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Alive in Christ

The Magazine of the Diocese of Eastern Pennsylvania, Orthodox Church in America. Volume III. No. 1. Nativity 1986



God's Winter Beauty at Saint Tikhon's Monastery

your diocese
Alive in Christ

The Official Magazine of the Diocese of Eastern Pennsylvania
Orthodox Church in America
Volume III. Number 1. Nativity 1986.

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**WE'VE CHANGED
OUR NAME.** As we begin
Volume III, we think it is a good
time to take Your Diocese Alive
a step forward to reflect
what being Alive means to an
Orthodox Christian.
Hence, our new name,
Your Diocese Alive in Christ.
We thank you for your interest
in our efforts, and we continue
to seek your comments
and suggestions on
how this magazine may be
of more and better service
to our readers.

Alive in Christ

is published five times each year by the
Diocese of Eastern Pennsylvania,
Orthodox Church in America

Publisher:

His Grace, HERMAN
Bishop of Philadelphia

Editor:

Fr. Jason Kappanadze

Art:

Terry Kaminsky

Photo Preparation:

Martin Paluch

Distribution:

John Paluch

Printing:

Great Northern Press
Wilkes-Barre, PA

Typesetting & Layout:

O.C.C.S.A. The Orthodox
Christian Communications
Services Association

EDITORIAL AND

SUBSCRIPTION OFFICES:

1230 N. Hanover Street
Pottstown, PA 19464
(215) 323-4183

DISTRIBUTION:

The magazine is distributed free-of-
charge within the diocese. Those living
in other areas may subscribe for \$10/yr.

Bishop's Nativity Greeting



And the angel said to the shepherds, "Be not afraid; for behold I bring you good news of a great joy which will come to all the people; for to you is born this day in the city of David a Savior, who is Christ the Lord"

(Luke 2:10-11).

Dearly Beloved in Christ:

As we keep watch in the fields of our lives and behold the wolves of the Prince of this world seeking to snatch us away into the outer darkness, we are reminded of these words of the angel to the shepherds. No longer do we need to be afraid! Good News has been given to the world and to each of us: The power of Satan is of no avail, for **GOD IS WITH US!** Christ the Lord, the Master of our lives and the Redeemer of the world "is born this day in the city of David...."

Beloved Children in the Lord, as your Archpastor I greet you with the peace and joy of this blessed Feast and wish you an increase of mercies from our Lord Jesus Christ in the coming New Year, that, without fear, and with the courage that comes from Christ alone, we may all walk through the pastures of this life to our eternal Pasture, the Heavenly Kingdom.

CHRIST IS BORN!

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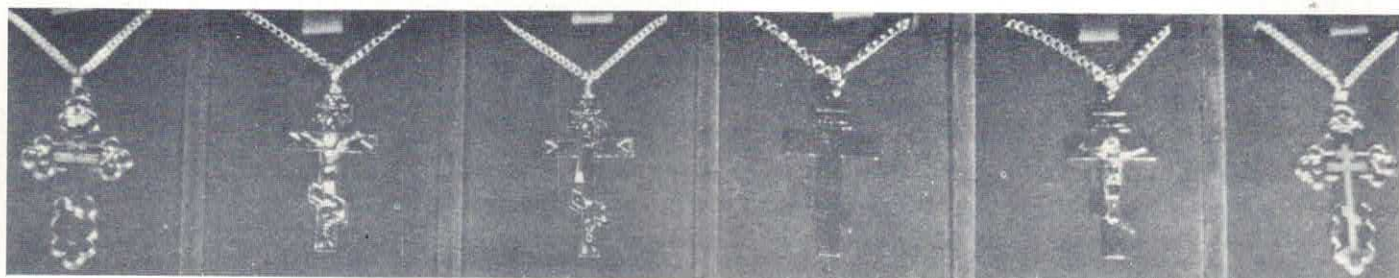
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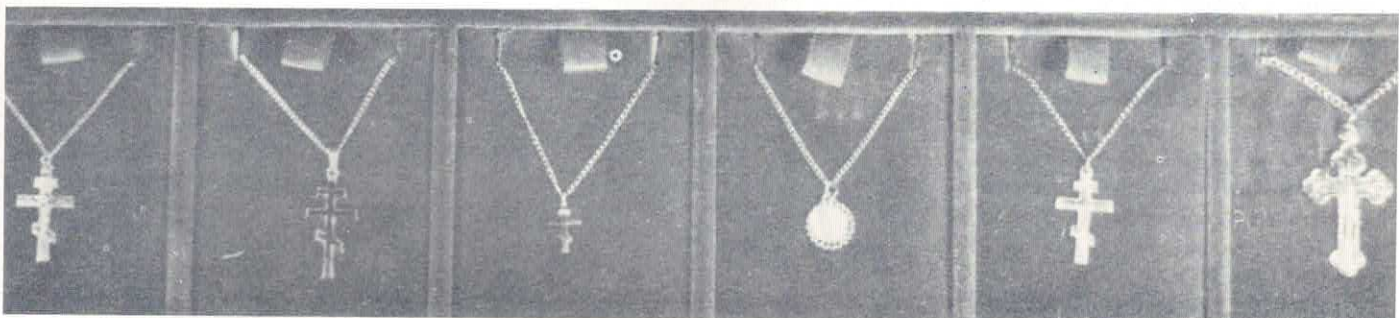
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Editorial:
Will Those Who Thirst Ever Drink?

Some people are getting thirsty out there. A shallow religiosity is going dry.

Take the case of Richard J. Foster. He is a Protestant professor of theology and a contributing editor to *Christianity Today*, a widely read evangelical Protestant magazine. In a prominent editorial in that magazine's April 18th issue, the thirst showed through. He wrote: "Today a form of illiteracy abounds that is especially dangerous precisely because it is unrecognized. It is particularly prevalent among those of us who read the Bible regularly, memorize verses and are committed to the authority of Scripture. I am referring to our biblical and historical myopia—our nearsightedness... Our understanding of the Bible—and of church history—is fragmented, and as a result we are susceptible to all manner of enthusiasms. In Paul's words, we are in danger of being 'tossed to and fro and carried about with every wind of doctrine.'" (Ephesians 4:14.)

Bravo! Foster hits the nail of American religion right on the head! Then he proceeds to drive it home.

- "We hear the latest theory on the end of the world, and just because it is generously sprinkled with Scripture verses (especially from the Book of Revelation) we leap to accept it. Never mind the great historical interpretations of Revelation or the nature of apocalyptic literature: If the new view can be manipulated to fit the present scheme of world events, it must be 'biblical.'"

- "We may even arrogantly proclaim that there are biblical grounds to 'love Jesus and get rich.'"

- "The problem of biblical myopia is especially acute in our Sunday schools. As we teach Bible stories,

we often tack on little morals. But that is what they may remain: Bible stories with little morals. We may never explain how the pieces all fit together, giving a sense of the great flow of holy history.

- "We wrench [biblical] texts out of their context; we examine the context with such critical precision that we never hear the text. We take bits and pieces of the gospel message and turn them into the whole gospel."

Mr. Foster, without knowing it, is seeking the Holy Orthodox Church. He wants what She has and what his own brothers and sisters have disposed of. What he and thousands of other thirsty souls need is a long, tall drink of Orthodox Christianity where history lives on; where interpretation of Scripture is a task of the entire Church over time, not of individuals; where Christ's disciples are still called to deny themselves—where poverty is riches; where the *entire* revelation of God to His people is preserved and proclaimed and dealt with in a living and dynamic Tradition.

Mr. Foster decries "the heresy of the contemporary: If it is new, it *must* be better." He defines the current attitude of his fellow evangelicals: "There was the first century with Jesus and the apostles, and now there is us, and anything that may have happened in between was probably wrong and certainly has no significance for today." He answers them sadly: "We can learn much from those who have sought to be faithful to God in past centuries. They have so much to teach us... Further, nearly every excess or error of today can be found in the past... Just to understand the development of many of the great creeds and doctrines

—seeing how they interrelate, interact and correct each other—would assist us in dealing with contemporary problems."

Come, see and drink, Mr. Foster, of Orthodoxy's uncompromising stand against error and the wisdom and experience gained by living the gospel and seeking the Spirit for 2,000 years.

Mr. Foster suggests some solutions to the quicksand that Protestantism has inevitably become mired in. In all of them, he describes the Faith of the Orthodox.

Yes, there is a thirst out there, and Holy Orthodoxy is in place with the Living Water that can quench it. Certainly, much of the world has been sold on an easy, convenient and self-made religiosity that reveals a man-made "higher power." No, the Orthodox Church is not immune from the compromising attitudes that surround and seek to change Her. But at the same time, Mr. Foster is not alone in his stirrings, and the Orthodox Church remains a pillar of Truth. Thousands of others are stirring and thirsting with him, seeking the "something more" that God *must have* given His people. Some have already found it in the Holy Orthodox Church. But what of the rest?

Will the Church avoid the subtle snares of a "what the heck" society and offer the God She worships to a thirsty, hungry world? Will Mr. Foster and the others ever be *invited* to see Her as the answer; ever come and see, eat and drink? Or will they shrivel in "all manner of enthusiasms?" Will Orthodox faithful realize the consequences of our decisions and the responsibilities of our high calling? Unfulfilled hunger and thirst can be fatal!

"...susceptible to all manner of enthusiasms."

"The fantastic thing about the Orthodox Church is that we pray for absolutely everybody!"

by Father George Gladky

Father Gladky is the Rector of Christ the Savior Church, Miami, FL. The following are excerpts from his recent presentation at Holy Cross Church, Williamsport. Reprinted from From This Day Forth.

**"A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples if ye have love for one another."
(St. John 13:34-35)**

What is love? The world today makes it out to be something dirty. But that certainly is not the commandment of Jesus Christ. He speaks of love truly for one another. That means your friends, your family, strangers, enemies, bad people, criminals, thieves, whites, blacks, whatever. It means that I'M ONE and YOU'RE ANOTHER, whoever you may be.

It means first of all praying for them. The fantastic thing about the Orthodox Church is that we pray for absolutely everybody! Even though some may say "you are so narrow-minded, so closed and there is nothing you actually DO in your church." Yet we begin the Liturgy with "Blessed is the kingdom," of God, and then we begin praying for EVERYONE! We even pray for the President...we pray for the armies, etc., for everything possible, everywhere! We pray for the armed forces EVERYWHERE. That doesn't mean we're imperialists. As long as there is someone to be protected, we have to be everywhere; pray everywhere.

We need to FORGIVE everyone, which is part of love. To help them with material things, but more so with spiritual things. Because, you know, you can feed a thousand people with your bankroll, but if you don't love them, you don't feed them anything at all! Any executive can swing a pen and sign a check, but it isn't love. A lot of times when we GIVE to charity, we don't HAVE charity! It's just to get them out of our sight—to do our duty. But to love means to help temporally and spiritually.

One of the greatest signs of love is SYMPATHY. Being sympathetic to a person's pains, sadness, loss, tribulations. There is nothing that can help another person more than to put your hand on their shoulder and cry along with them. All your words are just talk. But when the tears come together — are shared—that's love. Saint John Chrysostom, the great archbishop of Constantinople in the fourth century, wrote these words; "Love is pitying and wearing one's self out and weeping for someone else." We'll say "that's not for me." That shows that I'm soft." But listen to Saint Paul's words in I Corinthians: "Though I speak with the tongues of men and of angels and have not love, I am nothing. Thou I have all faith, so that I could remove mountains, and have not love, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profits me nothing."

On the first day after Pentecost, 3,000 people were joined to the Church. The second day, 5,000 more! I've never seen that many Orthodox people together in one place — except in Russia! The Apostles were witnesses OF LOVE! This is what they lived; what they passed on to us! This is what

allowed them to be brave enough to be killed, tortured, eaten up alive by lions! suppose your priest came out of the altar and told you, "You must die for a stranger!" We'd say, "There must be another church!" But LOVE is precisely that!

Saint Herman, 200 years ago in Alaska, loved the people. He didn't even know their language. He comforted them, nursed them, cried with them. That love convinced them not to be pagan, not to believe in strange gods, but to believe in the One True God that this loving man was giving to them. And they became Orthodox. And he proclaimed that someday, this faith would spread all across America! Even in Williamsport, there should be not only Little League Baseball, but Orthodoxy!

There were Orthodox who died in this country too for their faith and love. Peter the Aleut was tortured and killed by Jesuits! He would not give in to them and was martyred in San Francisco. A few weeks ago, we celebrated the feast of our American martyrs. Listen to one of the hymns: "In one glorious moment of self-sacrifice, the holy martyrs gave their lives for their devotion to Christ. But we are summoned to offer our lives in remembrance of them as a continuous gift to God our Savior, by bringing forth fruits worthy of repentance and acts of charity; that by these humble deeds of generosity, we too may testify to our faith in Christ. And therefore be accounted worthy to enter into the joy of those who love Him." Such a fully-packed hymn! What words of wisdom and love!

The Church feels we must be an example through love to convert this country. The United States must be Orthodox! We have something to give that no other faith has

see LOVE next page

MAKE UP YOUR MIND!

reprinted from *From This Day Forth*
the newsletter of Holy Cross Church, Williamsport

by Father Daniel Kovalak

One day, a loving mother took her three children to the local ice cream parlor. "What'll it be today?" asked the person at the counter, "chocolate or vanilla?" "What!" cried the mother, "are those all the flavors you have? I'm tired of those!" "Lady," said the counter person, "if you knew how much time it takes folks to make up their minds between chocolate and vanilla, you'd never have any other flavors either!"

So many people these days seem to indicate their religious preferences in the same manner in which they indicate their flavor preference in ice cream. It's what suits your taste that's important! It's all ice cream, only the flavors are different.

This analogy is very easily espoused to faith. "There's only one God" is an oft-heard statement. "All of the various churches are merely different flavors." You simply attend and participate in the church "of your flavor" (which could also be none!)

Somewhere along the line in history, this idea, which is a product of "civil religion," has encouraged us to consider religious faith in the same terms as ice cream flavors—reducing faith and life in Jesus Christ to a level of mediocrity and routine. It has led many to understand that as long as you're eating ice cream, it doesn't matter which flavor it is.

However, what is neglected is the reality that there are different ice creams! Ice cream is different not only insofar as its flavors, but in its ingredients, the process by which it is made and the manner (and even temperature) in which it is served. Basically, all ice cream is not the same. Neither are all churches, or all tastes, or even all perceptions concerning God!

One would think that He Who spoke concerning a "narrow gate," a "straight path" and a body which even the gates of hell cannot prevail against, was speaking of a *particular* "way"; a *desired* formula or *best* recipe whereby we may discern between good and evil, right and wrong, truth and falsehood. Yet the numerous formulas and flavors which exist seem to indicate that we may consume only that which suits our personal taste! "We should be broad-minded in all things, including religion," some say. "Religion is a matter of personal preference and individual taste!"

To this, we must respond by means of several concrete examples. There is no room for broad-mindedness in chemistry. The slightest deviation from a formula is forbidden! Water, always and forever, is composed of two parts of hydrogen and one part of oxygen. There is no room for broad-mindedness in mathematics. Solutions to problems in addition, subtraction, geometry, calculus and the like are either right or wrong. There is also no room for broad-mindedness in sports. Games must be played ac-

LOVE, from previous page

to give. You say, "Well then, how come we're so small? How come we're not understood?" Because it is very difficult to take the commandments of Christ fully—FULLY—and practice them! I sit often with Protestant ministers who say to me: "I would be part of you because studying the early history of the Church, especially the early Fathers, leaders of the Church, I see that YOU have stability; that you have foundations that these other churches don't have. And if I were to choose one of the denominations..." I stop them and say, "Wait a minute! We're not a demoniation! There are

ording to rules, without concern for "flavors" or deviation. On and on we go, in virtually every field of science and human interaction. There is little deviation permitted without compromising a truth or invalidating a formula.

