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your DIOCESE Alive

The Official Magazine of the Diocese of Philadelphia
Orthodox Church in America

Volume II, Number 4, March 1986

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ON THE COVER: Mrs. Terry Kaminsky (Pottstown) has volunteered her services as our illustrator. On our cover, she has captured the necessary physical expression of mankind's longing to worship and repent. The prostration is an indispensable act of Orthodox worship.

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THE ANTHRACITE DISTRICT "R" CLUBS CORDIALLY INVITE YOU TO ATTEND
**THE 38th ANNUAL
 SPRING FESTIVAL**

SEMI-FORMAL DINNER AND DANCE, SUNDAY, MAY 25, 1986
 on the Eve of the Pilgrimage to Saint Tikhon's Monastery
 South Canaan, PA on Memorial Day
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Bishop's Message:

GREAT LENT: A TIME FOR SPIRITUAL RENEWAL

Great Lent is called the spiritual spring, a time of spiritual renewal for Christians, and also a time for strengthening our spiritual powers and our faith, a time when our heart shakes off its stony apathy. This holy season is given us in order that we may purify ourselves of selfishness and excessive attachments to material goods or anything else which keeps us from reaching out to those in need, whether physically near or far, those who are unable to live their lives with dignity as men and women created by God in His image and likeness. Fasting and prayer are the two wings which help man to rise above the world and its vanities so that his soul may fly more freely towards God and that, as he ascends spiritually, he may soberly choose a path in life that is in keeping with God's commandments. Christian living is the way to mount the ladder of spiritual perfection. None of us can say that he has achieved perfection, but every believing Christian must set out resolutely on the road to perfection. We know that the Sacrifice of Golgotha was made, and the Church of Christ was founded in order to strengthen our will to attain perfection and sanctity.

The Church must recognize the many social and cultural factors that affect family life today, so as to provide a realistic understanding of how it can provide pastoral service to families.

We are called to the specific role of interpreting the history of the world in the light of Christ, inasmuch as we are called to illuminate and organize temporal realities according to the plan of God.

There must be greater attention to the quality of interpersonal relations in marriage, better understanding of responsible parenthood and the education of children, a growing appreciation of the value of inter-familial relationships and a re-discovery of the ecclesial mission of the family and its responsibility for building a more just society.

An overemphasis on the individual and his or her rights, societal difficulties in transmitting cultural and religious values, an anti-life mentality and serious misunderstandings regarding the relations between parents and children are

negative factors in the modern world.

The great task that has to be faced for the renewal of society is that of recapturing the ultimate meaning of life and its fundamental values.

To accomplish this we must appreciate the compatibility of the Gospel message with every culture and the worldwide unity that exists among the Peoples of God regardless of cultural or national background. For the universal message of Christianity is that God has created every person in His image and likeness, calling each of us to live up to the capacity and responsibility of love and communion. "A new commandment I give you: Love one another. As I have loved you, so you must love one another. All men will know that you are my disciples if you love one another" (John 13:34, 35).

The first and most powerful expression of love is that of God for His people, of Christ for His Church, and this is continually proclaimed in the love of the spouses for each other. The union of husband and wife in Christian marriage tells us of God's faithful, generous, all-encompassing love for us. It reminds us that once this journey of love is initiated it cannot logically be reversed, and it calls forth from each partner the fullest commitment, the greatest generosity and courage and the strongest confidence in the other person that can exist in any human relationships.

The deep unity, the sense of belonging and the willingness to grow in love gives each couple a keener awareness that their family unit is a unique and important part of the Church.

The sacrament of Holy Matrimony gives each couple the grace and duty to commemorate God's work and bear witness to His salvific love, to actualize the forgiving and redemptive power of their love for one another and for their children, and to give prophetic witness to the hope of final and eternal union with Christ the Lord.

We read in 2 Timothy 3:16, 17: "All Holy Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, that the man of God may be thoroughly equipped for every good work." The Word of God

"Teach me your way, O Lord
and I will walk in your truth;
Give me an undivided heart,
that I may fear your name."

Psalm 86:11

manifests itself as the source of family life in the divine family, the human family, and in the rebirth of the family.

The Word of God is vital to family life because it is the source of all family life and the power which sustains it. God is family! He is revealed as having a Son called the Word. "In the beginning was the Word, and the Word was with God, and the Word was God." God's Son also became man. "The Word became flesh and lived for a while among us. We have seen His glory, the glory of the one and only Son, Who came from the Father, full of grace and truth" (John 1:1, 14). The Holy Spirit proceeds from the Father thus completing the family of the divine persons. "But the Counselor, the Holy Spirit, Whom the Father will send in My name, will teach you all things and will remind you of everything I have said to you" (John 14:26). From God the Father "His whole family in heaven and on earth derives its name" (Eph. 3:15).

It is through the Word of God that the human family came into being. "Through Him all things were made; without Him nothing was made that has been made. In Him was life, and that life was the light of men" (John 1:3, 4). People were created in God's own image and likeness. "Male and female He created them." Furthermore, God blessed them saying, "Be fruitful and increase in number; fill the earth and subdue it" (Gen. 1:27, 28). Sin, the great enemy of the human family, seeks to destroy family life. All the evils threatening to undermine and destroy family life and

continued next page

*Bishop's Message concluded
from previous page*

human society are due to sin and its effects.

The Word of God is the source of the human family in its natural life, and the cause of the family sharing in God's own divine life. "Yet to all who received Him, to those who believe in His name, He gave the right to become children of God—children born not of natural descent, nor of human decision or a husband's will, but born of God" (John 1:12, 13). His saving death and resurrection gave new life to marriage and the family, sanctifying both and raising marriage to the dignity and status of sacrament. Conjugal love derives its meaning and value from the relation of Christ to His Church. "Husbands, love your wives, just as Christ loved the Church and gave Himself up for Her to make Her holy, cleansing Her by the washing with water through the word, and to present Her to Himself as a radiant Church, without stain or wrinkle or any blemish, but holy and blameless. In this same way, husbands ought to

love their wives as their own bodies. He who loves his wife loves himself: After all, no one ever hated his own body, but he feeds and cares for it, just as Christ does the Church" (Eph. 5:25-32).

Through the redeeming death of Jesus, the Son of God, we are raised up to be God's children, sharing in His life, enabled, therefore, to call God our Father and Christ our Brother. Similarly, home is not a mere shelter against the elements or a place simply for food and rest. It is an organized center of family life in Christ based on mutual love and concern, a place for sharing life, decisions, joys and sorrows.

In a family which is conscious of its mission, all the members are called to evangelize and to be evangelized. Parents not only communicate the Gospel to their children, they can themselves receive the same Gospel as deeply lived by them. Such a family can evangelize many other families.

Our Diocese has declared 1986 to be the year of the Family. We encourage all families to set time aside during this holy lenten season to come together as a family to share a portion of Holy Scrip-

ture which will result in growing together in the experience of God's charity. Scripture passages can be read in a prayerful way, discussed and made applicable to individual family situations. Children and parents should feel free to share their ideas and reflections.

This is a blessed season, the season of repentance and a time of intensive spiritual renewal. May God help us to repent sincerely, with all our hearts and with all our minds, for only in such repentance is there hope for the forgiveness of our sins and for a return to a life of Christian aspiration in this world and eternal salvation in the next. I humbly ask the forgiveness of you, my spiritual flock—the venerable pastors and faithful children of the Diocese of Eastern Pennsylvania, for whatever I may have done to offend you in word, deed, thought and all my feelings. Let us forgive each other, sincerely from the bottom of our hearts, for sins committed, forget our offences and forget all the abuses that we suffer. And, having made peace with our neighbor and wept sincerely for our sins before God, through sincere repentance we will become worthy to partake without condemnation, of the salutary Holy Gifts of Christ—His Most Precious Body and Blood—and gain Peace beyond all understanding.

MISSION SCHEDULE Revised

DATE	WILKES-BARRE DEANERY	FRACKVILLE DEANERY	PHILADELPHIA DEANERY
March 23, 1986 SUNDAY OF ORTHODOXY	D.L. V. *St. Mary's Church (Coaldale)	*Holy Ascension Church (Frackville) *St. Mary's Church (Coaldale)	*St. Mary's Church (Coaldale)
March 30, 1986 ST. GREGORY PALAMAS	D.L. *Holy Resurrection Church (Alden Station) V. *St. Michael's Church (Jermyn)	Christ the Savior Church (Harrisburg)	St. Herman Church (Wallingford)
April 6, 1986 VENERATION OF THE CROSS	D.L. V. Holy Annunciation Church (Berwick)	*Christ the Savior Church (Harrisburg) *Holy Ascension Church (Lykens)	Holy Assumption Church (Philadelphia)
April 9, 1986 (Wednesday)	*St. Tikhon's Monastery (South Canaan)	PRESANCTIFIED LITURGY—7:00 p.m.	
April 13, 1986 ST. JOHN OF THE LADDER	D.L. V. All Saints Church (Olyphant)	Holy Ascension Church (Frackville)	*St. Nicholas Church (Coatesville) *Holy Trinity Church (Pottstown)
April 20, 1986 ST. MARY OF EGYPT	D.L. V. *Holy Trinity Church (Wilkes-Barre)	*St. Mary's Church (St. Clair) St. Herman Church (Shillington)	St. Michael's Church (Wilmington)
April 27, 1986 PALM SUNDAY	D.L. *Holy Resurrection Cathedral (Wilkes-Barre)		
April 30, 1986 (Healing Service) HOLY WEDNESDAY	*Holy Resurrection Cathedral (Wilkes-Barre)	SS. Peter and Paul Church (Minersville)	
May 4, 1986 HOLY PASCHA	*St. Tikhon's Monastery (South Canaan)		
May 6, 1986 BRIGHT TUESDAY (10:00 a.m.)	*St. Tikhon's Monastery (South Canaan)	PASCHAL LITURGY for the clergy and families of the Diocese of Eastern Pennsylvania	

NOTES: *—indicates Bishop Herman will celebrate.

Vespers on Sundays will begin at 5:00 p.m., unless announced otherwise.

Diocesan

ALL IN THE FAMILY!

JERMYN—Stephen (Gary) Burton was baptized and chrismated on January 12th at Saint Michael's Church. He is the son of Marie and Gary Burton.

Two adults were received into the Holy Orthodox Church on January 31st. Michael Petrilak was baptized and Mary Bojack was received through the Sacrament of Penance.

HARRISBURG—Lucas Andrew Cubic was baptized and chrismated on December 28th. He is the son of Mr. and Mrs. Mark Cubic. Sponsors are Alexander and Nancy Skirpan.

Charles Basil Turner and Mark Cubic were recently received into the Orthodox Church. Nicholas Pestrok and Helen Tatasko were sponsors for Charles.

Mark's sponsor is Andrew Skirpan.

WALLINGFORD—Jennifer Elizabeth Baker, first child of David and Suzanne Baker, was baptized and chrismated on December 26th.

Nathan Matthew Regan, first child of Richard and Linda Regan, was baptized and chrismated on December 28th.

POTTSTOWN—Angela Rapchinsky was baptized and chrismated at Holy Trinity Church, February 23rd. She is the daughter of Anton and Mary Rapchinsky. Barbara Sekellick and Joseph Cheptz are the sponsors.

COALDALE—From Saint Mary's (Nativity) Church, January wedding an-

niversary congratulations go to: Wash and Helen King, Russell and Geri King, Michael and Jane Buberniak and Eleanor and John Sidoriak. Many Years!

SHILLINGTON—Two parishioners at Saint Herman of Alaska Church won honors at the State Senior Games held at Shippensburg State Teachers College in August.

Vera Losk won two gold and one silver medal for her performances in tennis, shuffleboard and darts. Her husband, Mike Losk, won one gold and one silver for tennis. The awards were presented by the wife of Governor Dick Thornburg. Nearly 1,000 seniors from throughout Pennsylvania participated.

Memory Eternal



COALDALE—It was with deep sadness that Saint Mary's (Nativity) parish learned, on December 24th, of the falling asleep of one of its dedicated cantors and a former choir director—**Harold G. Kinn**.

Mr. Kinn was a Coaldale native, the son of Mary Sawchuk and Andrew Kinn. He studied under Professor Elias Boruch, and, at the age of 18, was sent to Frackville to spend the summer helping as choir director and cantor. He directed the choir at the funeral of his mentor, Professor Boruch.

During his school days at Coaldale High School, Mr. Kinn studied wolin, and also played the clarinet in the High School Band. When he entered the Army Air Force at age 22, he played the French Horn in the Air Force Band at Biggs Field, Texas. He also completed the Military Intelligence Course as a Russian Interpreter, studying at Camp Ritchie, MD. He served here in the states for 3½ years, and after the war ended in 1945, he went to New York City where he served as choir director at the Carpatho-Russian Church on East Tenth Street for several years.

For many years, Mr. Kinn also served on Feast Days as cantor when he was needed at the Lemko Resort in Monroe, NY. He also sang with the church choirs at Rahway, NJ, and then in Jersey City, NJ from 1957 through 1959 under the direction of Professor Vladimir Soroka.

He served as interim choir director at Saint Mary's prior to the appointment of our present director.

Mr. Kinn's hobbies were singing with the S.P.E.B.S.Q.S.A. and the Moose Initiation Degree Team of Linden, NJ, where he won many awards in State and National Competition. Also, he coached quartets in both organizations, when he resided in New Jersey from 1954 through 1970. While he lived in New York City and New Jersey, he often returned to Coaldale to sing with his hometown choir at Saint Mary's, never forgetting his roots. In his early years, he sang tenor, then later baritone and bass.

His inspiration was his Orthodox Church, in which he served as a cantor until he fell asleep in the Lord on December 24th.

He is survived by a daughter, Melanie; his mother; his sister, Helen Ostrosky; five nieces and two nephews.

MONASTERY PILGRIMAGE:



Orthodox Church in America
Monastery of Saint Tikhon of Zadonsk
South Canaan, Pennsylvania 18459-717-937-4067
February 18, 1986

Venerable Fathers and Faithful Flock of
the Diocese of Eastern Pennsylvania:

The 82nd Annual Pilgrimage to our Saint Tikhon's Monastery will be
held Memorial Day Weekend. Once again we call upon you, Beloved in
Christ, to offer you help and assistance.

We would appreciate each Parish supplying at least two women or
men to work at the food stands and dining hall on Monday, May 26th
as indicated below:

7:00 to 10:30 a.m. St. Mary's Sisterhood of St. Tikhon's Monastery.
Edwardsville, Nanticoke, Alden Station, Dallas,
and Frackville, Wilkes-Barre (Holy Resurrection
Cathedral & Holy Trinity Church), Mt. Carmel,
Harrisburg and Shillington.

1:30 to 3:30 p.m. Berwick, Lopez, Mayfield, Olyphant (St. Nicholas),
Old Forge, St. Clair, Stroudsburg, Williamsport,
Uniondale, Dundaff, Coaldale, Coatesville.

3:30 to 5:30 p.m. Jermy, Olyphant (All Saints), Simpson, and St. Mary's
Sisterhood of St. Tikhon's Monastery.

We are also asking for the following donations:

PENOGI - (1000 each) Holy Resurrection Cathedral and
Holy Trinity Church, Wilkes-Barre, Pennsylvania.

