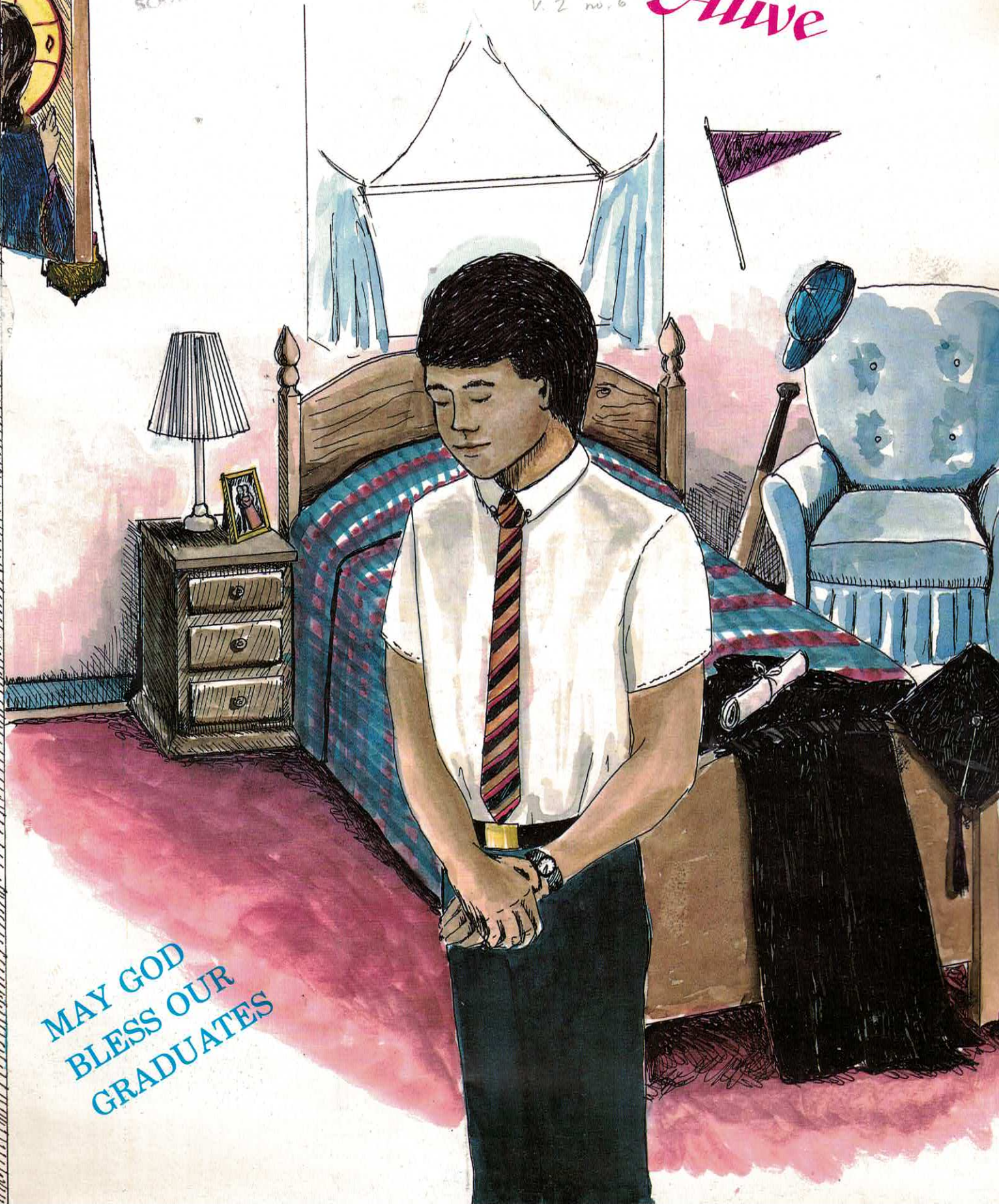


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# Your DIOCESE Alive

V. 2 no. 6



MAY GOD  
BLESS OUR  
GRADUATES



# *your* **DIOCESE** *Alive*

The Official Magazine of the  
Diocese of Eastern Pennsylvania  
Orthodox Church in America  
Volume II, Number 6, Summer, 1986

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## YOUR DIOCESE ALIVE

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# Bishop's Message

## ADDRESS OF THE RULING BISHOP TO THE VENERABLE CLERGY AND LAY DELEGATES TO THE 23RD ASSEMBLY AND ALL OF THE FAITHFUL CHILDREN OF THE DIOCESE OF EASTERN PENNSYLVANIA

Venerable Fathers and Beloved Brothers and Sisters in Christ:

To the Church of God which is within the territory of the Diocese of Eastern Pennsylvania, to those who are sanctified in Christ Jesus, called to be saints, with all who in every place call on the Name of Jesus Christ our Lord, both theirs and ours:  
GRACE TO YOU AND PEACE FROM GOD OUR FATHER AND THE LORD JESUS CHRIST.

By the grace of God we have assembled today for the convening of our 23rd Diocesan Assembly. Humbly and with great spiritual joy I welcome all of you to this assembly which provides a forum through which our parishes have the opportunity to discuss matters of common concern to our diocese as well as to the Holy Orthodox Church.

May God look down upon this sacred assembly and grant us wisdom and understanding that we may learn His holy will. May He also grant us peace and serenity, a unity of spirit, concord and fruitful action, and all those things needful for the building up of our diocese and His Holy Church.

Within a short few years we will mark significant events in the life of our Church which must receive our immediate attention. Our Mother Church, the Russian

*"In 1994 we will celebrate over 200 years of Orthodoxy in this hemisphere, and in the year 2000 we will celebrate the 30th anniversary of the granting of Autocephaly to the Orthodox Church in America. As we come toward these celebrations and the 21st century, both the shape of this assembly and its contents and objectives must reflect our growing maturity as a Church."*

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Orthodox Church, has begun preparation for the celebration of Her 1,000 years of uninterrupted witness to Jesus Christ in the lands of Rus and elsewhere. In 1988 the Church will observe Her Millennium. In 1994 we will celebrate over 200 years of Orthodoxy in this hemisphere, and in the year 2000 we will celebrate the 30th anniversary of the granting of Autocephaly to the Orthodox Church in America.

As we come toward these celebrations and the 21st century, both the shape of this assembly and its contents and objectives must reflect our growing maturity as a Church.

The Orthodox Church is often called the Church of the Fathers because the Church maintains a living connection with the Early Church Fathers. We are not a Church that was instituted a few years ago, or even a few centuries ago. The early Church Fathers are a part of our Church history. Our Church came to be called Orthodox – meaning right believing – because of the great emphasis the early Fathers of the Orthodox Church placed upon preserving the Faith of Christ.

As Orthodox Christians, we have inherited all of the experience of 19 centuries of Christian living, thinking, believing, witnessing and dying. There were millions of men and women from all parts of the world who came

before us and witnessed to the truth of the Gospel and often died for it in order to hand it down to us.

Through Holy Tradition we are a living connection with the entire past experience of the Church, during which the Holy Spirit has been protecting, defining and proclaiming the truth of Christ through the Church.

For 33 years Christ lived on earth. He taught, He healed, He forgave, He offered Himself on the Cross for our salvation, and He was resurrected. On Ascension Day, His body left the earth and was no longer active among us. He ascended into heaven.

All Christians who have been baptized, who have received the Holy Spirit, who share in the life of Christ through Communion, make up the Body that is to be the instrument of Christ's work on earth. Christ lives and works through all those who make up this new Body in the world which is the Church. We are the Church. "We are partakers of the divine nature" (II Peter 1:4). This passage was interpreted by Saint Gregory Palamas to mean that we participate in the "energies," or the life (not the essence) of God.

Eternal salvation is the goal of our earthly life. The goal requires our constant struggle to live as Christ would want us to live. This does not mean we must live austere lives devoid of any



*BISHOP, from page 1*

fun, enjoyment, humor and relaxation. These too, are gifts from God for us to use, experience and enjoy. However, there are atheistic, humanistic, secularistic and immoral influences in our contemporary world whose approach to all aspects of human life make it extremely difficult for us and our families to live as true Christians. Overtly or covertly, these negative influences are going to do everything possible to obstruct us, to confuse us and to convince us contrarywise. It is in the Church that we can learn to live in the glory of God and not in the misery of man.

The Orthodox Church has always recognized the sanctity and the potential of the Church in the home. Christ Himself said, "Where two or three are gathered together in my Name, there I am in their midst." Indeed, the home has a vital role today. We cannot simply long for how things ought to be, how things could and should be. We must make them happen by beginning in our home. We must maintain continued strength in the family and continued commitment to the Church. The Church is the magnet that holds us all together, that provides the spiritual dimension in our lives.

As thankful Christians, we must respond to God for what He has done for us in Christ. This response is *diakonia* – service to one's neighbor. Faith without good works is dead. We must reach out to our youth and the unchurched. The youth of today will be the adults of tomorrow; a generation that will lead civilization into the 21st century. The future generation on whom the world will rely are today's children, but the course has been set by the children of yesterday, today's senior citizens.

The priests, Church School teachers, members of the parish councils and all members of the Church play an important role in the perpetuation of the Orthodox Faith and in the ability of our youth and the unchurched to adopt it as the way of life they wish to

follow. We have to instill in our children the love for Christ and His Church so that they, as Christian Stewards, make a good witness for Christ at home, at school, at play and at work.

The key to the success of this instruction is not the beauty of the facilities, the number of aids available, or the professional character of the manuals. The key to success is the teacher who stands before our youngsters and those who desire to learn about the Orthodox Faith. Church School teachers, together with the parents and priests, are the ones to whom they look to see how the teachings of our Faith are implemented in their lives. It is most inspirational to know persons who practice what they profess. Likewise, there is nothing more disappointing, disillusioning and even destructive – especially for a child – than to see persons who fail to practice in their own lives the ideals they advocate for others. People who teach by example distribute to others their own resources because they give part of themselves. We have all experienced this and remember vividly some of the people who influenced our lives because they exemplified what they stood for.

Our Lord, Jesus Christ, wrote nothing, yet He has influenced and continues to influence all of our

Christianity. Our prayers and gratitude are deserved by all those members of the Church who offer their time, their effort and their spiritual resources as Church School teachers. To those that are present at this assembly, as well as those that are absent for a good cause, we offer our sincere thanks and appreciation for their dedicated services and our prayers that God will help each teacher convey the "Good News" in theory and practice to all the young souls entrusted to their care and guidance. Because, for our youth, they are the key to success.

At this time also, on behalf of our entire Diocesan Family, we extend our heartfelt congratulations and best wishes to our graduates – those who have successfully completed Church School instruction, high school or college. We commend you on your accomplishments and offer our best wishes that you will be successful in all of your future endeavors. Our prayer is that you will grow spiritually, and, by decision of your heart and conscience, will grasp the concept of Christian Stewardship. The good steward is one whose whole life is modeled after Christ and willingly gives of his or her talent, commitment and energy to help manage the needs of Christ's Church on earth.

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*"Our Lord, Jesus Christ, wrote nothing, yet He has influenced and continues to influence all of our lives and the lives of millions because His life provided us the example par excellence of truth in action."*

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lives and the lives of millions because His life provided us the example *par excellence* of truth in action. Theory and practice converged in His life to release a creative power which has profoundly affected all of humanity.

The vital role filled by the men and women who volunteer to teach the young of our parishes is a crucial one for the Church. They are one of the vital links in the perpetuation of Orthodox

Earlier it was mentioned that certain milestones will be reached in the history of our Church over the next 14 years. Undoubtedly, much time, talent and monies will be set aside and expended to physically prepare to properly mark these important events. However, to show our thanks and appreciation to God for the great gift of the Orthodox Faith that was given to us, we must also give serious thought to spiritual



preparation that we may gain salvation for our souls.

How shall we do this? Saint Paul experienced it, Saint John Divine wrote about it, And today more and more Christians are interested in it. It is called Spiritual Renewal.

The many and complex problems of today are making Spiritual Renewal events in America and throughout the world increasingly popular. Spiritual Renewal is a concept which envisions an individual's rediscovery of his or her roots in Christ. At retreats and conferences sponsored by the Church, participants are given the opportunity to face up to the fundamental question of life and God.

With the convening of this 23rd Diocesan Assembly we began our two-year spiritual preparation in order to properly mark the Millennium celebration in 1988. We ask for the full support and cooperation of all of the clergy and laity of our diocese that our endeavors will meet with success. Our Diocesan Departments are planning many retreats, conferences and encounters which will need the active participation of our clergy and faithful. We ask that all of these activities be promoted in each parish. We also ask that the faithful of our diocese add to their daily prayers the following petition, which shall also be added to the Litany of Supplication during the divine services in all parishes:

"We pray that You will bless Your people and strengthen them in their remembrance of Your many blessings bestowed upon their kindred and forebearers when they received the Light of Orthodoxy, and for the blessings You continue to bestow on us, their children, as we prepare to celebrate the Millennium of the Baptism of the People of Russia, help us and save us, Gracious Savior, and have mercy on us."

Great and many can be our accomplishments wherein we will be in a position to do a great service to our Diocese, the Church and the Community. Our doctrine must always be to reshape our lives so that, as ministers of reconciliation, we can be ambassadors of

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## A RESPONSE TO THE SIMPSON CASE

As this issue of Your Diocese Alive was going to press, a decision regarding Saint Basil's Church, Simpson, was handed down. The following statement was issued to the press by His Grace, Bishop Herman, at that time.

OFFICIAL STATEMENT OF THE RULING BISHOP OF THE DIOCESE OF EASTERN PENNSYLVANIA OF THE ORTHODOX CHURCH IN AMERICA, WITH REFERENCE TO THE RECENT DECISION OF THE COMMONWEALTH COURT WHEREIN THEY OVERTURNED THE RULING ON THE CONTROL AND USE OF PROPERTY OF SAINT BASIL'S ORTHODOX CHURCH OF SIMPSON, PA.

Although we have not reviewed the decision in detail, it is apparent that the Commonwealth Court places greater significance on the By-Laws as opposed to the purpose for which this church was dedicated and its historical relationship with the Orthodox Church in America.

By so doing, the Commonwealth Court has stated that Saint Basil's Orthodox Church of Simpson is a congregational church and in our opinion, that result is ludicrous, for an Orthodox Church is a hierarchical church with all the individual churches comprising the body of the whole Church.

We will petition the Supreme Court to review this case because, as it stands, any church can, by its by-laws, vote to leave the Mother Church, and this will create chaos.

What would happen if this occurred, say for instance, within a Roman Catholic Diocese?

This is not a religious argument. This is simply an argument over the control and use of property.

The Orthodox Church in America doesn't want to own Saint Basil's Church. It only says that the people who use it must belong to the Orthodox Church in America, and not to some other body.

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Christ.

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

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







that the diocese needs programs to bring diverse parish choirs together – open your eyes! During Great Lent there are mission services held every Sunday evening which do not exclude any singers from the choir. Some parishes might conduct a short rehearsal before the service requiring singer attendance.

Every summer, music conferences are held in various dioceses around the United States. Locally, in June, Saint Vladimir's Seminary conducts a music conference; at July's end, the F.R.O.C. has its conference in Ohio; and in August, Saint Tikhon's Seminary holds its conference. There are many more, all of which are open to choir directors and SINGERS.

Yours in Christ,  
Timothy Kozak  
Penn State OCF

presenting...  
from *Duquesne University*

**T A M B U R I T Z A N S**  
Sunday, November 2, 1986  
3 o'clock pm  
at the Forum in downtown  
Harrisburg, PA

sponsored by  
**CHRIST THE SAVIOUR  
ORTHODOX CHURCH**

*Charter a bus; plan to car pool*  
**RESERVED SEATS:**  
only \$6, \$8 & \$10

this is the Tamburitzans  
50th anniversary show.

**THE SOCIETY OF THE FRIENDS OF ST. TIKHON'S**

Invites you to attend...