Now, if personal taste and individual preference are judged against this index, where does this leave the religiously broad-minded? To put it another way, to what extent can one alter the formula for ice cream and still call it ice cream? There must somewhere, somehow, be a line which sets the parameters of truth. How much color can you add to black and still call it black? How many deviations can you make from the truth and still call it the truth?

Jesus Christ said "I AM THE WAY, THE TRUTH, AND THE LIFE." *He* is the desired formula, the best recipe, the Ideal. "No man cometh to the Father but by Me." He is our Path, the Narrow Gate not to some *where* but to Some *ONE*. So how we approach Him is not a matter of personal taste or individual preference, but *THE* Way, the one and only Way! Any deviation from *THE* Way, therefore, invalidates the Truth!

So, which will it be? *THE* Way or your way? It makes a difference—with eternal ramifications, and glorious possibilities!

+ + +

200-300 of them—I lose count—but all these denominations came out of man's wanting to define God. The Orthodox Church does not allow *MAN* to define God. God told us what He is through Jesus Christ, through the Holy Apostles, through the Holy Scriptures. One Church has Christ as the Founder. Three, four, 500 denominations have a man, or a woman, for a founder. Which one of us can do better than Christ? That is precisely why we—having this Truth—must, more than anyone else, live by the new commandment...*OF LOVE!*

+ + +

more viewpoint

"covetousness has been genuinely conquered, not when we possess nothing, but when, in addition, we have no desire to possess anything." —St. Nilus Sorsky, *The Monastic Rule*

an "experience" by Matushka Donna Farley, Saint Tikhon's Seminary

"We'll have to sell it all," we said, when we saw the moving company's astronomical estimate. They wanted an amount equal to about half our none-too-large bank account to move our furniture, books, records, dishes and miscellaneous possessions.

"Well, they're only things," we said, as we took a long hard look at the unique cathedral styling that had originally sold us on our bedroom suite when we got married; the Mediterranean wall units that displayed our cherished books; the swivel rocker we'd bought for the purpose of nursing our first baby.

Children of the sixties, we had always thought of ourselves as non-materialistic." Twenty years later we suddenly had the chance to put our money where our mouth was.

We were leaving the Anglican (Episcopal) Church of Canada for Orthodoxy and Saint Tikhon's Seminary, two thousand miles in distance and a world away in spirit from our former life. By far the most common reaction people had to our move was one of puzzlement. But the very idea of "selling all that you have" in order to make that move touched a nerve; they were shocked.

"How awful!"

"It must break your hearts!"

They didn't say, "You shouldn't do it!", but we suspected some of them were thinking it. We just smiled.

We could look around at our furniture and repeat that old cliché, "You can't take it with you!" It applied a bit differently than in its usual sense. Remember the parable Jesus told about the man who got so rich he had to build more and bigger storehouses to contain all his wealth? (St. Luke 12:16-21.) He found out the hard way that "You can't take it with you."

Except for certain extreme fundamentalists who espouse "success theology," or the idea that God wants them to be rich in material things, North American Christians generally will give lip service to the idea that we should hold our possessions lightly. But in practice, we are most uncomfortable with the teachings of our Lord about possessions, particularly with the occasion when He told the rich young ruler, "Go, sell all that you

have, and follow me." (St. Matthew 19:21.) We like to rationalize, saying things like, "Well, he was much richer than we are," or, "That wasn't because he had so much, it was just because he had the wrong attitude about it." We can easily dismiss Saint Nilus' words, quoted above, by saying, "Well, that's just for monks. We need a certain amount of things, and what's wrong with enjoying everything we've worked so hard for?"

There is a certain amount of truth to these objections, of course. But when it comes right down to it, few Christians will even think twice about denying themselves any item they happen to want, if they can afford it, and sometimes even if they cannot.

Another way of justifying the accumulation of possessions is to take the attitude, "It isn't really just

for us, after all—it's for our children." It's true that even though you can't take it with you, you can certainly pass it on. And Saint Paul tells us we have a duty to provide for the needs of our household. (1 Timothy 5:8.) Certainly there is something special about family heirlooms—that cedar chest is the more beautiful for having been carved by grandpa, the antique teacup more valuable because Aunt Betsy was thoughtful enough to leave it to you.

But we are passing something on to our children that is, to us, even more valuable. As Orthodox Christians, we are well aware of the spiritual value of fasting from food. Learning to "fast" from possessions—to "de-accumulate," to deny our itch for more and better material things, will provide the same

continued next page

benefits. "Lay up for yourselves treasure in heaven," our Lord teaches, "for where your treasure is, there will your heart be also." (St. Matthew 6:20-21.) The choices that led to our "selling it all" brought us to the test of whether we really were as free from "materialism" as we had thought. Was our furniture a means to an end—the equipment necessary for everyday living—or an end in itself? Was it there in our home, to provide convenience and hospitality to others, or as a monument to what we had achieved financially? (Not much!) Did we possess our possessions, or did they possess us?

I am not saying it is bad in itself to own things. In fact, we did not sell absolutely everything to move. We kept our records and books, and some necessities that were cheaper and easier to transport in a rental trailer than to replace at our destination. But one difference between the books and records and our other material possessions is that there is more to them than the vinyl or the paper they are made of, and much more than their actual dollar value. Music and literature are first of all products of the human imagination — they are non-material. The books and records are just devices for the communication of ideas.

We are losing something valuable that household effects can provide, though—a certain sense of security. The children find it a hard adjustment, and it will not be the last time they have to move. Keeping the same furniture could have been very comforting. Even our cat, last time we moved, settled into the new home instantly when his familiar, favorite chair was brought through the door by the movers. (Alas, this time we had to give up even the cat himself! We expect to reclaim him from my mother next year.)

But what we are getting in exchange for the things we are giving up is priceless. We get the knowledge, for ourselves and for our children, that happiness really isn't found in things. Our real treasure is not here, but in heaven. And this is the knowledge of experience, not just talk. We get a little freedom, knowing that ultimately it doesn't matter if someday our belongings go up in smoke. We get a home in which the real furnishings are the ones you can't see—faith, hope, love and the adventure of "seeking first the Kingdom of God." These are the treasures we can take with us, anywhere—in this world and the next.

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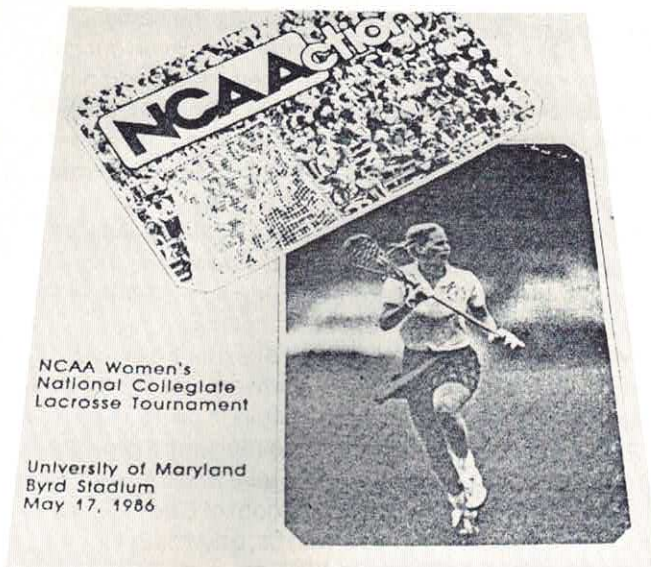
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Anysia Fedec was featured on the cover of the NCAA's program book at the NCAA Women's Collegiate Lacrosse Tournament

FRACKVILLE—Mr. and Mrs. Joseph **Chrush** of Holy Ascension Church, celebrated their 40th anniversary on October 20th. They are the parents of two sons, **Dennis** and **Sergius**, and have one granddaughter.

Mr. & Mrs. Michael Kasmer celebrated their 40th wedding anniversary on September 1st. Their children are **Theresa**, **Elain** and **Mark**. The Kasmers have two grandchildren: **Nicholas** and **Natalie**.

BUCKINGHAM—Saint Mark's Church has welcomed new members **Mr. & Mrs. John Gamble**, their son **Devin John** and daughter **Jessica Brooke**, from Wayne, NJ.



PHILADELPHIA—Dr. Tamara Fedec, daughter of Dr. and Mrs. Stephen Fedec of Gladwyne, received a Doctor of Osteopathy degree from the Philadelphia College of Osteopathic Medicine on June 1st. A member of Saint Nicholas Church, Dr. Fedec is serving her internship at the Osteopathic Medical Center of Philadelphia.

STROUDSBURG—Nicholas Kessler of Holy Trinity Church, has graduated from Penn Argyl High School. A former altar boy and current choir member, Nicholas will study Industrial Arts at Millersville University.



Philadelphian named Lacrosse All-American

PHILADELPHIA—**Anysia Kyra Fedec** has been selected an "All-American" of the South and a National Collegiate All-American in Women's Lacrosse. Playing for the University of Maryland Women's Lacrosse team, Anysia earned high scoring honors as her team scored a national championship. A member of Saint Nicholas Church, Anysia was previously a high school All-American and played for the Main Line All Star Team.

Anysia says her "formula for success" follows the motto of the F. R. O. C.: "Pray, Study, Toil and be Temperate." "Prayer comes first," she says, "especially before a game. I always 'fight the good fight' and try to do my best." She gives good advice to her peers: "It is very important to be disciplined in your study as well as your work for success on the team, for it is team play that will win. In everything you do, try to do your best. It is achievable with God's help. Don't give up if you don't seem to be getting what you want at first. Keep working, praying, studying and doing your best and even more. God knows best and will reward you beyond your fondest dreams. Above all, don't give up: fight the good fight."

Anysia is the daughter of **Dr. and Mrs. Stephen Fedec** and the granddaughter of the late **Father Gregory and Matushka Eva Homka**. She has two sisters, **Deborah** and **Dr. Tamara**, and a brother, **Dr. Stephen**.

OLYPHANT—**Andrew Capalong, Jr.**, son of **Andrew** and **Gail Capalong** of Moscow, PA, was baptized and chrismated on August 9th at All Saints Church.

BETHLEHEM—From Saint Nicholas Church: **Larissa Debus**, daughter of **Donald Debus**, was one of four students from the Lehigh Valley area presented with the Ray A. Kroc Youth Achievement Award recently at the Sheraton University City Hotel, Philadelphia. Larissa, a junior at Southern Lehigh High School, received this award for demonstrating business achievement and leadership at her position as office manager for Dencon Products.

At the recent National Convention of the F.R.O.C., several of our parishioners received national recognition. **Larissa Debus** was a co-winner in the National Oratorical Contest. **Mr. Peter Kohudic** was elected National Vice-President and **Mr. Michael Ervin** was appointed Business Manager for the *Journal*.

Matthew Sawarynski, son of **Mr. and Mrs. Robert Sawarynski**, was selected for the Northeast Bethlehem All-Star Little League Team as the shortstop. His sister, **Maria**, is the piano accompanist for the Liberty High School Ensemble.

St. Nicholas Church lost one of its oldest members when **Mr. Nicholas Sokolochka** fell asleep in the Lord on his 100th birthday, July 26th. Memory Eternal.

Nicole Marie Kovolenko, first daughter of **Timothy and Mildred Kovolenko**, was baptized and chrismated at Saint Nicholas Church, August 24th.

The parish recently welcomed new members **Mr. and Mrs. George Maalouf** and **Miss Taissa Hawranick**.

Send "Family" stories to:

Your Diocese Alive
1230 N. Hanover Street
Pottstown, PA 19464

DEADLINE:
February 28, 1987

OLYPHANT—From Saint Nicholas Church comes news that **Larry Sherman** spent the summer in Europe as a guest professor in the Inorganic Institute at the University of Dortmund in the Ruhr area of West Germany. While in Germany, Mr. Sherman worked at synthesizing organotin compounds. An article he wrote on the project will be published in the *Journal of Applied Organometallics*. He also lectured on "Tin in the Thymus Gland and Its Relationship to the Immune System" at the Universities of Saarland, Dortmund, Regensburg and at Schering AG Research Center. In early September, he lectured in Padua, Italy, presenting three research papers.

MOUNT CARMEL—**Dr. Glenn Kashurba** and **Dr. Mary Abell** were united in Holy Matrimony on October 11th at Saint Michael's Church. Dr. Abeil is on the medical staff at Geisinger Medical Center in Danville. Dr. Kashurba is currently working in Philadelphia. The couple will make their home in western Maryland where Dr. Kashurba will be completing a term of government service.

Mrs. Betty Taby, of Shamokin, PA, was received into the Holy Orthodox Faith through the Mystery of Chrismation, Sunday morning, November 9th. Her sponsors were **Mark and Mary Gerrity**.

JERMYN—**Tanya Marie Cleary** was baptized and chrismated at Saint Michael's Church on Sunday, November 9th. She is the daughter of **Randall and Sharon Cleary**.

SHILLINGTON—At Saint Herman of Alaska Church, congratulations go out to **Barbara and Edward Yurick** and their daughter **Katherine** on the occasion of the birth of their second child, **Elizabeth Joan**, who was born on Monday, June

30th. Elizabeth was received into the Holy Orthodox Church through the Mysteries of Baptism and Chrismation on the Feast of the Elevation of the Cross, Sunday, September 14th.

Vera and Michael Losk celebrated their 40th wedding anniversary on November 2nd. A Service of Thanksgiving was celebrated for the Losks and for **Olga and Walter Hojnowski** who celebrated their 38th anniversary on the same weekend.

The parish welcomes its new members: **John and Lydia Seman** and their children, **John and Mary Ann**, and father, **Karl Osterburg**, who transferred from SS. Peter and Paul Church, Manville, NJ; **Michael Koudriavtceff** from the Lancaster area; and **Rena Fielding** and her children, **Alexandra, Crystal and Jessica**, from Morgantown.

HARRISBURG—**Reiad Danfora and Donna Marie Essis** were united in Holy Matrimony on February 23rd at Christ the Saviour Church.

Richard Chominsky, Jr. and Susan Pianovich were united in Holy Matrimony on June 1st.

Michael Mallick and Alice Lynn Shenk were united in Holy

continued next page



WALLINGFORD—**Nicole Lee Hornick, 18**, daughter of **Victor and Leah Hornick**, has graduated from Sun Valley High School, Aston. **Nichole** will attend Delaware County Community College where she will study Dental Hygenics. She attends Saint Herman's Church.

continued from previous page

Matrimony on August 17th.

John Pellegrini and Janet Marie Grimm were united in Holy Matrimony on August 30th.

Matthew Lee Starry was baptized and chrismated on July 20th. He is the son of **Mr. and Mrs. William Starry**. Sponsors are **William Matangos and Susan Matangos**.

Ashley Marie Buddwalk was baptized and chrismated on July 27th. She is the daughter of **Mr. and Mrs. David Buddwalk**. Sponsors are **Tanya Tomaino and Brian Neifert**.

Jonathan Peter Taleff was baptized and chrismated on September 21st. He is the son of **Mr. and Mrs. Peter Taleff, Jr.** Sponsors are **Dennis Hair and Alice Hair**.



MINERSVILLE— John Studlack received the Chi-Rho award for Cub Scouts, Sunday, October 26th at SS. Peter & Paul Church. John is an altar boy and a fifth grade student at Minersville Elementary Center. Joining John on his happy day were Bishop Herman, Father Michael Hatrak, Rector, and John's parents, Mr. and Mrs. David Studlack of Llewellyn.



COALDALE— **Mr. and Mrs. Harry Matrician**, (photo above) members of Saint Mary's Church, celebrated their 50th wedding anniversary on August 30th. They are the parents of four children: John, Harry, Theodore and Martha Ann, and have 11 grandchildren. A family dinner was held in their honor at Henning's in Lansford. On Sunday, September 7th, a Molieben Service was held following the Divine Liturgy and the parish hosted a coffee hour in their honor in the Parish Social Hall with friends, family and parishioners attending. Many Years!