A monetary donation of \$75.00 each would be appreciated from all other
Parishes of the Diocese to help defray costs for many other items that are
needed. Donations of home made baked goods (cakes, cookies, pies, breads)
and hand crafts for the Crafts Booth - plants, books, flea market items, etc.
from anyone would be greatly appreciated.

Unless we hear from you, we will take it for granted that you agree
to the above and will depend upon same. Should you have any questions,
please contact our office at 717-937-4411.

In the name of the entire Community at St. Tikhon's, I offer thanks
and appreciation for your kind cooperation and support in this solemn event
in the life of our Holy Orthodox Church in America.

With love in Christ,
+HERMAN, Bishop of Philadelphia
and Eastern Pennsylvania



82ND ANNUAL PILGRIMAGE ST. TIKHON'S ORTHODOX MONASTERY

SOUTH CANAAN, PENNSYLVANIA

May 23, 24, 25, 26, 1986

As all of us make our journey through life, we come to realize that in this present "vale of tears" we can be nothing more than aliens living in a world that does not, indeed cannot, offer us the true happiness that belongs only to those who walk in Christ's footsteps. Therefore we are all summoned to become "Pilgrims" and "Wanderers," searching for the heavenly homeland, finding spiritual sustenance in His Holy Orthodox Church and especially being nourished at the holy places and shrines which act as beacons for weary spiritual travelers. Therefore, with great pleasure and humility the Monastery of St. Tikhon of Zadonsk and its Brotherhood invite you to participate in the 82nd Annual Pilgrimage and to rest for a while with us in South Canaan, Pennsylvania, that we all may obtain mutual strengthening and encouragement in our spiritual journey through life.

The Liturgical schedule planned for the Pilgrimage offers bountiful opportunities for prayer and Christian fellowship and is, as follows:

PILGRIMAGE SCHEDULE

Friday, May 23, 1986

- 4:00 p.m. Vespers and Matins (Opening of the Pilgrimage)—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, 1986

- 9:00 a.m. Hierarchical Divine Liturgy followed by a Moleben of Thanksgiving—Monastery Church
- 2:00 p.m. The 44th Annual Academic Commencement of St. Tikhon's Orthodox Theological Seminary—Pilgrim's Shrine to the Theotokos
- 4:00 p.m. All-Night Vigil—Monastery Church

Sunday, May 25, 1986

- 9:30 a.m. Hierarchical Divine Liturgy and Procession to the Monastery Well for the Blessing of Water
- 3:30 p.m. Vespers and Matins—Monastery Church*

Monday, May 26, 1986

- 7:30 a.m. Divine Liturgy—Monastery Church*
- 9:15 a.m. Pilgrims' Procession to the Monastery, Greeting of the Primate and Bishops, and Procession to the Pavillion where the vesting of the main celebrant will take place
- 9:45 a.m. Third and Sixth Hours—Pavillion
- 10:00 a.m. Hierarchical Divine Liturgy—Pavillion. Following the Liturgy a Memorial Service will be offered for the departed spiritual leaders and faithful of the Church.
- 1:15 p.m. Procession and Akathist to St. Seraphim of Sarov—Shrine to St. Seraphim of Sarov
- 2:00 p.m. Moleben to St. Panteleimon and Anointing of the Sick, Infirm and all Pilgrims—Monastery Bell Tower Chapel
- 4:00 p.m. Vespers and Matins—Monastery Church

*Priests will be available for Confessions at these times.

May God grant all of us His blessings at this Holy Event.

THE MAYFIELD CASE: The Diocese Responds

THE BACKGROUND

When the Church enters the civil court room to settle a civil dispute, a severe breakdown in authority is clearly indicated. Such is the case, presently, as litigation continues in the matter of OCA vs. defendants—former parishioners of Saint John's Orthodox Church, Mayfield.

The dispute began nearly four years ago. Several of Saint John's parishioners, in reaction to the Orthodox Church in America's (OCA) adoption of the revised Julian calendar, opted to terminate any association with the OCA.

Under a cloak of secrecy, meetings were held, "sorrowful letters" were printed and distributed, threatening phone calls and open slander against the OCA, her bishops, clergy and faithful ensued. Fueled by the influence of the religious group of their present affiliation, supported de facto by their Rector, and carrying the banner of congregationalism, the group declared the recognition of no authority above itself. The battle had begun.

Not content with their ability and freedom, as American citizens, to retain the old style Julian Calendar according to conscience in a new location, the dissidents sought to retain all parish properties and assets for their own use (valued at \$1.5 million).

Finding no alternative, the OCA was compelled, out of obligation to Orthodox Canon Law and compassion for those being deprived of the use of church facilities according to Church order, to seek relief through the civil courts.

To derive public support for their position, the dissidents fostered extensive media support, provoking the sensational-

ism of the press. It became a "David vs. Goliath" story. However, under advisement of legal counsel, with litigation pending, the Church would not dignify the dissidents' position with public response. Hence, only one side of the story has been aired.

We present herein, the official statement of the OCA as presented to and adopted by all administrative units within the Diocese of Eastern Pennsylvania concerning this case. We offer it at this time for the information of the confused, the edification of those who seek the truth, and the enlightenment of those who, through the misguided counsel of numerous unofficial sources, have come to adopt the false perception and understanding of the structure of the Orthodox Church.

In this statement, the diocese has chosen not to discuss the so-called juridical issues that are raised by the court. In the final analysis, this is a canonical matter, and the court can not, and (we pray) will not ignore that fundamental issue. All Orthodox parishes are parts of a hierarchical Church and must act according to the hierarchical principles of the Church. When, as in this case, a parish fails to do so, it becomes a dissident group and loses any and all rights canonical and secular or legal, as members of the Orthodox parish or Church.

The Statement was written by Archpriest Vladimir Borichevsky, Administrator of Saint John the Baptist Orthodox Church, Mayfield, PA.

A CHRONOLOGY

September 6, 1980: The Eastern Pennsylvania Diocesan Assembly adopts a resolution "to make a study to adopt the revised Julian Calendar." (Motion passes with five dissenting votes.)

November 10-14, 1980: The above resolution by the Diocese of Eastern Pennsylvania is adopted by All-American Council convened in Detroit. The OCA Synod of Bishops establishes a calendar commission and pledges its decision before March 1982.

September 20, 1981: Saint John the Baptist Russian Orthodox Church in Mayfield celebrates its 90th anniversary. Metropolitan Theodosius and Bishop Herman officiate, assisted by clergy of the Wilkes-Barre deanery.

October 20-22, 1981: The OCA Synod of Bishops announces results of study and directs adoption of revised Julian Calendar to be implemented on September 1, 1982.

November 23, 1981: Bishop Herman formally announces the pending calendar change throughout the Diocese of Eastern Pennsylvania, accompanied by a four-page explanation sent to all parishes. He requests reports of Rectors on the faithful's acceptance of the proposed change and welcomes dialogue with any parishes and/or councils requiring additional clarification.

July 14, 1982: Since the calendar revision would liturgically preempt interim commemorations, Bishop Herman issues a directive of liturgical ramifications for the transitional period. This includes the commemoration of the Beheading of Saint John the Baptist on August 31, 1982 (see below) as a "one-time festal modification."

August 22, 1982: At an unsanctioned meeting of some parishioners at Saint John's Church, Mayfield, an illegal vote terminates all association with the OCA. Official notice to this effect is transmitted to Metropolitan Theodosius, void of the Rector's signature.

THE OFFICIAL STATEMENT



The Orthodox Catholic Church is a hierarchical Church. This concept is deeply rooted in Holy Scripture and Holy Tradition, and is expressed clearly in the Creed we proclaim: "I believe in one Holy Catholic and Apostolic Church..." In the axiom attributed to Saint Cyprian of Carthage, the Church is in the Bishop and the Bishop is in the Church. It is the Bishop who is consecrated as the witness and defender of the True Faith. It is he who witnesses to the True Faith.

The Life of the Church is under the continuing, the divine, guidance of the Holy Spirit, and the life of that Church is entrusted to the Bishop/Shepherd—chosen by God; "I have chosen you, you have not chosen me." This choice is manifested by the people of God who present the candidate to a Council of Bishops which examines that candidate as to his commitment to the True Faith, his knowledge of the basic precepts of the Faith as manifested in Holy Scripture and Holy Tradition, his readiness to witness to the evangelical Truths, and his ability to defend the flock that is to be entrusted to him from enemies both visible and invisible. This divine-human election is sealed by the laying on of hands (Cherontonia) of the Council of Bishops which the people of God witness

continued next page

August 29, 1982: Then-priest John Sorochka announces from the Amvon of Saint John's Church, the termination of its associations with the OCA.

August 30, 1982: The dissident group is officially received into a group calling themselves the "Russian Orthodox Church Outside of Russia."

August 31, 1982: Parishioners faithful to the OCA are denied entrance into Saint John's Church to commemorate the feast day of Saint John in accordance with the directive of Bishop Herman of July 14, 1982.

September 3, 1982: The OCA files an equity action in Lackawanna County Court, stemming from the inability of OCA faithful to enter the church building to commemorate the aforementioned feast day.

September 13, 1982: Temporary injunction hearing is conducted before Judge Walsh.

September 29, 1982: Court's decision: temporary injunction denied. (Note: on this same day, with court victory in hand, dissident parishioners of Saint Basil's Church, Simpson, PA, via legal counsel, request Father Michael Evans, Rector, to vacate premises.)

November 22, 1982: A petition to re-hear the case is argued in Lackawanna County Court before Judge Walsh.

January 6, 1983: Court's decision: petition for rehearing denied.

December 17, 1984: Permanent injunction hearing is conducted in Lackawanna County Court before Judge Cattone.

February 12, 1986: Court's decision: permanent injunction denied. The dissidents retain control of Saint John's Church.

February 21, 1986: The OCA, by and through their counsel, files a Motion for Post-Trial Relief respectfully requesting change of the Decision and Adjudication—that a verdict be entered in favor of the OCA.

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and affirm by their cries of "AXIOS" (Greek for "He is worthy").

Thus it behooves the Bishop to be the defender of his flock—of the Church of Christ—at all times, especially from the wolves who would tear it apart. He is elected not by an individual, nor by a parish, but by the whole Church, and thus the Bishop is responsible before God and His Holy Church. Just as no member of the Church can withdraw from the Church and remain in the Church, so no parish can withdraw from the Church and be the Church. Thus, no parish meeting elects a Bishop, and it stands to reason it cannot "un-elect" a Bishop. When it chooses to do so, it separates itself from the Church and ceases to be "of the Church of Christ."

For a parish to seek the approval of secular authorities under whatever—property rights, or "for true Orthodox secular authorities under whatever guide doxy,

For a parish to seek the approval of secular authorities under whatever guise—property rights, or "for true Orthodox," etc.—is to seek the approval of "no ecclesiastical authority." In a word, as a parish cannot un-elect (make void) the election of a Bishop, so no secular court can do this either. This authority belongs only to the Church, and the authority of the Council of Bishops that confirms the action of the Church.

Just as the flock of the Church belongs to, or is an integral part of, the Church, so is all that belongs to the Church. Property belongs to individuals or a group of individuals, only inasmuch as they are "true members of the True Church." Once they have repudiated their Bishop, they have separated themselves from the Church, and all that belongs to the Church remains in the hands of those who have remained true to the Church of Christ, and to the Bishop who has been canonically consecrated as the True Shepherd of that flock.

The dissident members of Saint John's Parish in Mayfield have wilfully separated themselves from the Church to which they, their parents and their forefathers for many generations, were originally united. They had accepted Bishop Herman as the True Shepherd of their flock. They had canonically participated in his election, and they confirmed their participation by crying out "He is Worthy." They followed his spiritual direction for many years. When the Church decided to make a change of the calendar, that is, to require a single calendar (astronomically more accurate)

for the whole Church, Saint John the Baptist Church canonically participated in that decision and accepted the decision of the Council of Bishops to entrust each diocesan Bishop to implement the decision in his diocese.

It was an uncanonical action of a small group of individuals of the parish, contrary to the decision and the will of the Church, and the decision and will of the parish, to call a meeting at which, ostensibly, the calendar was to be approved. No such right was ever given to any such meeting of individuals. Since they did not have the approval of the Bishop to meet, their meeting was not a canonical parish meeting, and thus they could neither meet nor move any decision as a parish meeting.

The action of this meeting to seek out a "Bishop" who would approve their action is contrary to Canon Law which not only censures such individuals, but also any Bishop who agrees to participate in such an uncanonical action. Numerous canons of the Church condemn such action in the strongest terms. Thus it was that all canonical Bishops approached by these "dissidents" refused, and rightly so, to participate or in any way to support such an uncanonical action knowing full well they would be subject to censure and accused of violating the most sacred Canons of the Holy Orthodox and Apostolic Church.

It was the canonical mandate and duty of Bishop Herman to defend his loyal flock. The action which he took was not a matter which he entered into lightly. After exhausting every avenue and means available to him, Bishop Herman came to the defense of the Church, and to that loyal flock entrusted

to him, in the secular courts. It should be emphasized that any true Bishop does this with a heavy heart.

The false claims that the Bishop's purpose is to illegally or uncanonically seize property belonging to the parish of Saint John's is patently false. The right of the parish to its property is clearly spelled out in the By-Laws of the Orthodox Church in America, and of the parish (see box). These rights are enjoyed by all parishes in the Church, and no Bishop has ever laid claim to any parish property. The record speaks clearly and loudly for anyone who cares to examine the record. However, a group of *dissidents* has indeed sought not only to separate itself from its canonical Bishop, but also to subvert Church property, entrusted to the whole Church, for its own sectarian purposes contrary to the By-Laws and the Statutes of the Orthodox Church in America, and contrary to the By-Laws and Statutes of Saint John the Baptist Orthodox Parish.

Since the Orthodox Church is a hierarchical Church, no action of the Church can be taken unilaterally by the Bishop, nor can it be taken unilaterally by any group of individuals or of the parish itself. Both the Bishop and the parish and its members are to uphold the Canons and precepts of the Church. This dissident group has violated the Canons of the Church by claiming that they are a "congregational body" under the authority of no Bishop, with the unheard of right (in Orthodox Canon Law) to choose at will their own Bishop at any time, and to subvert the use of the property, movable and immovable,

see MAYFIELD, page 2

A CLEAR STATEMENT ON PROPERTY RIGHTS

Parish property rights are clearly spelled out in the Statute of the Orthodox Church in America, Article X, Section 9.

a.) The parish or parish corporation is the sole owner of all parish property, assets and funds. In administering them, however, the parishioners and the officers elected by them must always remember the religious nature, purposes and goals of the parish and act as trustees of God's, not man's property. The parish, as the whole Church, serves God and cares for God's work in the world, and all decisions concerning parish property must be inspired by that care and by the spiritual needs of the Church.

b.) If the parish is abolished, its property is disposed of following the provisions of the parish by-laws. If no such provisions exist, the property is at the disposition of the diocesan authority. In all cases, the sacred and untouchable items: the Holy Antimension, the Tabernacle, and the Sacred Vessels, must be surrendered to the Diocesan Bishop.



YOU'RE INVITED TO OUR OPEN HOUSE — SEMINARY INFORMATION DAY

St. Tikhon's Seminary Community invites you to attend a special event—an Open House—Seminary Information Day—a program designed for all individuals—college and high school students, as well as graduates—who are contemplating a priestly vocation, on Saturday, April 26, 1986.

