

Your Diocese

Alive in Christ

The Magazine of the Diocese of Eastern Pennsylvania, Orthodox Church in America Volume XXIV, No. 1 Winter/Spring, 2008

Tried By Fire, Restored By Grace



Upcoming Diocesan Events

- April 1 —** Clergy Retreat (Holy Trinity Orthodox Church, Wilkes-Barre)
- April 3 —** Fr. Constantine Nasr (Antiochian Archdiocese) will offer a public lecture on "The Vision and Mission of the Local parish at St. Tikhon's Monastery 7 p.m.
- April 27 —** Holy Pascha
- April 29 —** Bright Tuesday Diocesan Divine Liturgy (St. Tikhon's Monastery) 10 a.m.
- May 4 —** 45th Anniversary Christ the Saviour Orthodox Church, Harrisburg
- May 13-15 —** Spring Session of the Holy Synod
- May 23-26 —** 104th Annual Pilgrimage at St. Tikhon's Monastery
- May 29 —** Diocesan Council Meeting
- June 17-19 —** Clergy Continuing Education Symposium at St. Tikhon's Seminary
- June 22 —** 80th Anniversary Celebrations for Holy Trinity Church in Pottstown
- July 6-12 —** St. Tikhon's Summer Camp
- August 9 —** Special Diocesan Assembly at St. Stephen's Cathedral, Philadelphia
- Sept. 21 —** 100th Anniversary Celebrations for St. Michael's Church, Mt. Carmel
- Oct. 9 —** Diocesan Council meeting
- Oct. 31 —** End of Fiscal year
- Nov. 10-13 —** Fifteenth All American Council at Pittsburgh
- Nov. 22 —** 45th Diocesan Assembly at St. Nicholas Church, Bethlehem

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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 18459 (570-937-9040), under the direction of His Grace, Bishop TIKHON.

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Editorial and Subscription Office: *Alive in Christ*, Diocese of Eastern Pennsylvania, Box C, 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 September 15, 2008. Please submit all articles (typed) pictures, parish news, etc., on disc to *Alive in Christ*, Diocese of Eastern Pennsylvania, Box C, South Canaan, PA 18459, or e-mail to ydaic@yahoo.com.

44TH

44th Diocesan Assembly Meets in Bethlehem

The Diocese of Eastern Pennsylvania held its 44th Annual Assembly in Bethlehem on November 16 and 17, 2007. Over 60 clergy and lay delegates gathered for two days of prayer, fellowship and meetings at St. Nicholas Orthodox Church.

On Friday evening, following vespers and the formal opening of the Assembly, His Grace, Bishop Tikhon presented his concerns about the current OCA financial scandal, shared his hopes for a speedy resolution to the crisis, and offered some direction for the work of the diocesan assembly. His Grace also introduced the new chancellor of the Orthodox Church in America, V. Rev. Alexander Garklavs

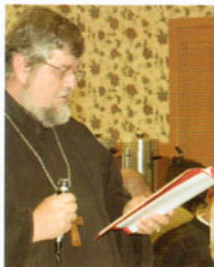
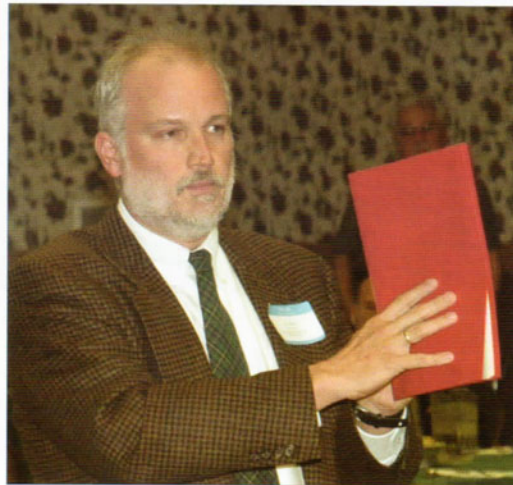
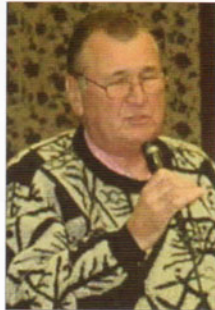
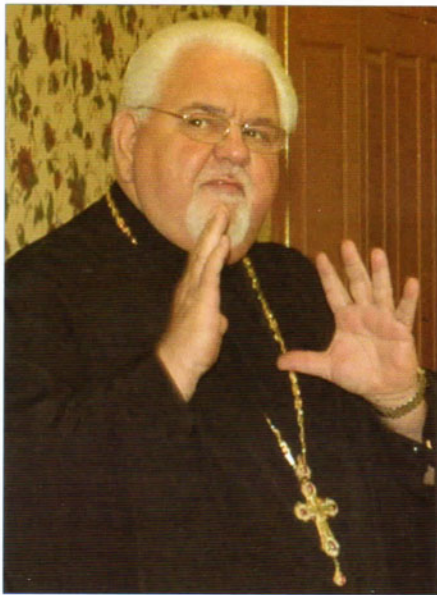
as an invited guest to the Assembly.

Fr. Alexander spoke briefly about the historical significance of the Diocese of Eastern Pennsylvania, the painful transition that the OCA is currently undergoing, and the challenges that face the chancery offices. He also asked for the patience of all in expectation of the resolution of the matters involving the former chancellor and the continuing investigation, and encouraged everyone to contribute to this period of reflection and renewal by living in as completely a Christian way as possible.

The next day, His Grace concelebrated the Divine Liturgy with diocesan clergy and offered a homily on the gospel reading for the day. After a continental breakfast, the sessions of the Assembly resumed with the reports of the diocesan bishop and of the diocesan chancellor, V. Rev. John Kowalczyk. The chancellor offered highlights of the pastoral activities of the bishop, presented statistics on the clergy and parishes and introduced the newly assigned clergy in the diocese.

Following lunch, the new treasurer of the diocese, Rev. Martin Browne, presented his report, reviewing the accomplish-





ments of the past year and goals for the new one, together with various clarifications on the audited financial statements and balance sheets. Reports were also presented by the Metropolitan Council representatives, the diocesan deans, and various departments. The Director of the Department of Christian Education, Ms. Maria Proch, addressed some of the concerns and goals of the department, and Fr. Timothy Hojnicky spoke on the growth of the mission in Mechanicsburg. (All written reports presented at the Assembly are available for review at the diocesan website, www.doepa.org).

The budget for 2007-2008 was presented by the treasurer, who expounded on some of the proposed changes: an increase of \$3 per person for the diocesan assessment, an increase in the Department of Christian Education, and various

changes in allocation from the previous year's report. The budget was approved unanimously.

a resolution expressing to the Holy Synod the desire of the Diocese of Eastern Pennsylvania to withdraw from full participation in the National Council of Churches

Under new business, the following resolutions were approved by the Assembly (the full texts will be forthcoming): (1) a resolution to address the need for all stavropighial institutions to be audited, in



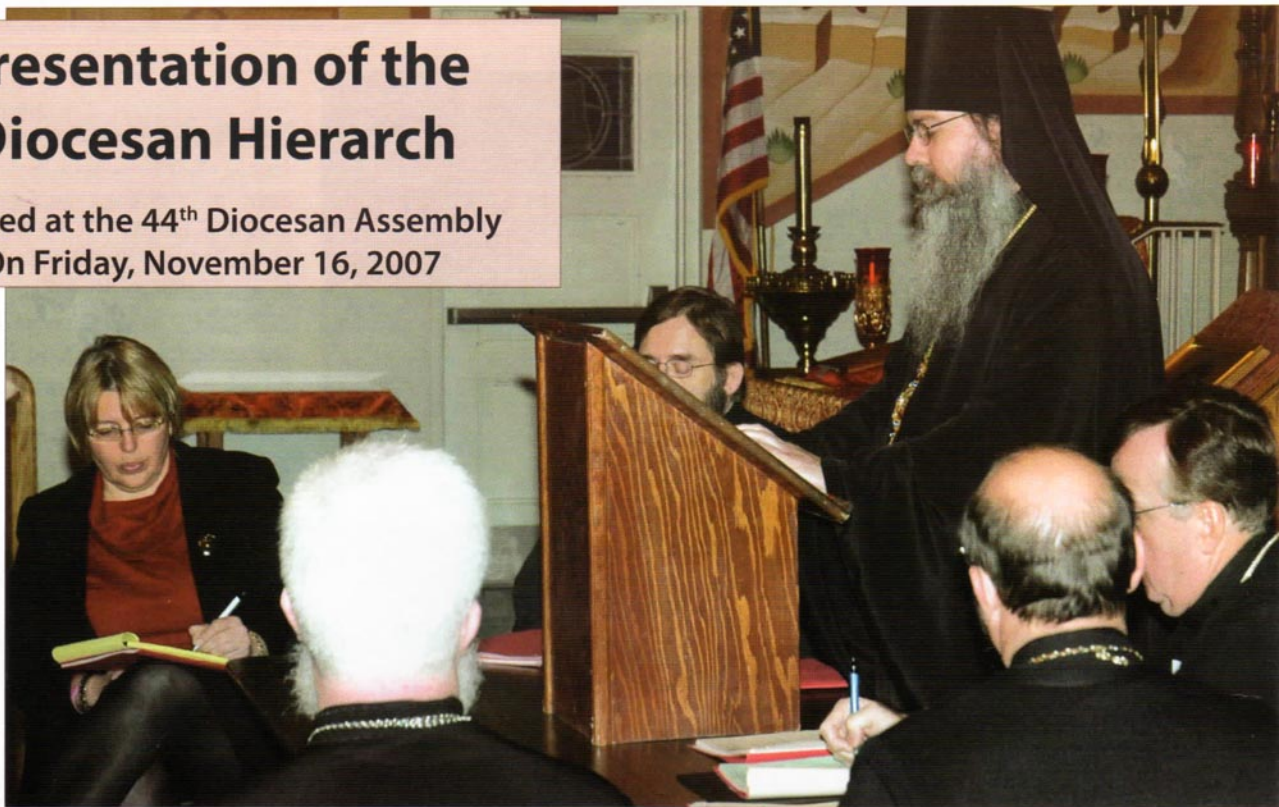
conformity with Best Practices; (2) a resolution expressing to the Holy Synod the desire of the Diocese of Eastern Pennsylvania to withdraw from full participation in the National Council of Churches; and (3) the following resolution: "This Diocesan Assembly resolves, vigorously and in unity, to support our diocesan hierarch, His Grace, Bishop Tikhon, in the manner in which he is addressing the financial scandal of the OCA on our behalf."

The Assembly concluded with prayer at 4:30 p.m.

Continued on the next page

Presentation of the Diocesan Hierarchy

Offered at the 44th Diocesan Assembly
On Friday, November 16, 2007



Dearly Beloved in Christ!
Christ is in our midst!

I would like to welcome all of you, the clergy and lay delegates to this 44th Annual Assembly, who have come together to represent the parishes and the faithful of the Diocese of Eastern Pennsylvania. We have gathered together from all corners of our small diocese, in the Name of our Lord Jesus Christ and in spirit of mutual love and support, in order to prayerfully reflect upon the work that we have accomplished as the Church in the last year, and to prepare ourselves for the challenges that lie before us in the coming year.

We have much to report upon, much to talk about and perhaps even much to argue about. If you are like me, you don't enjoy long meetings, you find reports tedious to sit through and who among us enjoys arguing? Nevertheless, we know that dialogue among Christians has always been an important part of the life of the Church. God Himself created all things with His Word, our Lord Jesus Christ. The Gospel itself was expressed and transmitted through the written word

and through the spoken word. The Holy Fathers and Councils defended the truth of Orthodoxy with long treatises throughout the ages.

Unlike the vain babbling of the world around us, all of these words within the Church are sacred and holy words, reflecting the life of the All Holy Trinity and giving us mortals a way to enter into that life and to participate in it. All of these words are words of life, a life that requires us to act. And so we have come together as a diocesan family to act. For these two days, we will talk and dialogue and even disagree, but if we engage in this conversation in the spirit of the Holy Apostles and in the spirit of the Holy Fathers of the Church, the words we speak, the reports we hear and the discussions we enter into will bear fruit in the life of our diocese and will become our prayer and our offering to the Lord.

In days of old, the Holy Apostles and the Holy Fathers looked to Christ to provide the Divine Light that would guide them out of darkness and help them to lead others out of the darkness and into that Light. We now find ourselves in the

midst of darkness as well. Our entire OCA is suffering and enduring a great temptation in her life. How are we to pass through this darkness and find the light, and the peace and the joy of our sweetest Lord Jesus Christ? How are we to find answers to the questions that trouble us and stir up anger and frustration within our hearts and our minds? How are we to act as a Diocese, to be as a Diocese, so that we might pass through all of this and find healing for ourselves? And, just as importantly, how can we then offer the Holy Church as a place of healing for those who are dying, hurt, wounded and suffering in the world around us?

As your diocesan hierarchy, I would like to share with you my concerns about the current financial problems. I have been deeply saddened by all the events that have shaken our Orthodox Church in America for the past two years. I have grown impatient with the length of time it has taken to accomplish what needs to be accomplished. I have been frustrated by the complications brought about by legal counsel and by the costs associated with the resolution of these matters. And I

have also been ashamed of the perception that others have about our Church.

If these are your concerns, then I share them with you.

But I also have hope and I ask you to share that hope with me.

Two years is indeed a long time to suffer, and yet I have hope in remembering that the faithful of the Russian lands suffered for 70 years under the communist yoke. I have hope in knowing that the faithful of the Greek lands suffered for 400 years under the Turkish Yoke. I have hope in remembering that the Church suffered for two hundred years under the iconoclasts. The knowledge of the suffering of the Church throughout the ages gives me hope in our present suffering, hope that God's grace is sufficient for us and will guide us to the calm harbor of salvation.

I have hope in knowing that, although change has been slow and progress limited, things have nevertheless changed for the better. Last year, I spoke about the Church being a very large boat which takes a long time to change its course. I believe that many things have changed for the better in our Church Administration.

I have hope in the fact that that we are still here today as the OCA, as the Diocese of Eastern Pennsylvania, as a diocesan assembly, and that means that in His mercy, our great God has spared us and given us another opportunity to repent and to attain salvation.

So what must we now do?

We must begin. The Holy Prophet and Psalmist David sings: *Now I have made a beginning; this is the change has been wrought by the right hand of the most high.* The first part of the verse speaks about the need for us to make a spiritual beginning every day; the second part of the verse speaks about the Incarnation of Christ, Who became man so that we might be given the opportunity to make that new beginning in our own lives.

What is that new beginning? It is of course the new life that we receive in holy baptism, which is renewed through our participation in the Holy Mysteries and preserved for each of us in the Holy Church which is our home. When we fall, we have the cleansing of repentance to

bring about purity in our lives once again. Many words have been written about repentance, but it is really simple: it is how we are cleansed and how we are renewed in Christ. And we just have to do it.

We must clean our own room. As I was preparing for this assembly, during the past week, I decided that I would clean my home at the same time. If some

As your diocesan hierarch, I would like to share with you my concerns about the current financial problems. I have been deeply saddened by all the events that have shaken our Orthodox Church in America for the past two years

of you are like me, you can only take so much talking, so many meetings, so much mental work, before you need to get outside and take a walk, or rake the leaves, or wash your car or clean your house. So I decided to clean my house. Again, if you are like me, you know that it is sometimes difficult to clean the whole house. Things from the living room are in the kitchen, things from the kitchen are in the bathroom, papers from the office are all over the couch, and so forth.

There is a story from the desert fathers in which we hear about a certain farmer who sent his son to clear the fields for planting. The son, seeing how great the task was, decided to take a rest and begin the task the next day. But the next day came and the same thought came to him, and so he rested again. When, one week later, the farmer came to check on the work of the son, he saw that nothing had been done. When the son explained that he could not get up the courage to begin, the father offered the wise advice that, had he undertaken to clear a small section of the field each day, he would have been finished. So, taking my inspiration this story, I began to clean one room on Monday, a second room on Tuesday and another room on Wednesday. And by the time I left this morning, the whole house

was (more or less) clean.

We must follow this same principle in dealing with the disorder that surrounds us in our OCA today. If we can keep the part of the house that is our diocese clean, then we will be in a better position to encourage and help our brothers in the other rooms. And by God's grace, we will move forward in a God-pleasing way.

We must blame ourselves. What is going on right now is that everyone is trying to clean everyone else's room, or criticizing everyone else for the way that are cleaning their room. All of these endeavors are attempts to clean, but they are not working. They are not working because the attempts to clean are not bringing healing but rather more wounding and more division. And we are left wondering when and how this will all end.

One way for it to end is to pray for the Lord to slay all of the sinners in our midst and allow us to have a fresh start. Even though this way may have been tolerable for the people of the Old Testament, it is a way of temptation. When faced with our merciful and saving God (who was also such a God in the Old Testament), the only true path towards healing that is open to us is the Christian path, the path of humility, of patience and of common work for our mutual healing.

We must focus on the work of the diocese. For this reason, we must concentrate on the work of the diocese, and in particular today and tomorrow, to seek to continue the good work that has been accomplished in the past year. In the Statutes of the OCA, there are six items that lie in the competence of the Diocesan Assembly. I would like for us to focus on the two most crucial ones:

1) Approves measures to strengthen the Orthodox Faith and piety, religious education and charities of the Diocese.

2) Discuss financial means to fulfill these aims and approve the budget and other related financial questions

I will address some of the ways I believe we should address these important aspects of our diocesan life in my report tomorrow and will look for your input into, and for your discussion concerning, these crucial matters.

We must ask for help. Finally, if we

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Bishop TIKHON's Presentation

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are to do all this, we need help. We must ask for help from our Lord Jesus Christ, from his most Pure Mother and from all the Saints. Today I brought with me, from St. Tikhon's Monastery, the relics of three saints: St. Alexis of Wilkes-Barre, the New Martyr Maxim and St. Nicholai of Zhicha, who labored here in our Diocese.

Relics are the most visible sign to us that life can come from something that is dead and dried up. The relics of the Saints are our confirmation of the Resurrection of the dead, of the healing that has been granted to us by the great and holy Physician of souls and bodies: our Lord and God and Savior Jesus Christ.

If we turn to Him, then we will begin to see more clearly the way the attain this healing. If we turn to Him, we begin to see those who followed him perfectly: the holy saints of our Church, who gave themselves up to the Divine Physician through their lives of prayer, of fasting, of struggle, of almsgiving, of mercy and of love, and now their dead and dry bones have been tuned into life-giving relics which give off the healing myrrh of Christ.

I would like to conclude this evening with the words which I offered in my last pastoral letter to the diocese:

"As we make our way through this new Church year, let us strive to be watchful rather than judgmental; let us strive for honesty and truth in all things, without descending to the level of gossip and slander; let us strive for true humility, which is not defined as unquestioning acceptance, but rather as the boldness before the Lord in seeking our salvation and the salvation of our brother. Above all, let us show our love for one another through our prayers for one another: let us pray for our Metropolitan, let us pray for the Hierarchs of the Holy Synod, let us pray for the Members of the Metropolitan Council, let us pray for our clergy and our faithful and for one another at all times, so that we may indeed receive God's mercy and His grace. For it is only by the power of Almighty God that we will find rest and peace from our earthly struggles and from the tempest of life. May this be so by God's great and abundant love for mankind."

Holy Cross Church in



The first Divine Liturgy of the Williamsport Orthodox Mission was celebrated in a local high school cafeteria on November 7, 1977.

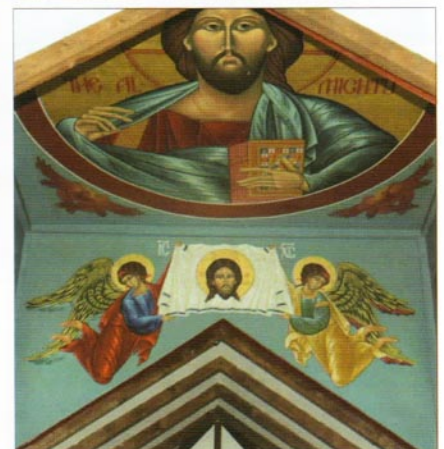
Anticipating its 30th anniversary year, the pastor, parish council and faithful of Holy Cross, at their annual parish meeting in January, determined to observe this milestone with an "outreach" celebration, anchored in its patronal feast: the Elevation of the Holy Cross. By March, various elements of the six-day celebration had been outlined and all the details were subsequently discussed and decided.

The stated goals of the celebration were threefold: to enhance our faith, strengthen our community, and expose the richness of our faith and church to our neighbors. A key factor in achieving these goals was obviously the active involvement of all parishioners, committing themselves not

only to attend the planned events but to personally support and promote them.

Intensive efforts to announce the celebration to the wider community were executed. Color brochures were included in mailings to parishioners, friends, diocesan parishes and area churches. Press releases generated publicity through local newspapers, community bulletin boards, and internet sources. Display advertisements were placed and a local roadside billboard was contracted. After the festal Divine Liturgy on September 8, an ambitious group of parishioners canvassed the church neighborhood, introducing themselves, distributing flyers and brochures, and inviting neighbors to "come and see." A humble program booklet, to be distributed specially to visitors throughout the celebration, began to take shape, including ad listings of parishioners and friends to help to defray expenses. Father Dan

Williamsport Marks 30th Anniversary



shared anniversary details on the popular, local Ken Sawyer morning radio show in a half-hour interview on September 13.

Divine services for the feast of the Holy Cross (Sept. 13/14) solemnly commenced the celebration. The beautifully-

decorated Cross remained a central "presence" for the following days, "illuminating" subsequent events and inspiring our praises: "Before Thy Cross, we bow down in worship, O Master, and Thy Holy Resurrection we glorify!"

September 15 was a "Festival of Icons." We began with the congregational singing of the akathist to the Holy Cross. This was followed by an inspiring presentation on "The Icons of Holy Cross" by Cheryl Ann Pituch of Johnstown, Pa., the talented iconographer who executed the primary parish icons some ten years ago. Participants then proceeded to the Orthodox Fellowship Center where Mrs. Pituch

Continued on the next page

Holy Cross Church

Continued from page 7

explained artistic elements of a collection of unique and antique icons provided by parishioners in an exhibit. Iconographers of the parish, Fr. James Chuta and Susan Shiposki, impressively demonstrated the prayerful processes involved in “writing” icons according to the Tradition of the Church. Festival participants were complemented by numerous visitors throughout the afternoon who came to partake of an extensive luncheon menu and bake sale hosted by the Holy Cross Auxiliary and to browse and purchase icons and religious gifts on hand from the St. Tikhon’s Seminary Bookstore. Many remained to watch the movie “The Return of the Tikhvin Icon” in our theater-like setting and conclude the day in our vesper service.

Following liturgy on September 16, a host of parish greeters were on hand to welcome visitors to an open house, share a program booklet and information about the church, and escort them to our Fellowship Center for refreshments. The sheer number of visitors who ventured in suggested many had apparently been waiting for such an opportunity to “come and see.”

On September 17, we held an event entitled “Journeys to Orthodoxy.” In the church, with the Holy Cross still central, seven parishioners who had converted to the Orthodox faith marvelously (courageously!) shared their personal stories. Randy Shatto, Ron Legaspi, Gary Summers, Sean Alexander, Dylan Jenkins, Doug Loss and Alf Siewers gave heartfelt testimonies, articulating both the joys and the struggles inherent in their respective journeys as well as their ongoing spiritual development and growth in the faith.

The grand finale of the celebration was the concert performance of “Lyra,” the world-renowned, professional choral ensemble from St. Petersburg, Russia. Singing Russian Orthodox liturgical hymns in the church, the five-member ensemble sounded like a choir of angels, lifting the souls of a significant audience to the heights of heaven. Their final liturgical selection was a poignant rendition of “Memory Eternal” offered for all the founders, parishioners and benefactors of Holy Cross who have fallen asleep in the Lord. The entire audience then moved to



the Fellowship Center to enjoy a program of Lyra’s robust Russian folks songs, concluding with a stirring “Many Years” for Holy Cross Church. The Holy Cross Auxiliary again provided hospitality and bounteous refreshments to all guests.

Holy Cross held a more traditional anniversary celebration on Sunday, October 28: with special prayers during the Liturgy, a catered luncheon with guest speakers, video program, and souvenirs. We highlighted our parish participation in the St. Tikhon’s “adopt-a-seminarian” program and sought to generate financial support for a future priest.

But, by the grace of God, all the planning and effort of Holy Cross parishioners in our six-day “outreach” celebration appeared to successfully fulfill the goals of enhancing our faith, strengthening our community, and exposing the richness of our faith and church to others. It is our fervent prayer that in doing so, these efforts will result, in time, in the blossoming of the many seeds sown; that the cultivated field will reap a good harvest to the glory of God and the building up of His Holy Church -- in Williamsport and beyond.

Glorify to God for all things!



Holy Cross’ adopted seminarian: Joel Weir and his family

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

Addendum (Part IX)

Summer and Fall of 1905: First Patronal Feast at the Newly-Opened Monastery, And First Visit by Archbishop Tikhon

Editor's note: The spring 2007 issue of *Alive in Christ* carried what we thought would be the concluding installment of this series. But two further reports by Fr. Arseny, first published in the fall of 1905, have now come to light, telling of events during the earliest weeks of St. Tikhon's Monastery, right after the July 31 dedication and first Divine Liturgy at the site, which were covered earlier in this series. Specifically, Fr. Arseny reports on the monastery's first patronal feast, in August 1905, and the first visit by Archbishop Saint Tikhon, in October of that year.¹

August 13th [26th]. The name day of our most beneficent Archpastor Tikhon. The prayer for his well-being had to be served in unusual circumstances. From now on this joyful day is enhanced with a new joy, which is the patron saint's day of our St. Tikhon's habitation.² Within the walls of this humble cloister which is in its infancy, with little orphans taking part, a sweet prayer, full of tears, poured forth to St. Tikhon of Zadonsk for the well-being of our caretaker and Father Archpastor. On the evening of August 12 [/25, a Friday] an all-night vigil was served, and on the 13th [26th] a liturgy in the house of the orphanage with myself, Fr. Ilya Klopotovskiy and Fr. Aleksei Boguslavsky serving together.



St. Tikhon, Archbishop of America

the holy monastery, and to the little orphans living at the orphanage. Fr. Aleksei Boguslavsky's matushka, who had arrived at the habitation several days in advance to work and care for the orphans, managed to prepare a meal with servings of fresh fish caught in our little monastery stream. I was touched by the brotherly love of my neighbor Fr. Ilya⁴ Klopotovskiy, who -- in spite of a severe ailment -- came to the holy monastery and augmented the joy of the celebration. And Fr. Hotovitsky did not forget this important day of the holy cloister by sending a salutary telegram. The brethren of the holy habitation together with the orphans sent a salutary telegram to the celebrant and were honored with his kind reply.

Hieromonk Arseny

The Visit of His Eminence, The Most Reverend Tikhon To the St. Tikhon Cloister and Orphanage⁵

St. Tikhon's Monastery and the orphanage established at it lived through joyful, happy days and hours from the 11th till the 13th of October [24th to 26th, N.S.]. For the first time they were visited by the most kind Archpastor and founder Archbishop Tikhon. For a long time the kind heart of the merciful father longed to come to the little nest where the little orphans nestled

1. *Amerikanskii Pravoslavnyi Vestnik* (also titled the Russian Orthodox American Messenger) vol. IX, no. 17, 1-14 Sept. 1905. p. 336. Translated by Alexander M. Maximov. Words in square brackets [] have been added in the translation, and often give the New Style calendar dates.

2. *Obitel'*, literally "habitation" or "abode", is a Russian term for a monastery. The three words habitation, monastery, and cloister have been used here by turns, to translate *obitel'*.

3. *Russin* (or *Rusyn*): not a misspelling of Russian, this is the name of a specific Slavic national group having as homeland the area of Sub-Carpathian Rus' (that is, the region south of the Carpathian Mountains).

4. Ilya is the Russian form of Elias.

5. *Amerikanskii Pravoslavnyi Vestnik* (also titled the Russian Orthodox American Messenger) vol. IX, no. 21, 1-14 Nov. 1905. pp. 411-415.

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Founding of St. Tikhon's

Continued from page 9

and those seeking salvation had found a peaceful harbor; but the Archpastoral labors that called him to different parts of the States and Canada, and the duties connected to the move of the cathedra, had taken away any possibility of fulfilling Vladika's heart's desire up to now.

At last the "hour has come" to come see his new field of action and pour life-giving strength into the good and holy undertaking which is still in its infancy.

Having enjoyed the Divine services in Wilkes-Barre and the hospitality of the reverend mitred archpriest Fr. Tovt,⁶ on the 11th [24th] of October on Tuesday Vladika departed to St. Tikhon's cloister through Scranton to Georgetown where the monastery carriage was expecting him. In light of Vladika's refusal to accept the offer of the Abbot of the habitation, hieromonk Arseny, to ride in a coach, which still had to be obtained, a covered two-

All of the orphans gathered on the porch with the caretaker at the head, who in turn brought bread and salt to Vladika

seat carriage was sent out for him, which Vladika, with Fr. Boguslavsky, took to ride to the monastery while observing the surrounding scenery. The trip in a horse carriage was not long, all in all about half an hour; therefore it did not take long for Vladika to hear from the lips of Fr. Aleksei [Boguslavsky], "and here is our farmstead." The brethren of the habitation, and the orphans, noticed the carriage with Vladika from afar, everybody came out to greet [and] welcome the first arrival of their Father-Archpastor, their patron. It was about three o'clock in the afternoon. The Abbot of the cloister, hieromonk Arseny, wearing a complete set of monastic vestments [and] accompanied by two novices wearing black cassocks, came out to the gate and welcomed Vladika with bows to the ground. All of the orphans gathered on the porch with the caretaker at the head, who in turn brought bread and salt to Vladika. Having received the bread

⁶ St. Alexis Toth (Tovt).



The Orphan Home at St. Tikhon's Monastery

and salt and having blessed the children, Vladika proceeded to the church set up in the house, where, on the occasion of the event, he graciously listened to Fr. Arseny's welcoming speech, whose contents were approximately as follows:

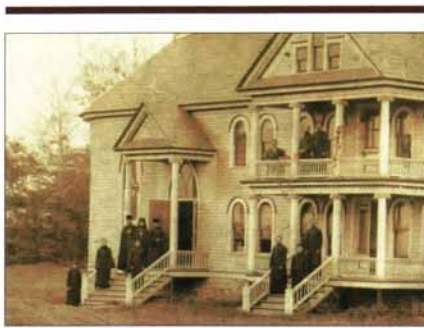
"Your Eminence,
The Most Reverend Vladiko,
Merciful Father and our benefactor!

"At last Your wish and ours has come true. You have come to us, and with great joy we are ready to greet Your arrival at this flourishing hermitage. But from whom

should this greeting first come? Should it be from the brethren of this holy monastery who are standing in front of you, all three of them, or from these little orphans? Accept the first greeting from the holy habitation: its brethren are eternally grateful to You and thank You wholeheartedly for Your blessing and assistance in the matter of starting a monastic cloister amidst these thickets. Gifts are often presented when someone is welcomed. Receive a gift from us likewise; it is a firm promise to shine with the feats of our monastic lives to the best of our abilities, drawing those who are burdened by the

yoke of life to this place and establishing the Orthodox faith. Let your Archpastoral heart not be disturbed by the small number of the brethren. We believe that the patron of this habitation, St. Tikhon, will gather the necessary number of the chosen ones and will not leave the place empty. Accept the second greeting from these little ones who were gathered from different corners of Russia in America, to be reared and brought up in the spirit of the Orthodox faith and the Russian national character. They, these children, are still little and some of them do not yet talk, therefore they cannot express in words the feelings of gratitude for Your fatherly care, but take a close look at their sincerity, so full of hope, and You will be convinced that they sense who is standing in front of them. As little nestlings rush under the wings of their feathery parents, so do these nestlings seek your spiritual protection, that they can warm up there from the cold of the bitter fate that awarded them the title of 'orphans.' Merciful Father! I myself, as one who traveled the thorny path of orphanhood and tasted the sorrow of that kind of life, appeal to you on behalf of these orphans: show them warmth, and arrange their lives in such a way that no one will ever reproach them for the donations they receive, and that they, if possible, feel themselves as if in their own nest. To that end, the prayers for you will never cease and your memory will be preserved from generation to generation."