**ST. TIKHON'S ANNUAL FALL FESTIVAL**

Sunday, October 12, 1986

at St. Tikhon's Seminary Auditorium, South Canaan, Pennsylvania

**SCHEDULE**

**Hierarchical Divine Liturgy—Monastery Church . . . . . 9:30 a.m.**  
**Roast Beef Dinner—Seminary Auditorium . . . . . 12:30—3:00 p.m.**

**SPECIAL FEATURE — THE COUNTRY FLEA MARKET**

Once again we call upon you, our Friends, to offer items for sale at the Flea Market. We'll have a **COUNTRY HARVEST TABLE** with home-grown goodies; a **COUNTRY BAKERY** featuring home-baked goods; and tables of **COUNTRY VARIETY** for plants, books, toys, games, small appliances, and much more.

Please take your donations to your local Parish, or call the Seminary at **(717) 937-4411** for pick-up service!

Tickets for the Roast Beef Dinner are available from your Parish Priest or by contacting the Seminary at the above number. Please make your dinner reservations early....



Diocesan

# ALL IN THE FAMILY!

## MATTHEW KURTZ SAVES A LIFE IN McADOO



McADOO—Matthew Kurtz, 18, recently put his Red Cross rescue training to use, saving the life of a baby boy who was choking on a piece of candy.

He used an abdominal thrust—much like the Heimlich hug maneuver—to dislodge the candy. Matthew is a clerk at the store where the incident occurred.

The Schuylkill County deputy

coroner said the baby "would have stopped breathing by the time the ambulance got there." He praised Matthew for his quick thinking.

A member of Holy Trinity Church, Matthew is the son of Michael and Anna Kurtz and an Electrical Engineering student at the Hazleton Campus of the Pennsylvania State University.

## BRZENCHEK WILL PLAY FOR PENN STATE

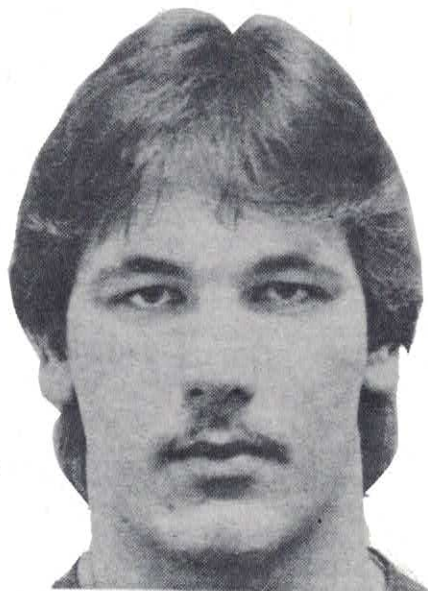
WILKES-BARRE—David Brezenchek, All-State football performer, has been named to the 1986 Pennsylvania Big 33 Football Team, and is Penn State-bound. He has given State's coach, Joe Paterno, a verbal commitment to play for the Nittany Lions. He will receive a full scholarship.

David, a member of Holy Trinity Church, is also an academic standout, scoring a 3.96 grade point average, which put him in the top

five students at Coughlin High School.

Fifty other schools had expressed an interest in recruiting the Crusader standout who will study Aeronautical Engineering.

The son of John and Christine (Golida), David is "a tremendous young man," according to his coach, John Joseph. "He comes from a super family. I'm sure he'll succeed at whatever endeavor he decides to pursue."



JERMYN—Sandra Gurka and Mark Cassoni were united in the Sacrament of Holy Matrimony, May 31st.

Thomas Cavanaugh was baptized on Sunday, June 1st. He is the son of Jeffrey and Sandra Cavanaugh.

Nicholas Petrilak was baptized on Saturday, June 21st. He is the son of Michael and Mary Petrilak.

WALLINGFORD—Nicholas George Taylor, first child of Debbie and George Taylor, was baptized and chrismated on April 27th.

Madeline Ruth Campbell, second child of Alexis and Robert Campbell, was baptized and chrismated on May 4th.

Mark Christopher Adler, first child of Mark and Tatiana Adler, was baptized

and chrismated on June 22nd.

Richard Lawrence Roberts and Tracey Seraphina Roberts, were baptized and chrismated on June 14th. Richard and Tracey are the children of Loretta Roberts Piscadlo.

SIMPSON—Timothy David Schewczyk, son of Father David and Matushka Sharon, was born January 14th, baptized and chrismated on February 2nd, at Saint Basil's Church.

PHILADELPHIA—Father Daniel and Matuhka Mary Geeza (Saint Stephen's Cathedral) have been named to the Board of Directors of the Geriatric Research and Training Center. Matushka Mary will serve as the Board's Vice Chairman. The Center

was established to advance research and education programs benefiting the elderly; their families and health care providers.

BETHLEHEM—Damian A. Drasher has been appointed to Bethlehem's Japanese Sister City Commission. He is a member of Saint Nicholas Church.

Paula Lahutsky and Daniel Jubinski recently visited the Soviet Union. They visited the famous Orthodox Monastery of the Holy Trinity at Zagorsk in addition to touring Moscow and Leningrad.

COALDALE—Mr. & Mrs. John Pavlick, members of St. Mary's Church, celebrated their 56th wedding anniversary, June 1st. Mrs. Pavlick is the daughter of the late Fred and Anna



Barno of Nesquehoning. Mr. Pavlick is the son of the late Peter and Anna Pavlick.

The couple have two sons; John, who lives with his wife and 3 children in La Verna, CA, and Raphael, of Stockton, CA.

The pastor and faithful of Saint Mary's extend their prayers for MANY YEARS!

**SHILLINGTON— Sandra Mallick**, daughter of Mr. & Mrs. Michael Mallick, and **Gregory Staron**, son of Mr. & Mrs. Stanely Staron, were united in the Sacrament of Holy Matrimony, May 31st at Saint Herman of Alaska Church.

New parish members are: **Mr. & Mrs. Michael Drenchko** and their daughter **Renee**; **Mr. & Mrs. Edward Yurick** and their daughter **Katherine**; **Mr. & Mrs. Douglas Long**, **Mrs. Kathryn Hurt** and **Mr. & Mrs. William Tomilin** and their children, **Natasha** and **William, Jr.**

The parish prays Eternal Memory for **Mrs. Barbara Wardel (Koran)** and bids farewell to long-time parishioner **Zinaida Semenov**, 89, who is moving to

Cleveland, OH.

**Michael Losk** will once again compete in the Berks County & Pennsylvania Senior Games for 1986.

**FRACKVILLE—Mr. & Mrs. Joseph Martin** celebrated their 45th wedding anniversary, June 7th. They are the parents of 5 sons: Father Joseph (McAdoo), Frederick (Philadelphia), David (Harrisburg), Melvin and Paul (at home), and 5 granddaughters.

Son Frederick and wife also recently celebrated their 11st anniversary.

**MOUNT CARMEL—Val Winnick** and **Marty Wood** were united in the Sacrament of Holy Matrimony, May 25th, at Saint Michael's Church.

**Eveann Domanski** and **Ed Shamus** were united in Holy Matrimony on July 5th.

**Valerie Zbicki**, daughter of Stanley and Vera Zbicki, finished as first runner-up among 44 competitors in the 45th annual Pennsylvania State Laurel Festival at Wellsboro. She represented Mount Carmel Area High School.

**Deanna McPeak**, daughter of Mary

McPeak, was this year's home coming queen for Mount Carmel High.

**HARRISBURG—Anthony Paul Pellegrini** was baptized and chrismated on May 18th. He is the son of **Mr. & Mrs. John Pellegrini**. Sponsors are Peter Taleff, Jr., Donna Pellegrini, Deborah Bricker and Anthony Garofolo.

**Jeremy Stephen Fetsko** was baptized and chrismated on May 31st. He is the son of **Mr. & Mrs. Joseph Fetsko**. Sponsors are Helen Teplica and Brian Fetsko.

**Nicholas George Stefanko** was baptized and chrismated on May 31st. He is the son of **Mr. & Mrs. Edward P. Stefanko**. Sponsors are Andrew Foster and Margaret Ann Clark.

**Aimee Jean Albright** and **Deanna Lynn Kamal** were baptized and chrismated on June 29th. They are the daughters of **Mr. & Mrs. Daniel C. Kamal**. Sponsors are Stephen Kamal, Lorraine Marie Kalil and William Kamal.



**Mr. & Mrs. Joseph Martin**  
*...45th anniversary*



**Zinaida Semenov**  
*...off to Cleveland*



**Mr. & Mrs. John Pavlick**  
*...56th anniversary*



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## Living the Faith

*"Whether I'm Christian or not depends on how I relate to you, and just simply to be Christian all by myself without having some kind of responsible relationships is not to be Christian at all."*

Father Sergei Glagolev takes a nostalgic look back and applies it to our present and future as Orthodox Christians in America. He spoke to the Church School Conference, June 28th.

We Orthodox live here in America. We are no longer living as "part-time Americans" waiting to go back to our roots to some other country. My father lived like that – he thought that up until World War II, we were going to go back; that something was going to change; that the Communists would be overthrown and we would go back.

But we don't live like that any more. We've been educated here, we were married here, we have children here, the children themselves have gone through college already in many of our lives, and we realize that God intends for us to be the Diaspora – to be that extension of our roots, here in this country, and for us to be here as Americans.

Therefore, we share the problems that are typically American in culture. We didn't, ofcourse, 50 years ago. Our culture, our ethnic communities, were pretty much the communities that were rooted in Slavic cultures, or in Romanian, or Greek culture – the cultures of 27 different ethnic groups that came here to America at the turn of the century.

I want us to be a bit more sensitive to how, in fact, we as Orthodox have become American. And as we have become Americans and Orthodox, we must be responsible Americans. As responsible Americans, we must have some idea of what is happening in our culture and how we ourselves are part of it. We don't live in isolation from what is happening everywhere.

### **DON'T REPLACE THE FAMILY**

First, in this diocesan Year of the Family, it is essential to

*see FAITH, page 42*





**ORTHODOX TODAY,  
BUT WHAT TOMORROW?**

*maybe there's a question  
you can answer for her,  
a concern of hers you can explain,  
a way of life you can show her to be true!*

a message of vital concern from your  
DIOCESAN DEPARTMENT  
OF LAY MINISTRIES & STEWARDSHIP.  
Father Claude Vinyard, Chairman

**stewardship**  
IT'S MORE THAN MONEY CAN BUY!



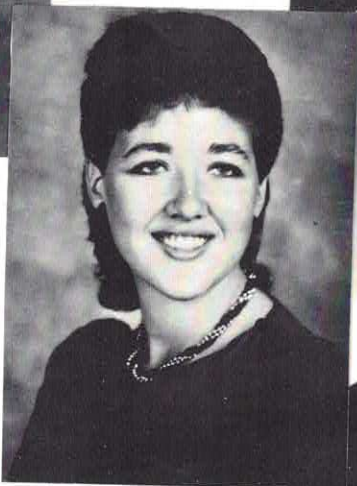
# Salute to Graduates

*His Grace, Bishop Herman, the clergy and people of the Diocese, are pleased to recognize the achievements of this year's graduates, praying that God will help and protect them for many years!*



a

a. **KIMBERLY ANN EVANS** has graduated summa cum laude (3.9 average) from the University of Maryland. She has received a BS in Marketing and will begin her sales career in the Consumer Products Division of General Mills. A resident of Silver Spring, MD, her home parish is St. Michael's Church, Jermyn.



e

b. **TAMARA HUSAK** has received her BA in Sociology from Rutgers University. The daughter of Paul J. & Jean Husak and a member of Holy Annunciation Church, Berwick, Tamara will pursue a career in marketing research or sales.

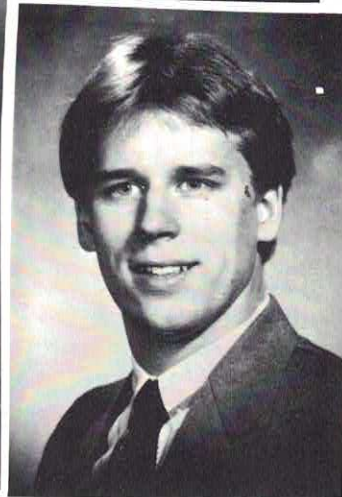


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d

d. **JOHN MICHAEL DROSDAK II** has received his BS in Material Science and Engineering from Lehigh University. He also received his commission as a Second Lieutenant in the U. S. Air Force. The son of John and Barbara Drosdak, Lt. Drosdak attends St. Herman of Alaska, Church, Shillington.



f

f. **DAVID URDA** has received his BS in Electrical Engineering Technology from the University of Pittsburg, Johnstown, PA. He is a member of Holy Trinity Church, Elmira Heights, NY, and the grandson of Mr. & Mrs. Samuel Urda of Carbondale.



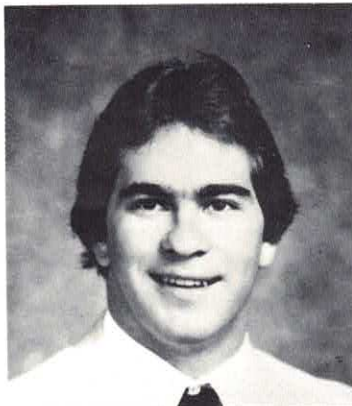
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c. **ANDREA M. YANNONE** of Christ the Saviour Church, Harrisburg, has completed her Master of Music degree at Ithaca College School of Music. A violist, she received the Bachelor of Music at the Peabody Conservatory of Johns Hopkins University and desires to earn a position playing the viola with a major symphony orchestra.

e. **JENNIFER KUNDRAT** has received her BS in Chemistry at Pennsylvania State University. The daughter of Stephen and Gloria Kundrat and a member of Holy Annunciation Church, Berwick, Jennifer will attend graduate school at George Washington University, Washington, D.C., pursuing an MS degree in Forensic Science.



a. MARK GOZICK, a member of Holy Trinity Church, Wilkes-Barre, has received a BS degree in Computer Science from Pennsylvania State University and has accepted a position with IBM at Poughkeepsie, NY. Mark is the son of Mr. & Mrs. Paul Gozick of Wilkes-Barre.



a

b. JOHN PROCH, the son of Mr. & Mrs. Walter Proch of Clarks Summit, has received his BS in Chemistry from Marywood College with Summa Cum Laude honors. John is a reader at St. Basil's Church, Simpson.



b

c. PAULA J. PAVELCHAK has received her BS in Nursing from the University of Scranton and has accepted a position at Germantown Hospital, Philadelphia. Paula is the daughter of Mr. & Mrs. Peter Pavelchak of Vandling, and a member of St. Basil's Church, Simpson.



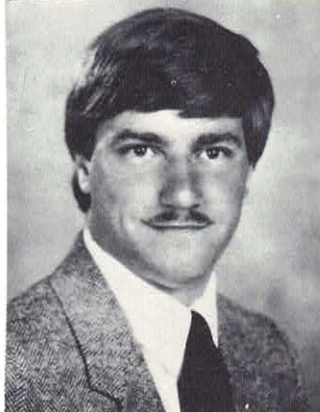
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d. KAREN DEMIANOVICH has received a BS in Food Service and Hotel Management at Indiana University of PA, where she served as President of the Student Dietetic Association. In 1982, Karen was awarded the Womans' Democratic Achievement Scholarship Award. Karen is the daughter of Mr. & Mrs. Sam Demianovich of Forest City and a member of St. Basil's Church, Simpson.



d

e. TIMOTHY KOZAK has received his BS in Administration of Justice from Pennsylvania State University and plans to enter a career with the federal government. Timothy is the son of Fr. John Kozak of Wilkes-Barre and Marion Bostley of Syracuse, NY.



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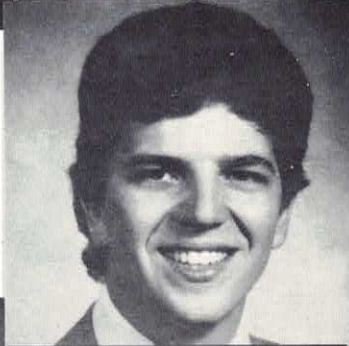
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f. TAMARA ANN DANCE, a member of St. Michael's Church, Jermyn, has graduated from Mansfield University and will enter graduate studies in Social Work at Marywood College.