This Open House program offers you the opportunity to participate in a schedule designed not only to create an atmosphere and awareness of one's calling and challenge as an Orthodox Christian in contemporary society, but it also introduces you to the course of studies and priestly formation offered at St. Tikhon's Seminary.

The day's schedule of liturgical worship, talks and informal meetings are conducted in such a way in order to offer one the possibility to consider very seriously one's active role, purpose and responsibilities as a member of the Body of Christ—His Church. A special emphasis is placed on the theme of the calling *to be apostles, prophets, evangelists, pastors and teachers of the Lord* (Eph. 4:11).

Please join us for this special event—*Seminary Information Day*—to worship, pray and discuss any interests or questions you may have concerning the Holy Priesthood. If necessary, we will be happy to arrange an alternate date for your Seminary visitation. Please contact the Office of the Registrar for further information.

OPEN HOUSE — SCHEDULE — SATURDAY, APRIL 26, 1986

- 9:00 a.m. Divine Liturgy — Monastery Church
- 10:30 a.m. Breakfast — Seminary Dining Hall
— Bishop's Welcoming Address
- 11:15 a.m. Talk: *CALLED TO SERVE* — Fr. Vladimir S. Borichevsky, Dean of Faculty
- 12:30 p.m. Lunch — Seminary Dining Hall
- 1:00 p.m. Tour of the Seminary and Monastery — Bookstore Visit
- 2:00 p.m. Presentation — The Seminary's Program of Study and Priestly Formation
— Fr. Daniel K. Donlick, Registrar
- 3:00 p.m. Informal talks with members of the Faculty and Seminarians
- 4:00 p.m. Vigil Service and Departure

REGISTRATION FORM: Please complete, detach and return to: **ST. TIKHON'S SEMINARY, SOUTH CANAAN, PA 18459** by April 18, 1986. There will be no fee or obligation on your part. A note of confirmation and directions to the Seminary will be forwarded to you within two weeks of the time of registration. We look forward to hearing from you!

NAME _____

ADDRESS _____

CITY _____ STATE _____ ZIP _____ PHONE _____

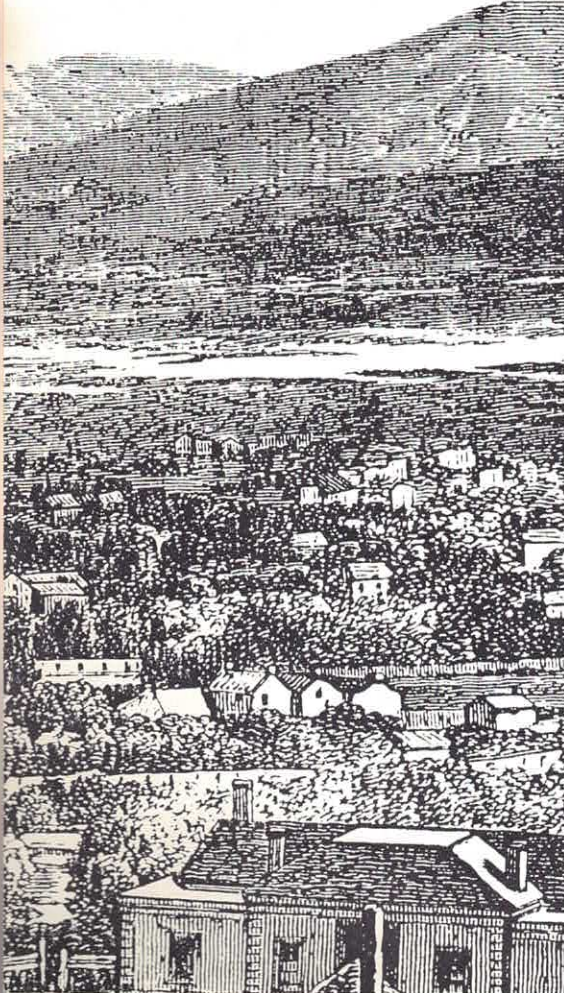
HOME PARISH _____

MORMONS

- *Joseph Smith is the true Messiah.
- *God is the same person as Adam.
- *Jesus was conceived through sexual relations between God and Mary.
- *Jesus was married to Mary, Martha and Mary Magdalene.
- *If a loved one dies unbaptized, a Mormon can be baptized in his place to get him into Heaven.

a continuing series
by Father Eugene

*THE CLEAN-CUT HERESY



Mormonism traces its lineage back to Jesus Christ Himself, and beyond that to the history of the Jewish religion. Mormonism claims that churches had been existing outside the "true" faith for centuries until Joseph Smith, Jr., whom Mormons revere as a prophet of God, restored the one true church of Christ. Mormonism claims to be that one true church.

Joseph Smith, Jr. was born in Sharon, Vt. in 1805. His family moved about in his early years, finally settling in Manchester, N.Y. It was there that in 1820 he would have his first vision. Three years later, according to Smith, the angel Moroni appeared to him and gave him an important message concerning golden plates. Moroni claimed that the tablets contained the "fullness of the everlasting gospel" as revealed by Jesus Christ to earlier inhabitants of this continent (Joseph Smith, *The Pearl of Great Price*). With the help of his wife and associates, Joseph Smith allegedly translated the golden plates into English and published it in 1830 as *The Book of Mormon*. On April 6, 1830, in Fayette, N.Y., six people met with Smith as their leader and formed the Church of Christ. In 1831, Smith moved to Kirtland, Ohio where he produced new scriptures, including the 1833 *Book of Command-*

ment and the 1835 *Doctrine and Covenants*.

Because of various offenses, culminating in a huge bank fraud, Smith and his followers found it necessary to move to Missouri and then to Illinois. It was in Nauvoo, Ill. where the infamous practice of polygamy was instituted and confirmed by Smith's "divine revelations." As the Mormons grew and became prosperous, so did their criticism. Smith and his brother were placed in jail in Carthage, Ill. to await trial for their part in a bank case. On June 27, 1844, an angry mob stormed the jail and brutally murdered Smith and his brother. With the assassination of Smith, the large majority of Mormons accepted the leadership of the 43 year-old man, Brigham Young.

In 1846, Young led the Mormons from Illinois to the area of the Great Salt Lake, and began the building of their new home. Joseph Smith gave the Mormon movement and Brigham Young supplied the energy necessary to establish Mormonism as an American religion.

How is the Mormon church organized? Looking into their own Sunday School material, we are able to find the Mormon doctrine of the Church. The Mormons compare with the Jewish Witnesses in their high and efficient

degree of ecclesiastical organization. The two priesthoods, Melchizedek and Aaronic, form the basic hierarchical structure. Of the two, the Melchizedek Priesthood is supreme in spiritual things and consists of the following: the Presidency, the Twelve Apostles, Patriarch, High Priesthood, the Seventies and Elders. The Aaronic priesthood consists of a presiding Bishopric, Priests, Teachers and Deacons.

It is clear from the Mormon nomenclature that an attempt was made to follow the pattern of the early Christian Church in their organization and ministry. The Latter-Day Saints claim their organization to be similar to the organization effected by Christ among His followers with the same basic structure, the same offices, and the same basis of authority. They believe that "people changed the Church of Christ established on earth and changed the many things He had taught. It was no longer His Church. So Jesus told a young man, Joseph Smith, to organize the Church of Jesus again. Jesus told Joseph Smith to name the new church the Church of Jesus Christ of the Latter-Day Saints" [*What It Means to Be a Latter-Day Saint*, Deseret Sunday School Union Board]. Manuals prepared by the Mormon Church for use by missionaries de-

vote space on this matter of the organization of the Church, its being lost, and its restoration through Joseph Smith, Jr. He claimed that he was ordained to restore truth to the earth, and that as the modern-day founder of the true church, he alone was the dispenser of God's revelation and will in this dispensation. This attitude is the foundation of the absolute authority which the Mormon Presidents and Apostles claim as their divine right today.

The original aim of the founding Prophet Smith and the other early Mormon leaders was to establish a theocracy that would eventually control the United States. This goal is still an integral part of the Mormon faith in their desire to convert the world. What started out with a meeting of six people in New York in 1839, has grown to more than 5 million in 1985. The growth rate of the Mormons is a religious phenomenon, and by the year 2000, their projection is for more than 8 million members.

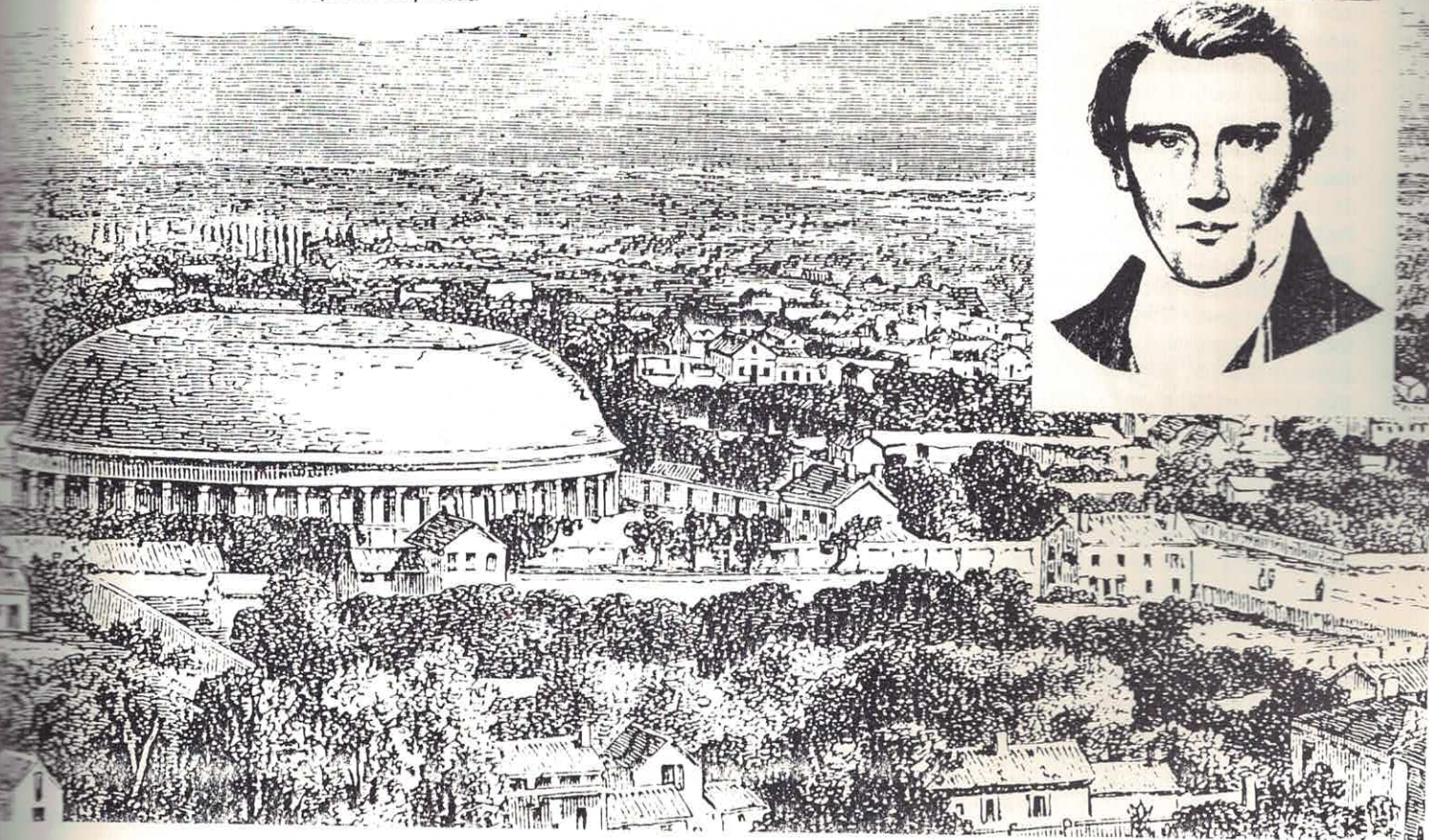
Throughout the world, the Mormons have over 26,000 full-time missionaries and have developed a business empire. *Time* magazine estimates their annual income basis to be in excess of one billion dollars. The source from which the assets of the Mormon empire are accumulated is the church members themselves,

through their tithing program. Although no pressure is applied to encourage one to tithe, unless 10 percent of the member's gross income is paid, one cannot enter the Temple. If one is not married and/or sealed in the Temple, he or she cannot ever expect to enter the Celestial Heaven. This tithe is paid directly to the church headquarters in Salt Lake City. Local building programs and support of Mormon missionaries must come from additional offerings and not from the tithe money.

Mormonism is a vast religious and economic empire. It lays a great deal of stress upon its public image and goes out of its way to maintain good public relations. An excellent example is the Mormon Tabernacle Choir. The church is also promoted by its members in the public eye. The former Secretary of Agriculture under President Eisenhower, Ezra Taft Benson, is the present President of the Mormon Church. The former governor of Michigan, George Romney, and Morris K. Udall are prominent Mormons in addition to the Osmond, King and Marriott families.

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Below: a view of Salt Lake City, Mormon headquarters city, with cult founder Joseph Smith, inset.



Evangelism is an important aspect of the Mormon missionary. More and more Christian and non-Christian homes are being visited by personable, intelligent and zealous disciples of Mormonism. Not only do youths commit several years of their lives to missionary activity, many adults are trained and work in their home communities to spread the gospel of Joseph Smith. A professional public relations program seeks to build a desirable image of Mormons as clean living, devoted to family, hospitable, having sound moral and ethical traits—all-American people, the kind of people you would be proud to be a part of. The picture that Mormonism presents to the world is that it is Christian, with unique truths.

The real Mormon Church is a far cry from the image of its Mormon Tabernacle Choir and the Osmond family. Mormonism strives with great effort to masquerade as the Christian Church. As we look at its teachings, we will see that Mormonism is nothing more than a non-Christian cult. They have historically attacked the true Church and have claimed that it is wrong. Jesus' claim to the Truth is challenged when Mormonism claims that its contrary "gospel" is the ONLY truth and that all others are an abomination.

To get an overview of the religious teaching of Mormonism, a most logical place to begin is with the doctrine of God. The primary concept that separates Mormonism from Christianity is their teaching about God. Their theology is polytheistic. Although Mormonism does use the word "Trinity" in speaking of the godhead, Mormonism conceives Father, Son and Holy Spirit as each being a god. The oneness of the Trinity is not in ESSENCE, as proclaimed by Orthodox Christianity, but the oneness is in love and purpose. A further distinction between Father, Son and Holy Spirit is that they are not equal. "Jesus is greater than the Holy Spirit which is subject to Him," writes Joseph Smith in *Doctrines of Salvation*, "but His Father is greater than He is." Furthermore, God has a body of flesh and bones and spirit. "The Father has a body of flesh and bones as tangible as man's; the Son also; but the Holy Ghost has not a body of flesh and bones, but is a personage of Spirit" (*Doctrine and Covenants* 130:22).

The conclusion reached is that God was once a man who has become exalted. Joseph Smith, in a sermon only two months before his assassination, asked: "what sort of being was God in the beginning? First, God, Himself, who

sits enthroned in yonder heavens, is a man like unto one of yourselves...if you were able to see him today, you would see him in all the person, image and very form of a man..." A former president of the Mormon Church, Lorenzo Snow, wrote in the Mormon publication *Millennial Star*, "As man is, God once was; as God is, man may become." This attitude supports the contention of Brigham Young who once wrote, "Gods exist and we had better strive to be prepared to be one of them" (*Journals of Discourse*).

