

ST. NICHOLAS' LORARY
SOUTH CAROLINA, PENNSA. 1845

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THE OFFICIAL INFORMATION SERVICE
of the Diocese of Philadelphia & Eastern Pennsylvania, Orthodox Church in America

"NON-SEXIST SCRIPTURE?" Orthodox Speak Out!



**Father Summer/GROWTH
...& Pocono Dedication**

**20th Assembly:
"a bold step...a new beginning"**

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ALTAR BOYS, EDUCATION, BAZAARS...PRISON

Of Note

It's Harvest Dinner time at Holy Trinity Church in McAdoo. Father Joseph Martin reports the fest will begin at noon on Saturday, November 12, at the church. Call Father Martin at (717) 929-2733 for information and tickets (at \$3.50/person).

Saints Peter and Paul parish in Minersville is having a dinner on November 13. Father Michael Hatrak is the pastor. He has details at (717) 544-2690.

In Frackville, Saint Barbara's Auxilliary of Holy Ascension Church is sponsoring a Flea Market Bazaar on November 5th at the church hall. Call Father Paul Ropitsky at (717) 874-3162 for details.

It's a grand gift for your young men: the Altar Boy Retreat... sponsored by your new Diocesan Department of Youth... November 11th and 12th at Saint Tikhon's Seminary. Each altar boy is reminded to bring his robe because each will serve the Divine Liturgy with His Grace, Bishop Herman, Saturday morning. The Retreat Leader will be Father James Jadick, Pastor of Saint Herman of Alaska Church, Shillington. Father James will lead the group in two discussions and a workshop. Registration begins at 6 PM on the 11th, and the Retreat closes with supper on the 12th. Every pastor has registration materials. **DON'T LET YOUR ALTAR BOYS MISS THIS VALUABLE EXPERIENCE.**

Two intriguing topics will be the focus of Philadelphia Deanery lecture/socials in November. Father Joseph Woodill will attempt to answer the question, "Who is Man?" on November 6th at Saint Herman of Alaska Church in Wallingford. On November 27th, Father John Kowalezyk will present: "Bioethics and Organ Transplants: an Orthodox Approach." Saint Stephen's in Philadelphia will host the latter event. Both sessions will begin at 6 PM. Call Father Daniel Geeza ([215] 722-5300) for more information.

And there's more from Philadelphia: Saint Stephen's will hold its pre-Advent dinner immediately following the Divine Liturgy on November 6th at the church; and the ladies' Christmas Bazaar (we hear they have "everything;" from crafts, to white elephants, to a country store and, of course, perohi, etc.) will tempt us all on November 12th and 13th.

Meanwhile, back in Wallingford (Saint Herman of Alaska Church), there's a Bazaar November 5th and 6th, and the parish celebrated its 10th Anniversary with a Liturgy and a dinner on October 23rd. Many Years! For information on the Bazaar, call (215) 876-6077.

PRIESTS IN PRISON?

"They have a 'swing-away' chapel. It's Roman Catholic, then you swing it around and it's Protestant. Swing it again and it's Jewish. One more time and it's Muslim." That's Father John Kuchta's description of the spiritual facilities at Chase Correctional Institute, Dallas, Pa.

He led a group of five priests on a tour of the prison at the invitation of its Chaplain.

"We'd all seen county jails," Father John continued, "but we had never seen anything like this. It's very crowded, and the cells are tiny."

The group was allowed to talk with some of the 1400 prisoners in the halls ("they spend more time out of their cells than in them") and to see "solitary," the hospital, commissary, cafeteria and the "yard" where the inmates get their exercise. It was not known if there were any Orthodox inmates.

Fathers Robert Kondratik, George Pawluch, Vladimir Petorak and Michael Evans joined the "very educational" tour.

20 in Harrisburg

Harrisburg's Christ the Saviour Church will celebrate its 20th anniversary and launch a building fund drive, November 6th. That morning's Divine Liturgy will be followed by a dinner dance at the Sheraton Inn East, beginning at 1:45 PM.

Joining Father Daniel Ressetar (pastor of the parish of 18 years) and the faithful (250 strong) will be His Beatitude, Metropolitan Theodosius; His Grace, Bishop Herman; Priests Dimitri Ressetar, Michael Kovach and Michael Hatrak; Protodeacon John Udies; Deacons Vladimir Olenik (a founder of the parish) and Theodore Bacha (a recently-ordained son of this parish).

Step one in the fund drive is raising \$100,000 towards a new church building. "When we raise that, we'll hire the architect," said Father Daniel.

Asked why his parish is thriving, Father said: "It's the people. Any visitor who comes to church is welcomed and brought to our weekly social hour. I try to keep everyone well-informed with a weekly bulletin; we've got Sunday school teachers waiting in the wings to teach the 50 children who are enrolled; we have 15 adults in classes; we help support a Korean orphanage; we send books to African Orthodox children; and our youngsters make decoupaged icons to send to Alaska."

In addition to Father Deacon Theodore Bacha, the parish has produced three clergymen: Fathers John Shabda, John Ely and Joseph Woodill.

They're looking forward to a full-house in Harrisburg on November 6th. Tickets for the banquet

Father John Bohush (Saint Nicholas Church, Philadelphia) had much to offer when asked about activities at his parish. On October 28th, the **Kauriga Balalaika Orchestra** will perform at the Concert Dinner/Dance, beginning at 7 PM, At Dugan's, 7900 Roosevelt Boulevard. Tickets are \$18/person. Ethnic foods, Christmas articles, candies and religious items will be available at the church annex on **November 6th and 13th**, noon to 4 PM. On **November 19th**, the **Philadelphia Council of Churches** will sponsor a lecture by a speaker (yet to be announced) from **Saint Vladimir's Seminary**. And on **December 4th**, the parish will honor its **Patron Saint** with a dinner after Liturgy. No reservations are necessary, just pay your \$6.50 at the door. The dinner will be followed by **Vespers** at 4 PM. Father John further reports that **Adult Education** sessions will begin on **November 20th** immediately following Divine Liturgy, and will continue on every Sunday until **Nativity**. Sessions on **Orthodox Fundamentals** will begin on **November 26th**. Call (215) 922-3037 for details.

You have only until **December 5th** to sign-up for "**Winter Encounter '83**," a Diocesan project of Christian fellowship for youths 13 and up. It will all happen at **Saint Tikhon's Seminary** from **December 28th to the 31st**, and include a talk on "**Continual Redemption**," a movie, ice skating, hiking, a bonfire, singing, roller skating, basketball, volleyball...and more...for just \$30. Each attendee should bring towels, washcloths, soap, toothbrush and bedding (sheet, pillow and sleeping bag). Anything else? The sponsors say, "**Bring your sincerity, your sense of humor and, most importantly, your enthusiasm.**" All parishes have received registration materials. Please contact your pastor for details.

