

your DIOCESE Alive

V. 2 No 5

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“...FOR FROM DEATH
TO LIFE AND FROM EARTH
TO HEAVEN HAS CHRIST OUR
GOD LED US, AS WE SING THE
SONG OF VICTORY.”

—from the Matins of Pascha

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your
DIOCESE *Alive*

The Official Magazine of the Diocese of E. Pennsylvania
 Orthodox Church in America
 Volume II, Number 5, Pascha 1986

ON THE COVER: A tapestry of the Resurrection icon, by Mrs. Elizabeth Lewandowski of Saint Herman's Church, Shillington. It took her the better part of a year to complete this third in a series. Number four, already in progress, is of the Three Hierarchs.

Your Diocese Alive is published five times each year by the Diocese of Philadelphia and Eastern Pennsylvania, Orthodox Church in America, under the direction of His Grace, the Rt. Rev. Bishop HERMAN. The editor is Father Jason Kappanadze. Please address correspondence to: *Your Diocese Alive*, 1230 N. Hanover Street, Pottstown, PA 19464, or call (215) 323-4183.

DISTRIBUTION: This magazine is distributed free-of-charge within the diocese. Those living in other areas may subscribe for \$10/year.

ATTENTION GRADUATES

**ANNOUNCING—THE 3RD ANNUAL
 SALUTE TO GRADUATES**

We will once again publish the photos of this year's high school, technical school, college, etc., graduates in our next issue.

All you do is this: send us the graduation photo, along with the name, age, school, parish, names of parents, and plans for the future of the graduate.

DEADLINE FOR ALL SUBMISSIONS: JUNE 1, 1986

your
DIOCESE *Alive*

1230 N. HANOVER ST.
 POTTSTOWN, PA 19464

Making the common holy and the holy normal

by Father Nathaniel Popp

As the title indicates, Orthodoxy as a way of life means that the Orthodox Christian must be different from the world around him. It does not mean to be different for the sake of "oddity."

Sometimes, in explaining the customs and feast-celebrations of the Church to our children, we tend to forget that all of these things sprang from the goal of sanctifying every aspect of human existence; an uplifting of some common action to one more intimately related to the Creator, Sustainer and Redeemer of our lives.

The blessings found in the books of the clergy are not exotic, esoteric, oriental rituals. They are formulas written down for widespread usage among the faithful and for their needs.

There are blessings for the beginning of new homes, planting gardens, for rain, for too much rain, for children who do not learn easily, for the person who cannot sleep. The list is as endless as are our individual needs. The main point is that since we DO begin new homes, as we do plant gardens, as we do need rain, as we sometimes have too much rain, as there are those who do not learn easily, do not sleep, are troubled, and so on, these prayers are an attempt to normalize the situation and bring peace to us and thus give us a new opportunity to give thanks to our God.

The various processions with flowers, banners, crosses, people, singers, and so on are so biblical and so good a part of the religious sentiments of men that it is a sad reality that such have become the exception instead of the norm.

When the Church was brought by our forefathers to these shores, it was brought as practiced in villages and small towns. The life of the people rotated about the walls of the church and the sound of the bells. Social activities took place under the warm shadow of the cross. In the U.S., in the first generation, such life continued, with much "make-do" until the broken style could be well implanted.

The diaspora of the immigrants' children to the suburbs finally broke the remnant halo of the old world ghettos

here. The further away from the church, the less the opportunity to feel a part of a "special" group, a unique community, a different existence. Church attendance sank to a "Sunday only" affair which was often secondary to other and new social activities that were far from the shadow and eyes of a particularly Orthodox style of life.

Not all things done were so perfect, not all the faithful were faithful, but there was strength in unity and courage in numbers.

We are faced with the reality that we have inherited the diaspora style of life; that we are a flock scattered to all corners of our cities; that our children are intrigued in activities so "necessary" to the American way of life, but so uneventful for the salvation of their souls.

Therefore, not foreseeing a return to the immigrants' ghetto, nor a mass movement of Americans to Orthodoxy, we must be certain to make our way of life different for the good of salvation, but not for the sake of oddity and apartheid. This can come about through the deepening of each child's awareness of the true presence of God everywhere and always. That the everyday events and acts of life be placed on a level recalling and dependent on God and an intensifying of the role that parents have on their children at home as a micro-church.

It is the active interest and participation of the parent for the growth in spiritual life that will save the child and firmly plant it on the road of life. The church school is the exception, not the norm, in the Orthodox milieu. It is the parents' role to make the life of the child different but not odd, by incorporating the teaching of the Church into home life, by explaining how an Orthodox child should act under worldly conditions, and so on.

Thus, it would be a wholesome move for the church school to induct the parents and their aid, to work intimately and hand-in-hand in implementing the growth of the children. *What is explained at the school should not be unknown at home by the parents.* A mutual educating is necessary for this generation. We can worry about the next as it develops.

Finally, education is not living. It only induces us to live one way or another and thus, Orthodox education should be such as to induce us to live as Orthodox Christians, dependent on God at all times for all things. This is, in itself, different from the world and its pseudo self-dependency, and thus demands effort, strength, and planning.

This article first appeared in Newsletter, a publication of the Romanian Orthodox Episcopate of America, 1978.

**CHRIST IS RISEN!
INDEED
HE IS RISEN!!**

*your
DIOCESE Alive*



RECEIVING HOLY COMMUNION AND THE AIDS CONTROVERSY

by Father John Artemas

For Orthodox Christians who receive Holy Communion from the common cup and from the same spoon, it is reasonable to ask the question: "Am I in danger of contracting AIDS or any other communicable disease?"

This question has recently come up because of AIDS (Acquired Immune Deficiency Syndrome), but the Orthodox Church has dealt with this issue many times over the centuries. Now there is AIDS, but in the past there was tuberculosis and other infectious diseases. Even today, in addition to AIDS, there are other contagious diseases such as hepatitis.

Should Orthodox Christians be receiving Holy Communion from the common cup and from the same spoon (Lavitha)? Are they in danger of contracting AIDS or any other disease, including the common cold? Is the Orthodox Church negligent or indifferent toward the well-being of Her people by maintaining this ancient method of administering Communion?

I will not go into any type of medical evaluation because it does not apply here. "Where God wills it, the order of nature is defeated." The entire question is a question of faith. If I believe that Holy Communion is the Body and Blood of Christ; if I believe He is truly the Holy, Pure, Spotless and Divine Lamb of God Who takes away the sin of the world; if I believe that He rose from the dead and is the Giver of Life, then I will approach the common cup without any fear or hesitation whatsoever. Holy Communion will wash away my sins, or, if I am unworthy, it may cause me spiritual condemnation, but it will never communicate to me any disease whatsoever.

We receive Holy Communion from the Common Cup and from the same spoon to emphasize that we are united in Christ; we are one family, one body. "You, then, are the body of Christ. Every one of you is a member of it" (1 Cor. 12:27). And the Orthodox Church believes that no disease whatsoever, contagious or not, has ever, can ever, or will ever be communicated among Her people through participating in Holy

Communion. On the contrary, according to the will of God, the people may be healed of disease, infirmity or illness, in addition to receiving spiritual healing, through worthy participation in Holy Communion.

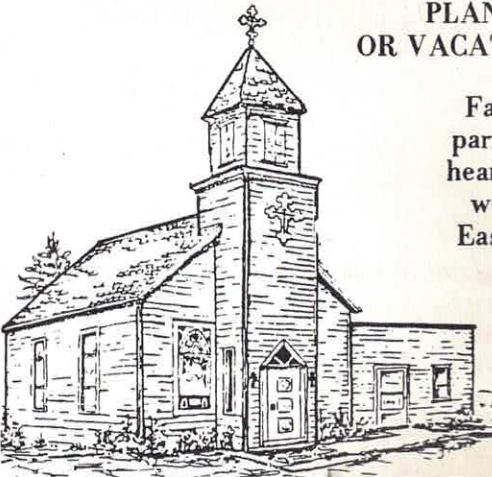
But what if a person is not worthy? What if his faith is weak and he is afraid, but he still does receive Communion? Will this lack of faith make it possible for him to contract a communicable disease? Definitely not! If I am unworthy or lacking in my faith, maybe I will not receive the desirable spiritual benefit, but whether I believe or not, it is still impossible for me to contract any kind of infection or disease. We are not always faithful, but the Lord is!

It has come to my attention that some parishioners don't receive Holy Communion because they are afraid. I pray that the above thoughts will help them to dispel from their minds all

doubt. Faith and perfect love cast out all fear. The AIDS controversy may actually benefit us if it causes us to re-view our understanding of the sacrament of Holy Communion and to reaffirm our faith and trust in the Lord.

If you are among the few parishioners who do have doubts and have not been receiving Communion because of fear of contracting AIDS or any other disease, I appeal to you: Reject all doubt, fear or hesitation. In the mystical sanctuary of your heart, reaffirm your faith and trust in God. Come forward frequently, not with "worldly fear," but with "holy fear, with faith and with love," and partake of the Lord's Supper. It is the "antidote" of death. It is the fulfillment of the "New Covenant." It is the "Fountain of Immortality."

Reprinted from The Orthodox Observer. Father Artemas is the pastor of the Annunciation Church in Buffalo, NY.



**PLANNING A WEEKEND
OR VACATION IN THE POCONOS?**

Father Daniel Donlick & parishioners extend a most hearty welcome to visit and worship at Holy Trinity Eastern Orthodox Church

OUR SUNDAY LITURGICAL SCHEDULE:
 9:00 a.m.—Third and Sixth Hours
 —Confessions
 9:30 a.m.—Divine Liturgy

*For additional information and directions,
 please call Father Daniel at (717) 698-6512 or
 Walter Zablotzky (Stroudsburg) (717) 424-2281*

HOLY TRINITY ORTHODOX CHURCH
 Chipperfield Drive
 Stroudsburg, PA

Letters

Your Grace,

I just finished reading your "Bishop's Message" in the latest issue of *Your Diocese Alive*. I cannot put into words how much I was moved. We need to hear constantly the importance of family in the Church; in view of so many forces today that seem bent on tearing the family apart.

You are the recipient of so much negativism and heart-break, I just wanted you to know that there are those of us who hear you.

May God grant you health, patience, love and all the many other qualities necessary to carry out your work.

Yours in Christ,
Helen

Editor:

The August 1985 edition of *The Orthodox Church* mentioned several parishes in the OCA which utilized their choirs to spread Orthodoxy to the public. This principle could be applied on a diocesan level. It could be called a "Cavalcade of Orthodox Liturgical Music."

The different parishes in the deaneries could "compete," with a final to designate the finest in the diocese. As a member of Saint Stephen's Orthodox Catholic Cathedral, Philadelphia, I believe the Church needs some activity to provide a spark. There appears to be too much complacency, and consequently, there is no real Church growth. This program could bring parishes together.

The competition could be a compulsory piece of music and an optional "concert" selection. This could be a re-vitalization of choir singing.

Also, I feel that the "lower tier" of parishes rarely are given the opportunity of participation in diocesan activities. How long has it been since the "lower tier" of parish choirs has been given the opportunity to participate in the choir at the Hierarchical Divine Liturgy at Saint Tikhon's on the Memorial Day weekend?