To become a god is an ultimate goal of every Mormon male, as taught by Joseph Smith in his sermon: "Here then is eternal life, to know the only wise and true God. You have got to learn how to be gods yourselves; to be kings and priests to God, the same as all gods have done; by going from a small degree to another, from grace to grace, from exaltation to exaltation, until you are able to sit in glory as do those who sit enthroned in everlasting power." This idea that God worked His way up from humanity to divinity and that other human beings can likewise do so, is known as the doctrine of eternal progression. (I will comment on this later in the article.)

Mormonism is thus filled with many gods. Their theology cannot be regarded as Christian monotheism, it is polytheism. But one cannot be a polytheist and a Christian. Mormons are polytheists. Their doctrine of the Trinity is a gross misrepresentation of the Scriptural position, though they attempt to veil their doctrine with semi-orthodox terminology. On the surface they appear to be orthodox, but they clearly deny the Christian doctrine of the Trinity and pervert the meaning of the term.

ACCORDING TO MORMON DOCTRINE...

Who then is Jesus Christ? He is considered to be a second god. The Mormon doctrine of Jesus Christ is rather complicated and confusing and I will not attempt to discuss it thoroughly. Relative to the doctrine of the virgin birth of Christ, Brigham Young has stated: "When the Virgin Mary conceived the child Jesus, the Father had not begotten Him in His own likeness. He was NOT begotten by the Holy Ghost. Jesus, our elder brother, was begotten in the flesh by the same character that was in the Garden of Eden, and who is our Father in Heaven" (*Journals of Discourse*, vol. 1 p. 50). What exactly was Young saying? Another statement by Young brings the Mormon message clearly into focus:

"When our Father Adam came into the Garden of Eden, he came into it with a celestial body and brought Eve, one of his wives, with him... He is our FATHER AND OUR GOD, and the ONLY GOD with whom we have to do." Brigham Young taught that Adam was God, and other Mormon sources confirm the sexual Adam-God conception of Jesus Christ enunciated by Young. James Talmage wrote in *Articles of Faith* that "Christ's unique status in the flesh was the offspring of a mortal mother (Mary) and of an immortal or resurrected and glorified Father (Adam-God)." This teaching is a complete distortion of Holy Scripture. It proclaims that our Savior was produced, not by direct act of the Holy Spirit as recorded in Luke 1:35, but by actual sexual relations between Adam-God and Mary. What blasphemy! The Adam-God doctrine is false doctrine, by a false prophet, in a false church.

Because celestial marriage (marriage in the Temple) is one of the requirements for godhead, Jesus had to be married. Mormons believe and teach that while Jesus was on earth he was married at Cana of Galilee; Mary, Martha and Mary Magdalene were His wives! In other words, Jesus was a polygamist. How ridiculous, if not blasphemous. How do Mormons attempt to prove these beliefs about the person of Jesus Christ? They do not build their theology from what the Bible teaches, but attempt to prove their theology from the Bible itself by reinterpreting biblical passages in light of their preconceived theology. This is another indication that Mormons believe in a Jesus Christ who is totally different than the One revealed through the Church.

When it comes to the Holy Spirit, who is a separate god from the Father, the Mormons teach that the Holy Spirit is a spirit child of the Heavenly Father and Heavenly Mother who has not yet received a physical body, but is a "personage of spirits." There seems to be a contradiction in Mormon theology, for on the one hand they affirm the materiality of God in one instance and deny that materiality in the next instance where the Holy Spirit is concerned.

Mormons will claim to believe in an eternal God when they believe that God was once a man and that there was a time when God was not God. They will claim to believe in one God when they mean one God for us on earth among many gods. They will claim to believe in the Trinity when they mean tri-theism, or three gods. The Orthodox Church, on the other hand, teaches that there is but

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one true, eternal God Who exists in three persons of the same essence: the Father, the Son and the Holy Spirit. This is Biblical Truth!

When we speak of the Bible and support our theology from Holy Scripture, does Mormonism understand the use of Scripture in similar fashion? They accept the Bible, the Old and New Testaments as basic to their faith. In their Articles of Faith it is stated simply: "We believe the Bible to be the Word of God, as far as it is translated correctly." In any Mormon book of theology frequent mention is made to the Bible as proof of the correctness of their beliefs. They

"The Adam-God doctrine is false doctrine, by a false prophet, in a false church."

believe that God has revealed Himself again in the *Book of Mormon, Doctrine and Covenants* and *The Pearl of Great Price*. It is clear that the Mormons consider the Bible to be of lesser value since they are always suspicious of its translations. However, the other three documents carry no such stigma as they are apparently correctly translated.

They believe in a continuing revelation through the head or President of the Church, who is still called to be a seer, a revelator and a prophet. New revelations can be given to the church at any time. Such a revelation occurred in 1978. The Mormon Church has historically refused to ordain blacks to the Priesthood. According to their doctrine, because of some pre-existent sin, the Negro was cursed with black skin. Because of this, the black man forever (according to Mormon books) was forbidden the Priesthood, the highest heaven, etc. The late Spencer Kimball, the last President of the Mormon Church, had a "revelation" from one of the Mormon gods on June 9, 1978. He announced that by "divine revelation" the Mormon Church is now free to ordain blacks to the Priesthood, thus removing the stigma of racial prejudices. This changing position on blacks is another contradiction that greatly weakens their claim to be the "one true church."

The doctrine of eternal progression was mentioned earlier. The starting point

for eternal progression is the Mormon teaching of pre-existence, which concerns our lives before coming to earth (a concept completely foreign to Holy Scripture). Mormons believe that all people first exist as spirits in the spirit world, born of spirit fathers and mothers. These spirits would wait to be born into a human body. In order for these spirits to have access to the celestial kingdom, the highest of the three heavens, they must have a body. Providing bodies for these bodiless spirits becomes an important work for the Mormon faithful. To some extent, this is why Mormon families are traditionally large and why they oppose birth control and abortion. At times this has been used as a rationale for the practice of polygamy.

WHAT TO DO

Now that we have read about what they teach, what are we to do when confronted by Mormon missionaries? Remember, many members of unorthodox religious groups use familiar words and phrases but mean entirely different things by those terms. Do not be fooled by them. Just because the words "Jesus Christ" appear in the name of the Mormon Church does not necessarily mean they are talking about the same Jesus Christ we know. They reinterpret doctrinal statements and biblical passages and oftentimes try to overwhelm you with false scholarship. When approached

by Mormon missionaries we must be prepared to explain why we are Christian and what Jesus Christ means to us and share these truths that the only *real* Jesus Christ provides.

There is no better witness than your own life. Be active in your parish and become familiar with the teachings of the Orthodox Faith in order that you will be able to communicate them. Develop good Orthodox traditions in your home and live the Faith with all its richness and beauty. We have as our responsibility the task to help people understand the message of the Gospel of Jesus Christ and to bring them into this Truth.

There is an example we have in early Christianity which parallels Mormonism and its impact on the life of the Church. They were the Pharisees. The Pharisees worshipped God under His correct name, did many good works for Him, belonged to the worship system God had established, prayed much, gave much, were extremely religious and had priests in their church. They appeared as angels of light and really believed themselves to be right, to be in the one true church serving God, but they were wrong. They never truly accepted Jesus Christ as God and remained forever lost, with the exception of a few who trusted Jesus Christ.

In the Gospel of Matthew we hear the words of our Lord when He spoke: "Then if any man shall say unto you, Lo, here is Christ, or, there; believe it not. For there shall arise false Christs and false prophets and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect" (Matthew 24:23, 24). Be aware of the false prophets of Mormonism.

When communicating with the Mormons it is important that we remember to remind them of the words of Saint Paul to the Galatians: "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed!" (Gal. 1:8)

"He who has ears let him hear" the Word of God.

Father Vansuch is Rector of Saint John Church, Nanticoke, a member of the faculty at Saint Tikhon's Seminary, and a member of the Diocesan Council.

IN THE NEXT INSTALLMENT OF HIS SERIES, FATHER EUGENE VANSUCH WILL EXAMINE THE TEACHINGS OF CHRISTIAN SCIENCE.

WATERS OF THE DELAWARE BLESSED AT THEOPHANY



PHILADELPHIA—(left & below) Saint Nicholas parish sponsored a weekend of activities, January 11th and 12th, which culminated in the blessing of the waters of the Delaware River. His Grace, Bishop Herman, joined Fathers John Bohush, Alexander Fedoronko and John Udics, plus a crowd of faithful, at Penn's Landing for the blessing. People in attendance expressed sadness over the lack of participation in the event by other area Orthodox Churches and hoped for a better response next year.



FRACKVILLE— Holy Ascension Church will host a lecture on penitence and repentance for the Orthodox family. The event is sponsored by the diocesan Department of Religious Education. Father Paul Ropitsky, (717) 874-3162, is the host pastor and contact for more information.

JERMYN—Saint Mary's Altar Society at Saint Michael's Church will be holding its annual Easter bread sale, March 28th. Orders can be placed by calling Dorothy Keklak at (717) 876-1893. Cost is \$4 for the large loaf, \$2 for the small.

The parish's church picnic will be held on June 27th, 28th and 29th. The chicken bar-b-que will be held on the 29th. For tickets and more information, contact Steve Myshak at 876-1633.

DIOCESAN CENTER—In response to requests from some parishes, the Diocesan Chancery is pleased to announce that copies of uniform Parish Bylaws, approved by the Diocesan Authority, are now available. Please contact the Chancery Office: Diocesan Center, South Canaan, PA 18459.

WALLINGFORD—The Church School children at Saint Herman of Alaska Church undertook a service project for Christmas as a special learning experience during the holiday season.

The children made placemats, napkin rings and cards which were distributed to the residents of the Fair Acres Nursing Home during the visit of the choir members who sang Christmas carols on each floor of the home.

PHILADELPHIA—Saint Nicholas Church continues its leadership in promoting Orthodox fellowship. A mixer on February 14th drew more than 60 people in spite of inclement weather. Another, on March 2nd is being planned at press time.

The parish feels that interchurch events are very useful in unifying the Orthodox Church. They give the younger generation an opportunity to meet the other Orthodox in the area, and older

members a chance to see long lost friends and to make new ones.

COALDALE—The annual Christmas Bazaar at Saint Mary's (Nativity) Church, featuring home made crafts and ethnic foods, November 9th and 10th, was a huge success.

On Sunday, December 29th, the entire parish participated in a Parish Christmas Program. The Church School children presented a short play entitled "What is Christmas?," the Senior Choir presented a program of Christmas Carols and the entire body joined in with the singing of Slavonic and English Christmas Carols. It was an enjoyable evening of entertainment, music and fellowship. Light refreshments were served and there

was a visit from both Saint Nicholas and Santa Claus. Gifts were also presented to each child.

SIMPSON—Saint Basil's Church will sponsor its annual chicken bar-b-que, Sunday, June 1st, and the annual Turkey Dinner, October 26th, both at the church hall on Main Street. More details will follow.

DIOCESAN CENTER—The Diocesan Department of Religious Education is encouraging all the altar boys in our Diocese to participate in the procession from the bell tower to the main pavilion for the Divine Liturgy this Memorial Day. Girls are asked to carry banners that they themselves have created, or icons in the same procession. More information on this will be sent to local parishes. Contact Father John Kowalczyk at (717) 876-1241 for details.

SHILLINGTON—On Sunday, November 10th, Mrs. Elizabeth Lewandowski presented her third Gospel Stand Tapestry to be blessed by Father John Onofrey, and instituted into the Divine Services of Saint Herman's Church. The tapestry, bearing the icon of the Saints of America (Saint Innocent and Saint Herman, and the Martyrs Juvenaly and Peter the Aleut), will join Mrs. Lewandowski's two previous works depicting the icons of the Theotokos and the Resurrection of Our Lord. Mrs. Lewandowski is now planning to produce a fourth tapestry bearing the icon of the Three Holy Hierarchs; Saints Basil the Great, Gregory the Theologian and John Chrysostom.

On the Eve of the Nativity of Jesus Christ, following the Vigil of the Feast, the Church School students presented a short musical program which consisted of Gospel readings and traditional carols outlining the Nativity story.

The joy of the Feast of the Nativity was continued the following day with the celebration of the Divine Liturgy and an Agape Buffet held at the parish house for all attending the Divine Service. On the Sunday after the Nativity and on New Year's Day, members of the choir and parish continued their joy by visiting approximately thirty homes to sing traditional Christmas carols.

His Grace, Bishop Herman, made an Archpastoral visitation to the parish the weekend of March 2nd, bringing with him a new Antimension. Several area priests celebrated the Great Vespers

PHILADELPHIA—Father Alexander Fedoronko was awarded the jeweled cross at Saint Nicholas Church, January 12th. The presentation followed his elevation in rank within the priesthood which was declared several months ago. Father Alexander is Pastor Emeritus of Saint Stephen's Cathedral, Philadelphia.



SHILLINGTON (see story)—The Church School children of Saint Herman of Alaska Church presented a musical program on the Eve of the Nativity (above). (below) Mrs. Elizabeth Lewendowski—shown with Father John Onofrey—has presented a tapestry of the Saints of America to the parish. It is her third such work. (bottom) An Agape Buffet was held at the church rectory following the Nativity Divine Liturgy.



service. The Mission Choir of Saint Tikhon's Seminary, under the direction of Father Theodore Heckman, sang the responses for the weekend's worship.



WALLINGFORD—(left) Saint Herman's Church School presented a Christmas Pageant entitled, "The Friendly Beasts" on December 22nd in the church hall. The pageant was held in conjunction with a "Senior's Day" celebration which included a Molieben and a fish and crab cake luncheon. (below) On December 1st, Father Claude Vinyard, assisted by Subdeacon Chester Andrejewski, prepared the gifts of the Divine Liturgy with Church School children watching respectfully.



WILLIAMSPORT—*Faith of Our Fathers* is the title for a lenten lecture series to be held on three successive Mondays in April at Holy Cross Church. The series, sponsored by the parish's Church Growth Committee will feature guest speakers and is open to the general public. Starting time is 7 p.m.

On April 7th, Father Thomas Kulp from Saint Michael's (Mount Carmel) will speak on "The Ancient Faith." On April 14th, Father Edward Hughes, a Williamsport native, from Saint Mary's Antiochian Church (Wilkes-Barre) will speak on "The Reforming Faith." Finally, on April 21st, Father Jason Kappanadze, Editor of *Your Diocese Alive* from Holy Trinity Church (Pottstown) will speak on "The Fundamental Faith."

A question-and-answer session will follow each presentation.

ALLENTOWN—Numerous diocesan faithful from the Allentown/Bethlehem area tune in to a program entitled "Understanding Your Church" on Cable station, "Super 2." The series airs live on Mondays at 8 p.m. while other areas carry the taped broadcasts later in the week.

The station has carried various programs of special interest to Orthodox Christians in the past. On March 31st, Father Dan Kovalak (Holy Cross, Williamsport) will be the guest in a program dealing with the Orthodox observance of Great Lent and Pascha. Tune in! Faithful from the Frackville Deanery should consult their local programming schedule for date and time of the rebroadcast.