Congratulations, also, to **John and Roz Harkins** on the celebration of their 25th wedding anniversary.

Analisha Christman, daughter of **David and Melanie (Butts) Christman** was baptized and chrismated on May 4th. She was born on April 25th.

Mark Dennis Nicholas, son of **Matthew and Karen (Vavra) Nicholas** was born on July 28th and baptized and chrismated on August 24th.

William and Kimberly Ann (O'Brien) Evetushick are the parents of **Joshua Michael Evetushick**, born on October 19th and baptized and chrismated on November 22nd.

The sacraments of Baptism and Chrismation were administered to **Richard Gregory Chwastiak**, son of **Dr. Richard and Ann (Stefero) Chwastiak** on December 7th. Richard was born on October 28th.



CATASAUQUA— Shown preparing to play for their community of Hokendauqua are: (far left) **Zachary Brusko (#83)**, and his brother **Andrew Brusko (#24)**. Both are altar boys at Holy Trinity Church.



CATASAUQUA—Shown at Holy Trinity Church, giving thanks on their 50th wedding anniversary, are Louis and Elizabeth Hilt. (below) The Hilt's were joined by their two sons, Louis and Gregory, and their pastor, Father Michael Prevas.



POTTSTOWN—Lauren Elizabeth Sekellick was baptized and chrismated on October 25th at Holy Trinity Church. The parents are Kenneth and Barbara Sekellick. The sponsors are Debbie Brilla and Vladimir Gerasimowicz.

Newly received members are: Mrs. Helen Klein; Marcia Snyder and her children Christopher and Susan; David and Sharon Pihanich; and Tony and Lori Geronikos and their daughter Amanda.

Barton Diener was received into the Holy Orthodox Church from the Jehovah's Witnesses on the Feast of the Nativity of our Lord and Savior, Jesus Christ. His wife is Nancy Diener. His sponsor is Kallistos Chichirico.

David McDonnell, 12, an altar boy for the parish, was named to the Pottstown A-Team All-Stars during the 1986 Little League Baseball season. He was a standout at third base and catcher for the Pottstown Little League.

OFFICIAL

During the Fall session of the Holy Synod of the Orthodox Church in America, which met at Saint Tikhon's Monastery and Seminary in South Canaan on October 21-23, 1986, His Grace, Bishop Herman, was appointed to the following positions: permanent member of the Lesser Synod for 1987-89; Secretary of the Holy Synod for external affairs; and, moderator for the Department of Stewardship.

PARISH BY-LAWS CONFIRMED: Assumption of the Holy Virgin Church-Philadelphia (10-1-86)

CONFIRMATION OF PARISH COUNCIL MEMBERS: All Saints Church, Olyphant, PA Holy Annunciation Church, Berwyck

Christ the Saviour Church, Harrisburg
Saint Andrew Church, Dallas
Saint Stephens Cathedral, Philadelphia
St. Mary's Church, Saint Clair

70th ANNIVERSARY CELEBRATION: St. Nicholas Church, Coatesville
6 December, 1986

LEAVE OF ABSENCE from his responsibilities as Rector of Holy Trinity Church in Stroudsburg, PA, granted to Very Rev. Daniel Donlick, effective 1 November 1986.

ASSIGNMENT: Rev. Neal Carrigan, Acting Rector for Holy Trinity Church, Stroudsburg, PA, effective 1 November 1986.

of note

Diocese welcomes Patriarch of Georgia

The Catholicos-Patriarch of Georgia, His Holiness, Ilia II, led an official delegation on a visit to the diocese October 7th and 8th. A Service of Thanksgiving was celebrated at Holy Resurrection Cathedral, Wilkes-Barre, followed by a luncheon at Genetti's. Following the celebration of the Divine Liturgy at Saint Tikhon's Monastery on the 9th, His Holiness celebrated a Service of Thanksgiving with the seminary and monastery communities and assembled faithful.

Georgia is located in the Caucasus region of the Soviet Union. The Georgian Orthodox Church was founded in the 4th century by Saint Nina, Equal-to-the-Apostles. The nation became self-governing in 1057. In 1811, with the expansion of the Russian Empire into the region, the Georgian Church was incorporated into the larger Russian Orthodox Church. In 1917, with the onset of the Bolshevik Revolution, it again became self-governing.

His Holiness, Ilia II, was born Heraclius Georgievich Shiolashvili in 1933. In 1956, young Heraclius entered the Moscow Theological Seminary and Academy where, on April 16, 1957, he was tonsured a monk with the name Ilia. On May 10, 1957, he was ordained a Priest-monk by the late Patriarch Alexis of Moscow and All Russia. On August 25, 1963, Father Ilia was consecrated as Bishop of Shemokmedi and Vicar to the Georgian Patriarch Ephrem II. From 1963 to 1972, Bishop Ilia was rector of the Georgian Orthodox Theological Seminary and from 1967, Bishop of the Diocese of Sukhumi and Abkhazia. During this period, Bishop Ilia made many trips abroad on behalf of the Georgian Church.

On December 23, 1977, upon the death of the Catholicos-Patriarch David V, Metropolitan Ilia was elected the new primate of the Georgian Orthodox Church. On December 25, he was formally enthroned as Catholicos-Patriarch in the ancient Cathedral of the Dormition of the Mother of God in Tbilisi, the capital of Georgia.

During his tenure as Primate, the Catholicos-Patriarch has been known as a particularly energetic churchman. The number of functioning churches in Georgia has more than doubled, a number of monasteries have been repaired and opened, the number of seminarians has doubled, additional bishops have been consecrated, and the Georgian Church, in general, has been experiencing a revival, especially characterized by an influx of youth into the churches.



Catholicos of Georgia, with Metropolitan Theodosius, speaks to the faithful gathered at Holy Resurrection Cathedral, Wilkes-Barre. Later, His Holiness lunched with diocesan clergy and met with the community at Saint Tikhon's, celebrating a Service of Thanksgiving.

**CHRIST IS BORN
GLORIFY HIM!**

*with our prayers for a
blessed Nativity season for all.*

from all of us who produce

Your Diocese

Alive in Christ

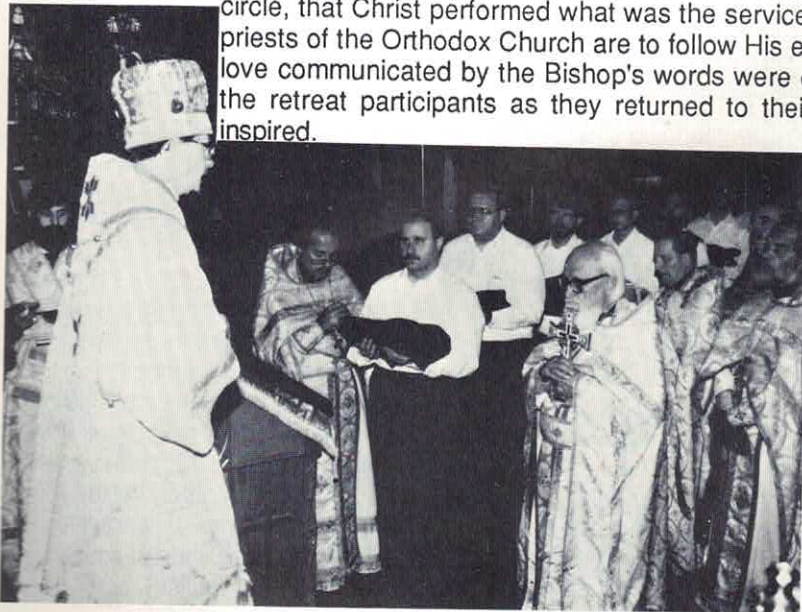


THE YEAR OPENS IN LOVE AT SAINT TIKHON'S SEMINARY

The opening of the academic year at Saint Tikhon's Seminary, September 4th - 6th, was not the traumatic experience many students at secular schools go through. The spirit of love and caring guidance expressed by the seminary faculty and staff, and the monks of the monastery, greeted the new arrivals. They joyously experienced their new beginning as if it were a homecoming.

The first night was spent getting acquainted and telling of their call to the seminary. Seminary Rector, His Grace, Bishop Herman, described the teaching of Christ on the most important commandments of the law. The Old Testament contained two: "To love thy Lord thy God with all thy heart and all thy soul, and thy neighbor as thyself." Bishop Herman also spoke on Christ words: "And a new commandment I give you, that you love one another as I have loved you," stressing that the way seminarians relate and love each other will determine, to a great extent, how they as priests will love and be loved by their future parishioners.

The washing of the feet of the Apostles by Christ, Bishop Herman explained, was the example that He gave of Christian service. He further explained to the attentive students and guests gathered around him like a family seated in semi-circle, that Christ performed what was the service of a slave in that day, and that priests of the Orthodox Church are to follow His example in our day. The joy and love communicated by the Bishop's words were clearly reflected on the faces of the retreat participants as they returned to their rooms that first night, visibly inspired.



Father Sergei Glagolev, a faculty member, took to the podium the next day, commenting that if a new priest does not set out to be a loving pastor, he will be a failure as a priest. He continued to speak at length on the importance of love, citing Ecclesiastes' statement that all is vanity, like chasing the wind, except for love, which is all things, and the love of Christ, which is the greatest love.

see SEMINARY, page 48

parish special

a glance at the history that brought Orthodoxy to Pennsylvania

It all started in 1910...a small group of people in Minersville saw the need for establishing a church of the Orthodox Faith. They met in a private home in Forestville, PA and organized a fraternal society under the patronage of Saint Stephen. This society was chartered in October of the same year.

During the same month, this group, with their families, organized and chartered a parish under the name of SS. Peter and Paul, with the purpose of supporting the public worship of Almighty God according to the faith, doctrine, discipline and usage of the Russian Orthodox Greek Catholic Church of Minersville, PA.

The first task to confront the founders was finding a house of worship. They purchased a hall on Third Street in Minersville.

Until 1912, the parish was served by a priest from Saint Clair. In 1913, a new site at 558 Sunbury Street was purchased for \$10,000. One home on the property was razed, the other became the combination rectory and church (services held in the basement). By December, a basement for the new church was begun and completed. It would serve as the place of worship for the next 23 years. In 1920, the present rectory was built and a large wooden cross was erected at the cemetery.

With an energetic pastor and cooperative con-



SS. PETER & PAUL Minersville, PA

gregation, construction began on the present church in August, 1937. By December, the church was completed and held Orthodox worship for the first time on January 1, 1938. The corner stone was dedicated on Labor Day of 1937 and the new church was blessed by His Eminence, Archbishop Arseny, concelebrating with twelve priests and an archdeacon. Saint Ann's Altar Society donated new carpets, and soon a new Altar Table, table of oblation, Gospel stand and tetrapod were acquired. A crystal chandelier was imported from Czechoslovakia and installed on September 2, 1940. The iconostasis was built and icons and murals were installed in 1942. The faithful continued in their labor of decorating their Temple. Nicholas Bervinchak, a Minersville artist, added gilt to the iconostasis as the crowning touch to a renovation of the interior. Shortly thereafter, a 1200 pound bell came from Pottsville and was placed in the church's new cupola. During the 40th anniversary celebration in 1950, a holy relic was placed in the Altar Table by His Grace, Bishop Nikon.

The years 1950 to 1959 saw the addition of a new furnace, four brass candelabra, a new chalice,

carpeting, and plaster for the church ceiling. Later, the rectory was renovated, the cemetery was expanded and the local F.R.O.C. was rechartered. In anticipation of the 65th anniversary in 1975, the church's stained glass windows and iconostasis were refurbished. In September of 1984, the parish sent its first son to the seminary in the person of Ronald Wyslutsky. He continues his studies at Saint Tikhon's Orthodox Theological Seminary and Marywood College at this writing.

On September 7th and 8th of last year, the parish celebrated its Diamond (75th) Anniversary with a visit by His Grace, Bishop Herman and members of the Frackville Deanery clergy. A Jubilee Banquet was held at the Rick-Ann Hall, Primrose.



During 75th Anniversary festivities, Bishop Herman presented: (above) a Gramota to Luke Oakill and Father Michael Hatrak, President and Rector respectively; (below left) a proclamation to Father Michael

and Matushka Valeria Hatrak and children Matthew, Natalie and Gregory; and, (bottom left) Chi-Rho scouting awards to (l. to r.) Michael and Barbara Rogers with daughter Kim, Edward Bosack and Sonia and Edward Bosack Sr.



THE FOUNDERS OF SS. PETER & PAUL CHURCH MINERSVILLE, PA

the officers and members of the organizing fraternal society in 1910

Harry Sidoriak, president
Dimitri Molodchak, treasurer
Michael Dmitrichick, secretary
Simon Kurilla
Tomko Shoppa
Dimitri Sidoriak
Leonty Warcholak
Serge Kolomietz
Alexander Kucherenko
John Oakill
Luke Chervenyak
Peter Kachmarchick
Joseph Savchishin
John Sembratovich
Alexander Demsko

charter members of the parish

John Nicholaevich, president
Trifon Wyslotsky
John Oakill
Alexander Demsko
Simon Kurilla
Tomko Shoppa
Aleksi Wyslotsky
John Zubkevich
John Barsch
Dimitri Molodchak
Harry Sidoriak

priests that served

Fr. Theodore Zaychenko
Fr. Gregory Warhol
Fr. John Adamiak
Fr. Joseph Dzwonchyk
Fr. Basil Repella
Fr. Michael Russinik
Fr. Abbot Kraskoff
Fr. Cornelius Tzvigun
Fr. Elias Baran
Fr. N. Kobzaroff
Fr. Philip Pechinsky
Fr. Basil Repella
Fr. Joseph Martin (temporary)
Fr. A. Nathan (temporary)
Hieromonk Sebastian (temporary)
Fr. Alexis Fedec
Fr. Michael Hatrak (current pastor)

EDUCATION BULLETIN

A SERVICE OF YOUR DIOCESAN DEPARTMENT OF RELIGIOUS EDUCATION

FR. JOHN KOWALCZYK, CHAIRMAN

MRS. DOROTHY ALLEN, EDITOR

Conference remembers "The Little Church"

The second annual Church School Teachers' Conference of the Diocesan Department of Religious Education (DRE), was held in conjunction with the Diocesan Assembly, June 28th. Representatives from 43 diocesan parishes attended.

Conference activities began at 9 AM with the celebration of the Divine Liturgy in the Monastery Church, followed by a light breakfast in the seminary dining room. After the opening address by His Grace, Bishop Herman, the teachers assembled in a classroom for a series of lectures and workshops.

The first lecture was given by Father Sergei Glagolev on the subject of "healing fractured relationships within the Orthodox community" (see *YDA*, August, 1986).

The Family as "The Little Church"

Father John Kowalczyk, DRE Chairman, spoke about the status of the family in American culture and ways to counteract negative influences.

The phenomenon of "latch-key children" is a very real part of most American communities and Orthodox communities are no exception, he noted. Because of economic necessity, many parents of young school-age children must work outside the home, often returning hours after school has let out for the day. Rather than condemning the parents who often find themselves in circumstances beyond their control, Father Kowalczyk suggested that these parents be encouraged to feel part

of the Orthodox community, that they be aware that if they cannot spend large quantities of time with their children, the *quality* of time spent should be emphasized.

Father John offered suggestions about ways that *all* parents of young children might work to make their homes "the little Church." Such family practices as saying a prayer of thanks before meals, reading a short verse from the Gospel at bedtime, listening to children saying their prayers at night, and offering a short family prayer before leaving for work or school on a Feast Day would do much to establish a foundation of Orthodox tradition in one's family.

Father Kowalczyk also suggested the use of "spare time," such as the drive home from church, as "discussion time" about the message heard in the sermon, the meaning of the the Gospel reading, and the meaning of the special troparia which are sung that morning.