It is my contention that the diocese is in need of some program to bring together the diverse parish choirs, and, perhaps, bring them out of their malaise.

Thank you.

Willis K. Dietrich
Glenside, PA
(Saint Stephen's, Philadelphia)

Editor:

I really enjoy reading *Your Diocese Alive*. However, I was disappointed to read the April/May 1986 issue, and to find out it did not contain publication of Summer Camp for boys, girls and teens.

I believe the youth are an integral part of the diocese and that *Your Diocese Alive* would be a great link between the diocese and the youth. It could also publicize the upcoming camping season by publishing events from last year.

I believe this would be an excellent way to start showing the youth of the diocese that we're concerned about what is happening with them, now!

Maria Proch
Clark's Summit, PA
(Saint Basil's, Simpson, PA)

VIEWPOINT is the place for you to express your views on topics affecting the Church and our society. The editors reserve the right to edit copy. Send your article or letter to: Your Diocese Alive, 1230 N. Hanover St., Pottstown, PA 19464. Views expressed are not necessarily those of the Diocese of Philadelphia and Eastern Pennsylvania (OCA).

**ALTAR BOYS,
GIRLS,
we need you!**

Come help us make the Memorial Day procession to the Divine Liturgy fully majestic and inspiring.

We need you altar boys to process with the clergy and faithful from the Bell Tower to the Pavilion. And we need you girls to make and carry banners in the procession.

**Join in the joy of Orthodox
worship.**

We need you!!!

**See your Pastor or call Father
John Kowalczyk at (717)
876-1241 for details.**

"The work of the priesthood is done on earth, but it is ranked among heavenly ordinances. And this is only right, for no man, no angel, no archangel, no other created power, but the Paraclete Himself ordained this succession, and persuaded men, while still remaining in the flesh, to represent the ministry of angels."

*—St. John Chrysostom,
On the Priesthood*

Perhaps our Lord is calling you to this holy ministry—leadership within His Body, the Church.

We are here to train and equip you, as best we can, for that vocation—should God so will. We await your call.

**SAINT TIKHON'S
ORTHODOX THEOLOGICAL
SEMINARY**

South Canaan, PA 18459
(717) 937-4411

His Grace, Bishop Herman,
Rector

Father Daniel Donlick,
Registrar



ARCHIMANDRITE VASILY
Fell asleep in the Lord
March 29, 1986
MEMORY ETERNAL

On Saturday, March 29, at approximately 11:00 a.m., not long after having received the Holy Body and Blood of the Master, the beloved Elder of Saint Tikhon's Monastery, Archimandrite Vasily, peacefully fell asleep in the Lord. Father Vasily (in the world Vladimir Trofimovich Philippov) was born on July 27, 1893, in the village of Polyakova, in the Province of Volhynia, not far from the famous Pochaev Monastery. His parents were peasant farmers, and Father often talked of his life in the village, especially that part of his life connected with the Church—attending Church School, where he learned to read and write Russian, as well as Church Slavonic, singing in the Church choir, and frequently making the Pilgrimage to the Pochaev Monastery to venerate the relics of Saint Job and to kiss the footprint of the Most-Holy Theotokos preserved there.

In June 1913, he married a girl from his village, Juliana, and just one month later he took passage to America for the purpose of working a while to pay off a small debt incurred on the family farm. Leaving behind his newly-wedded wife, he finally arrived in New York on July 14, 1913, and what was to be only a short sojourn in America stretched out to encompass the rest of his long life, for in the summer of 1914, World War I broke out and with the onset of the Bolshevik Revolution in 1917, he was unable to return to his homeland. He settled in the Chicago area, where there resided several other young men from his village, working primarily as a common laborer, although at other times he worked as a painter, once even being commissioned to paint the inside and outside of the Holy Trinity Cathedral on S. Leavitt Street, which was his parish home in Chicago.

Father's wife, who was less than one month pregnant when he left Russia, was delivered of his only child, a daughter, Pelagia; and one of the sorrows of his life was that he had never seen her, although he was able, eventually, to correspond with her.

Early in 1932, Bishop Amphilochy of Alaska arrived in Chicago on his way to Saint Tikhon's Monastery to retire, since he was in declining health, and Father, now nearly forty, was persuaded to go with him as his cell-attendant. On

March 28, 1932 (54 years almost to the day before his death), Father and Bishop Amphilochy arrived at the Monastery, where the Bishop died only eleven months later. Father was encouraged by the Monks to remain at the Monastery, and accordingly, on March 13, 1934, Father was tonsured into monasticism by Hieromonk Lazar, the Acting Superior, and was given the name Vasily.

During his many years at the Monastery, Father performed many obediences—working in the fields and gardens, and other farm work—but he was especially remembered for his main obedience for many years—baking bread for the Monks and the orphans who lived in the nearby Orphans' Home. On September 8, 1935, Father was ordained a Deacon by Metropolitan Theophilus, and in the spring of 1943, he was ordained a Priest. When the late Archbishop Arseny retired to the Monastery, Father was chosen to be his cell-attendant, just as he had been for the late Bishop Amphilochy, mainly cooking for him and helping him with various labors around the grounds, including helping the Archbishop in the care of the Monastery beehives and also helping to build the original Saint Tikhon's Seminary Library behind the present Monastery Bell Tower.

As was typical for Monks of his time, Father, after his ordination to the Priesthood, was often sent out to serve parishes in the Wyoming Valley and beyond, as well as New York and New England. With the exception of those trips out-of-state, he always tried to return to the Monastery to spend his nights, feeling that it was not proper for a Monk to be away from his Monastery without need. In January 1951, he was elevated to the rank of Igumen, and, for a short while, during the final illness and death of the Superior, Archimandrite Andronik, in 1958-59, he was the Acting Superior of the Monastery. Finally, in May 1965, he was elevated to the highest Monastic rank, that of Archimandrite.

Throughout all these years, Father touched the lives of literally thousands of pilgrims to the Monastery by the simplicity of his life and his obvious dedication to the highest monastic ideals of prayer and love for others. He was always willing to give of himself for the good of the Monastery and his brothers and sisters in Christ, but always within the confines of the Gospel, preferring never to stray outside of the commandments of Christ. His advice was simple, but direct—pray, work hard, be faithful in Church attendance, obey God's laws, and never hold anger against another man. As a Brother in the Monastery, I

often had occasion to speak with Father about life in the Monastery and monastic life in general, and he always encouraged me to stay in the Monastery and in monasticism, no matter how discouraged or dissatisfied I might become. He knew that spiritual problems were the same no matter where one might be and he would never counsel a Monk to leave the Monastery in a vain quest for perfection elsewhere. He knew that a Monk's life was a lonely one and that the world would not understand the particular calling of a Monk. He never complained about his lot in life and although throughout the course of his long life he had seen many people come and go, had seen the ranks of monastics dwindle and old friends pass away, he always glorified God. I asked him if during these years he had ever been lonely, and his answer was simple and direct, but very moving: "No, I just worked hard and rejoiced in the Lord."

His final illness was painful for him, but until almost the very end, he tried to attend Church services (although, of necessity, in a wheelchair). The frequent partaking of Holy Communion was important to him and he tried to receive of It at every opportunity, even if only in his cell. In his longsuffering and patience during his final illness, Father served as an example for all who had occasion to witness it as if he were another Job. Thus it was fitting that God granted him the grace to depart to Him so soon after being united to Him both in his sufferings and his mystical union in the Holy Eucharist.

As it was Father's request that he be buried simply as a Monk and within a day of his death (as he did not wish a great fuss to be made over him—this in keeping with his humble nature), the Brethren of the Monastery, led by the Deputy Abbot, Bishop Herman, carefully and lovingly prepared his mortal remains for Burial. During the course of the day (of his death) several Panikhidas were served and after the All-Night Vigil that evening, another was served in the Monastery Chapel attended by all the Brethren and many members of the Monastery-Seminary community. During the night, the Bishop and members of the Brethren kept vigil at his coffin, accompanied by the reading of the Holy Gospels. At the conclusion of the Sunday Liturgy in the Monastery Church, Father's remains were transferred there with great solemnity and another Panikhida served by the Bishop, Clergy and Monastery Brethren. During the course of the day, hundreds of friends and spiritual children of Father arrived at the Monastery to pay

their respects, and at 4:00 p.m., the Solemn Burial Service for a Monk was celebrated. During the course of this moving service, various parts were read by the Monastery Brotherhood, and at the end, all joined in singing special Troparia to the Theotokos and the Cross, especially beloved by Father.

As was Father's special request, no special eulogy was given, but rather, as was evident to all present, his very life was his eulogy—a sermon in humility and love of God for all of us. After the Burial Service, a solemn procession was made around the Monastery Church with Father's remains and the burial was completed nearby in the Saint Tikhon's Monastery Cemetery, in the midst of those grounds that Father loved so much. As a final request, Father wanted the following message to be related to all who had had occasion to come to him seeking advice over the years: If anyone had been benefited by what he said, he asked that glory be given to God. But if anyone had not received the answer that they needed, he asked only that they pray for his immortal soul.

—Monk Anthony
Saint Tikhon's Monastery



THE BUDGET, ORDINATIONS, PICNICS & B-B-Q

Shown here is the Diocesan Budget which will be submitted to the next Diocesan Assembly for its approval.

PROPOSED BUDGET FOR 1987

EXPENSES:

Administrative—Salaries & Expenses

The Bishop	\$9,600.00	
Pension	1,150.00	
Discretionary	2,400.00	
Blue Cross/Blue Shield	800.00	
Social Security	1,100.00	
Travel Expense	3,000.00	
Secretary/Treasurer—Salary & Expenses	3,600.00	\$21,650.00

Diocesan Center—Chancery & Residence

P. P. & L. (electricity)	\$5,760.00	
Telephone	1,800.00	
Insurance	2,200.00	
Center Maintenance	2,000.00	\$11,760.00

Diocesan Departments & Programs

Metropolitan Council	\$1,000.00	
Religious Education & Youth	1,000.00	
Department of Publications— <i>Your Diocese Alive</i> (5 issues)	12,600.00	
Public Relations	1,000.00	
Department of Lay Ministry & Stewardship	1,000.00	\$16,600.00

Miscellaneous 1,500.00

Office Supplies & Printing 3,500.00

Missionary 6,500.00

Other Expenditures:

C.P.A.	650.00
1985 Diocesan Budget Deficit (loan payment)	3,840.00
Millenium—Diocesan participation	500.00

Total Expenses \$66,500.00

PROPOSED INCOME:

Diocesan Assessment of Parishes (6,000 adults at \$10.00)	60,000.00
Missionary Drive & National Allocation	6,500.00

Total Proposed Income \$66,500.00

FESTIVAL PLANNED

BETHLEHEM—Saint Nicholas Church will hold its annual "Russian Days Festival" September 5, 6 and 7.

PICNIC IN JERMYN

JERMYN—Saint Michael's Church will join with its sister parish, Saint John's in Mayfield, for the annual picnic, June 27, 28 and 29 at Saint Michael's Hall, 403 Delaware St., Jermyn.