WILLIAMSPORT—"It's a good indication of spiritual growth: a worn out Liturgy book!" So states Father Daniel Kovalak, Pastor of Holy Cross Church. The faithful have been raising their voices to the Lord congregationally since the mission was established. A handy booklet featuring the entire Liturgy with two-part harmony is used for each Liturgy and has not only fostered additional involvement by parishioners, but makes the Liturgy easier to follow for the many visitors who come to Holy Cross. The booklets are currently being reprinted by the parish and are available to anyone interested in obtaining a sample. Write to the church; 1725 Blair Street, Williamsport, PA 17701. (The book was originally compiled by Father Dan while a deacon in Miami, Florida, and is still being used throughout the Diocese of the South, especially in the missions.)

Please note:

Articles scheduled to appear
in this issue, on:

**ABORTION
CAUSA
SUMMER CAMP SPEAKERS**

will appear in future issues.

HARRISBURG—Ground breaking ceremonies will be conducted at Christ the Saviour Orthodox Church by His Grace, Bishop Herman, on April 6th, following the Hierarchical Divine Liturgy on the Sunday of the Veneration of the Cross. The construction of the new church should begin in the late spring or early summer.

Father Alexis Vinogradov, an architect who is pastor of Saint Gregory the Theologian Orthodox Church, Wappingers Falls, NY, is the designer. He is being assisted by project associate Kiprian Fedetz, a local architect and parishioner.

The parish, with the help of some non-parishioners, exceeded its initial goal of the Building Fund Drive by 25 percent six months before the target date. These funds will be used as a down-payment.

Organized in 1962, the parish built a temporary church in 1966. It will be used later as a social hall, an educational building, and as a facility for summer picnics.

The Building Committee members are: Dr. George Creasy, Paul Hadginske, David Martin, Andrew Fedetz, and Joseph Fetsko. Ex-officio members are Peter Taleff, Jr., president of the parish council, and Father Daniel D. Ressitar, the pastor.

Everyone is invited to attend the liturgical services and the ceremonies. A lenten luncheon will be served afterwards. The church is located at 5501 Locust Lane, Colonial Park.

WILLIAMSPORT—"Orthodoxy, Answers for the 80's" is the theme of a forthcoming retreat for college students at Holy Cross Church. The retreat is scheduled for Saturday, April 26th, 10 a.m.-7 p.m. There is no charge for the day which will include the celebration of the Divine Liturgy and an Akathist, in addition to discussion, lunch and supper. Although the parish is especially involved with students at Bucknell, Mansfield, Lockhaven, Susquehanna and Lycoming Colleges, all college students are invited to attend. Deadline for reservations is April 12th. Call Father Daniel Kovalak at (717) 322-3020.

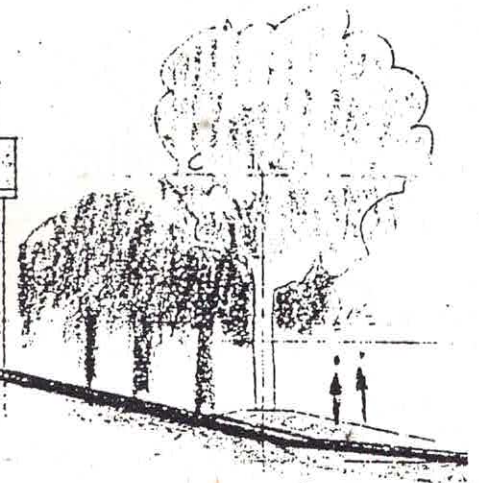
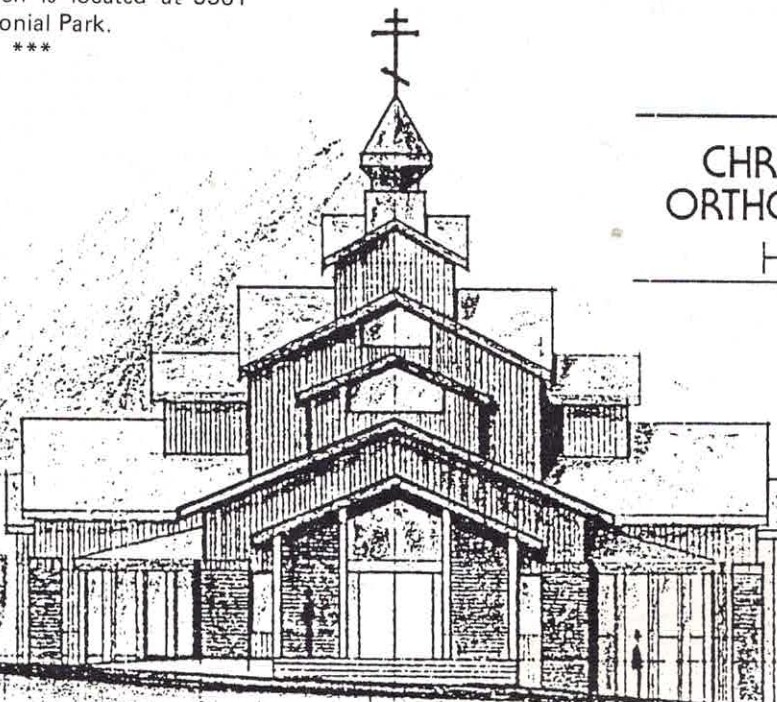
NANTICOKE—Saint John's parish will celebrate its 75th anniversary on Sunday, September 28th, 1986. Father Eugene Vansuch promises more details in the next *Diocese Alive*.

Nativity projects for youth at the parish included a Saint Nicholas Day Pageant (see photo). Saint Nicholas even paid a visit during a coffee hour following the pageant. Other Nativity projects included the making of icons for parents. For Theophany, the children brought in their own water for blessing.



NANTICOKE—(right) The children of the Church School at Saint John Chrysostom Church participated in a Saint Nicholas Pageant on the day of his commemoration. (see story)

**CHRIST the SAVIOR
ORTHODOX CHURCH
HARRISBURG**



JERMYN—(left) "Cursed Romans! When will we be free of them?" Such was one of the climactic moments in the Christmas play presented by the Church School of Saint Michael's Church, December 9th. The play is from *Playing It Up For Christmas*, a collection of plays published by the Antiochian Archdiocese. The play was directed by Father John Kowalczyk, assisted by Dorothy Allen, Barbara Mosley and Marilyn Potorak. Oleg Beliaeff led the singing. Appearing in this scene are: (l to r) Jeremi Korpusik, Joshua Potorak, John Hockin and Gregory Brown.



SAINT CLAIR—(right) The faithful of Assumption of the Blessed Virgin Mary Church treated their hard-working perogie men and women to a festive Christmas Dinner in December. The dinner was held at the Summit View Restaurant in Summit Station, Pennsylvania.



PHILADELPHIA—(right) The children of Saint Nicholas Church greeting His Grace, Bishop Herman, as he visited the parish January 12th.



OFFICIAL

Confirmation of Members of Parish Councils

Saint Mary Church (Nativity)—
Coaldale
Holy Ascension Church—Frackville
Holy Ascension Church—Lykens
Holy Trinity Church—McAdoo
Saints Peter and Paul Church—
Minersville
Saint Michael Church—Mount
Carmel
Saint Mary Church (Assumption)—
St. Clair
Saint Nicholas Church—Bethlehem
Saint Mark Church—Buckingham
Assumption of the Holy Virgin
Church—Philadelphia
Saint Stephen Cathedral—
Philadelphia
Holy Trinity Church—Pottstown
Saint Herman Church—Wallingford
Holy Resurrection Church—Alden
Station
Saint Michael Church—Jermyn
Saint Vladimir Church—Lopez
Saint John the Baptist Church—
Nanticoke
Saint Michael Church—Old Forge
Saint Nicholas Church—Olyphant
Holy Resurrection Cathedral—
Wilkes-Barre
Saint John the Baptist Church—
Edwardsville
Holy Trinity Church—Wilkes-Barre
Holy Cross Church—Williamsport
Saint Basil Church—Simpson
Saint Michael Church—Wilmington,
Delaware

GRAMOTAS AWARDED

William Simpson—Saint Nicholas
Church—Philadelphia
Saint Nicholas Church—Bethlehem:
Mr. Alexander Karel (Cantor)
Mrs. Helen Karel (Church School
Supervisor)
Mr. Robert Sawarynski (Church
School Teacher and Reader)
Mr. Stephen Bortniak (Parish
Council Member and Starosta)
Ladies Altar Society, Saint
Nicholas Russian Orthodox
Church, Bethlehem

ORDINATIONS

(Riasaphor Monk) Deacon Michael Thier was ordained to the Holy Priesthood on January 19, 1986 at Saint Tikhon's Monastery—South Canaan.

Deacon Michael Prevas was ordained to the Holy Priesthood on February 23, 1986 at Saint Tikhon's Monastery—South Canaan to where he is attached while completing his seminary studies.

Assigned

Priest Michael Thier assigned as acting rector of Saint Vladimir Church—Lopez effective February 1, 1986.

Installed as Rector

Priest John Udics—Assumption of the Holy Virgin Church—Philadelphia—January 11, 1986.

Appointed

Priest Neal Carrigan to temporarily care for the spiritual needs of Holy Trinity Church in Catasauqua effective January 19, 1986.

Confirmed into office for Wilkes-Barre Deanery

Archpriest John Kuchta, Dean;
Archpriest Andrew Shuga, Vice-
Dean; Priest Joseph Gallick, Secre-
tary; Archpriest Vladimir Fetcho,
Treasurer.

BISHOP'S SCHEDULE

Jan. 11: Vespers—Assumption of the Holy Virgin Church—Philadelphia—Installation of Priest John Udics as Rector; Meeting with Parish Council
Jan. 12: Saint Nicholas Church—Philadelphia—Following the Divine Liturgy there was the blessing of water at the Delaware River and Meeting with Parish Council
Jan. 19: Saint Tikhon's Monastery—Ordination of Deacon Michael Thier to Holy Priesthood
Jan. 25: Retirement dinner for Archpriest Michael Romanchak—Catasauqua
Jan. 26: Saint Stephen Cathedral—Philadelphia—Installation of members of Parish Council
Feb. 2: Saint Tikhon's Monastery
Feb. 9: Holy Trinity Church—Catasauqua—Meeting with Parish Council following Divine Liturgy
Feb. 16: Saint Michael Church—Old Forge
Feb. 23: Saint Tikhon's Monastery—Ordination of Deacon Michael Prevas to Holy Priesthood
March 2: Saint Herman Church—Shillington
March 9: Saint Nicholas Church—Bethlehem—Meeting with Parish Council following Divine Liturgy
March 16: Saints Peter and Paul Church—Centralia—Final Divine Liturgy and dissolving of parish corporation

(See Lenten schedule)

Holy Week, Pascha and Bright Week—
Saint Tikhon's Monastery—South
Canaan

PLEASE NOTE:

Because of space limitations in this issue, photos and stories on:

THE RETIREMENT OF FATHER MICHAEL
ROMANCHAK OF CATASAUQUA;

THE ORDINATION TO THE HOLY PRIESTHOOD OF
FATHER MICHAEL THIER;

THE ORDINATION TO THE HOLY PRIESTHOOD OF
FATHER MICHAEL PREVAS;

THE INSTALLATION OF FATHER JOHN UDICS
AS RECTOR OF HOLY ASSUMPTION CHURCH,
PHILADELPHIA

...will appear in our next issue.

Every year, thank God, the Orthodox Church gives us the opportunity to return to the basics in the school of repentance that is the Great Fast. Let us enter into this season with gladness, because repentance is a happy thing, enabling us to grow in life, faith and spiritual understanding. There's nothing negative at all about it.

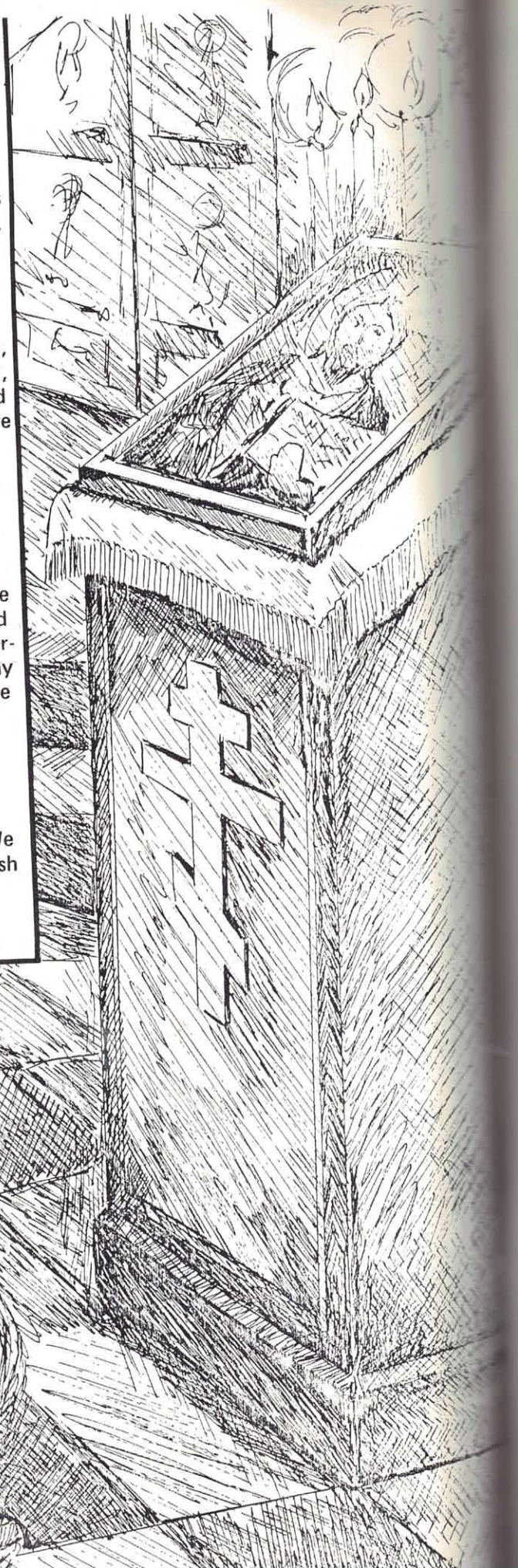
Hear what Saint John of the Ladder, who we commemorate on the 4th Sunday of the Great Lent says about repentance: "Repentance is the daughter of hope and the denial of despair. It is not despondency, but eager expectation. It is not to feel that one has reached an impass, but a way *out* of impass. It is not self hatred at all, but rather the joyful affirmation of my true self as made in the image of God."

The word "repentance" has taken a bad rap in our culture. Too often, we are made to feel that to repent means only to have sorrow for sin, feelings of guilt, the shame we suffer for the bad things to others and to ourselves. But that view is so incomplete. As Bishop Kallistos Ware has so succinctly put it. "To repent is not to look downward at my own shortcomings, but upward at God's love. Not backward with self-reproach, but forward with trust. It is not to see what I have failed to be, but what, by the Grace of Christ, I can yet become.

Such is the continuing positive attitude that true repentance nourishes. I think this comes closer to what the Greek word *metanie*—the biblical word for repentance—means. *Metanie* means change of mind on reflection; that precious afterthought that leads to a greater understanding. Not just regret for the past, but a fresh outlook, a new way of looking at ourselves, at others and at God, a refocusing of our life upon the Eternal things in Christ that death cannot destroy.