His Grace, Bishop Herman, hosted a picnic for the 100+ people of our Diocese who planned and carried out the ultra-smooth-running 7th All American Council. More on this "Diocese-in-action" project in next month's issue.

All Saints Church in Olyphant, Pa. is starting a series of discussions for adults on basic **Orthodox Doctrine and Bible Study**. Meetings will be held on the 1st and 3rd Tuesdays of every month starting **November 1st**. The Church is located at 210 Susquehanna Ave. Father David Lisko has more details at (717) 489-0942.



DIOCESE SENDS SEMINARIANS

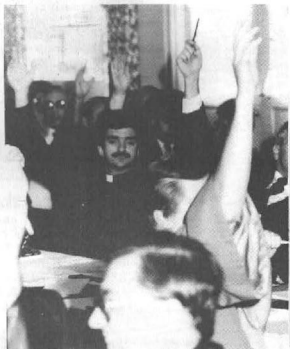
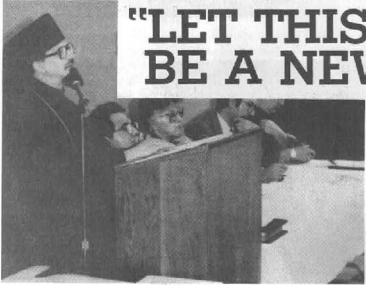
Three members of our Diocese have joined the ever-growing enrollment of Saint Tikhon's Seminary. They are (from left) David Kessler, 18, from Holy Trinity Eastern Orthodox Church, Stroudsburg; Emilian Hutnyan, 18, from Assumption of the Blessed Virgin Mary Russian Orthodox Church, Saint Clair; and Ron Wyslutzky, 18, from Saints Peter and Paul Church, Minersville.

We are anxious to list your event or short story. Please submit all materials to: **YOUR DIOCESE ALIVE**, Diocesan Center, South Canaan, PA. 18459; or call us at (717) 937-0063 or (717) 322-



**"LET THIS ASSEMBLY
BE A NEW BEGINNING"**

— His Grace, Bishop Herman, October 8, 1983.



DELEGATES TAKE BOLD STEP IN EVERYONE'S INTEREST

20th Assembly

by Father Daniel Kovalak

On a beautiful fall day in South Canaan, His Grace, Bishop HERMAN celebrated the Divine Liturgy in Saint Tikhon's Monastery Church to open the 1983 Assembly of the Diocese of Eastern Pennsylvania. Some 67 delegates and observers were in attendance; gathered together by the Grace of the Holy Spirit not merely to hear reports; but to consider and approve measures to strengthen the Orthodox Faith and Piety, religious education, and charities of our Diocese.

REPORT OF BISHOP HERMAN

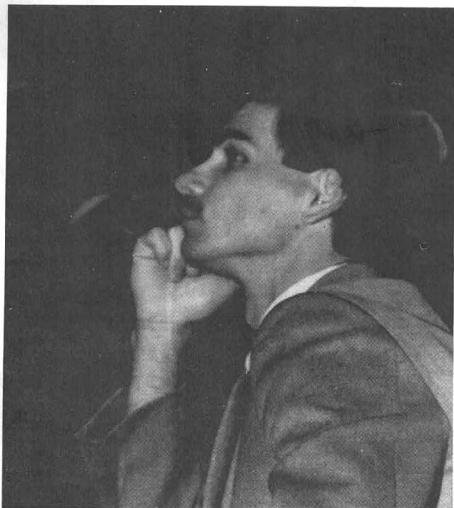
Setting the tone for this 20th Assembly was a complete report on the state of our Diocese presented by our Bishop. His Grace presented vital statistics and census reports, updates on matters of civil litigation, and an overview of his archpastoral visitations of the past year.

Additionally, he spoke at length as to how our Diocese must formulate a plan to carry out the program of Church Growth on a diocesan and parochial level. "The work which was done in preparation for the [All American] Council," he said, "together with the deliberations and resolutions during the Council, will have been in vain if they are quickly forgotten and do not receive our immediate attention."

To this end, His Grace announced the reorganization of all present Diocesan Departments and the addition of Departments of Youth, and Ways and Means. These newly-staffed "vital organs for growth," all utilizing the efforts and talents of lay people as well as clergy, are charged with establishing a firm foundation upon which all of our diocesan faithful may build.

"Let this assembly be a new beginning," His Grace concluded, "a launching pad for the most vibrant activity and dedication ever witnessed; a beginning of a long-term realignment of attitudes and priorities toward our common goals; the beginning of an invigorated Diocese."

CONTINUED



WHAT IS OUR VISION?

The usual reports concerning routine administrative matters were set aside at this juncture of the assembly in order for the delegates to embark upon a discussion aimed at meeting the challenges issued by Bishop HERMAN.

Mr. Jason Kappanadze, a student at St. Tikhon's with professional expertise in development, offered a brief yet thought-provoking report. The newly-appointed staffperson asked some difficult questions. "Do people really know that a Diocese of Eastern Pennsylvania exists, and, if so, through what means do they know it? Does it provide education for our youth? Does it service our people with various programs aimed at dealing directly with pertinent issues and spiritual problems in our lives such as drug abuse and marital counseling? Does it act as a spiritual center for the programs of the Diocese or merely as a place for another bureaucracy to exist?"

The general trend of the impending discussion was that it is, indeed, time for us, as a Diocese — as parishes united together as the Body of Christ in Eastern Pennsylvania — to begin the long-overdue task of providing these vital services for our faithful.

In addressing this issue, numerous delegates took the floor to offer their opinions. Remarks such as "It's certainly time!" and "The people need such services now!" were not uncommon. The bottom line of the discussion seemed to ask "what really is our vision as a Diocese for the present, and, more importantly, the future of our Orthodox Church?"

STUMBLING BLOCKS

"What can we do NOW," asked one delegate, "to bring all of this about?" The problem inevitably was delineated as being twofold; first, in personnel, and secondly, in a financial base. "The personnel problem is being addressed through the newly-organized departments," said Father Robert Kondratik. "In our work in planning and executing the recent [All American] Council, we have finally tapped into a great reservoir of dedicated and ambitious people who were simply waiting to be involved in the Church's life to a greater extent than their local parishes. "The issue in the forefront," continued the Treasurer, "is our long-term debt. Unless we can liquidate this, our outreach and growth potential will be limited."