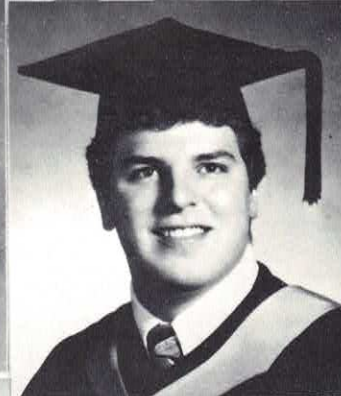
g

g. LISA ANN VAVRA, daughter of Mr. & Mrs. Sylvester Vavra of Coaldale, has earned her BS in Mathematics with emphasis on computer studies from Pennsylvania State University. She is a member of St. Mary's Church, Coaldale.



h

h. PAUL STAFINIAK is a Dean's List graduate of Wilkes College with a BA in Psychology. He recently presented a paper at the Pennsylvania Academy of Science in Champion, PA, and has accepted a teaching assistantship at Drexel University, Philadelphia where he will seek a Masters in Neuropsychology.



i

i. DAVID SCHEESE has graduated from Albright College in Reading, PA, with a BS in Accounting. He plans on a career as a CPA and has accepted a position with the Pennsylvania Manufacturer's Association, Philadelphia. David is the son of Walter & Helen Scheese, Coaldale.

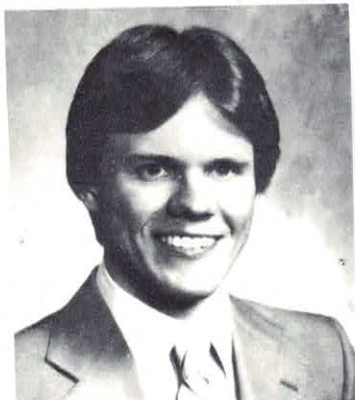


j

j. CAROL E. CHROMIAK, daughter of Mr. & Mrs. Peter J. Chromiak of Allentown, has received her Associate Degree in early Childhood Education from Northampton County Area Community College, Bethlehem. She is a member of St. Nicholas Church, Bethlehem.



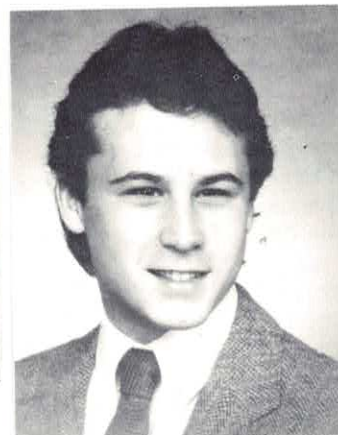
a. THOMAS J. CHROMIAK recently graduated Magna Cum Laude from Robert Packer Hospital/Mansfield University Respiratory Therapy Program. He has accepted a position at Christiana Hospital, Newark, DE. Thomas is the son of Mr. & Mrs. Peter J. Chromiak and a member of St. Nicholas Church, Bethlehem.



a

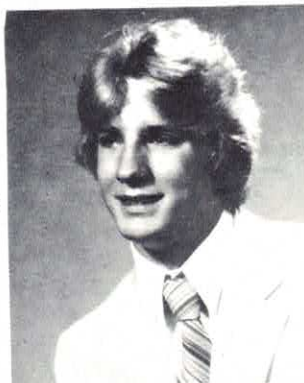


b



g

b. MARK SUTOVICH, a member of Christ the Saviour Church, Harrisburg, has received his BS in Chemistry from Lebanon Valley College.



c

c. MICHAEL LASICHAK has graduated from Keystone Junior College and will attend Millersville State College, pursuing a degree in Computer Science. Michael is a member of St. Michael's Church, Jermyn.



f

f. DIANE MARIE BISAGA has graduated from Cherokee High School, Mareton, NJ. A member of St. Stephen's Cathedral, Philadelphia, she is the daughter of Ron and Kathy Bisaga, and will attend the university of Delaware, majoring in Mathematics.

g. SCOTT CHRISTOPHER THOMAS has graduated from Wyoming Valley West High School and is a member of St. John the Baptist Church, Edwardsville. He will attend Arizona State University, majoring in Engineering. Scott's parents are Mr. & Mrs. Benjamin P. Dragon.

h

h. MELANY DEMIANOVICH, daughter of Mr. & Mrs. Demer Demianovich of Forest City, has graduated from Forest City Regional School. She will attend Empire Beauty School and is a member of SS Peter and Paul Church, Uniondale.

d. STEPHEN V. DUTKO has received an Associate degree in Specialized Technology from Johnson Technical Institute, majoring in Electronic & Fluidic Technology. A member of Holy Trinity Church, Wilkes-Barre, Stephen is the son of Mr. & Mrs. Vladimir Dutko.



d



i

i. MELANIE HOATS, from St. John Church, Nanticoke, has graduated from Hanover Area High School and plans to attend Luzerne County Community College to study Business Administration. Her parents are Mr. & Mrs. Robert Hoats.

e. MICHAEL ROPITSKY has graduated from the Antonelli Institute of Art & Photography and plans to be a portrait, wedding and fashion photographer. Michael is the son of V. Rev. & Matushka Paul Ropitsky of Frackville.

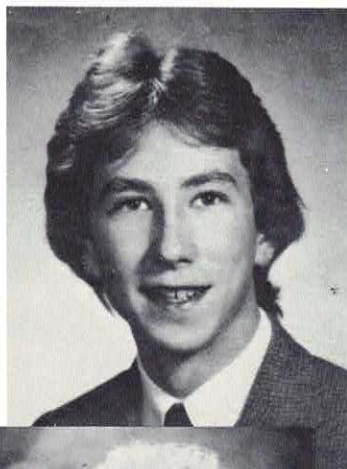


e





a. MICHAEL GEEZA has graduated from Central High School, Philadelphia. The son of Archpriest and Matushka Daniel Geeza, Michael plans to attend the University of Pittsburgh to major in Administration of Justice with a minor in Russian.



a



e

e. DAVID PETER BIGELOW, a reader and school teacher at Holy Trinity Church, Wilkes-Barre, has graduated from James M. Coughlin High School. He will attend Penn State at University Park and major in Aerospace Engineering. His parents are Mr. & Mrs. David Bigelow.

b. JANET A. BUSHICK has graduated from Mount Carmel Area High School and plans to attend Pennsylvania State University's Hazleton Campus, where she will major in Accounting. Her parents are Mr. & Mrs. Conrad Bushick, members of St. Michael's Church, Mount Carmel.



b



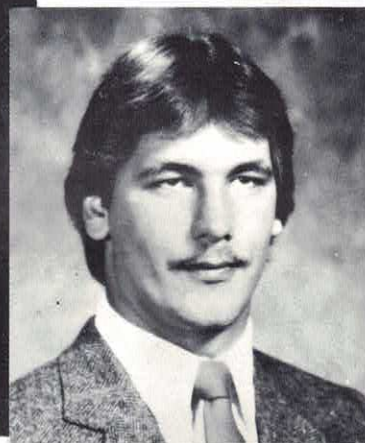
f

f. LISA HUSAK has graduated from Berwick Area Senior High School and will study Pharmacy at Duquesne University. The daughter of Paul and Jean Husak, Lisa attends Holy Annunciation Church in Berwick.

c. DEANNA McPEAK, daughter of Mary McPeak, has graduated from Mount Carmel Area High School and will attend Northampton County Community College, majoring in Dental Hygiene. She is a member of St. Michael's Church, Mount Carmel.



c



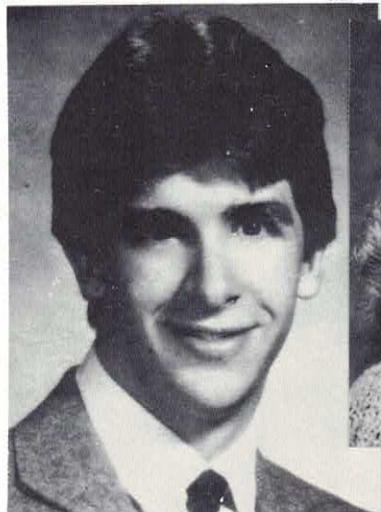
g

g. DAVID JOHN BRZENCZEK of Holy Trinity Church, Wilkes-Barre, has graduated from Coughlin High School with a 3.96 grade average. David will attend Penn State's Main Campus on a full football scholarship, majoring in Aerospace Engineering.

d. KEVIN S. KARAFFA has graduated from Western Wayne High School, South Canaan. He will study Hotel and Restaurant Management at Widener University, Wilmington, DE. Kevin is the son of Fr. and Matushka Stephen Karaffa of Buckingham.



h



d



i

h. MARCIA ELIZABETH ZARUBA has graduated from Ridley Senior High School and plans to attend Widener University, majoring in Business Administration. Her parents are Mr. & Mrs. Michael Zaruba.

i. CAROL LYNN RENSA, daughter of Mr. & Mrs. Adam Rensa, has graduated with honors from Coughlin High School, Wilkes-Barre. She will study Music at Penn State's Main Campus. Carol is a Church School teacher at Holy Trinity Church.



a. VALERIE HOPE ZBICKI has graduated from Mount Carmel Area High School. The daughter of Vera & Stanley Zbicki and a member of St. Michael's Church, Mount Carmel, Valerie will attend Albright College, Reading, PA.



a

b. CAROL LEE POLK, daughter of Ann & William Polk, has graduated from E. L. Meyers High School, Wilkes-Barre. She will pursue a degree in Nursing at Wilkes College. Carol is a member of Holy Resurrection Cathedral, Wilkes-Barre.



b

c. DAWN SFERANSKY has graduated from James Coughlin High School and is a member of Holy Resurrection Cathedral, Wilkes-Barre. The daughter of Mr. & Mrs. Andrew Sferansky, Dawn will study Cosmotology.



c

d. KYRA ZORANSKI, daughter of John and Doris Zoranski of Kingston, has graduated from Wyoming Valley West High School and will study Pre-Law at Penn State University. She is a parishioner at Holy Resurrection Cathedral, Wilkes-Barre.



f

e. LORISSA GLUSHKO has graduated as Valedictorian of Carbondale Area High School. She is the daughter of Mrs. Helen Glushko and the late Joseph Glushko and will pursue a career in Pharmacy at the University of Pittsburgh. Lorissa attends St. Basil Church, Simpson.



d

f. CHRISTINE DIANNE COLOSIMO, daughter of Mr. & Mrs. Julian A. Colosimo of Shenandoah, has graduated from Empire Beauty School of Pottsville. She is headed toward a career as a make-up artist.

g. LISA LYNNE COLOSIMO has graduated from Central Pennsylvania Business School, Summerdale, with an Associate in Specialized Business majoring in Travel and Tourism Operations. The daughter of Mr. & Mrs. Julian Colosimo of Shenandoah, Lisa plans to work in the travel industry, for which she is studying French and Spanish.



g



a. JANET ADAMSKI has graduated from Wyoming Valley West H.S. and will pursue a career in Child Development. The daughter of Leo & Christine Adamski, Janet attends St. John's Church, Edwardsville.



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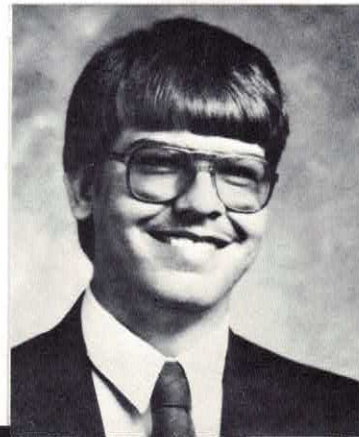


b

b. RUTH MARIA PERECHINSKY has graduated from Valley View High School and is a member of All Saints Church, Olyphant. Her parents are George & Elizabeth Perechinsky.



c



f

c. LAURA PETORAK has graduated from Lakeland Senior High School, Jermyn, and will study Nursing. An honor graduate and selected for "Who's Who among American High School Students", Laura attends St. Michael's Church, Jermyn.

d. TANYA ESSIG has graduated from Valley View High School, Jermyn, and will study Nursing at College Misericordia, Wilkes-Barre. She attends St. Michael's Church.



e



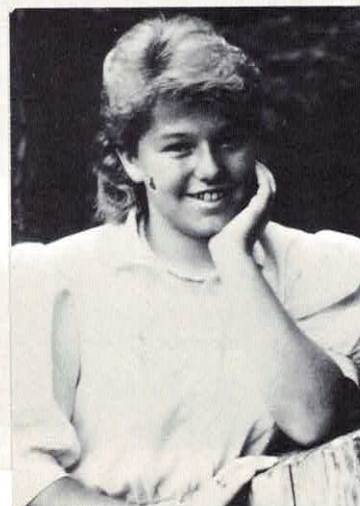
f. THOMAS A. DREBOT has graduated from Middletown Area High School and plans to work for Furnival Machinery Co. He is a member of Christ the Saviour Church, Harrisburg.

g. JUDY KUZMIAK has graduated from Lakeland High School and lives in Justus, PA. The daughter of Michael & Amelia Kuzmiak and a member of All Saints Church, Olyphant, Judy will attend Marywood College pursuing a career in education.

h. DEBORAH M. DONLICK, daughter of Very Rev. and Matushka Daniel Donlick, has graduated from Western Wayne High School, South Canaan. Graduating with a long list of honors and activities, including National Honor Society and the National Science Olympiad Award of Chemistry and Physics, Deborah will study for a career in Physical Therapy/Athletic Training at Lock Haven University.



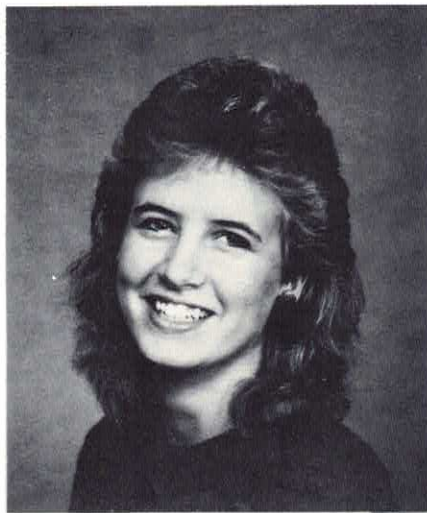
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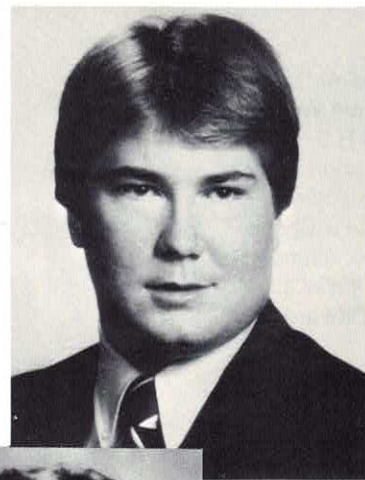


a. DEBORAH HOMISH has graduated from Valley View High School, Jermyn and attends St. Michael's Church.



a

b. JOHN LORCHAK, son of John & Nancy Lorchak of Nesquehoning, has graduated from Panther Valley High School and will attend Lycoming College on a full grant-in-aid for football. He attends St. Mary's Church, Coaldale.



b

c. MELISSA A. SENIUK has graduated from North Penn High School with honors. A member of St. Mary's Church, Coaldale, Melissa will study Pre-Med at Ursinus College, Collegeville.

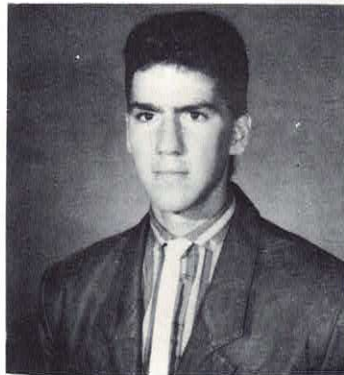


c



d

d. MICHAEL ISBANSKY has graduated from Liberty High School and Bethlehem Vo-Tech School. Planning on joining the Marines, Michael is the son of Mr. & Mrs. Michael Isbansky, members of St. Nicholas Church, Bethlehem.



e

e. ALEX HAHALIS, son of George & Betty Hahalish, has graduated from Freedom High School and plans to major in Economics at Moravian College, Bethlehem. He attends St. Nicholas Church, Bethlehem.



g

f. MARIANNE ORZOLEK, daughter of Fr. & Matushka Theodore Orzolek, has graduated from Valley View High School, Olyphant, and will attend Marywood College to study Elementary Education. She attends All Saints Church, Olyphant.



f

g. MONICA HESS has graduated from Bishop McDevitt High School and plans to attend Bloomsburg College, majoring in early Childhood education and minoring in Music. She attends Christ the Saviour Church, Harrisburg.



h

h. ANDREA HANCHER, a member of Christ the Saviour Church, Harrisburg, has graduated from Central Dauphin High School and will attend Harrisburg Area Community College to study Business Administration.



a. TANYA PREGMON, a member of St. Michael's Church, Old Forge, has graduated from Old Forge High School and plans to continue her education at East Stroudsburg University.