In response to the greeting, Vladika expressed his joy that the heartfelt wishes to establish the monastery and orphanage were starting to come true. He stated that one should not be discouraged by a small number of the brethren, since it is known from the history of monasticism, that quite often a habitation would be started by one person and afterwards would grow into a lavra. The conditions for monastic life are suitable here. The beauty of tranquil nature, almost devoid of the human presence, will offer the chance to enjoy the thoughts of God [and] to carry out the commandment to love God; and the labors of cultivating the land, and other household activities, will offer the opportunity to fulfill as well the other commandment regarding love of one's neighbor. All acquisitions, and the fruits of the monks' labor, will go not only towards the beauti-



Construction began on the monastery building in the autumn of 1905

fication and upkeep of the abode, but also towards the upbringing of the orphans who are cared for at the orphanage.

Having called the Lord's blessing on the brethren and the orphan-children, Vladika offered a cross for veneration and Fr. Arseny, as the head of the orphanage, provided brief background information regarding each of the orphans. Vladika proceeded from the church to the room prepared for him on the top floor, and immediately wished to inspect the entire house.⁷ Walking from one room to another Vladika examined everything thoroughly, asked questions about everything, and expressed his satisfaction with the tidiness and cleanliness of the house. On the lower floor where the children live, Vladika caressed all the orphans and called everyone's attention to the children's beds and the relatively luxurious setting, saying that many monastery orphanages in Russia do not even think of such things, even after being in existence for a while. Vladika inspected quite carefully the children's dining area [and] the heated bathroom that was recently installed, and even wished to go to the kitchen. On the way Fr. Arseny reported to Vladika on the condition the house had been in when it was purchased, and what additions and improvements had been done recently.

Having inspected and approved of everything Vladika asked, "And where do the monks live?" Fr. Arseny pointed to a small house situated on the other half of the estate across the road and offered to take Vladika there. Each of the monks was in his cell and was waiting for the visit of the honorable guest. Above the

7. The house, of course, is not the monastery building, which was to be constructed in the coming months, but the existing farmhouse building which was used as a residence for the orphans and as a temporary chapel for all.

door of each small but cozy cell were the words of the entrance prayer, "Through the prayers of our holy fathers."⁸ Having said this prayer and having received an answer "Amen," Vladika entered the cells and enjoyed seeing the purely monastic arrangement. He asked many questions about who does what, which cell rule one keeps, which books one reads, and so on.

After the cells of the monks had been inspected, Vladika was offered tea in the house of the orphanage and then we again departed to examine the place where a cross had been erected and the monastery temple was projected to be constructed. Vladika crossed himself before the standing cross and those accompanying him sang the troparion to St. Tikhon, and the hymn *Ton Despotin*.⁹ Having heard the report of Fr. Abbot regarding the location of the future buildings and the temple Vladika approved all of it, marveled at the view of the surrounding mountains that encircle the monastery estate, and proceeded to the newly allocated monastery cemetery, where one blessed infant had already found rest. Having blessed the cemetery and the fresh grave of the recently departed infant, Vladika intoned "Memory eternal" and his companions sang, being overcome by tender emotions. This concluded the inspection of the monastery estate on the first day, inasmuch as dusk had fallen. When we came back to the house, Vladika went into the children's dining hall and was present at the children's supper, and after that he retired to his quarters. At 6:30 in the evening vespers with litya was served by Hieromonk Fr. Arseny according to the monastic rule. Vladika listened standing in the altar area. After the litya, according to the tradition established for a newly established cloister, the monks with the Archbishop at the head prayed the Jesus prayer "many times" vocally and silently.

But among all memorable hours of the Archpastor's stay at the holy habitation, the morning hours of the next day,

8. The full text of the prayer is, "Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy on us." In many Orthodox monasteries, when knocking on the door of a monk's cell to awaken the monk or for any other reason, one recites this prayer, and from within the monk answers, "Amen." When a bishop is present, the word "fathers" is replaced with "master," referring to the bishop.

9. This Greek hymn, used among the Orthodox to greet bishops, translates as, "O our Master and High Priest, Beloved Sir, many more years, O Master."

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Founding of St. Tikhon's

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the 12th [25th, Wednesday] of October left an unforgettable impression. At 4:30 in the morning a bell rang by the door of Vladika's room first, and afterwards at the door of every room, with a monk calling out, "Through the prayers of our holy Master, Lord Jesus Christ have mercy on us!" Everybody, starting with Vladika, started getting up and preparing for the morning prayer. It was quite a cold morning. The rain was drizzling outside. The wind was rocking half-bare trees, prompting thoughts that were appropriate for the moment regarding the autumn days of our lives, which so abruptly arrived after a short spring and an even shorter summer and unwittingly raised a question, how soon will the severe winter arrive? Autumn scenery, autumn thought, who does not know you? But here is a new scene and new thoughts. Over there in a small house for monks, a small light is lit up and everything has come to life; a small lamp is burning dimly in the temple and is lighting up the holy images, and in the children's room is heard the chatter of the little ones who have wake up. All of this reiterates that life here does not breathe with autumn but rather with spring that is preparing a blessed spiritual summer.

Quietly, rhythmically and clearly the morning prayers were read in the temple; midnight office and then the matins were served. Vladika was present and, overcome with the most tender emotions, he prayed in the altar area. What did the Archpastor pray to God for in his morning prayer? Undoubtedly that the Lord



Father Arseny

would look down from heaven and visit this vineyard; that the heavenly patron St. Tikhon of Zadonsk would come to our help and guide kind, worthy people to this place. At 8 o'clock Fr. Hieromonk Arseny served the liturgy and at the end he edified the faithful, among whom were the neighboring farmers. Vladika spent the time before lunch inspecting the part of the estate he had not yet seen, and took a long walk to the stream where work had started to build a pond. There, in the presence of Vladika, Fr. Aleksei Boguslavsky, an expert fisherman, caught several trout and a few dozen of other fish, in this way proving that the future monks could count on meals of fish. At 12 o'clock a common meal was offered, which took place according to the rule, with the reading of the lives of the current saints.¹⁰ A novice,

10. current saints: the saints being commemorated that day.

a former Uniat, who at the present time is preparing to be tonsured, read rather distinctly and intelligibly. At 4 in the afternoon the sacristan of the New York Cathedral, Fr. Ilya Zotikov, arrived at the monastery. Fr. sacristan, as an expert monastic hymns and a skillful singer, brought tender feelings to everyone at vespers and made everyone forget that we were in the American wilderness. Vladika spent the evening free time in conversation with Fr. Abbot regarding the upcoming construction, the needs of the orphanage, and the time of the next day's departure.

On Thursday the 13th [26th] at the morning service Vladika read the akathist to St. Tikhon and offered a prayer for all the benefactors of the holy habitation, for donors, for the brethren, and for those being cared for at the Orphanage.

The time of the dear guest's departure was approaching. Vladika was planning to take the 2 o'clock train through Waymart to Carbondale and from there to Mayfield. After a modest monastery meal, and having expressed thanks for the hospitality, Vladika went to the temple where at the call of the bell everyone who lived in the house gathered. Having said a brief prayer the Archpastor blessed everyone, called the monks to monastic labor, and the sisters working at the orphanage to care diligently for the orphans; and accompanied by the best of wishes, after promising to support the monastery and the orphanage from his personal means, he departed with Fr. Arseny in the monastery carriage to the Waymart station.

Hieromonk Arseny

Your Diocese

Alive in Christ

Deadline for the next issue of *Alive in Christ* is September 15, 2008. Please submit all articles, etc., to:

Alive in Christ
Diocese of Eastern Pennsylvania
P.O. Box C
South Canaan, PA 18459

or e-mail to
ydaic@yahoo.com

The Theotokos heard a language that she knew not, for the Archangel addressed to her the words of the Annunciation; therefore, accepting the salutation with faith, she conceived Thee, the pre-eternal God.

Moses, in a time of abstinence, received the Law and proclaimed it to the people. Elijah by fasting shut up the heavens; and the three children of Abraham through fasting overcame the lawless tyrant. Count us worthy also, O Christ, through fasting to attain the feast of Thy Resurrection...

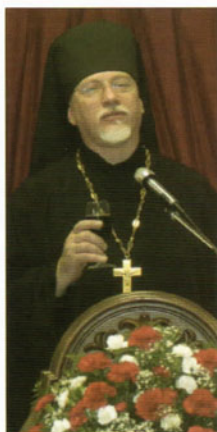
—Sunday of Orthodoxy vespers

St. Vladimir's Orthodox Church in Lopez, Pa., Celebrates 100 Years In the Vineyard of our Lord

In 1907, through efforts of Dimitri Evanoyke, who later became a priest, and the members of the Brotherhood of St. Nicholas, and with the sponsorship of the (now sainted) Fr. Alexis Toth of Wilkes-Barre, Pa., St. Vladimir's was established.

On October 20, 2007, St. Dimitri Saturday, the small community of 41 parishioners gathered together, along with some great-grandchildren and great-great-grandchildren of the Rev. Dimitri Evanoyke, and with others who came from as far away as California to celebrate this historic event. A hierarchical Divine Liturgy was served, with His Grace, Bishop Tikhon being the main celebrant; along with him were

thirteen concelebrating priests: the Rev. Hieromonk Michael (Thier), rector of St. Vladimir's; Archpriest Dimitri Ressetar, retired, Harrisburg, Pa., who was raised in Lopez; the Mitred Archpriest Paul White, St. Nicholas Russian Orthodox Church, Wilkes-Barre, Pa.,



Fr. Michael

Moscow Patriarchate; Archpriest Daniel Kovalak, Holy Cross Orthodox Church, Williamsport, Pa.; Archpriest Yaroslav Sudick, Holy Trinity Russian Orthodox Church, Yonkers, N.Y.; Archpriest Yaroslav Vinyard, retired, Danville, Pa.; Archpriest Basil Micek, Ss. Peter and Paul Russian Orthodox Church, Scranton, Pa., Moscow Patriarchate; Archpriest Michael Evans, St. Michael's Orthodox Church, Mt. Cannel, Pa.; Archpriest Andrew Matychak, Ss. Peter and Paul's Orthodox



Church, Altoona, Pa., a native son of the parish; Priest John Russin, St. John the Baptist Orthodox Church, Nanticoke, Pa.; Priest Martin Browne, St. John the Baptist Orthodox Church, Edwardsville, Pa.; Priest David Cowan, All Saints Orthodox Church, Olyphant, Pa.; Priest John Soucek, St. Michael's Orthodox Church, Old Forge, Pa.; and Protodeacon Keith Russin, Wilkes-Barre, Pa.

A litya for the departed founders and members of the parish was served. A gramota was presented by Bishop Tikhon to Mary Kravetz, of Lopez, and one to Bernice Yarosh, of Ithaca, N.Y., a great-

granddaughter of Fr. Evanoyke.

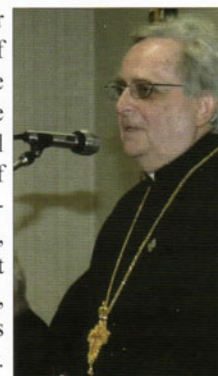
The responses were sung by the nuns of the Holy Transfiguration Monastery of Elwood City, under the direction of its Abbess, Mother Christophora, the native daughter of the parish.

A banquet was held in the parish hall, following the divine services, with 122 people attending. Among those present were Pamela Kravitz Arthur, one of the county commissioners, and John S. Borick, the honorary Mayor of the Village of Lopez, who is the brother of the late Archpriest Paul Borick. One of the former pastors of the parish, the Archpriest Yaroslav Sudick, Ph.D., D.D., was the main speaker.

The native son and daughter both presented icons to St. Vladimir's. A pic-



Mother Christophora



Fr. Sudick

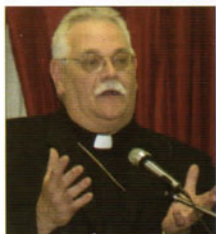
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St. Vladimir's Church

Continued from page 13

ture of the late Archpriest Paul Borick, a native son of the parish, was also presented to St. Vladimir's by his matushka, Irene Borick. Also, Protodeacon Keith Russin presented two pictures: one of the Rev. Koretzsky, a pastor of St. Vladimir's in the 1930's, and the other of Fr. Koretzsky's matushka. Near the conclusion of the festivities, His Grace, Bishop Tikhon cut the anniversary cake.



When we hear the word “Church” we usually think of the building in which we worship, the House of God. But in the 9th Article of the Symbol of the Faith we acknowledge our faith in another Church. This Church is God’s family, Christ’s Body. “For just as the body is one and has many members, and all the members of the body, though many, are one body; so it is with Christ. For by one Spirit we were all baptized into one body: Jews or Greeks, slaves or free and all were made to drink of One Spirit” (1 Cor. 12:12-13). The head of the Church is Christ. The soul of the Church is the Holy Spirit. The members of the Church are those who live Her life, who obey Her laws, who partake of the Holy Mysteries. Our Lord Jesus Christ founded the Church. On the day of Pentecost when the Holy Spirit descended upon the Apostles, the Church had Her beginning.

What does it mean to believe in the Church? Usually the word “believe” implies that we have no knowledge by our physical senses; we can neither see nor hear. When we speak of believing in the Church it is our firm faith and conviction that God’s Grace is present in the Church. We believe that the Church is directed and ruled by the Holy Spirit. The Church abides on earth and in heaven, and it includes all those who believe in Christ Jesus as Lord, God, and Savior, and live His Life. We believe that in the Church, beside the visible life, the congregation of living men united in their Orthodox Faith by God’s laws and the Holy Mysteries, there is an invisible part, the heavenly Church. This Church is made up of the angels, the saints, and all faithful Christians who lived and died in the True Faith and who are in heaven living under God’s law of Grace.

The Church will always exist. She is Eternal. Jesus said: “I will build my Church; and the gates of hell (the powers of death) shall not prevail against it” (Matt. 16:18). In other words, there are no powers that could overcome the Church

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WE BELIEVE

THE SYMBOL OF THE FAITH -- THE CREED

Part XI Article IX

In one, holy, catholic and apostolic Church.



Council of the Holy Fathers

We believe

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of Christ, for God Himself lives in, guides and protects His Church. Our faith in the Church obligates us to obey the laws of the Church. The members of a body cannot obey other laws than those governing the whole body or they will become separated from the body and will wither and die.

We acknowledge our faith in "One, Holy, Catholic and Apostolic Church." She is One because of Her beginning and foundation. "I will build my Church and the gates of hell shall not prevail against it" (Matt. 16:18). Here Jesus promises to establish not many, but one, Church. Jesus prayed for the unity of believers before His suffering in these words, "That they all may be one; as Thou, Father art in me, and I in Thee, that they also may be one even as we are one. . . that they may become perfectly one" (John 17:20-23).

The Church is One both in her inner and external structure and not only because she was founded as One Church. The Church has one Head, our Lord Jesus Christ. She is guided and inspired by one Holy Spirit. In the Church there are many pastors and separate flocks, parishes, but the pastors all teach and preach the one and same Faith, confess the same Symbol of Faith, celebrate the same Holy Mysteries, and all follow the same divine laws. All the members are of the one flock, the Church of Christ, and all know only One Shepherd, our Lord Jesus Christ, and they all live by the same gifts of Grace which God bestows freely on all.

The Church is One despite the fact that as Her numbers increased She had to be divided into separate geographical and national units. There are, for example, the Church of Russia, of Greece, of Syria, of Serbia, of Japan, of America. These administrative divisions do not contradict the fact that the Church is One, as the Body of Christ. St. Cyprian writes, "The sun has many rays, but the light is the same. There are many branches on a tree, but the trunk is the same which is held firmly by the roots. Try to separate the branch from the tree, and the broken part will lose its ability to grow. In the same way, the Church enlightened by God's light, spreads Her rays of light throughout the Church. Wherever Her light penetrates it

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is the one and same light." The branches of the Church reach every corner of the world. But the fruits of these branches are of the one and same tree. Thus too, the Head of the Church of Christ is always and everywhere the one and same Head, our Lord Jesus Christ.

In Christendom's history many groups and individuals have proclaimed and now teach non-Orthodox and false beliefs. Others have denied the traditions and teachings of the One Church. In doing this they have automatically separated themselves from the Unity and Oneness of the One and True Faith of the Holy, Catholic, and Apostolic Church. The best known of these are the Roman Catholic Church and the Protestant Churches. The first and largest group to become separated from the Unity of the One Church was the Church of Rome led by its Bishop, the Pope of Rome. In time other groups broke away from the separated Church of Rome -- these are called the Protestant Churches. To this day the fragmentation has continued.

Orthodox Catholic Christians believe that they are members of the One and True Church. They know for certainty that outside of the One Church no one can live the true spiritual life of Christ in its fullness. This is possible only within the unity of the Living Body of Christ, His

Church. The members of the One Church are called to live in peace with each other always "eager to maintain the unity of the Spirit in the bond of peace" (Eph. 4:2). The Unity and Oneness of the Church is of the very nature of the Body of Christ even as our own unity and oneness is of the very nature of our person. The individual member receives and maintains this unity only as a gift of the Holy Spirit. The Church does not depend on any one person or group of persons for Her Unity and Oneness. It is the individual who enters into the Unity and Oneness of the Church. Certainly man does not give to the Church that which is a gift of God. Christ Himself prayed to the Father before His Suffering for this great gift of the Church when He said, "I do not pray for these only (His disciples), but also for those who are to believe in me through their word, that they may all be one; even as Thou, Father, art in me and I in Thee, that they also may be in us, so that the world may believe that Thou hast sent me" (John 17:20-21).

It is the mark and the duty of the True Church to be ever true to "the Faith which was once delivered to the Saints" (Jude 3) for the Church is "the pillar and bulwark of the truth" (I Tim. 3:15). It is, furthermore, the mark and the duty of the true Christian to follow and to remain true to Christ who said, "I am the way, and the truth, and the life; no one comes to the Father but by me" (John 14:6). To follow the Church, which is the Living Body of Christ, is to follow Christ. This is the only way to the Father. This is the only way to salvation.

Church Tradition does not define precisely the manner in which errors in beliefs and teaching affect the total Christian life and especially the sacramental life when it is separated from the One Church. We do know that the Church teaches us that God is concerned for the salvation of every individual and that He desires that no one perish because of their sin. We do know, for example, from the Parable of the Prodigal Son and also from the Parable of the One Lost Sheep for which the Shepherd leaves the ninety-nine, that God is ever calling all to reconciliation. God is Love, and His Love excludes no man. When the Father sent His Only-begotten Son into the world it was for the Redemp-

tion and Salvation of all men. The Church also teaches us through Jesus Christ that there is only one Way of Salvation. This way is through Jesus Christ. She also teaches us that there is One Church as there is only One Lord, Jesus Christ.

The One Catholic Church consists of the Church on earth and the Church in Heaven. The membership of the Church in heaven is made up of all the saints and the faithful who have died in the Faith together with the bodiless spirits, angels. The Church on earth is made up of those living in the Faith on earth. The Church remains One because the Head of the Church is One and the same for all, our Lord Jesus Christ. He said, "All authority in heaven and on earth has been given to me." The One and Same Holy Spirit moves in both the heavenly and earthly Church. The One and Same Will of God is done also in both, "Thy will be done on earth as it is in heaven" (Matt. 6:10). The unity of the faithful is experienced especially during the Divine Liturgy when the priest performs the Proskomidia (the Liturgy of Oblation). At this time the Church remembers the Mother of God, all the saints, and all Christians who have departed this life in the Faith. We pray for each other and appeal in our prayers that the saints in heaven unite with us in prayer. The saints respond to our plea. They pray for those who search out for their intercession before the Holy Throne of God, for they are our friends and helpers. We pray to them in words such as these, "Pray unto God for us, O Holy Saints, well-pleasing to God."

In the Symbol of the Faith we proclaim our belief in One Holy Church. This implies that there is an absolute lack of sin, for where there is light, darkness cannot exist. The Church contains nothing sinful, like the human body which rejects the dead and diseased cells. She is Holy because She was and is sanctified by our Lord Jesus Christ; by His suffering, by His teaching, and by His prayers. God also sanctifies His Church through the Holy Mysteries through which He gives us the Grace of the Holy Spirit which strengthens and sustains those who receive in Faith.

Does the Church's holiness mean



Beginning of the Church Year icon

that only saintly or holy people belong to Her? If the Church is Holy, how can sinners be part of it? In the Holy Scriptures the Church is compared to a body. Every body has both strong and weak parts. On the whole, the weak parts do not prevent the body from being healthy and from functioning reasonably well. In the Church there are both strong and weak members; diseased and healthy members. Those who have sinned and not repented, the diseased Members do not prevent the full Church from being Holy. All that is Holy in the Church remains unchanged. First of all, there is the Founder and the Head of the Church, Jesus Christ. Then there is the Holy Spirit through whom we have received the divine revelation and teaching, and the Holy Mysteries. In order that the Church's Holiness might be assured and maintained, God established the Holy Mystery of Penance, commonly called Confession, through which the sinful and diseased members of the Church might be cleansed and sanctified and reconciled to the full life of the Church. It is through this sacrament that every repentant sinner can be forgiven and be made holy by the Grace of the Holy Spirit. The priest prays for the repentant sinner who has confessed his sins, "Reconcile and unite him unto Thy Holy Church . . ."

Each of us in the Church must live and work towards holiness and perfection. This is the command of Jesus Christ, "You, therefore, must be perfect, as your heavenly Father is perfect" (Matt. 5:48). Alone we cannot achieve perfection, but with Christ, who fulfilled the Will of God, we can. In the Divine Liturgy the procla-

mation of the priest during the lifting of the consecrated Lamb of God (*Ag-nets*) before it is broken, says, "Holy things unto the Holy." The Holy Eucharist, the Body and the Blood of Christ, is given to those who are working towards holiness and saintliness even though all are sinners and unworthy to receive. But in the words of the prayer before Holy Communion they acknowledge, "I am not worthy, Master and Lord, that Thou should come beneath the roof of my soul; yet, since Thou in Thy love toward men desire to dwell in me, in boldness I come," and "make me worthy to partake uncondemned of Thy pure Mys-

teries unto remission of sins and unto life eternal." The unrepentant and persistent sinner who makes no effort to approach God is a dying or dead member of the Church. He has cut himself off from the Church and from Her life-giving power. If you will read the Parable of the Vine in the fifteenth chapter of the Gospel of Saint John you will learn that, "If a man does not abide in me, he is cast forth as a branch and withers" (verse 6).

In the Symbol of the Faith we also say that the Church is Catholic. In the Greek the word comes from *kath'holou* -- of the whole, and means universal. The Church is catholic, or universal, because there is no place on earth where She is not or that is not of Her concern. Jesus Christ said to His apostles, "Go into all the world and preach the gospel to the whole creation" (Mark 16:15). The apostles obeyed His command and "Their voice has gone out to all the earth, and their words to the ends of the world" (Romans 10:18). We also call the Church Catholic because in the Church there is no distinction between her members. All are equal: "Here cannot be Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave, free man, but Christ is all, and in all" (Col. 3:11). When the Church was founded, all these groups mentioned by St. Paul were completely separate and antagonistic or indifferent toward each other. The Greeks looked down on the barbarians, the free man despised the slave, the gentile could not belong to the Old Testament Church, a Jew could have no real intimacy with the gentile. The Christian Church was dif-

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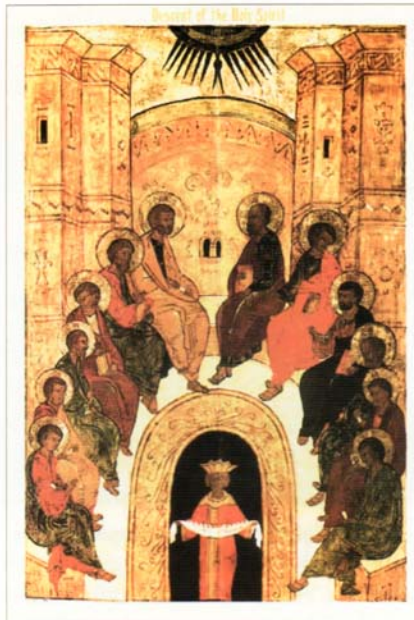
We believe

Continued from page 17

ferent from its first days. The Church was concerned for all men in all states and in all places, for Christ came for the redemption and salvation of all men. Thus, the Church came to be made up of believers from many nations, of every social standing. Beyond that, the Church is not limited by time, for Her members are all who truly believe in our Lord Jesus as the Son of God. The Church will exist forever. No power will be able to destroy Her. The Church is called Catholic, or universal (*sobornaya*), because She is not limited by place, by time, by nationality. The Church unites in Herself all True Believers.

We also say of the Church that She is Apostolic. The Church was established and first propagated by the Apostles and then by their successors, bishops and priests. All the teachings of the Faith, all the rules of worship, the Holy Church has received from the Apostles who received them from Jesus Christ Himself. The Church is the keeper of all these teachings and traditions. She is the custodian of the gifts of the Holy Spirit. The Holy Spirit descended upon the Apostles in the Pentecost. The Apostles laid hands on those they chose to be their successors. Through the same Holy Mystery of laying on of hands (ordination) the Grace of the Holy Spirit is transmitted in the Church to this day.

The history of the Church is full of examples of a steadfast and firm courage and strength in the keeping of the



"Their proclamation has gone out into all the earth..."

teachings of the Apostles. In the eighth century, the Greek Emperor Constantine, called Kopronymus, supported the heretical views of the iconoclasts who rejected ikons in worship. At the same time there lived St. Stephen the New. He was a firm defender of holy apostolic traditions. The emperor who hoped to convert the saint to his own views sent two of his friends bearing expensive gifts to the holy man. When St. Stephen learned of the purpose of their mission, namely, to have him sign a decree issued by the council of iconoclasts forbidding the veneration of ikons, he did not hesitate for one moment to give his answer. He refused to obey the command of the king. He returned the gifts which were offered to him, saying, "I will not sign your decree full of lies . . . Tell your king that I shall never call the bitter, sweet or darkness, light . . . I am ready to die for the holy ikons . . . If I only had a drop of blood left I would not hesitate to shed it for the ikon of Jesus." St. Stephen gave us an example, that we shouldn't be afraid of any power which tries to turn us away from the true teachings given to us by the Apostles.

We believe that the Church as a whole is holy and infallible, that is, without sin or stain. God sends His Holy Spirit to the Church in its totality, not to any single person or to any official body that claims to be the head of the Church. "I am the

way, and the truth, and the life," said our Lord (John 14:6). Therefore, Christ Himself is the truth of the Church, for She is the Body of Christ. Some of the truths taught by the Church were formulated by the Ecumenical Councils. These Church Councils were composed of the Church fathers and teachers of the Church from the whole world. Other teachings, also called dogmas, were accepted by the Church under the guidance of the Holy Spirit without previous discussion at Councils. Sometimes Church councils gathered and claimed to be ecumenical, but the Church Herself did not accept them as such. No human person or group of persons can be infallible. It is the Church, the Body of Christ, which is infallible, for infallibility is of the nature of both Christ and His Church. Christ Himself said, "And lo, I am with you always, to the close of the age" (Matt. 28:20).

St. John Chrysostom said of the Church: "It is impossible to cross an ocean without a vessel. The Holy Church is on earth as a ship on the seas. The owner of the ship is the Almighty God, the Father. The helmsman is His Only-begotten Son; the favorable winds -- the Holy Spirit. The crew of the ship are the Apostles and their successors, pastors and teachers of the Church. The passengers on the ship are all believing Christians. The bottom and the foundation of the ship is the true faith in the Holy Trinity. The sides of the ship, its bow and the helm stand for the true dogmas of the faith, God's commandments, the Church's traditions, the rulings of the Apostles and of the ecumenical councils. The mast is Christ's Holy Cross which holds everything firmly within the Church. The sails are love, and the anchor -- hope. This spiritual ship, the Church, carries all true Christians on the sea of life from various countries into God's Kingdom. Although it is submitted to many tempests, it never sinks. No matter how many enemies and persecutors the Church encountered, it never sinks. No matter how many enemies and persecutors the Church encountered, it was never defeated because it is upheld by our Lord's words, "I will build my Church and the gates of hell shall not prevail against it" (Matt. 16:18).

--Archpriest Vladimir S. Borichevsky,
1919-1990



St. Tikhon's
SUMMER CAMP

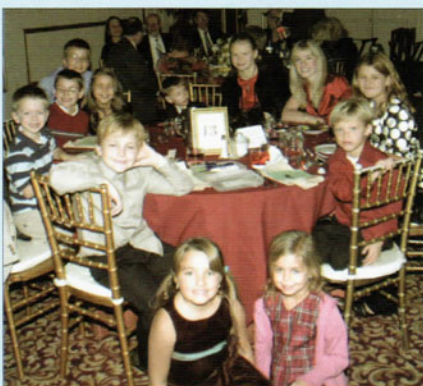
July 6-12, 2008

"Best Friends"

St. Nicholas Church in Philadelphia Celebrates 90th Anniversary



On November 17-18, 2007, St. Nicholas Church, Philadelphia, Pennsylvania, celebrated its ninetieth anniversary. Following great vespers, His Grace, Bishop TIKHON was welcomed by the parish for a coffee hour and for a parish question-and-answer time. His Grace celebrated the Divine Liturgy on Sunday, with the parish rector, Archpriest John Bohush, and Archpriest John Udics, dean of the Philadelphia Deanery. After the service, a banquet was held to mark the anniversary.



Archpastoral Visitation to St. Mark's in Wrightstown



On Sunday September 23, His Grace Bishop Tikhon made an archpastoral visit to St. Mark's Orthodox Church in Wrightstown, Pa. The parish of St. Mark's was honoring Protodeacon Gregory Moser on the twentieth anniversary of his ordination as a deacon. During the Divine Liturgy, His Grace awarded Protodeacon Gregory the right to wear the kamilavka. Following the service, the parish hosted a banquet in honor of Protodeacon Gregory and his family.



Commentary on Psalm 33 By St. Theophan the Recluse



St. David the Prophet & King

Editor's note: The Orthodox service books call for Psalm 33(34):1-10 to be read at the end of each Divine Liturgy and at the end of the Presanctified Liturgy; also, at the end of vespers at an all-night vigil, and in the service of typical psalms. Possibly the psalm's prominence in Orthodox worship -- along with its inspirational subject matter, God's faithfulness and providential care -- explain why the well-known 19th century Russian bishop and spiritual writer, St. Theophanes the Recluse, decided to write a commentary on this psalm. For those same reasons, we now present this translation of his commentary.¹

The notes offered here were produced with not so much a desire to offer a scholarly commentary of the psalm, but rather to offer a practical way of how to turn David's songs, which are so widely used in the church, to spiritual profit, to extract from them lessons to organize one's thoughts and for the kind disposition of one's heart and the whole of one's life. Psalm 33 is chosen for this because it is not the last among those often heard in the church. There is one circumstance, though, that gives it an advantage over others, the very fact that it is read always before the end of the liturgy. The Christians leave the temple, each one to tend to his business, within his own circle of life, and to them, in this psalm a parting admonition is given for attaining the proper state of soul, and a guide for it, for arranging one's life. It is as though a plan of behavior is given for the whole day, and, since the life is composed of single days, for the whole life. The content of the psalm has this very attribute. Through repeating it often at church services the Holy Church wants to imprint it in the minds of Christians, force them, even unwillingly, to learn it by heart and to remember it, so that its lessons can become rooted in the heart as well.

And indeed quite a few people know this psalm by heart, but this very thorough knowledge can sometimes prevent one from obtaining the fullest possible spiritual benefit from it. You could say that this is inevitable if, when trying to memorize something, only your memory is working, without prior or simultaneous deep apprehension of the content of the verses. In that case, since there is no room given to reflection, the mind and the heart stay idle; only the memory works, instilling the order of the flow of words. But the psalm will be used in the manner it was learned. The thought instilled in the beginning, while learning something, no longer reigns free when we repeat what was memorized, and it is repeated almost all the time without making any imprint on

Continued on the next page

1. Translation by Alexander M. Maximov of *Tridtsat' tretii Psalm* (Psalm Thirty Three), by Bishop Theophan (2nd ed.) The original title page reads: "Russian St. Panteleimon Monastery at Mount Athos. Moscow: Typolithography of E. Efimov. Bolshaya Yakimanka, house of Smirnova. 1889." Footnotes are St. Theophan's, except where noted. -- Ed.

Psalms 33

Continued from page 21

the soul. At the same time, any psalm is a spiritual treasure if its content is analyzed. And it often happens that many possess, or think they possess something in their mind, yet they do not -- they possess a treasure which is nevertheless concealed, although it is concealed in the person himself within the fabric of the soul, in one's memory. Therefore it is necessary to unearth this treasure, to display it in front of the mind's eye and to let the soul relish its contemplation.