CONTINUED



And so it went. As the assembly pondered what COULD be done — how this new vision could become reality — the obvious solution came from the floor: "Let's get rid of the mortgage." (See "A matter of interest," this page.)

ASSEMBLY REPORTS

Having moved ahead in the "growth process," the assembly returned to its agenda, hearing the various reports of the Deaneries, Committees and Departments. Of special note was the inspiring report of Father Daniel Donlick of Holy Trinity Mission in Stroudsburg, which, on September 25, dedicated its new church edifice.

Mr. S. Alan Pscolyar, co-chairman of the All American Council, expressed his gratitude to the many faithful who were instrumental in providing the organization necessary for the Council to be a success. He noted that over 150 letters were received from throughout the country offering congratulations to our Diocese for our outstanding work. Truly the enthusiasm and efforts of the local committee were appreciated by all.

BUDGET

In view of the aforementioned resolution concerning the mortgage, it was unanimously approved to "hold the line" on the 1984 budget, retaining the annual per member assessment at \$6. Though this would leave little room for expansion or inflation, the overall effect produced through a mortgage liquidation would provide the impetus and wherewithal to "invigorate" diocesan faithful in our common vision for the glory of God and His Orthodox Church. Bishop HERMAN personally vetoed a suggestion to increase his salary, in the light of the current situation. The vote to retain the old budget without a raise in yearly assessment was: 51 yea, 1 nay, 3 abstaining.

AN OVERVIEW

At the recent Council of Philadelphia, it became increasingly difficult to describe the emotions and flow of the deliberations. Virtually everyone present departed with a great sense of accomplishment even though only the groundwork had been laid.

The '83 Diocesan Assembly brought similar thoughts. A realignment of attitudes and priorities was certainly accomplished among the delegates. The groundwork had been laid. It remains, then, for us — ALL of us — to carry this message to all and begin to go about the most important work which MUST

A Matter of INTEREST!

It was the bold, spontaneous move of a body becoming increasingly interested in — and aware of — the absolute need for a dynamic, visible, service-oriented Diocese. The need was to do away with the major factor clouding that exciting vision: the incredibly high, long-term interest payments on the recently constructed Diocesan Center and Bishop's Residence.

"We were faced with paying some \$360,000 in interest alone if we paid it out over the normal term," said Father Robert Kondratik, Secretary/Treasurer of the Diocese. "Imagine having a house full of money, and standing at the front door with a shovel and heaving that money into the wind. That's what we would have been doing had we paid over the next ten years."

Two years of fund-raising for the Center, which is Phase I of a vigorous plan for diocesan development, had netted some \$91,000, all of which went toward interest.

And so a resolution was moved and seconded. "IN ORDER TO BEGIN TO EFFECT THE VISION OF OUR DIOCESE IN REGARD TO CHURCH GROWTH, WE RESOLVE TO ASSESS EACH PARISH A ONE-TIME ASSESSMENT OF \$35 PER ADULT MEMBER, PAYABLE BY JUNE 30, 1984, IN ORDER TO TOTALLY LIQUIDATE THE DIOCESAN CENTER MORTGAGE AND FOSTER A NEW BEGINNING. SAID ASSESSMENT WOULD BE THE RESPONSIBILITY OF THE PARISH TO COLLECT."

There followed a candid discussion with many voices being heard. When the vote was taken, 54 voted in favor, 5 voted against, and 4 abstained.

In his October 18th Memorandum to the Clergy and Faithful, His Grace, Bishop Herman, recalled that, in passing the motion, the delegates had considered the plight of those individuals to whom the assessment would be a severe burden. "There are many creative ways in which these funds can be raised by the parishes...The delegates asked that these innovative approaches be actively pursued...thereby lifting the burden from those individuals who are sincerely unable to respond."

His Grace concluded: "That we awaken in Eastern Pennsylvania the many and varied talents of our people in regard to the work of the Church; that we grow in our abilities to do God's work; that we give to the next generations of Americans a vibrant and healthy Church; that we be able to look back and say that we have been good stewards of our inheritance; that in community, we be able to find salvation for our souls: these are the concerns of your Diocese. Your representatives have taken the first step. Let us all — together — fulfil this mandate and work toward yet greater glory for our Holy Orthodox Church."

The Diocese of Eastern Pennsylvania is now, indeed, "mobilized for action." But behind every action are eager hands and hearts who, by faith, dedicate themselves to the glory of God and

20th Assembly

Venerable Fathers and Beloved Brothers and Sisters in Christ:

CHRIST IS IN OUR MIDST!

"Merciful and Almighty God, send to us the spirit of love to preside over us now in all our concerns and deliberations for the welfare of this diocese. We thank You for all the blessings of the past year, and pray, that obedient to Your commandments, we may advance together and prosper in the year ahead. Help us all to give of ourselves, to be ready to make sacrifices of time, energy and money for the extension of Your Kingdom. We beseech You to guide us in all of our decisions."

I greet and welcome all of you who have gathered for the 20th Diocesan Assembly of the Diocese of Eastern Pennsylvania.

Less than two months ago we had the distinct honor of welcoming into our diocese the primate, venerable hierarchs, devout clergy and lay delegates to the Seventh All American Council of the Orthodox Church in America which we were privileged to host in the God-protected city of Philadelphia.

In acknowledging the good efforts and dedicated labors of the Chairman: Archbishop Rodion Kondratich; the Co-Chairman: Priest Eugene Vansuch and Mr. Alan Pscolyar; all members of the Local Functioning Committee; and all of the clergy and faithful of our diocese who offered their kind support and cooperation, we have received many commendations of praise for a job well done. It was the largest gathering ever of the highest legislative and administrative authority of the Orthodox Church in America. The Council was filled with much enthusiasm and proved to be indeed a meaningful and fruitful Council. To all who labored for the success of this endeavor, I express my admiration, sincere thanks and deep appreciation.

The theme of the recent, and now historic Council, was Church Growth, wherein all of us—the bishops, clergy and laity of our Church, were reminded of our obligation to fulfill Christ's command to bring the Gospel to all. The work which was done in preparation for the Council, together with the deliberations and resolutions during the Council, will have been in vain if they are quickly forgotten and do not receive our immediate attention. We all have a responsibility to do our part in this great task which can be accomplished by removing all complacency and fear of new ways and constantly growing in our personal understanding of, and obedience to, the Word of our Lord and Savior, Jesus Christ.