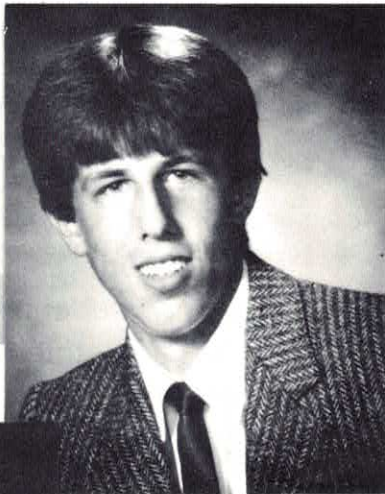
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b. ROMAN MICHAEL WYTOVICH has graduated from Old Forge High School and will attend Widener University to study Business Administration. He is a member of St. Michael's Church, Old Forge.



b

c. CHARLES SIGMAN has graduated as Salutatorian from Riverside High School and will attend the University of Scranton majoring in Pre-Med. Charles is the son of Mr. & Mrs. Charles Sigman and attends St. Michael's Church, Old Forge.



c

d. ANYA KRUGOVOY, daughter of Dr. & Mrs. George Krugovoy, has graduated from Strath Haven High School. Anya, a member of St. Herman of Alaska Church, Wallingford, will attend Haverford College, majoring in English or History.



d

e. DENISE SIMPSON, daughter of Bill & Marie Simpson, has graduated from Northeast High School, Philadelphia. Active in sports and music, Denise plans to study Nursing at Kent State University. She is a member of the choir and a Church School teacher at Saint Nicholas Church,



e

f. PATRICIA RUBERCHECK, a member of St. Herman of Alaska Church, Wallingford, has earned a BS in Nursery-Kindergarten Education from the College of Human Resources of the University of Delaware. Patricia is employed as a teacher at a pre-school and day care center in Wilmington, DE. She is the daughter of Alice Rubercheck.



f

NOT PICTURED: LESLIE MILLER, daughter of Mr. & Mrs. Roland Miller, Jr., has graduated from Saucon Valley High School. Leslie is a member of St. Nicholas Church, Bethlehem.

DAVID PETROVICH, son of Mr. & Mrs. Michael Petrovich of St. Nicholas Church, Bethlehem, recently graduated from the University of Texas in Austin with a Masters degree in Urban Planning and Urban Design. He is presently employed with the City of Roundrock, Texas.

ANDREW JUBINSKY, son of Mr. & Mrs. George Jubinsky of Bethlehem, is an honors graduate of South Texas College of Law in Houston, Texas. Andrew is employed with the law firm of Johnson & Johnson, Dallas, Texas.

KATHRYN HUNCHAK has earned her MS degree in Environmental Science from Drexel University. Her area of specialty is water chemistry, and she plans to continue her education at Drexel looking toward a future in high school or college level teaching. Kathryn is the daughter of Mr. & Mrs. Boris Hunchak and a member of Saint Nicholas Church, Philadelphia.



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## Diocese/ON CAMPUS

"Religious preference, frequently the backbone of many colleges in times past, has been undermined for purposes of non-discriminatory funding."

by **Father Daniel Kovalak**

American society and culture continues to foster an ever-increasing emphasis on academics. Whereas, in times past, higher education was viewed as somewhat of an option, today it has become the norm. This escalation is sure to continue, given the state of the economy and vigorous competition for employment in the marketplace of the approaching 21st century.

Today's high school graduates who show inclinations toward academic promise are literally bombarded with overtures from numerous institutions; a competition in itself. The college-bound student, in addition to making some vital "life adjustments," is deluged with everything from relevant curriculum to palatial dormitory facilities and gourmet menus.

What so often finds no mention whatsoever within this scenario are spiritual considerations. Religious preference, frequently the backbone of many colleges in times past, has been undermined for purposes of non-discriminatory funding. Consequently, even those institutions affiliated with a particular religious body tread on thin ice when they promote or encourage the practice of any particular religious preference.

Thus, the college campus of today presents an icon of society itself; a movement away from "religion" as we perceive it, toward "religion" as perceived by society, i.e., secularism.

The local Orthodox parish knows this movement well. It deals with it on a daily basis. How, for example, does the Church confront Her young people with the meaning of Lent and the experience of



Great Friday when it conflicts with the prom or the "big game?" How do we relate to Sunday morning band rehearsals and training workshops which prevent the abundant life of the Eucharist? These are only two examples of the ongoing struggle of the Church, not the ultimate living-out of the Gospel of Christ, but merely for attention; for consideration.

A brief overview of the problem, then, is this: our young people (perhaps, adults as well) are eliminating Christ and His Church as any sort of viable alternative in this anxious stage of their lives. Since the Church can offer no concrete solutions to the anxieties wrought by scholastic aptitude and a desire for academic prowess, She is seldom even considered, let alone consulted.

It is within this context wherein, as always, the Church is challenged simply to present Christ.

#### **WHAT IS CAMPUS MINISTRY?**

With this overview of the situation, it is now possible to respond to the question: "What is campus ministry?"

Campus Ministry can best be summarized (in the opinion of this writer) in two words: "BE THERE." To many, this may sound rather simplistic, yet it is at the heart of all that we do and all that we are as Orthodox Christians. Filled with the grace of the Eucharist, inspired by the Holy Spirit, created in the image of a loving God, we, as members of the Church, must always present Christ.

"BE THERE" is the message of Christ in the Gospels. On every occasion which longed for His presence, Christ was there. From

Cana of Galilee to the meeting of the upper room after the Resurrection, Christ was always where He was needed. (To retain scriptural accuracy, He admittedly was absent at the death of Lazarus. He did, however, correct that situation too with His "belated" presence!)

This presence of Christ is

what the Church is all about. And it is what all people, consciously or unconsciously, desire in times of need.

Examine a typical week in the life of the local parish. Who are those who knock on the rectory door or call the parish office (other than parishioners seeking general information)? They are people IN NEED; who perhaps know little about the Church except for the fact that "It's there." "My son is having marital problems;" "I just learned my brother has cancer;" "My husband has a drinking problem;" etc., etc. The common link in all of these situations is obvious. Here are people IN NEED, desiring the presence of Christ, through His Church. They know, somehow, in some mystical way, that the Lord is "THERE, IN THE CHURCH" and they are reaching out in desperate moments to experience His presence.

Such is the case in the local parish. But is it any different on the college campuses, or, for that matter, the hospitals, nursing homes, prisons, etc.? Absolutely not. The Church, in every circumstance and location, is called precisely to BE that presence of Christ, and all that it implies.

Generally, I believe Orthodox clergy have an outstanding track-record as far as hospitals, nursing homes, etc.; any place where "our people" have spiritual needs. We bring to them the presence of Christ in their need, on behalf of the whole Church. But what happens when Mr. and Mrs. X's son or daughter goes off to college? They become somehow, no longer "our people" but someone else's. "If they want to go to a church or become involved in a parish at or near their college, they can find one themselves." This is a fallacy in our thinking. College students – Orthodox or not – shouldn't have to engage private detectives to find a spiritual family. The Church should simply "BE THERE" for them, offering, as always, the presence of Christ on behalf of the whole Church.

#### **GOING ABOUT THE FATHERS' BUSINESS**

Our Holy Cross mission in Williamsport boasts of no creative and innovative programs and projects of campus ministry. We have sought, first and foremost, simply to "BE THERE" for students at Williamsport Area Community College, Lycoming College (Williamsport), Bucknell University (Lewisburg), Lock Haven College, Susquehanna University (Selinsgrove) and Mansfield College.

We have scheduled various services on campus, especially during the lenten seasons. We have developed a mailing list of Orthodox students, thus allowing us to have open communication channels. We have offered slide presentations, lectures and discussion groups whenever and wherever possible. We have attempted to hold special retreats.

No, response has not been overwhelming. No, we haven't received a single convert (yet!). No, we haven't had hundreds of

*see CAMPUS, page 45*

"But what happens when Mr. and Mrs. X's son or daughter goes off to college? They become, somehow, no longer 'our people' but someone else's."



## CHRISTIAN SCIENCE

a continuing series by  
FATHER EUGENE  
VANSUCH

"Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." (I John 4:1)

In this passage, Saint John commands us to test the spirits and gives us an example of a "false spirit." The Science Religions, or self-help groups such as the unity School of Christianity; the Church of Religious Science; and the Church of Christ, Scientist, have been on the rise during the past century and they have one thing in common: they all deny that Jesus IS the Christ. They deny that Jesus Christ was God the Word made flesh and that the man Jesus is the Christ. They all distinguish between Jesus, identified as a man, and the Christ, or the Christ principle—that power or energy of divinity which rested upon the man or was manifested through the man Jesus.

Saint John's emphasis in his writings is on the Incarnation: the Word becoming flesh. The reason for this is

that during the first centuries, the Church was under attack by two separate cults—the Judaisers and the Gnostics. The Judaisers were strong observers of the Mosaic Law and tried to impose it on all, even those Gentiles who had converted to Christianity. This is evident in Saint Paul's epistle to the Galatians (2:1-10) and in the Book of Acts (15:1-35). Such were the preachers of a perverted Gospel that the Church had to combat in the first centuries.

In addition to the Judaisers, another cultic group emerged as an anti-Christian force under the name of Gnosticism. Gnosticism prevailed in Syria, Palestine and Egypt, even before the preaching of Christianity. It opposed the Graeco-Roman world and collided with Hellenic and Jewish religion before attacking Christianity. When they took aim at Christianity, the Gnostics claimed to have a superior knowledge of Christianity and God's will—far superior to that of the Apostles.

They infiltrated the Churches of Ephesus and Colossi. Paul's Epistle to the Colossians and John's Epistles and Prologue are directed theologically, in part, at the Gnostics. This is because the Gnostics introduced a doctrine that they claimed was superior to that of the Apostles. In addition to being a doctrine of revelation, Gnosticism claimed to be a doctrine of salvation as well. It sought to teach the soul how to free itself from the material world in which it was imprisoned and to ascend once more toward the spiritual world from which it had fallen.

Gnosticism is a complex system, almost more philosophical than religious. All Gnostic teaching is based on the philosophical presupposition that the Ultimate Reality (their God concept) is pure and unapproachable Spirit, and that the material world is the opposite of that divinity. Some Gnostics deny that the material world has any existence at all, but is only illusory. They postulate "emanations" from God which become successively less spirit and more material. For them, Jesus of Nazareth was an "emanation" from God. He



proceeded from God. The physical world was evil and the best way to conquer it was to humiliate the flesh and exalt the mind or the knowledge.

John recognized this, and that any denial of the reality of the material world attacked the Incarnation - the fact that God had entered the world, the material world in the person of Jesus Christ--in order that He could identify with man. John takes aim in his writings against those who deny the Incarnation and labels them as the anti-Christ.

Gnosticism was propagated by a dozen or more rival sects which broke out in the early Church in the first and second centuries. It was ultimately defeated in the Christian Church by the 3rd century, and passed out of existence until 1875 when a book was published in Massachusetts by Mary Baker Eddy, titled *Science and Health*. In this book, Mrs. Eddy writes: "There is no life, truth, intelligence nor substance in matter. All is infinite Mind and its infinite manifestation, for God is all in all ..." With this statement, Gnosticism came to life again in the 19th century and Christian Science was born.

The founder of Christian Science was Mary Morse Baker Eddy. She was born in Bow, New Hampshire in 1821, and was raised a strict Congregationalist by her parents. The early years of her life were marked by frequent illnesses of both emotional and physical nature. When she was past forty and had been twice married, certain events occurred which were to have a profound influence on her life. It was while she was still in her second marriage that she became associated with Phineas P. Quimby, the mental healer who believed that he had discovered the secret of Christ's healing power. Mrs. Eddy had an encounter with Quimby, and in 1862, was healed of her sickness, becoming not only a grateful patient, but a devoted disciple, dedicating her life to preaching the Quimby gospel of salvation.

## The God of Christian Science is an IT, merely a name.

Quimby thought that people are often healed by a little dose of psychology and a big dose of mesmerism. It is he who first used the terms "the Science of Christ" and "Christian Science" in his system of mental healing entitled "The Science of Man." He had employed these terms for some time before Mrs. Eddy appropriated the terminology as her own.

The death of Phineas Quimby occurred on January 16, 1866, and, by strange coincidence, Mrs. Eddy "discovered" Christian Science less than a month later. The nine years between her "discovery" of Christian Science and the publication of the first edition of *Science and Health* in 1875 were difficult years, during which she began to train students as practitioners. In 1870, she entered a partnership with a former student who was to pay her one-half of his earnings. In addition to being paid a fee for the course she taught, all of her students were to pay her 10% of their income from practice, or \$1,000 in case of failure to practice. This was the beginning of the Christian Science movement.

Meeting with opposition to her policies, Mrs. Eddy established herself in a new home where she completed the writing of *Science and Health with Key to the Scriptures*. Although this work remains the authoritative guide for the Church of Christ, Scientist, to this day, there is some controversy over the content of the book which is alleged to be filled with plagiarisms from the manuscripts of Phineas Quimby and from the writings of Francis Lieber, distinguished German-American publisher and authority on the philosophy of Hegel. Dr. Walter Martin, in his book, *The Kingdom of the Cults*, exposes and documents the plagiarisms, whereas Mrs. Eddy and her

adherents acclaim it as being divinely inspired, equal to, if not superior to, the Sacred Scriptures. Time and space do not permit us to evaluate evidence here.

In 1879, the movement was granted a charter under the name "The Church of Christ, Scientist" with headquarters in Boston. The original group consisted of 26 members with Mrs. Eddy as the pastor. This group was and still is referred to as the "Mother Church."

In 1877, Mrs. Eddy married her third husband, Asa Gilbert Eddy, taking the name now so familiar to all the world. Mr. Eddy's health began to fail, and despite all her healing efforts, he passed away on June 3, 1882. She attributed his death to "arsenic poisoning," according to an article in the *Boston Daily Globe*. For the third time, Mrs. Eddy, at the age of sixty, was a widow.

For the next 27 years, Mrs. Eddy's life became a remarkable success story in American life as she saw the growth of her church along with the teaching of the art of healing through her writing and teaching skills. Success had come to Mrs. Eddy beyond anything that could have been predicted. In her retirement she continued to revise *Science and Health* periodically and to write extensively.

In 1908, she caused to be founded *The Christian Science Monitor*, one of the really great newspapers of America. *The Monitor*, probably the cleanest and most wholesome newspaper published in the United States, is the most notable social outreach of Christian Science. It refuses to report the scandalous, the sinister type of news but rather concentrates on the constructive, wholesome, important happenings of the day.

Mrs. Eddy lived until 1910. The church continued to grow fol-

see CULT, page 22



*CULT, from page 21*

lowing her death. Christian Science churches are generally prosperous. Many members feel that they raise their social standing when they join the church. The churches are usually very attractive, and are on the main streets in the cities. The buildings lack the symbolism used in other churches as they feature in their interiors the sayings of their leader as well as of Jesus. The music in their services is often that of the Protestant churches in general, though the words of the hymns carry the teachings of the church and seem strange to those familiar with the traditional words.

#### **What are the teachings of Christian Science concerning the concepts of religion?**

Let us look at a few of them. Concerning God, in Christian Science theology, the term "God" is merely a relative one and bears no resemblance to the one so clearly revealed in Holy Scripture. By her own formal definition of God, Mrs. Eddy states that God is "Principle, Mind, Soul, Spirit, Life, Truth, Love, all substance, intelligence" (*Science and Health*). Thus, God is impersonal, devoid of any personality at all. But we know that the God of the Old Testament and the New Testament is a personal transcendent Being, not an impersonal spirit or force. The God of the Holy Scripture "remembers," "speaks," "hears," "sees," "creates," "knows," "judges," "has a will," "is a spirit." Psychologically speaking, a Principle is not able to do these things. From the Holy Scripture, we are able to see that God is able to do these things, whereas, the God of Christian Science cannot. The God of Christian Science is an IT, merely a name. The Orthodox Christian has a personal relationship with God which brings about joy, peace, and ultimate salvation. The Christian Scientists have no such relationship, therefore, no real spirituality or peace.