Everyone can and must do this by way of personal contemplation. The present notes are offered as a guide. In order that one's effort to pay due attention to them is not inhibited by a thought as to whether it would be in vain to expect to learn something from what is written, the author considers it his duty to state at the outset that in everything one reads here, the author's thought is expressed only rarely, and even then only in order to connect the dots. All that was most essential and indispensable has been taken from the sayings of the holy fathers: Basil the Great, Athanasius the Great, Blessed Theodoret, Blessed Augustine and other church writers and commentators of the Psalter: Euthymius Zigabenus, Anthimus, Patriarch of Jerusalem, Irenaeus, Archbishop of Pskov (publication of the Holy Synod).

After a foreword of this kind, it is not at all unreasonable to expect that the diligent labor of compiling the notes will be rewarded by their being read thoroughly and attentively and by the application to our life of what is expressed in them, according to one's ability.

Psalms 33

Pertaining to David. When he changed his face² before Abimelech, and he let him go, and he departed.

*I will bless the Lord at all times;
his praise shall continually be in my mouth.*

*My soul shall be commended in the Lord;
let the meek hear and be glad.*

*O magnify the Lord with me,
and let us exalt his name together:*

I sought the Lord, and he hearkened to me.

2. face: or, countenance.--Ed.

and delivered me from all my sojournings.

*Come to him, and be enlightened;
and your faces shall never be put to shame.*

This poor one cried, and the Lord listened to him,

*and saved him out of all his afflictions.
The angel of the Lord will encamp
around those who fear him, and will deliver them.*

*O taste and see that the Lord is kind;
blessed the man who hopes in him.*

*O fear the Lord, you his holy ones,
for those who fear him have no want.*

*The rich became poor and hungry,
but those who seek the Lord shall not
suffer lack of any good thing.*

Interlude on strings

*Come, O children, hear me;
I will teach you the fear of the Lord.*

*Who is the man that desires life,
loving to see good days?*

*Stop your tongue from evil,
and your lips from speaking deceit.*

*Turn away from evil, and do good;
seek peace, and pursue it.*

*The eyes of the Lord are on the righteous,
and his ears are open to their petition.*

*But the Lord's face is against evildoers,
to destroy the remembrance of them
from earth.*

*The righteous cried, and the Lord listened to them,
and rescued them out of all their afflictions.*

*The Lord is near to the brokenhearted,
and will save the humble in spirit.*

*Many are the afflictions of the righteous,
but the Lord will rescue them out of
them all.*

*He keeps all their bones;
not one of them will be broken.*

*The death of sinners is wretched,
and those who hate the righteous shall
go wrong.*

*The Lord will redeem the lives of his servants;
none of those will go wrong who hope
in him.*

The key to understanding this psalm is provided in the incident that occasioned its composition. Here you can see what inspired the Holy Psalmist to sing the song, and the perspective of the Psalm's entire content becomes opened up. And it would

be appropriate to start by calling attention to this in order to move on to the presentation of the entire content of the psalm.

1. The Occasion for the Writing of the Psalm

The incident on which occasion Psalm 33 was composed is highlighted in its title, [A Psalm] of David, when he changed his face before Abimelech; and he let him go, and he departed. These circumstances are described in 1 Kingdoms³ (21:11-13). Being persecuted by Saul, David, having spent a short time in Nomba, where the Ark of the Covenant was located and where he took the holy loaves and the sword of Goliath, departed to the land of Philistia. There he was recognized by the Philistines whom he had previously put to shame so terribly by killing Goliath, and he was taken to the king in Geth. In these dire circumstances David had the thought of pretending to be insane in the hope that that would save him. God blessed this means, which was very questionable by itself -- the king let David go free. Having recalled this deliverance from misfortune St. David gratefully sings a song of praise to God.⁴ St. Basil the Great says, "he changed his face, when he was surrounded by the enemies, since he heard them talk among themselves and prepare for revenge. And the servants of Anchous, it is written, said to him, Is this not David the king of the land? Did the dancers not take the lead for this one saying, 'Saul killed amongst his thousands, and David amongst his ten thousands?' And David . . . was very much afraid from before King Anchous . . . and he changed his face before him . . . (1 Kingdoms 21:11-13). After he had changed his countenance, David was carried by the king's servants to Anchous,

3. It should be noted that the author uses the Septuagint numbering in citing the Biblical books of Kings (or Kingdoms) and Samuel. This means that where the author mentions 1 Kingdoms (or 1 Kings), he cites a book which, in many English bibles, has the title 1 Samuel. Similarly, 2 Kingdoms (or 2 Kings) in the present book = 2 Samuel in many English bibles; 3 Kingdoms (or 3 Kings) in this book = 1 Kings in many English bibles, and 4 Kingdoms (or 4 Kings) in this book = 2 Kings in many English bibles. Similarly, the book titled 1 Samuel in many English bibles is cited as 1 Kingdoms or 1 Kings in the present work, and so on.--Ed.

4. What St. Theophanes calls questionable is apparently David's feigning of madness.--Ed. Psalm 55 is related to the same event. But there the Prophet narrates the prayer which he sent to God in these dire circumstances; but here he thanks [him] for the salvation received and he glorifies the Grace of God.

he drummed on the doors of the city, and let *his spittle run down upon his beard*, so that Anchous told his servants, why did you bring him to me? I do not have a need for the insane ones *that you have brought him to have a fit before me* (same source verse 14). And in this manner David, having been released from there, fled, it is said, to the cave of Odollam (1 Kingdoms 22:1). For this salvation he is now thanking God."

And Blessed Augustine attributes this psalm to the same occasion. And here are his words: "The title of the psalm is as follows, *A Psalm of David, when he changed his face before Abimelech*. We look in the history of the kings to see which event corresponds to this, and we find the following: when David fled from Saul, who was his persecutor, he came to Anchous, the king of the people who were neighbors of the Jews, and he hid there to escape the nets of Saul. There the memory was still fresh how he, having killed Goliath, brought glory and security to the kingdom, the king and the people of Judea. When it was required to defeat Goliath, David was pleasing to Saul, and after Goliath was defeated Saul envied David's glory and became the enemy of the person who had delivered him from the enemy. How, thought Saul, did the youth acquire such glory with just one victory that throughout the whole kingdom he is spoken of and songs are being composed about him? And he started persecuting him. When David escaped into the neighboring land it was reported to the king (Abimelech) that such and such is in our land. The menacing words of the people reached David's ears, and he thought that if Saul, whom he had done good by, was persecuting him, then this king whom he had shamed would be glad to kill a man from whom he might expect even more trouble if the king were to let him live. He was afraid and changed his face, drummed on the gates, walked on his arms and let spittle run on his beard. Once he had seen him in such a state, the king turned away from him in contempt. And now the saved prophet sings the song of gratitude to God."

Jerome, Euthymius Zigaben, Patriarch of Jerusalem Anthimus, and Irenaeus of Pskov are of the same opinion. But blessed Theodoret, following Athanasius the Great, relates change of face to the incident when David, after escaping from

Saul, came to Nomba where the Ark of the Covenant was and took the sacred sacrificial loaves and the sword of the Goliath from the priest Achimelech. He told the priest that he was sent by Saul in a hurry to tend to a certain matter and did not take anything with him, keeping secret that he was being persecuted by Saul. Blessed Theodoret considers this [David's] keeping secret the real reason for his coming to Nomba as the change in face, and believes that the psalm is related to this incident. But at that time there was no actual change in face. David remained in his usual appearance, and the words spoken by him could not be taken for a change in face. Even more so since, in the history of the acts of kings the incident when David changed his face is clearly outlined. There, there is no mention of David changing his face in the description of David's stay in Nomba. It is indeed mentioned under different circumstances, when David, after that event, having crossed into the land of the Philistines, was seized by the locals and presented to the king. He *was very much afraid*, it is said there, *he changed his face* (1 Kingdoms 21:12); that is why the opinion of the Blessed Theodoret cannot be accepted.

[Part 2]

But some may say, It is written in the title, *he changed his face before Abimelech*, and that was the name by which the priest was called who received David in Nomba. How is it possible then not to relate the psalm to this incident? This name indeed reminds one of the priest and the incident that happened to David in Nomba; but the words *changed his face* bring the thought to a different person and a different incident, since it is not before the priest in Nomba that David changed his face but before the king in Gath. But again some might say, "In the Book of Kingdoms the king of Gath is called Anchous and not Abimelech. How could one relate the changing of face and this psalm to this incident?" This is true, but king Anchous could have been called Abimelech as well. Since it will be explained shortly how the king Anchous of the Book of Kingdoms could have been called Abimelech in the title of the Psalm, all perplexity will be cleared away.

This puzzlement born of the difference

between the name of the king of Gath in the Book of Kingdoms and the name in the title of the Psalm has engaged everyone who has commented on this psalm, and everyone resolved it by noting that the kings of the Philistines had two names -- one was common to all kings and the other was a special one, or the proper name of each one. The common name they had for all kings was Abimelech (like Pharaoh of the Egyptians, Adonizedek or Melchizedek of the inhabitants of Jerusalem, Agag of the Amalekites, Javiv of the Gazorians, Toba of the Yemenites). The fact that this was indeed the case is proved by the fact that in the Book of Genesis the kings of Philistia are called Abimelech at the time of Abraham and of Isaac as well (ch. 20 and 26). Because of the length of the time span, it is impossible to imagine that this was one and the same king, and thus that Abimelech could have been the proper name. The proper name of the king of Gath who was the contemporary of David was Anchous. In the Book of Kingdoms where the incident is described, which demanded a certain preciseness, the proper name of the king -- Anchous is used, and in the title of the psalm the common name of the kings of that land -- Abimelech.

St. Basil the Great talks about it in the following way, "Why does the title name Abimelech, but history gives the name of Anchous, king of Gath? For this we have the following explanation that has come down to us by tradition: that Abimelech was the common title of the Philistine kings, but that each one of them also had his own name. A similar situation can be observed in the Roman state, where the kings were generally called Caesars and Augustuses, but they also retained their proper names. A similar name existed with Egyptians -- Pharaoh. For the king of Egypt is called Pharaoh at the time of Joseph and he who was the king of Egypt four generations later, at the time of Moses, is called Pharaoh as well; a Pharaoh existed at the time of Solomon, since it is said, *he married the daughter of the Pharaoh* (3 Kingdoms 3:1⁵); and the one who reigned in Egypt during the time of the prophetic service of Jeremiah was called Pharaoh as well (4 Kingdoms 23:29).⁶ In the same manner there was an Abimelech in the days of Abraham and in the days of Isaac and [Abimelech] is mentioned now

Continued on the next page

Psalm 33

Continued from page 23

at the time of David.⁷ It is said about Abraham, *Abimelech . . . spoke to Abraham . . . etc.* (Gen. 21:22). And in the same way about Isaac, *Abimelech . . . leaned to look through the window and saw Isaac . . .* (Genesis 26:8). And in the same manner here, in the title the Abimelech of the time of David is called by the common royal name; history however handed down his name as Anchous, which was his personal name, given to him at birth.”

But having resolved this first confusion, which arises from the contradiction between the title and the history, we come across another one, which arises from the title being incongruous with the content of the psalm. Within the psalm, they say, there is no definite indication of the event referred to in the title. Thus it is possible to suggest that it was added by someone afterwards, as a guess, and does not belong to David himself; this conclusion can be further extrapolated to denial of the authenticity of the psalm itself. But:

1. Even if it would be true that in the content of the psalm there is no reference to the event which is described in the title, it should not lead to any confusion regarding the authenticity of the title or the psalm itself, since on the other hand it is clear from the psalm itself that the Holy Prophet meant not to describe a certain event when composing it, but to express his feelings of gratitude and praise to God accompanied with instructional suggestions for others as well. To accomplish this St. David, having pointed to the event in the title and having given the reader in this manner to understand the state of his spirit upon recollecting this event, directs the entire song to depicting this state, and even more importantly to narrating the general laws of the Providence of God and drawing lessons therefrom, for the life of pious people. The psalm, although written on the occasion of a known event, could have had the form of a general thanksgiving and instructional letter without identifying particular incidents. But

2. It is also not true that supposedly there is no reference to the event indi-

cated in the title. It is impossible not to see this reference in the words *this poor one cried*. All commentators relate these words to David himself. But when was St. David poor if not in the situation that is described? Expelled from his home, separated from his wife, deprived of property and shelter, he had no place to lay his head down and had nothing to eat, and to top it all, was threatened with the utmost danger -- the loss of his life. All of this comes to mind when you read *this poor one cried*. The Holy Prophet portrayed his situation with one word, which was just as much as required for the purpose of the psalm. A person wishing to see a more tangible reference could be reminded that it is not history that is being recorded here, but a song being sung, where the very order of the flow of words forces one to be satisfied with references that may not even be so clear.

3. Furthermore, even if it⁸ were true, the conclusion that people draw from the lack of reference in the content of the psalm to the event in the title, does not follow at all, but [rather] its very opposite. They say, There are no references; there-

seven more psalms are related to the time when Saul persecuted David

fore the title was made by someone else and not by the Prophet David, and perhaps the psalm was not written by him. Quite the contrary should be said, in particular: due to the very fact that there are no precise references, one should conclude that the title and the psalm belong to St. David. How could it occur to an unconnected person to make such a title? Only the song singer himself knew what the song refers to and expressed that in the title of the song. Aside from this psalm, seven more psalms are related to the time when Saul persecuted David.* But not all of them contain precise references to the events themselves -- Although their authenticity is not in doubt. The notion that someone other than the author could have taken a quote for the title from the Book of Kingdoms and applied it to this psalm for one reason or another can be considered unworthy of consideration, since the tone of the phrase *he changed his face* is more

8. i.e. the (alleged) lack of references in the psalm's content to the event mentioned in the title.--Ed.

*These are the following psalms in a chronological order 7, 58, 55, 51, 56, 141, 53.

suited to poetic -- rather than to plain, factual -- narration. Therefore one might suggest that the historical books of Kingdoms took it from the title of the psalm rather than the opposite.

This was what occasioned the writing of the psalm. One should not think, though, that this psalm was composed immediately after David had escaped the aforesaid danger. Against that is the more relaxed tone of the psalm's narration: whereas the psalms written under fresh impressions are full of powerful and spirited expressions, against this is the wish of the Prophet, dominant in the psalm, to extract comfort and instructions from his personal experience for all who fear God and are humbled by circumstances of life; against it is the alphabetical order of the verses, which is not proper for expressing vivid emotions produced by the influence of the current events. The psalm is not devoid of motion, but overall it bears the quality of a work in which a person, having examined the past calmly, although not completely without emotion when recalling it, means to derive lessons from the event for himself and others rather than just to sing. Therefore it would be more prudent to suggest that this psalm was composed after the event referred to in the title, after the passage of perhaps many other kinds of afflictions as well, and after circumstances had changed for the better. Having recalled this critical moment in life and the miraculous deliverance from the dire situation in which he had found himself, the holy Prophet puts it at the foundation of a special song -- which has the nature of praise as well as instruction -- starting it with words which might have burst out of his grateful heart at the moment he felt himself out of danger after being released by Anchous and having departed from Gath. This also explains why gratitude is expressed for deliverance from all troubles and sorrows, while the title only points to one incident. This incident was the beginning of David's troubles. Gratefully singing praise for deliverance from this initial distress the psalmist could not have failed to picture in his mind all of the succeeding chain of troubles and sorrows from which the hand of The Most High, which had always protected him, kept miraculously delivering him.

To be continued.

5. =1 Kings 3:1; or, in some versions, 3 Kingdoms 4:34 (or 1 Kings 4:34).--Ed.

6. =2 Kings 23:29. Jeremiah prophesied in the time of King Josiah (see Jer. 1:2).--Ed.

7. I.e., in the title of Psalm 33.--Ed.



An Attitude of Gratitude St. Tikhon's Summer Camp

Why are boys and girls eager to return year after year to St. Tikhon's Monastery? For swimming, yes, and sports, and a week away from the routine of home life -- even to endure daily workshops in Christian education. For those who have tasted the life of a week at St. Tikhon's Summer Youth Camp, a desire to return might also stem from newly-made friends and the unique combination of typical camp activities and an Orthodox Christian encounter.

St. Tikhon's Camp was held July 8-14, 2007, for children ages 7-13 with Mr. Martin Paluch as camp director. Children came from Pennsylvania, Delaware, Illinois, Maryland, Michigan, New Jersey, New York, Ohio, and Virginia. Enrollment was purposely reduced this year to a maximum of 68 children and 35 teens.

His Beatitude, Metropolitan HERMAN, visited informally with campers on Sunday evening during the evening cookout and again later in the week.

Teens participated separately from the younger campers and followed a separate schedule for their program -- "Traditions," devised by teen program directors Ms. Tatiana Bohush, Ms. Kimberly Metz, and Mr. Nick Macura.

The camp theme *An Attitude of Grati-*

tude was developed by Mrs. Anna Marie Black, children's program director, with a focus on the Divine Liturgy. As she explained in her opening remarks about the theme, the hope for the week was for campers to grow in understanding of thankfulness in their lives. Campers were reminded that another word for Holy Communion is *Eucharist*, which means thanksgiving. The Eucharist, which we receive at Divine Liturgy, is the purpose for which we come to church on Sundays. Because it is impossible for anyone to fully learn about or understand everything about the Divine Liturgy, the campers would focus each day on only one section of the service.

As camp chaplain, Very Rev. Basil Stoyka gave the main presentations each day about Divine Liturgy, using large "pearls" as visual aids to show the progression of segments of the Divine Liturgy that are linked together in a continuous flow of prayer that culminates with Holy Communion, the Eucharist. Fr. Basil also played audiotapes of music from the Divine Liturgy so the campers could hear the liturgical music as he spoke about the different segments of the main worship service of the Orthodox Church.

Campers began their days with wake-

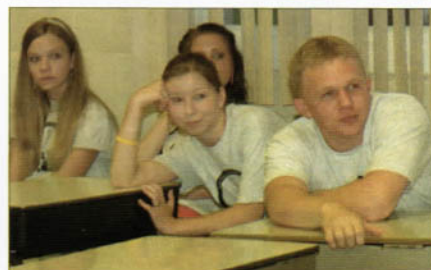
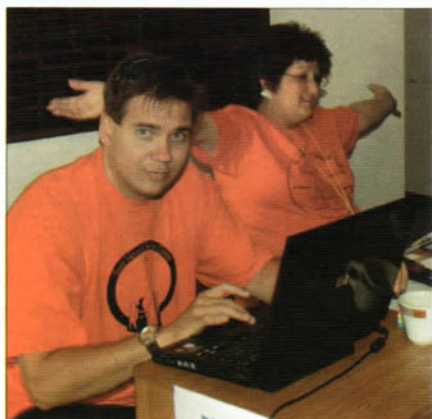
up calls at 7:30 am, gathered in the pavilion for Morning Prayers, breakfast in the trapeza, and back to the dormitory for time to clean rooms and bathrooms. The teens then followed their own program. Younger campers met in the pavilion at 10 am for a presentation on the day's theme.

With remarkably fine weather, except for an impending storm and sequestration in the dormitory on Tuesday, the children rotated activities according to their respective age groups. There was swimming and paddle boating, sports and recreation, and workshops in Christian education. Scheduled activities different from workshop or sports were offered in the afternoons and evenings. Rainy-day activities had been planned -- just in case the outdoor schedule had to be changed.

Fr. Basil served morning and evening prayers and campers took responsibility for the readings, including the morning epistles. Mrs. Lory Nescott, camp choir director, led the responses for all the services and conducted rehearsals for vespers and Divine Liturgy.

On Monday, His Grace, the Rt. Rev. TIKHON, Bishop of Philadelphia and Eastern Pennsylvania, spoke with the campers in the pavilion. Campers Mary-

Continued on the next page



Eve Anderson, Eva Namiuk, and Hannah Conover offered the customary greeting to the bishop with a bouquet of wildflowers they picked from the monastery fields. Bishop TIKHON spoke generally about preparation for Divine Liturgy, making the analogy to show that just as we prepare for other important events, including camp, we need to prepare ourselves for Divine Liturgy. The bishop answered the children's questions, many of which concerned the meanings of Greek letters on the icons of Christ and the Theotokos on the iconostasis. Bishop TIKHON also joined the campers at meals sitting among them and talking with them.

Camp has traditions that include fishing at Pickerel Pond, a washer board contest, the pinata, the barbecue and hayride, an evening bonfire, and a hike to Flat Rock. Those not interested in fishing could choose either a game of "warball" in the gym (an old camp favorite, similar to dodge ball) or to watch the movie *Charlotte's Web* in the Old Bookstore.

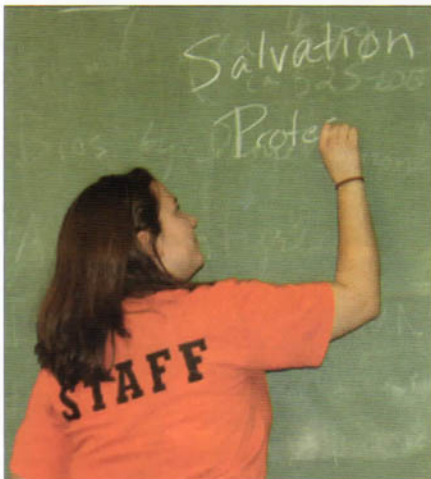
The Washer Board Contest was limited to Ages 7/8. First-place winner was Daniel Rogozenski; second-place, Mary-Eve Anderson, and third place, was Petey Yarosh.

After Thursday's hayride, campers captured counselor Gabe Bilas to stuff his shirt with hay. (Martin, the camp director, seems to have lost this privilege.) A controlled bonfire was permitted on the grounds on Thursday evening. While campers relaxed around the blazing bonfire, many of the children and teens showed off in the Talent Show.

Each day in workshops campers would concentrate on specific sections of the Divine Liturgy with the purpose of better understanding what for them might be more difficult parts of the service. For the older campers who generally know more facts about Divine Liturgy, Mrs. Black

wanted the presenters to think "outside the box" and to challenge the campers to begin looking at Divine Liturgy with fresh eyes and to perceive how their participation in Divine Liturgy can become more meaningful.

Monday's daily theme was *Come, Let Us Worship: Our Journey to the Kingdom*. Campers Ages 11-12 had workshop sessions separate from Age 13. Each group met for a session with the Very Rev. Michael Dahulich, Dean of St. Tikhon's Seminary. Fr. Michael was given the task of talking about Liturgy and Time. In his presentation he reminded campers that human beings are unique, as we are the only creatures on earth who worship the Creator. He told the campers that man has measured created time as we know it, in minutes, hours, and days, but God's time is not limited or understood in this way. Fr. Michael explained how our worship in the context of the Church celebrates an event in the life of Christ as if it is happening today. We say, for example, "Christ is born" or "Christ is risen." The Church celebrates in God's time, which is forever.



In his many remarks, Fr. Michael focused on the Person of Christ. Quoting from a sermon delivered by the bishop who ordained him, Fr. Michael said, "If you had been the only person in the world to have committed a sin, Christ still would have died on the Cross for you. He still would have gone through the same agony, suffering, passion and death that He endured for the whole world. That is how important you are as an individual soul."

On Monday afternoon, the 13s met with Fr. Basil Stoyka on the theme of Liturgy and Sacred Space. Fr. Basil spoke about how personal space is important to each of us, citing as example a rude guest who visits and how we can't wait for that person to leave. We need to be respectful when entering into God's space, the Church, since we sense that it is a holy space. Fr. Basil commented on the etiquette required when coming into God's space, such as making the Sign of the Cross, reverencing the icons, lighting candles, and moving quietly. Body language reflects either our care or carelessness in entering God's space. Fr. Basil stressed that our Orthodox worship invites us not to be spectators but participants in worship. He reminded campers that when the

priest says, "Blessed is the Kingdom," we are entering a new place, a sacred space.

Tuesday's daily theme was *Those Who Hear the Word of God and Keep It*. As a group, campers processed from the dormitory to the pavilion for the morning presentation, singing the Beatitudes antiphonally in the same way that Christians in the early Church would have walked from their homes to the church singing psalms.

In keeping with Wednesday's theme of *With All the Angels: the Great Entrance*, the Very Rev. T. Stephen Kopestonsky met with Ages 11-12 and Age 13 to discuss the Great Entrance from its historical perspective that gives it meaning.

Thursday's daily theme was *Taste and See How Good the Lord Is! The Consecration of Gifts and Holy Communion*. Fr. Basil met with Age 13s to discuss the Consecration of Gifts, the meanings of oft-heard terms such as *consubstantiation* and *anaphora*, and why Communion is not offered to non-Orthodox.

For the remainder of the week Ages 11-12 met with workshop leader Papadija

Jan Orlic who guided the group through the sequence of parts of the Divine Liturgy. Age 13s met with workshop leaders Ms. Mary Ann Bertram and Mrs. Rosalie Luster to review key points of the Divine Liturgy with an emphasis on Liturgy as journey to the kingdom, and to finish the week with a Bible Bowl activity.

Friday's daily theme was *We Give Thanks to Thee, O Our Lord: Improving Our Attitude of Gratitude*. Workshops were not held for all groups in order to accommodate the hike to Flat Rock that had to be rescheduled due to inclement weather.

In workshop on Monday Ages 7/8 focused on the opening words of Divine Liturgy: "Blessed is the Kingdom of the Father and of the Son and of the Holy Spirit" as a way to impart to them that Divine Liturgy is a journey to the kingdom. We leave our homes to go to church; and

Continued on the next page



when the priest proclaims those words, we begin our worship of Father, Son, and Holy Spirit -- the Holy Trinity.

Ages 7/8s were asked to create "Pop-sicle-stick-bound" booklets about Divine Liturgy. The booklets showed key sections: the Great Litany, the Gospel, the Our Father, and Holy Communion. The booklets could be taken home and used while attending Divine Liturgy.

Ages 7/8s talked about the Great Entrance, when the congregation sings the Cherubic Hymn, and were offered explanation of what the words of the hymn mean, particularly how we are asked to "lay aside all earthly cares." There was discussion and comments about angels generally, and guardian angels specifically. The children were reminded of the Choir of Heavenly Host -- the various ranks of angelic beings -- and that the Theotokos is "more honorable than the Cherubim and more glorious than the Seraphim."

In workshop on Monday, Ages 9-10

also were reminded of the importance of the opening proclamation of "Blessed is the Kingdom" in Divine Liturgy and the requirement of a response of "Amen" in order for Divine Liturgy to be celebrated. In Orthodox Christian worship no priest can celebrate Divine Liturgy without the laity present. Mrs. Black emphasized the importance of knowing that as we move from home to church, we already are beginning our journey to the Kingdom. Our participation begins as we prepare for it the night before and the morning of Divine Liturgy, and as we enter the church to reverence icons and light candles. The priest prepares the *prospora* (bread for Holy Communion) during the *proskomedie*, the Liturgy of Preparation.

In workshop on Tuesday, the 9/10s reviewed the meaning of the hymn "Only-Begotten Son" as a way to help these youngsters understand what is sung each Sunday and to let them know that each part of Liturgy has purpose in proclaiming the Church's knowledge of who Jesus

Christ is. On Wednesday, Matushka Sandy Kopestonsky worked with Ages 9/10s on understanding the Great Entrance and the meaning of the words in the Cherubic Hymn.

Ages 9-10 had the task of preparing a mural to show the movement of Divine Liturgy from home to church to the kingdom for Holy Communion and back home again. Each camper contributed artwork to depict the different segments of the service: getting ready at home; reverencing icons; the priest preparing Proskomedie; the priest announcing "Blessed is the Kingdom"; the epistle; the gospel; the choir singing hymns; the Great Entrance; the preparation of Gifts during the Eucharistic Prayer; the Our Father; Holy Communion; and hymns of thanksgiving.

Making *prospora* for all campers was facilitated by Matushka Liudmila Young who prepared the dough ahead of time. Matushka Liudmila and Fr. Nicholas Young supervised each group of campers as they came to press an individual piece of dough with the Eucharistic seal. The



prospora was blessed and given to each child to take home.

For those not wanting to hike to Flat Rock on Friday, Mrs. Black challenged campers to a simulation of the physical feats of the *World Eskimo-Indian Olympics* which are held in Alaska each July. The *World Eskimo-Indian Olympics* celebrates the traditions and survival skills of the indigenous Northwest Pacific Native American tribal cultures, the same peoples St. Herman of Alaska would have ministered to on Kodiak Island. These competitions test the strength, endurance, agility and balance needed to survive the harsh Arctic environment. Campers tried their skills in simulations of the Blanket Toss (Nalakatuk), One-Foot High Kick, Four-Man Carry, Greased Pole Walk, Eskimo Stick Pull, Kneel Jump, and Fish-Cutting Contest. What campers tried were simplified imitations of these athletic contests.

Dormitory life always presents a challenge to spiritual growth, for both youngsters and adult counselors. Here is where any class-time lessons translate into real-life practice with regard to getting along

with roommates, kindness toward others, and willingness to follow the rules. Mrs. Veronica Bilas, camp program coordinator and administrator, along with her dormitory staff, worked to keep the dorm schedule running smoothly with bedtime hours observed and safety rules followed.

Campers also are expected to keep their living space orderly. Toward that end, rewards were given after daily room inspections for the cleanest rooms for each of the three age group categories. After each meal, campers according to room assignments helped clean the tables in the trapeza. To encourage stellar camp behavior, a Virtual Baseball activity was included during the week. Campers could earn "runs" for good behavior and deeds above the norm at three major locations: pavilion, sports and recreation sites, and workshop sites.

Campers were given an opportunity to make craft projects designed by Fr. Deacon Vladimir (Poszywak), a monk attached to Saints Peter and Paul Orthodox Church, Lorain, Ohio. The first project, the Orthodox Bracelet, served as a catechism of the "Orthodox Christian Faith: A Way of Life." The bracelet was made

from plastic beads of different colors, each one representing an article of faith. A white bead, for example, reminds the child of a loving Christ and His Church; a blue bead, of the Theotokos; a gold bead, of the Holy Bible in the life of the Church, etc. Root-beer colored beads in between the other colors represents the child in his or her daily life in Christ and His Church. The campers were challenged to memorize each article of faith as represented by the particular color bead and to demonstrate their knowledge before other campers at meal time. More than a few campers accepted the challenge and successfully recited the articles represented by the colors.

One of the craft projects was a pin showing a line-drawing icon of St. Tikhon of Zadonsk. Another project was a small wall plaque with the text "The Lord bless

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you and keep you . . ." from Numbers 6:24-26. The children also prepared a wooden board depicting an icon of St. Patriarch Tikhon and St. Tikhon of Zadonsk from the 100th anniversary celebration of St. Tikhon's Monastery. Each year, Fr. Vladimir has given of his time and artistic talent to provide craft projects to benefit the campers.

Dr. David Ford, Associate Professor of Church History, St. Tikhon's Orthodox Theological Seminary, met with campers Ages 7/8 on Tuesday and again on Wednesday with other campers interested in learning more about their patron saints. The children showed a particularly keen interest in knowing about their patron saints and eagerly talked with Dr. Ford about them.

In *The Answer Box* activity, campers compete to answer questions about something mentioned during workshops or the morning presentations with reference to the camp theme. In the Ages 11-13 group, the first place winner was Paul Rogozenski; second-place, Tabitha Chasse; and third-place winner, Masha Cameron. For Ages 9/10, winners were Jake Emily, first-place; Nick Klecha, second-place; and Luke Namiuk in third-place.

The Friday night celebration serves as a culminating activity for campers each year. In keeping with the week's theme, the Ages 7/8s displayed a "thanksgiving quilt" made with paper drawings by each



child. Each rectangle displayed the individual child's response to the question, "What are you thankful for?" It is noteworthy to mention that each child gave a quick and heartfelt response to the question before drawing his or her piece. As the 7/8s displayed their quilt on Friday evening, many older campers murmured appreciation for the unique and thoughtful responses of the younger campers reflected on the quilt.

Many campers of all ages rehearsed during the week to perform in the play, *The Life of St. John Chrysostom*, written by Mrs. Black. The topic had been chosen because St. John Chrysostom is regarded as the author of the Divine Liturgy celebrated most Sundays during the year. Coincidentally the year 2007 stands as the 1600th anniversary of the repose of St. John Chrysostom, who reposed in the year 407. Campers took seriously their roles to show St. John's early life, his efforts to guide Christians in Antioch, his difficulties with the Empress Eudoxia in Constantinople, and his exile. The camp-

ers got a glimpse of life in the earliest centuries of Christianity. As Costume Mistress, Miss Caroline Barkley, age 13, worked diligently for long hours during the week to organize the many costumes needed for the cast of characters. Also noteworthy were the efforts of John Behuniak, age 13, who worked to create an authentic costume for his role as Patriarch of Antioch. Counselor Mrs. Lenora Georges assisted with preparing the script for each actor. At the end of the play, Fr. Basil read aloud *The Paschal Homily of St. John Chrysostom* which Orthodox Christians hear read at the conclusion of the Paschal Resurrection Matins.