The establishment of "Godparents' Sunday" as a way of maintaining the ties between children and their godparents might also help to further strengthen Orthodox traditions within families.

Teaching for Life

The final lecture was delivered by *Orthodox Education Bulletin* editor Dorothy Allen. Ms. Allen's lecture provided an historical understanding of the state of American education today and the role of the Orthodox Christian educator. Mrs. Darlene Petrykowski also presented a short talk to the Church

School teachers about the OCA's Department of Religious Education and the Orthodox Christian Education Commission, both of which provide materials, information and consultation on Orthodox religious education.

Mrs. Petrykowski provided addresses to which Church School teachers or others concerned with Orthodox education can write for information: Mrs. Darlene Petrykowski, 19308 Ivywood Trail, Strongsville, OH 44136, (216) 572-1871; or, Father Paul Kucynda, 285 French Hill Road, Wayne, NJ, (201) 696-6572.

THE ICON CORNER

At one time, every Orthodox home had an icon corner—an eastern corner of a room (usually the family room) where an icon stood on a shelf or hung on a wall, with a lighted vigil candle before it. The members of both rich and poor families would gather before the icon for morning and evening prayers. In some families, each bedroom also had its own icon corner, where one would go to pray "alone in their closet."

Many of our modern homes are without icons. In our concern for home decorating, we often omit the icon corner. However, the icon corner can serve several purposes in our homes.

First, the fact that the icon is an image of a spiritual reality means that the presence of an icon in a room brings us into closer contact with the saint depicted. The icon is a "window to Heaven." Through it we contemplate and venerate the

original. Thus, prayer has a deeper meaning in the presence of an icon.

Second, the fact that an icon is visible makes it an ideal Holy object through which to teach children about the saint depicted—about God.

Third, the icon corner can serve as a place to bring family members together. An icon corner in a family room can be the first place family members gather to give thanks for good fortune, good health, the safe return of a travelling family member, as well as a place to turn when things may not be going smoothly.

Fourth, an icon corner in the parents' bedroom provides a silent witness to the children that their parents do pray and that they have a deep Orthodox witness. Since children tend to imitate their parents, our icon corners can help to provide a continuity of Orthodox tradition among generations.

ADULT EDUCATION: Reverence in Church

When we were children, most of us heard admonitions from our elders about talking and "fooling around" in church. To varying degrees, we conformed to the wishes of our elders in this matter, although we may not have known precisely *why* we were expected to do so.

Occasionally, as adults we catch ourselves slipping into patterns of behavior in church which are less reverent than we know we should expect from ourselves. Perhaps if we remind ourselves, as adults, why reverence in church is part of the Orthodox Tradition, it will become easier to maintain the proper attitude.

We know that God is always present in the church and has been since the earliest reports in the Old Testament. The original purpose of the setting up of a Tent of Meeting by the Hebrews under Moses was to provide a place where the people could meet with God. When Moses needed to talk

with God, he entered the Tent of Meeting and God Himself came down in a cloud as reported in Exodus 33:7-11.

The glory of God fills the church once the building is dedicated. This dedication includes the Bishop's prayer to God to "Fill this church with Your Divine Glory," and the placing of the relics of a saint in the Altar Table. The relics represent the blood of the martyrs which was shed in defense of the Christian Faith. The *Antiminsion*, signed by the ruling bishop of the diocese must be present in the church for the Divine Liturgy to be celebrated. After the dedication, the structure changes from that of a simple building (no matter how small and simple or how large and ornate) to that of a *church*.

What does it mean for a building to be a church? A church is *always* occupied! There is no such thing as an "empty church." This concept must be grasped in its entirety.

Because God is present in the church, His Mother, the Theotokos, angels, and saints are also present. The Body of Christ is always present on the Altar Table in the reserved sacrament. A church, no matter how small, is always filled with the invisible presence of the Holy Ones. Saint Basil the Great was able to actually see the Holy Spirit descend to consecrate the Gifts during the Divine Liturgy. It was also reported that angels sang the responses to the liturgy when Saint Spyridon celebrated without a choir.

Therefore, when an Orthodox person enters a church, he or she must be aware of entering among the Holy Ones. When a priest enters the sanctuary, he makes three prostrations and kisses the Altar Table. When an Orthodox believer enters the church, he or she makes the sign of the cross, venerates the icons, and makes a bow towards the sanctuary in acknowledgement of God's presence.

A retired person whom I know told me of once receiving criticism

from another church-goer for "keeping one's nose in the prayerbook" during the entire liturgy. The criticizing party apparently wanted to chat a little during portions of the services when "not much was happening."

The Orthodox nuns of the Monastery of the Transfiguration in Ellwood City, have stated that, "It is wrong to speak [of non-holy things] in church because, even if we are not praying, the angels are always praying and praising God. We must strive to attain the awareness of the presence of God's glory in the church, *both during services and when no service is being conducted.*" (emphasis added)

Perhaps if we remind ourselves of these things when we enter the church, we will be less inclined to even want to discuss daily life and mundane concerns with other church-goers. We should always feel free to enter in the presence of God. A nun of the Monastery of the Transfiguration has said, "Be still in the presence of God. Listen to what He is saying to you."

CHOIR DIRECTOR NEEDED

please contact:

Father Claude
Vinyard
St. Herman's
Orthodox
Church
706 Cambridge Rd
Brookhaven, PA
19015
(215) 874-2872

ADDICTION: how to spot it and what to do

- Each year, 240,000 die from alcohol abuse
- There are 15 million alcoholics
- 1 in 10 drinkers are, or will be, addicted
- Five million Americans are cocaine addicts, while 10 million Americans use it
- Twenty five million Americans have some sort of chemical dependency and each affects four other persons with the addiction

Eagleville Hospital, a facility specializing in the treatment of alcoholism and drug dependency, recently held a seminar for the clergy on the subject of addiction. The following article is a report on the highlights of that seminar. Eagleville Hospital is located near Valley Forge.

by Father Jason Kappanadze

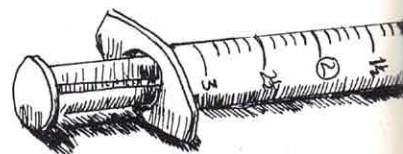
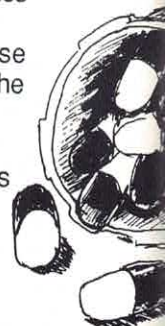
The clergy were gathered to learn about the world-wide epidemic of alcohol and drug addiction. The first doctor to speak injected these thoughts as a basis for the rest of the day:

- all addictions are diseases, not moral disorders or lacks of will or personal failing;
- addiction is unique in that in no other disease of epidemic proportions do the patients actually seek out the things that make them sick;
- addiction is an *extension* of normal behavior such as social drinking;
- under addiction, otherwise intelligent people do not react as they should to logical information...just letting an addict know is not going to help.

Dr. Harvey Weiner, Eagleville's Vice President of Health Affairs, outlined a variety of drug types: "uppers," including amphetamines like speed and crack, and caffeine; "downers," like alcohol, barbiturates, Valium, Librium, marijuana, and the most prevalent, nicotine; and, "hallucinogens," like LSD, PCP, hashish, etc.

He noted that several characteristics generally unite all addictions:

- impulse control disorders are those in which the affected person knows the dangers of the addiction, but can't control it;
- chronic, long-term addiction takes years to develop and continues to worsen, never remaining static;



- denial is the most frustrating aspect of addiction, in which the addict refuses to accept that there is a problem;

- relapse, and a continued craving for addictions controlled, are not fully understood.

Dr. Weiner cautioned against anger in response to relapse. "Would you get angry at a cancer patient who came out of remission?" he asked.

Admitting that there is "no exact formula" by which addiction can be defined, Dr. Weiner noted an addict's "consistent loss of control, and continuing problems with health, social functioning, vocational and legal problems, etc. "An addict drinks, develops problems and drinks anyway," the doctor observed.

Alcohol is the problem

The high achievement atmosphere of the '80's (as compared to the "laid-back" '70's) has increased the use of cocaine (over marijuana) in these latter days. But "health professionals are wondering about all the attention going to cocaine when alcohol is *really* killing people."

Dr. Thurman Booker, noting that alcoholics have a life expectancy of 50 years and heroin addicts 34-35 years, explained the medical and physical effects associated with the abuse of such substances as alcohol, Methedone, Codeine and Darvon. Amphetamines often lead to psychiatric disorders in which the addict is unable to manage his or her life. Intoxication often parallels symptoms of paranoid schizophrenia to the extent that doctors cannot tell which came first, addiction or mental disorder.

Organic brain syndromes manifest themselves as passing periods of disorientation. The drugs are simply very toxic to the brain.

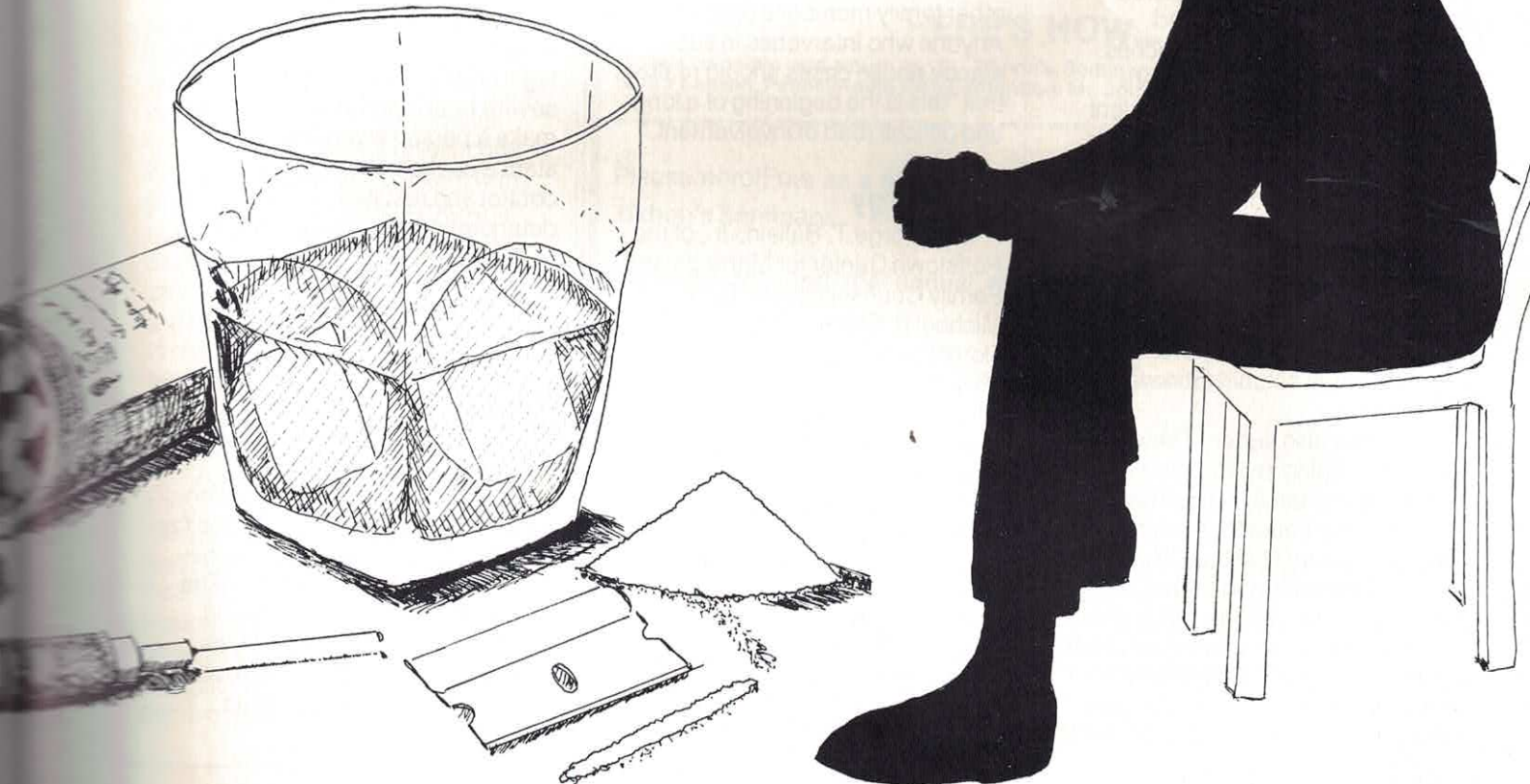
Excess alcohol ingestion leads to cardiac myopathy. The heart cannot beat regularly, while bacterial endocarditis—infection of the lining of the valves of the heart—results from unsterile paraphernalia used in drug injection.

Alcoholics, not usually very careful of their general health, suffer from high blood pressure leading to stroke and heart problems. Alcohol is also a "co-carcinogen" causing increased cancers of the mouth, esophagus, lungs, etc. Some addicts grind Ridilin and Talwin tablets to inject them. Their lungs actually contain a sandy residue from these injections. The body's immune system is suppressed by alcohol.

Many drug addicts suffer from infections of the skin and bone from searching for veins close to the skin and introducing foreign substances into their tissues.

Kidney failure is common among alcoholics—the leading cause of death for men aged 25 - 40. Seizure, circulatory problems and eating problems are also common results

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of chemical dependency.

Dr. Booker stressed that those living or dealing with addicts must always give them hope. "Addictive persons feel that death is the only answer to their addiction," he said.

Addict and family

Substance dependence is a family disease because every person in a family is affected, like it or not. So spoke Gloria Zankowski, Eagleville's Director of Clinical Services, and Dennis Deal, Director, Program for Employed Persons. "The family members living with a substance-dependent person develop physical, psychological, behavioral and social symptoms as a result of attempting to adapt to their stressful environment."

Denial, a defense used by most addicts, is often also practiced by their families. Often, trying to help the abuser, the family will actually "enable" the addict to continue by depriving him or her of the painful learning that may bring about awareness of the problems caused by substance abuse. Many husbands or wives actually become co-dependents with their addicted spouses. An over-stressed spouse can develop headaches and ulcers and, turning to tranquilizers, can become dependent themselves. A spouse often feels frustrated, anxious or guilty, unable to calm the situation. Self-blame, lowered self-esteem and despair are characteristic feelings associated with co-dependence. Often, these symptoms continue after the addicted spouse "recovers." Such couples must actually "recover" together.

Children also suffer. They adopt various "coping styles." Some become "the family hero," trying to make things better for the family, over-achieving at school. Huge frustration results when "nothing is quite good enough" for this person who grows into an adulthood which demands perfection of others, often driving children to addiction. Others take the "scapegoat" role,

using negative behavior to draw attention away from the substance abuse problem. A chronically misbehaving child, in this case, is the result of an addicted parent. The "lost child" finds safety in not causing trouble, feeling that the best way to stay out of trouble is to become invisible. This child will grow into an adult who will handle life by withdrawing from it. Some children of addicts become "mascots," using charm and humor to survive in a painful family system. They always joke as children and grow up to be less-than-serious adults with very low self-esteem.

How to identify

Friends of addicts may be the first to notice a change in behavior: changes in social patterns, decreasing involvement in community activities; children dropping out of activities and changing friends; and, absenteeism or lessening productivity at work. "Alcoholics will start dropping out of "non-alcoholic" activities, unless they are able to have a few drinks *before* the event.

The addicted person will often avoid contact with clergymen or will seek out advice to "help with another family member's problem." Anyone who intervenes in substance abuse cases should realize that "this is the beginning of a long and difficult road of involvement."

The clergy

Dr. George T. Ballein, Jr., of the Pottstown Center for Marriage and Family Counseling, and Dr. T. Michael B. Dawson, from the Norristown Center of the Pennsylvania Foundation of Pastoral Counseling, spoke on the role of the pastor in drug abuse situations. "Alcoholism simply threatens life and is therefore against God," Dr. Ballein said. "The pastor can be on the front line of recovery if he is observant and concerned. In 1960, 14% of the U.S. population received psychiatric care. Of that group, 42% started seeking help in their church. In 1980, 19% of the pop-

ulation sought counseling. Of these, 57% said they would have preferred starting with pastoral help. The pastor is the only health-care professional who has a breadth of vision and a right of entry into the affairs of his parishioners."