Delicious ethnic food such as pirogies, potato pancakes, cabbage and noodles, clam chowder, punchki, clams, pizza, and french fries, will all be on the menu each night. A Chicken Bar-B-Q will be held on Sunday, June 29th, 1 p.m. 'til 5 p.m. Music will be provided on Friday and Saturday evenings by Joe Stanky and His Cadets. Radio station WCDL AM will broadcast live from the picnic grounds on Saturday, 4 p.m. 'til 8 p.m. Father John Kowalczyk is the honorary chairman of the event, with general co-charimen, Stephen Myshak, Jr. and Joseph Krutz.

GROUND BROKEN AND OTHER PLANS

HARRISBURG—Ground was broken for the new Christ the Saviour Church, April 6th. Bishop Herman was the celebrant. More on this exciting event in PA's capitol city in our next issue.

The parish will hold its Ham and Kielbasi Dinner on May 18, and its Annual Parish Picnic at the parish grounds on July 20th.

A B-B-Q

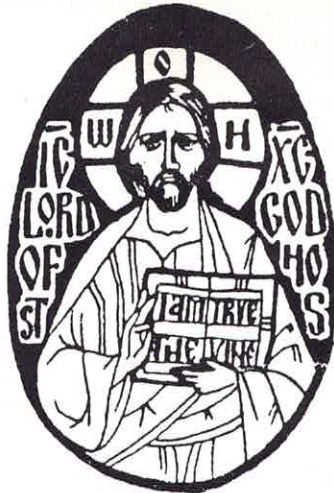
ALDEN STATION—The 2nd Annual Chicken Bar-B-Q at Holy Resurrection Church will be held on Saturday, August 16th at the church grounds.

...AND ANOTHER

SIMPSON—Saint Basil's Church will hold its annual Chicken Bar-B-Q, Sunday, June 1st, and its annual Turkey Dinner, October 26th at the Church Hall.

ASSEMBLY '86

The 23rd Assembly of the
Diocese of Philadelphia and
Eastern Pennsylvania
—and—
The 2nd Annual Church
School Conference



Saturday, June 6, 1986
Saint Tikhon's Seminary/
Monastery
South Canaan, PA

*Teachers, delegates, observers:
Come one, Come all
See your Pastor for information*

CHURCH SCHOOL CONFERENCE Theme: The Orthodox Family

10:30 AM: Father Sergei Glagolev
"The Role of the Orthodox Family as the Little Church"

11:30 AM: Father John Kowalczyk
"The History of Christian Education in the O.C.A.:
Are we making progress?"

Lunch Break

A complete display of O.C.E.C. and D.R.E. materials will be available

1:30 - 3:00 PM: Teaching Workshop
presented by Dorothy Allen and Marilyn Petorak
*These professional teachers will address: classroom discipline, teaching
methods, uses for supplementary audio-visual materials, and
individualization of materials for various age and learning levels.*



Father Michael Thier

...has been assigned to Saint Vladimir Orthodox Church, Lopez, having been ordained to the Holy Priesthood, January 19th. The ordination took place at the Monastery Church of Saint Tikhon of Zadonsk. Father Michael was ordained by His Grace, Bishop Herman.

Father Michael is the son of Basil Thier and the late Rose Moran Thier of Edwardsville, PA. Upon graduating from Edwardsville High School, Father Michael began his studies at Saint Tikhon's Orthodox Theological Seminary in 1973. While a student, he served as personal aide to His Eminence, Archbishop Kyprian, and was tonsured a Reader in 1977.

Graduating in 1978, Father Michael spent some time studying and observing at Mount Athos; at the Skete of Prophet Elias and the Russian Orthodox Monastery of Saint Panteleimon. He returned to America and became a novice at Saint Tikhon's Monastery and was tonsured a riasophore monk there in 1982.

Metropolitan Dorotheus of Prague and All Czechoslovakia ordained Father Michael a Sub-deacon, and Bishop Herman ordained him a Deacon on October 10, 1982.

He served as Deacon at the Monastery Church until his ordination to the Holy Priesthood, and has served in Lopez since February 1st.

Father Michael Prevas

...was ordained to the Holy Priesthood by His Grace, Bishop Herman, February 23rd at the Monastery of Saint Tikhon of Zadonsk.

He will serve Holy Trinity Church, Catasauqua upon completing his studies at Saint Tikhon's Seminary in May.

A native of Chicago, IL, Father Michael received his BA at Holy Cross Greek Orthodox Seminary in 1978. He then spent one year observing the monastic vocation at Stavros Niceta Monastery on the Holy Mountain, Athos, in Greece.

Returning to America, he engaged in secular employment. He also met and married Olga Garklavs of Chicago, in 1982. They have one son, Seraphim.

In 1984, the family moved to South Canaan and Father Michael enrolled at Saint Tikhon's Seminary. While in residence, Matushka Olga served as Choir Director at Saint Basil Orthodox Church, Simpson.

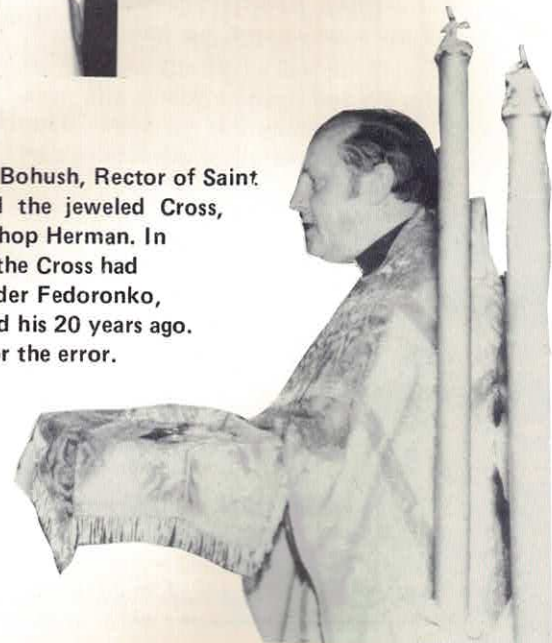


Father Michael was ordained to the Holy Deaconate on August 9th, 1985. His seminary thesis topic is: "Death and Memory Eternal from an Orthodox Perspective."



PHILADELPHIA— Father John Udics was installed as Rector of Assumption of the Holy Virgin Church, January 11th, by His Grace, Bishop Herman. He has served the parish since his ordination to the Holy Priesthood, January 30, 1985.

PHILADELPHIA—Father John Bohush, Rector of Saint Nicholas Church, was awarded the jeweled Cross, January 12th, by His Grace, Bishop Herman. In our last issue, we reported that the Cross had been awarded to Father Alexander Fedoronko, who since has told us he received his 20 years ago. Our apologies to all concerned for the error.



FATHER ROMANCHAK RETIRES AFTER 34 YEARS IN THE PRIESTHOOD; 32 YEARS SERVING CATASAUQUA

by Peter Potochney

**Fear the Lord and honor the
Priest; and give him his portion,
as it is commanded thee.**

Ecclesiasticus 7:31

After almost 32 years of distinguished service and devoted pastoral care to our church and its parishioners, Father Michael Romanchak has relinquished his post and retired from active priesthood as of December 31, 1985. He is leaving our church physically but not spiritually as his memory and his deeds will live on and affect the future for years to come.

When a man reaches the culmination of his life's work, there are many appropriate phrases that can be said about him...his dedication to his work, his devotion to his Church, his commitment to make the Holy Trinity Orthodox Church of Catasauqua a successful and virile body...but these phrases seem inadequate, too impersonal to describe the legacy of human impressions that he leaves to us, be they in weakness or strength, and his all-encompassing faith and love in God that has upheld him through the problems, illnesses, and tribulations not only of the normal day-to-day life of a parish priest, but the extensive work that was done in the parish in the past 32 years.

The church, as it is today, and the parish house were not here when Father Michael came to Catasauqua 32 years ago. The center part of the church, resting on a dirt basement floor, was all that was there...Inside there were walls, pews, and a beautiful iconostas and altar...but the walls, floors and ceilings showed the ravages of time and inadequate finances for repair and maintenance; and there was a parish house with a leaky roof and decayed plastered walls and ceilings.

Major renovations were made. A solid concrete floor was placed on the lower floor level, a kitchen and church hall were added; on the exterior, concrete steps were built to enlarge the front area and allow access to the lower floor. A few years later a four bedroom brick house with central air-conditioning was built to replace the old parish house.

This was not all. The interior of the church was rebuilt with new plastered walls, new carpeting was laid, and the iconostas was rebuilt with new paintings



CATASAUQUA—Father Michael and Matushka Julia Romanchak greet His Grace, Bishop Herman, at a dinner honoring their 32-year pastorate at Holy Trinity Church.

done in the unhurried manner of the old European craftsmen. The exterior of the church was covered with a new brick wall, a new roof was installed and the front and center domes were re-covered.

Let us take a look at Father Michael's early youth and the strong religious convictions that guided him and sustained him through the many years to this time:

Father Michael was born in Warrior Run, PA, a small mining community near Wilkes-Barre. The family consisted of eight children. His father was a coal miner.

When Father Michael was fifteen years of age, his father died in a tragic accident. As it was difficult to maintain a young family in Warrior Run, the family decided to move to Jersey City, NJ where there were more and better opportunities for employment for the growing members of the family.

Father Michael studied music at several music schools in New York City and New Jersey during his early years. He procured employment at Western Electric in Kearny, NJ. He rose through the ranks rapidly and was soon made a supervisor. On Sundays and holidays, he started serving as a choir director in various churches in the area. During these years, the Romanchak Brothers quartet was formed and gained some degree of fame by performing with many of the foremost groups in the area.

However, at this time, Father Michael's mother died. It was at the moment of her death that he decided to become a priest. He enrolled at the Saint Tikhon's Orthodox Theological Seminary, and upon

graduation, he took a position as choir director of the Binghamton, NY church. Soon afterwards, he met Matushka Julia in Elmira, NY, and after their marriage, Father Michael was ordained into the Holy Priesthood on March 1, 1952 at the Pro-Cathedral of the Blessed Mother in New York City. He was immediately assigned as priest of the Pro-Cathedral with the duty of initiating divine services in English for the youth.

Father Michael's second church was Saint Michael's in Syracuse, NY. Matushka gave birth to their first child, Sergius. After serving there approximately 1½ years, at the request of Metropolitan Leonty, he came to Catasauqua as a replacement for Father Patretsky on April 12, 1954. His first service was conducted on Palm Sunday, and he has served the Catasauqua church since that day.

Daughter Pavla was born to Matushka and Father in 1957. Matushka continued her studies and procured a Bachelor's degree in Secondary Education from Moravian College, and did graduate work at Lehigh University.

Not only has Father Michael been Pastor of our church, but he has taken part in many community affairs in an effort to promote Orthodoxy and to help our people. For 12 years, he served as Chaplain to the Orthodox of all jurisdictions at the State Hospital in Allentown. He was the recipient of four awards from the United Fund of Allentown for his outstanding work. Father Michael worked with Mayor Hoch, Governor

continued next page

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Leader and other community leaders in promoting Orthodoxy in Pennsylvania. He also served as Diocesan Council Representative for several years. He is Past-President of the Brotherhood of Orthodox Clergy of the Lehigh Valley, a member of the Catasauqua Clergy Ministerium, and past Chaplain of the Pan-Orthodox Choir of Lehigh Valley.