As ours is a church camp, all children and teens are required to attend vespers late Friday afternoon. All were given the chance to receive the sacrament of confession. Children and teens sang the responses to vespers, which had been rehearsed by Mrs. Nescott during the week.

As always, camp ends with Divine Liturgy on Saturday morning. His Beatitude, Metropolitan HERMAN, and His



Grace, Bishop TIKHON, concelebrated along with camp chaplain Fr. Basil, and a host of clergy from the area. Children and teens sang responses under direction of Mrs. Nescott, and they read verses and the epistle. The campers attended with prayerful attitude, each having received the Body and Blood of Christ in Holy Communion -- in Eucharist, in thanksgiving. Parents, grandparents, and caregivers could be proud of the campers' behavior in church. St. Tikhon's Camp celebrated Divine Liturgy not as a microcosm symbolic of the Orthodox Church but as the Body of Christ with Christ as its Head.

But then it was off for a group photo and breakfast in the trapeza with the typical noisy exchange of spirited repartee, promises to keep in touch and to return to camp for next year. Children (and teens) packed that one last item in their suitcases and closed the lids, zippered sleeping bags and lugged them to waiting cars and vans. There were lots of hugs and some tearful good-byes (but not farewells). One

by one the families departed until finally a quiet settled on the dormitory and the pavilion. The pool was closed. The trapeza kitchen was cleaned. Signs were taken down; craft supplies packed. The dormitory rooms would soon be cleaned and the pavilion swept. Camp was over for another year.

The spirit of camp prevails. Throughout the year, although busy with school and family and church, there continues among many the desire to return not only for the outdoor recreational and sports activity but for the friendships among other Orthodox Christian children or teens. (Some might even admit to having learned something from the realm of Christian education.) Certainly, the spiritual encounters of Orthodox Christians worshipping among other like-minded Orthodox Christians is crucial to their spiritual growth as Orthodox Christians. They are, after all, the Body of Christ -- not merely the "future" of the Church, but part of the Orthodox Church right now.

We who plan the camp week thank the many adults who volunteer their time and energy as counselors and workers behind the scenes. We thank Martin Paluch as director for his remarkable patience and caring for the campers and his countless hours spent preparing the grounds. We thank Fr. Basil for serving us as camp chaplain. We thank Archpriest John Onofrey and his kitchen crew for delivering water jugs to the various sites on the grounds and for cooking countless hamburgers at the cookout and for three meals a day times six. We thank Mrs. Cathy Yarosh who served as nurse, along with her assistant, Ms. Leah Hohnicki and Ms. Katherine Ren. We thank the many counselors who withstood the heat of the day at the lake and as road crossers. We thank the parents and guardians who entrust their children and teens to our care for the week. We are charged with a great responsibility. We thank the children and teens who inspire us and challenge us to be better Orthodox Christians.

We thank the monks of the Brotherhood of St. Tikhon's Monastery, who permit us to traverse their grounds and for their continued prayers. We thank His Grace, Bishop TIKHON, Deputy Abbot of the Monastery, for his support of the camp, his encouraging presence to the children and teens and his willingness to speak with and listen to each of them. We thank His Beatitude, Metropolitan HERMAN, for having the vision those thirty-seven years ago to set up a camp for children and for his continued presence at camp and his prayers and good counsel for each of us.

We thank God for our lives and opportunities to be together as Orthodox Christians.

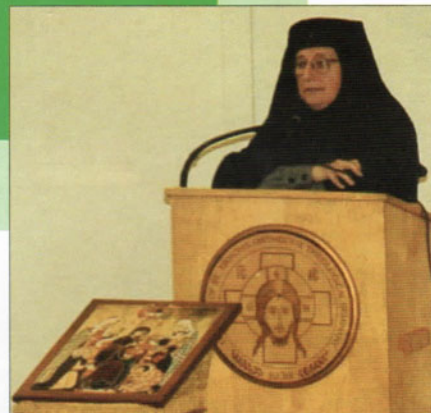
Next year's theme is *Best Friends* (especially those who were friends with Christ). May we all be together again at camp next year. In the meantime, may we aspire to an attitude of gratitude in our daily lives wherever we may journey. As St. Paul tells us,

*In everything give thanks,
for this is the will of God in Christ Jesus
for you.*

--1 Thessalonians 5:18

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

Women's Retreat at St. Tikhon's Seminary



Seventy-five women ranging from ages from 13 to 85 attended the 13th Annual Women's Retreat on Saturday, August 11 at St. Tikhon's Seminary auditorium. His Grace, Bishop Tikhon began the day with the Supplicatory Canon for the Most Holy Theotokos. Fr. John Russin led the singing of the responses for the Canon.

Mother Raphaela, Abbess of Holy Myrrhbearers Monastery, Otego, New York was the main speaker. The morning session focused on the Most Holy Theotokos and the importance of having her in our lives. Mother Raphaela answered many questions ranging from discovering your role in the church to home schooling.

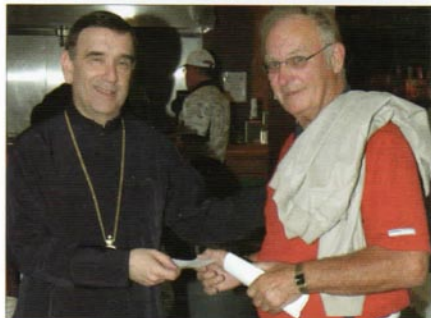
The afternoon session focused on Saints Mary and Martha, and the importance of finding the balance in our everyday lives. Mother Raphaela challenged the women to find five minutes of silence in their daily lives. The women attending the retreat were successful in meeting the challenge during the retreat, and hopefully will continue to find that quiet. Many of the women shared their personal prayer experiences with the group. Mother Raphaela stated there is not a specific recipe for establishing a life of prayer, but this must be approached on an individual basis.

The Department of Christian Education would like to thank everyone who helped make the retreat a success. We would also like to express our deepest sympathy to Fr. David Mahaffey and his family on the falling asleep of Mat. Karen, a committed member of the Department of Christian Education, who focused on the need of education for everyone. May her memory be eternal!





Tenth Annual Golf Tournament Benefits St. Tikhon's Seminary



One hundred six golfers enjoyed a wonderful day on the golf course on Saturday August 18, 2007, at the Mountain Laurel Golf Course. The weather was perfect and a good day was had by all. After the tournament the golfers enjoyed the remainder of the evening at the awards banquet and raffle.

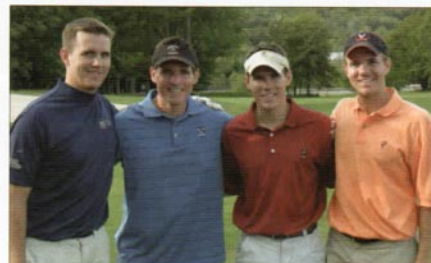
The afternoon started with registration and lunch at noon, after which the tournament began. The tournament was divided into 5 flights: Championship, 1st, 2nd, 3rd and 4th.

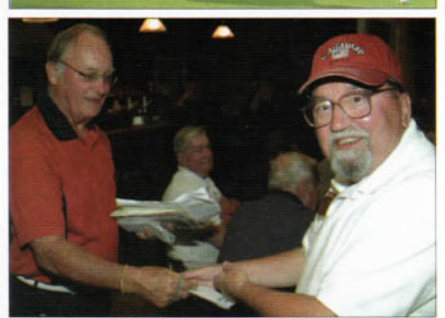
Winners were: Championship Flight, Peter Rezanka Group with a score of 59; 1st Flight, the J.P. Meck Group with a score of 64; 2nd Flight, Fr. David Shewczyk, with a score of 67 on a match of cards; 3rd Flight, the Robert Barrett group with a score of 69 on a match of cards; 4th Flight, the Fr. James Jadick Group with a score of 72 on a match of cards.

Skill contest, as follows: closest to pins, #4 Nick Gevassimakis, #8 Paul Piccotti, #12 P. Fetkowitz, #18 Don Surace. Long Drive: Beschner 368 Yards. Strait Drive: Paula Flynn.

The evening ended with a check presentation of \$5,200 to St. Tikhon's Seminary, and the raffle.

Special thanks to Al Wanas for providing the lunch, Michael Pasonick for donating the golf balls, and the staff at Mountain Laurel Golf course for their tremendous cooperation in hosting the tournament.





Diocese Launches Late Vocations Diaconate Program



Many Orthodox Christians who have lived in the United States of America in the recent past have become witnesses to an increasing interest in the Orthodox Faith on part of those who, for various reasons, feel they need a deeper and more ancient practice of Christian life. This interest is evident in the growing number of mission parishes now opening, especially in areas of the country that formerly had less of an Orthodox presence, like the South and the Southwest. We see an increased number of people coming to services and for catechetical instruction classes. There is also an increasing number of those desiring to enroll in the Seminary program, which gives us hope that God is providing candidates for future ordination into the holy priesthood, to shepherd his flock and to continue to spread the message of the Orthodox Faith in this country.

Yet seeing this increase in interest on

the part of many Orthodox men to serve in a priestly vocation, there seems to be less opportunity for structured training of those who desire to enter into the service of the Diaconate. To prepare for this degree in the ranks of Orthodox clergy does not require full seminary training. Yet a well-trained deacon could be of a great assistance to a parish priest, not only in helping during church services but also in leading educational classes, working with youth, visiting the sick and shut-ins, and so on. To be a deacon in a parish one should have not only a deep piety and commitment to serve the Church, but also a proper education in how to serve the altar and in knowledge of holy scripture, Orthodox theology and church history.

Up until now, a candidate for the Diaconate who was not able to attend classes at one of the Orthodox seminaries could only fulfill the educational requirements for ordination by taking a correspondence

course. This obviously has its limitations, since it makes no provision for any live interaction between student and instructor. Also, the task of training a future candidate to serve the Church services was left solely to candidate's parish priest.

In July of 2007 His Grace Bishop Tikhon announced that in the Diocese of Eastern Pa. there would be an exciting new opportunity for dedicated men of faith: to enroll in a special Deacon Formation Program. This program is an extension of St. Tikhon's Theological Seminary and offers the equivalent of first-year Seminary training. St. Stephen's Orthodox Cathedral in northeast Philadelphia was chosen as a site for this program, due to the availability of facilities meeting the needs of the program and also because the location is easily accessible to those who live in the major metropolitan areas of New York, New Jersey, Maryland, Delaware and Eastern Pennsylvania.

Another advantage of this program is the fact that it takes place on Saturdays during the school year, allowing those who have full-time employment to still be able to take classes. Every Saturday the students start with the Divine Liturgy, followed by 6 hours of classes, with breaks for breakfast and lunch. The day concludes with the service of Great Vespers and once a month with the service of the All-Night Vigil. This way the students get to participate both in course education and in liturgical practicum, by serving as altar servers, singing in the choir, or reading. In the fall semester of the first year of the program, the students were offered two 3 credit courses: Church Order, and the Five Books of Moses (Pentateuch). The faculty for this program usually consist of area clergy. Also, the deacons from nearby parishes join us on a regular basis during the services, to allow the students to observe how the services are served with a deacon.

Another advantage of this program is the fact that it takes place on Saturdays during the school year, allowing those who have full-time employment to still be able to take classes

We were very much encouraged by the interest this program has generated among the faithful of our area. Currently we have six students enrolled in their first year studies.

In the beginning of the spring semester of 2008, we all were very saddened by the untimely passing away of one of our students, Tom Clee, who was a parishioner of St. Stephen's Cathedral. We pray that our Lord will give him rest and make his memory eternal.

Looking ahead we hope that this program will become a wonderful opportunity to help local parishes prepare faithful men for service in the diaconate, allowing the Orthodox Church here to strengthen our witness of the Apostolic Faith that our Church holds. We ask your prayerful support and hope that throughout the country more and more people will be dedicating themselves to the service of the Holy Orthodox Church.

--Fr. Victor Gorodenchuk

In Memoriam: **Matushka Karen Mahaffey**



Matushka Karen Mahaffey

Funeral services for Matushka Karen Mahaffey, 54, were celebrated at Holy Trinity Church here on Friday, August 10, 2007, with interment at Saint Tikhon's Monastery Cemetery, South Canaan, Pa., the following day.

Matushka Karen, the wife of the Very Rev. David Mahaffey, rector of Holy Trinity Church, fell asleep in the Lord on Wednesday, August 8, after a long battle with cancer.

The daughter of Anna Baron Meterko and the late Michael Meterko, Jr., she was a native of Spangler, Pa. A graduate of Tri-County School of Cosmetology, she graduated as the best hairstylist in her class. She also graduated from Jefferson County Vo-Tech with a certificate in furniture upholstery. She and her husband were married May 5, 1973, at Saints Peter and Paul Church, Urey, Glen Campbell, Pa. Karen was a former den leader for Cub Scout packs in the Burnside and Clearfield area of the Bucktail Council, Boy Scouts of America.

Very gifted musically, she played the saxophone and piano and directed choirs at her home parish in Urey and Saint Michael Church, Old Forge, Pa., where her husband served as rector for a number of years. She also sang in the Wyoming Valley Orthodox Choir and Holy Trinity choir, Pottstown. Besides her musical talents, she was gifted in

the areas of painting, crocheting, ceramic figurine pottery, sewing, and handmade crafts. She was responsible for organizing many parish food sales and coordinating the baked goods stand at the annual Memorial Day pilgrimage at Saint Tikhon's Monastery. She also had served as church school director of Saint Michael's Church, and served on the board of the Diocese of Eastern Pennsylvania's Department of Christian Education.

In 2003, Matushka Karen was diagnosed with a rare form of melanoma and fought a valiant battle against this dreaded disease for the rest of her life, remaining very active until a few weeks before her repose.

In addition to her husband and mother, she is survived by four children, Nikolas David, of Dunmore, Pa.; Sterry Michael and wife, the former Nicole Koch, of Lansdale, Pa.; Seth Robert of West Pittston, Pa.; and Kyra Ann of Pottstown, Pa.; one sister; and two brothers.

Donations may be made in Matushka Karen's memory to Holy Trinity Orthodox Church, 1230 North Hanover St., Pottstown PA 19464, or to the Matushka Karen Mahaffey Scholarship Fund, Saint Tikhon's Seminary, PO Box 130, South Canaan PA 18459.

May Matushka Karen's memory be eternal!

Bishop Tikhon Visits St. Michael's in Jermyn

On Sunday November 11, His Grace Bishop TIKHON made an Archpastoral visit to St. Michael's Church in Jermyn, Pa. During the Divine Liturgy, His Grace ordained Subdeacon Adam Sexton to the Holy Diaconate and also blessed the new shrine for the Pochaev Icon of the Mother of God, which was placed in the parish this past August. Archpriest John Kowalczyk was presented with a Synodal gramota for his service to the diocese as well as to St. Tikhon's Seminary. Following the service, the parish held its annual St. Michael's Day Banquet.



Ordination of Adam Sexton to the holy diaconate



Dedication of the Pochaev Icon



Bill and Mary Ann Dubee celebrate 25th wedding anniversary



Laying on of hands



St. Michael's Day dinner

Orthodoxy and the Jehovah's Witnesses

Part 1

Sources of the Christian Faith: Church -- Sacred Tradition -- Holy Scripture¹

Editor's note: The author of the present work, Hieromonk Sophronios G. Michailidis, sets out to prove the truth of Orthodoxy solely on the basis of Scripture. He uses this approach because he is writing to counter the teachings of the Jehovah's Witnesses, who accept the authority of Scripture, but reject that of the Holy Fathers. His useful presentation of Orthodox teachings may also be persuasive to other heterodox groups having a view of doctrinal authority similar to that of the J.W.'s.



Protection of the Holy Virgin Church Santa Rosa, CA

A conversation can take place only after there exists a common ground, as a basis. In the case of conversing between Christians, the common ground, in other words, the basis commonly acceptable by all sides, must be the sources of the Christian faith. These must also comprise the criterion for the resolving a matter of conversation.

When, however, one must face the Jehovah's Witnesses -- but also, more generally, all the heresies which came from Protestantism -- he faces the following problem: the aforementioned heretics don't accept anything else as common ground except Holy Scripture alone. But Holy Scripture alone is neither self-sufficient nor self-empowering. It only becomes such when studied "in the Church" (Ephes. 3:21), under the light of the Sacred Tradition.

For this reason, we are also forced in this study to use only the Holy Scripture as a basis, believing that even alone, estranged from its natural atmosphere which is the Church and her life in the Holy Spirit -- that is the Sacred Tradition -- the Holy Scripture is capable of giving answers which will silence the wrong beliefs of the Jehovah's Witnesses.

I. THE CHURCH

Here we will mention only a few essential things about the Church which aim to help in understanding the matter of "Sacred Tradition and Holy Scripture" which will subsequently be developed. (The topic of the Church will be developed later on extensively, in a separate chapter.)

The prehistory of the Church begins from very ancient times, from the age of the first created beings. Truly, referring to that ancient time, we see Adam and Eve living happily and peacefully inside paradise, enjoying God's love richly. Their destination was to attain, with conscious obedience to the divine will, to being "in the likeness," to *theosis* by grace. However disobedience, the fall, and exile from Paradise came. The results of the fall were startling: sin interrupted their contact with God, and man ended up God's enemy, a slave of Satan, subject to corruption and

death. For ages and ages he hauled his misfortune on the earth, anxiously seeking deliverance. At some point, "when the fullness of time had come," the Deliverer came, for whom generations of generations had waited. He was none other than the Son and Word of God, the second person of the Holy Trinity who, without ceasing to be true God, also became a human being (John 1:14); he was "delivered up because of our transgressions and was raised because of our justification" (Romans 4:25), "becoming obedient" to God the Father "unto death, the death of the Cross" (Philippians 2:7-8.) This crucifixional sacrifice and Resurrection of the Deliverer became for us a source of renewal and incorruption. Thus, the Son of God by his work sanctified our corrupted nature, freeing it from enslavement to Satan and to the bonds of death (Hebrews 2:14-15, 2 Tim. 1:10). As a second Adam, he achieved the renewal and rebirth of hu-

Continued on the next page

Sources of Christian Faith

Continued from page 39

man nature, its sanctification, its participation in the life of grace, of communion with the trinitarian God. Christ became, in other words, the *gennitor* of a new humanity delivered and sanctified.

This new humanity, which is none other than the Church, the Holy Scripture names the Body of Christ, Whose (Body) Head is its Gennitor and Deliverer Christ. Thenceforth, all people were called by Christ and the Apostles to deny the old man, the “first Adam,” and to become members of this new Body of the “second Adam,” in whose Body all the presuppositions of salvation exist. This Body comprises the “Bride” of Christ, the Ark of salvation, the treasury of Grace and the guardian of the Truth which was revealed.

This new communion of Grace, this new class of things which Christ instituted here on earth, the Church, is nothing other than the Kingdom of God upon the earth (in other words, the extension upon earth, of the kingdom of the heavens). Thus the prophets saw it, thus the Forerunner announced it, thus Christ presented it.

This Church is eternal and indissoluble (Math. 16:18), and is the guardian of revealed Truth, led by the Holy Spirit (Jn. 16:13); for this reason it is also named the “pillar and firmament of the truth” (1 Tim. 3:15).

II. THE SACRED TRADITION

The last commandment that Christ gave to His disciples before ascending to the heavens was: *Go, make disciples of all nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to keep all that I have commanded you* (Matt. 28:19-20). Previously however He had told them: *The Comforter, the Holy Spirit, which the Father will send in my name, he shall teach you all and remind you of all that I told you* (John 14:26). And again, “I still have many things to say to you, but you cannot bear them now. However, when he, the Spirit of truth, has come, he shall guide you into all the truth” (John 16:12-13).

Truly, on the day of Pentecost, while all the disciples of the Lord (about 120 persons) were gathered in Jerusalem, the

Holy Spirit descended and enlightened everyone (Acts 2:1-4). Then the Apostle Peter preached the first Christian sermon to Jews, during which three thousand people believed (Acts 2:41). From that day, the Church, which till then was comprised of only the close followers of Christ, began to increase and expand in all the earth.

The life of the Church in the Holy Spirit, and this preaching of the gospel, which was extended to all the then-known world (Col. 1:23), comprised the Sacred Tradition.



Orthodox Church, South St. Paul, Minn.

After they had rejected the authority, holiness, infallibility and indissolubility of the Church, it was natural for the Jehovah's Witnesses also to reject Sacred Tradition as well. Thus they accept only Holy Scripture as the source of divine revelation. All the other things, they say, are “teachings and commandments of men” and an invention of satan. Thus, Christian Churches, priests, the sacred mysteries and the liturgical life, the saints of the Christian faith, the Fathers of the Church -- are also instruments of satan. For this reason the Jehovah's Witnesses have neither churches, nor sacraments and the liturgical life, nor saints, nor apostolic succession, nor even a relationship of time or a relationship of faith with the apostolic Church which God founded on the day of Pentecost. They are, in short, completely cut off from the Church of Christ, and do not partake of her life in the Holy Spirit.

Because Sacred Tradition is nothing other than the life of the Church in the Holy Spirit through the ages, consequently, the total expression of this life in the Holy Spirit -- that is the imparting of the revealed truth, the apostolic succession of pastors, the liturgical and sacramental life, the correct teaching and interpretation of the gospel truth by the Holy Fathers, the experience of divine Grace in

the life of believers, and every expression of “new” life which Christ imparts to people through his Church, comprises the *Sacred Tradition*.

Since this is the nature and essence of the Sacred Tradition, it is very logical for one to conclude that the Church and the Sacred Tradition are two views of the same coin, two realities which exist simultaneously, with neither being able to exist without the other. It is for this reason that, from the first moment the Church exists, from precisely that moment, Sacred Tradition also exists. By contrast, the New Testament, which the Jehovah's Witnesses accept as the only source of Christian truth, was written much later: only in 52 A.D. (that is, 20 years after the founding of the Church) was her first book written, the Epistle to the Thessalonians, while the rest of the books were written even later, with the final one, the Gospel according to John being written by about 98 A.D. So the Church was founded and instituted, and spread and evangelized the world through the Sacred Tradition for whole decades before the New Testament appeared.

So Sacred Tradition was, during the apostolic age, the source of Christian truth, and was preserved and safeguarded by the apostles and the believers as a sacred “*heritage*” (1 Timothy 6:20, 2 Tim. 10:14) through which the first exposition of Christian faith was formed, the so-called “*form of teaching*” (Romans 6:17). Thus Christianity was imparted orally as a living and unwritten tradition and became familiar to the multitude of first Christians “through hearing” (Romans 10:17, 1 Thess. 2:13). Even when the Apostles began writing, they preferred not to write all they wanted to teach, but preferred to say them “face to face” (2 John 12, 3 John 14, 1 Cor. 11:34), because if they were to be written down in detail, “the whole world could not contain the books that would be written” (John 20:30, 21:25).

This sacred tradition, which contained the whole of apostolic teaching, was not comprised of arbitrary teachings and “commandments of men,” as the Jehovah's Witnesses maintain, but was the teaching of the Church of Christ herself, who through the synods defined “*in the Holy Spirit*” matters of the faith and life of the believers (Acts 15:28: “*It seemed*

good to the Holy Spirit and to us"). So the workers of the gospel did not preach their own teachings but "as they went about the cities, they delivered to them the dogmas to keep, which were determined by the apostles and the presbyters in Jerusalem" (Acts 16:4). Paul himself, who was taught the gospel through revelation, directly from God (Galatians 1:11-12), considered it necessary to present his gospel preaching before the other Apostles to be assured that he had "not run in vain" (Galatians 2:1-2).

The faithfulness of the Sacred Tradition is based precisely on the ceaseless continuation of the gospel preaching and experience which is transferred in the

lievers] the decrees to keep, that were ordained of the apostles and elders which were at Jerusalem" [Acts 16:4].

2. "Now I praise you, brethren, that you remember me in all things and keep the traditions just as I delivered them to you" [1 Cor 11:2].

3. "Those things which you have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you" [Phil. 4:9].

4. "Therefore, brethren, stand fast, and hold the traditions which you have been taught, whether by word, or our epistle" [2 Thess. 2:15].

5. "Now we command you, brethren, in the name of our Lord Jesus Christ,

2:23]. (2) The prophecy of Enoch, which the Apostle Jude mentions in his epistle: "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord is coming with ten thousands of his saints, to execute judgment upon all" [Jude 1:14-15]. (3) The event of the dialogue between the archangel Michael and the devil related to the body of Moses, which Jude again mentions (Jude 9), and which is not found written in the Old Testament. (4) The same applies also with regard to Christ's words "It is more blessed to give than to receive," which are not found in any gospel, and which the Apostle Paul mentions from the Sacred Tradition (Acts 20:35).

"...keep the traditions just as I delivered them to you" (1 Cor 11:2)

Holy Spirit from generation to generation, from the apostolic age to this day, "as those who were eyewitnesses and became servants of the word handed down to us from the beginning" (Luke 1:2).

The New Testament drew its content from the treasure of the Sacred Tradition without, however, containing the whole Sacred Tradition. It is noteworthy that when the books of the New Testament were written, the apostolic Church considered them as one portion of the Sacred Tradition. The Apostle Paul, for example, in writing to the Thessalonians, says "Brethren, stand firm and keep the traditions which you were taught whether by word or whether by our epistle" (2 Thess. 2:15): he names both the oral word and his epistles "tradition." And of course he was right -- because he drew from the Sacred Tradition in order to write his epistles.

Having these things in mind, it is obvious that Holy Scripture alone, without the Sacred Tradition, remains a dead book, cut off from the life of the Christian Church.

So the Holy Scripture alone cannot serve as a self-sufficient source of Christian knowledge. It becomes self-sufficient only when it is studied in the light of the Sacred Tradition. Truly, when we study the New Testament, we discover that it always presupposes the Sacred Tradition and is based on it:

1. "And as [the Apostles] went through the cities, they delivered to them [the be-

lievers] the decrees to keep, that were ordained of the apostles and elders which were at Jerusalem" [Acts 16:4].

6. "Hold fast the pattern of sound words which you have heard from me, in faith and love which are in Christ Jesus" [2 Tim. 1:13].

7. "And the things which you have heard from me among many witnesses, the same commit to faithful men, who will be able to teach others also" [2 Tim. 2:2].

8. "Having many things to write to you, I did not wish to write with paper and ink; but I hope to come to you, and speak face to face . . ." [2 John 1:12; cf. 3 John 1:13].

9. "And the rest I will set in order when I come," concludes the Apostle Paul, writing to the Corinthians about the manner of performing the Mystery of the Divine Eucharist [1 Cor. 11:34].

10. "And there are also many other things that Jesus did, which if they were written every one, I suppose that even the world itself could not contain the books that would be written" [John 21:25].

11. Finally, ancient divinely inspired words which the authors of the New Testament mention, are not found written anywhere in the Old Testament, but were preserved and imparted through the Sacred Tradition. For example: (1) "which was spoken by the prophets, He [Christ] shall be called a Nazarene" [Matt

When it is "to their advantage," the Jehovah's Witnesses themselves admit that the Holy Scripture alone does not suffice, but needs "biblical aids." For this reason also they ceaselessly publish a multitude of books and magazines. They furthermore write the following amazing things: "The Watchtower is food in a time, which is given by the rank of the 'faithful and wise steward'" [that is, the leadership of the Organization.] ". . . While this spiritual food is the main thing. Without this the sheep cannot reach maturity."² So the most important thing for the Jehovah's Witnesses, in reality, is not the Holy Scripture, but what is written in the *Watchtower* magazine.

Finally, it is worth noting that, according to God's plan, the revelation which would be given by the Messiah Christ, would not be written in stone tablets, like the law of the Old Testament, but would be written by the Holy Spirit in tablets of flesh, that is in the hearts of the believers:

"For this is the covenant that I will make with the house of Israel after those days, says the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people" (Heb. 8:10, 10:16; 2 Cor. 3:3; Jer. 31:31-33). The term "the house of Israel" -- the new Israel of grace -- of course meant the Christians.

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Sources of Christian Faith

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This inscription of the Christian "law," not in books but in the minds and hearts of believers is nothing else than the above-mentioned Sacred Tradition, as the experience of the revealed truth in the Holy Spirit.

If God allowed an alteration of His plans, and His "law," which was given through Christ, was also written in books, this happened on account of our weakness and inability to correctly hold this revelation of truth. (For example, if the Galatians had not been swayed by the Judaizing Christians, the Epistle to the Galatians would not have been written at all, and so on and so forth.)

So the final conclusion is that *the Church, through her Sacred Tradition which also includes the Holy Scripture, comprises the unique source of Christian faith.*

So the argument which the Jehovah's Witnesses usually use against the Sacred Tradition is the following: "This people honors me with their lips, but their heart is far from me. And in vain do they worship me, teaching as doctrines the commandments of men" [Mark 7:6].

However these words of Christ are not regarding the Sacred Tradition of the Christian Church, because they were addressed exclusively to the Pharisees of that age, and furthermore they defined relative, human teachings also: "[Jesus] answered and said to them [the Pharisees], 'Well has Esaias prophesied of you hypocrites . . . For laying aside the commandment of God, you hold the tradition

of men, as the washing of pots and cups, and many other such things you do.' And he said to them, 'All too well you reject the commandment of God, that you may keep your [own] tradition. For Moses said . . . But you say . . . making the word of God of no effect through your tradition . . . and many such things you do' " [Mark 7:6-13]. So the argument of the Jehovah's

Christ; and as experience, it is something continual and ceaseless, from the day of Pentecost till the close of the age. This ceaseless continuation of the Apostolic Tradition comprises the mark of the true Church of Christ. For this reason, whoever has interrupted this continuation, or founded "churches" entire centuries after Pentecost -- like the Jehovah's Witness-



St. Innocent Church, Macon, Ga.

Witnesses has no relationship with the Sacred Tradition. The same applies also to Colossians 2:8.

To sum up, we repeat that the Sacred Tradition is the continuing activity of the Holy Spirit in the Church, the life of the Church "in the Holy Spirit" as the body of

es -- doesn't have any relationship with Christ and his Church.

To be continued.

1. Translated by Father Nicholas Palis from the 2nd, improved and expanded edition of *He Orthodoxia kai hoi Martyres tou Iechova*, published by the Metropolis of Kitios, in Larnaka, Cyprus in 1997.

2. Capable Minister's 57:7. *Awake* 22/2/1963, page 30 et al.

Recent meeting of the Diocesan Council



The 1907 Mayfield Church Council

The Church Council that convened in Mayfield in 1907 continues to have enormous significance in the life of the Church even today, a century later. The theme of the Council was *"How to Expand the Mission."* In order to fully appreciate the Council's importance, we must first look back at the life of the Church leading up to the Council. In particular, let us reflect on the history and vision of the Orthodox Mission in North America prior to the Council of 1907.

Orthodoxy had arrived on the North American continent about a century earlier in 1794. A group of monks, mostly from the famous Valaam Monastery in northwestern Russia, had been sent to distant Alaska, then a colonial outpost of the Russian Empire. In addition to serving the spiritual needs of the Russian colonists, the missionaries began to evangelize the pagan Alaskan Natives and, soon enough, the monks were obliged to protect the Natives from abuse by the Russian colonial administration. Eventually, Herman, a simple monk and initially one of the junior members of the missionary team became the most significant. With great love, he nurtured and evangelized the Alaskan natives until his death in 1837. He was canonized as America's first saint in 1970.

In the 1820s, Fr. John Veniaminov, a priest from Siberia, came to Alaska as a missionary. He continued the work of the first missionaries and, under the harshest climatic conditions, he expanded the mission to previously unevangelized regions of Alaska. After being widowed, Fr. John took monastic vows, with the new name Innocent, and was consecrated a bishop. With renewed vigor, Bishop Innocent continued his missionary labors and guided his clergy, the foremost being Saint Jacob Netsvetov, the first native Alaskan Orthodox priest. Soon, his diocese was



First All-American Council, Mayfield, Pa., 1907

enlarged to include eastern Siberia in addition to Alaska.