The doctors noted that the pastor is in a unique position to "step around" the denial of addict and family alike. "Even if professional therapy is undertaken, the pastor must realize that the addict is still a member of his congregation," Dr. Dawson said.

Treatment

Dr. Mark C. Wallen, Eagleville Hospital's Director of Psychiatric Services, began his presentation with some statistics. Each year, 240,000 die from alcohol abuse. There are 15 million alcoholics; 1 in 10 drinkers are, or will be, addicted. Five million Americans are cocaine addicts, while 10 million Americans use it. Twenty five million Americans have some sort of chemical dependency and each affects four other persons with the addiction.

Dr. Wallen described the treatment process. "First, the patient enters into treatment because he or she admits there is a problem. Employment or financial difficulties, legal problems, family pressure or severe health problems combine to make a person aware that substance usage has gotten out of control and resulted in a functional deterioration of the person's life."

Treatment involves a three-step process: detoxification, acute rehabilitation and aftercare. Detoxification—the removal of the substances from a person's body—includes treatment of withdrawal symptoms, the establishment of a regular diet, and various medications. Next, medical professionals try to identify a particular medical or psychiatric problem among the many symptoms that appear. The patient is also helped to develop some awareness of his or her dependency and to develop the motivation necessary to enter acute rehab treatment.

Acute rehab involves breaking through the patient's resistance (denial) utilizing techniques of confrontation, empathy and, above all, hope. The patient must be assured that a happy life is possible without the drugs.

The patient is given help in identifying his or her maladaptive behaviors and developing constructive behaviors and coping skills. Addicts are often either totally disabled by their emotions or totally devoid of them. They are given help in identifying their feelings and learning how they relate to thinking and behavior.

The program also includes a focus on wellness for the future, helping the patient formulate the most appropriate aftercare program involving planning groups and contacts with "12-step programs."

Aftercare, centering on prevention of relapse, involves individual and family counseling, "12-step programs" such as Alcoholics or Narcotics Anonymous, etc, medical follow-ups, educational referrals, constructive leisure time activities and involvement in organized religious services and activities.

A pamphlet, *The Religious Community and Chemical Health*, was distributed at the seminar. This passage from it sums up the message for the day: "We live in a drug-oriented society which promotes the concept of 'instant relief or gratification' which is inconsistent with the experience of lifelong growth, composed of natural high and lows. Stress, suffering, grief and physical, spiritual and emotional pain are realities that cannot be avoided. While there are uses for some mood altering drugs, nevertheless, to use alcohol and other drugs for the means of coping with life's everyday problems, to search for insight, for feelings of worthwhile-ness, for love, for creativity, for self-realization— to search for these through chemicals is unrealistic, inappropriate and can lead to dependency or addiction. The inappropriate use of chemicals can deprive a person of the greatest

opportunities for spiritual human growth and deepening. Physical, spiritual and emotional pain, bravely and nobly borne, can often deepen one's compassion for other's sufferings. Indeed, the use of a drug like alcohol to handle life's prob-

lems can actually interfere with one's own ability to deal with them. The temporary euphoria it gives can sabotage attempts to deal with them more realistically. There are no shortcuts to responsible living."

+ + +

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more off note

OLYPHANT – A group of children from All Saints Church enjoyed an afternoon of fun and fellowship at the Anthracite Museum in McDade Park, Scranton, August 3rd. More such events involving youth and interested adults are planned.

BETHLEHEM – Saint Nicholas parish recently completed a successful three-day "Russian Days" Festival, September 5, 6 & 7. This annual event has been growing each year as both a cultural and religious festival. Plans are under way for the 1987 Festival to be held on September 11 - 13 on the parish grounds.

On Sunday, September 21st, the parish sponsored an Open House for the parishioners at the new rectory. During the summer, a new parish rectory was purchased nearer to the church, and with the arrival of the new rector, Father Eugene Vansuch, the parishioners had an opportunity of greeting Father Eugene, Matushka Frances, Damian, Basil and Jason, and visiting the new rectory. The new address is 3630 Browning Lane, Bethlehem, PA 18017.

JERMYN – Saint Michael's Church sponsored a trip to Hershey Park for Church School children and parents, August 11th. It was the end of a one week Summer Bible School. Twenty-five children were enrolled.

DIOCESAN CENTER – Bishop Herman has announced plans for the publication of a diocesan history in conjunction with activities marking the one-thousandth anniversary of the Baptism of the people of Russia. The book will document the histories of diocesan parishes and will require the cooperation of each parish. More information will be forthcoming.



BUCKINGHAM– Saint Mark's Church welcomed His Grace, Bishop Herman, for the blessing of the parish's new rectory. The blessing and reception was preceded by the celebration of the Divine Liturgy. Bishop Herman is shown being greeted by Father Stephen Karaffa, the acting rector.

JERMYN—"The role of women in the Church" was the topic of the lecture at Saint Michael's Church, August 30th. Mother Barbara from the Monastery in California, was the speaker.



WILKES-BARRE DEANERY – Nativity Theme Lectures were held at Saint Michael's Church, Jermyn on December 7th, and at Holy Ascension Church, Frackville, on December 8th.

PHILADELPHIA DEANERY – Advent Lectures were held at Saint Nicholas Church, Philadelphia, November 16th, and at Saint Stephen's Cathedral, Philadelphia, on December 14th. An Akathist service was celebrated prior to the latter event, with music by the newly-formed Deanery Choir, under the direction of Mr. Bill Kraftician.



JERMYN—On their way to Hershey Park (see story)

WILKES-BARRE – Father George Pawlush, assisted by Father Joseph Gallick, recently served a Prayer Service and blessed a new Tabernacle in the Eucharistic Chapel of the Veterans Administration Medical Center. The Reserved Sacrament will be placed in the Tabernacle as it is in all Orthodox Churches, and administered to Eastern

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pornography task force

"The pattern of harm...taken as a whole, supports the conclusion that the pornography industry systematically violates human rights with apparent impunity..."

by Father Daniel Kovalak

Father Kovalak is the chairman of the Diocesan Pornography Task Force. The United Churches of Lycoming County asked him to "just read one thing and give a report on it." The "one thing" turned out to be the 1,960 page final report of the Attorney General's Commission on Pornography—the Meese Report. The following is from his report.

First of all, not only was this one of the *longest* things I've read in recent memory, but one of the *saddest*. In fact, I must confess that I did not—would not—read some of the portions which were simply too graphic in their explanations for my personal tastes.

The report has received a lot of publicity. As portions of it were issued and made public at various times, they got a lot of "bad press." In many ways, in fact in *all* accounts that I read in the media, it was built up as a report by a bunch of goodie-two-shoes, "holier than thou" people who desired to impose their morality on everyone in the country and restrict our first amendment rights. There were even the satirical political cartoons on the editorial pages which alluded to the report's being itself pornographic.

Allow me to give a different view. Let's be so bold as to say that it is those who condemn it, are condemning it and *will* condemn it in the future, who are the ones imposing their morality upon us!

SOME BACKGROUND

The Attorney General's Commission was established on February 22, 1985. The first falsity of the free press is to attribute the Commission's results to Attorney General Edwin Meese. In reality, the Commission was established at the request of President Reagan by then-Attorney General William French Smith. It was indeed finally Edwin Meese who publicly announced the formation of the Commission on May 20, 1985, but it was a result of his predecessor.

The Commission consisted of 11 members; 7 men, 4 women. Among them were 3 attorneys, 2 psychologists, 1 psychiatrist, 1 social worker, 1 city council member, 1 priest, 1 federal judge and 1 magazine editor. After 15

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months of public hearings in six major American cities, the final report was published.

There was a previous commission on pornography which issued a report in 1970. That report found no correlation between pornography and sexual aggressiveness or violence. Right off the bat, this 1985-86 Commission, after considerable testimony, states that: "We live in a society unquestionably pervaded by sexual exploitation" The 1970 report found no concrete evidence that the pornography industry was linked with organized crime. The recent Commission outlines, in detailed reports, numerous and sophisticated networks for the manufacture and distribution of pornography through organized crime. Some estimate that 85% to 90% of all pornography is a product of organized crime. On and on the comparisons continue to clearly indicate that the face of pornography in the past 16 years has changed dramatically.

Dr. James Dobson, one of the Commission's members, challenges every one of us when he reports the following in his personal statement within the Report: "In one shop which our staff visited in Times Square, there were 46 films for sale which depicted women having sexual intercourse with different animals—pigs, dogs, donkeys and horses. This is the world of pornography today, and I believe the public would rise up in wrath to condemn it *if they new of its prominence.*" [emphasis added]

Essentially, all that the commission is able to offer in the vital area of what can be defined as obscene or pornographic is that which meets the three-fold test handed down by the U. S. Supreme Court in the case popularly known as *Miller v. California* in 1973. That definition is as follows: "A work is obscene if (1) the average person applying contemporary community standards would find that work, taken as a whole, appealing to the prurient interest in sex, (2) the work depicts or

describes, in a patently offensive way, sexual conduct specifically defined by applicable state law, and (3) the work, taken as a whole, lacks serious literary, artistic, political and scientific value." With that decision, the Supreme Court further declared that such obscenity is *not* protected by the First Amendment of the U.S. Constitution.

In its report, the commission on pornography appears frustrated at this law as being insufficient, yet does not present an alternative. But what comes through loud and clear is that this particular definition takes into account *the community*. "If something offends the community in which it is available," the report states, "it passes this test for obscenity."

There are several interesting and important quotes in this report. Page 362 — "The First Amendment leaves most of the rejection of unacceptable and dangerous ideas *to citizens* rather than to government." Page 366 — "With few exceptions, the obscenity laws that are on the books go *unenforced.*" This, they claim, is due to small fines and unsupervised probation periods levied against those convicted. Finally, regarding the area of law, the Commission seems to be asking for the public to cry out as concerned citizens: page 428 — "To rely entirely or exclusively on law is simply a mistake."

This Commission, having been mandated to recommend changes in existing laws, is, in reality, mandating citizens to take action. In view of testimony, the Commission offered 92 recommendations to the Department of Justice, among them such things as: the enforcement of health violations at so-called adult establishments; rehabilitation programs for those addicted or victimized by pornography; stiffer sentences, more prosecutions, more research, etc. These recommendations themselves should give us an indication of the plague of pornography on our society. The simple fact that such recommendations need to be offered for

consideration is an accusation against pornography and its effects.

So, what are its effects? The report considers them in great detail and from every conceivable angle. Concerning harm: "The pattern of harm before this commission, taken as a whole, supports the conclusion that the pornography industry systematically violates human rights with apparent impunity. The most powerless citizens in society are singled out on the basis of gender, for deprivations of liberty, property, labor, bodily and psychic security and integrity, privacy, reputation and even life."

How much more evidence do we need as citizens before we speak out? How many times can we stand as citizens and accept the values and morals of people who say "What I read in the privacy of my home is my business"? Well then, we could say that taking drugs in the "privacy of your home" is "your business," too! Torturing, maiming or killing someone in the "privacy of your home" is "your business," too! Where is the line to be drawn?

The Commission sounds an alarm and documents the fact that pornography is far from what many perceive as a "victimless crime." Following are various harms as outlined in the report.

DOCUMENTED PHYSICAL HARM AS ADVERSE EFFECT OF PORNOGRAPHY

- 1) *rape* - incited by pornography
- 2) *forced sexual performance* - modeled after pornography
- 3) *battery, torture* - associated with use of pornography
- 4) *murder* - especially of abused and molested children in order that they "keep quiet," also associated with "strong arm" tactics of organized crime involvement
- 5) *imprisonment* - victims imprisoned to view pornographic materials for hours or days as hostages
- 6) *sexually transmitted diseases*
- 7) *masochistic self-harm* - (from page 797) "My son was murdered

on August 6, 1981, by the greed and avarice of the publishers of *Hustler* magazine. My son read the article: 'Orgasm of Death,' set up the sexual experiment depicted therein, followed the explicit instructions of the article, and ended up dead. He would still be alive today were he not enticed into this action by *Hustler* magazine's 'How to Do' of August, 1981; an article which was found at his feet and which directly caused his death."

8) *prostitution* - on numerous occasions, it was stated that pornography is an "instructional manual for prostitutes."

DOCUMENTED PSYCHOLOGICAL HARM EFFECTS

- 1) *suicidal behavior*
- 2) *fear and anxiety* - because of recollections of abuse and general humiliation
- 3) *shame and guilt*
- 4) *amnesia and repression*
- 5) *inferiority and degradation*
- 6) *alcohol and drug abuse*

DOCUMENTED SOCIAL HARM EFFECTS

- 1) *loss of jobs* - due to sexual

harassment in the workplace, "lowers the social standard of the treatment of women" (page 747)

2) *financial losses* - especially medical expenses incurred by victims too modest to divulge rape/abuse instances

3) *promotion of racial hatred*

4) *family effects* - distrust in the family unit, promiscuity outside the context of marriage, love commitment, affection

5) *prostitution* - many "runaways" are introduced to prostitution through pornography, utilized by pimps to blackmail prostitutes and stimulate clientele

DOCUMENTED COMMUNITY HARM EFFECTS

- 1) *property values* - lowered
- 2) *increase of crime, sexual violence and drugs*
- 3) *correlation between pornography circulation and rape rates*
- 4) *7-8 billion dollar "tax-free" annual industry* - the movie "Deep Throat" cost \$25,000 and netted a profit of \$50-million to be used in drug smuggling and other organized crime activities

5) *development of youth* - child pornography is child abuse; at least 70% of all pornography ends up in the hands of minors.

There are many times in our society when the wheels of government turn ever-so-slowly. The manner in which government currently deals with the problems of pornography and obscenity is an example. So it falls to us—to each of us—as citizens of a free society, to protect and defend ourselves against all that which inhibits our moral growth and development, especially that of our children.

The Attorney General's Commission has presented us with facts based on solid research. The pornography forces have realized the "truth" of the report and are attempting to discredit it through all available legal means. The media will continue, no doubt, to joke about it, to minimize it, to undermine or negate it. But the facts must speak louder than the opinions of civil libertarians and those not fully informed of the effects of pornography. *And now that you are informed, what will you do about it?*

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O C C S A

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The Nativity of Christ

a commentary by Saint Cyril of Jerusalem

"We receive God the Word made man in truth, not, as the heretics say, of the will of man and woman, but of the Virgin and the Holy Spirit according to the Gospel, made Man, not in seeming but in truth... Believe that He is the Only-begotten Son of God—He Himself was again begotten of the Virgin. Believe the Evangelist John when he says: "And the Word was made flesh and dwelt among us." (St. John 1:14.) For the Word is eternal, 'begotten of the Father before all ages,' but the flesh He took on Him recently for our sake.

"Many contradict this and say: 'What cause was there so great, for God to come down into humanity? Since then there is much controversy, and the battle has many forms, come, let us by the grace of Christ, and the prayers of those who are present, resolve each question.

"First, let us inquire for what cause Jesus came down... Let us go back to the first book of the Scriptures. In six days God made the world; but the world was for man. The sun, however resplendent with bright beams, yet was made to give light to man, and all living creatures were formed to serve us. Herbs and trees were created for our enjoyment. All the works of creation were good, but none of these was an image of God, save man only. The sun was formed by a mere command, but man by God's hands. 'Let us make

man in our image, after our likeness.' (Genesis 1:26.) A wooden image of an earthly king is held in honor; how much more a rational image of God?

"He shall come down like rain into a fleece."