Also, many words of praise are due Matushka for her countless contributions to the parish over these many years. But what can one note about this extraordinary person—her love and generosity; her unselfish devotion; her support and comfort to both Father, her children and to the parish; or, perhaps her ready smile and sense of humor? Certainly one point stands out above all others...she has justly earned the title of "Matushka" ...Mother. She can stand with pride alongside Father Michael, knowing full well that she and Father Michael have earned the respect and love of untold numbers over these years.



CATASAUQUA—The head table at the Romanchak farwell dinner, with Holy Trinity Church and Rectory inset.

Monastery Pilgrimage

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 your help and assistance.

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

- | | |
|--------------------|---|
| 7:00 to 10:30 | St. Mary's Sisterhood of St. Tikhon's Monastery |
| 10:30 to 1:30 p.m. | Edwardsville, Nanticoke, Alden Station, Dallas, Frackville, Wilkes-Barre (Holy Resurrection Cathedral & Holy Trinity Church), Mt. Carmel, Harrisburg, 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. | Jermyn, Olyphant (All Saints), Simpson and St. Mary's Sisterhood of St. Tikhon's Monastery |

We are also asking for the following donations:
PEROGI—(1000 each) Holy Resurrection Cathedral and Holy Trinity Church, Wilkes-Barre

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, bread) 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 we will depend on your help. Should you have any questions, please contact our office at 937-4411.

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

With love in Christ,

+ *Herman*

+HERMAN, Bishop of Philadelphia and Eastern Pennsylvania



The Right Reverend HERMAN
Bishop of Philadelphia
and Eastern Pennsylvania

My Dearly Beloved in Christ:

CHRIST IS RISEN!

In a spirit of love and Paschal joy, I extend a personal invitation to all of you, the Beloved Clergy and Faithful of our Diocese, to participate in a blessed and holy event - the forthcoming 82nd Annual Pilgrimage to our St. Tikhon's Monastery scheduled for Memorial Day weekend.

This invitation is extended to all of the members of each and every Family of our Diocese: Fathers, Mothers, and Children, to join me in pilgrimage, a most blessed time for liturgical worship, prayer and fellowship.

In our concern for Evangelization and the need to strengthen the role of the Family, our Diocese has proclaimed this year, 1986, to be the YEAR OF THE FAMILY.

Perhaps more than ever before we are sensitive to the attacks, problems, and forces that threaten the dignity and unity of the Christian Family. As Orthodox Christians we must always hold the Family of God as a believing and evangelizing community, a community in dialogue with God, a community at the service of others.

By participating in the Annual Pilgrimage we will be offered a foretaste of the experience of the communal life of our Risen Lord's Disciples. May we be blessed with their enthusiasm, commitment and determination to continue in all our efforts to live the life of an Orthodox Pilgrim who follows in the way of our Risen Saviour.

The common efforts and tasks of the Lord's Apostles moved them to live their lives "praising God with happy and sincere hearts". Let us pray that our common journey of faith, our Pilgrimage to St. Tikhon's Monastery, will be a most inspiring and spiritually rewarding experience that we may return to our homes and parishes strengthened that in all our works we will continuously "praise God with a happy and sincere heart".

Continue, Dear Parents, with your sacred work and efforts to enlighten and guide your Children, that they too, will dedicate their lives to our Risen Lord and Saviour Who is "the Way, the Truth, and the Life" and follow in His footsteps. For in Him, they will recognize their dignity as Children of God, created in His Image and Likeness.

Dearly Beloved Members of our Diocesan Family, humbly I call on you to join me in participating in this year's Pilgrimage. Participate in this Holy Event and spend time on the Mountain and be blessed by the Pilgrim, Jesus Christ and gain a renewed faith to be shared with your family and others. Together may we all be inspired and strengthened to "walk in the Light".

With love in our Risen Lord,

+ Bishop Herman

+Bishop Herman

ALL IN THE FAMILY!

JERMYN—Jason Essig, 10, son of Mr. & Mrs. David R. Essig, Peckville, has earned his CHI-RHO medal. The Essigs are members of Saint Michael's Church. Jason is a member of Cub Scout Pack 68, Sacred Heart Church, Peckville. He is in his 2nd year of scouting and has been working on this religious emblem program with Father John Kowalczyk, Rector of Saint Michael's. Jason serves the Church as an Altar Boy, and is active in the Church School program. He is in the 4th grade at Valley View Elementary Center. The CHI-RHO program helps young people of the Orthodox faith advance in the knowledge and practice of the Orthodox life.

WALLINGFORD—Christopher Alexander Pusey, son of Mr. & Mrs. John Pusey, was baptized and chrismated March 22nd at Saint Herman of Alaska Church.

Mrs. Shirly Noble was received into the Holy Orthodox Church through Chrismation by Father Claude Vinyard.

BETHLEHEM—Mr. Vasily Herasimchuk celebrated his 100th birthday, April 22nd. He received Holy Communion from his pastor, Father Dimitri Voytilla. Mr. Herasimchuk has been, for the past 10 years, a resident of Family Manor on Spring Street in Bethlehem. He is a former member of Holy Trinity Church, Pottstown.

Let's all send Mr. Herasimchuk a belated birthday card.



JERMYN—Jason Essig, shown with his parents and pastor, received the CHI-RHO Award at Saint Michael's Church. (story above)

BETHLEHEM—Gramotas were recently awarded at Saint Nicholas Church to: Mrs. Helen Karel for her 25 years of service as Church School Supervisor and teacher; to Mr. Alexander Karel for his services as Cantor at Vespers and Feast Day services and for his involvement with Church School; to Mr. Robert Sawarynski for his services as Reader and Church School teacher; and to members of the Ladies' Altar Society for raising over \$70,000 through perogi, bake and craft sales during the past 7 years for the mortgage fund.

Mrs. Theresa Butler, charge nurse at Leader Nursing Home and Rehabilitation Center in Bethlehem, was named 1985 Employee of the Year for the Eastern region of Manor Health Care Corp.

Betty Hahalis, Mary Kay Beauty Consultant, was honored in Dallas, TX for being tenth in sales in the Emerald Seminar. She has also attained the level of future director and was awarded an Oldsmobile Firenza.

—Sarah Jubinski

Dedicated Clergy and Beloved Faithful of our Diocese:

CHRIST IS RISEN! INDEED HE IS RISEN!

"Thy Resurrection, O Christ our Savior, the angels in heaven sing. Enable us on earth to glorify Thee in purity of heart."

This is the day the Lord has made. It is the long awaited Feast of Feasts, the day of Triumph, the moment toward which we looked as we began the holy season of lent. It is the day on which we celebrate His resurrection and our personal spiritual renewal. Let us, therefore, rejoice and be glad.

This Feast of Feasts and Triumph of Triumphs brings to us and to all men and nations an ever-welcome message of hope and courage. This is especially true in our day. Perhaps more than ever before, the world finds itself on the brink of disaster and despair. Not only do our scientific advancements cause us to fear the future. The moral concepts and corruption of our present day society also cause us and all Christians great concern.

More than ever before it is necessary to bring to mankind the assuring news of the Resurrection of the Son of God, that we and all may know that we live in the presence of God, and that He is "the way, the truth, and the life."

My dearly beloved children! Christ is Risen Indeed! Jesus lives in the world, in our day, in your home and in mine; He is "everywhere present and fillest all things," but it is through us that His presence is made manifest. If He is to be known by all men, we must be His messengers, we must glorify and proclaim His presence here on earth in like manner as do the angels sing His Resurrection in heaven.

To leave our old life and take up a new one, a life in the love of God and fellow-man, this is the real meaning of Pascha. With our personal renewal we can be the living proof that Christ is truly risen. His life and His love for His Father and mankind will be reflected and continued in and through us.

With this new-found life, this spiritual renewal, we find a new happiness. Beyond the darkness of our frail and weakened human nature we saw the light of true joy and happiness in the light and life of our risen Savior. The stone of sadness, our old self, has now been rolled aside and our soul has been flooded with the love of God. This is the enlightenment of the Feast of Feasts -- our joy and happiness mirrored and measured by our attachment to God. Eternal death is away from God. Eternal life is with Him.

With every best wish and asking our risen Lord's blessings upon you and your loved ones, I am

Sincerely yours in the Risen Lord,

+Bishop Herman

BISHOP'S GREETING



CHRIST IS RISEN

SAINT STEPHEN'S ORTHODOX CATHOLIC CATHEDRAL

—Philadelphia—

ORTHODOX CHURCH OF SAINT HERMAN

—Shillington—

*

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INDEED HE IS RISEN

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—Alden Station—

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SAINT NICHOLAS RUSSIAN ORTHODOX CHURCH

—Bethlehem—

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PLEASE NOTE:

Because we failed to issue a deadline when soliciting for this ad, many parishes, organizations and patrons were unable to participate as they had wanted. We apologize for the oversight.

THE RESURRECTION

as preached by

St. John Chrysostom

Christianity's greatest preacher, Saint John Chrysostom ("The Golden Mouthed," 4th c.), shows how Christ's enemies continued to plot against Him even after His death, and how, in doing so, they showed the Truth of His bodily Resurrection from the dead. Taken from Saint John Chrysostom's Homily 89 on the Gospel of Matthew:

Next day, that is, after the day of Preparation, the chief priests and the Pharisees gathered before Pilate and said, "Sir, we remember how that imposter said, while He was still alive, 'After three days I will rise again.' Therefore order the sepulchre to be made secure until the third day, lest His disciples go and steal Him away, and tell the people, 'He has risen from the dead,' and the last fraud will be worse than the first."—*Matthew 27:62-64*

Everywhere deceit recoils upon itself, and against its will supports the truth. Observe. It was necessary for it to be believed that He died, and that He rose again, and that He was buried, and all these things are brought to pass by His enemies. See, at any rate, that these words [of His enemies] bear witness to every one of these facts.

"We remember," these are the words, "that that imposter said, when He was yet alive," (He was therefore now dead), " 'After three days I rise again.' Command therefore that the sepulchre be sealed," (He was therefore buried), "lest His disciples come and steal Him away." So that if the sepulchre be sealed, there was no unfair dealing. For there could not be.

So then the proof of His Resurrection has become incontrovertible by what his enemies themselves have said. For because it was sealed, there was no unfair dealing. But if there was no unfair dealing, and the sepulchre was found empty, it is manifest that He is risen, plainly and incontrovertibly. See how even against their will they show the proof of the truth.

But note also the disciples' love of truth, how they conceal from us none of the things that are said by His enemies, though the enemies use scurrilous language. Notice they even call Him an imposter, and the disciples are not silent about that.

But these things show also His enemies' savageness (that not even at His death



did they let go their anger), and the disciples' simple and truthful disposition.

When then did Pilate say? " 'You have a watch; make it as sure as you can.' And they made it sure, sealing the sepulchre, and setting the watch." He doesn't leave it only to his soldiers to seal the tomb, for having learned the things concerning Christ, he was no longer willing to cooperate with them [Christ's enemies]. But in order to be rid of them... Pilate says, "You have a guard of soldiers; go, make it as secure as you can." For if his own soldiers alone had sealed the tomb, Christ's enemies might have said (although the saying would have been improbable and that the soldiers, having given up the body to be stolen, gave His disciples the opportunity to fake the history concerning His Resurrection. Now, since they themselves had sealed the tomb, they could not have made this claim.