When Alaska was sold to the United States in 1867, there were those in Russia who suggested that the Orthodox mission in North America should be closed. In response to a rumor that he shared this view, Archbishop Innocent wrote to the Ober-Procurator of the Holy Synod vehemently opposing such closure and unequivocally stating that he considered the sale of Alaska to be an act of Divine Providence which would enable the expansion of the Orthodox mission throughout North America. In the same letter, he advocated for the transfer of the episcopal see to San Francisco, the appointment of a bishop and clergy who spoke English, the training and ordination of convert clergy and the publication of liturgical and other books in English, all of which came to pass in due time. Even after his elevation to Metropolitan of Moscow in 1868, Saint Innocent continued to actively support missionary endeavors, especially in North America. He died in 1879, and, at the request of the Orthodox Church in America, the Church in Russia proclaimed



St. Alexis of Wilkes-Barre

him a saint in 1977. The glorification services following his later canonization by the Russian Orthodox Church Outside of Russia took place in Mayfield in 1994.

As Saint Innocent had foreseen, the North American Diocesan See was, in fact, soon moved to San Francisco, and

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later to New York. Over the next few decades, the Orthodox mission spread from coast to coast and into Canada. In great part this was due to the arrival of immigrants from other lands, most significantly, beginning in the 1880s, of Slavic Uniates from Austro-Hungary. Generations earlier, their ancestors had been Orthodox but had been forced to become Greek-Catholics (popularly called Uniates). In America, under the leadership of Father Alexis Toth, canonized a saint in 1994 for his outstanding missionary efforts, many faithful and parishes - returned to the Orthodox faith of their forefathers. This movement back to Orthodoxy greatly increased the Orthodox population in the US, especially in the Northeast.

In 1898, a humble, young hierarch was appointed to head the Church on this continent. This was Saint Tikhon, the future Patriarch of Russia. When he became the ruling bishop of the North American Diocese, diocesan administrative authority in the Russian Church was vested largely in the person of its ruling hierarch. However, in his archpastoral ministry in America, Saint Tikhon increasingly sought the participation and input of all clergy and the laity in the governance of the diocese. This remarkable style of diocesan administration engendered various regional 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 a most crucial topic, *"How to Expand the Mission"*.

To understand the vision guiding the 1907 Council in Mayfield, a remarkable document that Saint Tikhon wrote in 1905 must also be considered. The late 19th and early 20th centuries were a period of rejuvenation of theological thought and Church life in Russia, but no Church Council had been held in Russia in almost two-and-a-half centuries. It was projected that an All-Russian Church Council bringing together hierarchs, clergy and laity would soon be convened to deliberate the most crucial issues of Church life. In preparation for the proposed Council, each bishop of the Russian Church was asked to delineate matters of concern that would be considered for its agenda. Saint

Tikhon's contribution to the *"Responses of the Diocesan Hierarchs on Issues of Church Reform"*¹ clearly outlined his missionary vision for the future of Orthodoxy in North America: to maintain the Church's united but ethnically diverse structure and voice, as was then the case, and eventually to be a truly local and unit-



Fr. Leonid Turkevich (future Metropolitan Leonty) with family

ed autocephalous Church². These were the key principles of Church structure that would guide the Council held in Mayfield two years later.

The Council in 1907 was a natural outgrowth of the history of the North American Mission that we have reviewed and contributed to the Church's vision that was further developed by the Council.

But how, you might ask, did the Council come to be held in Mayfield?

The Russian Orthodox Catholic Mutual Aid Society (ROCMAS), a federation of brotherhoods founded in 1895 and dedicated to church development, charity, education and mutual help for its members, had scheduled its convention in Scranton for early 1907. Many clergy and lay representatives, who would be travel-

ing far from all corners of North America, would attend the convention. As many of the same priests and laity would also be delegates to the Church Council, it was decided to hold the Council simultaneously, with Council sessions scheduled between the meetings of the convention. Late in 1906, for reasons unknown to us, the location of the upcoming convention and Council was changed to Mayfield. Possible motivating factors for the relocation may have been that the Mayfield parish was already a sizable and established Church community and that Father Arseny (Chahovtsev), rector of the Mayfield church, had already proven himself a reliable organizer. He had, less than two years earlier, by resolution of the previous ROCMAS convention and by archpastoral directive of Archbishop Tikhon, established Saint Tikhon's Monastery in South Canaan. Indeed, once it was decided that the convention and Council would convene in Mayfield, Father Arseny was charged with all practical arrangements for both.

When the First All-American Council (Sobor) gathered on March 5th through the 7th, 1907, it became the culmination and conclusion of St. Tikhon's archpastoral service in North America. In fact, by the end of March, Saint Tikhon did leave America, never to return again. Several weeks before the Council, it was announced that Saint Tikhon had received news of his transfer to the ancient see of Yaroslavl, and thus, he no longer had the authority to preside over the Council. However, as he had not yet departed to his new assignment in Russia and his successor - Archbishop Platon (Rozhdestvensky) - had not yet arrived in America, auxiliary Bishop Innocent (Pustynsky) of Alaska, who was the temporary administrator of the diocese, asked Saint Tikhon to preside over the Council that his vision had conceived.

Here we must clarify the dates when the Council actually occurred. While many histories indicate February 20-22 as the dates of the Council, careful study of documentation and contemporary publications indicates that those are the dates according to the Church's Julian calendar. Given the 13-day difference between calendars, the civil calendar dates of the

1. Otzyvy Eparkhial'nykh Arkhiereev po voprosu o Tserkovnoi Reforme (3 volumes and two additional volumes of appendices) S.-Peterburg, Sinodal'naia Tipografiia 1906.

2. Saint Tikhon's response in Otzyvy Eparkhial'nykh Arkhiereev po voprosu o Tserkovnoi Reforme was 125, Preosviashchennago Tikhona, arkhiepiskopa Aleutskago i Severo-Amerikanskago ot 24-go noiabria 1905 goda, vol. 1, pp. 530-37. It has not been fully translated into English. A translation of the portion of this text dealing with the Church in North America was published in St. Vladimir's Theological Quarterly, Volume 19, Number 1/1975 (p. 49-50) and the 1975 Yearbook and Church Directory of the Orthodox Church in America (p. 8).

Council were March 5-7.

The assembly of clergy and laity gathered in Mayfield was humble yet it was significant for it met under the leadership of its visionary archpastor to address the needs of the Church's continued missionary expansion throughout North America,



Archpriest (St.) John Kochurov

and to bid a fond farewell to their beloved diocesan hierarchy.

At the Council's opening session, Saint Tikhon addressed the assembly and stressed the self-evident importance of the conciliar gathering, in the following words:

*"I welcome you honorable Fathers and delegates to the opening of our first conciliar meetings. Although our Mission has existed for a relatively short time, nothing needs to be said regarding the obvious importance and necessity of conciliar deliberation of its affairs. It seems that many of you have been previously well aware of this or have learned of it here in personal conversations. To say anything further is, I think, superfluous."*³

He also offered the following guidance for the success of the Council:

"For my part, I would just like to say that in order for our work to be truly fruitful -- we must be guided not so much by self interest or personal advantage,

*but rather by what benefits our common work."*⁴

Alongside Saint Tikhon, the Council was graced by the key participation of three priests who are now also canonized saints: Alexis Toth, Alexander Hotovitsky and John Kochurov, who would later be



Life icon of St. John Kochurov

the first clergy martyr during the Russian Revolution, as well as Fr. Leonid Turkevich, who decades later would become Metropolitan Leonty and who is fondly remembered by many as a saintly elder. In preparation for the Council, Mayfield's pastor, Fr. Arseny and other diocesan leaders actively participated in formulating the Council's agenda and goals through lively debate in the diocesan periodical on a variety of key issues. After the Council, Fr. Arseny would soon be transferred to Canada, where as a missionary priest and bishop, he was known as "the Canadian Chrysostom" for his eloquent preaching. Returning many years later to Saint Tikhon's monastery in South Canaan, he was entrusted in 1938 with the establishment of a Pastoral School. Under his leadership as its first rector, it was soon upgraded to the status of a seminary. In recent years, his missionary legacy has been rediscovered in the Canadian Archdiocese of the Orthodox Church in America, where he is

informally venerated as a saint.

Among the highlights of its deliberations, the Council recognized that to further the Church's mission, it was essential to create a permanent and orderly administrative structure in the diocese. To enact this, it was decided that a statute should be drafted. Furthermore, the Council realized that the regular convocation of Councils was vital to the development of the Church's mission. Additionally, the Council sought to create a solid and equitable financial infrastructure for the diocese and its parishes. Such a system, that would among other things provide subsidies for smaller parishes and uniform clergy compensation, was deemed indispensable for missionary expansion. In addressing the issue of differences in liturgical practice across the North American Diocese, the Council's consensus was to follow St. Tikhon's wise conclusion that these are to be accepted as, in part, a reflection of the various ethnicities of the clergy and faithful and that they do not contravene the essence of the Orthodox faith. As the Council's meetings, taking place between sessions of the ROCMAS convention, lasted only a few short hours, the Council was not able to deliberate in great detail. However, the Council did delineate a decisive course of action on several issues as outlined above. The foremost significance of the 1907 Council was the precedent it set by its very convocation for the future All-American Councils, which continue to this day.

Fr. Leonid Turkevich was appointed chairman of the Council after Fr. Alexander Hotovitsky, due to responsibilities at the ROCMAS convention, declined his election as Council chairman but agreed to serve as its secretary. In concluding remarks at the Council's closing session, these were Fr. Leonid's prophetic words:

"May the Lord God, who is glorified in the Holy Trinity, be praised for deigning this! May He be praised for allowing us to come together at this Council, to get to know one another, and by the measure of our strength and discernment to come to the needed decisions. Any betterment of these decisions, to strengthen them, will be worked on by our future Orthodox Councils, which, as all of us can see, are

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3. Author's translation of text published in *Amerikanskii Pravoslavnyi Vestnik* (subtitled in English as *Russian Orthodox American Messenger*), Vol. XI, No. 7, 1-14 April, 1907, p. 121.

4. Ibid.



a necessity to meet at regular intervals again and again.”⁵

The life of the North American Church was further stabilized and fortified by the Mayfield Council, which resulted in remarkable continued growth over the next decade.

Just after the czarist regime was overthrown in Russia in 1917, the long awaited All-Russian Church Council finally convened in Moscow. Perhaps the Mayfield Council in America a decade earlier played a part in paving the way for the Moscow Council. In any case, the influence of the Mayfield Council is clear. Saint Tikhon, formerly Archbishop of North America, was elected the first Patriarch of the Russian Church in more than two centuries. Father Leonid Turkevich was one of two clergy delegates from America. His brother, Fr. Benedict Turkevich, who had also served in America and had attended the 1907 Council, but by then was serving in Poland, was a clergy delegate from the Diocese of Volhynia. Fr. Alexander Hotovitsky, who had served in America for 18 years as the closest collaborator of Saint Tikhon and other hierarchs and would be martyred for the faith in 1937, was dean of the Cathedral in Helsinki at the time of the All-Russian Council and likewise a clergy delegate.

The Moscow Council adopted many far-reaching innovative transformations for incorporation into the life of the Russian Church. Among them was a highly acclaimed parish statute. This document was clearly influenced by the Church statute drafted in America by decision of the Mayfield Council. While the spirit of the Moscow Council continued to linger in the Russian Church in the Soviet Union, the devastating consequences of the 1917 Revolution prevented the implementation of most of its decisions. It is only now, in post-communist Russia, that the Russian Church has become free to revisit the decisions of the Council of 1917-18 and to begin implementing them as appropriate in the current situation. Various factors will make this a long and gradual process.

In America, the spirit of both the Mayfield Council and the Moscow Council began to bear fruit immediately, especially

5. Ibid. p. 122.

through people like Metropolitan Leonty who had experienced both.

Both Councils soon became, by necessity, the template for conciliar gatherings in North America. The Revolution in Russia in a multitude of ways created great turmoil for Orthodoxy on this continent. The most devastating consequence was the destruction of structural Church unity and the splintering into various ju-

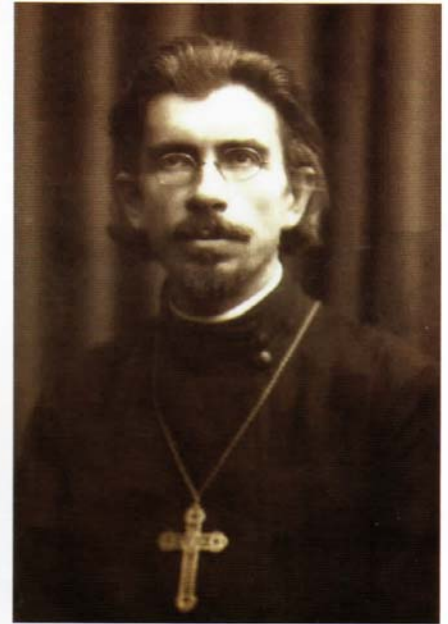


Life icon of St. Alexander Hotovitsky

risdictions. But, whenever the Church was confronted by crises or difficult decisions, the All-American Councils met to face the most crucial issues affecting the life of the Church and, therefore, many significant historical developments have evolved through the Councils. Hence, these Councils, at which representatives of the entire territorial Church gather together for deliberation, legislation, elections and fellowship in prayer and the Eucharist, have been the lifeline of the Church and have marked some of the most important transitions in the Church's growth in North America. Over the years, the All-American Councils have become an essential feature of Church life and are now convened regularly, generally every three years. According to the Statute of the Orthodox Church in America, the All-American Council is “the highest legislative and administrative authority within the Church.”⁶ The historical path of the

North American Church since the early 20th century is reflected in the twenty-seven All-American Councils⁷ which have taken place to date.

A spirit of unity in Church life is achieved through conciliarity (in Russian: sobornost), embodied in the regular convocation of All-American Councils. The Councils have to a great extent shaped the historical destiny and direction of the



Archpriest (St.) Alexander Hotovitsky

Church. Council decisions have paved the way to autocephaly, initially envisioned by Saint Tikhon, and to further historical developments. These conciliar gatherings also allow representatives of the local Church communities throughout the North American continent to gather in fellowship to develop consensus on crucial issues and to gain strength from unity in the Eucharist celebrated together. The All-American Councils are the very expression of the reality that the Church is both hierarchal and conciliar. The Councils allow the local communities that participate in them through their delegated

6. The Statute of the Orthodox Church in America, Article III, Section 1.

7. In order to differentiate between the Councils before and after the granting of autocephaly to the Orthodox Church in America in 1970, up to that point, they are called by the Russian term “sobor,” and from that point, the equivalent English term “Council” has been used. Therefore, the 14th All-American Sobor in 1970 became the 1st All-American Council. The most recent of these

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**Alexander Kochurov,
Father 1836 - 1910**



**John Kochurov, Student in St. Petersburg
1892**



**Anna (Perehvalskaya) Kochurova
Mother 1840 - 1902**



**Alexandra (Chernisheva) Kochurova
Wife, St. Petersburg 1895**



**Rev. John Kochurov 1871 - 1917
Chicago from 1895 - 1907**



**John and Alexandra Kochurov
St. Petersburg 1895**



**Vasily Kochurov, Son
Born in Chicago 1904 - 1893**



**Tatiana, Great Granddaughter, Igor, Great Great Grandson
1895, Tharskoe Selo**



**Igor Kochurov,
Grandson 1927-1996**

1907 Mayfield Church Council

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representatives to surmount a congregationalist mindset and the inherent dangers of isolation from each other and the Church as a whole.

The Church is fortified by her Councils and, through the prayers of all the saints of North America, strives to be faithful to Christ and the Holy Tradition of the universal Orthodox Church. She must seek to worthily serve and witness in the difficult circumstances of a non-Orthodox culture and the increasingly anti-Christian spirit of the contemporary world. As the Church in North America faces new challenges in the 21st century and the new millennium, future All-American Councils should derive wise inspiration from the historical legacy and rich experience of the Councils of the past, beginning with first one here in Mayfield, for discerning the Church's course for the future.

I would like to end with another quote from Fr. Leonid Turkevich. These are the final words of his concluding remarks at the Mayfield Council, which are today



Life icon of St. Patriarch Tikhon

perhaps even more timely and meaningful for all Orthodox Christians in North America than they were a century ago:

*"Renewed in spirit, with faith and hope in God, may our Church grow and be courageous, pure, loving and strong in her unity; may she draw unto her bosom not only the Uniates, who are our brothers by blood, but advancing beyond the Russian race, may all those who live in America be drawn to the Holy Apostolic Church, so that here, there would be one flock and one Shepherd, Jesus Christ, to Whom be glory and majesty with the Father and the Holy Spirit unto ages of ages."*⁸

Through the prayers of all our holy fathers of North America, especially those whose vision or participation shaped the historic Council in Mayfield a century ago, Lord Jesus Christ, our God, have mercy on us and save us.

—Alexis Liberovsky, OCA Archivist and Director of the Department of History and Archives

8. Author's translation, op. cit., pp. 122-3.

St. Alexis Foundation Presents Gift



On August 9, 2007, Michael and Arlene Pasonick hosted the Board of Trustees of St. Tikhon's Seminary for dinner at their home, and presented a check from the proceeds of the St. Alexis Foundation in the amount of \$60,000, which included matching gifts. L to R: Kimberly Pasonick, Andrew Pasonick, Arlene Pasonick, Fr. Michael Dahulich, Bishop TIKHON, Metropolitan HERMAN, Michael Pasonick, Jr., Paul Pasonick, and Michael Pasonick III.

Tried By Fire, Restored By Grace: Restoration Goes Forward at All Saints Church, Olyphant

"In your patience, possess your souls," says our Lord (Luke 21:19, NKJV). The past two years have provided ample opportunity for the faithful of All Saints Church in Olyphant to "possess our souls" -- to grow in patience, endurance, and determination, as the process of rebuilding and re-beautifying our beloved temple continues.

The images of charred icons, ruined chandeliers, and tear-streaked faces are indeed burned in the memories of not only the parishioners of All Saints, but thousands of others throughout the Diocese and the entire Orthodox Church in America, who saw the pictures on television and the Internet. But those images are giving way to beautiful new icons, a radiant new temple, and the sounds of the All Saints Choir reverberating through the church once again, both seen and heard as we processed through the temple on the Feast of Theophany this past January.

God has blessed me, as the pastor of All Saints since January 2007, to watch and admire the resiliency and determination of these people as they continue to bear the struggles of the restoration process. The labors and talents of our faithful have been crucial to the morale of the parish and the success of all our endeavors, particularly our annual All Saints picnic, which had its most successful year ever in 2007. We owe thanks to the hundreds of people who streamed in from Olyphant and the surrounding towns, who supported us not only by enjoying the food and entertainment, but by sharing their excitement about returning to see the church when it is finally completed! We couldn't agree more!

Since the fire, the church hall downstairs has served as worship space, social

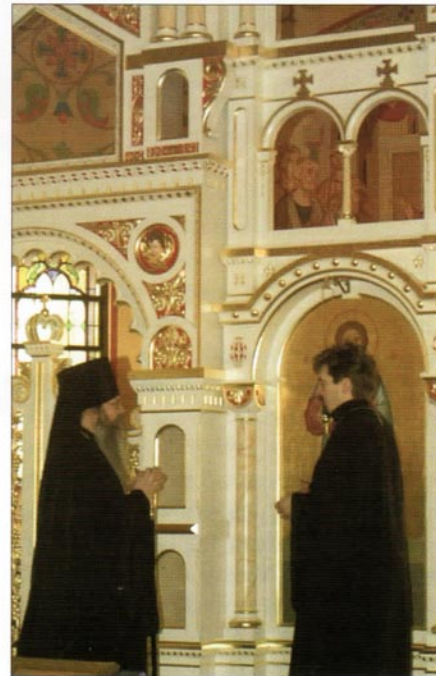


Fr. David and the faithful process through the church on Theophany, 2008



The new icon of Christ Pantocrator, in the center of the nave's ceiling

hall, work area, and "storefront" for the parish's frequent food sales. Thanks be to God, our hall is full every Sunday as the faithful gather for the Divine Liturgy; and within moments after the final blessing, the chairs and tables are whisked into place for coffee hour. Parishioners have brought floor lamps, rugs, and flowers to spruce up the space, and large portable icons were provided by Holy Apostles Mission in Mechanicsburg to serve as our "iconostasis." We were blessed to serve a full lenten cycle of services last year. We shared a glorious Pascha together despite our humble surroundings; and His Grace, Bishop TIKHON, led us in celebrating our parish feast day of All Saints Sunday 2007, as he did in 2006 just months after



the fire.

By the time this article is published, the iconostasis will be reinstalled, together with the holy table and table of oblation. This means that we anticipate serving upstairs again very soon and literally watching the rest of the temple grow around us from week to week as the icons

Continued on the next page

Trial by Fire

Continued from page 49

are filled in. Iconographer Ivan Rumantsev, contracted for us by St. Tikhon's Bookstore, is working diligently and masterfully, filling the church once again with color and beauty. Meanwhile, the last phases of construction and cleanup continue, thanks largely to the efforts of parishioners Joseph Schlasta, Michael Prestys, Jr., and Michael Prestys III. Contracting and insurance services have also been provided by Pasonick Engineering of Wilkes-Barre, Pa., and Insurance Systems Group of Ohio.

His Grace, Bishop Tikhon is encouraging us to make the most of our eventual



Iconographer Ivan Rumantsev works in the altar at All Saints Church

formal reopening by hosting a multi-day celebration. More than simply a Grand Reopening, Vladyka sees our celebration

as a wonderful opportunity to share Orthodoxy with the wider community; and we are happy to help make it so. No date has been announced for that event yet, but be assured, we'll let you know!

We thank God for blessing us with great progress and opportunities to grow in faith, patience, and unity. We thank Bishop Tikhon for sharing in our struggles through his numerous visits and fervent prayers. And we thank everyone reading this for your prayers and support. We look forward to that fast-approaching day when we will throw open the doors to this fully restored temple and say to all of you, "Come and see!"



The American team celebrates their victory

Tennis Champ Joins Faith



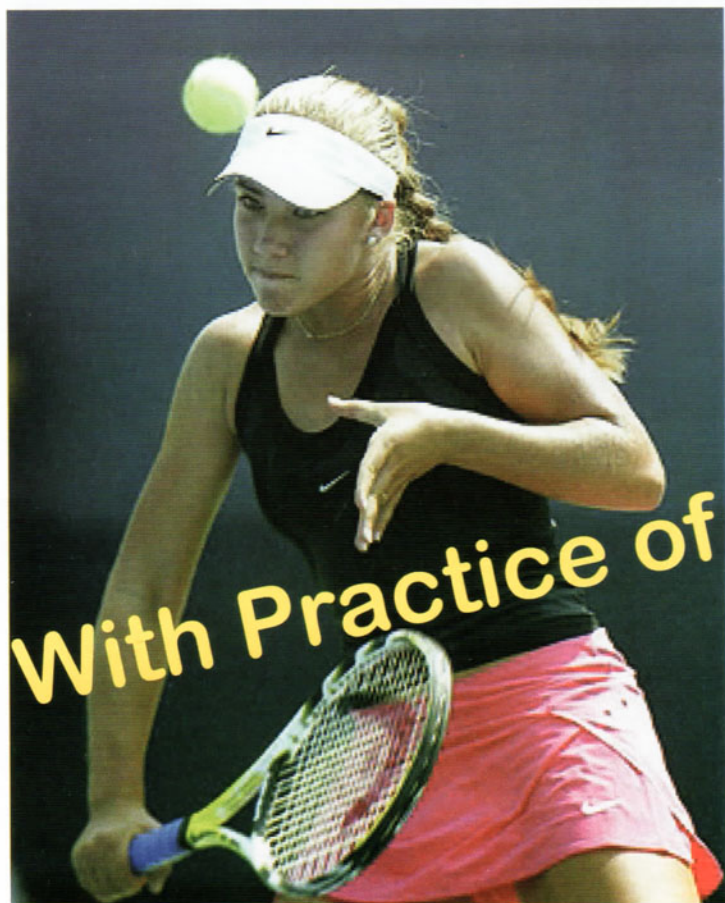
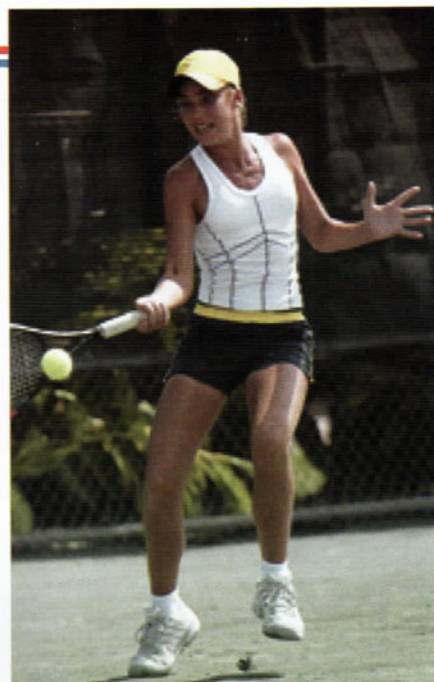
By the close of the World Junior Tennis Competition held in Prostějov, Czech Republic, last summer, Stephanie Vidov, a member of St. Tikhon's Monastery Church in South Canaan, Pa., was the top-ranked United States tennis player in the category of girls aged 14 and under. The International Tennis Federation reported that the USA girls' team won the WJTC Finals for second time ever, their first victory having been in 1992. "The USA Girls team completed a memorable and hard fought World Junior Tennis Competition Finals . . . with a 2-1 victory over the number two seeds, France." During the tourna-

ment, "the American pair of Gibbs & Vidov produced a performance of the highest level," ITF reported.

Stephanie spends much of her time in Boca Raton, Florida at the United States National Tennis Academy, where her instructor is her grandfather Vladimir. When not at the Academy, she's at home in Lake Ariel, Pa., with her mother, Marina, and attends St. Tikhon's Monastery Church.

Interviewed by *Alive in Christ*, Stephanie was asked how a typical day shapes up. "Wake-up is at 6 am, breakfast is from 6:15-6:45. From 7-8:45 we're in school.

It's homeschool but in a classroom, and we all go the classroom and we have a teacher there. At 8:45 we have free time. From 9 to 11 or 11:30 we have tennis training. Lunch is 12-12:45; school again from 1-2:30, and from 2:45-4:00 tennis. At 4-5 we have physical fitness workout. Dinner is 5:30-6:30; 7-8:30 school again. There is free time from 8:30-9:30; we go to the game room or watch TV. By 9:30 we have to be in our room, and lights out at 10. On Saturday we wake up a little later, at 8; breakfast from 8:15-8:45, and tennis practice from 9-11; later we go to the movies or to the mall. On Sunday we have



With Practice of Sport

a 'day off,' but we have to do errands all day, clean the building (which takes four hours), and in the evening we have school from 7-8:30." She has attended a Greek Orthodox Church on Sundays when she can arrange transportation (this requires finding a group of 3 or 4 who wish to go, who are then taken by bus).

We asked Stephanie how she integrates her Orthodox Christian faith with the rest of her busy life. "In the morning when I wake up and before going to sleep at night, I try to do the best I can to do prayers, I pray before you drive in a car, before I play my matches, before eating. Every morning I drink some holy water and have a piece of prosphora. In a tight spot during a game I'll say a short pray to

stay strong and not to break down mentally. The game is stress both physically and mentally but it is more a stress mentally."

How does your faith help you in your tennis and other activities outside church? "Keeps me safe, helps me realize the good things from wrong things. I try to always do the good things. When I play guitar, relax with friends, go to movies or to the mall, I say a prayer every now and then, when something goes wrong or when I don't feel good or confident about something."

Do you handle it differently if you win than if you lose? "It is an issue if you lose. It can be very upsetting. That's when the mental part of the game comes in, and you have to stay focused on the game

and not get focused on your feelings. And look at it in a positive way and not in a negative way. It's not so bad if you lose a game. To lose a match is upsetting at first but you have to learn from analyzing your mistakes, so you can avoid those mistakes in the next match."

Can you describe how things that happen to you in everyday life and in tennis, cause you to turn to God in prayer? "If I have a bad thought, or something is bothering me, I would pray to God to help me get rid of that thought."

Can you tell us what things do you find most important in life, in order of priority? "God, my family, the fathers in church, school, tennis, my outside friends, my health."

What advice would you give to other people of your age? "Always remember God and pray, because he is our Savior and he helps us. Remember to try to stay healthy and try to do the right things and if you know you're doing something wrong, stop, and it's better to tell the truth than to not tell the truth and make more lies out of it. And try to be positive and to always give the positive side of everything."

Congratulations and Many Years to Stephanie for her tennis championship!

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

Part XXV
John 6:69-7:7

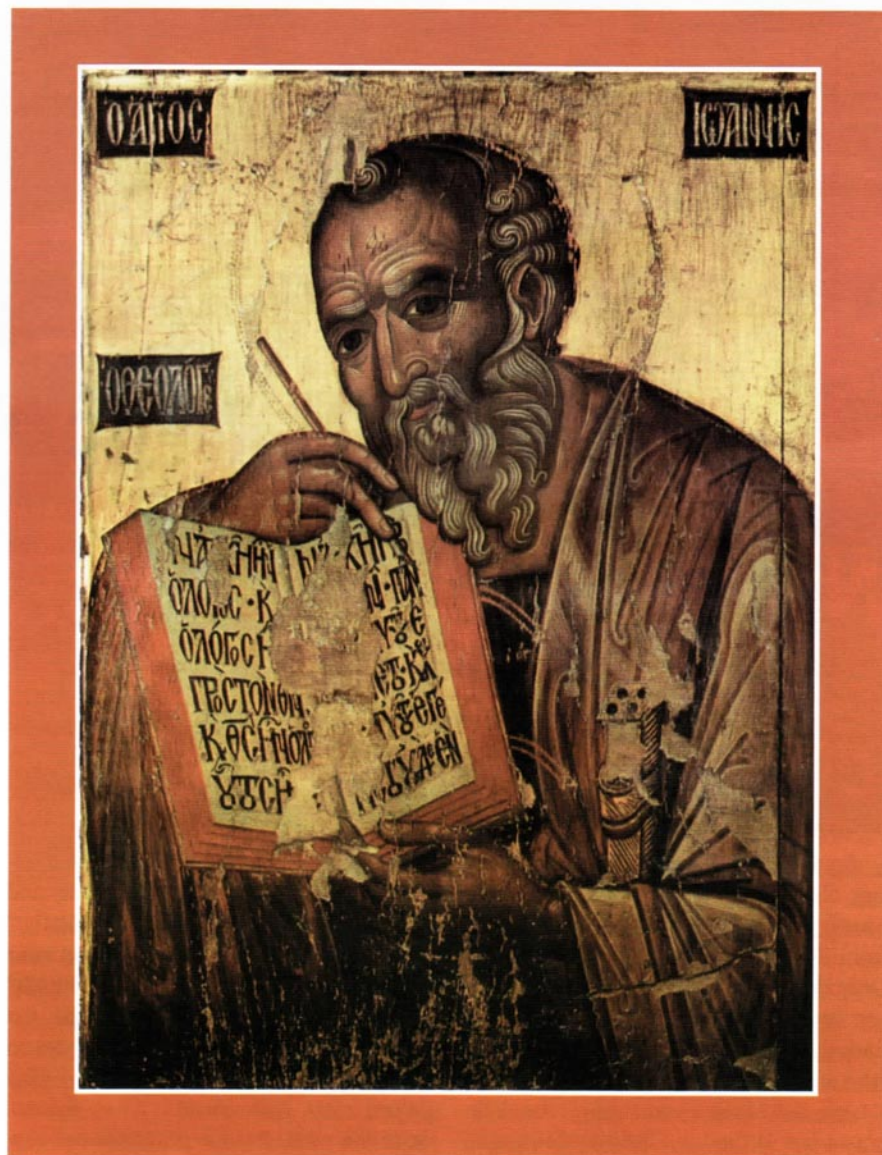
Chapter IV. That the holy Tabernacle which led the people in the wilderness was a type of Christ, and that the ark that was in it and the lamp and the altars -- that of incense as well as that of sacrifice -- signified Christ Himself (continued)

"Also we have come to believe and know that you are the Christ, the Holy One of God." (John 6:69)¹

Wonderful is the faith of the holy Apostles, fervent their manner of confession, most lovable and preeminent their understanding. For they did not -- like certain of the more ignorant, or like those who used to call the Word of the Savior hard² -- justly go back and fall, nor were they called to belief from thoughtlessness, on an impulse, but being fully assured beforehand and persuaded, in truth, that their instructor was full of life-giving words, the teacher of heavenly doctrines. Such faith is exceedingly stable, but that which is not so, is in all likelihood easily spurned, and having no root as its as-

1. Pusey notes that the version of the text of John 6:69 quoted here, at the head of the comment, differs from that used in St. Cyril's actual comment, which is the familiar text that we have now. He adds that he has retained the difference in his translation. Pusey's note follows: "The words the Holy One of God have been retained here from the chief MS [of Cyril's work]. The same is the reading of the Codex Sinaiticus and of the uncial MSS. B.C.L. to which St. Cyril's copy of the Gospels often approximate. In his actual comment, however, he keeps and insists upon the words, The Christ the Son of the living God, as we have them now. I have thought it right to translate the verse at the head of the comment, just as the MS. gives it. The Rev. J.W. Burgon B.D. who has given a good deal of pains to the study of the citations of the Holy Gospels preserved to us in the writings of the Fathers, has specially called my attention to the existence of cases where the text at the head of the comment while it remarkably differs from St. Cyril's own text, does yet (as here) represent a text which apparently was extant in Alexandria in his time.