Indeed, what a springtime of promise this season of repentance is. What a joy it is to repent and to come alive again, having faced the issues that have made us dark and gloomy, fearful and suspicious, threatened and angry, injured and resentful, guilty and regretful. We gladly give them up for a new way of looking at things again—a fresh start, another chance to grow away from fear, guilt and insecurity, into a life of Grace and joy and gratitude in Christ. Let this be our Lenten effort.

—by Father Sergei Glagolev



REPENTANCE

THE LORD IS NOT SLOW ABOUT HIS PROMISE AS SOME COUNT SLOWNESS, BUT IS FOREBEARING TOWARD YOU, NOT WISHING THAT ANY SHOULD PERISH, BUT THAT ALL SHOULD REACH REPENTANCE.

2 Peter 3:9

To repent means literally to turn around, to turn from sin to the new life offered in Jesus Christ. Repentance is a continuing endeavor of every believer, given special attention during the time of the Great Fast, preceeding the Holy—the celebration of Christ's glorious Resurrection and trampling on death. The Church expresses Her attitude toward repentance in Her hymns—especially on Forgiveness Sunday when the Great Fast begins.

"Because of all my wicked thoughts and deeds I stand condemned; put into my heart, O God my Savior, the thought of turning back to Thee, that I may cry: Save me, loving Benefactor, and have mercy on me."

"Often when I offer praise to God, I am found to be committing sin; for while I sing the hymns with my tongue, in my soul I ponder evil thoughts. But through repentance, Christ my God, set right my tongue and soul, and have mercy on me."

"O Lord, from fear of Thee I tremble, yet I cease not from doing evil. When called to trial, who does not fear the judge? What man desiring to be healed, angers the physician, as I do? Take pity on my weakness, O forebearing Lord, and have mercy upon me."

The Church preserves many writings on repentance. A small selection follows:

from SAINT JOHN OF THE LADDER
"...critical awareness and a sure watch over oneself..."

"Repentance is the renewal of baptism and is a contract with God for a fresh start in life. Repentance goes shopping for humility and is ever distrustful of bodily comfort. Repentance is critical awareness and a sure watch over oneself. Repentance is the daughter of hope and the refusal to despair. (The penitent stands guilty—but undisgraced.) Repentance is reconciliation with the Lord by the performance of good deeds which are the opposites of the sins. It is the purification of conscience and the

voluntary endurance of affliction. The penitent deals out his own punishment, for repentance is the fierce persecution of the stomach and the flogging of the soul into intense awareness... A sign of true repentance is the admission that all our troubles, and more besides, whether visible or not, were richly deserved..."

THE SACRAMENT

"... it is not the priest but God Who is the judge..."

"Through the Sacrament of Penance [Confession], sins committed after Baptism are forgiven and the sinner is reconciled to the Church: hence it is often called a 'Second Baptism.' The sacrament acts at the same time as a cure for the healing of the soul, since the priest gives not only absolution but spiritual advice. Since sin is not only against God but against our neighbor—against the community—Confession and penitential discipline in the early Church were a public affair... [As the Church grew, the priest became the representative of the community, privately receiving the verbal confession of the penitent in absolute confidence.]

"In Orthodoxy confessions are heard, not in a closed confessional with a grille separating confessor and penitent, but in any convenient part of the church, usually in the open immediately in front of the iconostasis... Whereas in the west the priest sits and the penitent kneels, in the Orthodox Church, they both stand. The penitent faces a desk on which are placed the Cross and an icon of the Savior or the Book of the Gospels; the priest stands slightly to one side. This outward arrangement emphasizes, more clearly than does the western system, that in confession it is not the priest but God who is the judge, while the priest is only a witness and God's minister."

—from *The Orthodox Church*
by Bishop Kallistos Ware

THE NEED OF REPENTANCE

"It is a good thing to repent, and so is the benefit that comes from it. The Lord Jesus Christ, our God, knowing this and foreseeing all things, said: 'Repent, for the Kingdom of Heaven is at

hand' (Matthew 4:17). Do you want to learn why it is impossible for us to be saved without repentance, a heartfelt repentance such as the word [of Scripture] requires from us? Listen to the apostle [Paul] himself as he proclaims: 'Every other sin which a man commits is outside the body; but the fornicator sins against his own body' (1 Corinthians 6:18). Again he says, 'We must appear before the judgement seat of Christ, so that each one may receive good or evil, according to what he has done in the body' (2 Corinthians 5:10). One has thus frequent occasions to say: 'I give thanks to God that I have not defiled a member of my body by any wicked action.'

"This I cannot say for myself, for I am a worker of all lawlessness! So one has comfort from the fact that he is without any bodily sin. But to such a person the Master replies by telling the parable of the Ten Virgins (Matthew 25:1-13), showing and making clear to us all that there is no profit in bodily purity unless the other virtues are present as well.

"Moreover Paul himself, in agreement with his Master, proclaims, 'Strive for peace with all men, and for the holiness without which no one will see the Lord' (Hebrews 12:14). Why did he say, 'Strive'? Because it is not possible for us to become holy and to be saints in any hour! We must therefore progress from modest beginnings toward holiness and purity. Even were we to spend a thousand years in this life we should never perfectly attain to it. Rather we must always struggle for it every day, as if mere beginners. This again he himself has shown us by saying: 'Not that I have already obtained this or am already perfect' (Philippians 3:12).

"Therefore I entreat you, my brethren, pay attention and listen to the words of a sinner, the least of your brethren. 'Come, let us worship and fall down' (Psalm 95:6) before the holy God Who loves mankind. 'Let us come before His face with thanksgiving' (Psalm 95:2) 'and weep before the Lord our Maker, for He is the Lord our God, and we are His people and the sheep of His pasture' (Psalm 95:6-7), that 'He may not turn away His face from us' (Psalm 102:2). Let us repent with all our heart and cast away not only our evil deeds, but also the wicked and unclean thoughts of our hearts and obliterate them in accordance with that which is written: 'Rend your hearts and not your garments' (Joel 2:13). Tell me: What use is it if we distribute all our goods to the poor, but

see *REPENT*, page 32



THE GOOD SAMARITAN

"For I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me" (Mt. 25:35-37).

Our Lord, after His temptation, "Came to Nazareth and as His custom was, He went into the synagogue on the Sabbath day, and stood up for to read. And there was delivered unto Him the book of the prophet Isaiah... The Spirit of the Lord is upon me,... He hath anointed me to preach the gospel of the poor, He hath sent me to heal the broken hearted..." (Luke 4:16-18). Where Christ Jesus left off in His ministry of concern for the poor, the lonely, the forgotten, His disciples took up in the Acts of the Apostles. "Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea: Which also they did, and sent it to the elders by the hand of Barnabas and Saul" (Acts 11:29-30).

In the tradition of our Faith, nothing could be older than stewardship. Stewardship is, of course, giving. We cannot, however, confine our giving to only one area—the giving of money. Our stewardship responsibilities involve everyone. Stewardship calls every Orthodox Christian to become an active partner with God, to become His loving, caring hands in the community. There is satisfaction and great joy to be derived from doing the work of Our Lord.

Active stewardship can take many forms: visiting those who are in nursing homes, or someone who is ill, sharing life's blessings with the needy, calling a parishioner who hasn't attended church services in awhile to inquire if they need a ride, consoling someone who has recently lost a loved one. Stewardship is caring! It is sharing with others what God has given to us. It is the utilization of our time and talents to accomplish God's work.

The Aposticha sung during the Vespers of Holy Thursday reminds us of our responsibility for the well-being of our fellow human beings. It is as follows:

Come, O Faithful, let us work zealously for the Master, for He distributes wealth to His servants. Let each of us according to his ability increase his talent of grace: Let one be adorned in wisdom through good works: Let another celebrate a service of splendor. The one distributes his wealth to the poor: The other communicates the Word to those untaught. Thus we shall be accounted worthy of the Master's joy... Behold, the Master has entrusted you with a talent, O my soul ... Repay the One Who gave by giving to the poor.

As we approach Great Lent, let us "increase what has been entrusted to us..." by becoming good and faithful servants and by continuing the work which Our Lord began some 2000 years ago. Then on that final day of judgement, we too shall hear Our Lord say, "Well done, thou good and faithful servant: thou has been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord" (Mt. 25:21).

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It is within the family
 both family of origin and current family,
 that we experience God directly.
 It is here that we learn, really,
 what faith, hope and love are.

We can begin by looking at a story adapted from Yiddish literature. In the story, a woman asked the priest, "What is hell?" He responded, "Come and see." He took her into a room where a family was sitting around a circular table. They were skinny, sullen, morose, apathetic. In the middle of the table was a large pot of stew, steaming hot and smelling good. Beside the pot was a long spoon, longer than the human arm so that a person could not reach into the pot and deliver the stew to one's mouth. The woman saw hell and they left. The priest said to her, "Do you want to see heaven?" She replied, "Yes." He took her into a second room, one which had the same circular table, same pot of stew and same long spoon. The family, however, was jovial, well fed, vigorous and clearly happy. She watched. One of the family members picked up the spoon, reached into the pot with the spoon, and fed the person across the table with the stew. This family had learned to feed each other.

These are two images of my family and yours. Probably neither image fits our family perfectly. But it is likely that on any given day our family life is more like one image than the other, and the reason probably has to do with the way we are feeding each other or not.

In the USA today, the family is in serious trouble. I often think the family should be placed on National Geographic's list of endangered species. Fifty-one percent of marriages in some areas end in divorce. Twenty percent of American households are single-parent households. People are marrying more and staying together less. Most Americans don't have an Orthodox vision of the family and don't have any idea, really, of what a family is.



FAITH

The family is the place where we meet God in faith. Faith, as we know from Bishop Kallistos Ware's book, *The Orthodox Way*, is not an assent to a set of truths, but an awareness of a person. Romans 8:9 basically says that we cannot earn or achieve our salvation. Saint Paul says the only way to God is the way of faith, not human achievement. We are to accept God's offer in perfect trust. Sometimes, within our family, we work extraordinarily hard, beyond our wildest expectations. But, we know in faith, it is God Who makes our family a family, His family.

In faith, then, we know the family is *not* primarily a group of persons who provide mutual support, comfort, ease, predictability to life and a haven from loneliness. The family is *not* primarily a warm hearth and the smell of baking bread. It may or may not be those things, but it is much, much, much more—in-
 finitely more.

The family is the God-chosen group of human beings with whom I most intimately live the life of Christ, that is, the agony of the Cross and the joy of the Resurrection, often simultaneously.

Every human being in my family—grandfather, aunt, son, mother, etc.—was hand picked by God (from all eternity) for some special aspect of my purification, my sanctification. There are no extra actors on the stage. There is no such thing as a dispensible or disposable relative. There is no such thing as imperfect relatives for me. There are only perfect relatives who, of course, often behave imperfectly.

My life within the family will be a life of excruciating agony and exquisite joy. One couple I saw for marital counseling illustrated this rather well. They had been married 26 years. During a recent marital argument, the wife picked up a butcher knife and threatened to kill her husband. I asked how he handled that. He said that he was furious and wasn't going to let her pull this stuff again. He said, "I ripped open my shirt and dared her to kill me." She proceeded to walk and rest the tip of the knife on his bare chest. They continued the argument for half an hour. Fortunately, she eventually put the knife down. He, however, had a two inch scratch from the tip of the knife riding up and down on his chest as they talked. That's an example of high irrationality in the family. Probably our family life doesn't include such overtly insane behaviors, but coldness, indifference, rejecting comments, acts of unlove all come from the same source of irrationality.

We will and do experience agony in the family. We also experience our most tender, sweet, intense joys within the family. I remember, once, seven years ago, I had such a moment. We were riding back home from the agape meal after Pascha midnight Liturgy. We had stayed late and it was about 5 a.m. My wife, myself and four year-old daughter drove home in a relaxed, subdued silence. We were content with the world for a moment. From the back seat Beth exclaimed loudly, "Daddy! Look, the sun is coming up. This is the first time I ever saw the sun rise. Just think, it happened on Pascha." I felt electricity go through my body. I was thrilled beyond words with the awe of the moment.

By faith we know the family is a little church. At my home there is no onion dome on my roof, no iconostas in the living room, no sanctuary and no sweet smell of incense. However, I would suggest that the space within my home and yours is no less sacred than the space inside the church. The space in my home and yours is no less sacred than the space inside the chalice, nor less sacred than the space inside the womb of the

Theotokos. It is not less sacred because God is there. Christ is there. He may be there in a different form, but He is no less there than in church. Therefore, the livingroom is sweeter, the air is purer, the wall paper is holier, so to speak, because our home is a Christian home, a small church, in which Christ lives and is served.

We also know that being a little Church means the family is, to use a theological term, eschatological [from the Greek for "last things"]. Our home is not our home, in the last analysis. We don't have here a lasting city or a lasting family circle. Our real home is the Kingdom of God, heaven, and that's where we are going. Therefore, these are not my children, exclusively. We don't make babies by ourselves and we don't raise children by ourselves. At best, we are caretakers who cooperate with God.

In the last two pages of *The Brothers Karamozov*, Dostoyevsky makes a strong point for what he calls "sacred memories." He wrote, "You must know that there is nothing higher and stronger and more wholesome and good for life in the future than some good memory, especially a memory of childhood, of home. People talk to you a great deal about your education, but some good, sacred memory, preserved from childhood, is perhaps the best education." Those sacred memories we have from our childhood in our family are some of the precious treasures of our spiritual life.

These sacred memories, stories are somehow being lost today. We in America are losing our oral tradition. I would encourage myself and you to crystalize these memories and tell them to relatives, particularly the young ones.

HOPE, LOVE AND ANXIETIES

It could be rather easy, living in the rub of family life, to despair of some of our relatives, or at least some of their behaviors. Perhaps it would be rather easy for them to despair of some of our behaviors. However, there is something in Christian hope which all the shadows

can't quench. That hope rests in the fact that God is alive and cares for me and my relatives, and that He will never cause or allow His child (me and mine) to shed a needless tear.

In hoping, we assume the best even in the presence of contradictory data. We see goodness where none is displayed. We perceive potential for growth and goodness in our family members, even when they may have lost all glimmer of the possibility for change. Sometimes it means hoping an uncle or father will give up alcohol, although for the last 21 years the hope has been in vain. Hope in family members springs eternal because, "nothing is impossible for God" and even the most hardened of our family members still have contact with God.

Our hope and love often seem to be a unified attitude as we live in our family. Our guide can be no better than Saint Paul's words in 1 Corinthians 13. "Love is patient," not easily given to expression of frustration. "Love doesn't insist on its own rights," not thinking about its own fair share. Family life is not 50-50. It is, from the Orthodox perspective, 100-100. And sometimes it will seem 105 percent from my perspective. Love is completely trusting. The bottom line, as they say in accounting, is that I accept and embrace my place in life, my family, my relatives and would not want to be without any of them, just as they are now.

With our relatives, we can have great joy only when we embrace the awareness "that they are, as they are." We can't change them in our imagination, or wish them to be different at this moment, and still claim to love them as they are. We can extend and apply Paul's insights of 1 Corinthians 13 to our family by saying, "If I say the right things and even remember the right family occasions but have not love, I am but a sounding gong." "If I lead an upright life and perform all my family duties but do not love my relatives as they are, my behavior is quite questionable." Only in the family do I

continued next page

**"We don't make babies by ourselves
and we don't raise children
by ourselves."**

continued

from previous page

have such regular, intimate challenges to my authentic loving.