Do you see how they labor for truth against their own will? They themselves came to Pilate, themselves asked, themselves sealed, setting the watch, so as to be accusers and refuters one of another. And indeed when should the disciples have stolen Him; on the Sabbath? And how? For it was not lawful even to go outside on the Sabbath day.

And even if they wanted to transgress the Law, how would these timid disciples even dare to come out on that day?

And how would the disciples have been able to persuade the multitude? By saying what? By doing what? And

from what sort of zeal could they have stood in behalf of the dead, expecting what recompense, what requital?

They had fled just seeing Him seized when He was alive. After His death, do we think they would have spoken boldly on His behalf had He not actually risen?

And how should these things be reasonable? It is evident that they were unable to fake a Resurrection that did not take place. Christ talked with them a great deal about the Resurrection, and continually said, as indeed His enemies have stated, "After three days I rise again." If, therefore, He did not rise again, it is quite clear that these men (having been deceived and made enemies to an entire nation for His sake, and come to be without home and without city) would have abhorred Him, and would not have been willing to invest Him with such glory; as having been deceived, and having fallen into the utmost dangers on His account.

In what were the disciples confident? In the shrewdness of their reasonings? No. Of all men they were the most unlearned.

In the abundance of their possessions? No. They had neither staff nor shoes.

In the distinction of their race? No. They were mean, and of mean ancestors.

In the greatness of their country? No. They were from obscure places.

In their own numbers? No. They were not more than eleven, and they were scattered abroad.

In their Master's promises? What kind of promises? For if He were not risen again, neither would His promises be likely to be trusted by them.

And how would they endure a frantic people? For if the chief of them [Peter, see Matthew 26:69] endured not the speech of a woman, keeping the door; and if all the rest too, on seeing Him bound, were scattered abroad, how should they have thought to run to the ends of the earth, and plant a faked tale of a Resurrection?

For if he [Peter] couldn't withstand even a woman's threat, and the disciples not so much as the sight of bonds, how were they able to stand against kings, and rulers, and nations, where there were swords...and furnaces, and then thousands of deaths day-by-day, unless they had the benefit of the power of grace of Him Who rose again?

Such miracles and so many were done, and none of these things did the Jews regard, but crucified Him Who had

done them. Were they then likely to believe the disciples at their mere words about a Resurrection?...

But mark, I pray thee, their craft—how ridiculous it is. "We remember," these are their words, "that that imposter said, while He was yet alive, 'After three days I rise again.'" Yet if He were an imposter and boastfully uttered falsehoods, why are they so afraid. They answer they are afraid lest perhaps the disciples steal Him away and deceive the multitude. And yet this has been proved to have no probability at all. Malice, however, is a thing contentious and shameless, and attempts what is unreasonable.

And they command it [the tomb] to be made secure for three days, as if contending about doctrines. And seeking to prove Him an imposter, they extend their malice even to His tomb. For this reason then, He rose sooner, that they might not say that He spoke falsely, and was stolen. For this—His rising sooner—was open to no charge, and to be later would have been full of suspicion.

For indeed, if He had not risen then, when they were sitting there and watching, but when they had withdrawn after three days, they would have had something to say and to speak against it, although foolishly. For this reason then He anticipated the time. For it was appropriate that the Resurrection should take place while they were sitting and watching.

Therefore also it was fit it should take place within the three days, since if it had been when they had left, and the men had withdrawn, the matter would have been regarded with suspicion. Wherefore He allowed them to seal it, as they were minded, and soldiers sat around it.

And they cared not about doing these things even on the Sabbath day, but had one object only—their wicked purpose...

For they who seized Him when living, were afraid of Him when dead. And yet if He had been a mere man, they had reason to have taken courage. But that they might learn that when living He endured of His own will what He did endure; behold, a seal, a stone, and a watch, and they were not able to hold Him. But there was one result only, that the burial was published, and the Resurrection thereby proved. For indeed soldiers sat by it, and Jews are on the watch.

Now after the Sabbath, toward the dawn of the first day of the week, Mary Magdalene and the other Mary went to see the sepulchre. And behold, there was a great earthquake; for an angel of the Lord descended from Heaven and came and rolled back the stone, and sat upon it. His appearance was like lightning and his raiment white as snow.

—Matthew 28:1-3

After the Resurrection came the angel. Why did he come and take away the stone? Because of the women, for they themselves had seen Him in the sepulchre. Therefore that they might believe that He was risen again, they see the sepulchre void of the body. For this cause also an earthquake took place, that they might be thoroughly aroused and awakened.

For they had come to pour oil on Him and these things were done at night, and it is likely that some also had become drowsy.

And for what intent and cause does the angel say, "Do not be afraid"? First he delivers them from dread, and then tells them of the Resurrection. And his addressing them shows them great honor, indicating that extreme punishment awaits them that had dared to do what the others had dared, except they repented. For to be afraid is not for you, he means, but for them that crucified Him.

Having delivered them from the fear both by his words and by his appearance... the angel went on to say, "I know that you seek Jesus Who was crucified." And he is not afraid to call Him "crucified;" for this is the chief of the blessings.

"He is risen..." How is this evident? "As He said." So that if you refuse to believe me, the angel would say, "remember His words, and you will no longer disbelieve me."

Then the angel offers another proof: "Come, see the place where He lay." For this reason the angel had lifted up the stone, in order that from this too they might receive the proof. "Then go quickly and tell His disciples that He has risen from the dead, and behold, He is going before you to Galilee; there you will see Him." The angel prepares them to bear good tidings to others, which things most of all made them believe. And he said well "in Galilee," freeing them from troubles and dangers, so that fear should not hinder their faith.

see RESURRECTION, page 29

EVERYWHERE DECEIT RECOILS UPON ITSELF



Night Watch with Anastasia

A REMEMBRANCE by HELEN 'HEBE' BULLY

Illustration by Terry Kaminsky

The last thing I would have imagined myself doing at Easter time would have been taking part in the late night watches in church, which lead from Friday night's service of Lamentation at the Tomb of the Lord to Saturday morning's Liturgy, when the Resurrection is announced for the first time. During those night time hours the Tomb of Our Lord is guarded by volunteers who come to be there during the watches of the night.

How ancient and how beautiful are the names of these watches, and how they take us back in time to the very days of Christ! "The Night Watch," "The Midnight Watch," "The Cock Crow Watch," "The Early Dawn Watch," ...one thinks of Christ in the Garden of Gethsemane, and of those who were there to watch the night with Him.

Today, watching by the representation of Christ's tomb in the center of the church and reading aloud the chapters from Acts, Romans or Paul's letters to Christians in Corinth, Orthodox Christians symbolically relive the story of Jesus' death and resurrection which comes later. We reverence the icon of Christ on the top of the tomb as though it were indeed the body of Christ. Mystically, time vanishes. We are one with the early followers of Christ, one with them in our love of Jesus. For our soul's sake, we believe the impossible: that at each Easter time, Christ dies again, bringing to us heartbreaking sorrow; and is resurrected again, bringing to us illimitable joy!

So, in the church, members of the congregation are asked to sign up to be present for the watches of the night. This is not an easy thing to do, for we have been going to services almost every night of the week, and Saturday night we will be in church all night for the Great Easter Service. From the mere standpoint of physical fatigue, our spirits may be willing, but the flesh is weak! Therefore, many of us do feel that we should not sign up for watches of the night, especially late watches!

However, strange things are apt to happen in the Orthodox Church! The Holy Spirit does not always listen to our intellectual answers!

How beautiful, as always, was our Friday night Service of Lamentation at the Tomb of our Lord! Our church is beautiful (even though much in need of repair!), and the light of many candles, each symbolizing a prayer; the presence of many icons; the Tomb in the center of the church massed with white lillies, azaleas, chrysanthemums and green ferns; and the faint fragrance of incense filled this great Room with a living and holy Presence.

After the service, the reading by the Tomb commenced. A few people stayed, to go to confession. Gradually, the church emptied, except for the reader and one or two others.

I had noticed that, on the schedule where volunteers may put their names for signing up for the watches, three watches, from 10 p.m. till 4 a.m., were unfilled, except for the name of the priest's youngest daughter, Anastasia, soon to be 10 this month. Anastasia had previously informed me that she was signed up for the watch till 4 a.m., and that she would spend the night in the church till that early morning hour! She said casually that she always does it! I tried to imagine Anastasia, at 8 or 7, spending the night in the church, but my imagination failed. I could not even cope with the thought of her staying there now, aged almost 10, through the night till 4 a.m.!

Traditionally, the family of the priest filled in, somehow or other, all empty watches. Two members of the congregation were signed up for from 4 a.m. on; and at present, the priest's son, Gregory (a senior in high school), was reading.

I was sitting and enjoying the peacefulness of this place. Confessions were being heard. Anastasia came over to me, full of joyful energy and anticipation, saying, "My father asks if you will help with the reading."

"Why, of course!" I said, realizing in one and the same moment that although I had not dreamed of doing it, I could not say no to such a request. So, I thought to myself, I will stay until midnight, and no doubt someone else will take over.

Quietude. Aloft, high up, was the ceiling of the great church room, on which painted icons of angels and Holy Beings looked down upon us, and again from the front of the church, from the iconostasis, icons of Christ, the Holy Virgin, and the Saints gave us their Presence through these holy images.

It was a room of shadow and flickering candle light. Clusters of candles illumined each icon across the front of the iconostasis, with further candles grouped on stands by the Tomb of Christ. A few soft electric lamp-like illuminations added to the general glow of the room, giving shape to angel and saint on wall or ceiling.

A Holy Place. Who has not sat quietly in a beautiful church, and felt the Holy Presence there? Here, in ours, sanctity, peace and a quiet joy existed and spoke to the heart, and one knew one was in touch with the Holy Spirit. Fears and troubles dropped away, and one lived, at least for this little

time, apart from time, and in the living Spirit of Christ, Whose Presence could be, to some extent, felt.

Gregory was reading aloud from Matthew, from the Sermon on the Mount.

Gregory, about to end his years of high school and to enter college in the fall, where he wished to specialize in forestry, knew that he would soon be eligible to register under the draft, and had decided to register as a conscientious objector, refusing military service. He was a quiet young man, and one felt in him a sensitivity and strength of character. From time to time, he took part in the readings, during Sunday morning services in the church, and he rendered these parts of the service with reverence and clarity.

He read now, in the same manner, very good to hear. This time, as he read, it seemed that the words had a personal meaning to him and to his life, in his choice to be a conscientious objector to war:

How blest are those of a gentle spirit,
they shall have the earth for their possession.
How blest are those who hunger and thirst to see
right prevail;
they shall be satisfied.
How blest are those who show mercy;
mercy shall be shown to them.
How blest are those whose hearts are pure;
they shall see God.
How blest are the peacemakers;
God shall call them his sons.
How blest are those who have suffered persecution
for the cause of right;
the kingdom of Heaven is theirs.
How blest are you, when you suffer insults and
persecutions and every kind of calumny for my sake.
Accept it with gladness and exultation, for you
have a rich reward in heaven; in the same way they
persecuted the prophets before you.