2. John 6:60.



surance, is very readily obliterated from man's mind. And indeed, the Savior himself in parables, when he was discoursing on the sower, says that that which fell upon the rock and had no root, withered away,³ saying in figures that the mind

3. Luke 8:6.

which is dried up and can in no wise receive the Word once cast into it, is a rock. For the wretched Jews being now in that state from their utter ignorance, were being taught by the prophet's voice, *Rend your hearts and not your garments.*⁴ For

4. Joel 2:13.

as the practice of farming advises that the ground should first be broken with the plow before the casting in of the seed, so I think those who approach to receive the divine words, ought in some manner to open up their hearts beforehand by desires for this; and receiving it in this way, they render the soul to be laboring like fruitful soil. Therefore in full assurance of faith do the most wise disciples say that they know and are confident that he is *Christ the Son of the living God*. And again with regard to this you will find their speech constructed with great wisdom. For they say they *believe and know*, joining both together. For one must both believe and understand; and we ought not, on account of the fact that the more divine things are to be received in faith, for this reason completely depart from all investigation of them, but rather even so we should try to attain to a moderate knowledge, as in a mirror and a riddle,⁵ as Paul says. Again it is well that they do not say first that they *know*, then *believe*, but putting faith first, they bring in knowledge, and not before faith, as it is written, *If you will not believe, neither shall you understand*.⁶ For when simple faith has been laid in us beforehand as a kind of foundation, knowledge is afterwards built up upon it by degrees, and brings us up to the measure of the stature that is in *Christ*, to a perfect and spiritual man.⁷ Therefore God also somewhere says, *Behold I will lay for the foundations of Zion a choice stone, a corner stone, precious*.⁸ For Christ is to us a beginning and foundation toward sanctification and righteousness -- through faith, that is, and not otherwise; for in this way he dwells in us.

But observe how they say throughout in the singular number, and with the article prefixed, *you are the Christ, the Son of the Living God*, making him an exception, as one and special, who is truly *Son*, in whose likeness WE too are sons, from the many who are called in grace to sonship.⁹ Again they call him *the Christ*¹⁰ as one; but we must know that he is not

called Christ on his own account, or as being so in his own being in the way that he is Son, yet truly, and especially, he is one [a Christ]. For none among those who are anointed ones,¹¹ are as he is, yet it is with regard to his likeness to us that he is called Christ. For his own proper and specially distinct name and reality in truth, is *Son*; but that which is common with us is *Christ*. For since he was anointed in that he became a human being, it is on that account that he is Christ. If then we attribute the fact of his being anointed to the need of human nature, he will be conceived of as Christ in respect of his likeness to us, and not in the same way as he is Son; yet he will be conceived of as one only, by nature and exclusively, both before flesh and with flesh, and not two, as some suppose, who, it seems, do not understand the depth of the mystery. For the Word from God the Father has not come down into a human being, as the grace of the Spirit came (for example) upon one of the holy prophets, but he himself *was made flesh*, as it is written, he became human, it is clear. Therefore he is indivisible after the union, and is not severed into two persons, even though we conceive of the Word from God as something other than the flesh in which he has dwelled. And since the entire company of the holy apostles confirms for us faith in these things, in that they say as one that they know that he is *the Christ the Son of God*, we will not, if we think rightly, admit those who in their folly do not shrink from making innovations on these things.

Jesus answered them, "Did I not choose you, the twelve, and one of you is a devil?" He spoke of Judas Iscariot, the son of Simon, for it was he who would betray him, being one of the twelve. (John 6:70-71)

He continues his reproach, and binds them with severer words, cutting off that which is slack and fallen into negligence with regard to the desire to be wise. For he almost seems to say something like this: "O my disciples, this is the time for vigilance and for understanding and for a mind serious regarding the desire for salvation. For the way of perdition is most slippery, which drags downwards not only the feeble mind, but also that which

already thinks it stands fast. Fraught with danger and varied in form is sin, which bewitches the mind of man by its diverse pleasures and its very soft lusts, dragging it to what it should not. Your own case, he says, shall be an example of what I say. For I will tell you: I chose none of those who owing to heedlessness have now fallen back, as I did choose you who were good (for as God, I knew what was in you); yet Satan got hold of one of you through greed of gain, and my judgment was surely not deceived. For in man there is free will and choice to go both to the right hand, or to the left, that is, either to virtue or to vice." So assuredly, by his severer chiding, he at the same time both rouses them to a suitable soberness, and renders each more steadfast regarding himself, for he does not yet say clearly who shall betray him, but laying the burden of iniquity upon one alone and indefinitely, he was bringing them all to the contest, and inviting them to more careful circumspection, each one dreading the loss of his own soul; and at the same time he was working another thing for the benefit of his disciples' faith. For when they confessed that they knew, and firmly believed, that he is *the Son of God*,¹² he shows that he knows beforehand things to come, demonstrating by this too, in a way, that their confession regarding him was sound. For the knowledge of things to come befits none save one only, him who is by nature God, of whom it is also written, *Who knows all things before they are*.¹³ But he calls the worker of the devil's will *a devil*, and not untruly. For as *he who is joined to the Lord is one spirit*¹⁴ so is the reverse also true.

Chapter V. On the feast of Tabernacles: that it signifies the restitution of the hope due to the saints, and the resurrection from the dead; on the words, Now the Jews' Feast of Tabernacles was at hand.¹⁵

5. en aignmati. dimly; darkly; or in a riddle or an enigma. 1 Cor. 13:12.

6. Isa. 7:9.

7. Eph. 4:13.

8. Isa. 28:16.

9. St. Cyril notes that the entire clause is in the singular, but especially calls attention to "the Son" as being singular and with the definite article, so that it neither says "a son" nor "the sons."

10. the Christ: "Christ" means "anointed one."

11. anointed ones: or, christi.

12. John 6:69.

13. Susanna 1:42.

14. 1 Cor. 6:17.

15. John 7:2.

Continued on the next page

St. Cyril's Commentary

Continued from page 53

After these things Jesus was walking in Galilee; for he did not want to walk in Judea, because the Jews sought to kill him. (John 7:1)

After *these* both words and deeds, he¹⁶ says, Christ again more gladly made his sojournings in Galilee; for I suppose this is the meaning of *was walking*,¹⁷ yet he shows that his being with them was not of his own choice, but rather happened of necessity, adding the reason. For *the Jews*, it says, wished to *kill him*. Therefore he gave himself over for a long time to the foreigners, refusing to *walk in Judea*. But again, I suppose that in these words, Israel is no less found fault with, for its extreme perverseness, if indeed it was far better to be found among the Gentiles than living with it. And it was this that was uttered by the prophet Jeremiah, *I have forsaken my house, I have left my heritage; I gave my loved soul into the hands of her enemies*.¹⁸ For how is not Christ's being made an outcast because of the impiety of those who persecute him, and going away among the Galileans, plainly the giving up of his own soul into the hands of its enemies? For the Gentiles are Christ's enemies, in that they do service to another and worship the creature instead of the Creator, because they had not yet received the faith in him. And this he himself will teach us clearly, saying, *He who is not with me is against me*.¹⁹ Now I suppose everyone will say that the Gentiles were not *with* Christ, prior to their true knowledge of God and faith; therefore they were *against* him, and hence in the company of his enemies. This being so and clearly acknowledged, the abomination practiced among those of Israel was so great that he was better off living among his enemies, and making his abode with those with whom it was most inappropriate that this should be more pleasant than what was far more fitting and more congenial, to be among those who are his kinsmen after the flesh and who are, for that reason, bound to love him. With greatest reason then did Christ depart to the Gentiles, and by the very act

of doing so, he said, in a manner, that if they did not desist from persecuting him and from destroying with their mad folly their Benefactor, Christ would wholly give himself to those outside, and depart for the Gentiles. As, therefore, we said that he hinted at this by this act, so again we shall find that by an ancient figure he threatened his departure from Jerusalem.

When, therefore, he was ordaining the laws about sacrifices, as is written also in Leviticus, having appointed beforehand, as for an image of Christ, that a bullock should be brought as a gift and a whole burnt-offering to the Lord, he again outlines him in another way, saying, *If his gift to the Lord be from the sheep, and from the lambs and the kids, for a whole burnt sacrifice, he shall bring a male without blemish, and shall lay his hand upon its head; and they shall kill it on the side of the altar toward the north before the Lord*.²⁰ We must necessarily inquire how, then, the mystery of Christ is modeled to us by these things. And first I think we ought to speak of the situation both of the temple itself in Jerusalem and of the divine altar, that so we may understand what is the meaning of the [prescription] that the sheep is not to look straight before it, but rather to be turned toward the north. So, assuredly the territory of the Jews lies in the more southerly quarters of the earth, and the temple faces eastward and opens its doors towards the first rays of the sun. And indeed, the divine altar itself, reared over against the holy place, as though in the sight of God, showed its front to those who enter from the East, its two sides looking one to the south, the other to the north. That it actually is as we have said, you may have full proof from the passage of the Prophet Ezekiel. For when he was being taught about the death of Phaltias, that is, in spiritual vision, he speaks thus: *And I looked, and behold, about twenty-five men, their backs towards the temple of the Lord and their faces [turned] the opposite way; and they were worshipping the sun toward the east*.²¹ But if a man worshipping the rising sun has the temple behind him, how must one not suppose that the front of the temple was turned eastward? But in the same position was the divine altar itself, as we have said.

Therefore the front, giving the entry both of the temple itself and of the divine altar, was to the east; the two sides, one to the south, the other to the north; and the side yet remaining, which is conceived of as the back, looking westward. So, the things we have said being that way, we shall find that north of it lies the neighbor of Judaea, Galilee, that is, the country of the Gentiles, as it is written, *Galilee of the Gentiles*.²² Now since our Lord Jesus Christ, after his saving Passion, was about to depart out of the country of the Jews, and go into Galilee, that is, to the church of the Gentiles, the sheep that was taken in type as a sacrifice, was slain at the side of the altar so as to look northward, according as it is spoken by the Psalmist concerning Christ, *His eyes look upon the nations*.²³

But since the blessed evangelist says that he refused his presence to the Jews because they were plotting to kill him, we will add this to what we have said, that we do not consider Christ's withdrawal as grounds for an accusation of cowardice, neither will we, therefore, accuse him who is mighty in all things; but we will accept God's way of arranging things for our salvation.²⁴ For it suited him to endure the Cross for all not before the time, but in his own time.

His brothers therefore said to him, "Depart from here and go into Judea, that your disciples also may see the works that you are doing. For no one does anything in secret while he himself seeks to be known openly. If you do these things, show yourself to the world." For even his brothers did not believe in him. (John 7:3-5)

The reputed brethren of the Savior, not yet recognizing God the Word indwelling in his holy flesh, nor knowing at the time when they are saying these things, that he was made man, have still petty conceptions of him and think far too little of the grace and excellence that is in him, seeing nothing more than the rest, being deluded by the common opinions of him, thinking that he too was in truth begotten of their father Joseph, and not seeing the hidden edifice of the mystery. For when many (as

22. Matt. 4:15; from Isa. 9:1.

23. Psa. 66:7, "the nations" and "the gentiles" translate the same Greek words, *ta ethnē*.

24. God's . . . salvation: Grk. *oikonomias* . . . *tropon*.

16. he: the evangelist, St. John the Theologian.

17. "was walking" is in the imperfect tense in the Greek, giving it a continuous or repetitive flavor, as in: "used to walk," "began walking," "was [at that time] walking," etc.

18. Jer. 12:7.

19. Luke 11:23.

20. Lev. 1:10-11.

21. Ezek. 8:16.

is likely) miracles were being secretly performed by Christ in Galilee, they persuade him to seek after vain glory, and advise him to receive the wonder of the spectators as though it were some great thing, as though for the sake of this alone he were willing to perform the several miracles he had wrought, in order that he might just seem an object of wonder to the beholders and might revel in the praise of men, after the fashion of some whose habit is to seek for glory. For see how they counsel him to go up to *Judaea*, and to work miracles there rather, not in order that his *disciples* might believe on him, but that they might see the works which he is doing. For they say, If you wish to be known (for this is the meaning of "openly") be a performer of great deeds not in secret, and -- being preeminent in your power of doing all things -- do not shun publicity; for in this way you will be renowned to the world and more illustrious among beholders. This then is what they are saying here. And the most wise evangelist notes, usefully, that his brothers had not yet believed in him. For it would indeed have been one of the strangest things, that those who through faith had already received divine knowledge concerning him, should be guilty of such cold expressions. But at that time, having not as yet believed, they speak shrewdly, but when, having come to understand the great mystery concerning him, they believed, they hasten on to such a height of piety and virtue as to both be called apostles, and to attain illustrious piety. This too you have, sung beforehand through the voice of prophets. And indeed the blessed Jeremiah says, as to our Lord Jesus Christ, *For both your brethren and the house of your father; even they rejected you, and they cried out; out of your followers were they gathered; believe them not, because they will speak fair words to you.*²⁵

For his brethren who before the faith thought little of him, and who in the words just spoken all but attempt to cry out against him, were gathered together through faith, and have spoken fair words to him, both aiding others, and striving with words in behalf of the faith. And very alertly did the prophet, having named his brethren, profitably add,

25. Jer. 12:6. "Believe them not", that is, "believe them not now," because they will (later) speak fair words to you.



*The house of your father; so that they too would not be thought to have been of the blessed Virgin, rather than of his father Joseph alone.*²⁶

Then Jesus said to them, "My time has not yet come, but your time is always ready. (John 7:6)

The Saviour's discourse is always obscured, for so is it written of him, *And he shall be a man that hides his words.*²⁷ And who that is wise, will not say that this too was contrived to their profit? It is therefore *Not yet* the time, he says, for unrestrained publicity, nor yet for unveiled manifestation to all, since the mind of the Jews is not yet ripe for understanding, so as to be able to receive my words without wrath and anger; yet neither does fit opportunity summon me now to be completely made known to the world, since the Jews have not yet wholly fallen from grace, nor yet so raged against me that I

26. St. Cyril refers to the fact that according to tradition, the brothers of Jesus were not Mary's children, but were Joseph's by an earlier marriage.

27. Isa. 32:2.

must necessarily depart henceforth to others. For this reason then, he says that his *time has not yet come*, but says that theirs has come, and is always ready. For we say that those in the world may do as suits them, no necessity hampering them or calling them to an opportune plan which advises them whether they should do any thing or not, as was the case with Christ. On the contrary, the manner of living of those who have chosen life in the world, is remiss and free from more laborious care, presenting opportunity, ever ready and open to the most desirable things, and readily permitting those who practice it to go wherever they wish.

Accordingly when things are by necessity subjected to a plan, not every time is suitable for doing what has to be done, but that which fits each different thing according to the requirements of the nature of the object; but on one who has chosen to live unbound, no such thing is imposed, but rather, the path to wherever they would go is always completely ready and wholly left to their will and pleasure.²⁸

The world cannot hate you, but it hates me because I testify of it that its works are evil. (John 7:7)

Very kindly now too does the Savior reprove his brethren, who are still minded and disposed towards what is more worldly; and he brings forward a second defense, blended with skill, by which he shows that they are not only ignorant as to who he is by nature, but are still so far removed from love to him that they choose to live in a way that is not unconformed to those who admire living in the world, and not rather in virtue. For truly, it would have been very strange to say to everybody else what would be useful, laying aside all disguise about it, yet not to bestow on his supposed brethren in far greater measure, things by which they, having now the Giver of wisdom, might learn with no small profit. And this is the practice of our Savior Christ. For sometimes, seizing a favorable opportunity, he weaves together great lessons for his listeners. So, he is saying, that which is akin to each is always beloved by that one, and

28. I.e., such people are not bounded by any internal, self-imposed obstacles or constraints. St. Cyril does not address the possibility external hindrances, but they obviously may exist.

Continued on the next page

St. Cyril's Commentary

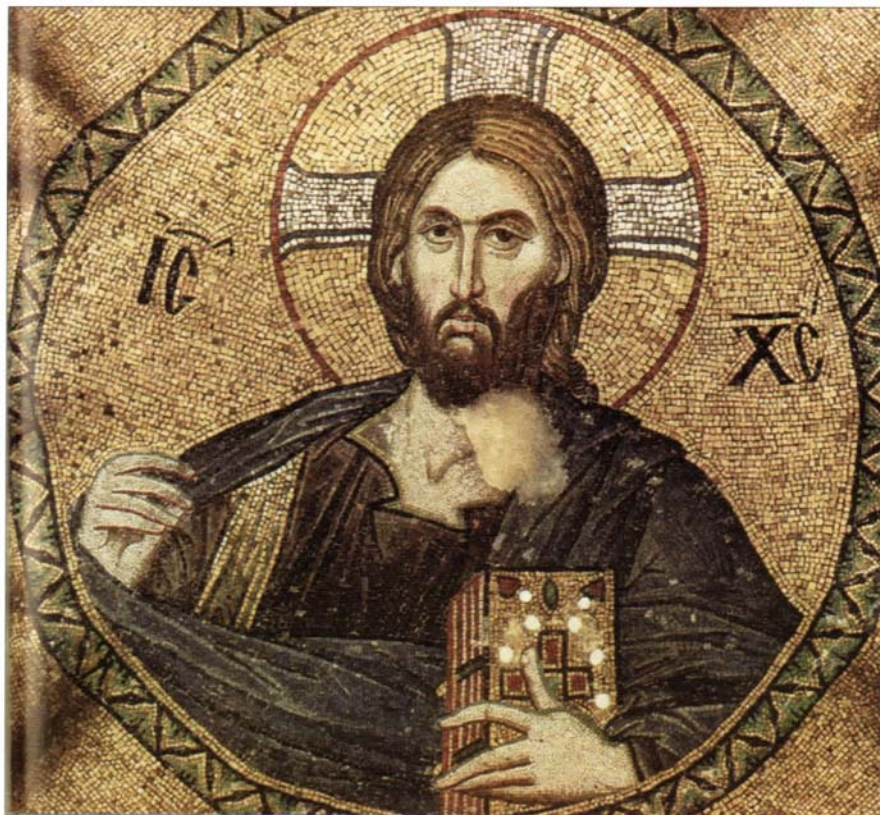
Continued from page 55

sameness of habit marvelously brings together into agreement. *The world* does not hate you; for you still savor that which is of it; *but it hates me*, not taking kindly its being censured by me for its shameful deeds. Therefore with safety will you go up to the feast, *I* not. For I will surely debate and, being present, tell them what is for their good; but reproof is bitter to lovers of pleasure, and is suitable for igniting to wrath him who does not receive it in due soberness of mind.

But by these words the Lord profits us again too. For it is not profitable to make one's reproofs inconsiderately, nor to give to all instruction through reproof, but to know what is written, *Rebuke not evil men lest they hate you*,²⁹ for hatred is not without harm to us; but rather be zealous to *speak in the ears of those who hear*,³⁰ as it is written. For the world loves sin; the Lord is a corrector of those who do not act rightly, and correction must often be attained by reproof. For the mere enumeration of sin is a rebuke to those who love it, and the reproof of iniquity is blame to those who have it. So, when necessity calls the teacher to administer reproof, and the mode of cure requires that this be gone through, and he who is being instructed by rebuke against his will, is extremely angry, then the evils of hatred assuredly arise immediately. It is for this reason that the Savior says he is hated by the world, because it cannot yet bear exhortation with rebuke, when for profit's sake it ought to do so. For a mind that is in bondage to evil pleasures is quite an-

29. Prov. 9:8.

30. Ecclesiasticus 25:9.



gry with the advice that would persuade it towards exercising self-control. And the Saviour says these things, not asserting categorically that he will not go to Jerusalem, nor refusing to give the reproofs that may be profitable to sinners, but being minded to do this too, and everything else, at the fit time. And we must observe that he says something of the same kind to his own disciples also. For when he was encouraging them and teaching them that when they would preach him to the world, they should not be too indignant at the things that would take place and fall into a thousand trials as a result, he says,

*If you were of the world, the world would love its own. Yet because you are not of the world, therefore the world hates you*³¹ -- calling the world here not the visible creation but rather those who heed the things of the world, and by whom one who does not intensely love the same things as they love, is deemed a hard and adverse person and an enemy; but he who consents with them, and is by sameness of life entangled together with them in congeniality in baseness, is reckoned as kindred and beloved.

31. John 15:19.

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Daily Devotions

JANUARY

1. 2 Tim 4:5-8 Mark 1:1-8
2. Col. 2:8-12 Luke 2:20-21,40-52
3. James 3:11-4:6 Mark 12:28-37
4. James 4:7-5:9 Mark 12:38-44
5. Isa. 1:16-20, 12:3-6, 35:1-10, 49:8-15
6. Acts 13:25-33 Exod. 15:22-16:1 Mark 1:1-15
7. 1 Tim. 3:14-4:5 1 Thess. 5:14-23
8. 1 Cor 9:19-10:4 Luke 3:1-18, 18:2-8
9. Titus 2:11-14, 3:4-7 Matt. 3:1-11,13-17
10. Acts 19:1-8 John 1:29-34
11. 2 Tim. 2:20-26, 3:16-4:4 Luke 19:37-48
12. 2 Tim. 4:9-22 Luke 20:1-8
13. Titus 1:5-2:1 Luke 20:9-18
14. Titus 1:15-2:10 Luke 20:19-26
15. Eph. 6:10-17 Matt. 4:1-11
16. Eph. 1:16-23 Luke 12:32-40
17. Eph. 4:7-13 Matt. 4:12-17
18. Heb. 3:5-11,17-19 Luke 20:27-44
19. Heb. 4:1-13 Luke 21:12-19
20. Heb. 5:11-6:8 Luke 21:5-7,10-11,20-24
21. Heb. 7:1-6 Luke 21:28-33
22. Heb. 7:18-25 Luke 21:37-22:8
23. Eph. 2:11-13 Luke 13:18-29
24. Col. 3:4-11 Luke 18:35-43
25. Heb. 8:7-13 Mark 8:11-21
26. Heb. 9:8-10,15-23 Mark 8:22-26
27. Heb. 10:1-18 Mark 8:30-34
28. Heb. 10:35-11:7 Mark 9:10-16
29. Heb. 11:8,11-16 Mark 9:33-41
30. Eph. 5:1-8 Luke 14:1-11
31. Col. 3:12-16 Matt. 25:14-30
32. Heb. 11:17-23,27-31 Mark 9:42-10:1
33. Heb. 12:25-26, 13:22-25 Mark 10:2-12
34. Heb. 13:7-16 Matt. 5:14-19
35. James 1:1-27 Mark 10:11-32

FEBRUARY

1. Col. 1:3-6 Luke 16:10-15
2. Heb. 7:7-17 Luke 2:22-40
3. 1 Tim. 1:15-17 Matt. 15:21-28
4. James 2:1-26 Mark 10:46-52
5. James 3:1-10 Mark 11:11-23
6. James 3:11-4:6 Mark 11:22-26
7. James 4:7-5:9 Mark 11:27-33
8. 1 Pet 1:1-2,10-12,2:6-10 Mark 12:1-12
9. 1 Thess. 5:14-23 Luke 17:3-10
10. 1 Tim. 4:9-15 Luke 19:1-10
11. 1 Pet. 2:21-3:9 Mark 12:13-17
12. 1 Pet. 3:10-22 Mark 12:18-27
13. 1 Pet. 4:1-11 Mark 12:28-37
14. 1 Pet. 4:12-5:5 Mark 12:38-44
15. 2 Pet. 1:1-10 Mark 13:1-8
16. 2 Tim. 2:11-19 Luke 18:2-8
17. 2 Tim. 3:10-15 Luke 18:10-14
18. 2 Pet. 1:20-2:9 Mark 13:9-13
19. 2 Pet. 2:9-22 Mark 13:14-23
20. 2 Pet. 3:1-18 Mark 13:24-31
21. 1 John 1:8-2:6 Mark 13:31-14:2
22. 1 John 2:7-17 Mark 14:3-9
23. 2 Tim. 3:1-9 Luke 20:46-21:4
24. 1 Cor. 6:12-20 Luke 15:11-32
25. 1 John 2:18-3:10 Mark 11:1-11
26. 1 John 3:11-20 Mark 14:10-42
27. 1 John 3:21-4:6 Mark 14:43-15:1
28. 1 John 4:20-5:21 Mark 15:1-15
29. 2 John 1:1-13 Mark 15:22-25,33-41

MARCH

1. 1 Cor. 10:23-28 Luke 21:8-9, 25-27, 33-36
2. 1 Cor. 8:8-9:2 Matt. 25:31-46
3. 3 John 1:1-14 Luke 19:29-40,22:7-39
4. Jude 1:1-10 Luke 22:39-42, 45-23:1
5. Joel 2:12-26 Joel 3:12-21
6. Jude 1:11-25 Luke 23:2-34, 44-56
7. Zech. 8:7-17 Zecha. 8:19-23
8. Rom. 14:19-23 & 14:24-26 or 16:25-27 Matt. 6:1-13
9. Rom. 13:11-14:4 Matt. 6:14-21
10. Gen. 1:1-13 Prov. 1:1-20
11. Gen. 1:14-23 Prov. 1:20-33
12. Gen. 1:24-2:3 Prov. 2:1-22
13. Gen. 2:4-19 Prov. 3:1-18
14. Gen. 2:20-3:20 Prov. 3:19-34
15. Heb. 1:1-12 Mark 2:23-3:5
16. Heb. 11:24-26, 32-12:10 John 1:43-51
17. Gen. 3:21-4:7 Prov. 3:34-4:22
18. Gen. 4:8-15 Prov. 5:1-15
19. Gen. 4:16-26 Prov. 5:15-6:4
20. Gen. 5:1-24 Prov. 6:3-20
21. Gen. 5:32-6:8 Prov. 6:20-7:1
22. Heb. 3:12-16 Mark 1:35-44
23. Heb. 1:10-2:3 Mark 2:1-12
24. Gen. 6:9-22 Prov. 8:1-21
25. Gen. 7:1-5 Prov. 8:32-9:11
26. Gen. 7:6-9 Prov. 9:12-18
27. Gen. 7:11-8:3 Prov. 10:1-22
28. Gen. 8:4-21 Prov. 10:31-11:2
29. Heb. 10:32-38 Mark 2:14-17
30. Heb. 4:14-5:6 Mark 8:34-9:1
31. Gen. 8:21-9:7 Prov. 11:19-12:6

APRIL

1. Gen. 9:8-17 Prov. 12:8-22
2. Gen. 9:18-10:1 Prov. 12:23-13:9
3. Gen. 10:32-11:9 Prov. 13:19-14:6
4. Gen. 12:1-7 Prov. 14:15-26
5. Heb. 6:9-12 Mark 7:31-37
6. Heb. 6:13-20 Mark 9:17-31
7. Gen. 13:12-18 Prov. 14:27-15:4
8. Gen. 15:1-15 Prov. 15:7-19
9. Gen. 17:1-9 Prov. 15:20-16:9
10. Gen. 18:20-33 Prov. 16:17-17:17
11. Gen. 22:1-18 Prov. 17:17-18:5
12. Heb. 9:24-28 Mark 8:27-31
13. Heb. 9:11-14 Mark 10:32-45
14. Gen. 27:1-42 Prov. 19:16-25
15. Gen. 31:3-16 Prov. 21:3-21
16. Gen. 43:26-32; 45:1-16 Prov. 21:23-22:4
17. Gen. 46:1-7 Prov. 23:15-24:5
18. Gen. 49:33-50:26 Prov. 31:8-31
19. Heb. 12:28-13:8 John 11:1-45
20. Zeph. 3:14-19 Zech. 9:9-15
21. Phil. 4:4-9 John 12:1-18
22. Ezek. 1:1-3:3 Matt. 21:18-26:75
23. Exod. 1:1-20, 2:5-22 Mark 15:16-47
24. Job 1:1-2:10 Luke 22:1-23:49
25. Exod 19:10-19, 33:11-23 John 12:17-19:42
26. 1 Cor 1:18-2:2 Amos 8:9-12 Matt. 27:1-61
27. Job 38:1-23, 42:1-5,12-16 Isa. 52:13-54:1
28. Ezek. 37:1-14 Isa. 60:1-62:5 1 Cor. 5:6-8, Gal. 3:13-14
29. Rom. 6:3-11 Jonah 1:1-4:11 Matt. 27:62-28:20
30. Acts 1:1-8 John 1:1-17
31. Acts 1:12-17,21-26 John 1:18-28
32. Acts 2:14-21 Luke 24:12-35
33. Acts 2:22-36 John 1:35-51

Daily Devotions

MAY

1. Acts 2:38-43
2. Acts 3:1-8
3. Acts 3:11-16
4. Acts 5:12-20
5. Acts 3:19-26
6. Acts 4:1-10
7. Acts 4:13-22
8. Acts 4:23-31
9. Acts 5:1-11
10. Acts 5:21-33
11. Acts 6:1-7
12. Acts 6:8-7:5, 47-60
13. Acts 8:5-17
14. Acts 8:18-25
15. Acts 8:26-39
16. Acts 8:40-9:19
17. Acts 9:20-31
18. Acts 9:32-42
19. Acts 10:1-16
20. Acts 10:21-33
21. Acts 14:6-18
- Heb. 2:11-18
22. Acts 10:34-43
23. Acts 10:44-11:10
24. Acts 12:1-11
25. Acts 11:19-26,29-30
26. Acts 12:12-17
27. Acts 12:25-13:12
28. Acts 13:13-24
29. Acts 14:20-27
30. Acts 15:5-34
31. Acts 15:35-41

- John 3:1-15
- John 2:12-22
- John 3:22-33
- John 20:19-31
- John 2:1-11
- John 3:16-21
- John 5:17-24
- John 5:24-30
- John 5:30-6:2
- John 6:14-27
- Mark 15:43-16:8
- John 4:46-54
- John 6:27-33
- John 6:35-39
- John 6:40-44
- John 6:48-54
- John 15:17-16:2
- John 5:1-15
- John 6:56-59
- John 7:1-13
- John 7:14-30 (Midfeast)
- John 5:1-4
- John 8:12-20
- John 8:21-30
- John 8:31-42
- John 4:5-42
- John 8:42-51
- John 8:51-59
- John 6:5-14
- John 9:39-10:9
- John 10:17-28
- John 10:27-38

JUNE

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

- John 9:1-38
- John 11:47-57
- John 12:19-36
- John 12:36-47
- Luke 24:36-53
- John 14:1-11
- John 14:10-21
- John 17:1-13
- John 14:27-15:7
- John 16:2-13
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- John 17:18-26
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- Matt. 4:25-5:13
- Matt. 5:20-26
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- Matt. 5:33-41
- Matt. 5:42-48
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- Matt. 6:31-34, 7:9-11
- Luke 1:5-25,57-68,76,80
- Matt. 7:15-23
- Matt. 8:23-27
- Matt. 9:14-17
- Matt. 7:1-8
- Matt. 4:18-23
- Matt. 16:13-19
- Matt. 9:36-10:8

JULY

1. Rom. 7:14-8:2
2. Rom. 8:2-13
3. Rom. 8:22-27
4. Rom. 9:6-19
5. Rom. 3:28-4:3
6. Rom. 5:1-10
7. Rom. 9:18-33
8. Rom. 10:11-11:2
9. Rom. 11:2-12
10. Rom. 11:13-24
11. Rom. 11:25-36
12. Rom. 6:11-17
13. Rom. 6:18-23
14. Rom. 12:4-5,15-21
15. Rom. 14:9-18
16. Rom. 15:7-16
17. Rom. 15:17-29
18. Rom. 16:1-16
19. Rom. 8:14-21
20. Rom. 10:1-10
21. Rom. 16:17-24
22. 1 Cor. 1:1-9
23. 1 Cor. 2:9-3:8
24. 1 Cor. 3:18-23
25. 1 Cor. 4:5-8
26. Rom. 9:1-5
27. Rom. 12:6-14
28. 1 Cor. 5:9-6:11
29. 1 Cor. 6:20-7:12
30. 1 Cor. 7:12-24
31. 1 Cor. 7:24-35