What does the Christian

Scientist say about the Bible? Mrs. Eddy declared, concerning the Bible: "the Bible has been my only authority. I have no other guide in the straight and narrow way of truth" (*Science and Health*). The use of the Bible is constant in Christian Science. Since there is no sermon in Christian Science churches, its place is taken by the reading aloud of the Scriptures and the correlative passages in *Science and Health*. When we turn to her basic text, we find that although the Bible was her guide, to understand what the Bible *really* means necessitates the discovery of a key which will provide that understanding. The key has been furnished for us by Mrs. Eddy in the final section of her book, entitled "Key to the Scriptures."

The first section of this "key" is devoted to an exposition of the early chapters of Genesis and a few portions of Revelation. Another section is the Glossary, which reconstructs the Christian Faith by giving new meaning to virtually every single word used by the Scripture to describe Christianity. By this, man is totally dependent on Mrs. Eddy for the insights which will make life meaningful and will result in eternal acceptance with God. For the average Christian Scientist, the Bible is a compilation of ancient writings full of errors which cannot be read literally. This is why it is necessary to have someone interpret the Bible for them. Christian Scientists, by denying the many truths of the Bible in favor of the "divinely appointed" Mrs. Eddy's interpretations, disobey the command of God to "study" and "believe" His Word.

In our previous studies of the Jehovah's Witnesses and the Mormons, we were able to see their denial of the Scriptural doctrine of the Trinity and the Deity of Jesus Christ. Likewise, Christian Science theology unequivocally denies the true deity of our Lord and the trinity of the Godhead. Mrs. Eddy clearly distinguishes between Christ and Jesus. "Christ is the ideal truth

that comes to heal sickness and sin through Christian Science and attributes all power to God. Jesus is the name of the man who more than all other men, has presented Christ, the true idea of God, healing the sick and the sinning and destroying the power of death. Jesus is the human man and Christ is the divine idea; hence the duality of Jesus the Christ" (*Science and Health*). Jesus was only God's Son, not God. According to the Christian Scientists, when Jesus said: "I and the Father are one," He was referring to the "divine idea or Christ," not the corporeal Jesus. As Christians, we know from the Scripture there are innumerable testimonies to the divinity of Jesus Christ, far too exhaustive to record in this article.

Regarding the Holy Trinity, Mrs. Eddy said: "the theory of three persons in one God suggests heathen gods, rather than the one ever-present I AM" (*Science and Health*). For her, "Life, Truth, Love constitute the Triune Person called God. They represent a trinity in unity, three in one, the same in essence, though multi-form in office: God the Father-Mother; Christ the spiritual idea of sonship; divine Science of the Holy Comforter. These three express in divine science, the three-fold essential nature of the infinite" (*Science and Health*).

Their Holy Scriptures clearly define the Doctrine of the Holy Trinity. It is our responsibility as Orthodox Christians to be ever vigilant in our defense of the Truth of the Word of God. The Christian Science movement promotes a counterfeit Jesus Christ and the Holy Trinity under the banner of a Christian religion. We must prevent the continued attempts to subvert the true Christian Faith.

People are attracted to Christian Science by its healing ministry. Mrs. Eddy claimed that she restored to Christendom the power of healing lost since the days of the early Church. Due to her recovery from an illness she elaborated on the philosophy of



# CHRISTIAN SCIENCE DENIES THE TRINITY:

Regarding the Holy Trinity, Mrs. Eddy said: "the theory of three persons in one God suggests heathen gods, rather than the one ever-present I AM"

healing to support it. Does Christian Science heal? Yes. How are people healed? Some healing is auto-suggestive, hypnotic, psychosomatic, some is divine where God intervenes and some is devilish where God does not get glory, but individuals do. Most illnesses cured by Christian Scientists are imagined illnesses which lack medical documentation and are seldom verified by anyone other than the Scientists or their followers. With this philosophy it is easy to see how sin and death are reduced to a state of the mind and be "illusions."

A careful study of both the history and the teachings of Christian Science leads one to conclude that it is neither Christian nor a Science. True science is based on evaluated data, tested with the results shared by the scientific community. Mrs. Eddy's information does not comply with the

norms of Science, and whether or not it can be called Christian can be summed up in the words of J. K. Van Baalen: "Most assuredly, the apostles would not have approved, and the early Church would not have tolerated, a 'religion' that, in veiled language and much double talk, teaches that Jesus was laid down, as a result of an 'apparent' death, into a fictitious tomb, in an unreal body, to make an unnecessary atonement for sins that had never been reality and had been committed in an imaginary body, and that He saves from non-existent evil those headed for an imaginary hell, the false fancy of erroneous Moral Mind" (*Chaos of the Cults*).

Since the central doctrine of almost all cults is the perversion of Scripture and the denial of the Deity of Jesus Christ we must renew our understanding of these Orthodox Christian doctrines and be ready to teach these doctrines of our heritage. Even though cult-

see CULT, page 45

*The Holy Orthodox Church, defender of the dogma of the Trinity, responds to the false teachings of the Christian Scientists, with these words of Saint John of Damascus (7th century).*

*"The Holy, Catholic and Apostolic Church, teaches the existence at once of a Father and of His Only-begotten Son, born of Him without time and flux and passion, in a manner incomprehensible and perceived by the God of the universe alone, just as we recognize the existence at once of fire and the light which proceeds from it, for there is not first fire and thereafter light, but they exist together. And just as light is ever the product of fire, and ever is in it and at no time is separate from it, so in like manner also the Son is begotten of the Father and is never in any way separate from Him, but ever is in Him.*

*"...Likewise we believe also in one Holy Spirit, the Lord and Giver of Life, Who proceeds from the Father and rests in the Son; the object of equal adoration and glorification with the Father and Son, since He is coessential and co-eternal. [He is the] Spirit of God; direct, authoritative, the fountain of wisdom and life and holiness, God existing and addressed along with Father and Son... There is one essence, one goodness, one power, one will, one energy... one and the same, I repeat, not three resembling each other... We recognize one God, but only in the attributes of Fatherhood, Sonship and Procession... Wherefore we do not speak of three gods, but rather of one God - the Holy Trinity - Father, Son and Holy Spirit."*



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**OFFICIAL**

In accordance with his petition and under Resolution No. 561, effective July 28, 1986, Father David Lisko is released from his assignment as Rector of All Saints Orthodox Church in Olyphant, PA and transferred to Saint John the Baptist Orthodox Church in Nanticoke, PA, where is assigned as Rector.

In accordance with his petition and under Resoltuion No. 559, effective July 18, 1986, Father Dimitri Voytilla is released from his assignment as Rector of Saint Nicholas Church, Bethlehem, and is assigned to be Rector of Saint Nicholas Church, Coatesville, PA.

In accordance with his petition and under Resolution No. 560, effective July 28, 1986, Father Eugene Vansuch is released from his assignment as Rector of Saint John the Baptist Church, Nanticoke, and is transferred to Saint Nicholas Church, Bethlehem, PA as Rector.

By the grace of the Holy Spirit and the laying on of hands, Father Deacon Lawrence Kane was ordained to the Holy Priesthood of the Orthodox Church, Sunday, July 13, 1986 by His Grace, Bishop Herman at the Monastery Church of Saint Tikhon of Zadonsk. In accordance with Resolution No. 562, Father Kane is assigned Acting Rector of All Saints Church, Olyphant.

In accordance with Resolution No. 564 and effective July 14, 1986, Father Theodore Orzolek is attached to Saint Michael the Archangel Church, Old Forge, PA.

**WANTED:**  
**Saint Herman of Alaska**  
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**"Quoteable" ... ON DISCIPLESHIP**

"We must be ready to pay the cost of discipleship. There is always a cost to discipleship because, from start to finish, it means a gradual overcoming of all that is *self* in order to grow into communion with that which is *greater* than self and which will ultimately *displace* self, conquer the ground and become the totality of life. And there is always a moment in the experience of discipleship when fear comes upon the disciple, for he sees at a certain moment that death is looming, the death that his *self* must face. Later on it will no longer be death, it will be a life greater than his own, but every disciple will have to die first before he comes back to life. This requires determination, courage, faith. (emphasis added)  
-Bishop KALLISTOS (Ware)  
*Meditations (Dimension Books)*



# EDUCATION BULLETIN

A SERVICE OF YOUR DIOCESAN DEPARTMENT OF RELIGIOUS EDUCATION

Fr. John Kowalczyk, Chairman

Mrs. Dorothy Allen, Editor

## HELP FOR THE HARRIED CHURCH SCHOOL TEACHER

One of the most frequent concerns expressed by Church School teachers involves the interaction between the teacher, the class and the "unmanageable student." (By "unmanageable student," we do not here mean the rare child with psychological or mental disorders, but rather the otherwise "normal" child who presents a problem to the flow of classroom learning by either refusing to participate in activities or by engaging in distracting behavior which is not connected to the lesson.)

Every class has one or two students who seem "unmanageable" to the teacher at times, as seen in the following description.

You, the Church School teacher, had planned a lesson which involved reading, following printed directions, writing and coloring. Eight out of ten children, ages 8 through 10, participated in all the classroom activities; two did not, but you wished they had. They were reluctant to read when other children took turns reading the Bible story; they did not complete the mimeographed worksheet which you had prepared; and they did not participate in the coloring activity you had planned to accompany the lesson. Instead, they rolled crayons to each other across the table; they poked each other; they giggled for reasons unknown to you; and they constantly disturbed other children in the class.

You tried to include your "unmanageable students" in the group lesson by encouragement, and then by scolding. You may have tried to reason with them by saying something like, "You do want to learn about God, don't you?" or "Look at how nicely the

other children are coloring; don't you want to make a nice picture, too?" However, your two "unmanageable students" ignored your reasonings, pleas, and admonitions. They appeared to do only what they wanted to do, so you concentrated on teaching the other eight students who had caused no disturbances. Afterward, you left the Church School with an uneasy feeling: "I should have done better, but I can't do anything with them!"

Can this type of situation be improved? Of course it can; the answer lies in the statement, "I can't do anything with them!"

"I..."

This is the most difficult part of any task — the beginning. And this particular beginning starts with an "I." You might say, "Well, I was the teacher; I told those kids that their behavior was unacceptable; I told them what they should be doing; I told them and told them, and still they ignored me."

They ignored you, and unless circumstances change, they will probably continue to ignore you in the future. Why? Does this mean that you are a poor teacher? Did you do something wrong? No, you

didn't do anything wrong, *but they didn't do anything wrong either.* In fact, they did something very right. They told you, by their actions, that the activity which you had planned was not suitable for their learning.

Children learn in different ways, and the verbal (reading, writing) is just one way to learn. Educational psychologists have determined that there are at least eight different "intelligences" which can be applied to human learning. Children learn through combinations of these eight types of "intelligence," but each individual may have a different level of skill and interest in each type. (It's nice to know that, by adulthood, the combination of intellectual proficiencies "balances out"; that is why most adults lead productive, successful lives regardless of their childhood levels of performance.)

From the point of view of your two "unmanageable students," it probably seemed to them that you were trying to force them to do something which they were either not good at or not interested in. "What?" you might say, "I would never force a student!" That's probably true, but *from their point of view, they felt forced*



because they were asked to do something which felt uncomfortable.

How eager are we, as adults, to voluntarily agree to do things which we feel we are not capable of doing well or which we find even mildly uninteresting or unpleasant?

If a child is not interested in a particular activity, compelling him to participate in it will not generate enthusiasm. Likewise, the person, child or adult, who does not do something well will find ways to avoid doing that thing in public.

Not all children can be "A" students in every subject, no matter how much we may encourage them. Even in lower elementary grades, students who are "only average" in reading and verbal skills are more likely to develop a poor attitude toward school. Because they do not excel in academic subjects in public school, some of these students become mildly discouraged. They may react by giving up easily or by fighting back in some way. These reactions may be evidenced by apathy, shyness, belligerence or clowning. These children do not *expect* to understand everything or to be successful in classroom tasks. Maintaining their attention for long periods of time may be difficult.

As a Church School teacher, an important part of your task is to improve these students' self-images and expectations of accomplishment.

#### "I can't ..."

Adults (teachers or parents) tell other adults that they "can't" do something and expect other people to be understanding. The child, who has much less maturity and knowledge, has told you that *he* "can't" either. Did you show understanding toward his non-verbal message? If you "can't" change your behavior toward him, then the chances are great that he "can't" change either. However, if you determine that you can, perhaps

he can too. Remember, *you* are the leader; *you* are in control. It is up to you whether the child will develop a "can" attitude toward living.

It is well known to educational psychologists and to many parents that children copy adult behavior. The child in a school setting often will copy the teacher, including copying the teacher's attitude toward him. Place yourself in the child's situation. Ask, "How would I feel if I weren't a good

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**If a child is not interested in a particular activity, compelling him to participate in it will not generate enthusiasm. Likewise, the person, child or adult, who does not do something well will find ways to avoid doing that thing in public.**

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reader, didn't enjoy coloring in the lines, and didn't write very well. Would I want to do those things in public?"

There are several steps you can take to help the child. Remember that it is important for these students to learn and not give up. This may require that you shorten lessons or present them in "sections" that average students are able to finish in a small segment of time. Sections of only five or ten minutes are often better than those of fifteen or twenty.

The way you treat lower-achieving students during class discussions can also make a difference in their attitude. During large group or small group discussions or lessons, "stay with" students until they are able to answer a question. Don't let another student quickly answer the question given to a lower-achieving child. Don't accept a wrong answer from a lower-achiever; reword questions or help students give an acceptable answer. A feeling of success helps any student to *want* to continue paying attention.

A warm, supporting, and accepting classroom climate will benefit lower-achieving students, but be careful in your use of praise. Research in classrooms has shown that praise is only useful when it is deserved, when it is specific and contingent on good work or good behavior, and when it is sincere. After working with a child for a few weeks, the teacher knows what his or her best work is. It is this best work (no matter what its level by adult standards) which deserves and should receive praise. Praising vague answers or incomplete work only confuses the child and tells him or her that you don't expect much. Be alert for opportunities to give sincere praise.

#### "... can't do ..."

After determining that your "unmanageable student" is unmanageable only because he may feel that he can't do what you would like him to do, consider what is the most basic thing that you, the Church School teacher, would like to help him to do? Is it your job to teach him to read, to write, to color? If these specific jobs are not part of your task as a Church School teacher who works with the child for approximately one hour a week, then there is no reason to insist that the child do them in your class! (The former statement is probably easier for non-trained teachers than for certified secular teachers to accept because most teachers of

see EDUCATION, page 28



*EDUCATION, from page 27*

secular subjects are used to teaching reading and writing skills along with whatever other subject they may specialize in.)

The main task of the Church School teacher is to help children to learn about God and the Orthodox Christian traditions of worshipping Him.

For the Church School class which includes children who either do not enjoy or have only moderate success with reading and writing skills, the teacher might turn to other methods of instruction. Educational research has shown that "average" students may not benefit from the same teaching strategies that work with high-achieving students who have "learned how to learn from books" at a very early age. For teaching classes of students with mixed levels of ability:

1. Provide "structured" activities--planned lessons, with very little "free time" activities. The Church School meets all too infrequently, and we should see each minute as precious.
2. Provide teacher-student interactions as often as possible. Lower-achieving students would be seated closer to the teacher, given more time to answer, and given assistance when needed.
3. Cover material thoroughly. With average students, it is better to cover a smaller amount of material very thoroughly than to cover a lot of material very quickly. We want our children to keep within them their early lessons about God and Orthodoxy. Plan for frequent repetition and review.
4. Communicate clearly. Pay attention to your students' vocabularies and plan your lessons accordingly. Use concrete and specific examples to illustrate new ideas, and check for understanding frequently. It is often necessary to repeat the same idea several times using different words.