As a component part of the Orthodox Church in America, we have assembled to consider the following: review the life of our diocese; to consider and approve measures to strengthen the Orthodox Faith and Piety, Religious Education and Charities of our diocese; to formulate our plan to carry out the program of Church Growth on a diocesan and parochial level; and to discuss financial means to fulfill these aims by adopting a budget that will meet our present needs as well as allow for future development.

In reviewing our diocese, the vital statistics reveal the following:

1. OFFICIAL CENSUS

A. Membership

- (1) Clergy: 1 Bishop; 33 full-time priests; 3 part-time priests; 1 priest on leave of absence; 5 retired priests; and 2 Protodeacons
- (2) Laity: 6583 adults; 1380 children
- (3) Parishes: 30 viable parishes; 8 non-viable parishes; 1 mission parish
 - (a) Frackville: 8 viable; 3 non-viable (Centralia, Lykens, Shenandoah)
 - (b) Philadelphia: 9 viable; 1 non-viable (Buckingham)
 - (c) Wilkes-Barre: 13 viable; 4 non-viable (Dallas, Dundaff, Stroudsburg, Uniondale); 1 mission (Williamsport)

2. MEETINGS

- A. Diocesan Assembly—Annually
- B. Diocesan Council—Quarterly
- C. Deanery—Quarterly
- D. Departmental—According to need

3. ARCHPASTORAL VISITATIONS

- A. An attempt is made to visit parishes at least once annually.

NOTE: During the forthcoming year, when archpastoral visitations are made, arrangements will include meetings with the pastor, parish council, church school teachers and children, all parish organizations and the faithful of the parish to afford the opportunity to observe the full life of the parish. Parishes planning special celebrations in 1984 are to notify the Chancery as soon as possible.

His Grace,

Bishop HERMAN'S Address

B. Celebrations during the past year included:

- St. John the Baptist Church—Nanticoke—blessing of renovated church interior
- St. Nicholas Church—Philadelphia—blessing of renovated church interior
- Holy Trinity Church—Stroudsburg—blessing and dedication of newly purchased and renovated church
- St. Herman Church of Buckingham, Shillington and Wallingford—celebrated their Tenth Anniversary

4. DIOCESAN DEPARTMENTS

A. In our desire to offer the best service and assistance to the parishes and faithful of our diocese, concerning every area of Church Growth, it was resolved to reorganize all departments. The following appointments are hereby announced:

- (1) Department of Religious Education
Reverend John Kowalczyk, Chairman; John Ermolovich; Kathleen Harmanos; Sarah Jubinsky; Serge Kapral
- (2) Department of Missions
V. Rev. Daniel Ressetar, Chairman; David Martin
- (3) Department of Youth
V. Rev. Daniel Donlick, Chairman; Martin S. Paluch; David Brzechalski; Matushka Dolores Dzuc
- (4) Department of Lay Ministry and Stewardship
Rev. Claude Vinyard, Chairman; Matushka Efrosinia Vinyard; Michael Stenko; Helene Paprota; David Shewczyk
- (5) Department of Music
Rev. Theodore Heckman, Chairman; Basil Kraftician
- (6) Department of Insurance
Russell Dugan, Chairman; Marie Hudak; Robert Barney
- (7) Department of Public Relations
Rev. Daniel Kovalak, Chairman; Deborah Taylor; George Taylor
- (8) Department of Ways and Means (Diocesan Development)
V. Rev. Rodion Kondratich, Chairman; Jason Kappanadze; Peter Koudie; Paul Gozick; John M. Boyko

NOTE: In the immediate future, the Departments will meet and begin their work. We ask the support and cooperation of all the clergy and faithful of our Diocese to assure success in all of their endeavors.

A. In the court litigations involving St. Basil Orthodox Church in Simpson, PA, we were granted a permanent injunction of February 14, 1983. The dissidents did appeal the decision but to date we have heard nothing further concerning the appeal. The dissidents did organize another parish under the Russian Orthodox Church Outside of Russia.

B. In the court litigation involving St. John the Baptist Church in Mayfield, PA, the Temporary Injunction was granted to the dissident group who have placed themselves under the Synodal Jurisdiction. We have appealed this decision and await further direction and action by the Court. Those parishioners loyal to the Orthodox Church in America are attending St. Michael's Church in Jermyn, PA.

C. Some dissidents from Holy Resurrection Cathedral Parish took the parish into court litigation. The Court ruled in favor of the Cathedral Parish. It was necessary to suspend and excommunicate some of the dissidents.

D. The Synodal Jurisdiction has decided to establish their Mission which for years they have attempted to locate in the Wyoming Valley area, in the city of Wilkes-Barre. They are also organizing a parish in the Old Forge area.

NOTE: We are pleased to report that some of the dissidents from Simpson, Mayfield, Old Forge and Wilkes-Barre, have since repented of their actions and have returned to membership in their parish and the Orthodox Church in America. It will be a slow process, but we are convinced that in time, through love, compassion and patience, the majority of them will do the same.

6. DIOCESAN DEVELOPMENT PROJECT

A. The first step of the Diocesan Development Project, the construction of a Diocesan Center to house the ruling bishop which includes a large conference room and an office for the Diocesan Secretary/Treasurer has been completed. During the first "open house," approximately 1000 of our diocesan family visited the Center, and since then, hundreds more. Most of them have confirmed that the Center was well-constructed, in good taste, and well-designed to meet the immediate needs.

A detailed financial report will be presented concerning the cost of the present project. To date there remains an outstanding debt of approximately \$175,000. Although monies have been raised in the campaign, unfortunately, much of it has been absorbed by interest costs. Many of the people have not as yet participated in the campaign. It is my recommendation that this assembly give serious consideration to adopting the necessary measures to raise funds in an equitable manner by which the mortgage could be liquidated or at least reduced to a point where the diocese would not be involved in such high interest payments.

...reality can be harsh

It is awesome to realize, as we sit here in South Canaan today, deeply concerned about our present needs and setting the future course of our Diocese, that we are united in faith with every other Orthodox Christian in the world. We are not 39 individual, rebellious, little groups coming together with 39 selfish motives, but we are united in Faith...we are that mystical Body of Christ in Eastern Pennsylvania, charged by God Himself to preach, to teach and to reach the people of this area with His Gospel and the Truth of Orthodoxy. These are not just pretty words to sit and meditate on. This is reality — this is Orthodoxy, and this is what we must believe, and this must guide our actions.

