Cheesefare Sunday brunch held on March 13. The church school presented a nativity play, "Live From Bethlehem," utilizing modern technology and spirited commentaries.

His Beatitude Metropolitan Herman made an archpastoral visit on the second Sunday of Lent. Ann DeMelfi, our choir director, has decided to retire after many years of dedicated service to the Berwick faithful. The parish council is looking for someone interested in assuming the duties of parish choir director.

Baptism: William Gabriel, son of Gabriel and Erika Anderson, Dec. 24, 2004.



Fr. James and Anderson family



Berwick's youth present Nativity play

Catasauqua

Holy Trinity Church

Baptism: Matthew Dubov, Jan. 8, 2005.



Fr. Christopher with newly-illuminated Matthew



HALO Winter Fiesta party participants



Church school children present Nativity story

Frackville

Holy Ascension Church

The St. Tikhon's Seminary Choir sang at the Divine Liturgy on the First Sunday in Great Lent. The parish collected over \$800 for the seminary.

Harrisburg

Christ the Savior Church

On Sunday, Dec. 5, the A Cappella choir presented a Nativity concert for the parish and community. Many enjoyed the "Kolyady" and sang along with the Christmas songs. Also on that date, local squadron 302 of the Civil Air Patrol, stationed at the Harrisburg City Airport, joined Fr. Ressetar at vespers on the occasion of their 63rd anniversary. Fr. Dan, who has been their chaplain for over 36 years, read a letter from Gov. Ed Rendell. A retreat sponsored jointly by the parish and Holy Apostles Mission of Mechanicsburg, was held in Harrisburg. The retreat was led by three sisters of Holy Transfiguration Monastery in Ellwood City. Two of the sisters led over 30 children in their session while the third sister led 90 adults in hers.

At a pre-lenten dinner on March 13, the mortgage for the rectory was ceremoniously burned by Fr. Daniel and the parish council. Present was Dr. John Bleba who was instrumental in starting the



Fr. Barnabas and St. Tikhon's Seminary choir



Nativity choral members

millennium fund drive which made this milestone possible.



Church school children with icons on Sunday of Orthodoxy



Harrisburg mortgage burning



Harrisburg retreat participants



302 Squadron, Civil Air Patrol

**Jermyn
St. Michael's Church**

The annual cookie exchange was held on the Sunday before the Nativity of Christ. Laura Piwowarski was the chairperson. The church ceiling was recently remodeled by the Ritterback Co. On Lazarus Saturday, the church school children were presented with Easter baskets following a communion breakfast.

Baptism: Alexandra Carney, Oct. 9.



Cookie exchange participants



Laura Piwowarski with cookies



Remodeling of the church ceiling



Alexandra Carney with parents and Fr. John



Church school children with Easter baskets

Deadline for the next issue of

Your Diocese
Alive in Christ
is July 31, 2004

Submit names, and photos of graduates, and other articles by that date

Lopez

St. Vladimir's Church

To the joy of the faithful of St. Vladimir's, the steeple of our church now has a new look. A new cupola and cross have been added to enhance the beauty of the building. A large crane was needed to mount them after they were blessed by Fr. Michael.



St. Vladimir's Church with new cupola



Fr. Michael blesses new cross



Worker installing cross

Lykens

Holy Ascension Church



Fr. Michael Evans with Ann Mahoney on her 88th birthday

McAdoo

Holy Trinity Church

Chrismation: Joseph Jevitt, Dec. 19, 2004.



Fr. Walter anoints Joseph with holy chrism

Old Forge

St. Michael's Church

This winter, the youth of St. Michael's escaped the cold by thinking warm. Every year, as a winter break, the church school classes go to the Hampton Inn in Montage to take advantage of their indoor pool. In January, they went to the Augustine's Club 17 and the Cinemark Theatre for pizza and a movie.

Baptism: Andrew Thomas, son of Thomas and Alexanne Conklin, Feb. 19, 2005.