(Matthew 5, *The New English Bible*)

As Gregory read these words, he spoke slowly, and they sounded in that vast Room with newness of life. As he read, I believe he knew that this was his chosen path, to try to live up to the Truth of which these words spoke; and because truth uttered from the heart is catching, these words, in all of their solemnity and beauty, caught and held the heart of the listener. One knew that Gregory would not swerve from his chosen path. He was a true disciple.

For a little while Gregory, Anastasia and I took turns with the reading. By about midnight, since no more than two were needed for a watch, and since I had volunteered to stay, Gregory left. The parish home was right next to the church, so one did not feel lonely; moreover, the downstairs doors of the church were set not to be opened from the outside, so strangers could not come in.

This was a new experience for me. Here I was in a large church at midnight, alone with one enthusiastic little girl, aged almost ten. Holding a candle to light one page of the large Bible on its stand, we took turns reading aloud. When it was Anastasia's turn, she moved a stool in front of the reading stand, to stand upon, and even then her chin was just a little above the Bible. How well she read! She pronounced the words clearly, and the reading carried all over that large and quiet Room! How much she seemed to enjoy doing this, and with such energy! When she came to parts that were direct quotations of people speaking, she read with emphasis, as though she herself were that person speaking.

continued next page

continued from previous page

We read through Acts, Romans and Paul's letters to Christians at Corinth. As one read aloud, the words seemed to have extra and more poignant meaning than ever before. One believed that the Holy Spirit, there with us, was illuminating more clearly the meaning of what was read.

Momentarily, I thought about how very much alone we two were, in the night. The people in the parish home were asleep. There was not a soul around outside. I moved over to look out of the window, and saw a sleeping city. There was the danger of crime in this, as in all parts of the city, these days. When our reading aloud stopped for a few minutes, one could hear creaking noises in the church, which was a very old building.

Should one be afraid? No, for there in the room with us was the symbolic Body of Christ, and this was the reason for our watching. This Presence was our protection. Was this childish faith? Yes; wisely childish, for here, as elsewhere in this Orthodox Church, one must be capable of becoming as a little child. The rewards of such simplicity were beyond belief.

As we read Paul's letters to early Christians, there was impressed upon us the great similarity between his day and our day. Even in his time, there were church members who were forward-looking and progressive, and those who were negative and blocked progress at every point. What would have been the "church committee" of his day was divided, as in ours, between those who understood and loved the church and those who had no real understanding of religion. In his day there were those who tried to struggle against and to demean their religious leaders, just as today there are those who work against the priest and who have neither respect nor understanding of what such religious leadership can mean, nor their obligations to it.

As we moved into the early morning hours, Anastasia suggested that I might like to go down into the kitchen and make some tea. I asked if she would like some, and she said she would go down and get some water. I said I would do the same.

About two in the morning, when Anastasia finished a turn of reading, she said, "Now we rest."

"Do we?" I asked, never having done this sort of thing before, and not knowing how it proceeded. "Why don't you lie

down on the seats now," I said. "I will read a little bit longer and then I will lie down too."

So Anastasia lay down on three chairs in a row, with her head pillowed on a coat, and went to sleep.

After while, too tired to read longer, I also lay down on a row of chairs.

We rested in stillness, except for the vague creakings that sounded now and then from different places in the church walls. Perhaps it was the old building settling. How strange, to find oneself here alone in the early morning hours! Yet, I was at home, for this was as a home. This was a beloved place, filled with peace and goodness. I was glad that I was taking part in a night watch.

I dozed and was awakened by a banging on a door downstairs. Anastasia also woke up. "I won't go to the door," I said to her, "but I'll open the window and call down to see who it is."

I did so, and discovered that the newcomer was Lydia, who had come to take part in the early morning watch. Happy at her coming, I went down and let her in.

We continued the reading, with Lydia doing most of it, as she was fresher. In the meanwhile, Anastasia was again asleep. About four in the morning, two members of the congregation arrived, letting themselves into the church with a key, to take up their part of the early morning watch. With them came Father Vladimir, to get his youngest, sleeping daughter and take her home (he, himself, having slept but little that night). I, too, left, driving home as dawn first began to lighten the sky. Tomorrow we would be up all night again, for Easter.

When I saw my friend, Lydia, some time later, we both expressed our pleasure in the rare experience of taking part in the night watch.

She said, "Did you have the feeling that it was something you would not want to miss doing again?"

"Yes!" I answered. Truly the experience was indescribable, and an elemental part of the Orthodox Easter.

Miss Bulley is a parishioner at Saint Mark's Orthodox Church, Buckingham. The article was written several years ago when she was a member of Saint Nicholas Orthodox Church, Philadelphia.

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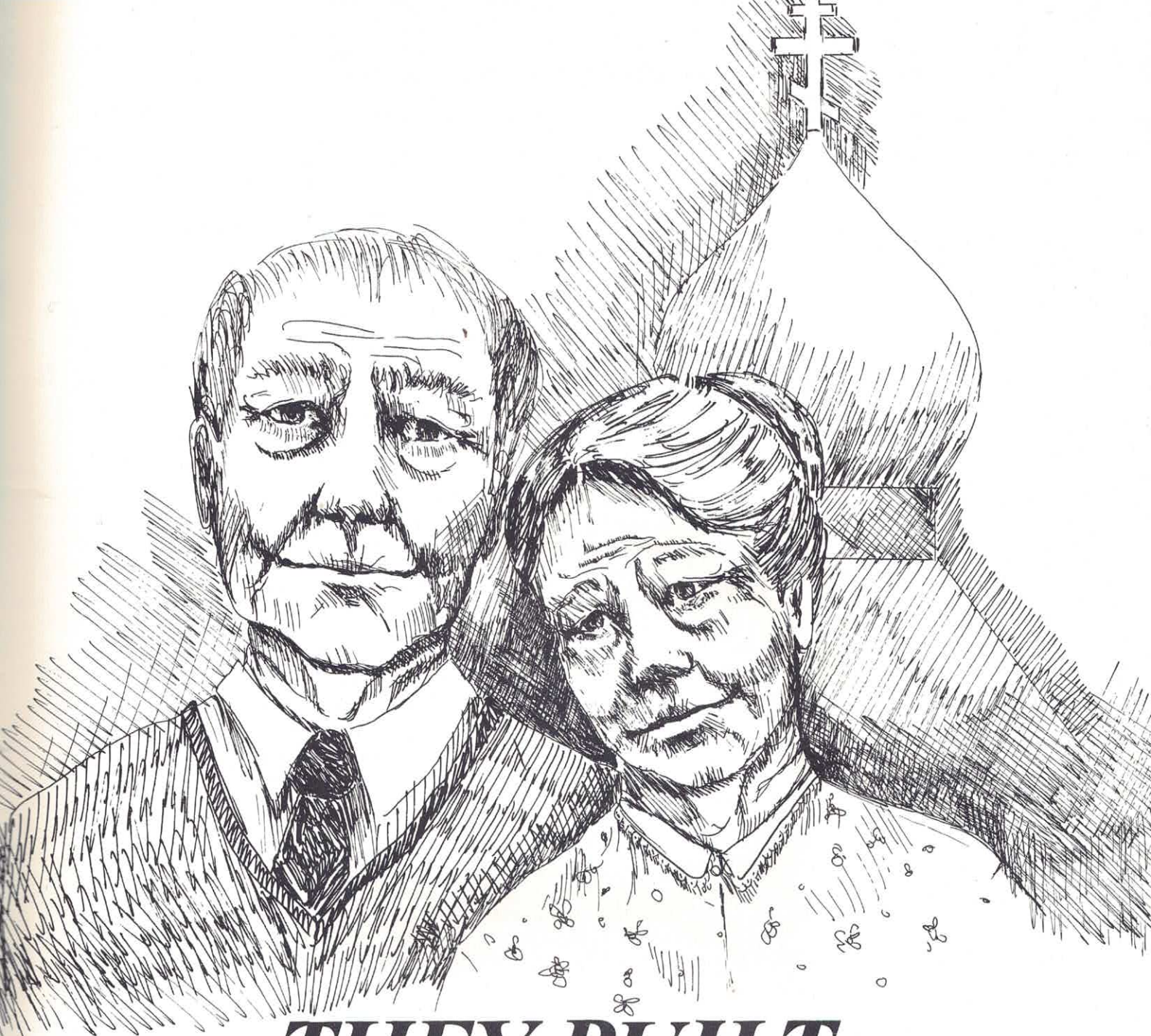
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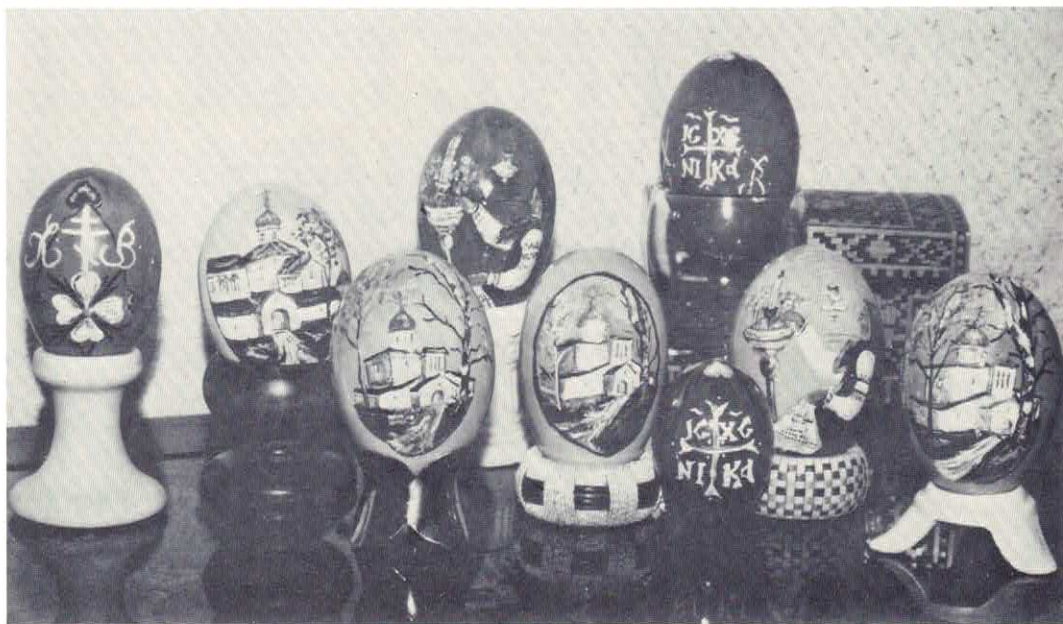
"Saint Clair pastor turns eggs into works of art." So read the bold headline in March 20th's edition of the *Evening Herald of Shenandoah*.

The story and photos that occupied most of the page featured Father Michael Evans, Rector of Assumption of the Blessed Virgin Mary Church in Saint Clair. With his son, 7-year-old Michael, as official "yoke-extractor" and Matushka Sonya as chief critic, Father Michael has generated over 100 brightly decorated turkey and goose eggs.