But reality can be harsh. It seems that it is becoming increasingly so today. The gap between the teachings of the Church and the standards of society is widening. The temptations to leave the Church are becoming ever more persuasive. What is our response? The time has come for us to face these harsh realities with the strength of togetherness; not as individual priests and parishes starting from nothing, each attempting to carry out its mission. And here we see, once again, the age-old wisdom of our Faith and the Fathers who created the Diocese, and not the parish, as the smallest, indivisible part of Church Administration...so that none of us would have to fight the battles alone, so that the faithful, with their bishop, could overcome difficulties without straying from the path of the Truth.

The difficulties are many. Just in the past five years, this diocese has lost hundreds of children and adults to other Faiths, or just to the world. Just point your keen eyes at your parishes. Look for the young people who were baptized there, who were altar boys there, the young girls who were active in the choir or Church School. Those who gave of their time and talents for the parish. Where are they? Are they at college or at work living in an area where there is no Orthodox Church nearby where they can strengthen themselves and seek guidance? Or did they just leave because they were disappointed or disillusioned? Is it important that we be concerned about them? It is not only important that we be concerned

about them, but that we do something about it.

At least outwardly, it appears from the census figures that are reported, that our Church is getting smaller and smaller. Our educational efforts are not coordinated or standardized; Orthodoxy remains to be a well-guarded secret; basic Church discipline is waning; key people are exhausted and burned out while others sit idly by, offering neither encouragement nor constructive support; spirituality and personal knowledge of Christian Truths and the Church's reason for being — the necessary ingredients for Church Growth —

...a vision of a Diocese mobilized for ACTION

would seem to be at a low point. The list goes on, but fortunately even with all of this, there are many, many marvelous and beautiful, positive happenings in the Church. Who can correct our course?

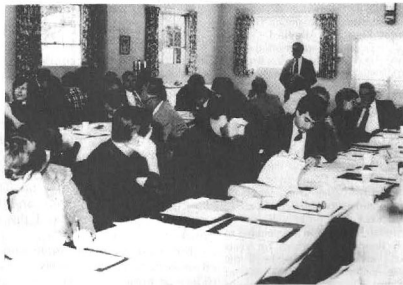
Too often we have faced our problems with a deafening silence and paralyzing inaction. Whatever the reasons, whoever is to blame...let's put those things behind us. As your bishop, and especially after witnessing the enthusiasm and dedication of the great number of people who worked for the 7th All American Council, I have a vision of a diocese mobilized for action, a diocese buzzing with talented and enthusiastic people, providing services for your parishes that you could not hope to provide on your own: Church education, drug abuse information, moral guidance, dissemination of information inside and outside the Church — there is no end to the possibilities. There are many opportunities for individual and communal growth. Are we going to let those opportunities just sit, and through our inactivity, cause Orthodoxy in Eastern Pennsylvania to shrink even smaller? If we allow this to happen, then we are not obedient to the Word of our Lord and Savior, Jesus Christ, to bring the Gospel to all.

Let this Assembly be a new beginning, a launching pad for the most vibrant activity and dedication ever witnessed; a beginning of a long-term realigning of attitudes and priorities toward our common goals; the beginning of an invigorated diocese, increasingly able to provide for you, the faithful clergy and laity; contributing to your efforts in decisive, meaningful and helpful ways. We need your ideas, your interest, your dedication. And we need them now...beginning with this Assembly.

May Almighty God guide us as we seek to discern His will and with oneness of mind, harmony of spirit, good intention and wise action, make those decisions which will be for the benefit of His Holy Church.

Respectfully submitted,
+HERMAN,
Bishop of Philadelphia
and Eastern Pennsylvania

8 October 1983



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Viewpoint

We are pleased to print a description of last August's 7th All American Council, as seen through the eyes of a delegate. This article first appeared in From This Day Forth, a monthly newsletter of Holy Cross Orthodox Church, Williamsport, Pa. The delegate/reporter is Mr. Greg Szymaniak of that parish.

"O LORD SAVE THY PEOPLE AND BLESS THINE INHERITANCE." Some 600 voices were lifted in song prior to the beginning of each session of the Council. Presided over by His Beatitude, Metropolitan THEODOSIUS, and the Holy Synod of Bishops, over 400 lay and clergy delegates and nearly 200 observers participated in five full days of meetings, discussions and prayers. A more fitting location than the Birthplace of America and the City of Brotherly Love - Philadelphia - could not have been chosen to consider the theme of "Church Growth." The luxurious Franklin Plaza served as the setting for the deliberations, for the lodging of most of the delegates, and for the chapel, complete with iconostas, where daily services were held.

The first plenary session laid the groundwork for the entire week. A most spectacular and awe-inspiring multimedia presentation using nine slide projectors astounded all in attendance. The 29-minute documentary prepared by a student of St. Tikhon's Seminary recounted the history of the Orthodox Church from the beginning to the present day. This wonderful "work of art" will be presented again in each diocese, hopefully, and surely everyone should make every effort to view it.

Another important part of the first plenary session was the State of the Church address by Metropolitan THEODOSIUS. His Beatitude reviewed the many changes in the Episcopate and Church administration over the past three years. He stressed the importance of Orthodox unity in America and throughout the world and described action taken toward that goal. He also outlined three situations - congregationalism, denominationalism, and sectarianism - which affect Church order in America today. He called for all parishes and dioceses to avoid manifestations of congregationalism that have surfaced in the past. (Congregationalism occurs when parishes act as self-sufficient, autonomous and isolated bodies which look to the diocese and national Church only for the ordination and assignment of clergy.) His Beatitude emphasized that "our generation of Orthodox Christians is challenged to search for patterns of churchly life and structure which will be faithful to the Orthodox experience and understanding of what it means to be neither denomination nor sect, but THE CHURCH - apostolic in faith and

GLORY TO JESUS CHRIST!

As you can see, you are NOT reading the *Diocesan QUARTERLY*. What you are reading is its successor, *Your Diocese Alive*.

Our desire, at this point, is to make efficient use of the limited funds that are available for communications. And so, we are using the printing facilities of Saint Tikhon's Seminary and the voluntary labors of some of our Diocesan faithful.

Our desires for the future of this monthly publication are many: that it spark thought and meditation on the mission of Orthodoxy in America; that it convey the enthusiasm and good works of our Diocese; that it inspire many to contribute their thoughts in writing for inclusion in its pages; that it become a clearinghouse for good ideas on Church life and growth; that you, the faithful, come to rely on it - not on rumors - for straightforward information on the highs and lows of Diocesan life; and, that you simply come to enjoy it and gain from it.

To defray even the lower costs of production and mailing, we are accepting tasteful advertising. Information on rates, etc., is included in this issue.