"But when this, the greatest of the works of creation, was...in Paradise, the envy of the Devil cast him out. The enemy was rejoicing over the fall of him whom he had envied. Would you not have the enemy continue to rejoice? Not daring to accost the man because of his strength, he accosted as being

weaker the woman—still a virgin—for it was after the expulsion from Paradise that 'Adam knew Eve his wife.' (Genesis 4:1.)

The problem grows

"Cain and Abel succeeded in the second generation of mankind and Cain was the first murderer. Afterwards a deluge was poured abroad because of the great wickedness of men. Fire came down from Heaven upon the people of Sodom because of their transgression. After a time, God chose out Israel, but Israel also turned aside and the chosen race was wounded. For while Moses stood before God in the Mount, the people were worshipping a calf instead of God. In the lifetime of Moses, the law-giver who had said, 'Thou shalt not commit adultery,' a man dared to enter a place of harlotry and transgress. (Numbers 25:6.)

"After Moses, prophets were sent to cure Israel, but in their healing office they lamented that they were not able to overcome the disease. To that one of them says, 'Woe is me! for the godly man is perished out of the earth, and there is none that does right among men' (Micah 7:2), and again, 'They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one,' (Psalm 14:3) and again, 'Cursing and stealing, and adultery and murder are poured out upon

the land'... (Hosea 4:2.)

"Very great was the wound of man's nature...none could apply 'mollifying ointment, neither oil, nor bandages.' (Isaiah 1:6.)

Then, bewailing and wearying themselves, the prophets said, 'Who shall give salvation out of Zion?' (Psalm 14:7.) ... And another of the prophets entreated, saying, 'Bow the Heavens, O Lord, and come down.' (Psalm 144:5.) The wounds of man's nature pass our healing... The evil is irretrievable by us, and needs Thee to retrieve it.

"The Lord heard the prayer of the prophets. The Father disregarded not the perishing of our race. He sent forth His Son, the Lord from Heaven as Healer, and one of the prophets said, 'the Lord Whom ye seek, comes and shall suddenly come' (Malachi 3:1). From where? 'The Lord shall come to His own Temple where you stoned Him.' Then another of the prophets, on hearing this, said to him, in speaking of the salvation of God; do you speak quietly? In preaching the good tidings of God's coming for salvation, do you speak in secret? 'O thou that bringest good tidings to Zion, get thee up into the high mountain. Speak to the cities of Judah.' What am I to speak? 'Behold our God! Behold, the Lord comes with strength.' (Isaiah 40:9-10.) Again, the Lord Himself said, 'Behold! I come, and I will dwell in the midst of thee, saith the Lord, and many nations shall flee unto the Lord.' (Zechariah 2:10-11.) The Israelites rejected salvation through Me, 'I come to gather all nations and tongues.' (Amos 2:8.) 'For He came to His own, and His own received Him not.' (Isaiah 1:6.) Thou comest, and what dost Thou bestow on the nations? 'I come to gather all nations, and I will leave on them a sign [known to the Fathers as the sign of the Cross].' (Isaiah 66:19.) For from My

conflict upon the Cross I give to each of My soldiers a royal seal to bear upon his forehead. Another of the prophets said, 'He bowed the heavens also, and came

down, and darkness was under His feet.' (Psalm 18:9.) For His coming down from Heaven was not known by men.

Afterwards Solomon, hearing his father David speak these things, built a wondrous house, and foreseeing Him Who was to come into it, said in astonishment, 'Will God in very deed dwell with men on the earth?' (1 Kings 8:27.) Yes, says David by anticipation in the Psalm inscribed 'For Solomon,' wherein is this: 'He shall come down like rain into a fleece' (Psalm 72, title and 6); 'rain' because of His heavenly nature, and 'into a fleece' because of His humanity. For rain, coming down into a fleece, comes down noiselessly, so that the Magi, not knowing the mystery of the Nativity, say, 'Where is He that is born King of the Jews?' (St. Matthew 2:2.) And Herod, being troubled, inquired concerning Him Who was born and said, 'Where is the Christ to be born?' (St. Matthew 2:2.)



Give us a sign

"But who is this that comes down? He says in what follows: 'And with the sun He endureth, and before the moon generations of generations.' (Psalm 72:5.) And again, another of the prophets

said, 'rejoice greatly, O daughter of Zion, shout, O daughter of Jerusalem. Behold! thy King cometh unto thee, just and having salvation.' (Zechariah 9:9.) Kings are many. Of which do you speak, O prophet? Give us a sign which other kings have not. If you say 'a see NATIVITY next page

NATIVITY, from preceeding page
king clad in purple,' the dignity of the apparel has been anticipated. If you say 'guarded by spear-men and sitting in a golden chariot,' this also has been anticipated by others. Give us a sign peculiar to the King Whose coming you announce. And the prophet makes answer and says, 'Behold thy King cometh unto thee, just, and having salvation: He is meek, and riding upon an ass and a young foal,' not on a chariot. You have a unique sign of the King Who came. Jesus, alone of kings, sat upon an unyoked foal, entering into Jerusalem with acclamations as a king. And when this King is come, what will he do? 'Thou also by the blood of the covenant hast sent forth thy prisoners out of the pit wherein is no water.' (Zechariah 9:11.)

"But He might perchance even sit upon a foal. Give us, rather, a sign, where the King that enters shall stand. And give the sign not far from the city, that it may not be unknown to us. And give us the sign plain before our eyes, that even when in the city we may behold the place. And the prophet again makes answer, saying, 'And His feet shall stand in that day upon the Mount of Olives which is before Jerusalem on the east' (Zechariah 14:4). Does anyone standing within the city fail to behold the place?

"We have two signs, and we desire to learn a third. Tell us what the Lord does when He is come. Another prophet says, 'Behold! our God,' and afterward, 'He will come and save us. Then the eyes of the blind shall be opened, and the ears of the deaf shall hear. Then shall the lame man leap as an hart, and the tongue of the stammerers shall be distinct.' (Isaiah 35:4-6.) But let yet another testimony be told us. You say, O prophet, that the Lord comes, and does signs such as never were. What other clear sign do you tell? 'The Lord Himself enters into judgment with the elders of His people, and with the princes thereof.' (Isaiah 33:14.) A notable sign! The Master judged

by His servants—the elders—and submitting to it.

"These things the Jews read, but hear not. For they have stopped the ears of their heart, that they may not hear. But let us believe in Jesus Christ, as having come in the flesh and 'been made Man,' because we could not receive Him otherwise. For since we could not look upon or enjoy Him as He was, He became what we are, so that we might be permitted to enjoy Him. For if we cannot look full on the sun, which was made on the fourth day, could we behold God its Creator? The Lord came down in fire on Mount Sinai, and the people could not bear it, but said to Moses, 'Speak thou with us, and we will hear; and let not God speak to us lest we die' (Exodus 22:19), and, 'For who is there of all flesh that has heard the voice of the living God speaking out of the midst of the fire and shall live?'

(Deuteronomy 5:26.) If to hear the voice of God speaking is a cause of death, how shall not the sight of God Himself bring death? And what wonder? Even Moses himself says, 'I exceedingly fear and quake' (Hebrews 12:21).

"What would you prefer, then? That He Who came for our salvation should become a minister of destruction because men could not bear Him, or that He should suit His grace to our measure? Daniel could not bear the vision of an Angel, and are you capable of the sight of the Lord of Angels? Gabriel appeared, and Daniel fell down...

He came so that He might...

"Learn also another cause. Christ came that he might be baptized, and might sanctify Baptism. He came that He might work wonders, walking upon the waters of the sea. Since then, before His appearance in flesh, 'the sea saw Him and fled, and Jordan was turned back' (Psalm 64:3), the Lord took to Himself His body, that the sea might endure the sight, and Jordan receive Him without fear.

"This, then, is one cause, but there is also a second. Through Eve, yet virgin, came death. Therefore, through a virgin, or rather *from* a virgin, must the Life appear; that as the serpent beguiled the one, so too, the other Gabriel might bring good tidings. Men forsook God, and made carved images of men. Since, therefore, an image of man was falsely worshipped as God, God became truly Man, that the falsehood might be done away. The Devil had used the flesh as an instrument against us, and [Saint] Paul, knowing this, says, 'But I see another law in my members warring against the law of my mind, and bringing me into captivity...' By the very same weapons, therefore, with which the Devil used to vanquish us, have we been saved. The Lord took on Him for us our likeness, that he might save man's nature. He took our likeness, that He might give greater grace to that which lacked; that sinful humanity might become partaker of God. 'For where sin abounded, grace did much more abound.' (Romans 7:23.)

"It behooved the Lord to suffer for us; but if the Devil had known Him, he would not have dared to approach Him. 'For had they known it, they would not have crucified the Lord of Glory. (1 Corinthians 2:8.) His body therefore was made a bait to death, that the dragon [death], hoping to devour it, might *disgorge* those also who had been already devoured.

Ingenious phrases and human subtleties?

"Was it without reason that Christ was made Man? Are our teachings ingenious phrases and human subtleties? Are not the Holy Scriptures our salvation? Are not the predictions of the prophets? Keep, I pray you, this deposit undisturbed, and let none remove you. Believe that God became Man.

"But though it has been proved possible for Him to be made Man, yet if the Jews still disbelieve, let us

hold this forth to them. What strange thing do we announce in saying that God was made Man, when you yourselves say that Abraham received the Lord as a guest? (Genesis 18:1.) What strange thing do we announce when Jacob says, 'For I have seen God face to face, and my life is preserved?' (Genesis 22:30.) The Lord Who ate with Abraham, ate also with us...

On the Virgin Birth

"We ask further, of whom comes He and how? And this Isaiah tells us: 'Behold, the virgin shall conceive in her womb, and shall bring forth a Son, and they shall call His name Emmanuel.' (Isaiah 7:14.) This the Jews contradict, for of old it is their wont to contradict the truth, and they say that it is not written 'the virgin' but 'the damsel' [young woman]. But though I assent to what they say, even so I find the truth. For we must ask them, if a virgin be forced, when does she cry out and call for helpers—after or before the outrage? If, therefore, the Scripture elsewhere says, 'The betrothed damsel cried, and there was none to save her' (Deuteronomy 22:27), does it not speak of a virgin?

"But that you may learn more plainly that even a virgin is called in Holy Scripture a 'damsel,' hear the Book of the Kings, speaking of Abishag the Shunamite: 'And the damsel was very fair' (I Kings 1:4), for that as a virgin she was chosen and brought to David is admitted. [The debate is over the word *Almah*, which the Jews took to mean 'a young woman' and the Christians, 'a virgin.' A footnote explains: 'St. Cyril's argument is fully justified by the actual usage of the word *Almah*, which certainly refers to unmarried women in Genesis 24:43, Exodus 2:8 and possibly in Psalm 68:25. There is no passage in which the word can be shown to mean a married woman.']

"But both Greeks and Jews harass us and say that it was impossible for

the Christ to be born of a virgin. As for the Greeks we will stop their mouths from their own fables... You who fable that a daughter was born from the brain, how say you that it is impossible for a son to have been born from a virgin's womb? [the goddess Athena was said to have sprung armed from the head of Zeus]... I know that I am speaking of things unworthy of the present audience, but in order that you in due season may rebuke the Greeks [pagans], we have brought these things forward answering them from their own fables.

"But those of the circumcision, answer this question. Is it harder for

for a rod to be quickened into a living creature? You confess that in the case of Moses a perfectly straight rod became like a serpent, and was terrible to him who cast it down, and he who before held the rod fast, fled from it as from a serpent, for a serpent in truth it was. But he fled not because he dreaded Him that had changed it. A rod had teeth and eyes like a serpent. Do then, seeing eyes grow out of a rod, then cannot a child be born of a virgin's womb, if God wills? For I say nothing of the fact that Aaron's rod also produced in a single night what other trees produce in several years. For who doesn't know that a

"Is Eve then born out of a man's side without a mother, and cannot a child be born without a father—of a virgin's womb?"

an aged woman, barren and past age, to bear, or for a virgin in the prime of youth to conceive? Sarah was barren, and though it had ceased to be with her after the manner of women, yet, contrary to nature, she bore a child. If, then, it is against nature for a barren woman to conceive, and also for a virgin, therefore reject both or accept both. For it is the same God Who both wrought the one and appointed the other. For you will not dare to say that it was possible for God in that former case, and impossible in this latter. And again, how is it natural for a man's hand to be changed in a single hour into a different appearance and restored again? How then was the hand of Moses made white as snow, and at once restored again? But you say that God's Will has the power, and has it then no power in this case? That moreover was a sign concerning the Egyptians only, but this [the Virgin birth] was a sign given to the whole world.

"But whether is the more difficult, O you Jews? For a virgin to bear, or

rod, after losing its bark, will never sprout, not even if it is planted in the midst of rivers? But since God is not dependent on the nature of trees, but is the Creator of their natures, the unfruitful and dry and barkless rod budded, and blossomed and bore almonds. He, then, Who for the sake of the typical high-priest gave fruit supernaturally to the rod, would He not for the sake of the true High-Priest grant to the Virgin to bear a child? (Exodus 7:9 & Numbers 17:8.)

"...Of whom in the beginning was Eve begotten? What mother conceived her the motherless? But the Scripture says that she was born out of Adam's side. Is Eve then born out of a man's side without a mother, and cannot a child be born without a father—of a virgin's womb? This debt of gratitude was due to men from womankind. For Eve was begotten of Adam, and not conceived of a mother, but as it were, brought forth of man alone. Mary, therefore, paid the debt of gratitude, when not by man but of

see NATIVITY, next page

NATIVITY, from previous page
herself alone in an immaculate way she conceived of the Holy Spirit by the power of God.

The dust of the earth

"But let us take what is yet a greater wonder than this. It is both wonderful and possible that bodies are conceived by other bodies. But that the dust of the earth should become a man, this is more wonderful. That clay moulded together should assume the coats and splendors of the eyes, this is more wonderful. That out of dust of uniform appearance should be produced both the firmness of bones, and the softness of lungs, and other different kinds of members, this is wonderful. That clay should be animated and travel around the world self-moved, and should build houses, this is wonderful. That clay should teach and talk and act as carpenter and as king, this is wonderful. From what, then...was Adam made? Did not God take dust from the earth, and fashion this wonderful frame? Is then clay changed into an eye, and cannot a virgin bear a son? Does that which for men is impossible take place, and is that which is possible never to occur?

"Let us remember these things, brethren. Let us use these weapons in our defence. Let us not endure those heretics who teach Christ's coming as a phantom. Let us abhor those also who say that the Savior's birth was of husband and wife—who have dared to say that He was the child of Joseph and Mary, because it is written, 'And he took unto him his wife.' (St. Matthew 1:24.) For let us remember Jacob, who before he received Rachel, said to Laban, 'Give me my wife.' (Genesis 29:21.) For as she, before the wedded state, merely because there was a promise, was called the wife of Jacob, so also Mary, because she had been betrothed, was called the wife of Joseph. Mark also the accuracy of the Gospel, saying, 'And in the sixth month the Angel

Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph...' (St. Luke 1:26-27.) And again, when the census took place, and Joseph went up to enroll himself, what says the Scripture? 'And Joseph also went up from Galilee, to enroll himself with Mary who was espoused to him, being great with child.' (St. Luke 1:26-27.) For though she was with child, yet it said not 'with his wife,' but with her *who was espoused to him*. For 'God sent forth His Son,' says [Saint] Paul, not made of a man and a woman, but 'made of a woman' only, that is, of a virgin (Galatians 4:4)... For He Who makes souls virgin, was born of a Virgin.

"But you wonder at the event; even she herself who bare Him wondered at this. For she said to Gabriel, 'How shall this be to me, since I know not a man?' But Gabriel said to her, 'The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee; wherefore also the holy thing which is to be born shall be called the Son of God.' (St. Luke 1:34-35.)