Not always did Father Michael color the endless curves of eggs. He's a fine arts major, having studied at Pittsburg University, King's College, Ivy Art School and Saint Joseph's School of Fine and Practical Art. He's accomplished in pen and ink, oils, pastels and charcoal.

But he seems to have found his niche in enamel-based model paint and polyurethane over-easy on an egg. It was a neighbor's idea. Mr. & Mrs. Michael Kacher of Saint Clair suggested he might trade expensive canvas and oils for shells. They asked him to add to their already extensive collection of decorated eggs. He tried it and liked it, and now he sells his eggs, decorated mostly with images of Orthodox churches, for \$10 each. And he has more than enough work to keep him scrambling.

One problem though. Father Michael can't find enough eggs. If you have a supply of turkey or goose eggs, or if you want a beautiful egg to go, contact Father Michael at Nicholas and Lawson Streets, Saint Clair, PA 17970.



a MORMON update, and a CHRISTIAN SCIENCE preview

a continuing series
by Father Eugene Vansuch

Mormon leaders have launched a campaign against critics both within and without the Church of Latter-day Saints as a result of recent document disclosures that threaten the official version of the origins of Mormonism.

Two important letters have been discovered and publicized that shake the foundation of Mormonism. The first is a letter apparently written by Joseph Smith himself which portrays his occultic tendencies. This is not in keeping with his contention that he was chosen by God to restore the "one-true-church" on earth. The second letter, written by an associate of Smith named Martin Harris, describes a magical spirit that transforms itself into a white salamander that guarded the golden plates. This letter has been referred to in the press as "the white salamander letter." Nowhere in the letter is it mentioned that the angel Moroni gave the plates to Smith, as he contended. In fact, the words, "angel" and "Moroni" do not appear anywhere in the text of the letter. The letter reveals the occultic practices of young Joseph Smith, of his dealings with the spirits and raises questions about the structural foundations of Mormonism.

The "white salamander letter" has been associated with the bombings that occurred in Salt Lake City last October, when a bishop of the church and a wife of a bishop were killed in separate bombing incidents. A third victim of a bombing incident, Mark Hoffman, was indicted and charged with theft and murder in February of this year. The Mormon church is named as a victim in the indictment which confirms earlier reports that the church had been involved with Hoffman, trying to prevent him from obtaining further damaging documents.

At the Church's General Conference meeting held in October 1985, sermons addressed the problems raised by these letters and the efforts of Christian ministries to Mormons. It remains to be seen what will happen in the coming months, but it should prove very interesting how the Mormon church will defend itself against these latest revelations.

Christian Science has been called "the cult of American ladies" because seventy-five percent of the estimated 3 million members internationally is said to be female.

What do singer Doris Day, former Senator Charles Percy, former White House aides John Ehrlichman and Bob Haldeman all have in common? They are either past or present members of Christian Science, described by some as "a cult for the cultured" because many of its members are well-educated and financially secure.

Although Christian Science was founded in 1870, it was not the first to deny the biblical doctrine of the Holy Trinity; to repudiate the biblical doctrine of the Incarnation of Christ; to disclaim the existence of sin; and to deny that Jesus IS the Christ. These ideas were perpetuated during New Testament times, which led New Testament writers Paul and John to write in direct opposition to Gnostic ideas which were threatening new Christian communities.

The entire tenor of the Old and New Testaments is against the basic presuppositions of Gnosticism and as it is with all cults, the root of Christian Science's deviation from Christianity is its attitude toward Holy Scripture. The founder of the Christian Science movement, Mary Baker Eddy, taught that Scripture, as we now have it, is unreliable and containing many falsehoods. She made herself a higher authority than the Scripture. Followers of Christian Science hold her and other leaders' writings as a better and more accurate revelation than that found in the Bible.

In the next issue, we will find from the history and the doctrine of Christian Science that this religious system is neither a Science nor Christian.

EDUCATION BULLETIN

A SERVICE OF YOUR DIOCESAN DEPARTMENT OF RELIGIOUS EDUCATION

Fr. John Kowalczyk, Chairman

Mrs. Dorothy Allen, Editor

VACATION "BIBLE" SCHOOL

Since our report about the Vacation Bible School Pilot Program held at Saint Michael's Church in Jermyn in the first issue of the Orthodox Education Bulletin, we have received many questions from church school teachers and parents about this program. In this issue, we will address questions about the theological relevance and the practical implementation of the Vacation Bible School concept in an Orthodox setting.

Question: Isn't "Vacation Bible School" a Protestant activity? Why should an Orthodox Church want to do what the Protestant churches do? Is the Vacation Bible School program "against our religion?"

Answer: Many Protestant churches have conducted Vacation Bible School in the United States for several decades. These summer religious classes have received favorable publicity and have been well attended by the children in their communities. Vacation Bible Schools are quite successful programs whereby children are taught love, understanding, and reverence for the Bible. Indeed, people of most Protestant denominations consider themselves "Bible-oriented."

Where does the Orthodox Church stand on this matter?

Love of the Bible is traditionally a part of the consciousness of Orthodox believers. The symbolic manifestation of this belief can be easily seen when one considers the place of the Holy Gospel during the Orthodox church services. During Matins, the Holy Gospel is venerated—it is kissed—by each believer who attends the service. The Gospel is then carried into the Altar by the Priest and placed on the Altar Table where it remains during the entire celebration of Divine Liturgy. The vessels containing the Eucharist are placed on this same Altar Table along with the Holy Gospel during the most sacred portion of the Liturgy. For what other reason should this be done than to demonstrate sym-

bolically to both God and man the Orthodox reverence for the Word of God, the Gospel—the "Good News" about Christ our God?

Bible-reverence is not a "Protestant invention." Protestantism was first espoused by Martin Luther in Wittenberg, Germany, in the year 1517. The Orthodox Church traces its development and origin directly to Christ's Apostles!

Not only are love and reverence for the Gospel not Protestant in origin, but the four Gospels—of Matthew, Mark, Luke, and John—were written by men who were leaders in that early Church which was founded by Christ Himself. The Holy Gospel was, therefore, written BY the Church and FOR the Church. At that early date, there was only ONE Christian Church, and the traditions of that ONE, TRUE CHURCH have been handed down to us Orthodox in an *unbroken line* from the time of the Apostles to the present. How could we Orthodox *not* place the Holy Gospel in a prominent place—both physically on our Altar Table and spiritually in our hearts and minds? The Book which some Protestants refer to as "The Good Book" is OUR BOOK. It was read and revered and studied by Orthodox believers long before any Protestant denomination came into being!

What is the best way to teach our children about the Bible?

Since Protestant denominations have demonstrated that a week-long, intensive Bible study class provides children with a religious experience which has a lasting effect in shaping their spiritual lives, we feel that Orthodox churches can also benefit by conducting our own Bible study classes for church school children. In providing for the educational needs of our children, there is no question that we Orthodox also wish to shape our children's spiritual lives. We wish to impart strong Orthodox beliefs, practices, and values to the next generation of believers. If a summer Bible school

program is a proven method of helping to provide this instruction, then such a program is entirely compatible with Orthodox educational practices.

Question: What must a church or church school do to organize and conduct a new summer Bible school?

Answer: To conduct a *successful* summer Bible school, advance planning is instrumental. Consideration of the following items proved helpful in planning and conducting the Pilot Program which was held at Saint Michael's in Jermyn in August 1985:

- 1. Dedicated Adult Volunteers** are needed in all stages of summer Bible school organization. A week-long, intensive study program for children of all ages is an undertaking which one person cannot do alone. The parish priest should not be expected to "handle" all aspects of such a program without the help and support of several dedicated lay people.
- 2. Scheduling** should be planned well in advance. We have found the month of August to be the best time to conduct a summer Bible school program, because of the celebration of several Feast Days which can be applied as "themes" for a curriculum, and because of the availability of free time in families' summer plans. By August, most families have taken their summer vacation; most summer camps have completed their programs; and the children have already had a long "break" from the classroom.
- 3. Advance Advertisement** is absolutely necessary. Once a date has been chosen, the people and the local community should be made aware of it early in the season so that families may work the summer Bible school schedule into their own schedules of summer activities.

Notices of the planned date for your summer Bible school should begin to

appear in church bulletins in the spring. (No, it isn't too soon.)

Soon after the initial bulletin announcements, individual letters announcing the dates along with a brief description of planned activities should be mailed to all parents of school-age children in the parish. This letter of announcement can also be used as a vehicle for *recruiting parent helpers*, for determining which families may need transportation, and for organizing car pools. If you wish parents to reply to your letter for the above purposes, inclose a form which parents can use to check off items such as: our children need transportation; we can provide transportation; we would like to car-pool; we would like to help with snacks, teaching, crafts, or music; we can not come (and space for reason). Provide blanks for parents' and children's names, address and telephone number. And provide a stamped, addressed return envelope if you want to be SURE you receive a reply. It may be costly, but it is definitely worth the expense.

4. Planning Meetings for all interested adults should be held. The first of these meetings can be set up as soon as responses from your letter of announcement begin to arrive. Volunteer adults should then be telephoned individually about attending the planning meeting. This lets each individual know just how important his or her contribution really is to the success of the program.

At the first planning meeting, the "jobs" for organizing and conducting summer Bible school can be described and then portioned out to adult volunteers. These "jobs" may include: an educational resource person (priest or a church school teacher), publicity coordinator, snacks coordinator, car-pool organizer, crafts director, music director (usually the church choir director if the church employs one; if not, then a teacher or parent volunteer with musical knowledge) and a general summer Bible school coordinator (the priest or the church school director).

After all adult volunteers have chosen the activities with which they wish to help, they can work independently or on small committees. Most of this "work" can be accomplished by telephone.

About one month prior to the summer Bible school date, a final meeting should be held. At this time, specific details of lessons, car-pools, and activities can be worked out. The important consideration is that all persons involved should know exactly what they will be expected to do *before* the start of classes.

5. Curriculum Plans also should be created in advance to allow teachers ample time to create their individual lessons. The entire week's activities should be planned around a "theme." This gives coherence to the activities: it draws the individual lessons and days together so that the students can see "the reason why" they are being taught each specific thing.

If choosing the first week of August, the theme can be either "The Life and Teachings of Saint Herman" or "Transfiguration." If the second week is chosen, the theme can be either "The Dormition of the Theotokos" or "The Life and Teachings of Saint Tikhon."

For pertinent teaching resources, one can refer to OCEC materials. (A partial bibliography follows this article.)

Example of a Weekly Curriculum on the theme "The Theotokos in the Gospel:"

On Monday, the day's teaching theme might be "Introduction to the Gospels," with work sheets, Biblical charts, and short lectures on how the Gospels were written. The lessons should not be too long. It is better to teach two short lessons with a snack break between than to attempt to hold the children's attention through one long lesson. A musical portion would involve a third lesson, an introduction to Troparia—"How a Tropar Explains a Feast."

Tuesday's lesson would follow the plan of the previous day, with the day's teaching theme "Orthodox Holy Days Found in the Gospel of Luke" and a music lesson about the Dormition Tropar.

Wednesday's lesson follows the same pattern, including a theme "References to the Mother of God in the Gospel of Luke." An assignment would be for the children to bring cut flowers to class with them the following day.