Finally, the title of our new format has its emphasis on the last word: "ALIVE." Too many times, we have all been unaware of the many "happenings" in our diocesan parishes which are really beginning to tell people of all denominations in local communities that the Orthodox Church is, indeed, alive. *Your Diocese Alive* will pass on much of this "good news" but not without a hard look at the obstacles and problems which must be overcome and dealt with in order to renew ourselves as the Living Body of Christ.

Your prayers, comments and criticisms are solicited and appreciated.

catholic in its universal witness." Finally, the Metropolitan addressed the need for outreach, witness and evangelism in the Orthodox Church in order to achieve church growth. He delineated three major obstacles to Church Growth:

- 1) Denial of the reality that we are NOT currently growing as we would desire.
- 2) A false sense of confidence that our adherence to the truth is a guarantee of Church Growth.
- 3) Feelings of pessimism and hopelessness amongst those in our midst.

We must strive to overcome these obstacles, and any others, to fulfill Christ's command to bring the Gospel to all.

Our work is certainly cut out for us because there are over 61 million people living in the United States today who hold no membership in any religious body.

Subsequent meetings of the Council attempted to determine the ways of achieving that goal. Stay tuned for further reports!

TO BE CONTINUED



BISHOPS SPEAK OUT ON "NON-SEXIST" SCRIPTURE

12

Holy Synod

"We oppose the re-writing of the Bible in order to make it serve as a manifesto for any movement or ideology or for any such purpose." So speaks the Holy Synod of Bishops (OCA) in its Statement on the National Council of Churches' attempt to remove alleged "sexism" from the Bible.

Called "An Inclusive Language Lectionary," the NCC publication is defended by its sponsors as, "the first attempt to rethink the language of Scripture as inclusive of both men and women."

The "provisional and experimental" lectionary includes Old Testament lessons, epistles, and gospel readings for Sundays in the first year of a three-year cycle, with selections for the second and third years still to be written.

Father John Meyendorff of Saint Vladimir's Orthodox Seminary was quoted by *Newsweek* as saying: "Any translation is always an interpretation, but this translation departs from the intention of the writers. It's a deception....It shows a deplorable attitude and will bring in more dissension between the churches."

Newsweek goes on to say: "Occasionally the new lectionary sounds like Scripture as translated by the Coneheads: the Genesis verse in which God decides to create a 'helper' for the first man now reads, 'Then God the Sovereign One said; It is not good that the human being should be alone; I will make a companion corresponding to the creature.'"

The opening of a prophetic passage such as, "Thus says the Lord," now reads, "Thus says the Sovereign One," in the lectionary. Various descriptions of Jesus also are changed, such as the "Son of man" to "the Human one."

A spokesman for the NCC, of which the Orthodox Church is, in this case, a dissenting member, said: "Calling God 'Father' all of these years, people think of God as male. But 'Father' is a metaphor for God" — who could be referred to as "father and mother."

A June 1981 article in *The Orthodox Church* detailed the proceedings of an NCC-sponsored gathering under the

New Trend of Worship." The story reported that most Catholic and Protestant women at the meeting advocated using non-sexist names such as "Mother" or "Creator" for God. But the Orthodox women firmly dissented: "God has revealed Himself to us in an intimate, relational way. God has chosen, as the most perfect expression of Himself, to relate to us as a Father to His children."

Responding to an ecumenical worship service at the same conference, in which God was referred to as, "God, Mother and Father of all life," the OCA representative said: "When you change the name of God, you change, and in this case, distort, the true image of God. You are worshipping a God I do not know."



Revised Standard Version

In the day that the Lord God made the earth and the heavens, when no plant of the field had yet sprung up—for the Lord God had not caused it to rain upon the earth, and there was no man to till the ground; but a mist went up from the earth and watered the whole face of the ground—then the Lord God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being.

Genesis 2:4-7

New Translation

In the day that God the Sovereign One made the earth and the heavens, when no plant of the field was yet in the earth and no herb of the field had yet sprung up—for the Sovereign One had not caused it to rain upon the earth, and there was no one to till the ground; but a mist went up from the earth and watered the whole face of the ground—then God the Sovereign One formed a human creature of dust from the ground, and breathed into the creature's nostrils the breath of life; and the human creature became a living being.

A COMPARISON

Revised Standard Version

At that time Jesus declared, "I thank thee, Father, Lord of heaven and earth, that thou hast hidden these things from the wise and understanding and revealed them to babes; yea, Father, for such was thy gracious will. All things have been delivered to me by my Father; and no one knows the Son except the Father, and no one knows the Father except the Son and any one to whom the Son chooses to reveal him.

Matthew 11:25-27

New Translation

At that time Jesus declared, "I thank you, [God my Mother and] Father, Sovereign of heaven and earth, that you have hidden these things from the wise and understanding and revealed them to babes; yea, God, for such was your gracious will. All things have been delivered to me by [God] my Father [and Mother]; and no one knows the Child except God, and no one knows God except the Child and any one whom the Child chooses to reveal God.

STATEMENT ON "AN INCLUSIVE LANGUAGE LECTIONARY"—A PUBLICATION
OF THE NATIONAL COUNCIL OF CHURCHES

Adopted by the Holy Synod of Bishops of the Orthodox Church in America (10/20/83)

The publication by the NCC of "An Inclusive Language Lectionary" is one more step on the path of deterioration into theological and biblical illiteracy by a large segment of contemporary American Christianity.

In the scriptural text as altered by "An Inclusive Language Lectionary," we find that God is now "Father [and Mother]" or "Mother [and Father]." These and other changes in references to God are nothing other than a re-writing of the Bible in order to accommodate the social concerns of the moment. It has been said, in defense of the lectionary committee's work, that it demonstrates a "healthy balance between love of Scripture and social justice." Such a defense raises more questions than it answers. Does it mean that a person who loves the Scripture in its integrity would be unconcerned with justice, or that a person who seeks justice would not find that concern adequately expressed in the Scripture as it stands?

We oppose the re-writing of the Bible in order to make it serve as a manifesto for any movement or ideology. In Holy Scripture we hear the revealed Word of God's truth, justice, and mercy addressed to every human condition for all times and all places.

We not only reject the NCC's "An Inclusive Language Lectionary," we also question the theological basis from which the work proceeded and the biblical methodology which it manifests.

We call all the faithful of the Orthodox Church in America to reach "the measure of the stature of the fullness of Christ" by growing in knowledge of Holy Scripture in its integrity, and by basing their lives on the practice of justice, truth and mercy which is the very foundation and core of the Holy Scriptures.

The Holy Synod also passed the following resolution during its October 18-20 session.