"Immaculate and undefiled was His generation, for where the Holy Spirit breathes, there all pollution is taken away. Undefiled from the Virgin was the incarnate generation of the Only-begotten. And if the heretics gainsay the truth, the Holy Spirit shall convict them. That overshadowing power of the Highest shall wax wroth. Gabriel shall stand face to face against them in the day of judgment. The place of the manger, which received the Lord, shall put them to shame. The shepherds, who then received the good tidings, shall bear witness, and the host of the angels who sang praises and hymns, and said, 'Glory to God in the highest, and on earth peace among men with whom He is pleased' (St. Luke 2:14); the Temple into which He was then carried up on the fortieth day; the pair of turtle doves, which were offered on His behalf; and, Symeon who then took Him up in his arms, and Anna

the prophetess, who was present.

Therefore...

"...Let us all by God's grace run the race of chastity...not going after wantonness, but praising the name of Christ... Let us be careful of our bodies which are to shine as the sun. Let us not for short pleasure defile so great—so noble—a body, for short and momentary is the sin, but the shame for many years and for ever... Let all vain ornament be banished, and every hurtful glance, and all wanton gait, and every flowing robe, and perfume enticing to pleasure. But in all for perfume let there be the prayer of sweet aroma and the practice of good works and the sanctification of our bodies. That the Virgin-born Lord may say even of us, both men who live in chastity and women who wear the crown, 'I will dwell in them; and walk in them, and I will be their God, and they shall be My people.' (2 Corinthians 6:16.) To Whom be glory for ever and ever. Amen."

from Catechetical Lecture XII of St. Cyril of Jerusalem, NF vol VII, pg. 72ff.

EDITOR'S NOTE: Saint Cyril of Jerusalem was born in 318 AD, witnessed the spread of the Arian heresy (that claimed that Christ was created and therefore not divine) and participated in the 2nd Ecumenical Council at Constantinople in 381 AD. Presented on these pages is one of the Catechetical Lectures which Saint Cyril delivered to those preparing for baptism in the Church of the fourth century. His writings reveal to us the spirit and teaching of the early Church and our continuity with it today. It should also be understood that the heresies Saint Cyril and other Fathers were combating in their day have, unfortunately, not ceased to exist. The denial of Christ's divinity is a teaching of modern Mormons, Jehovah's Witnesses and Christian Scientists, among others. The writings of the Fathers are not outdated, but thoroughly contemporary and pertinent to our times—to all times. Glory to Jesus Christ!

MORE OF NOTE, from page 22

Orthodox patients while at the facility. Father Edward Burke, the center's Chief of Chaplains Services and Orthodox patients were also present at the service.

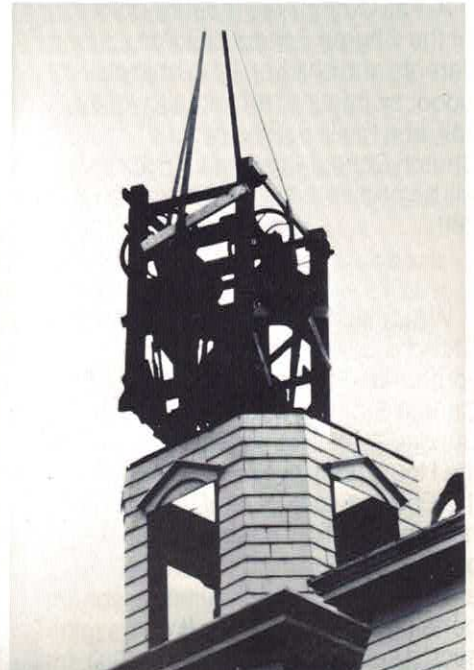
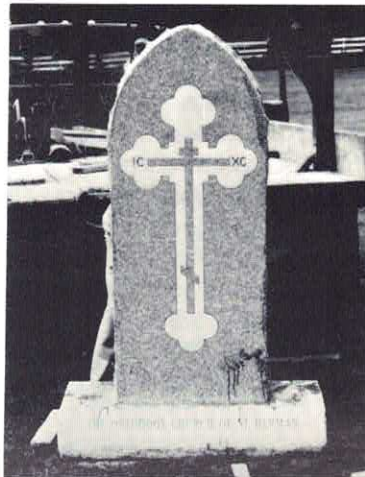
BROOKLYN, NY – Orthodox Lenten recipes are being sought for a new cookbook now in production. Basil Burt, assisted by Dana and Sue Talley, announces his intention to create a cookbook directed to the needs of Orthodox Christians wishing to maintain a good Lenten fast in the "modern world."

The book, entitled "The Lenten Challenge Cookbook," is intended as an accessible Lenten reference for Orthodox Christians of all backgrounds that is both lively and informative.

To further add to the uniqueness of this cookbook, some previously unheard of topics will be dealt with; topics such as the discipline of fasting in a nutritionally sound way, matching vegetable proteins and the Church's rules on fasting, in plain English.

Mr. Burt, a practicing Orthodox Christian, is both a professional cook and an advertising executive. His aim is to utilize his professional training from both fields to give this book a lighthearted mood, while not minimizing the importance of lenten fasting as a valuable spiritual tool. Parishes and individuals are encouraged to send copies of their own lenten cookbooks and individual recipes to: W. Burt, 171 Fifth Avenue, Apt. 5, Brooklyn, NY 11217. Please include the parish or individual's name for proper credit in the book.

SHILLINGTON – On October 4th, 12 members of Saint Herman's Church attended Education Day festivities at Saint Vladimir's Seminary. On November 2nd, the parish car-pooled 30 of its members to the Harrisburg Forum and enjoyed the 50th anniversary presentation of the Duquense University Tamburitzans, sponsored by Christ the Saviour Church, Harrisburg, for the benefit of its building fund. On November 9th, the parish enjoyed a pre-lenten dinner.



Send stories for OF NOTE to:

Editor
Your Diocese Alive
1230 N. Hanover Street
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**DEADLINE:
FEBRUARY 28, 1987**

SHILLINGTON – (top right) Saint Herman's Church will soon be installing the bells shown being removed from the recently closed Holy Ghost Church, Shenandoah. (top left) The parish recently placed this marker on their site at Fairview Cemetary. It will be blessed at Theophany. (above) Parish travelers are shown on their way to Washington, DC to visit Kennedy Center and Hillwood, an estate containing a treasury of Russian imperial art, including many icons.

COALDALE— Saint Mary's Church held its first annual Patron Saint Dinner Dance on Sunday, September 28th, at the Coaldale Complex. It was a successful affair and a good time was had by those attending. The parish plans on making this an annual affair in honor of its patron saint.

A Fall Outing was recently held for the Church School children. Parents and children both enjoyed indoor swimming, racketball, wolleyball, and the like. The Annual Church School Christmas Program will be presented on December 28th.

WALLINGFORD—Saint Herman's Church has been busy with its youth. On October 26th, the parish Church School held its first "Youth Sunday." The young people read the Hours, took the collection, read the Epistles, took care of the coffee hour, helped light candles, passed out the bulletins and, in effect, assumed all responsibilities pertaining to the church. It was such a success that it will become an annual event. It was meaningful in that the youth were active participants in the life of the Church.

October 19th saw the Church School children and parents out for a hayride at Bellevue State Park. The ride was followed by a cookout.

On November 2nd, all enjoyed the annual "Halloween Party" with food, games and prizes for all. (see photos)



WALLINGFORD—(above) The hayride. (right) the Halloween party. (below) The children take over on Sunday. (bottom left) Richard Roberts and Michael Hornick read the Epistles with Subdeacon Chester Andrzejewski.



(bottom right) Overseeing the coffee hour. (below left) Beth Noble and Allie Wood distribute bulletins and Antidoron. (below right) Lisa Noble and Tracy Roberts read the Hours in preparation for the Divine Liturgy. (see story at left)



Evangelical Orthodox receive terms of reception from Antiochian Metropolitan

ENGLEWOOD, NJ—On September 5th and 6th, Metropolitan Philip, Primate of the Antiochian Orthodox Christian Archdiocese of North America, met at his chancery with leaders of the "Evangelical Orthodox Church" to discuss their membership's desire to enter the canonical Orthodox Church. The EOC, an independent Christian Body established in 1979, and headquartered in Goleta, CA, was founded by individuals formerly active with such agencies as Campus Crusade for Christ, Youth for Christ, the Christian, Mennonite and Nazarene denominations and other evangelical Protestant and "free church" groups who were "seeking greater spiritual reality, a more vital outward expression of faith, and an increased depth of doctrinal understanding."

Metropolitan Philip presented the terms to be agreed upon by the EOC should such reception talks continue and progress to the point where the EOC membership, estimated at 2,500, would be received into the Orthodox Church by the Antiochian Archdiocese.

In brief, these terms are as follows:

- the members of the EOC would be received into the Church through Chrismation;
- the present deacons, priests and bishops of the EOC desirous of and eligible for Holy Orders would, following Chrismation, be ordained deacons

and priests;

- the existing EOC communities would be constituted as regular parishes of the Archdiocese;

- the current "Synod of Bishops" of the EOC would become a council of presbyters which would, under the oversight of the Metropolitan, coordinate the work of former EOC communities and ministries;

- the current liturgical practice of the EOC would be reviewed and modified to bring it into conformity with the current liturgical practice of the Archdiocese;

- the EOC's special agencies—e.g. Saint Athanasius Academy of Orthodox Theology, Conciliar Press, etc., would continue operation.

On September 8th, the leaders of the EOC met privately to consider the results of the Englewood meeting and issued a formal statement announcing their decision to "proceed as outlined by Metropolitan Philip" for reception into the Orthodox Church by the Antiochian Archdiocese. The statement notes that EOC leaders "agreed to work with the Metropolitan over the next year to iron out all details" and to "teach in all EOC churches as needed in order to further explain these steps and the reasons for taking them." *reprinted from the October, 1986 edition of The Word, published by the Antiochian Orthodox Christian Archdiocese.*

HARRISBURG—The Pennsylvania Council of Churches has announced that Rev. Dr. Paul L. Westcoat, Jr., is its new president. He is Conference Minister of the Penn West Conference, United Church of Christ. The Council is owned by 42 church bodies as an agency for witness and ministry together. Said Rev. Westcoat: "I know of no agency that has the ability to speak to the issues that face us as citizens of the Commonwealth better than the Pennsylvania Council of Churches." His Grace, Bishop Herman, and Father Daniel Ressetar (Harrisburg) participated in the meeting that elected Rev. Westcoat.

BUCKINGHAM—The faithful and friends of Saint Mark's Church enjoyed an evening of music with the Cappella Russian Male Chorus, October 26th, at Washington Crossing Park. The event was a fund-raiser for Saint Mark's Church which is looking for property in anticipation of building a church. The Episcopal Chapel they have been using will be reclaimed by its owners in a year-and-a-half. Father Stephen Karaffa is the Acting Rector.

DIOCESAN CENTER—The Diocesan Director of Stewardship, Father Claude Vinyard, has announced that a Seniors Newsletter will appear once every year in *Your Diocese Alive*. The newsletter will debut in the next issue, expected to appear in March, 1987. Father Claude asks that anyone having news of, or concerns about, seniors activities, should contact him by mid-February. Write to Father Claude at 706 Cambridge Rd., Brookhaven, PA 19015, or call (215) 874-2872.

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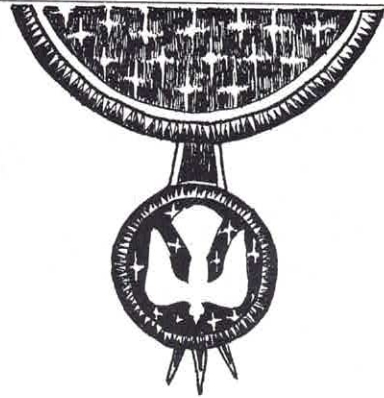
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THE SPIRIT OF TRUTH: *seeking Him in East and West*

by Archimandrite Cyrille Argenti



Recently we have seen a great movement in the Roman Catholic Church towards a rediscovery of the place of the Spirit, and I think that is at least partly due to a renewal of Orthodox presence in the West. There was also, of course, a Protestant reaction to this obliteration of the Spirit, and in particular to the Church understood as an authoritarian institution. But when the Protestants tried to rediscover the place of the Spirit, they rediscovered it as individual inspiration or illumination, and no longer as the presence of God in the Church. The Church has remained in Protestant eyes as an institution which, finally, is not necessary, and the gift of the Spirit has become something purely individual. Because of this, the Protestant reaction did not really solve the Western problem.

Let us come now to Orthodox theology and its consequences. I know very well that what I have said may possibly exaggerate certain things. I am sure of this, and I know that many Roman Catholics today have a perfectly Orthodox view of the place of the Spirit. But the great majority of people have somehow forgotten Him. The Lord Jesus and God the Father are present in the mind of the average Western Christian, but the prayer our small children learn—"O Heavenly King"—is not usual in Western Churches. Let us turn now then to Orthodox theology and its consequences. When Gregory Palamas heard of this Western theory of grace as created effect, he objected, as you know,

and defended the uncreated character of the divine energies. Do not think that this is lofty and abstract theology. It means, quite simply, that Christ's disciples are open directly to the radiance of the Spirit, and this is of fundamental importance.

What are the practical consequences of this? You have heard of the answer Saint Seraphim of Sarov gave to one of his disciples who asked him, "What is the meaning of life—what is the object of life?", how he answered, "The acquisition of the Holy Spirit." We all know and accept this. But is it in fact the object of our lives? Has the gift of God, the acquisition of the Holy Spirit, become the object and focus of our personal existence? This, I think, is essentially what we are called to remind ourselves of, and to remind the Western world of—that the object of our life is the acquisition of the Holy Spirit, that we must thirst for God in opposition to the ideals of secularized society.

Nature of the Church

This presence of the Spirit, this call for the Spirit, characterizes the whole nature of the Church. For an Orthodox, the Church is not primarily an institution, something which makes the Church unpleasant for so many and causes the average Christian in the West to say: "Yes, I am ready to believe in God, I am ready to believe in the Lord Jesus, but in the Church—never!" When they hear the word "church," they immediately see cassocks and priests and bishops and sacristies and all the rest of it.

But for the Orthodox, the Church is essentially—and I will use here a rather barbarous theological expression—an "epicletic community" By this I mean that we implore the Father, in the name of the Son, to send us the Spirit. This togetherness in the invocation of the Spirit is, I think, the very definition of the Church from an Orthodox point of view. The Church is the assembly of people whose vocation it is to implore, in the name of the Son, for themselves and for the world, the descent of the Spirit—for the renewal and the recreation of the world, of the universe, of the whole cosmos, the whole polluted cosmos. As a light goes through windows, so the Spirit can go through matter and transfigure it. It is the whole of creation that Christ came to renew, and it is for the descent of the Spirit that the whole Church prays. This praying together for the renewal of the world by the descent of the Spirit, expresses, I believe, the very essence of the Church.

About "freedom"

For the Orthodox, the Spirit is also the source of freedom, of liberty. In the West, Christianity has very often been presented as obedience to law and authority, and as a result freedom is presented—and this is monstrous—as a revolt against an oppressive Church or even against an oppressive God. In fact, however—and this is a fundamental idea of Vladimir Lossky—the voice of the Spirit is an inner, but common and ecclesial voice hidden at the very source of our freedom. Just as the Son of God hides His

presence in the human aspect of the child of Bethlehem, in what Saint Paul calls the *kenosis*, or "emptying" of God in human nature, so, too, the Spirit hides His presence at the very source of our will and of our liberty.

When we do something at the urging of the Spirit, we do not do it under an external pressure, but through an impulse which comes from the very center of our hearts. When you do something out of love, you do good freely, and not out of obedience. The Spirit Who hides at the very origin of our will is therefore also the origin of our freedom. That is why Saint Paul says, "the fruit of the Spirit is love, joy, peace, patience, humility, self-control: against such things as there is no law." (Galatians 5:22.)