**"... do anything ..."**

For learning to occur, *all* students (and especially

lower-achieving students) must be provided with tasks at which they can feel successful. After teaching a lesson, you may find that some students have not gotten the point or that they do not appear to remember the facts which you have presented. You may then have to re-teach the lesson, using different methods. How can this be accomplished without relying on academic verbal skills?

The answer is to *do* things rather than only to read or write about them; for example:

1. Demonstrate stories. The teacher can either tell the story or play a recorded tape (which need not be an expensive, purchased tape, but can be self-recorded). An inexpensive cassette recorder can be used to record the children's versions of the stories and to play them back. Depending upon Church School budgets, professionally recorded tapes, movies, or slides may be purchased or rented. Visual aids in the form of posters, pictures, and mobiles are also useful.
2. Use "tangibles." Children who are less proficient in verbal skills often have greater skills with manipulative objects. For the earlier grades, the teacher can provide play dough to help the children to express themselves and "tell back" a story. Large lumps, not the small pieces which come in cans, are best because they give those restless fingers something to do. Large amounts of play dough can be made very inexpensively and stored in plastic bags between uses: For each cup of regular baking flour, add one-half cup salt, a few drops food coloring, and enough water (not too much) to form a non-sticky dough. Knead as you would knead bread dough until smooth.
3. Make hand puppets. Hand puppets can be used to tell stories with young children. The best ones are the kinds children make themselves from old socks and sewing notions. Sometimes older elementary children can be encouraged to do this also by

having them prepare a puppet Bible story to stage for a younger group.

4. Take "trips" often. These need not be actual traveling excursions, but rather "changes of environment" in which learning takes place.

a. Walk to the cemetery and teach your lesson on the soul, Saint Thomas Sunday, Pentecost, or Panikhida services in that setting. This is useful also for teaching about death and for helping to address children's fears about cemeteries and "ghosts."

b. Teach about icons and church symbols in the church at a time when no services are being conducted.

c. Visit a park, hiking trail, or farm when teaching lessons about the Creation, Noah and the Flood, or the story of Moses.

**"... with them ..."**

These are probably the most important two words in teaching. Our tendency is to concentrate our teaching efforts on those students who do what we tell them to do and who have good academic skills. They are in the majority, so it would seem that they deserve most of our attention; however, exactly the opposite is true. While we do not want to neglect our quick-learners, we must realize that they really do not *need* much help. They are able to learn well from whatever teaching methods we choose to use; whereas the "average" student usually learns best through use of concrete examples and demonstrative instruction. Since it is not the Church School teacher's specific job to teach verbal skills in the limited amount of time available, it would be most beneficial to all the children in our early elementary Church School classes if we could do as much teaching as possible by other methods. If we include methods which work for *all* students in our classes, we are less likely to lose the attention of those few "unmanageable students." (The above statement, however, does not



**WORD GAME**...by Father  
Michael Evans*pick the word that doesn't belong*

<b>A.</b> Dikiri Trikiriri Spear Spoon Banner	<b>B.</b> Chalice Prosphora Star Cover Sacramental Fan Paten	<b>C.</b> Table of Oblation Altar Cross Censer Ladle	<b>Crozier</b> <b>D.</b> Winding Sheet Felon Cuffs Zone	<b>Stole</b> <b>E.</b> Mitre Dalmatic Bishop's Panagia Bishop's Mantle Orarion
2-A Pascha Crozier Cassock Kamilavka Palitza	2-B Holy Unction Divine Liturgy Theotokos Crowning Grand Compline	2-C Deacon Reader Bishop Vigil Priest	2-D Matrimony Betrothal Crowning Rings Holy Synod	2-E Pascha Nativity Pentecost Panikhida Presentation

imply that we would refuse to teach gifted children on a verbal level commensurate with their abilities, for we do not wish to lose the gifted child through boredom.)

Of course, there will be those (sometimes typical) persons who might challenge you, the Church School teacher, by saying, "Every class has had its trouble-maker and its drop-out. Why all the big fuss about one or two kids?"

The untypical response to the question would be to refer the questioner to Jesus' parables. In the Parable of the Lost Sheep, how many sheep did the shepherd go looking for? *He searched for hours for that one sheep which needed His help.* And what became of the rest of His flock? Well, after He returned with the one which had been missing, *He took care of them all together.*

**ANSWERS...**

*the words  
that don't fit:*

A-Banner  
B-Prosphora  
C-Table of Oblation  
D-Winding-Sheet  
E-Orarion

2A-Pascha  
2B-Theotokos  
2C-Vigil  
2D-Holy Synod  
2E-Panikhida



# DIOCESAN ASSEMBLY PASSES PORNOGRAPHY RESOLUTION

Delegates to the 23rd Diocesan Assembly, June 28th, passed a resolution against pornography that will be presented to the 8th All American Council, August 17.

Seventy-eight clergy and lay delegates attended the Assembly at Saint Tikhon's Monastery, worshipping together at a Divine Liturgy, hearing the Ruling Bishop's address and departmental reports and passing the budget for the next year.

Bishop Herman's opening address reminded the Assembly of the role of the family in furthering the Orthodox Faith. He called for "spiritual renewal" in the Church, defining it as "an individual's rediscovery of his or her roots in Christ."

Bishop Herman concluded with the introduction of preparations for the Millennium celebration in 1988. The year will mark the 1,000th anniversary of the baptism of Rus, from where Orthodox Christianity first came to America. The complete text of the Bishop's message appears on page one of this magazine.

The resolution on pornography was offered by Holy Cross Orthodox Church, Williamsport, whose Rector, Father Daniel Kovalak, is chairman of the diocesan task force on pornography. "Christian Orthodoxy holds firmly to the teaching that sexual relations, as a God-given human capacity, are properly exercised in Sacramental Marriage," the resolution states. It goes on to call pornography an "inappropriate expression" of sexual relations, "removing from them their sanctity and taking them from

their God-given context; marriage and family."

Other resolutions dealt with the pension plan & health insurance.

In addition to the Bishop's Report, reports were heard from the Diocesan Council, Treasurer and Auditors. In Deanery reports, the Frackville Deanery reported the closing of SS. Peter and Paul Church, Centralia, due to the mine fire in the area. Father Thomas Kulp (Mount Carmel) is handling missionary activities in the Shamokin area.

The Philadelphia Deanery noted a clergy retreat and an Advent Lecture Series in addition to welcoming several new priests to the deanery. The Wilkes-Barre Deanery noted its publication of "Glory to God for All Things," an Akathist composed by Father Gregory Petrov while in prison camp in 1940.

The Department of Stewardship and Lay Ministries presented future plans including the publication of a biennial Newsletter to be sent to all seniors in the diocese, and a long-term goal of establishing a diocesan department especially of service to seniors and a pilgrimage to OCA Mission Parishes in the south during the winter.

Reports were also heard from the departments of Publications and Insurance. These are available from parish delegates.

The Department of Religious

Education presented a lengthy written report highlighting its past and future activities, also available from delegates. The DRE sponsored the Church School Teachers' Conference which was held in conjunction with the Assembly.

Finally, the Assembly passed the \$66,500 budget for 1987. The raising of the budget for *Your Diocese Alive* was discussed. It was noted that the publication was produced at an extremely low cost because of volunteered services, equipment and cut-rate printing. In addition, the \$7,000 expenditure approved in 1985 for the purchase of a typesetting machine, was cancelled because the use of similar equipment was being donated by the Orthodox Christian Communication Services Association.

Complete minutes of the Assembly are being sent to each parish. The next Assembly is scheduled for Saturday, August 22nd, 1987.





*RESOLUTION AGAINST PORNOGRAPHY,  
offered by Holy Cross Church, Williamsport,  
passed by the 23rd Diocesan Assembly.*

The family unit is not only the backbone of the society in which we live, but the foundational unit of the Orthodox Church, serving as an extension of the Kingdom of God into every home.

The foundation of the family itself resides in Christian marriage; the uniting of a man and a woman in a special bond of love – a love so great, it is likened to that of Christ for His Church (Ephesians 5).

Christian Orthodoxy holds firmly to the teaching that sexual relations, as a God-given human capacity, are properly exercised in Sacramental Marriage. Within this framework, sexual relations express the bond of love of the spouses, meet the physical needs of the spouses, and serve to nurture and perpetuate the human race. As a result, sexual relations are a blessed and holy part of life

when practiced in the only setting appropriate to them; Christian Marriage.

However, sexual relations may also be turned from their proper purposes to inappropriate expressions. One of these is pornography. Pornography promotes sexual relations as ends in themselves; a hedonistic philosophy contrary to the Gospel of Jesus Christ. It promotes values which degrade, trivialize and cheapen sexual relations, removing from them their sanctity and taking them from their God-given context; marriage and family. Its effects upon the whole person – mind, body and spirit – are often devastating. Thus, the very fabric of our society and the foundational unit of the Church, is weakened.

Be it therefore resolved that the

Diocese of Eastern Pennsylvania of the Orthodox Church in America, in accordance with our declaration of "The Year of the Family," affirms its outrage at the presence and availability of pornography not only within our local respective communities, but in society as a whole. We call upon all of the faithful of our Diocese to, first, themselves abstain from pornography, and further, to initiate and support measures which will bring the display and distribution of pornography, and thereby its harmful effects, to a halt.

Be it further resolved that this Assembly move the above resolution of this diocese for consideration at the Eight All-American Council of the Orthodox Church in America for adoption.





# Metropolitan of Czechoslovakia visits Diocese, Jermyn

WILKES-BARRE — His Beatitude, DOROTHEUS, Metropolitan of Czechoslovakia, was greeted by Metropolitan Theodosius, Bishop Herman and diocesan clergy at a luncheon, May 23rd (right). (below right) The visiting prelate then was greeted by over 100 faithful at Saint Michael's Church, Jermyn. Shown greeting the delegation are Joseph Krenitsky, President of Saint Michael's and David Brzuchalski, President of Saint John's, Mayfield.



BETHLEHEM — (above) Mr. Vasily Herasimchuk celebrated his 100th birthday, April 22nd. He was visited by his pastor, Father Dimitri Voytilla of Saint Nicholas Church, and received the Sacraments of Penance and Eucharist. Mr. Herasimchuk is a resident of Family Manor in Bethlehem.

***LISTEN, PHILADELPHIA***

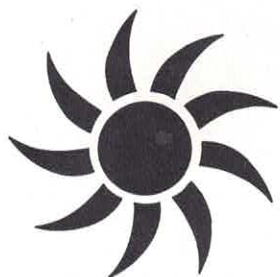
**Father John Bohush  
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## picnics & such...



**MINERSVILLE**—SS. Peter & Paul Church will hold its Chinese Auction, Sunday, September 28th at the Church Hall. The event is sponsored by the R-Club.

**LYKENS**—Holy Ascension Church's 5th Annual Bazaar will be held Sunday, October 5th at the church. Food, beautiful hand-made crafts and more are in store.

**OLYPHANT**—Saint Nicholas Church held its annual picnic July 11th and 12th at the church grounds.

**SHILLINGTON**—Saint Herman's Church held its annual picnic on July 27th at the Flying Hills picnic grove. Along with the food, there was dancing to the music of "Polka Dynamite," a band from Nanticoke.

**McADOO**—Holy Trinity Church's annual bazaar was held July 19th and 20th. Ethnic foods were served and the King Brothers Orchestra entertained on Saturday night. The Pennsylvania Good Times played on Sunday.

**COALDALE**—A summer picnic for the children of Saint Mary's Church was held at Knoebel's Grove, July 26th.

**ALDEN STATION**—The 2nd Annual Chicken BBQ will be held at Holy Resurrection Church, August 16th at the church grounds.

**FRACKVILLE**—Holy Annunciation Church held its Annual Parish Picnic, July 26th and 27th.

**WILKES-BARRE**—The 20th Annual Summer Bazaar of Holy Trinity Church, was held July 26th and 27th at the parish grounds. Ethnic foods were served and live entertainment was featured both evenings.

**POTTSTOWN**—Holy Trinity Church, Mervine & Feist Streets, will hold its Annual Harvest Bazaar, Saturday, September 27th at the church. Delicious foods and creative crafts will be there.

**WILMINGTON, DE**—(right) Father John Breck spoke to this group at a Saint Michael's Church retreat, "Christian Community." The retreat began Great Lent.



...and (left) Sister Heather Mary, of the Community of the Holy Myrrhbearers, Otego, NY, visited with the people of Saint Michael's for 3 days. An iconographer, she discussed icons with the young people, and attended Presanctified and Sunday Liturgies.



WALLINGFORD—The Annual Youth Day at Saint Herman of Alaska Church was celebrated June 1st. (photos at right) All the young people of the parish celebrated their day by receiving the Sacraments with their parents. A special cake was prepared by teacher Alexis Campbell in honor of the youth. The Church School children presented a program entitled, "Thank You, God For Everything." Church School for pre-schoolers continues through the summer.



## SS. PETER & PAUL CHURCH SUCCEUMBS TO CENTRALIA MINE FIRE

Sunday, March 16, 1986 was a sad day for the parishioners and friends of Saints Peter and Paul Orthodox Church, Centralia. Approximately 85 worshippers attended the solemn Divine Liturgy which marked the closure of this 70-year-old parish. His Grace, Bishop Herman, officiated, with Fathers Nicholas Timpko, Paul White and Thomas Kulp, parish pastor, concelebrating. A catered dinner at Lazarski's Hall in Mount Carmel followed the Liturgy. Many fond memories were shared on this occasion by those who had been born and raised in Centralia and spiritually nurtured at Saints Peter and Paul.

Though the church building is small and unpretentious, many visitors over the years

have remarked upon its quiet charm and homelike simplicity. The dark wood panelling combined with the genuine warmth of the parish community always encouraged a spirit of intimate communion with God and a lively sense of the Holy Spirit's presence. It was with deep regrets, therefore, that the building was sold to the Columbia County Redevelopment Authority, which is responsible for purchasing properties in this mine-fife-stricken community.

The painful decision to close the parish was made when it became apparent that the government-sponsored relocation program would reduce the Borough of Centralia to a virtual ghost town. A suggestion to move

the church building to another location was dismissed due to the partial deterioration of the structure. The building of a new church was also seriously considered, but it was finally decided that this would be too great a responsibility for the small and scattered parish membership. It was finally decided that the wisest course would be for the members of Saints Peter and Paul to join their sister parish of Saint Michael's in nearby Mount Carmel, which is the home base of their pastor, Father Thomas Kulp. The church building in Centralia is scheduled to be razed, but its furnishings will be removed and distributed throughout the diocese. Especially noteworthy are the large brass bells which date from the





**MONASTERY-** Diocesan clergy and families made their annual pilgrimage to Saint Tikhon's Monastery to celebrate the Divine Liturgy of Bright Tuesday with His Grace, Bishop Herman, May 6th. In the photo at left, the Gospel is elevated during the procession around the Monastery Church.

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founding of the parish in 1916. These will be installed at Saint Tikhon's Monastery as a fitting memorial to those faithful and dedicated immigrants who established the Orthodox Church in Centralia.

The people of Saints Peter and Paul are now settling into their new Church home at Saint Michael's, where they have been warmly received and invited to participate fully in the life of the parish. The presence of this "new blood" will surely strengthen the Orthodox witness in Mount Carmel and deepen the bonds of fellowship in the Saint Michael's community. The spirit of Saints Peter and Paul will live on, however, in the Cemetery Association formed to administer the funds remaining in the parish treasury along with the generous government

compensation for the loss of the church building. The main concern of this Association is the long-term maintenance of the secluded hilltop cemetery in Centralia. However, the members are also mindful of the ongoing mission and witness of the Orthodox Church in America. Having set aside funds sufficient for the perpetual care of the cemetery, the Association met to discuss the best use for the remaining funds.

It was decided to contribute \$10,000 to Saint Michael's and \$5,000 to the Bishop's Discretionary Fund. Elevation of the Holy Cross Orthodox Church in Williamsport received a gift of \$2,500, along with a substantial number of furnishings from the church building. There has always

been a special relationship between Holy Cross and Saints Peter and Paul, the Centralia parish having played an important role in the formation of the Williamsport mission.

The Saints Peter and Paul Cemetery Association anticipates additional contributions to Orthodox missions and programs of outreach, ever striving to be faithful stewards of the material blessings entrusted to their care. Thus the spirit of Centralia Parish will live on as a legacy to future generations of Orthodox Christians.