STATEMENT ON THE 50th ANNIVERSARY OF THE FAMINE OF 1932-1933
IN THE SOVIET UNION

Adopted by the Holy Synod of Bishops of the Orthodox Church in America (10/20/83)

The year 1983 marks the 50th anniversary of the famine in the Soviet Union which fell with particular brutality on the Ukraine and Volga region. In the years 1932-1933 from five to ten million men, women and children died of hunger. The famine was not a result of natural disaster or governmental incompetence. It was rather the result of deliberate social policy, specifically Stalinist collectivization. The policy was, in its moral underpinning and in its execution, one of genocide which drove one segment of the population into collective and state farms and consigned another segment to death.

The record of this century is a chronology of genocide and violence, of suffering and death. The understanding of what is good and what is bad, what is good and what is evil, has been blurred and made ambiguous in our time because genocidal policies and ideologies are defined not in terms of their murderous reality but in terms of "social progress" and the "future happiness of mankind." The lives of men, women and children today are used as the cheap currency to pay for the illusion of progress and happiness tomorrow.

We oppose the reduction of the human person to the condition of a means towards an end. We believe in the dignity of every human life and insist on the dignity of every human death before God.

For this reason we cannot and will not forget the victims of the man-made and state-controlled famine of 1932-1933 in the Soviet Union. We express our solidarity with all those who suffered deprivation, hunger, and death and unite our prayers with those Ukrainian communities throughout the world who this year are commemorating the 50th anniversary of this famine. May the memory of all those who perished be eternal!

"GROWTH IS THE CHURCH"

Lecture Series

It is difficult to convey the mood on paper. The audience had left the beaten path to spend an evening at South Canaan. The speaker had come from far away; educated, dedicated, inspired. His arms outstretched, his voice raised, his face flushed. He was presenting Church Growth in one of its many facets.

Another installment of the Diocesan Lecture Series at Saint Tikhon's Seminary was in full swing with Father Basil Summer at the podium. Father Basil is Rector of Saint Mark's Church, Bethesda, Maryland. We present on these pages but a few of Father Basil's comments.

FATHER SUMMER ON "GROWTH THROUGH WITNESSING AND SERVICE."

"...I am afraid that we're going to come away from this All American Council, and we're going to do something with this project of winning others for Christ and Holy Orthodoxy, and we will put it into departments, we will get committees, and we will organize something that is as real as the Divine Liturgy on Sunday...and we're going to put that which is self-evident — this business of growth — and we'll make it into a department...and we'll make a terrible mistake."

"At the end of the Divine Liturgy, we sing that wonderful liturgical hymn: 'We have seen the true light, we have received the Heavenly Spirit, we have found the true Faith, worshipping the undivided Trinity...' We should be leaving the Divine Liturgy so filled with finding the Light, receiving the Spirit, knowing the true Faith, that by our very life in it, we are bearing witness to the growth of the Church."

"If people come to our Churches, and they go away cold and unconverted...because, in fact, they don't feel in all the people they meet, anything special...that we have something in Christ God that is unique and a personal commitment, it is no wonder that our Churches — too many — have remained stagnant, and have not grown."

"We should have no trouble telling of our love when we fall in love with God. But we keep it like some sort of personal piety, we put it in the closet of our brain — and the closet of our heart, sometimes, and we think that's where it has to stay. If you really fall in love with God, then anyone you meet — anyone — is going to know there's something really special in your life. And that's the beginning of witness. If we don't have Christ in our hearts in this way, our Church will not grow."

"Even your marriage is a kind of consecration to YOUR priesthood as lay people. And that liturgical hymn that is sung at a wedding is the same hymn that is sung at the altar when men are ordained to the diaconate, priesthood and episcopate. A consecration is taking place in a marriage, and that marriage is for that couple to be witnesses. TO WHAT? The crowns don't mean that you're king and queen for the day, good heavens! No, no, no! That con-



secration is for a **PRIESTHOOD** in that home; a priesthood of the laity...that wins family and friends for Christ. Those are crowns of martyrdom...martyrs of the faith who proclaim the Holy Trinity."

SERVICE

"Service means work, liturgy, a work of love for others. Ultimately, if we do not live Christ and the Church, really live it, we do not have any clear, sincere, or honest way to give it to anybody else...it will not ring honest. The content of what we say will go shallow."

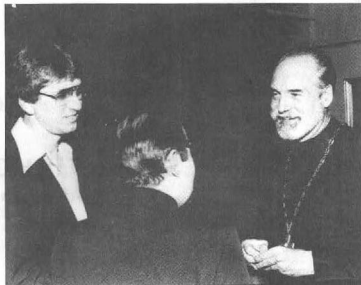


"IT IS ALMOST SELF-EVIDENT TO ME, THAT THIS BUSINESS OF THE GROWTH OF THE CHURCH IS ULTIMATELY NOT A DEPARTMENT OF THE CHURCH, IT IS THE CHURCH!"

"We must offer witness and service to a very apathetic, hungry, very disillusioned, and certainly confused world. Frankly, I think the Orthodox Churches in America have the greatest opportunity...I pray to God we don't misuse the opportunity. We are out of a lot of our national barriers, out of a lot of our language crises, most of our calendars are in order, everything's ready, now let's start to move, and let's offer this country Christ in His fulness, uncompromised. Let's offer Holy Tradition and holy theology, and above all, everything without compromise to a world that is tired of the compromises and the excuses."

"Believe me, we don't have to apologize for a thing. You can apologize for wicked people, you can apologize for confused people, for unkind people,...but you never have to apologize for Christ, you never have to apologize for Holy Orthodox Christianity, you certainly don't have to apologize for the spiritual life and the joy that one finally finds when one finds Christ in himself and in the Body of Christ, which is His Church. That Church, in continuity from the Apostles, is the one that you and I have, that we want to grow in America."

"When your priest stands this Sunday and takes up the Gospel and makes the sign of the cross over the altar table at the beginning of the Liturgy, and says: 'Blessed is the Kingdom of the Father, and of the Son, and of the Holy Spirit...', realize this about that Kingdom: my friends, we belong to that King Whose Body and Blood we eat and drink in the Eucharist. Our knowing Him in that Eucharist gives us and our whole Church what it takes to grow."



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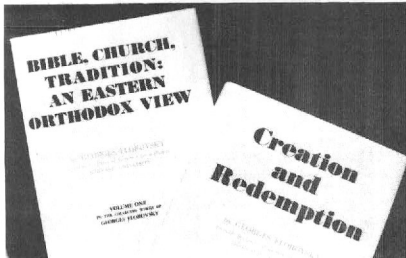
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NOW THERE'S A PLACE FOR US ...IN THE POCONOS

17

Stroudsburg



Father Daniel Donlick, pastor of the newly dedicated Orthodox Church in Stroudsburg.