- Matt. 10:9-15
- Matt. 10:16-22
- Matt. 10:23-31
- Matt. 10:32-36, 11:1
- Matt. 7:24-8:4
- Matt. 6:22-33
- Matt. 11:2-15
- Matt. 11:16-20
- Matt. 11:20-26
- Matt. 11:27-30
- Matt. 12:1-8
- Matt. 8:14-23
- Matt. 8:5-13
- Matt. 12:9-13
- Matt. 12:14-16,22-30
- Matt. 12:38-45
- Matt. 12:46-13:3
- Matt. 13:4-9
- Matt. 9:9-13
- Matt. 8:28-9:1
- Matt. 13:10-23
- Matt. 13:24-30
- Matt. 13:31-36
- Matt. 13:36-43
- Matt. 13:44-54
- Matt. 9:18-26
- Matt. 9:1-8
- Matt. 13:54-58
- Matt. 14:1-13
- Matt. 14:35-15:11
- Matt. 15:12-21

AUGUST

1. 1 Cor. 7:35-8:7
2. Rom. 12:1-3
3. Rom. 15:1-7
4. 1 Cor. 9:13-18
5. 1 Cor. 10:5-22
6. 2 Pet. 1:10-19
7. 1 Cor. 10:23-11:7
8. 1 Cor. 11:8-22
9. Rom. 13:1-10
10. 1 Cor. 1:10-18
11. 1 Cor. 11:31-12:6
12. 1 Cor. 12:12-26
13. 1 Cor. 13:4-14:19
14. 1 Cor. 14:26-40
15. Phil. 2:5-11
16. Rom. 14:6-9
- Col. 1:12-18
17. 1 Cor. 3:9-17
18. 1 Cor. 15:12-19
19. 1 Cor. 15:29-38
20. 1 Cor. 16:4-12
21. 2 Cor. 1:1-7
22. 2 Cor. 1:12-20
23. Rom. 15:30-33
24. 1 Cor. 4:9-16
25. 2 Cor. 2:4-15
26. 2 Cor. 2:14-3:3
27. 2 Cor. 3:4-11
28. 2 Cor. 4:1-6,13-18
29. Acts 13:25-32
30. 1 Cor. 1:3-9
31. 1 Cor. 9:2-12

- Matt. 15:29-31
- Matt. 10:37-11:1
- Matt. 9:27-35
- Matt. 16:1-6
- Matt. 16:6-12
- Matt. 17:1-9
- Matt. 16:20-28
- Matt. 17:10-18
- Matt. 12:30-37
- Matt. 14:14-22
- Matt. 18:1-11
- Matt. 18:18-22, 19:1-2,13-15
- Matt. 20:1-16
- Matt. 20:17-28
- Luke 10:38-42,11:27-28
- Matt. 15:32-39
- Luke 9:51-56, 10:22-24
- Matt. 14:22-34
- Matt. 21:12-14,17-22
- Matt. 21:23-27
- Matt. 21:28-32
- Matt. 21:43-46
- Matt. 22:23-33
- Matt. 17:24-18:4
- Matt. 17:14-23
- Matt. 23:13-22
- Matt. 23:23-28
- Matt. 23:29-39
- Matt. 24:13-23,42-51
- Mark 6:14-30
- Matt. 19:3-12
- Matt. 18:23-35

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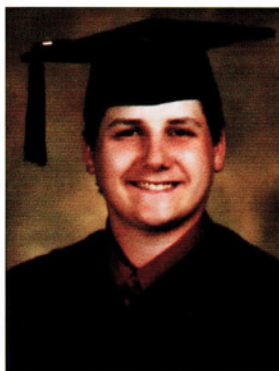
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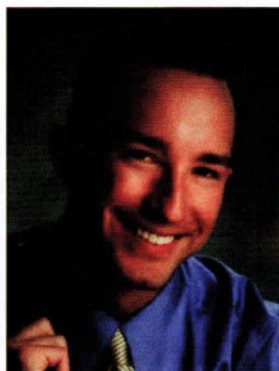
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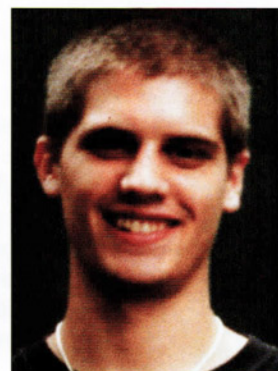
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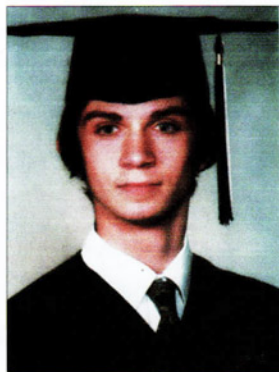
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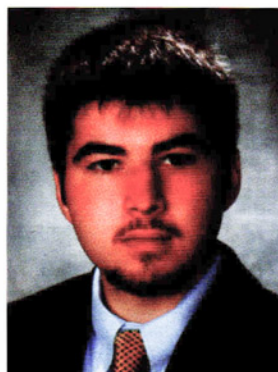
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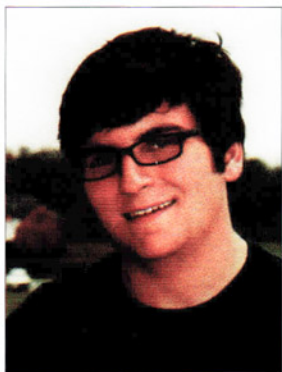
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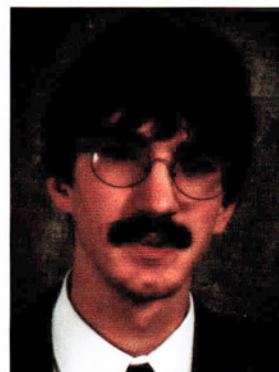
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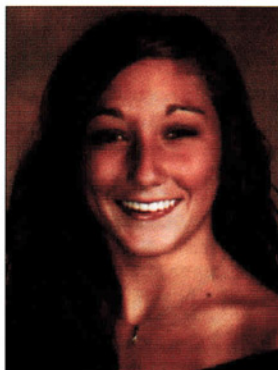


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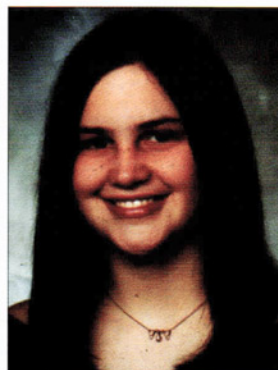
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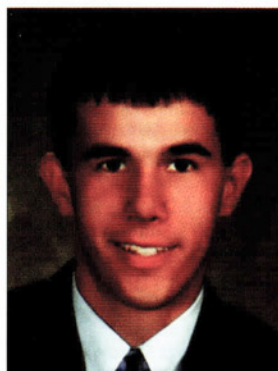
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Holy Resurrection Cathedral
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Reader Joshua Toroney
Daniel Boone High School
St Nicholas Church
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St. Herman's Church
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 Mary K. Burns
 Ron & Mary Hinkle
 Robert, Mary, Melissa, Zackery & Anthonie Hinkle
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 Michael Charles Petak
 Mr. & Mrs. Tom Popko, Gabriella & Gianna
 Mr. & Mrs. Todd Sponenberg, Nathan & Andrew
 Anna Stenko
 James & Victoria Weremedic

Bethlehem, Pa.

St. Nicholas Church

St. Nicholas Altar Society
 Sarah Jubinski, President
 St. Nicholas Church Choir
 Nicholas Lezinsky, Director
 V. Rev. Dimiti & Matushka Mary Ann Oselinsky
 V. Rev. & Mrs. James Mason
 Reader Andrew Fartuch & Family
 Reader Paul & Lili Gaynor
 Reader Bartholomew & Michele Lovell
 Reader Nicholas & Judith Lezinsky
 Reader William & Barbara Podluskus & Family
 Gary & Marie Angstadt & Sons
 Rose Bachik
 Martha Billy
 The Boys
 Mrs. Patricia Brandstetter
 Barry & Ann Marie Bretz
 Dr. & Mrs. Gregory Brusko
 G. Damian Brusko
 Cameron Nicholas Brusko
 Helen Butch
 Theresa Kasmer Butler
 Natalie Butler
 Nicholas Butler
 Joseph & Jean Butrymowicz
 Nicole Campbell
 Charlotte Carney
 Chris Carney
 Nicholas & Patricia Carney
 Joseph & Teresa Carney & Children
 Paul Chernay
 Greg & Cindy Chernay

Lorraine Chromiak
 Dennis Chrush
 Lynn Chrush
 Alyssa Chrush
 David & Janice Cudlic
 David & Laura Cudlic
 Andrew & Karen Cuttic
 Natalie Danczenko
 Mr. & Mrs. Dennis Danko & Family
 Larry & Irene Davis
 Michael & Mary Dorosh
 Michael J. & Toni Dorosh
 Damian A. Drasher
 Ted & Betty Fedora
 Patty Felix
 John & Olga Frimenko
 Mr. & Mrs. James Gallop
 Helen Gingrich & Family
 Karen, David & Gabriel Gowarty
 Mr. & Mrs. Walter Grigoruk
 Mr. & Mrs. Glenn Guanowsky
 Taras Guanowsky
 Yuri Guanowsky
 Mr. & Mrs. Alan Guiducci & Family
 Elizabeth Hahalis
 Mary Ann Hanas
 Helen Haney
 Andrew Hasenecz
 Elizabeth Hasenecz
 Nadine & Elias Hasenecz
 Paul & Dorothy Havrilko
 Doctors Julius & Anna Herz
 Mr. & Mrs. Donald Holobeny & Daniel
 Mary Hudak
 Mr. & Mrs. Michael Isbansky
 Dr. & Mrs. Gary Jenkins
 Peter Jubinski
 Sarah Jubinski
 Dr. Peter Daniel Jubinski
 Rosemary Jubinsky
 Mrs. Helen Karel
 Mrs. Mary Kasander
 Jeffrey J. Kasander, D.M.D.
 Eric Kasander
 Mr. Peter Keretz
 Melissa Keysock
 Michael & Jennifer Keysock
 Bill & Sandi Keysock & Family
 Nicholas Keysock
 Albert & Esther Kiechel
 Gary Kiechel
 Selar & JoAnn Konsevitch
 Greg & Dale Kosevitch
 Megan & Brendan Konsevitch
 John Koretski
 Mary, Mary, & Stephanie Koretski
 Olga Kozachonok
 Rebecca Kriebel
 Mr. & Mrs. Austin Kurisco
 Kyra, Matthew, Peter Lezinsky
 Lichtenwalner Family
 Mr. & Mrs. Jeffrey LoBaldo
 A Friend
 Anna Mankowski
 Mr. & Mrs. Randall Marsh & Family

Eugenia Meilinger
 Mr. & Mrs. Peter Metz & Family
 Mr. & Mrs. John Mikita
 Mrs. Helen Mohr
 Mr. & Mrs. John Monarek & Family
 Jim & Rachel Morissette
 Bill, Susan & Elizabeth Nielsen
 Robert & Ellen Novatnack & Family
 Mr & Mrs. Ray Pasquel
 Eleanor M. Phillips
 Mr. & Mrs. Joseph M. Pinkowicz & Family
 Mrs. Pauline Radchuk
 Mary Radick
 Dr. & Mrs. Gregory Radio
 Scott & Amy Radio
 Ethan Scott & Kayleigh
 Mary Radio
 Laura Riley
 Gordon & Valerie Roberts
 Matthew, Alexander, & Nicholas Roberts
 Mr. & Mrs. Nicholas Roman
 Alex & Gregory Roman
 Nancy A. Sabol
 John Saharuk
 Patric & Cate Shea
 Helen Schweisgut
 Mr. & Mrs. James Seifert & Family
 Mr. & Mrs. Joseph Senick & Family
 Joseph Senick III
 Mr. & Mrs. Michael Slivka, Eric & Peter
 Michael & Dorothy Stafiniak
 Joseph & Emma Stafiniak
 Michele Stafiniak
 Stephen & Jen Stafiniak & Andi
 Boris & Vera Stoiancheff
 Julia Strohl
 Olga Sviatko
 Ola Tatusko
 Wash & Helen Telepchak
 Jason & Keri Tomsic
 Mr. & Mrs. James Weida
 Dr. Thomas J. Weida & Family
 Rosemary Ziegenfuss

Catasauqua, Pa.

Holy Trinity Church

Fr. Timothy Hasenecz
 Archpriest Eugene & Matushka Fran Vansuch
 Fr. Jason & Katia Vansuch
 Reader Michael & Vincentine Brusko
 Jim & Helen O'Brien, Melissa, Kelly
 Dr. Serges & Fay Salivonchik
 Steve & Barbara Symanovich
 Basil & Kate Vansuch
 Leo & Isabelle Vansuch
 George Papahacalamkos
 Ivan & Marina Moroz
 Charles & Helen Gaston
 Michael Gaston, Michael, Lucas
 Sonya Gerhard
 John Karpeuk
 Edward & Paulene Bachert
 Anna Katrchur
 Gary & Connie Solan, Caci, Nicholas
 Joseph & Mary Horoschak

Winter Listings

Robert & Cheryl Steck, Cassia
Sue Cressman
Ed. & Holly Bachert, Zachery, Issac, Nathaniel,
Madeline
David & Danielle Bachert, Cindi, Micah
Sean & Christine Bullinger
Trevor & Dana Heckman, Alexis, Joshua
Dr. Phillip & Trudy Ellmore
Mark & Nicholya Lefevre, Blaise
Chris Sauer, JoAnn Yurconic
Mary Yurconic
Suesan Greitzer
Helen Haas
Mary Yuhas
Patrick Kelleher
Richard & Jean Garrison
Vince Fugazzotto, Blaise
Kiprian & Sherri Fedetz, Alex, Andrew
Michael & Carol Limar, Tom, Matt
Christopher & Nina Bagshaw, Halle, Andrew
Jack & Sandy Miller
Rebecca Romanchik
Stephanie Drake, Angela, Christopher
Christoph & Sylvia Broubalow
Harry & Emily Haller, Angela
Helen Suda
Millie Bowski

Coaldale, Pa.

St. Mary's Orthodox Church

Father Paul & Matushka Ropitsky
George Barrett
Gloria Bench
Michael Bench
Harry Bialis
Anna Bogosh
Ted Bogosh
Melanie & David Christman
Vanessa & Analisha Christman
Stephanie Chmel
Raymond & Mary Jo Danchak
John & Mary Evetushick
Barbara Gallagher
Rose Harkins
Olga Hebda
Catherine Hedes
Joseph Herbert
Helen & Wash King
John A. King
John & Dorothy King
Ann Kononchuk
Michael Lorchak
Nancy Lorchak
Ted & Pauline Lorchak
Mary Lutash
Ben & Olga Macalush
Helen & Nick Macenka
Pauline Maholick
Paul & Kay Maliniak
Helen Ostrosky
Melanie & Joe Preschutti
Jack & Irene Puschak
Ted & Kathy Puschak
Stephen Redash
Michael Ropitsky
Larissa Seneres

Paul & Helen Sheers
Althea Shellock
John & Eleanor Sidiariak
Olga Sidiariak
Ann Slanta
Simon & Martha Stafiniak
Elizabeth Pick Warcholak
Jesse & Melissa Weidaw
Olga Weiss
Richard G. York
Ron & Marie Yurchak

Coatesville, Pa.

St. Nicholas Church

Fr. Joseph, Mat. Kathy & Family
Altar Boys
Church Choir
Church Council
George Babich
Karen Campbelle & Family
Kerim Doumit & Family
Valiant & Sandy Dzwonczyk
Nanette Hare & Family
Vera Hatcher
Dr. John Kosturos
Nina Petro & Son John
Nicholas & Ann Ruczhak
Charles & Sheri Sarosi & Family
Georgette Sarosi
Michael Sarosi
David & Maria Stauffer & Daughter
Mike & Maria Toth & Sons
Ann Wilson
Athens Zaffres
John & Mary Zatyczyc & Family

Dundaff, Pa.

St. John the Baptist Church

V. Rev. Dionysius & Matushka Marion Swencki
Mary Allen
Tammy Anderline, Jesse & Austin
Philip & Nadine Belejchak
John Jacob Bidgood
Eugenia Congdon
Greg & Kim Congdon & Casey
Mary Ann Congdon
Mem. Of Catherine Conick
Louise & Henry Gosh
Anne Janusz
Rosemary Jubinski
Tiffany Kilmer
Larissa & Sam Laing
In mem. Mary & Thomas Mikolaichik
Kay Owens
George & Dolores Sheypuk & Family
Joseph Shipsky
Mary Steponaitis
Betty Wargo
Stephen Wargo
Yvonne & John Wargo
Janice Witko
Anna Wolfe
Ronald Wolfe
Martha Woytowich
Donald Zaboltsky
Patricia Zimowski

Edwardsville, Pa.

St. John the Baptist Church

Fr. Martin & Mat. Heidi Browne
Sarah, Michael, James & Grace Browne
Christine Adamski
Janet Adamski
Karen Adamski
Doris Amos
Anna Billek
Lorraine Brader
Olga Conant
Michael Cook
Michael K. Cook
Tanya Cook
Mary Cunius
Ed Davis
Helen Deletconich
William Deletconich
Anna Dutko
Elizabeth Dutko
Christine Ferenchick
Tyler & Megan Ferenchik
Gene & Shirley Gango
Kathy Harmanos
Kyra Harmanos
Margaret Hoidra
Helen Kobusky
Florence Kotch
Pat Kulichowich
Jule Maceik
Florence & Peter Mazur
Helen Moncavich
Joanne Olejnick
Helen Piskorik
Kathryn Prokopchak
Mary Rilko
Brandyn & Madison Robbison
Janet Romanchick
Julie Sitar
Helen Spinicci
Peter & Marie Sonchick
Sam & Mary Stanchak
Paul Steven, Sr.
Evelyn Swetts
Tamaze
Eva Turaj
Wanda Wanko
Elizabeth Wozniak
Joseph Wozniak, Jr.

Frackville, Pa.

Holy Ascension Orthodox Church

Fr. Barnabas, Mat. Daria, Myra & Matthew Fravel
Nicholas Tatusko Family
Joshua & Melissa Paulonis
Midge Paulonis
Sergius & Sandy Chrush
Dr. & Mrs. Richard Chwastiak
Richard & Nicole Chwastiak
Mary & David A. Keysock
Anna Martin
Paul Martin
Mel Martin
Mat. Helen & Christina Kuchta
Donald & Kitty Bricker

Winter Listings

Barbara, Joshua, Rebecca Kane
 Peter Rachko
 Anna Dikun
 Sophie Osenbach
 Mary Torick
 Eva Mucha
 Helen Polanchyck
 Martha & Tom Fletcher
 Sara & Alexa Fletcher
 Alex & Anna Peleschak
 David, Stephen & Sandra Peleschak
 Anna Sowachak
 Mary Reed
 Olga Chrush
 Mr. & Mrs. Michael Cultic
 Larissa Holowaty
 Peter & Marie Weremedic
 Peter Weremedic Jr.
 Michael & Rosanne Weremedic
 John, Elizabeth & Madeline, Sophia Wittig
 Michael Weremedic
 Carole Sagan
 Theresa Basara
 Mr. Michael Kasmer
 Mrs. Sophie Pellock
 Olga & Jim Hreshko Julia Centek
 Olga Chuma
 Margaret Nester
 Virginia & Dennis Schutte
 Peter & Anna Swaboda
 John & Helen Mogish
 Jake & Leanne Mogish & Family
 Mary Burock
 Paul Malinchok
 John & Nancy Malinchok

Harrisburg, Pa.

Christ the Saviour Orthodox Church

Rev. Stephen Vernak, M. Anna, Sophia & Zoe
 V. Rev. Daniel Ressetar & M. Theodora
 V. Rev. Michael Kovach & M. Olga
 V. Rev. Neal Carrigan & M. Sherry
 Deacon Joseph Kreta
 Willard & Sue Brown
 Marina & Masha Cameron
 Jerry & Ann Cole
 Suzanne Demchak
 Paul Dotsey
 John & Jean Dotsey
 Andy & Dotty Fedetz
 Paul & Mary Ann Hadginske
 Ron & Libby Hancher
 Ron Hancher, Jr.
 Beth Hancher
 David & Renee Hancher
 Marie Intrieri & family
 Janet Kazupas
 George & Evelyn Krempasky
 Kathy Kuchwara
 Bill & Anna Kuchta
 Katharine Macut
 Adam Mallick
 Michael & Alice Mallick
 Gloria M. Maliniak
 Lydia Mantle
 Dave & Cheryl Martin

Angie Mioff & Children
 Dr. & Mrs. Joseph Norato
 Evelyn J. Onufer
 John Osuch
 Mr. & Mrs. Paul Pellegrini
 Nick Pestrock
 Carl Polansky
 Alex Ressetar
 Nicholas Ressetar
 Greg & Candi Ressetar
 Dimitri & Sophia Ressetar
 Joseph Russian
 Harry & Dorothy Sysak
 June Taleff
 Jane A. Volsko & family
 Joanne Wewodau
 Mike & Andrea Zart
 Mike & Janice Zuro & family

Jermyn, Pa.

St. Michael's Church

Father John & Matushka Kowalczyk, Sophia & Nicky
 Father Gabriel & Matushka Petorak
 Father Vasili & Matushka Nancy Gilbert
 Andrea, Andrew & Rachel Baldan
 Debby Bernosky & Family
 Daryl & Jerry Bescovoyne
 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
 Bob & Eileen Dance
 Marie Derkasch
 Stephen & Chris Derkasch
 Dr. & Mrs. William Derkasch
 William, Courtney & Alexa Derkasch
 Dolores Dreater
 Kaye Fedirko
 Alexandra Fedorchak
 Donald & Rosalie Fives
 Annabelle Franchak
 Joseph Getzie
 Nicholas Getzie
 Peter Getzie
 Chris, Rebecca & Sarah Goetter
 Tom & Helen Grancey
 Dorothy & Andy Hanchak
 Julia Hanchak
 John & Mary Kay Hockin
 Atty. John & Winona Hockin
 Jon, Debby & Jonathan Jaye
 Olga Jaye
 Rose Kelechawa
 Mike & Gloria Klapatch & Sons
 Henry Korpusik
 Jeremi & Nicole Korpusik
 Mary & Henry Korpusik
 Irene Kupinski
 Jim, Karen, Maria & Nicholas Landi

Joan Lasichak
 John E. Lasichak
 Ruthann Lasichak
 Daria Lehman
 Steve & Jean Malec
 Dr. Cindy & Michael Mancini
 David & Domanica Mancini
 Sam & JoAnn Mattise
 Scott, Paula, Mark & Nicole Melesky
 Tom Meredith
 Ann & Ed Narcoonis
 John & Barbara Nayduch
 Justine Orlando
 John & Patsy Pash
 Stephanie Pliska & Family
 Willard Puzza
 Susan Schlasta & Family
 Adam & Mary Ann Serafini
 Delores Sernak
 John Sernak
 Mary Sernak
 Ron, Lorraine & Ann Sernak
 Delores Serniak
 Steven & Kathy Serniak
 Anastasia Sloat
 Bob & Julie Speicher
 John Susko
 Irene Swirdovich
 Col. (R) Peter & Martha Telencio
 Damian & Stephen Telencio
 Millie Telep
 Joanne Yurchak
 Julia Zaccane
 Peter D. Zaccane
 Betty Zrowka
 Dorothy Zrowka

Lykens, Pa.

Holy Ascension Church

V. Rev. John & Matushka Daria Mason
 V. Rev. & Mat. Sonya Evans
 Margaret Carl
 John & Nancy Coles
 Christopher Coles
 John Michael Coles
 Ann Mahoney
 Dr. Alexander & Katherine Pianovich
 Dr. Paul & Jane Pianovich
 Alex & Stephen Pianovich
 William & Susan Pinkerton
 Mr. & Mrs. George Sass
 Nadia Sass
 Catherine Siemons
 Ann Sovich
 Nicholas Sovich, Jr.
 John, Elizabeth, Andrew, Gayle Sultzbaugh
 John & Judy Sweikert
 George Tiazkun
 Patti & Joseph Welsh
 Kathleen Welsh

McAdoo, Pa.

Holy Trinity Church

Tracy Baharsky, Chgristina & Jason
 Helen Cortez
 Pearl Elko

Winter Listings

Rosella Gardecki
Zenovia Galagotis
Mary Ann Graino
Joseph Jevit
Michael & Michelle Klesh
Anna Mae Kuklis
Anna Kurtz
Douglas & Jen Kurtz
Greg, Cathy, Carrie, Alyssa & Greg Kurtz
Mike & Jan, Michael, Jr. Kurtz
Anna Lazur
Daniel Oneschuck
Tague Osadche
Helen Osuch
Jack, Mariah, Sarah, Anna & Eva Oliveri
Cindy Polli
Lonnie Polli
Kim, Alexander & Stephen Pyle
Sophie & Clark Shuman
Annette & Paul Smerkanich
Mary Stronko
Irene Yaworsky
Mr. & Mrs. Michael Zabitchuck

Mechanicsburg, Pa.

Holy Apostles Orthodox Mission

Fr. Timothy, Mat. Anastasia & Nicholas, Hojnicky
Leo & Marlene Washburn
Mrs. Mary Klym
Metro & Flo Petrosky
The Linnehan Family
Joseph & Pauline Fetsko
Eugene Minarich
Timothy McMahon

Minersville, Pa.

SS. Peter and Paul Church

Fr. Michael & Matushka Hatrak
James & Anna Antonio
John & Gloria Barnetsky
Ralph & Kathy Brinich & family
JoAnn Brinich
Russ & Michelle Charowsky & family
Susie Frew
Patricia Stetz Grammes
Elsie Herman
Rick, Lynda, Lauren & Ricky Hutton
Olga Kirkauskas
Malusky family
Harry Oakill & family
Luke & Theresa Oakill
Anna Olexa
Michael, Lisa, Christian & Sofia Pascuzzo
Mike, Barb & Cassandra Rogers
Andrew & Anna Skrinicosky Stablum family
Joan Stetz
David & Georgine Studlack
John, Cindy & Colin Studlack

Mt. Carmel, Pa.

St. Michael's Church

V. Rev. & Matushka Sonya Evans
V. Rev. Claude Vinyard
John Chidovich
Charles Chidovich
Olga Berkoski

Marilyn Frye
Marie Cuff
Olga Leon
Daniel Leon
Ann Tanney
Evann Shamus
Christine Buchkarik
T.P. Alekseyko
Julia Bushick
Catherine Shaffchick
Margaret Olaf
Joe Tosca
Sandy Tosca
Mary Zeluskey
Stanley & Vera Zbicki
Nancy & Leon Markovich
Anna Gondal
Peter Yestishak
Dorothy Beckus
Catherine Hardnock
B. & M. Trefsgar
Rebuck Family
Geist Family
Ernie & Maryann Hill
Adan Leschinsky
Charles Chidovich, Jr.
B. & T. Malkoski
George Panikarcheck
Joe & Alma Katchick
Brook Bridy
Olga Paduhovich

Nanticoke, Pa.

St. John the Baptist Church

Fr. John & Matushka Katherine Russin
Stephan, Alexy, Sarah, Madison & Mason
Mary Paprota
Olga Sulewski
Pearle & Mike Zupko
Joseph P. Paprota
Mary Zupko
Marge Sokol
Dr. Joseph R. Paprota
James & Mary Ann Oram
Jillian F. PaProta
Christina Cherkis
Wasdenda Family
Truszkowski Family
Christine Cieslak

Old Forge, Pa.

St. Michael's Church

Father David & Matushka Karen Mahaffey
V. Rev. Theodore Orzolek
Nikolas, Seth & Kyra Mahaffey
Michael & Nicole Mahaffey
David, Kate, Alexa & Adam Barsigian
Jacob Barsigian
Tony Bellenzeni
Helen & Paul Bezuhly
Helen Chesniak
Sandra & William Condon
David, Lana & David P. Cushner
John & Margaret Cushner
The Elko Family
Maria Emily & Jake

Mrs. Nicholas Halchak
Aleck Jadick David Jadick
Michael & Margaret Jadick
Nancy Jurnack
Al & Mary Krenitsky
Greg Krevko
Harry & Mary Krevko
Nadia Macheska
Rose Macheska
Martha & Ned Matechak
Marie Morek
Lovie & Ann Peregrim
Margaret Pregmon
Al & Mary Pritchky
Irene & John Pritchky
Stephen & Ingrid Serniak
Ann Tyrapak
Stephen & Jennifer Yokimishyn
Anna Zupko

All Saints Orthodox Church

Olyphant, Pa

V. Rev. Michael Lepa
V. Rev. & Mrs. Eugene Pianovich
Helen Bryer
David & Mary Brzuchalski
Stephana Butchko
Mr. & Mrs. James Castellano
Mr. Joseph Dzwonczyk
Elaine Sophia Evanina
Tanya Gilbert
Justine Horhutz
Harry & Elizabeth Hunyak
Ken & Stacey Kashuba & Children
Theofan & Veronica Koziar
Mrs. Eleanor Krushinski Mike & Amelia Kuzmiak
James Xavier Mason
Joseph & Anastasia Mazur
Dr. Greg Meholic
Frances Meholic
Claudia Mikulak
Maria Oles
Olga & Vera Paulishak
Mark & Mia Pawelski
George & Elizabeth Perechinsky
Mike & Sonia Prestys & Sons
Barbara Puhalla
Ashley Puthorosky
John & Marguerite Puthorosky
Marguerite A. Puthorosky
Pete & Joni Rezanka & Family
Ann & Joe Schlasta
Barbie Schlasta
Kyra, Chelsea, & Ian Specht
Dan & Susan Stafursky
Ken Stafursky
Samantha, Stephanie, & Zachary Stafursky
Steve & Pat Stafursky
Linda Stuchlak
Michael Stuchlak Sr.

Olyphant, Pa.

St. Nicholas Orthodox Church

Fr Vladimir Fetcho
Matushka Marianne Fetcho
V. Rev. Eugene & Matushka Pianovich

Winter Listings

Richard & Julie Cesari
James & Jonathan Cesari
John & Josephine Chichilla Sr.
Paul & Sylvia Dreater
Capt. Paul & Lori Anne Dreater Jr.
Kayla & Liam Evanina
Dorothy Fetchina
Joseph Fetchina
Marie Grabania
Michael Grabania
Tatiana & David & Tyler Hughes
George Kopestonsky
Olga Kuzmick
Kyra & John Nightingale
Tom Price
Vera Price
Delores Rebar
Dr. & Mrs. Larry R. Sherman
Eugene Strosky
James & Helen Thomashefsky
Ann Turko
Mary Youshock

Assumption of The Holy Virgin

Orthodox Church Philadelphia Pa

V. Rev John Udics
Father Sergius Willis
David & Emelie Albrecht
Dr David & Erin Albrecht
Melanie Albrecht

Norman Barbara Matthew, Christopher & David
Andrews

Emma Burychka Robert & Grace Corba
Helen Dzugan
Nicephorus Wilfred Frisby
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
John Mary, Emily Pellack
Anne Mccartney
Michael Mccartney
Sharon & James Orr
Nina & Natalie Patterson
David Pellack
Margaret Pellack
Catherine Petrascu
Joseph Rabik
Helen Riley
Olga Vail
Helen & Timothy Wanenchak
Peter & Annamae Witiak

Philadelphia, Pa.