**DEADLINE  
 FOR OUR  
 NEXT ISSUE:**

**SEPTEMBER 1**



BETHLEHEM—The end of another successful Church School year at Saint Nicholas Church, was marked by a special dinner for all parish Church School students and High School graduates, May 18th. Double folding icons were presented to the graduates and awards for perfect and good attendance were presented to the students. The dinner was well attended by family, friends and parishioners.

COALDALE—Closing ceremonies for the end of the Church School year took place on Sunday, June 1st at Saint Mary's Church. Each child was presented with an icon of the Guardian Angel and the Teacher Appreciation Cards were presented to the teachers. A communion breakfast was served to the children and teachers, with members of the parish attending.

PHILADELPHIA—The inaugural meeting of the newly formed Men's Society of Saint Stephen's Orthodox Cathedral was held Friday evening, March 21st following an Akathist service. Ten men attended this first meeting to discuss the general purpose of a Men's Society. As a beginning, it was decided that the Society would dedicate itself to the fulfillment of the spiritual life of a church organization—liturgical, sacramental and stewarding of services as needed. The Society cleaned up the church grounds in preparation for Pascha and participated in the "watch" at the tomb of Christ. Officers will be elected in the near future.

On Saturday, April 5th, Saint Stephen's Religious School sponsored its annual lenten lecture (mini-retreat) in the church auditorium (photo above). The theme was "Lent: A Time for Repentance and Renewal." The Cathedral was fortunate to have

## diocesan department of youth: TEENS ENCOUNTER REVELATION

The Youth Encounter, which was held at Saint Tikhon's Seminary, July 25-28, attracted more than 40 young people to learn about the book of Revelation. The four days were filled with emotion, laughter, debate, swimming, boating, camp fires, sports and the warmth and joy of the Lord's Banquet – the Holy Eucharist.

The Director of the Diocesan Youth Department, Martin Paluch, invited as guest speaker and leader for the encounter, Father Sergei Glagolev – an eloquent orator and brilliant teacher. Father Sergei inspired all to a sense of holiness and love for God, in refutation to the cries of fear which were constantly provoked by the evangelical films that were shown.

During the last session, when the youth gathered for a retrospective, they

concluded that the encounter was indeed productive, but much too short to discuss such a vast and important theme as the Book of Revelation, which is not one of those "right-or-wrong," solvable puzzles. It requires lengthy research, with a conclusion acceptable to the mind of the Church.

Unfortunately, the only movies available are those that lack in inspiration and are a product outside the teaching of the Orthodox Church. The youth called on the Orthodox Church in America...to consider producing visual aids...on themes dealing with contemporary issues which face the youth today.

They unanimously concluded that their successful futures depend on their obedience to the teachings of the Church, to which they look for proper guidance and instruction.



Sister Katherine and Sister Allison of Holy Transfiguration Monastery, Ellwood City. They presented lectures on Lent and the monastic life. A lively discussion followed the presentation, with the students asking many pertinent questions. Vespers was celebrated following

the session.

Father Daniel Geeza, Saint Stephen's Rector, recently lectured at Saint Basil's Academy for Girls (Ukrainian Catholic Diocese of Philadelphia), Fox Chase. The subject was: "Sacraments: Necessary for Life."





**POTTSTOWN**—The Church School children of Holy Trinity Church entertained the residents of Leader Nursing Home, May 24th. They presented the home with an aquarium they bought with funds raised at a hoagie sale. The children visited each room after their performance.

**HARRISBURG**—Ground was broken for the new Christ the Saviour Orthodox Church, April 6th. (right) His Grace, Bishop Herman, blessed the cross planted on the spot where the new church will rise. (below) The children, too, joined in breaking ground for their new place of worship.







## Seminary sponsors "Information Day"

Approximately 80 individuals accepted the invitation to attend this year's "Open House - Seminary Information Day" program sponsored by Saint Tikhon's Seminary on Lazarus Saturday, April 26, 1986.

This special program was developed to offer the Faithful the opportunity to participate in a schedule of events designed not only to create an atmosphere and awareness of one's calling and challenge as an Orthodox Christian in contemporary society, but also to focus on the specific course of studies and the program of priestly formation offered at Saint Tikhon's Seminary.

The day opened with the celebration of the Divine Liturgy in the Monastery Church by the Seminary Rector, His Grace, Bishop Herman. At the conclusion of the Liturgy, Bishop Herman

extended a warm and cordial welcome to the many guests and called upon all to continue in their efforts to follow Christ, praying for one another, especially for those who teach and study in the Seminary.

In the first session for the day, Father Vladimir S. Borichevsky, the Dean of Faculty, offered a most inspiring talk and meditation entitled "Called to Serve," emphasizing the fact that all have received a special calling to serve God and His People.

After the luncheon, visitors were given a tour of the Monastery and Seminary, and also had an opportunity to visit the Seminary Bookstore.

The afternoon sessions of the program was led by the Seminary Registrar, Father Daniel K. Donlick, who

presented a talk that included the goal and task of the Seminary as well as an outline of the Seminary's program of study and priestly formation, reminding all in attendance that the first seminary experience begins in the Orthodox home, an experience that fosters and encourages priestly vocation.

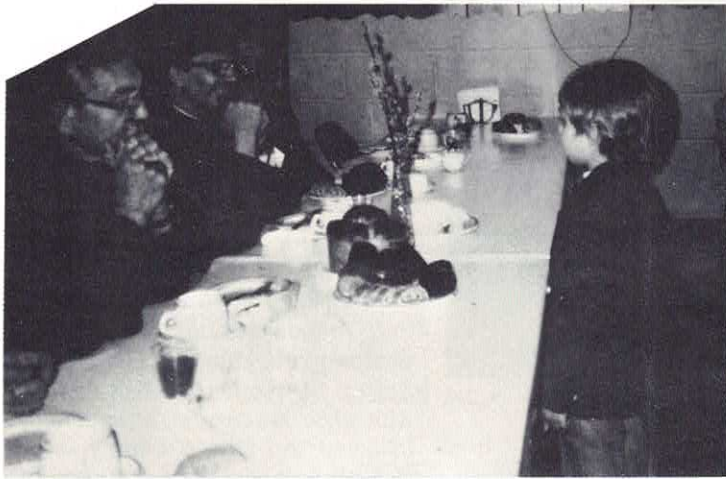
Following the formal talks, guests had the opportunity to meet with seminarians and members of the faculty. Seminary Information Day concluded with the celebration of the Vigil Service in the Monastery Church.

Individuals contemplating a priestly vocation need not wait for the next Seminary Information Day, but are encouraged to contact the Seminary's Office of the Registrar for additional information and/or for an appointment to visit the Seminary in the future. The 1986/87 academic year at Saint Tikhon's Seminary will begin on September 4th.

**SEMINARY**—It was a happy group of hierarchs, faculty and students that gathered for the 44th Commencement ceremonies at Saint Tikhon's Theological Seminary, May 24th. Bishop Herman presented the following with the Diploma in Orthodox Theology: Josephat Akunda, Kenya, East Africa; Richard Chominski, Chicago, IL; Deacon Lawrence Kane, Lowell, MA; Father Stephen Karaffa, Shilton, CN; Gregory Nimijean, Montreal, CA; Father Michael Prevas, Chicago, IL, and Elias Tabita, Kampala, Uganda. His Grace, Bishop Peter of New York, New Jersey, gave the main address.







**SAINT CLAIR**—Holy Assumption Church was visited by His Grace, Bishop Herman, April 20th. Following the celebration of the Divine Liturgy, Bishop Herman answered questions about the Church during the coffee hour. The Church School children (right) entertained the Bishop with liturgical songs and the recitation of prayers. The children then presented gifts they themselves had selected; praying hands and a colorful pisanca. (above) Jared Jane presents a gift to Bishop Herman. Shown at right are (front row) Jared Jane, Michael Evans and Jamle Cook; (top row) Jennifer Cook, Jell Cook, Jeremie Johnson and Gregory Sagan. Mrs. Verna Papinchak is in charge of the Church School.



**SCRANTON**—His Grace, Bishop Herman, recently greeted the Patriarch of the Melkite Greek Catholic Church at Saint Joseph Melkite Church. Shown at right are: (first row) Bishop Herman; Patriarch Maximos V, Melkite Patriarch of Antioch and all the East, of Alexandria and of Jerusalem; and Bishop Anthony Rysz of the Central Diocese of the Polish National Catholic Church. (second row) Father Deacon Basil Parent, Saint Ann Church, Paterson, NJ; Rt. Rev. Archimandrite Michael Halleck, Secretary to the Patriarch; Rt. Rev. Archimandrite Nicholas Samra, Pastor of Saint Ann Church, West Paterson, NJ; and Father Kenneth Sherman, Administrator of Saint Joseph Church.





**ORTHODOX MEET FOR  
STEWARDSHIP TRAINING**  
by Father John Kowalczyk

The "Stewardship Training Conference" was held this year at the Antiochean Village, in the town of Ligonier, PA, March 27th thru 30th.

Ron Nicola, a lay leader from San Francisco, CA, and the Chairman of Stewardship for the Antiochean Christian Archdiocese, was the principal speaker. Twenty-five laymen and priests from throughout the U.S. gathered for the event, hoping to become better informed on the subject of Stewardship. The conference was divided into four sections: "Knowledge and Awareness Outcomes," "Demonstration Skills Outcomes," "Understanding Outcomes" and "Planning and Organizing Outcomes."

"Stewardship" is learning how to be a responsible and concerned

caretaker of Christ's Church. It is also learning how to enjoy Church life and be happy in Church work. It is being totally committed to serve God and His Church morally, spiritually, physically and financially, as an individual, and collectively as a family unit.

In summation, there is a need for every parish to have a systematic, deliberate and definable stewardship program. The development of such programs should be a HIGH PRIORITY item in every Church in our diocese. Once priests, parish councils and congregations become aware of this, the first step has been taken toward the creation of such plans. The logic of stewardship's role in parish life is clear: Faith, courage and initiative provide the tools needed to make it a reality.

For more information, contact Father Kowalczyk at (717) 876-1241.

McADOO—Father Joseph Martin, Rector of Holy Trinity Church, was awarded the Jeweled Cross, June 15th. The cross is awarded by the Holy Synod of Bishops of the Orthodox Church in America, and was presented by His Grace, Bishop Herman. A parish dinner with civic leaders in attendance, followed the Divine Liturgy.

Father Joseph is a graduate of Saint Tikhon's Orthodox Theological Seminary and a native of Frackville, PA. He currently serves on the Board of Trustees of Saint Tikhon's Seminary, the Diocesan Council, the Metropolitan Council of the Orthodox Church in America, and as spiritual advisor to the National Federated Russian Orthodox Clubs.

Father Joseph and Matushka Gloria (Matechak) are the parents of four daughters: Cathryn, Juliana, Marina and Deborah.

DIOCESAN CENTER—Bishop Herman called the newly formed Diocesan Millenium Committee together for its first meeting, Monday, July 28. Plans for the forthcoming celebration of the 1,000th year anniversary of the Baptism of Rus were discussed and will be fully reported in our next issue.

Bishop Herman had previously directed that all pastors include the following petition in the Litany of Supplication at every Divine Liturgy, as a prayerful remembrance of the coming commemoration.

"We pray that You will bless Your people and strengthen them in their remembrance of Your many blessings bestowed upon their kindred and forebearers when they received the Light of Orthodoxy, and for the blessings You continue to bestow on us their children as we prepare to celebrate the Millenium of the Baptism of the People of Russia, help us and save us, gracious Saviour, and have mercy on us."



**JERMYN—The Good Samaritan Society of Saint Michael's Church has been named Group of the Year among those visiting the sick throughout Eastern Pennsylvania. The group, formed 14 years ago by Father Danlel Donlck, has paid special attention to weekly visits to patients at Clarks Summit Hospital, Scranton.**





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## *FAITH, from page 8*

understand that a Church School teacher cannot be a replacement for the experience of family; of parents and of community... We have wonderful educational materials. The thing is to convert these materials into the living realities of Christian perspective, lifestyle, priorities and values. The teacher can introduce this material, but ultimately, it has to take flesh – it has to incarnate – in the experience of family, friends, in the milieu of everyday life.

### **THE IMPORTANCE OF COMMUNITY**

I don't think we often understand how important the parish community is in the shaping of the Christian lifestyle, especially for the Orthodox Christian. Indeed, Saint Cyprian of Carthage said (and I quote this repeatedly) that "one Christian is NO Christian, even as one Person is no God." In other words, the reality of being Christian is relational. Whether I'm Christian or not depends on how I relate to you, and just simply to be Christian all by myself without having some kind of responsible relationships is not to be Christian at all.

The Christian life ultimately is an icon of God. What is revealed to us on Pentecost is that God is Trinity. God is not A person. God is three Persons in one God. And so even the reality of the one God is that GOD IS COMMUNITY. God is relationships of Father, Son and Holy Spirit – the one God. And this is what the Christian experience is, community is VITAL.

We are not going to succeed, beloved brothers and sisters, unless something stirring, unless something EXCITING begins to happen in our Orthodox communities, unless something EXCITING happens in our family life as Christians.

### **FAMILY LIFE AS IT WAS**

I remember, in terms of family, the greatest hope my father and mother would have for me would be that I would marry a Russian. That was number one! Number two (and I'm embarrassed to say this because my father was a priest) was that they should be Orthodox. For some reason "Russian" was first. If that wasn't possible, then never marry someone who was divorced because the Church wouldn't accept that. And then, finally,

the last thing would be to make sure you marry someone who was baptized.

My friends were Russian. The neighborhood was Russian. We went to a Russian church. Our culture was Russian. I went to the seminary which was Russian. After seminary, I was appointed a choir master in Detroit, met a Russian girl in a Russian choir, got married and had kids. You see how simple it was. It's not that simple any more.

So now we have to open up our life to something other than the ethnic group. We've done that; we've opened our family life to others who are not Orthodox by virtue of their ethnic origin.

Now we are almost willing to settle, hoping that our children get involved with people who are at least baptized.

### **NOMADS AND MONADS**

The family unit always contained a number of layers of generations – Godparents, Godfather, Godmother, cousins, aunts, uncles... You find less and less of that right now... Our Orthodox people in the '80's live, for all practical purposes, as nomads and monads... they live as wanderers. How many people are born and raised and stay in the same place? Usually they go to college, and then what's the chance that they'll come back and marry in the community? This is a tremendous change that affects our Christian vision. We have to grapple with these realities because I doubt if we're going to change them.

### **THE SUBURB**

I remember living in a suburb in California...where we knew no one on the street. At best, we would occasionally say "hello" to each other over the fence. But the old concept of neighborhood being a supporting group was so good. When I was growing up, we got into so little trouble because, in the neighborhood, everybody knew you and half of them went to the same church you did, and most of them knew your mommy and daddy, so that was a tremendous support in terms of growing up; in terms of how you conducted yourself in life. Now you're an absolute stranger in many of these suburban communities... You can live your entire life in the suburbs in this kind of fractured relationship with the community. Our suburban missions

are trying to grapple with this situation; trying to go out and find these people and bring them together again – to bind them into a saving relationship.

### **THE IMPORTANCE OF THE CULTURE**

Margaret Meade defines "culture" as: the ability of three consecutive or conjunct generations being able to agree on what things are, what values are, what insights are, what perceptions are... It's a conciliar kind of thing – to agree what they express and convey and share as thoughts, feelings, realities and experiences. What worries me most as an Orthodox educator is that this is where the fracture really is. Do we have "agreement" in our neighborhoods, even in our families? If we don't have it in the Church, we're in serious trouble. We're not going to be able to hand the culture over to the next generation.

### **WE MUST HAVE BABUSHKI**

When I was growing up, there was always the Babushka [grandma]. And you had parents and aunts and uncles, so you had agreement on what reality was. They all agreed because they shared that ultimate reality – the life in the Church that shaped their opinion and their style and their customs and their traditions. I think our problem today is the absence of Babushki.

There are many reasons for this, but here are two. First, those of us who have now reached the age where we can be the "elders," we still think we're the youth. But we're not the youth, and if we don't finally become the "seniors," we will never make room for the youth to fill in – to take over...