"I remember the disappointment of a young girl, back in the '60's, who couldn't find an Orthodox Church to worship in while attending East Stroudsburg College." Father Daniel Donlick recalled this sad moment as he described with joy the solution to the problem. On September 25, his mission parish dedicated its new church building - Holy Trinity Orthodox Church - after a six-year search for property in Stroudsburg.

"I thought I was going to freeze to death. I had to serve with my hands under my vestments, it was so cold," recalled Igumen Sebastian (Gyza), the diocesan priest who served the mission in 1977. "We rented a building with no heat in the middle of a Pocono winter."

CONTINUED



(above) Several young ladies of Holy Trinity Church presented Bishop Herman with flowers at the conclusion of the Liturgy (far left) Father Neal Carrigan served as Master-of-Ceremonies.

It was either that or continue holding services in local hotel conference rooms. "The priest had to sweep up cigarette butts and move drink glasses from parties the night before so there would be room to serve the Liturgy," said Father Daniel.

The membership fluctuated — there were a faithful few — and the clergy faithfully made the trip from South Canaan each week, under the direction of His Grace, Bishop Herman who was, at that time, Director of Missions for the Diocese.

"We were consistent," said Father Sebastian. "Whether anyone would come or not, the people knew that a few always gathered and the Liturgy was being served."

Mr. Nicholas Lezinsky and Bishop Herman felt the need for a church in Stroudsburg, and in 1976, began a three-week advertising campaign informing Orthodox faithful in the area that a mission was being organized. "We didn't know if anyone would come to that first Vespers on December 5, 1975," Father Daniel continued, "but we must have had up to 70 people. We were really 'up' that night."

It was the first of eight meetings in Stroudsburg with Bishop Herman. "In addition to the tenacity of our people, we were blessed with consistent leadership, along with an interest-free loan and stipends from our Diocese, that made it possible to survive," said Father Daniel.

But only for a while did the struggling mission depend on diocesan help. "After August of 1978, we refused any grants, deciding to make it on our

to have an Orthodox Church, it would be because the people wanted it and sacrificed for it." To see the smiling faces of laymen and clergy alike during the dedication services and banquet, the hard work and sacrifice on everyone's part were well worth it.

Some 200 people traveled to share the joy of the dedication of the former Methodist Church that is now indelibly Orthodox, the spiritual home for 40 of the faithful in the Pocono area. Bishop Herman celebrated the Divine Liturgy, and was joined by many priests of the Diocese for the Moleben and Dedication at 3 PM. Saint Tikhon's Seminary Choir sang the responses. Singing with the choir was David Kessler, Holy Trinity's first 'local son' to enter the Seminary. The Seminar-ians were the guests of the mission parish at the 5 PM Banquet.

The banquet room rocked with laughter as master-of-ceremonies, Father Neal Carrigan (who had also served the mission as a priest) ad-libbed his way through many introductions. His Grace, Bishop Herman spoke movingly of the dedication of the faithful, of the pastor and of his family, and of the sacrifices of so many who made it possible to celebrate the Divine Liturgy in Stroudsburg that day.

Finally, Father Daniel spoke, recalling that a church is a place in which there is a very special presence of God, and that in dedicating that building to the Orthodox worship of God, "we have reclaimed a bit of this world for its Creator." Father Daniel reminded everyone that Holy Trinity Eastern Orthodox Church will always stand as a place of refreshment and joy for all people living in, or traveling through,

**HOLY TRINITY
EASTERN ORTHODOX CHURCH**
Chipperfield Drive, P.O. Box 831
Stroudsburg, Pennsylvania 18360

Father Daniel K. Donlick, Pastor
P.O. Box 34
South Canaan, PA 18459
(717) 698-6512/937-4411

Summer: Divine Liturgy at 9:30 AM
(DST)

Winter: Divine Liturgy at 10:00 AM
(ST)

Directions to the church: In Stroudsburg, make turn at traffic light on Route 611 onto Chipperfield Drive up Chipperfield Drive 2.4 miles to the intersection of Chipperfield Drive and Wigan Park Road.

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Mr. Thomas Kessler, Pres.
Mr. Russell Futehko, V. Pres.
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RESOLUTION OF THE 7th ALL AMERICAN COUNCIL (OCA), 1983.

"We resolve that during this Year of the Bible, AS THE CHURCH IN WHICH THE HOLY SCRIPTURES WERE WRITTEN AND ARE PRESERVED, we take special notice of our biblical heritage in regard to the lectionary readings of the Church, the scriptural material in the liturgical texts of the Church, and THE SCRIPTURES AS THEY ARE DAILY USED FOR PERSONAL DEVOTION AND READING. May God bless us all in the knowledge of His Word."

This calendar accurately shows the daily Epistle and Gospel readings of the Orthodox Church.

NOVEMBER

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
6 2 Cor. 11:31-12:9 Luke 6:31-36	7 Phil. 2:12-16 Luke 6:24-30	1 Phil. 1:8-14 Luke 5:12-16	2 Phil. 1:12-20 Luke 5:33-39	3 Phil. 1:20-27 Luke 6:12-19	4 Phil. 2:27-34 Luke 6:17-23	5 1 Cor. 15:58-16:3 Luke 5:17-26
13 Gal. 1:11-19 Luke 7:11-16	14 Phil. 4:10-23 Luke 7:36-50	15** Col. 1:1-2, 7-11 Luke 8:1-3	16 Col. 1:18-23 Luke 8:22-25	17 Col. 1:24-29 Luke 9:7-11	18 Col. 2:1-7 Luke 9:12-18	19 2 Cor. 3:12-18 Luke 6:1-10
20 Gal. 2:16-20 Luke 8:5-15	21*** Heb. 9:1-7 Luke 10:38-42; 11:27-28	22 Col. 2:20-3:3 Luke 9:23-27	23 Col. 3:17-4:1 Luke 9:44-50	24 Col. 4:2-9 Luke 9:49-56	25 Col. 4:10-18 Luke 10:1-15	26 2 Cor. 5:1-10 Luke 7:2-10
27 Gal. 6:11-18 Luke 16:19-31	28 1 Thess. 1:1-5 Luke 10:22-24	29 1 Thess. 1:6-10 Luke 11:1-10	30 1 Thess. 2:1-8 Luke 11:9-13			

* November 8: Synaxis of the Archangel Michael and the other Bodiless Powers

** November 15: Nativity Fast Begins

*** November 21: Entry of the Most-Holy Theotokos into the Temple