Thursday's teaching theme is "The Dormition of the Theotokos." Activities include a craft: laminating or decoupageing an icon of the Theotokos on a wooden plack, bundling and tying with ribbon the flowers for the Dormition, and singing the Dormition Tropar.

On Friday, the church school children and adults attend Divine Liturgy for the Feast of the Dormition. Children present their floral bouquets to be blessed, and the entire school sings the Dormition Tropar at the proper time.

Following the Liturgy, a social activity can be included as a way of ending the week's work. This can be a brunch, a picnic, swimming party, trip to the zoo, visit to Saint Tikhon's Monastery, or any other activity appropriate to the individual church and community. Just

remember to plan ahead—include contact of the location you wish to visit, transportation arrangements, and provision for any costs which may be involved. (You may wish to hold a fund-raising dinner or bake-sale a few weeks prior to the summer Bible school to raise an amount which you may need for transportation costs or admission fees.)

Materials: The following list of OCEC publications may prove helpful in teaching summer Bible school.

Biblical and Liturgical Charts, prepared by Constance Tarasar and Michael Ossorguine.

The Icon Book, line drawn Orthodox icons, suitable for coloring.

Finding Your Way through the Bible, a workbook on the intermediate elementary level.

Bible Game-Pak, a supplementary aid to teaching and review, on the intermediate elementary level.

Exploring How the Bible Came to Be, written for older elementary school-age children, but useful for providing background information for all ages.

The Bible: An Introduction, a textbook for high school age children.

Senior High Bible Study (OCEC Program E), for high school age children.)

Orthodox Faith III: Bible and Church History, for senior high and adult use. Part of the four-volume "Orthodox Handbook Series."

The Bible and the Orthodox Faith, audio cassette tapes, suitable for intermediate elementary through adult.

Information about OCEC materials can be obtained from The Orthodox Christian Education Commission (OCEC), P.O. Box 69, Colvin Station, Syracuse, NY 13205.

Information about organizing summer Bible school programs can be obtained by phoning the Department of Religious Education of the Diocese. DRE Chairman, Father John Kowalczyk, can be reached at (717) 876-1241, and DRE *Bulletin* editor, Dorothy Allen is at (717) 876-0523.

**DEADLINE FOR
OUR NEXT ISSUE:**

JUNE 1, 1986

THE LENTEN SPRING...

PART 3 IN A SERIES
BY ORTHODOX STUDENTS AT PENN STATE

willing to come to the campus anytime to meet with specific students if any problems arise or just for a one-on-one talk is needed.

One could say that abstaining from certain foods is the biggest problem when away from home. Wrong! It is a problem, but the college setting brings into consideration one thing we as Orthodox must abstain from and that is PARTIES!

Fraternities have parties every week-end, clubs and student organizations hold social hours and also have semi-formal dinner dances at the end of the semester. With all these other activities it makes it extremely difficult to maintain the Fast. Again it is through prayer, the services, and discussion that we can hold onto the Fast throughout the Great Lenten period. There is no clear-cut solution to any problem.

"Lent is a good time to measure the incredibly superficial character of our relations with men, things, and work. The 'keep smiling' and 'take it easy' slogans are truly the great 'commandments' which we joyfully keep, and they mean: don't get involved, don't question, don't deepen your relations with human beings, keep the rules of the game which combine a friendly attitude with total indifference; think of everything in terms of material gains, benefits, advancement; be, in other terms, a part of the world which, while constantly using the great words 'freedom', 'responsibility', 'care', etc., de facto follows the materialistic principle that man is what he eats! Lent is the time for a search for meaning: meaning of my professional life in terms of vocation; meaning of my relationship to other persons; meaning of friendship; meaning of my responsibility" (Father Schmemmann, *Great Lent*).

Through this our faith will have meaning and help us to understand the Great Fast.



understanding of fasting and the increased support from other Orthodox students on campus.

One way the OCF (Orthodox Christian Fellowship) helps is through discussion. Once a week, we meet with our Spiritual Advisor (Father Nicholas Solak, Osceola Mills, PA) to bring up important issues facing the students on campus. Another, the serving of the Pre-Sanctified Liturgy on Wednesday evening throughout Great Lent. Through this added service, besides Sunday Liturgy, the Orthodox student participates in prayer with his fellow students and partakes of Holy Communion in an effort to bring himself closer to God in this critical time of need.

Another help on the student's part is his or her own time of prayer in which a period of time is set aside to completely devote to prayer. Through these methods the student, most of the time, is able to resist the pressure to violate the Fast in the dining hall situation.

When dealing with off-campus students the ability to fast is somewhat greater since some of the peer pressures are alleviated. There are two kinds of off-campus students: those living at home and those living in apartments. Here we will address the situation of the student living in the apartment since we are dealing with conditions that are new to the student after his or her graduation from high school.

The Orthodox student living in an apartment faces the eating practices of only the room-mates. When one only has one room-mate, compromises can be made. However, it is somewhat harder with three or four room-mates. Usually the room-mates understand a little bit about the religious beliefs of the others, therefore lessening the pressure for non-fasting. More meals with fish can be prepared and there's a tendency toward macaroni products. To deal with any problems, the students attend the discussion and service during the week.

Even though our Fellowship does not have a priest available in town, our advisor (who lives 30 miles away) is always

Our last article dealt with the situations that a college student encounters in the new higher academic world. This article will discuss the area pertaining to fasting during the Great Lent in the college setting.

There are basically two types of students: those who live on-campus, and those who live off-campus. The on-campus student lives in a dormitory and eats the food that is prepared in the dining halls. The menu usually repeats itself every three to four weeks.

The university doesn't discriminate against any religion, so meat is usually served whenever it is appropriate. Fridays are no exceptions. For those wishing to abstain from meat, the dining hall does offer a salad bar which has the same selections every day. The student who wishes to abstain from meat and dairy products during the Great Fast has little choice on the number of items edible. Drinks available to students are: milk, soda, and some sort of flavored drink mix. The desserts for lunch are usually limited to different kinds of ice cream. Occasionally the dining hall offers cookies. Foods beside the main dish are usually un-identifiable. One must consult the menu to realize what the dish is supposed to be. Part of the time, the dish has some milk, cheese or other dairy product in it to enhance its flavor. What this leaves for the student is a vegetable dish (hot), the salad bar, and either soda or drink mix.

To anyone else, the practice of fasting would be simple. Just eat the hot vegetable and go to the salad bar. But as mentioned in our last article, one of the problems of Orthodox students is the constant exposure to students of other beliefs who do not totally understand what we students do as Orthodox. We eat, sleep and attend classes with these students. They are now our peers who create a certain pressure on the Orthodox student to follow the group as a whole in everything they do together. Because of this, the student will feel compelled to forget about fasting and do whatever the group is doing. Solution? A better un-



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"So they departed quickly from the tomb with fear and great joy..."

Why? They had seen a thing amazing and beyond expectation; a tomb empty, where they had before seen Him laid. Wherefore also He had led them to the sight, that they might become witnesses of both things; both of His tomb and of His Resurrection. For they considered that no man could have taken Him, when

so many soldiers were sitting by Him, unless He raised Himself. For this cause also they rejoice and wonder, and receive the reward of so much continuance with Him, that they should first see and gladly declare, not what had been said only, but also what they beheld.

Therefore after they had departed with fear and joy, Behold, Jesus met them and said, "Hail!" But they "took

hold of His feet," and with exceeding joy and gladness ran unto Him and received by the touch also, an infallible proof and full assurance of the Resurrection.

"And they worshipped Him." What then did He say? "Do not be afraid." Again He Himself casts out their fear, making way for faith. "Go and tell my brethren to go to Galilee, and there they will see me."



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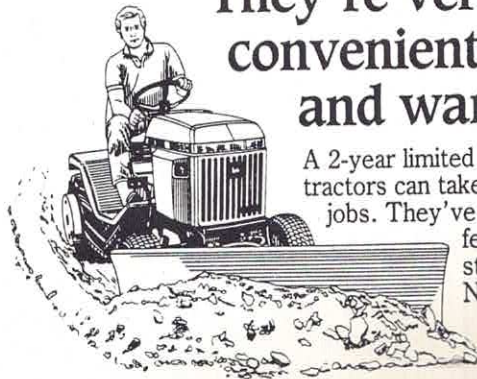


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DAILY SCRIPTURE READINGS FOR MAY 1986

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:</i> <i>John 3:</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:</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 8:31-4:</i>

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

DAILY SCRIPTURE READINGS FOR JUNE 1986

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
1 <i>Acts 11:19-26,29-30</i> <i>John 4:5-42</i>	2 <i>Acts 12:12-17</i> <i>John 8:42-51</i>	3 <i>Acts 12:25-13:12</i> <i>John 8:51-59</i>	4 <i>Acts 13:13-24</i> <i>John 6:5-14</i>	5 <i>Acts 14:20-17</i> <i>John 9:39-10:9</i>	6 <i>Acts 15:5-34</i> <i>John 10:17-28</i>	7 <i>Acts 15:35-41</i> <i>John 10:27-38</i>
8 <i>Acts 16:16-34</i> <i>John 9:1-38</i>	9 <i>Acts 17:1-15</i> <i>John 11:47-57</i>	10 <i>Acts 17:19-28</i> <i>John 12:19-36</i>	11 <i>Acts 18:22-28</i> <i>John 12:36-47</i>	12* <i>Acts 1:1-12</i> <i>Luke 24:36-53</i>	13 <i>Acts 19:1-8</i> <i>John 14:1-11</i>	14 <i>Acts 20:7-12</i> <i>John 14:10-21</i>
15 <i>Acts 20:16-18,28-36</i> <i>John 17:1-13</i>	16 <i>Acts 21:8-14</i> <i>John 14:27-15:7</i>	17 <i>Acts 21:26-32</i> <i>John 16:2-13</i>	18 <i>Acts 23:1-11</i> <i>John 16:15-23</i>	19 <i>Acts 25:13-19</i> <i>John 16:23-33</i>	20 <i>Acts 27:1-44</i> <i>John 17:18-26</i>	21 <i>Acts 28:1-31</i> <i>John 21:15-25</i>
22** <i>Acts 2:1-11</i> <i>John 7:37-52;8:12</i>	23 <i>Eph. 5:9-19</i> <i>Matt. 18:10-20</i>	24*** <i>Rom. 1:1-7,13-17</i> <i>Matt. 4:25-5:13</i>	25 <i>Rom. 1:18-27</i> <i>Matt. 5:20-26</i>	26 <i>Rom. 1:28-2:9</i> <i>Matt. 5:27-32</i>	27 <i>Rom. 2:14-29</i> <i>Matt. 5:33-41</i>	28 <i>Rom. 1:7-12</i> <i>Matt. 5:42-48</i>
29 <i>Heb. 11:33-12:2</i> <i>Matt. 10:32-33,37-38;</i> <i>19:27-30</i>	30 <i>Rom. 2:28-3:18</i> <i>Matt. 6:31-34; 7:9-11</i>					

*June 12: Ascension of Our Lord

**June 22: Holy Pentecost

***June 24: Nativity of the Holy Glorious Prophet, Forerunner and Baptist John. Readings for the Feast: *Rom. 13:11-14:4; Luke 1:1-25,57-68,76,80*

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