I remember when I was a child, you exalted the older priests, you exalted the older women. These people were the pillars of the Church. Children have a natural affinity for these "senior citizens." The seniors don't have to create activities that imitate the mobility of the middle-aged. Their role, it seems to me, is to respond to the natural affinity that the children have.

### **A STORY**

In 1940, a Russian citizen asked a Party member: "Commissar, the revolution was in 1917. Why are there



still Christians here? The Commissar answered: "We've got to wait for this generation of Babushki to die."

In the '80's, the two talked again. "Commissar, you said that by this time the Church would be dead because all the Babushki would have died. But the Church lives! Why?" The Commissar answered: "Yes, but the tragedy is that each generation brings a new generation of Babushki."

What was a tragedy for the Commissar is LIFE to us. We if, in America, we don't produce our own generations of Babushki, we're in trouble.

### AMERICAN INFLUENCE

Our Church has been affected in its liturgical life. One of the phenomena that I think is an absolute abomination is that Church School program apart from worship – that takes place during the worship; another is "crying rooms." We're separating a generation from the reality of all being together, all responding together, all receiving together, and then all going out together; carrying this out together, as shared realities.

We, ourselves, may be the instruments of our own fragmentation. It doesn't take some Communists to do it. We're doing it to ourselves.

I hear sometimes the complaints about the children crying... Listen to Saint Ambrose of Milan: "Let the children cry. That's the way they worship God. That's what they have to offer." Let's not be instruments of fracturing these important relationships.

### OUR GOAL

#### AS ORTHODOX EDUCATORS

...is to have three generations experience together their cultural identity in liturgical culture. The reason I say that is that it is wrong for us to try to find some kind of ethnic culture. For many of us, and even for our children, it will always be a little bit of nostalgia – you feel comfortable with it, you know. And I don't mean that we should in any way play that down. But I'm saying that the one TRUE source in which we can find that continuity and cohesiveness of lifestyle – the place that it can be recovered regardless of how separate we

become or how long we are separated from our ethnic groups, is in liturgical culture.

Now, what I'm saying is that the attitudes and values are transmitted culturally as a shared experience. In other words, no matter how much time you spend teaching with materials, these materials are not really going to be translated into values and lifestyles without their really becoming part of a community's culture, of people's culture, of shared communal experience. And this is what's important for you Church School teachers. Do the lessons, and all of that, but provide – work yourselves, through prayer, through relationships – for all of this to be witnessed in terms of the real relationships of parents and family. This is extremely, extremely important, because otherwise all that we're doing is putting out hypothetical material. You see, that material doesn't become ALIVE until it's shared in some way, until it's expressed in some way, outside, beyond the classroom, and reflecting what our common values are in liturgy. And by liturgy, meaning all of worship, not just Eucharist.

### IN CHURCH

We have to underscore the role of the people – the children, adults, the middle-aged, the elderly, all people – in church as liturgists. We don't come to church to look and listen. We don't come to church to watch. You don't come to church just to hear. The place that we learn to act on these common values, on these common realities, is in our worship as Orthodox. So we don't just hear the Gospel, but we have to listen to the Gospel with the idea that we ourselves are going to proclaim it.

And we don't have to proclaim it by simply going out on the street and accosting someone and saying "Brother are you saved?" I mean *live* this Gospel in relation to your children, in relation to those people with whom you work, with your husbands and

*"If we, in America, don't produce our own generations of Babushki, we're in trouble."*

wives, with your neighbors and friends. To LIVE this Gospel, to DECLARE this Gospel is why you were given to hear it in church. And the same is with the words of the hymns. These have to be YOUR words. This is the way you communicate. This is the way you THINK. What you hear in church becomes part of your understanding of yourself and your world. And the way to test it, of course, is to be able to talk about it.

Here's something else to consider. We talk about all kinds of nonsense at the coffee hour, and hardly ever do we talk – do we relate to each other – about the things that we've experienced together in church as Christians.

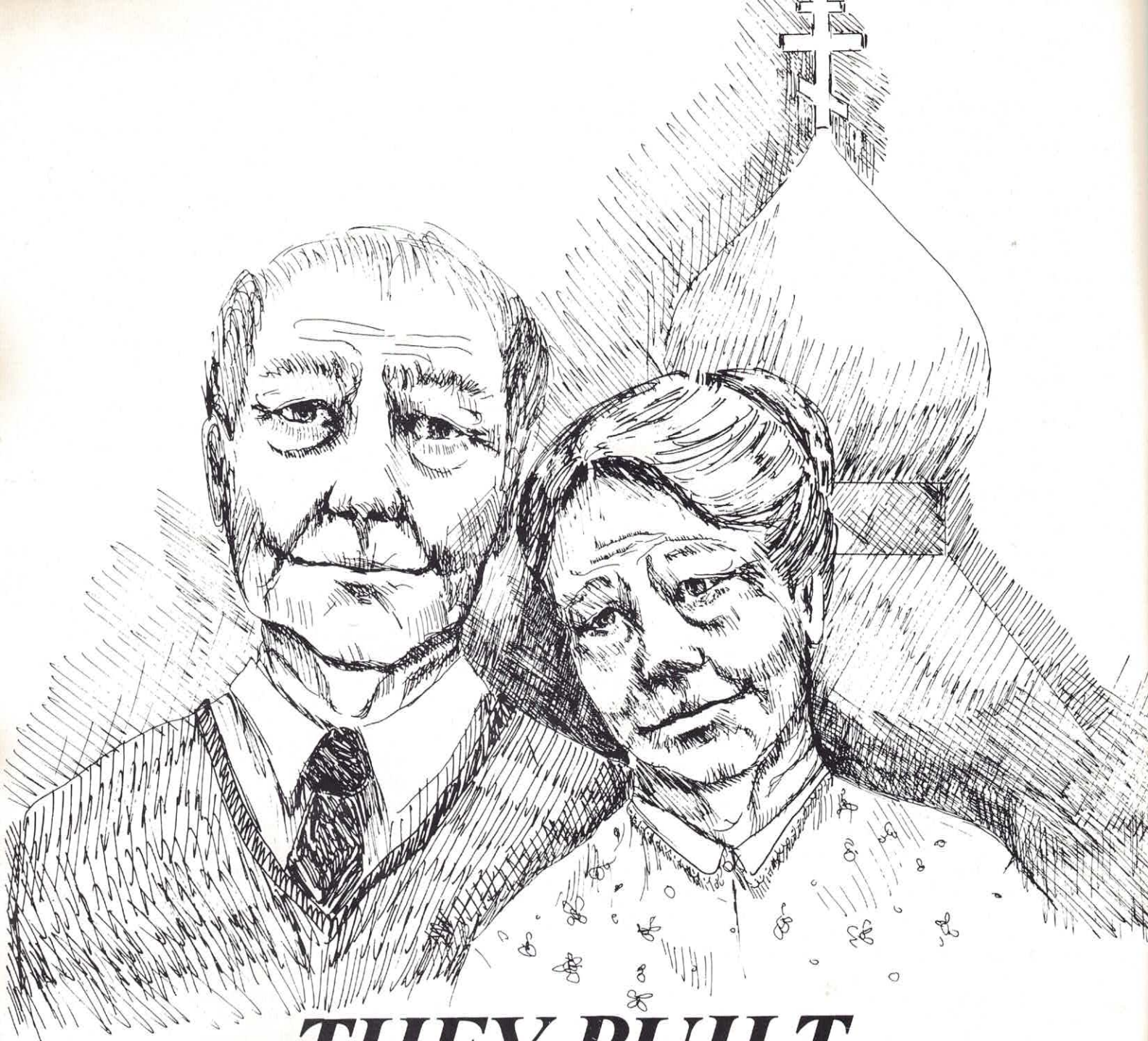
We not only receive Eucharist, but we are the ones who offer it – we are the ones who make it possible for this Eucharist to be offered in this parish by our stewardship support, by our responsible participation. We are part of the offering of that Eucharist, not just recipients.

### THE CREED

It's wrong just simply to be able to say the Creed in church and to not feel responsible in terms of voicing what our opinion is in the parish. This is the way that we involve others in this activity because then it

see FAITH, page 45





# ***THEY BUILT YOUR CHURCH***

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Father Claude Vinyard, Chairman



*CAMPUS, from page 19*

resonates to paid advertisements which our own mission continues to sponsor. And yes, we have conducted services with just a handful of people who travel with us from our own parish. But the students know (we hope!) that "we're there." This is our campus ministry. And as it has happened already on several occasions, when a real need is experienced in their lives, the Church will always "be there."

### CONCLUSION

As mentioned earlier in regards to the military, the Orthodox Church must take seriously the challenge of campus ministry, providing the funds and personnel necessary. Is there any reason why a deanery or diocese could not be responsible for regular communications among the campuses throughout the area? Whether by conducting services, running paid advertisements, or publishing pamphlets geared for college students, a myriad of possibilities exist wherein we may exercise our Faith.

Of course, as all things, campus ministry must be given an opportunity to function. How many times we have met, by chance, students or parents of students, enrolled in area colleges that we never knew about. Our own communications as a family of Faith must be open. If anyone knows of any Orthodox college student close to any Orthodox parish, don't take it for granted that the students themselves will actively search out a local church. Let someone know! A parish priest, the diocesan center, anyone with a church directory should be able to establish contact with a parish nearby a college campus. AND ... if there isn't one, what a great way to begin a mission--with young people filled with ideas, potential and possibilities not only for academics, but for the glory of God!! Please, let us all try.

*Father Kovalak is Rector of Holy Cross Church, Williamsport.*

*FAITH, from page 43*

becomes real, then it becomes significant. Anything that you invest time in, anything you invest your efforts in, becomes valuable.

And this is the kind of feeling that our children have to feel at home about us. This is the way that our neighbors, our friends and relatives have to see us; to involve them, once again, in what is real and vital and valuable to us.

Sharing the commitments that make us Orthodox begins by being the living witnesses of a community -- this community, our parish, our diocese, our church in this country, or even our roots somewhere else. We must see in this community that it is the living presence of Christ for one another.

This is what it means for the Church to be in the world. This is what it means for Orthodox to live for the life of the world.

### "CHRIST IS AMONG US!"

Why do we say "Christ is among us?" Is this just some kind of abstract greeting like "Hi" and "Hello?" Do you know what this is a witness to? This is a witness that "when two or three are gathered together ..." HE WILL BE

*CULT, from page 23*

ists have perverted the teachings of the Church and misled souls, they "must be loved and evangelized for the cause of the Gospel and because this is God's command to His Church. Here lies the greater challenge by far" (*Kingdom of the Cults*).

WITH US. We identify ourselves as fellow Orthodox Christians, and we identify ourselves as those Christians that Christ has promised to make aware of His presence. He Himself will be in our midst. This is very, very important because there is something sacramental in that kind of relating, one to another again -- that Christ is here in our midst, and that He always will be. It is our responsibility to make this presence possible. We can't do that alone. We can't do that alone. We have to do that in relationship one to another.

Finally, the parish has to be the community of shared values and ideas, because these shared values and ideas are the backbone and the fibre of a culture that we can transmit to another generation. And that's what we want to do. We want to make it possible. We're not going to be closing churches 20 years from now, but there will be a generation that agrees with us because they have shared with us these values in our life and worship in parishes. And they identify with this and they will make it possible for the transmission of this Orthodox Christian culture into another generation for many, many generations to come.





# AUGUST

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
					1* 1 Cor. 4:5-8 Matt. 13:44-54	2 Rom. 9:1-5 Matt. 9:18-26
3 Rom. 12:6-14 Matt. 9:1-8	4 1 Cor. 5:9-6:11 Matt. 13:54-58	5 1 Cor. 6:20-7:12 Matt. 14:1-13	6** 2 Pet. 1:10-19 Matt. 17:1-9	7 1 Cor. 7:24-35 Matt. 15:12-21	8 1 Cor. 7:35-8:7 Matt. 15:29-31	9*** Rom. 12:1-3 Matt. 10:37-11:1
10 Rom. 15:1-7 Matt. 9:27-35	11 1 Cor. 9:13-18 Matt. 16:1-6	12 1 Cor. 10:5-12 Matt. 16:6-12	13**** 1 Cor. 10:12-22 Matt. 16:20-24	14 1 Cor. 10:28-11:7 Matt. 16:24-28	15***** Phil. 2:5-11 Luke 10:38-42; 11:27-28	16 Col. 1:12-18 Luke 9:51-56; 10:22-24
17 1 Cor. 1:10-18 Matt. 14:14-22	18 1 Cor. 11:31-12:6 Matt. 18:1-11	19 1 Cor. 12:12-26 Matt. 18:18-22; 19:1-2, 13-15	20 1 Cor. 13:4-14:5 Matt. 20:1-16	21 1 Cor. 14:6-19 Matt. 20:17-28	22 1 Cor. 14:26-40 Matt. 21:12-14, 17-20	23 Rom. 14:6-9 Matt. 15:32-39
24 1 Cor. 3:9-17 Matt. 14:22-34	25 1 Cor. 15:12-19 Matt. 21:18-22	26 1 Cor. 15:29-38 Matt. 21:23-27	27 1 Cor. 16:4-12 Matt. 21:28-32	28 2 Cor. 1:1-7 Matt. 21:43-46	29***** 2 Cor. 1:12-20 Matt. 22:23-33 Acts 13:25-32 Mark 6:14-30	30 Rom. 15:30-33 Matt. 17:24-18:4
31 1 Cor. 4:9-16 Matt. 17:14-23	<p>*August 1: beginning of Dormition Fast (through August 15)                      **August 6: HOLY TRANSFIGURATION OF OUR LORD, GOD AND SAVIOR, JESUS CHRIST                      ***August 9: Glorification of Venerable Herman of Alaska, Wonderworker of All America (1970)                      ****August 13: Saint Tikhon                      *****August 15: DORMITION OF OUR MOST HOLY LADY, THE THEOTOKOS AND EVER-VIRGIN MARY                      *****August 29: The Beheading of the Holy Glorious Prophet, Forerunner and Baptist, John</p>					

# SEPTEMBER

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
	1 1 Tom. 2:1-7 Luke 4:16-22	2 2 Cor. 2:14-3:3 Matt. 23:23-28	3 2 Cor. 3:4-11 Matt. 23:29-39	4 2 Cor. 4:1-6 Matt. 24:13-28	5 2 Cor. 4:13-18 Matt. 24:27-33, 42-51	6 1 Cor. 1:3-9 Matt. 19:3-12
7 Gal. 6:11-18 John 3:13-17	8** Phil. 2:5-11 Luke 10:38-42	9 2 Cor. 5:15-21 Mark 1:16-22	10 2 Cor. 6:11-16 Mark 1:23-28	11 2 Cor. 7:1-10 Mark 1:29-35	12 2 Cor. 7:10-16 Mark 2:18-22	13 1 Cor. 2:6-9 Matt. 10:37-11:1
14*** 1 Cor. 1:18-24 John 19:6-11, 13-20 25-28,30-35	15 2 Cor. 8:7-15 Mark 3:6-12	16 2 Cor. 8:16-9:5 Mark 3:13-19	17 2 Cor. 9:12-10:7 Mark 3:20-27	18 2 Cor. 10:7-18 Mark 3:28-35	19 2 Cor. 11:5-21 Mark 4:1-9	20 1 Cor. 1:26-29 John 8:21-30
21 Gal. 2:16-20 Mark 8:34-9:1	22 2 Cor. 12:10-19 Luke 3:19-22	23 2 Cor. 12:20-13:2 Luke 3:23-4:1	24 2 Cor. 13:3-13 Luke 4:1-15	25 Gal. 1:1-10, 2-2:5 Luke 4:16-22	26 Gal. 2:6-10 Luke 4:22-30	27 1 Cor. 4:1-5 Luke 4:31-36
28 2 Cor. 1:21-2:4 Luke 5:1-11	29 Gal. 2:11-16 Luke 4:37-44	30 Gal. 2:21-3:7 Luke 5:12-16	<p>*September 1: Church New Year                      **September 8: Nativity of our most Holy Lady, the Theotokos and Ever-Virgin Mary                      ***September 14: Universal Exaltation of the Precious and Life-giving Cross</p>			