St. Stephen's Cathedral

His Grace, Bishop Tikhon
Fr. Victor, Matushka Anastasia, Elizabeth,
Katherine, & Alexander Gorodenchuk
Matushka Mary Fedoronko
Reader James Wellington Adams, III
Reader George, Mrs. Pauline, & Margaret

Englesson
Rdr. Paul, Diane, Laura, & John Fedoronko
Reader Lester & Mrs. Nancy Grabania
Reader Christopher Jones
Reader Michael Jones
Reader Nicholas Jones
Reader Larry, Mrs. Connie, Jonathan, &
Christopher Skvir
Dimitri Archipov
Atanas Atanasov
Barbara & Karen Belsito
Sean & Holly Blackburn
Mary D. Birkenbach
Paul Cholakis
Thomas Clea
Judy, Jack & Jennifer Clyde
Charles & Halina Colter
John, Kate & Nicholas, Alexander, Andre Cox
Dorothy Crossan
Helen, Mark & Steve Davis & Family
Joan Davis
Ray, Michele, & Matthew, Natalie Decker
Willis & Lubie Dietrichs
Rebecca Fero
Dr. Jack, Irene, Alexander, Halina,
Kyra, Sophia & Natasha Forest
Nina & Bill Gavula
Matthew & Stephanie Gavula
Michael Gavula & Cora Fitzwater
Dr. John & Dr. Stephen Gazak
Olga Gazak
Elizabeth Gentieu
Robert Gogats
Ekaterina Gorbachevski
Amanda Gum
Anna M. Fedryck-Hargrave
Bill & Nina Hartzell
Nicholas & Nina Horsky
Michae., Hala, & Lena Imms
Andrei, Kathryn, Stefan & Peter Jablovok
Arnold, Katherine, & Anna, Alexa Jency
Leonard & Catherine Jones
Harold & Lorraine Kane
Nadia Kolesnik
Mr. & Mrs. John Kolesnik & Family
Mr. & Mrs. Michael Kolesnik & Family
Mr. & Mrs. Stephen Kolesnik & Family
Christine Kopishansky
Michael & Alice Kopishansky
Greg, Lydia, & Kira, Nicholas,
Gregory Kuzmanchuk
Helen Lackatos
Mikeal, Alyssa & Sarah Lampreich
Peter & Martha Linski
Sonia, Larissa & Michael, Jr. Mariani
Marge Maurer
James Merz
Janice Nass
Joseph O'Brick & Kerri
Olga Oprouseck
Catherine Paulasack
Robert & Christine Phillips
Helen Plunkett
Heinz & Tamara Poessl
Nicholas & Gabrielle Poessl
Paul Poessl

Stephan & Marge Pron
Kathie & Sergio Rabaca
Thomas, Nina, & Nicholas,
Deanna, Victoria Rapak
Danalisa Radu
George Radu
George & Vivian Radu
Peter & Heather Ren
Katie Ren
Stephanie Ristvey & Valerie Ristvey
Ralph, Irina, & Daniel, Nikolai, Anna Rogers
John, Denise, & Sonia, Michael Rowe
Anna D. Simpson
Joseph C. Simpson
Jack, Martha, Megan, Adam,
Jacob & Amelia Sisko
Basil, Eva & Anna, Helena Smith
Joseph Stearne
Walter & Carolyn Stephan-Stephanowich
Tatiana Stephanowich & Kristin LaMacchia
Helen Szulak
Robert Gregory Tallick
The Tapytkoff Family
Andrew & Maura Wagner
Bill & Eva Wasser
Andrew & Daria Yench
Megan, Andrew, Stephen, Matthew,
Timothy, Brielle & Michael Yench
Irene Zaroff

Pottstown, Pa.

Holy Trinity Church

V. Rev. Michael & Matushka Anna Marie Slovesko
Protodeacon Peter & Matushka Marnie & family
Eleanor Barnosky
Joseph, Kristina, Daniel & Alexander Bendyk
Reader Jon & Anna Marie Black
Reader John & Alexandra Black & family
Mr. & Mrs. John Boretzky
Mr. & Mrs. Paul Boris & family
Mr. & Mrs. Michael Brilla & family
Mr. & Mrs. Edwin Budich
Mr. & Mrs. Jonathan Carter
Mr. John Chepetz
Mr. & Mrs. James Crawford
Mr. & Mrs. Kraig Diener & family
David Daniel Drobesh
Mr. Joseph Dutzer
Mr. Carl Ecker
Mr. & Mrs. David Eurillo
Mr. & Mrs. George & Lubov Gerasimowicz
Mr. & Mrs. Walter Green. & family
Mr. & Mrs. Harrison & Anya
Rebecca Hutnyan
Mr. & Mrs. Krassi Kachorov & family
Georgia Karabotos
Mrs. Darlene Kershner
Mary Monarek Jennifer Mourar
Mr. & Mrs. Mongomeri & family
Martha Mossner
Helen Pershinsky
Mary Rapchinski
John & Diane Reinwald
Effie Romanik
Mr. & Mrs. Kenneth Sekellick & family
Douglas, Lana & Sofia Shaver

Winter Listings

Charles & Alexandra Wurster

St. Clair, Pa.

Assumption of the Blessed Virgin Mary Church

Fr. Michael & Matushka Hatrak
Leah Chrush
Tusha Dernbach
Marguerite Dimoff
Wassil & Georgine Draovitch
Tat Heffner
John Hoptak
Jim & Ruthann Kerick
Steve & Justyna Pelak
Marge Rosenberger
Ted & Jeanette Sagan
Sam & Joan Wisnosky

Shillington, Pa.

St. Herman of Alaska Church

V. Rev. & Mrs. John A. Onofrey
The Parish Council
The Sunday School Teachers & Students
The Our Lady of Kazan Sisterhood
The Parish Choir
Mr. & Mrs. Joseph Anderson & Family
Mr. & Mrs. Keith Bergan & Family
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
Mrs. Gloria Duty & Adam
Mr. & Mrs. Nicholas Ermolovich
Emily Anne Ermolovich
Mr. & Mrs. David Grim & Family
Terry & Debbie Hojnowski
Mr. Walter Hojnowski
Daniel Hretz
Xenia Hretz
Mr. & Mrs. Edward Hyland
Mrs. Helen Karel
The Kawood Family
Dr. & Mrs. Vadim Kurjanowicz
Mr. & Mrs. Bernard Kusior
Reader & Mrs. Fred Leer & Family
Daniel, Marina & Sophia 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
Victoria McDonnell
Mr. & Mrs. Matthew McDonnell & Moses
John & Gertrude Melniczek
Dr. & Mrs. John Melniczek & Family
Mr. & Mrs. Ppaul Melniczek
Bernadette Metzler
Reader George Nakonetschny
Dr. & Mrs. Tony Ngo

Mr. & Mrs. Karl Osterburg
George & Danielle Pahomov
Larissa Pahomov
Ms. Camille Palese

Mrs. Alexandra Prawlocki & Family
Bob & Cheryl Rowe
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 & Family
The Terenchin Family Kyle, Daria & Zoe
Elizabeth Teter
Mrs. Sharon Vlasak
Mr. & Mrs. Eugene Wanenchak & Family
Mr. & Mrs. Chip Weaver & Family
Ryan & Traci Weinstein & Family
Mrs. Deborah Wissler & Michael Lucas
Mr. & Mrs. Edward Yurick & Daughters
Hank & Anne Zerbe

Simpson, Pa.

St. Basil the Great Church

Fr. Michael Demko
Matushka Catherine Demko
James & Mary Ann Braun
Maria K. & Jefferson H. Braun
Olga & John Buberniak
Nadine Demianovich
Peter Getzie
Paula Getzie
Christopher Getzie
Helen Hrichuk
Michael Luczkovich
Julia Mazza
John Okorn
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 Somple

Stroudsburg, Pa.

Holy Trinity Church

Chris & Joanna Haritos
Dorothy Strzelczyk
Peter & Helen Stavisky
Michael & Joanne Kondratik
Tom & Helen Kessler
Michael Pinto
Kathryn Pinto
Stephanie Warmurstein
Elizabeth Afkari
George & Pam Fetch
Paulie & Eva Bonisese
Dave & Doreen Donlick
Roland & Dalia Von Barbier

Watler & Marion Zablotsky
Carl & Jane Hoedel
John & Olga Maleyeff

South Canaan, Pa.

St. Tikhon's Monastery Church

Metropolitan HERMAN
Bishop TIKHON
V. Rev. Michael G. Dahulich
V. Rev. Daniel K. & Mat. Dolores Donlick
V. Rev. Daniel & Mat. Mary Geeza
V. Rev. Alexander, Mat. Elena & Alex Golubov
V. Rev. & Mrs. T. Stephen Kopestonsky
Protodeacon Keith S. Russin
Reader Thomas Donlick
Reader Gregory Hatrak
Reader Gregory Sulich
Matushka Elizabeth Geeza
Matushka Dorothy Sulich
Marge Barna
JoAnn Bell
Alice Boga
Harry, Michael, Katerina, Maria &
Andreas Boosalis
Jamie & Cindy Davis
John & Rose Derk
Betty A. Figura
Drs. David & Mary Ford, & Emmelia
William Harrald
Mrs. Mary Huniak & Family
Mrs. John Kuchmanich
Metro Lazorack
Peter & Cindy Lazorack
John & JoAnne Paluch
Martin S. Paluch
Stephen Pregrim
Jerusalem Pugh
Robert H. Roth
Ann Sernak
Len & Sandra Thorpe
Paul Wozniak

Uniondale, Pa.

SS. Peter & Paul Church

Fr. David Mezynski
Martha Dorash
Betty & Demer Demianovich
Antonette Terry
Joseph Bendyk
Walter Terry & Family
Lubov Kilmer
Don & Ann Bock
John Demianovich
Carp, Ryan, Emily Kelleher
Melany McLaughlin
Joe & Joan Bock
Rose Kennedy

Wilkes-Barre, Pa.

Holy Resurrection Cathedral

Very Rev Joseph & Matushka Gloria Martin
Marina & Elena Martin
Jeff & Juliana Good & Children
Judd & Debbie Good & Sara
Dr & Mrs John Haber & Children
Protodeacon Keith S. Russin

Winter Listings

Protodeacon Sergei & Matushka Vicki Kapral
Andrew Buleza

Reader David & Kathryn Kessler
David, Tatiana, & Hannah Kessler

Matushka Shuga
Helen Umphred

John & Doris Zoranski
Kyra Zoranski

Michael & Nancy Pieck
Mr & Mrs Nicholas Zedock

Elizabeth Romancheck
Margaret Anthony

Arlene & Michael Pasonick
Olga Layton

Sandy King & Mike Cooper
Mary Onufer

Helen Humko
Myra Tarantini

Vera & Ray Kraynanski
Charles & Irene Urban

Marguerite & Tom Czekalski
Walter & Zora Narkoff

Sandy Kapelan
Elizabeth Reese

Mrs Steve Krill
John & Irene Zimich

Andrew Skordinski
Marie Zingaretti

Irene Husted
Manusky Family

Audrey & George Coslett

Bernard & Esther Dancheck & family
Evelyn Suhoski

Justine & Jim Borino
Natalie Gripp

Marguerite Kotarski
Dolores M Grabko

Mr & Mrs Sam Ostopick
Alice Laskowski

Wilkes Barre, Pa.

Holy Trinity Church

Fr. David & Matushka Sharon Shewczyk

Timothy & Nicholas Shewczyk
Peter & Helen Welgo

Anna Goobic

William & Mary Gurka
John Pawlak

Jeremy & Marianne Haugh
Jeremiah Haugh

Mary & Stephen Krill
Sue Bawn

Michael & Leona Stchur

Martha, Paul & Paul Andrew Tumavitch

Mrs. Robert T. Rhodes

Steve Lukachik

Barbara King

Mildred L. Mayher

Edward & Helen Gudaitis
Pearl Tutko

Mike & Jeri Basarab

Mary Piznar

In memory of William Talpash, Sr.

Marie Talpash

William Talpash, Jr.

Michael & Lisa Talpash

Rachael & Christa Talpash

J P & Denise Meck

Paul, Corie & Abby Meck

Marie & Vladimir Dutko

Stephen & Joann Dutko & Children

Mike & Vera Lisko

Liz & John Gurka

Eleanor & Ted Sovyrda

Lydia Homick

Jerry & Donna Stankiewicz

Jerry, Jason & Greg Stankiewicz

Greg, Laura, Michael & Christopher Polk

Andrew Dennis

Anastasia & Bernard Golubiewski

Evelyn Kozmiski

Olga Shewczyk

Williamsport, Pa.

Holy Cross Church

Fr. Dan, Myra & Natalia Kovalak

Matthew & Evelyn Chabal

Ann Chabal

Henry & Cally Herman

Eileen & Michael Juran

Phil Kundis

Lamprinos Family

Elsie Skvir Nierle

Sinatra Family

Wilmington, Del.

St. Michael, the Archangel Orthodox Church

Fr. & Mrs. Andrew J. Anderson & Family

Mim & Olga Riley

Marie Karawulan

Christopher & Nona Carey & Family

Jim & Anne Riley & Family

Bill & Alice Dryden

James Carpenter

Dolores E. Karawulan

Ned & Pearl Miinnich

Stephen Medvetz

James & Linda Blackstock

Jim Marine

Mary Guretsky

Anonymous

Hope LaChance

Stephanie Hojnicky

Ed & Karen Hojnicky

Leah Hojnicky

David & Christine Roberts & David Jr.

Kristin Roberts

James & Paula Flynn

Tom, Lynn, Daniel & Megan Sulpizi

Edward Torvik

Paula Daubert

Nabih & Georgia Harb

Eka Tsomaia & Ilya

Norm, Yelena, Yakov, & Nina Fox

Natalia, Bobby & Andrey

Natalia Romaniouga & Family

Harry & Evelyn Kutch

Samuel & Family

Luke & Anna Wales

Peter & Elizabeth Melnik

Gil Scheers

Basil & Emmelia Peck & Family

Rdr. Nicholas & Marie Holowatch

Debra Hines & Family

Martha Lynne Karam

Jon Whalen & Laura Boyer

Rashid & Mona Elia & Family

Vassily & Grace Schulgin

Dorothy & Onufry Zabinko

Nihmat & Alice Morjana & Family

Agnes Timchak

Susan Skomorucha

Mary Lewis

Michael & Vera Sinovich

Olga & John Maloney

Wrightstown, Pa.

St. Mark's Church

Archpriest Theodore Heckman

otodeacon Gregory & Mat. Martha Moser

eadar Peter, Sandy, & Stephanie Bohlender

Reader George Nakonetschny

n Memory of Father Vladimir Borichevsky

In Memory of Mat. Mary Borichevsky

n Memory of John & Anastasia Stavisky

Boris & Joanne Borichevsky

Dorothy & Kenneth Martiak

Nichole Martiak

Stephen Martiak

Lucy Znak

Sandra Prawlocki

Marina, Larissa, Katerina Moser

Nicholas Moser

Irene & Sergei Arhipov

Kevin, Mary Anne, Ryan, & Gregory Swan

Sharon, Doug, Anna, John & Lydia Yates

Jeanette Ruano

Janet M.Kalenish

Samuel Mervis

Joe Siwiec

Monia & James Pitra

Judi, Charles, & Joe Rybny

John Wanko

The Malriat Family

The Sedor Family

Andrew & Daria Cortese

Anatole & Cynthia Bredikini

Patrick Colucci

Stephanos Kyriakodis

Julia Petrov

Elizabeth Werner

The Toma Family

Justin Heckmann

Berwick

Holy Annunciation Church

On April 19, 2007 a concert performance held at our church featured a choir from the island of Valaam, Russia. The children's choir sang a repertoire of songs including Orthodox spiritual singing, classic, folk music and contemporary songs.

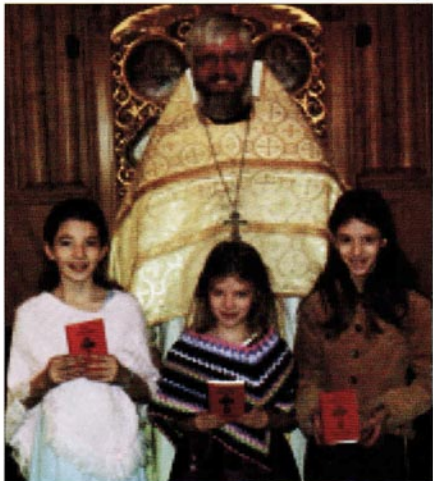


Children's choir from Valaam

In May, HALO held our annual brunch in honor of our graduates. We honored three: Christine Ervin graduated from Wilkes Univ. with a B.S. in chemistry. Alyssa Macri received her master's degree in environmental education in December 2006 from Slippery Rock Univ. John Shirley graduated from Bloomsburg Univ. of Pa. on May 12, 2007.

In July, Gabriella Popko and Harrison Kuchka had their first holy confession. July ended with our church school vaca-

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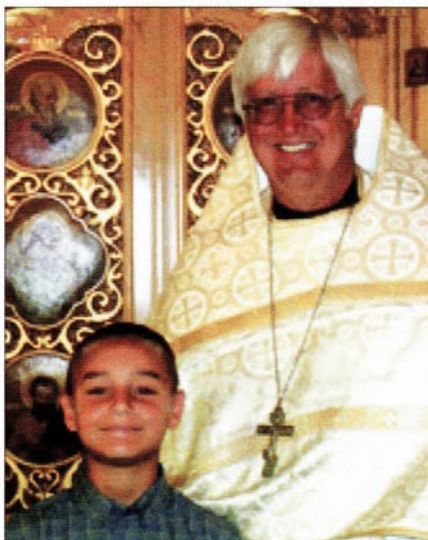
Sara, Anna and Eva Olivieri on their first holy confession



Vacation church school studies St. Paul



Winter Fiesta at Holy Annunciation



Harrison Kuchka on first holy confession



Gabriella Popko at first holy confession

tion Bible school program. This year's theme was "St. Paul: Planting the Seeds of Faith."

Coaldale

St. Mary's Church

Michael and Gertrude Tatusko celebrated their 50th wedding anniversary on May 11, 2007.

On June 2, 2007 Logan Eugene Leatherman was baptized; he is the son of Dustin & Lindsey Leatherman and grandson of Mayor Claire & Otis Remington. His godparents are Paul & Natalie James.

Father Paul Ropitsky presented Bible to graduate Justin King, son of David & Chris King and grandson of Nicholas & Nancy King. Also honored was graduate Alexis Simchak.

Harrisburg

Christ the Savior Church

The community at Christ the Saviour Church held its annual Ethnic Food Festival on Sunday June 3, and the following week they welcomed their new pastor Fr. Stephen Vernak and his family. On Sept. 18 the parish sang the akathist to St. Maxsym of Carpatho-Rus' before his relics, which had just been brought to the United States by pastor emeritus Fr. Dan Ressestar, a relative of the saint. The community also participated in the Harrisburg Area CROP walk on October 21.

Weddings: Eli Mioff and Suzanne Ridenour, July 1; Michael Bifano and Abby Lynn Shumaker, July 28; David Schoffner and Ruth Sysak, August 18.

Baptism: Asier Habtemariam, July 21.



Michael & Gertrude Tatusko

Jermyn

St. Michael's Church

Protodeacon Gabriel and Matushka Dolores Petorak celebrated their 50th wedding anniversary at St. Michael's Church in Jermyn. Serving a service of thanksgiving were parish rector Fr. John Kowalczyk and Fr. Daniel Geeza.

In October, St. Michael's held a chicken barbecue; 300 dinners were served.

The cookie exchange program was held over the Christmas season, and the church school children presented their annual yolka. St. Nicholas made a scheduled stop at St. Michael's and presented each child with a gift and a souvenir coin.

The Committee for the 100th Anniversary met recently. The anniversary is will be in November 2009. For more centennial information, please see: stmichaeljermyn.org

Continued on the next page



Justin King receives Bible



Protodeacon Gabriel & Mat. Dolores Petorak



Joseph Krenitsky and Julie Spiecher assist at barbecue



Yolka at St. Michael's



St. Nicholas program in Jermyn



Christmas cookie exchange



100th Anniversary Committee

Mechanicsburg, Pa. Holy Apostles Mission

Jason & Mary Durkish were united in Holy Matrimony at St. John Chrysostom Antiochian Orthodox Church in York, PA on Sept. 9, 2007.



New royal doors at Holy Apostles Mission



Bishop Tikhon with clergy at Mechanicsburg, Oct. 14.



Chrismations at Holy Apostles Mission: Steven, Barbara, Anna, & Aaron Williams & Philip Graybill



Mechanicsburg mission had 25 church school children in the fall of 2007!

Nanticoke

St. John the Baptist Church

This past year, St. John's Church added an important feature: a chair lift was installed, to assist the handicapped and elderly to enter the church. The lift was made possible through a generous donation.



New chair lift is blessed



Michael & Pearl Zupko

An important milestone occurred recently in the life of Michael & Pearl Zupko: their 65th wedding anniversary. Fr. John celebrated a thanksgiving prayer service, and fellowship in the parish hall followed.

Olyphant

St. Nicholas Church

Marriage: Elaine Evanina & James Mason, May 5, 2007; maid of honor, Alexandra Fedorchak, best man, Edward Devlin.



Mr. & Mrs. James Mason

Philadelphia

St. Stephen's Cathedral

During the past year several families joined our cathedral community. On Lazarus Saturday, the Mandel family, Sigurd, Madelyn, Steven, Sadie & Julie, were received into the Orthodox

Church along with Amanda Gum. During the Nativity fast, on Dec. 15, the Hunt family, Jason, Sara, Helen and Eve, became members of the Church.

On Dec. 16, the youth of St. Stephen's held their annual St. Nicholas pageant.



Katie Ren, Amanda Gum, and the Mandel family, with sponsors and Fr. Victor



St. Nicholas Pageant at St. Stephen's Cathedral



The Hunt family

Pottstown

Holy Trinity Church

A project begun under the leadership of the previous Pastor, Fr. Michael Slovesko to repair the pews in the church, was completed over the winter. A new, efficient furnace was installed to replace the worn and older one. Matushka Karen, the beloved wife of Fr. David, fell asleep in the Lord. Fr. Michael Hutnyan, father of Parish President Rebecca Hutnyan also passed away, as did Barbara Sekellick, wife of former president, Ken Sekellick. May their memory be eternal!

Weddings: Christina Nadeau & Ryan Galbreath, June 30; Fr. Michael Dahulich, Fr. David, and Protodeacon Peter Skoog concelebrated. Kathryn Fagan & Michael Altomari, July 21.



Long Baptism



Galbreaths wedding

Shillington

St. Herman of Alaska Church

From March until early August, Fr. John Onofrey was unable to serve the liturgy because of severe injury from a bad fall. Fr. Nicholas Yuschak served for Fr. John throughout Great Lent and most of the summer. In August, after Fr. John was

able to serve again, the parish presented Fr. Nicholas with a new set of priestly vestments.

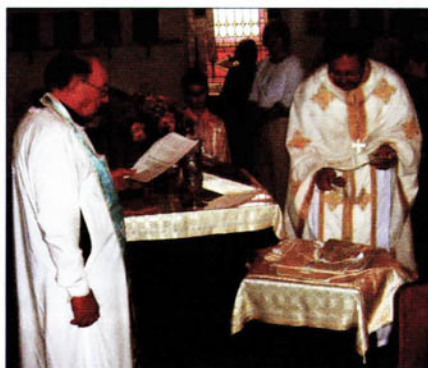
The women of the Sisterhood held their annual covered dish picnic in mid-July. About 40 members enjoyed a nice summer evening of great food and fellowship at the home of one of our parishioners.

The parish held its annual rummage sale and food festival in September. This event has grown in popularity over the years in the Shillington area. The same month, the parish sponsored a bus trip to

Continued on the next page



Fr. Onofrey blesses vestments



Whelan Baptism



Fr. Yuschak serves in his new vestments



Wedding of Karen & David Holm

New York City to see two very popular Broadway shows.

In October, the Sunday School of St. Herman's Church sponsored their annual Christmas stocking breakfast, to raise money for the OCA's annual stocking project. In November the parish held its very popular and well attended annual Pre-advent Harvest Dinner. This year, the Sunday School presented their annual Nativity Program.

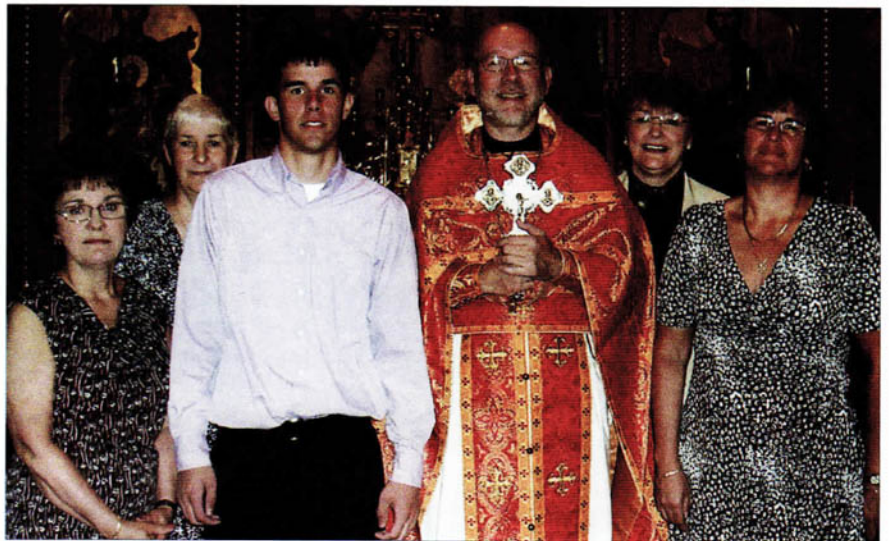
Wedding: Karen Ann Dougherty and David Holm, May 26.

Baptisms: Elena Ruth Long, daughter of Daniel & Marina Long, July 21; Sophia Marie Whelan, daughter of Gary & Deborah Whelan, August 11.

Wilkes-Barre

Holy Trinity Church

Nicholas Shewczyk was awarded the Mary Bankos Service Scholarship at Holy Trinity Church, in Wilkes-Barre. Nicholas is a 2007 graduate of Coughlin High School and plans to attend Robert Morris University, where he will major in sport management. A member of the National Honor Society, he is also plays on the golf team and on the Wilkes-Barre area ice hockey team. Nicholas Shewczyk has served the church as an altar boy, church school teacher and at many fundraising functions. Nicholas is the son of Fr. David and Matushka Sharon Shewczyk. The family of Mary Bankos established the scholarship in her memory to honor the youths of Holy Trinity who have provided the church with years of service.



Nicholas and Fr. David Shewczyk with (l-r) Bankos' daughters, Elaine Benczkowski, Mary Krill, & Anna Cardoni; at right, Matushka Sharon. Not pictured: Bankos' son, Lynn Bankos



Newly illumined Nino Sensor



Mrs. & Mrs. Jon Whalen

Wilmington

St. Michael's Church

Ground was broken for a new church hall during the summer of 2007. We are awaiting county approval to proceed with construction.

Fr. Andrew, rector of St. Michael's and head of the OCF chapter at the Univ. of Delaware, organized a successful Regional Conference from Sept. 20-23. Guest speaker was the noted author and Orthodox evangelist, Fr. Peter Gillquist. Participating were 63 Orthodox youth from 13 colleges and 7 OCF chapters.



Breaking ground for new church hall in Wilmington

Baptism: Alexander Tekie, Sept. 1; Nino Sensor, Nov. 10.

Wedding: Jennifer & Robert Barbarita, Jan. 21, 2007; Jon and Laura Whalen, April 28, 2007; Michael and Nino Sensor, Nov. 11, 2007.



Mr. & Mrs. Michael Sensor



Baptism of Alexander Tekie



Fr. Gillquist with OCF Conference participants

**Special Diocesan Assembly
at St. Stephen's Cathedral
Philadelphia**

August 9, 2008



Newly wedded Barbaritas

Wrightstown

St. Mark's Church

In June of 2007 St. Mark's parish conducted a vacation church school program for the children. Scripture and icons, arts and crafts -- all centered around the theme of our Lord's redemptive work, from his birth in the flesh to his Ascension, and Pentecost. The teaching staff included Reader Peter Bohlender, Mrs. Daria Cortese, Miss Jeanette Ruano, and our rector, Fr. Theodore Heckman.

Later in the summer our parish held its second annual summer retreat. On Saturday, Aug. 4, a group gathered for an akathist to our Lord. The sessions, which followed, focused on the Scriptural accounts, the icons, and the feast day hymnography of our Lord's Transfiguration. After lunch the afternoon session focused on the same feast and mystical prayer (hesychasm).

Annual
Women's Retreat
August

At St. Tikhon's Seminary

Is our Lord
calling you
to the
Holy Priesthood?



For further information call, write, or e-mail the seminary registrar at:

St. Tikhon's Orthodox Theological Seminary

P.O. Box C

South Canaan, PA 19459

(570) 937-4411 / stots@stots.edu / www.stots.edu

"The Vision and Mission of the Local Parish"

Public lecture by

Fr. Constantine Nasr (Antiochian Archdiocese)

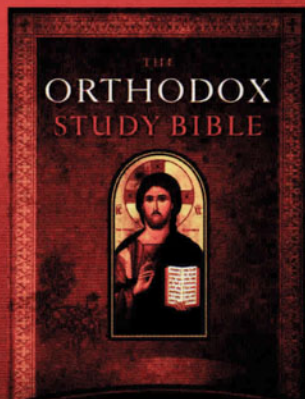
7 p.m. — April 3, 2008

at St. Tikhon's Monastery

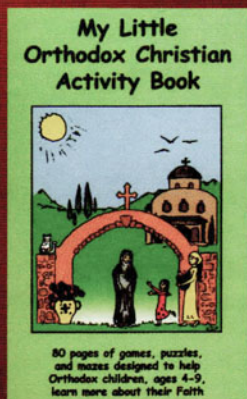


ST. TIKHON'S BOOKSTORE

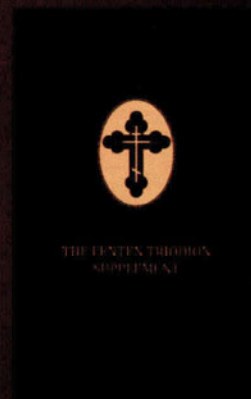
religious books & articles



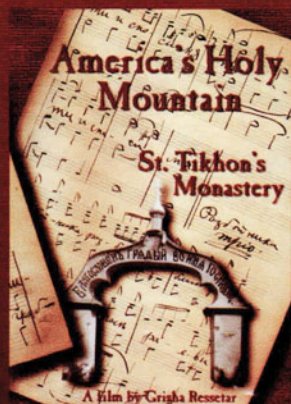
Old and New
Testaments
\$49.00



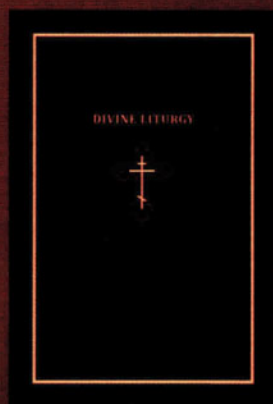
Games, Puzzles
and Activities
for Children
\$6.95



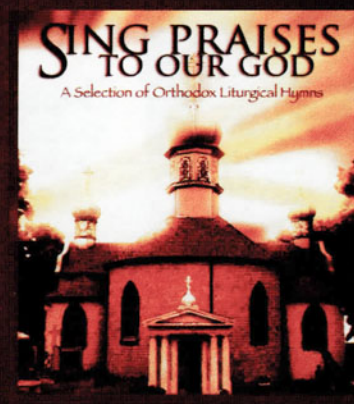
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to the Lenten Triodion
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recording from
St. Tikhon's Seminary
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South Canaan, PA 888-854-6678

104th Annual Pilgrimage
St. Tikhon's Orthodox Monastery
South Canaan, Pennsylvania
May 23-26, 2008

Pilgrimage Schedule

Friday, May 23, 2008

- 4:00 p.m. Formal opening of the Pilgrimage
Vespers and Matins—Monastery Church
6:00 p.m. Procession around the Monastery Church and Akathist to
St. Tikhon of Zadonsk, followed by the veneration of his relics

Saturday, May 24, 2008

- 9:00 a.m. Hierarchical Divine Liturgy
2:00 p.m. The 65th Annual Academic Commencement of St. Tikhon's
Orthodox Theological Seminary—Seminary Auditorium
4:00 p.m. All-Night Vigil—Monastery Church

Sunday, May 25, 2008

- 9:00 a.m. Hierarchical Divine Liturgy
4:00 p.m. Vespers and Matins—Monastery Church

Monday, May 26, 2008

- 7:30 a.m. Divine Liturgy—Monastery Church
9:15 a.m. Pilgrim's Procession to the Monastery, Greeting of the Primate
and Bishops, and vesting of the Main Celebrant
10:00 a.m. Hierarchical Divine Liturgy—Pavilion
2:00 p.m. Molieben to the Most-holy Theotokos and Anointing of the Sick,
Infirm and all Pilgrims—Monastery Bell Tower
4:00 p.m. Vespers and Matins—Monastery Church

Plan now to organize a bus from you parish or group.