There is a book I would highly recommend on the topic of love, namely, *The Road Less Traveled* by M. Scott Peck, M.D. The book review in *The Orthodox Church* newspaper by Father Thomas Hopko said, "No committed Orthodox Christian can afford to live and work in our day without reading these books." Father Tom reviewed both of Peck's books, *The Road Less Traveled*, and *People of the Lie*. In the former book, Peck defines love as, "The will to extend one's self for the purpose of nurturing one's own or another's spiritual growth." The book is filled with wonderful insights, presented in readable, contemporary language.

Many of us Christians say we really want God's will, but we secretly harbor unrealistic expectations about all that. We want God's will, but we wouldn't mind if God willed that we won the lottery, just this once. We could live with that. However, there is very little evidence that God treated the saints to an occasional lottery win, certainly not His own Son. We need to get our expectations in line with the Bible. Again, we can expect to suffer greatly in our family, and to experience immense peace and joy from the suffering and within it.

Of one thing I can be sure. Some of my family members are likely to break my heart, over and over. Emotional suffering may come from brother/sister, father/mother, husband/wife, son/daughter nephew/niece, aunt/uncle, grandmother/grandfather. Any other expectation seems to be unbiblical. The excruciating emotional pain usually tears at the heart because the person(s) lives so close to my heart.

Of one other thing I can be sure. I will experience intense joy beyond my wildest dreams because of my family life.

MY PLACE IN THE FAMILY

From my point of view, much will seem to be required of me towards my family members. And much will seem to be unrequited and unappreciated. I may work diligently at my job (or work two jobs), bring home the bacon (and eggs, French Toast and coffee with cream) and find that I hear much about what I don't do around the house. Or, I may be an exceptional homemaker, lovingly raise children, run myself ragged keeping on top of everyone's schedule, and seem rather unappreciated. Or, I may be the loving grandparent who is always ready to be of service but I seem rarely to get a phone call of concern about my health.

My place in the family as an Orthodox Christian isn't to measure what I don't get, or assert my claims to my entitlements, or look for appreciation. Most of the problems in marital counseling which I see are failures of love. I regularly hear, "I'm not getting my fair share," or "He doesn't give me what I need," or "She doesn't treat me as I deserve." All we can say about these sentences is that they are expressions of a wrong direction. They are opposite sentences from those found in 1 Corinthians 13.

My place in the family is to love. Most of us are novices at it, sometimes more inept than other times. Real loving may take most of a lifetime to learn. The hope is that, as we age, we get progressively better at authentic, Christian loving.

In my family, then, I am called to be an apparently unrequited lover. I add "apparently" because most of us suffer from perceptual distortion which tilts events in a favorable light for ourselves. In reality, we are probably more appreciated than we suppose.

I have another great and grand calling in my family, namely, to be a living pray-er for my family members. In my own home on the 'frige is a card which says, "Prayer is the greatest gift one

friend can give to another." We are called to this awesome task on a regular, constant permanent basis. We are told to "pray always," and we might add, especially for the alienated and alienating members of our family.

This is a no-nonsense call which probably affects greatly my own salvation and that of my relatives. We are called to carry each other's burdens and we do this in all ways. Probably the first and last way we carry each other is spiritually. Our total lives are probably much more entwined and intertwined than we can imagine. As one woman put it, "God looked all over the earth to find the right parents to raise me as He wanted." This might be a good way to say it. Probably, one of the most powerful ways we influence, affect, help, heal, love the members of our family is through heartfelt, intercessory prayer.

In summary, the God-chosen members of my family are the persons who will enable me to experience God directly. And me them. They will stretch me, challenge me, draw me into realities I can find no other way. I will find my own small deaths and small resurrections by living fully within the family circle God has circumscribed for me.

NEXT ISSUE DEADLINE:

APRIL 6TH

For Information, call or write:

*Fr. Jason Kappanadze, Editor
1230 N. Hanover Street
Pottstown, PA 19464
(215) 323-4183*

DIOCESE *Alive*

RELATING TO OTHER BELIEFS

PART 2 OF A SERIES
BY ORTHODOX STUDENTS AT PENN STATE

Glory to Jesus Christ!

In our first article, we introduced you to some of our ideas on Orthodox Christianity and how it relates to college life at Penn State. With this article we will follow-up on our initial ideas, in order to give you a better perspective on the daily situations we face in trying to live an Orthodox Christian life, as we continually encounter people of many different faiths and backgrounds. One question that may be asked is, "How do we, as Orthodox Christians, relate to people of varying religious beliefs and values?"

In order to answer the above question, let us take a closer look at what a student, first entering college, faces. Most of us in the Penn State OCF have come from small communities, consequently, we were never really exposed to a great variety of religions. It was a great cultural shock to go from a basically sheltered life to one with exposure to many people of different religions such as: Roman Catholics, Protestants, Jews, Hindus, Athiests, Christian Scientists, Agnostics, etc.

After the initial realization that "college people" were different from "home people," we were faced with many decisions regarding our own faith, as we adapted to the college environment. Our first decision was whether or not to seek out the Church on campus. Since the Church can only offer itself, the initiative has to come from the individual. If this first step is taken, then there is an option to go to church services or not. As with any member of an organization, we were faced with the question of how much time we wanted to devote to the OCF. Participation included church services, discussions, meetings, choir practice and other scheduled activities. If one decided to become active and participate, it required great balancing of time between church activities, extracurricular functions and especially schoolwork. These were hard decisions that we constantly faced, and

still continue to face, in our scholastic environment. As a result, we experienced much stress relating to our spiritual lives.

Not only are we faced with stress on our individual faith, but then we are required to deal with people of non-Orthodox Christian background, when meanwhile our own faith is being severely tested. In our daily lives, we encounter religious topics through street evangelical preachers, students professing in the classrooms, teachers, course materials, roommates and friends. "How," you may ask, "do Orthodox college students interact and deal with such a bombardment of different religious ideas?"

There are basically two ways in which we can handle these situations: spiritually and non-spiritually. Many times, we make friends and learn to get along with other people in a non-spiritual type of relationship, *i.e.*, by not discussing religious topics or how important religion is in our lives. When relationships are more personal, one can use a more spiritual approach. We may ask questions about their beliefs and they, in turn, question us about our beliefs. Depending on a person's degree of faith, their personality, the situation and their level of curiosity, each person will handle things differently.

Our coping mechanisms are not always appropriate ones. Many times we tend to ignore the "street-preachers," as they adamantly quote Scripture and often resist discussing religion calmly and quietly. Some preachers argue with people in trying to persuade them religiously. Another way we cope is to make jokes about these people and simply shrug them off.

When people of different faiths approach us, depending on the manner and to what degree they present their faith, we may ignore them, argue with them, or become defensive. It is hard to deal with someone in a Christian manner when they accuse us of not believing in the right manner.

Many times, however, we do try to calmly listen and involve ourselves in productive discussions. It is easier if others respect your beliefs and opinions. Most often we speak on this level with roommates and close friends with whom we can give our points of view while being attentive and responsive to theirs. These types of discussions help us to inform others of our beliefs and often give us the opportunity to witness our faith, while forming stronger, more personal bonds of friendship to others. When we find that we are unable to answer some of the questions brought up by others, we take these questions to our priest and discussion groups to find the answers, thus increasing our own understanding of the Church's teachings.

In conclusion, we find that the best way to relate with people of other religious beliefs is first to know and better ourselves spiritually. This can be accomplished through reading Scriptures, praying, fasting, and attending church services and activities. It is easy to become distracted by earthly temptations, but it is important to keep trying. If we don't understand something or if questions arise, it is best to seek advice from a priest and discuss the problems. In discussing religion with others, one must remain calm and polite, and try to understand their point of view without judging or pushing. By acting in a Christian manner, according to our forefathers' teachings, we can have healthy, productive relationships with others and achieve a better understanding of their beliefs and ours.



EDUCATION BULLETIN

A SERVICE OF YOUR DIOCESAN DEPARTMENT OF RELIGIOUS EDUCATION

Fr. John Kowalczyk, Chairman

Mrs. Dorothy Allen, Editor

Q: A parent asks, "When is the best time to teach children about death, and how much should we tell them?"

A: The parents' and teachers' acceptance of children's views and questions about death as an essential part of their natural curiosity about life is the first step in helping the child to cope with the unpleasant side of death. Once the parent or teacher has put children's natural curiosity into the proper perspective, he will realize that more harm than good can occur if he evades or ignores children's questions about death. If the adult ignores the question or passes it off with a comment such as, "I will explain that to you when you are older," the child is not going to stop wondering about it. He may ask another adult (who may or may not provide answers from an Orthodox perspective); he may ask another child (who doesn't know any more than he does but who may provide some sort of answer, again probably not the one we would wish our child to believe); or he may use his imagination to fill in details (and many children have imaginations which can create really fantastic or terrifying things).

Every adult experiences some feelings of uncomfortableness in the experience of teaching young children to understand death. Educator, Harlene Galen, of the National Association for the Education of Young Children, suggests that adults can help themselves to prepare for such a discussion more effectively when they ask themselves two questions before reacting to a child's actions and/or comments about death:

1. "How would I treat this action (or comment or question) if it were not about death?"
2. "What is the child really seeking by his action, comment or question?"

Adults must realize that children are curious about everything, and that they are going to ask questions. If someone

in the family, neighborhood, or community has died, the child is going to want to know what happened to him or her. Answers such as, "He went away," or "She is only asleep," will only confuse and often frighten the child, unless explained in the light of Orthodox belief.

Psychologist Jerome Bruner said in 1962 that "any subject can be taught effectively in some intellectually honest form to any child at any stage of development." What this means is that the adult must take great care to present only *basic truths* which the child can return to, expand upon, and develop further as he matures. The adult must be aware that in the subject of death, as in all other subjects, complete understanding of the facts can only be achieved gradually.

The reality of death is that when it comes, life *as we know it* stops. Thus it means that the person no longer breathes, talks, or does any of the things that living people do. Simply put, the biology of death means that the person's body "does not work any more." This is a basic truth about death, and it should not be denied, softened, or hidden from children. It has happened to all those who have come before us and it will continue to happen to all those who are now alive.

Another truth about death is that in Orthodox Theological Tradition, it is a "separation," separation of the dead from the world of the living, separation of the soul from the body. "Christianity," wrote Father Alexander Schmemmann in *For the Life of the World*, "is not a death-centered religion... We must discover the unchanging, yet always contemporary, sacramental vision of man's life, and therefore of his suffering disease—the vision that has been the Church's..." Adults who work with

children should be careful to avoid the commonly heard secular euphemisms when speaking to children about death. To tell a child that the dead person "flew away with the angels to live in the sky" is perpetuating a decidedly non-Orthodox belief, a belief which is *very common* in contemporary American culture. Father Schmemmann warned that "the Orthodox, when discussing the problems stemming from our present 'situations,' accept them much too easily in their Western [meaning non-Orthodox] formulations."

Death, in the Orthodox Tradition, is a "transformation," a "passage," as Christ's death and resurrection is a *Pascha*—a passing over from death to life. We must be careful to avoid the modern, stereotypical view of dead persons flying skyward to walk among the clouds. Orthodoxy does not teach such a simplistic view, although it may seem tempting to offer such an explanation to a young child because it seems like an "easy" one. Father Schmemmann warns us not to invent imaginative views of an "afterworld," for "all discussion here is mere speculation. Death remains the same mystery passage into a mysterious future. The *great joy* that the disciples felt when they saw the risen Lord... [was] not because the mysteries of an 'other world' were revealed to them, but

(Editor's Note: This column was designed to address questions from you, parents, children, and church school teachers, on topics pertaining to questions of education, parenting, and the Orthodox religion. We welcome your questions and comments. Please send them to us at The Orthodox Education Bulletin, Saint Michael's Orthodox Church, 305 Walnut Street, Jermyn, PA 18433.)

because they saw the Lord. And He sent them to preach and to proclaim not the resurrection of the dead—not a doctrine of death—but repentance and remission of sins, the new life, the Kingdom. They announced what they knew, that in Christ the *new life* has already begun... And if I make this *new life* mine...mine the certitude that Christ is Life, then my very death will be an act of communion with Life."

To say to the child that the person has "gone away" without a reference to Christ, to this transformation, to this Pascha, this belief in the Resurrection of Christ and the promise of the "world to come" is doing the child a dis-service. The child will still wonder, ask others, view cartoons of "angels" or "Heaven" and form his own conclusions, *whether we tell him anything or not*. How much better for the child to have an Orthodox basis for his beliefs, a basis against which he can weigh things told to him by his friends, things he views on television, and things he encounters in books as he grows. Parents and teachers are reminded that an understanding of all of the facts about as complex a subject as death cannot be understood by the child immediately. Depending upon the age of the child, the number of questions he asks, the opportunities to discuss the subject, the adult will provide a simpler or more detailed explanation. What we must keep in mind is that *if the child is mature enough to think of as complex a question as the meaning of death, he is also mature enough to be entitled to an answer*. As the child grows and matures, he will develop a more complete understanding of the subject. The adult needs only to be open and unafraid to answer whatever the child may ask.

I am reminded, by way of example, of a mother who thought her five-year-old was "too young" to understand anything more than a one-sentence explanation of what had happened to his grandmother when she died. The mother told the child, "Grandma had to go away, and she can't come back." When pressed for more of an answer, the mother told the child that she would explain it to him "when he is older." The child did not ask again. However, when the child was to begin kindergarten, he refused to let go of his mother on the first day. He fought, screamed, kicked and scratched. The behavior continued, not for a few days, even a few weeks, but for months. After school counsellors recommended a child psychologist, and the mother went with him for several more months, it was discovered that the child had re-

membered what his mother had told him at the time of his grandmother's death. He had asked for details, and receiving none, had supplied his own, resulting in this case in the development of a complex known as "separation anxiety." The child lived in *constant* fear that his mother would some day "go away" and never return, as he had been told his grandmother had done. (This incident was reported by child psychologist Marjorie McDonald of the National Association for the Education of Young Children.)

Another truth about death is that, as Father Schmemmann wrote, it is "truly horrible." If Christ is Life, then death is the enemy. When Christ arrived at the grave of Lazarus, He wept! "It is when Life weeps at the grave of a friend, when it contemplates the horror of death, that the victory over death begins." Adult Orthodox Christians understand this, but for some reason many adults feel that children should be "protected" from the horror of death, from the unpleasant feelings associated with the knowledge of this horror. There is a strong urge on the part of many parents to shield their children from what they believe are the unhappier aspects of human existence. This is understandable, and in many cases desirable. We want our children to experience a happy childhood; the time for sadness and seriousness will arrive soon enough when the child becomes an adult. However, in the light of Orthodox teaching about the meaning of death, this tendency to "shield" the child should be re-thought by parents. Without an understanding of death, it is impossible to understand the Resurrection of Christ! Just as it is impossible to Feast without having first Fasted, the denial of death is, in a sense the denial of Resurrection.