Shillington

St. Herman of Alaska Church

New covers for the altar and service tables were blessed by Fr. John prior to the beginning Great Lent. On the first Sunday of Lent, His Grace Bishop Tikhon

Continued on the next page



St. Michael's youth enjoy the pool



Children present Bishop Tikhon with flowers at St. Herman's



Movie-goers from Old Forge



Bishop Tikhon congratulates Louise Coleman



Fr. John blesses the new lenten covers

of South Canaan made a pastoral visit to Shillington. He celebrated a hierarchical Divine Liturgy and presented several awards. On behalf of Metropolitan Herman and the Holy Synod of the O.C.A., a gramota was presented to Louise Coleman for her service to the parish as choir director. Bishop Tikhon also presented the Order of St. Innocent, Bronze Class, to Fr. John and Matushka Stephanie Onofrey for their more than 25 years of service to the Church.



Fr. John receives St. Innocent Award



Matushka Stephanie receives St. Innocent Award



Greg Polk works with church school children

**Wilkes-Barre
Holy Trinity Church**

The cupola of Holy Trinity Church was replated. The church school children prepared for the annual Christmas Yolka under the direction of Greg Polk.

**Williamsport
Holy Cross Church**

The youth of Holy Cross Church presented an advent program on Dec. 19 that included the singing of "Silent Night" in sign language. On March 27, they presented a paschal program for local nursing home residents, and on April 24 for the parish. They also participated in the IOCC's "Souper Bowl of Caring" project as well as the OCMC Mission Coin Box project during lent. They are currently



Cupola being replated



Matushka Myra (lower rt.) honored as Teacher of the Year

Christ is Risen!

getting ready for the American Cancer Society's Relay for Life this June.

A monthly prison ministry is conducted at Allenwood Low Security Correction Institution. During lent, weekly inquirer's sessions were held on Wednesdays. In addition, weekly meetings were conducted at Bucknell University in Lewisburg for the campus OCF chapter.

A lenten retreat with the theme "The Joy of Holiness" was held on Saturday, April 9. Fr. John Oliver, assistant pastor of St. Philip's Orthodox Church in Souderton and instructor of scripture at St. Tikhon's Seminary, was the guest speaker.

The Williamsport Area Chamber of Commerce cited Matushka Myra Kovalak, a long-time teacher at St. Ann's School in Williamsport, this year as one of the "Outstanding Educators of Lycoming County" at a March 3 dinner. In addition to her classroom work Matushka Myra also serves in many educational capacities within the Orthodox Church. She is the head of the OCEC Teacher Training Department, planning and offering workshops for Orthodox educators throughout the country. She is an active member of the O.C.A.'s Dept. of Christian Education and a curriculum writer for FOCUS education website. Within the diocese, she serves the DRE with involvement in the Annual Teen Retreat, Annual Women's retreat, and St. Tikhon's Summer Camp and is planning youth activities for the St. Tikhon's Monastery Centennial. She also finds time to coordinate the church school program, youth activities and annual vacation Bible school at Holy Cross Church.

Baptism: Slava & Irina Yastremski, March 5

Wilmington

St. Michael's Church

Baptisms: Dana Elizabeth Pierce, Mary Wennberg.



Holy Cross church school



Fr. Daniel with newly-illumined Yastremskis



Infant Mary with family and Fr. Andrew

Annual
Women's Retreat
 Saturday,
August 13, 2005
St. Tikhon's Seminary



Dana Elizabeth after her baptism and chrismation



Descendents of the first pilgrims from Mayfield joined the procession marking the 100th Pilgrimage to St. Tikhon's on May 31, 2004. Mary and Delores Sernak are members of St. Michael's Orthodox Church in Jermyn; Fran Meholic is a parishioner of All-Saints Orthodox Church in Olyphant, P A.

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

For her 100th birthday, Matusha Margaret Ressetar was honored at Verrazano Nursing Home on Feb. 17, 2005. Margaret is the wife of the late Fr. Dmitri Ressetar and mother of Fr. Daniel Ressetar, Anna Boyko, and Vera Bortniak.



Wishing Matushka Margaret Happy Birthday



Fr. Daniel reads the Synodal gramota