"In Christ," said Father Schmemmann, "everything in this world, and this means health and disease, joy and suffering, has become an ascension to, and entrance into this new life, its expectation and anticipation." This means that Orthodoxy embraces the *whole* of human experience and that the *whole* of human experience, when seen in relationship to Christ, leads to the life of the Kingdom of God. However tempting it may be to want to "remove" the sight, discussion, or the very idea of death from the world of the child because we do not want the child to "suffer," we might want to reconsider acting upon this urge. "But in Christ suffering is not 'removed;' it is transformed into victory. The defeat *itself* becomes victory, a way, an entrance

into the Kingdom."

Death is "horrible" from the Orthodox viewpoint, but it need not appear "terrifying," especially to children. When exposed to the fact of death at an early age, the child can easily become familiar with it. Familiarity removes death's terrifying undertones. The child can see for himself that a *real* funeral, the sight of a *real* dead person, especially of a person whom the child has known, is a far cry from the secular vision of Count Dracula and Chiller Theatre. The best evidence I can provide concerning the probable truth of the above statement comes from my own childhood experiences. As a child, I spent a great deal of time in the company of my maternal grandmother who had been born in Minsk, Russia. A very practical woman, Grandma saw no reason why children should not attend "viewings," (which were held in private homes at that time). I accompanied my grandmother on her visits to quite a few families who were preparing for Orthodox funerals, and I was familiar with what "dead people" looked like before the age of seven. I recall that I did not ever feel frightened, never had nightmares about the dead. The experiences were quiet, sad ones to be sure, but they were never "terrifying."

When death is explained to the child, he can easily accept (1) the reality of death as a non-terrifying thing, (2) the reality of his own soul, (3) the beginnings of an understanding of Eternal Life.

For more information about how to teach young children about death, the following publications may prove useful: *For the Life of the World: Sacraments and Orthodoxy* by Father Alexander Schmemmann, Saint Vladimir's Seminary Press, 1973, discusses topics relevant to Orthodoxy by comparing them to beliefs held by the secular world and by non-Orthodox religion. Basic Orthodox teachings are explained by Father Schmemmann in a straightforward, understandable manner using modern language.

From Two to Five by Kornei Chukovsky, University of California Press, Berkeley, is a record of the reactions and thoughts of young Russian children to the world around them. Particularly relevant are the children's perceptions of death.

Explaining Death to Children by Earl A. Grollman, Beacon Press, Boston, is a guide for teachers and parents which brings together the best ideas about the task of teaching children to cope with

see EDUCATION, next page

...more on education...

Annual Church School Teachers' Conference

The annual Church School Teachers' meeting will be held on June 28, 1986 at Saint Tikhon's Seminary in conjunction with the annual Diocesan Assembly. Guest speaker for the day will be Father Sergei Glagolev, who will also address the Diocesan Assembly. In his Pastoral Letter for the Christmas issue of *Your Diocese Alive*, His Grace, Bishop Herman, proclaimed 1986 "the year of the family." In keeping with that theme, Father Glagolev's talks before the Church School Teachers and members of the Diocesan Assembly will focus on the role of the Orthodox family as "the little Church" and family responsibilities of persons in the Orthodox belief.

In addition to Father Glagolev's lectures, the Department of Religious Education will sponsor a teaching workshop. The workshop, to be presented by two professionally trained teachers, will include the topics of classroom discipline, teaching "methods," uses for supplementary audio-visual materials, and individualization of materials for various age and learning levels.

Summer Church School Programs

Information is available from the Department of Religious Education about planning for summer Church School programs. Further information on this topic will follow in the next issue of *Your Diocese Alive*. Contact Dorothy Allen or Father John Kowalczyk, Saint Michael's Orthodox Church, 305 Walnut Street, Jermyn, PA 18433.

Department of Youth

Mr. Martin S. Paluch has been appointed Chairman of the Department of Youth for the Diocese of Philadelphia and Eastern Pennsylvania. The Depart-

EDUCATION from previous page

ment of Youth calls upon all concerned adults to help to bridge the gap between the Church and its Youth. Adults are needed to become involved with youth activities in all Orthodox parishes, to encourage the youth to participate in programs which are sponsored by their parishes, such as retreats, lectures, workshops, and camping. Questions and concerns may be addressed to Mr. Paluch at the Chancery Office, P.O. Box 11, South Canaan, PA 18459.

death. Included are articles by experts in the fields of psychology, psychiatry, anthropology, sociology, biology, children's literature, and education. "Facing Up to Death," by Dr. Elizabeth Kubler Ross in the magazine *Today's Education*, vol. 61, January 1972, pages 30-32, is available in most college libraries. Findings done by Dr. Ross in working with 500 terminally ill patients at the Billings Hospital of the University of Chicago are reported. Dr. Ross presents a strong argument for helping children to develop an awareness and acceptance of the realities of death.

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Television and Children

For parents who are concerned about their children's television-watching habits, the Boys Town Center has made available a free booklet entitled, "Children and Television: A Primer for Parents." The booklet offers advice to parents about how to help their children view television's confusing and often violent world in perspective. The free booklet is available from Boys Town Center, Boys Town, Nebraska 68010.

D.R.E. Youth and Young Adult Education

The Orthodox Christian Education Commission now has available a two volume instructional workbook entitled

Second Helpings, edited by Father John Matusiak. The workbooks are a compilation of forty articles from past issues of *On the Upbeat* magazine. Topics included cover a wide range of material, from Christian life, the family, and the parish to social problems. The material is suitable for individual study, young adult discussion groups, or church school classes. *Second Helpings* is available from the Orthodox Christian Education Commission, P.O. Box 69 Colvin Station, Syracuse, NY 13205. The price is \$5.00 per volume, but if both volumes are ordered as a set, the price is only \$8.00.

Past Events

The Department of Religious Education of the Diocese of Philadelphia and Eastern Pennsylvania sponsored an Advent Vesper service at Saint Michael's Orthodox Church, Old Forge, on Sunday, December 15, 1985, with the homily by Father Sergei Glagolev on "Making Room for Christ in Christmas." Approximately 200 persons attended the Vespers which was followed by a fellowship hour and light supper at Saint Michael's Hall.

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RESURRECTION
 PENTECOST
 DORMITION
 NATIVITY

TRANSFIGURATION
 ENTRY OF THEOTOKOS
 NATIVITY OF MARY
 EPIPHANY

ENTRY OF CHRIST
 ASCENSION
 ELEVATION OF CROSS
 ANNUNCIATION

Compiled by
 Father Michael H. Evans
 Saint Mary's Church
 St. Clair, PA

WINTER ENCOUNTER DISCUSSES TEEN SUICIDE

by Maria Mason

The 1985 Winter Encounter, held December 27-30 at Saint Tikhon's Seminary in South Canaan, PA, was very successful. The topic—"Teenage Suicide"—proved to be extremely informative as well as potentially helpful.

Many people fail to acknowledge the fact that teen suicide is a very real problem facing our youth. Sometimes, when a teenager needs to talk, people will say, "You're only a kid. What problems could you possibly have?" The statistics presented at the workshop which illustrated the rising rate of teenage suicide, prove that teenagers *do* have problems.

This Encounter offered some guidelines on how teens can help other teens cope with their problems. The major point of the Encounter was to make it clear that a cry for help should be heeded long before thoughts of suicide are allowed to develop. The Encounter helped me, and I'm sure many others, to understand the importance of being a good observer of behavior.

As well as learning about suicide, we also had fun. We met many new people and enjoyed activities such as volleyball, basketball and a dance.

The Winter Encounter was successful, and hopefully there will be more in the future.

Martin Paluch, Diocesan Youth Director, organized a most intriguing and important Winter Encounter at Saint Tikhon's Seminary in December. The topic covered a growing problem—Teenage Suicide. Maria Mason was one of the participants and wrote the following story on the experience. A deeper look at the content of the Encounter will be presented in a future issue of Your Diocese Alive.



MAYFIELD, from page 8

ward their own sectarian ends. This is the sin of this group of individuals against the Holy Orthodox Church, the founders and their own forebearers in the Holy Orthodox Faith. It is a sin that can only be expiated by true repentance.

Bishop Herman, and the whole Church of Christ, is deeply saddened—grieved—by the action of this group of dissident sectarians; violators of the oneness and unity of the Church.

At the same time, Bishop Herman extends his arms to those who are repentant of their sins against the Church. He is ready to receive them when and if

To all the loyal, zealous witnesses of the True Faith of Holy Orthodoxy, to the *only* members of the parish of Saint John the Baptist in Mayfield, Bishop Herman, as a true Hierarch of the Church, extends his deepest feelings of gratitude and thanksgiving for their loyalty, their patience, their forbearance. He assures them that they will be victorious in the end, for they are the only true Saint John the Baptist parish and flock. The victory is certain. It has already been won, even as the dissidents lost the moment when *they* acted uncanonically and separated themselves from the true flock of the Orthodox Church in America.

REPENT, from page 21

fail to make a break with evil and to hate sin? What [use is it] if, while we do not actively commit bodily sin, we mentally engage in shameful and unclean thoughts and invisibly commit sin and are governed and controlled by restrained passions of soul? I beseech you, let us cast away, together, with our wealth, the habit of servitude to the evil we have mentioned. Nor let us stop at this, but let us eagerly wash away their defilement with tears of penitence."

—*The Discourses*
Saint Symeon
the New Theologian

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DAILY SCRIPTURE READINGS FOR APRIL 1986

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
		1* <i>Isa. 9:9-10:4</i> <i>Gen. 7:1-5</i> <i>Prov. 8:32-9:11</i>	2 <i>Isa. 10:12-20</i> <i>Gen. 7:6-9</i> <i>Prov. 9:12-18</i>	3 <i>Isa. 11:10-12:2</i> <i>Gen. 7:11-8:3</i> <i>Prov. 10:1-22</i>	4 <i>Isa. 13:2-13</i> <i>Gen. 8:4-21</i> <i>Prov. 10:31-11:12</i>	5 <i>Heb. 10:32-38</i> <i>Mark 2:14-17</i>
6 <i>Heb. 4:14-5:6</i> <i>Mark 8:34-9:1</i>	7 <i>Isa. 14:24-32</i> <i>Gen. 8:21-9:7</i> <i>Prov. 11:19-12:6</i>	8 <i>Isa. 25:1-9</i> <i>Gen. 9:8-17</i> <i>Prov. 12:8-22</i>	9 <i>Isa. 26:21-27:9</i> <i>Gen. 9:18-10:1</i> <i>Prov. 12:23-13:9</i>	10 <i>Isa. 28:14-22</i> <i>Gen. 10:32-11:9</i> <i>Prov. 13:19-14:6</i>	11 <i>Isa. 29:13-23</i> <i>Gen. 12:1-7</i> <i>Prov. 14:15-26</i>	12 <i>Heb. 6:9-12</i> <i>Mark 7:31-37</i>
13 <i>Heb. 6:13-20</i> <i>Mark 9:17-31</i>	14 <i>Isa. 37:33-38:6</i> <i>Gen. 13:12-18</i> <i>Prov. 14:27-15:4</i>	15 <i>Isa. 40:18-31</i> <i>Gen. 15:1-15</i> <i>Prov. 15:7-19</i>	16 <i>Isa. 41:4-14</i> <i>Gen. 17:1-9</i> <i>Prov. 15:20-16:9</i>	17 <i>Isa. 42:5-16</i> <i>Gen. 18:20-33</i> <i>Prov. 16:17-17:17</i>	18 <i>Isa. 45:11-17</i> <i>Gen. 22:1-18</i> <i>Prov. 17:17-18:5</i>	19 <i>Heb. 9:24-28</i> <i>Mark 8:27-31</i>
20 <i>Heb. 9:11-14</i> <i>Mark 10:32-45</i>	21 <i>Isa. 48:17-49:4</i> <i>Gen. 27:1-41</i> <i>Prov. 19:16-25</i>	22 <i>Isa. 49:6-10</i> <i>Gen. 31:3-16</i> <i>Prov. 21:3-21</i>	23 <i>Isa. 58:1-11</i> <i>Gen. 43:26-31;</i> <i>45:1-16</i> <i>Prov. 21:23-22:4</i>	24 <i>Isa. 65:8-16</i> <i>Gen. 46:1-7</i> <i>Prov. 23:15-24:5</i>	25 <i>Isa. 66:10-24</i> <i>Gen. 49:33-50:26</i> <i>Prov. 31:8-31</i>	26 <i>Heb. 12:28-13:8</i> <i>John 11:1-45</i>
27** <i>Phil. 4:4-9</i> <i>John 12:1-18</i>	28 <i>Ezek. 1:1-20</i> <i>Exod. 1:1-20</i> <i>Job 1:1-12</i>	29 <i>Ezek. 1:21-28</i> <i>Exod. 2:5-10</i> <i>Job 1:13-22</i>	30 <i>Ezek. 2:3-3:3</i> <i>Exod. 2:11-22</i> <i>Job 2:1-10</i>			

*Readings are given for the 6th Hour and Vespers for the weekdays during Great Lent. For other readings, consult Rubrics.

**April 27: Entry of Our Lord into Jerusalem (Palm Sunday)

DAILY SCRIPTURE READINGS FOR MAY 1986

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
				1*	2	3 <i>Rom. 6:3-11</i> <i>Matt. 28:1-20</i>
4 PASCHA <i>Acts 1:1-8</i> <i>John 1:1-17</i>	5 <i>Acts 1:12-17, 21-26</i> <i>John 1:18-28</i>	6 <i>Acts 2:14-21</i> <i>Luke 24:12-35</i>	7 <i>Acts 2:22-36</i> <i>John 1:35-51</i>	8 <i>Acts 2:38-43</i> <i>John 3:1-15</i>	9 <i>Acts 3:1-8</i> <i>John 2:12-22</i>	10 <i>Acts 3:11-16</i> <i>John 3:22-33</i>
11 <i>Acts 5:12-20</i> <i>John 20:19-31</i>	12 <i>Acts 3:19-26</i> <i>John 2:1-11</i>	13 <i>Acts 4:1-10</i> <i>John 3:16-21</i>	14 <i>Acts 4:13-22</i> <i>John 5:17-24</i>	15 <i>Acts 4:23-31</i> <i>John 5:24-30</i>	16 <i>Acts 5:1-11</i> <i>John 5:30-6:2</i>	17 <i>Acts 5:21-33</i> <i>John 6:14-27</i>
18 <i>Acts 6:1-7</i> <i>Mark 15:43-16:8</i>	19 <i>Acts 6:8-7:5,47-60</i> <i>John 4:46-54</i>	20 <i>Acts 8:5-17</i> <i>John 6:27-33</i>	21 <i>Acts 8:18-25</i> <i>John 6:35-39</i>	22 <i>Acts 8:26-39</i> <i>John 6:40-44</i>	23 <i>Acts 8:40-9:19</i> <i>John 6:48-54</i>	24 <i>Acts 9:20-31</i> <i>John 15:17-16:2</i>
25 <i>Acts 9:32-42</i> <i>John 5:1-15</i>	26 <i>Acts 10:1-16</i> <i>John 6:56-69</i>	27 <i>Acts 10:21-33</i> <i>John 7:1-13</i>	28 <i>Acts 14:6-18</i> <i>John 7:14-30</i>	29 <i>Acts 10:34-43</i> <i>John 8:12-20</i>	30 <i>Acts 10:44-11:10</i> <i>John 8:21-30</i>	31 <i>Acts 12:1-11</i> <i>John 8:31-42</i>

*May 1 & 2: Great and Holy Thursday and Friday—consult Rubrics for various readings.

If mailing this to a friend, affix label here.