I do not know whether you have noticed in the celebration of a baptism the priest says the following prayer: "Sanctify me wholly by Thine invisible power and by Thy spiritual right hand, lest, promising freedom to others and conferring it in the perfect faith of Thine unspeakable love for man, I be rejected myself as a slave to sin."

You can see here the baptism is understood as the gift of liberty, of freedom. When the Church is conscious of the place of the Holy Spirit, then Church life itself becomes the source of freedom. Again, the Spirit is the source of wholeness and of unity, being the gift of the incarnate Son to all flesh. There can be no contradiction or opposition between the flesh and the Spirit. Spiritual things are not a separate realm apart from the rest of life. The Spirit is the life which enlightens all flesh and embraces all human reality. Therefore, if we receive the Spirit, it is all our life, all our mind and all our body, and all matter, which is rendered beauti-

ful by the Spirit and becomes a new creation. This is precisely what is found in icons. Iconography represents the beauty of creation as renewed by the light of the Spirit.

The Spirit and the Mysteries

On the other hand, the Spirit gives to the sacraments their true meaning. Sacraments are not things. In the west, we are obliged to use the word "sacrament" in English or in French, but in the languages of Orthodox countries, the word is "mystery." A "mystery" is not a "thing," and a sacrament is an act of the Holy Spirit uniting man to Christ. It is, therefore, a privileged moment in our personal relationship to the Spirit and to the Son. A sacrament or celebration is not a refuse from life, but a moment of more intense life, and therefore there is no separation between the sacraments and everyday life.

On the contrary, sacraments should be the center of everyday life, until finally we are so conscious of the presence of the Spirit that the divine Trinity is no longer an intellectual dogma, but an experienced reality. In Saint Paul's words: "Do you know that the Spirit lives within you?" (1 Corinthians 3:16.) "We are the Temple of the living God." (2 Corinthians 6:16.) The Spirit dwells in us just as the Lord Jesus says, "At that day you will know that I am in my Father and you in Me and I in you." (St. John 14:20.) In this way, the Trinity becomes for us the indwelling of the Father, Son and the Holy Spirit in our persons and in our lives, no longer an abstract dogma, but the very indwelling of God in man.

Not abstract theology

We cannot—and we must not—

present this truth as abstract theology. This is always a temptation and sometimes I think, my own temptation. The intellectual presentation of a disincarnate theology is not Orthodox. Yet neither should we fall into the opposite temptation of presenting the Orthodox faith as incarnated exclusively in the national culture of one of the autocephalous Churches, because we then identify Orthodoxy with a nation and a national culture. You can see the difficulty, for in fact the Gospel and the Spirit have come to us incarnated in a local culture.

We cannot receive the Word of God directly, as did the Virgin Mary. We receive it through its incarnation in a given society and a given culture. This is how, in fact, we have received it, and hence the temptation to think that the way by which, and in which, we have received it is the sole and unique incarnation of that Word of God. How, then, can we incarnate the Orthodox Tradition in French or English?

This is a very difficult question. We must not do it in an exotic way, in a colonial way, by importing Greek and Russian customs. Yet at the same time, we cannot just use English culture as it stands. Here is the whole difficulty. What can we do, how can we do it?

I do not believe that there is any fixed formula. I do not believe that we can give a definite answer. We must feel our way forward, we must try in our communities, under the guidance of the Spirit, to find a way.

I do not think we can jump back over 15 centuries. I do not believe that we can free ourselves from the need to receive the Orthodox Faith through Byzantine and Russian channels. I think we must accept that we have to drink from these

see SPIRIT, next page

"This praying together for the renewal of the world by the descent of the Spirit, expresses, I believe, the very essence of the Church."

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two breasts, one Russian and the other Greek, and receive nourishment from both.

In fact, we need this if our Orthodoxy is not to be abstract theology. But at the same time, we must use all that has remained pure and authentic in the Western tradition. Westerners can help us do this, and we must do it with them. Here we need the converging testimony of the various Orthodox communities and the active and creative participation of pure Westerners;

then, I believe, the Spirit at work through a gradual life experience will incarnate Orthodoxy in the Western world. And I would add—and this will be my last point—that we must do this in Ecumenical collaboration with Western confessions.

This article first appeared in Sourozh, A Journal of Orthodox Life and Thought, edited by Metropolitan Anthony Bloom in Great Britain.

✦ ✦ ✦

more of note



CATASAUQUA—The faithful of Holy Trinity Church gathered to celebrate the day of their Patron on Pentecost, June 22nd. Above and to the right are members of the Womens' Guild who prepared the delicious meal, being thankfully eaten below.



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(above) Monastics and clergy gathered for the annual celebration of Saint Tikhon's Day at the monastery and seminary which bear his name. (left) Mr. John Boyko, Century Association President, welcomes Father John Anderson, a new member from La Habra, CA. (above left) The Century Association began its meeting with prayer.

SAINT TIKHON'S DAY CELEBRATED

CENTURY ASSOCIATION ALSO MEETS TO ENCOURAGE MEMBERSHIP

"Saint Tikhon's Monastery and Seminary continues to grow in spirit and in numbers." This was the message delivered to the faithful and clergy who had come from as far away as Alaska and Romania to take part in the annual celebration of the Saint Tikhon's Day—the patronal feast on August 24th.

Welcoming members of the Century Association and Friends of Saint Tikhon's, His Grace, Bishop Herman, celebrated the Pontifical Divine Liturgy with concelebrating clergy.

At a dinner following the worship, Bishop Herman noted the growth he has witnessed in his more than

two decades at the seminary. It was the first time, he said, that this patronal feast was graced with the presence of a busload of faithful from the Orthodox Cathedral in New York. "This seminary and monastery belong to all Orthodox; no one needs an invitation to join us," his Grace said.

Visitors commented that they were impressed by the beauty of Saint Tikhon's and with its many shrines, beautiful church and continued growth. The day, like many days spent in worship and Orthodox fellowship, was a day of memories, remembering parents, loved ones and friends, living or fallen

asleep. It was a day of memories joined to the future fulfillment of the Kingdom of God.

Only a day later, a quieter time emerged in the daily cycle of worship at the monastery. But one was reminded, by the vigil lights left burning by the visiting faithful, that the spirit of the Lord and of Saint Tikhon's continue to burn in the hearts of all who gathered to celebrate the life of Saint Tikhon of Zadonsk.

"Let your light so shine before men, that they may see your good works and give glory to your Father Who is in heaven." (Saint Matthew 5:16.)

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DIOCESE HONORS METROPOLITAN THEODOSIUS ON 25th ANNIVERSARY OF HIS ORDINATION

The diocese and its spiritual leader, His Grace, Bishop Herman, had the privilege of honoring their beloved Primate, His Beatitude, Metropolitan Theodosius, on the occasion of the twenty-fifth anniversary of his ordination to the Holy Priesthood.

The anniversary happened to coincide with the fall session of Holy Synod of the Orthodox Church in America, October 20th thru 23rd. The distinguished hierarchs assembled at Saint Tikhon's Seminary and Monastery. October 22nd's Divine Liturgy was concelebrated by Metropolitan Theodosius and

followed by a luncheon with students and faculty. The seminary community presented him with a set of luggage. The monastery brotherhood gave His Beatitude several episcopal *orletz* (eagle) carpets.

Following the Holy Synod's final meeting, October 23rd, the Metropolitan and Bishops entered and joyful, exuberant, filled Holy Resurrection Cathedral in Wilkes-Barre for a Thanksgiving Service (*Molieben*). The service appropriately set the mood for the evening to come.

Joining the hierarchs and faithful at Genetti's Motor Inn, Wilkes-Barre

for the testimonial dinner were: His Eminence, Archbishop Victorin of the Romanian Orthodox Missionary Episcopate in America; His Grace, Bishop Maximos of the Greek Orthodox Archdiocese of North America; His Grace, Bishop Nicholas of the Carpatho-Russian Orthodox Greek Catholic Church; His Grace, Bishop Christopher of the Serbian Orthodox Church in America; and, His Grace, Bishop Antoun of the Antiochian Orthodox Christian Archdiocese of America.

In addition to these Orthodox bishops, the festivities were attended by His Excellency, Bishop

Bishop Dmitri Gives Keynote Address

The remarks of His Grace, DMITRI, Bishop of Dallas

"His Beatitude and I go back pretty far. I think the first time I saw him was when he came to pick me up at the train station in Saint Louis 25 years ago. The Lord has brought us together on many occasions. We lived in the same house in New York when we had been invited to be kind of "worked over" for the Episcopate—I think that's accurate terminology. He was consecrated in '67 and I was present, and then I was consecrated two years later, and our paths have kept crossing. I certainly add my congratulations to all the others that have been given here.

"I'd also like to say that since I know you well enough to know that when you come to an anniversary like your 25th, you've probably done more taking stock and analyzing—just going back over the past 25 years since your ordination—and sorting it out. All of us here, especially the clergy, can certainly identify and participate with you in this anniversary because we all have them, and although any moment is

appropriate for taking stock and analyzing, it's when we come to those anniversaries that are divisible by five that we really take stock.

"We understand the difficulties that His Beatitude has been through, and one of the things that comes from this contemplation is to consider just what the office of bishop is. I think a lot of people in our own Church think of the bishop as the one with the little sign on his desk that says, "The buck stops here." He's the administrator, the one who makes the decisions and sometimes makes very unpopular decisions. We tend to judge and analyze him on his functional capabilities, his programs and the like.

"But I would simply like to invite you to recall that the bishop is the one who has the primary task of leading the flock in the work of redemption and salvation. He's not as much an administrator, and our Lord didn't design it that way. The Lord wanted the bishop to be a pastor. And a pastor we have in our

Metropolitan. He wanted His bishops to make Himself present. Our Metropolitan does that. He makes Christ present for you.

"Christ didn't say, 'I have chosen you to be administrators, organizers, counselors, promoters of programs.' He did say, 'I want you to lead my people to their salvation.' I don't think we could've had a better lesson from the Scriptures than what we had at our Thanksgiving Service at the Cathedral earlier today—Ephesians 5. Not only is it appropriate for any Thanksgiving Service, but it's especially appropriate when we try to recall the bishop's primary task. You see, Saint Paul is telling all Christians what the bishop—the Metropolitan—is obliged to do in an exemplary way. He said: 'Walk as children of the light, proving what is acceptable unto the Lord'—that is, 'finding' what is acceptable. 'Have no fellowship with the unfruitful works of darkness.' And then, in what to me is the key phrase, Saint

see METROPOLITAN, next page

James C. Timlin, Roman Catholic Diocese of Scranton; His Excellency, Bishop Michael Dudick, Byzantine Catholic Church (Diocese of Passaic); His Grace, Bishop Mark Dwyer, the Episcopal Church (Diocese of Bethlehem); His Grace, Bishop Anthony M. Rysz, Polish National Catholic Church (Central Diocese); and, The Reverend Dr. Albert E. Myers, Executive Director of the Pennsylvania Council of Churches.

Following the prime-rib dinner and a selection of liturgical music by Saint Tikhon's Seminary Choir, directed by Father Theodore Heckman, Bishop Dmitri (Diocese of the South) delivered the main address. He reminded the faithful that the bishop is not so much a decision-maker as he is a leader—one to whom all of his flock should

give respect and offer support in an effort to help him carry out the duties of his sacred and humble office.

Congratulatory remarks were also offered by Archbishop Victorin, representing the Standing Conference of Canonical Orthodox Bishops in America. He expressed great love and joy for His Beatitude and toward the OCA and stressed the common bond of all Orthodox jurisdictions—the Holy Apostolic Faith which offers us the Holy Mysteries through the Eucharist.

Bishop Herman expressed his personal joy over having the privilege of hosting the dinner. He presented Metropolitan Theodosius with a gift certificate for a full set of vestments and mitre, on behalf of all the faithful of the diocese. Other gifts were presen-

ted from the Saint Tikhon's Alumni Association and the faithful of Holy Resurrection Cathedral, Wilkes-Barre.

Heading the dinner plans were: Father Daniel Donlick, Secretary of the Diocese; Father Vladimir Petorak, liturgical program; Father John Kowalczyk and Mr. Nicholas Horsky, program book; and, Mr. and Mrs. John Boyko, banquet arrangements. The Wilkes-Barre Deanery clergy also assisted with arrangements.

The next day, Metropolitan Theodosius lunched with the seminary community, thanking them for the outpouring of love shown to him during his stay at Saint Tikhon's and at the banquet.

-reported by David Brzuchalski and Father John Kowalczyk

METROPOLITAN, from previous page
 Paul tells us to 'make the most of the time,' which really means to redeem the time; to rescue it from meaninglessness; to give it back to God. 'Because the days are evil...' Maybe we don't like to hear that, but I believe that if Saint Paul could say that the days of his time were evil, he could certainly say it about our times.

"The bishop is charged so directly with the obligation to redeem the time for his people and perceive what the Will of God is, and once he perceives what the Will of God is, to communicate what he has perceived to his people. So, this is what the work of the Metropolitan was when it was laid out for him. It has been the work of your Metropolitan. Look at him not just as a popular leader or a symbol of the unity of our Church, but as our leader in saving our souls. I know him well enough to know that this is his primary concern. He is the last person in the world to love power and to seek after earthly glory.

"Sometimes, our problem, as members of the flock, in response to all the clergy's work in leading us to our salvation, is that we do not see the days as evil; we simply don't recognize it. We like the days so much that we don't think the time needs to be redeemed. We don't see the conflict with darkness. As a matter of fact, we often like the darkness and we don't think that there's anything wrong with the trends and the directions that society has taken. Sometimes we even go so far as to think that these trends are an expression of God's Will. Follow your Metropolitan, follow your bishop. Understand that their only desire is to lead you through the evil of this world to your salvation.

"I want to say to His Beatitude, and I think I can say it on behalf of all of us, that we not only give him our sincere best wishes on the 25th anniversary of his ordination to the priesthood, but we also give him all of our love. And I think that any of you who know me will know that if I

decide to give someone credit for something, I'm not apt to invent. I want you to know one thing about His Beatitude—a characteristic. He's endowed with a very special gift. He's the kind of person that is

always forgiving. I have never known him to harbor a resentment. And maybe it's going to far, but I almost think he is without guile. That's our Metropolitan Theodosius. Thank you."



WILKES-BARRE—His Beatitude, Metropolitan Theodosius, signed program books and greeted the faithful who came to honor his 25th anniversary of ordination, October 23rd at Genetti's Motor Inn. Here he is greeted by Andrew Nelko and Tanya White.



SOUTH CANAAN—The Holy Synod of Bishops of the Orthodox Church in America held its Fall Session at Saint Tikhon's Monastery and Seminary, October 20th - 23rd.

seminary lecture series

PILLARS OF THE CHURCH:

a chosen race, a royal priesthood, a holy nation

"They didn't know Who He was, until He blessed the bread and He broke it. And then they knew."

by Father Basil Summer

Father Basil Summer is Rector of Saint Mark's Orthodox Church, Bethesda, MD. He spoke at session 4 of the Saint Tikhon's Seminary Adult Lecture Series, October 5, 1986. A native of Pennsylvania, Father Basil is a graduate of the Lutheran Seminary at Mount Airy and Saint Vladimir's Orthodox Seminary. He also serves as Orthodox Chaplain at George Washington University.

What an exciting topic we have today. Let me read the text from the Letter of Saint Peter that is our subject: "But you are a chosen race, a royal priesthood, a holy nation, God's own people, that you may declare the wonderful deeds of Him Who called you out of darkness into His marvelous light."

This is an incredible text. If we're looking for pillars in the Church today, we're going to have to search into the mind of this Saint Peter, the first of the Apostles. In this letter, he shared with that Apostolic community what it takes for men, women and children to be, for their time-age-generation, a pillar.

All through history, men and women of faith always had a vision and a sense of their vocation, and they could always see it in the sense that their vocation, their duty and their vision for living itself was involved in an awareness of the wonderful deed of Christ that would turn every dark shadow and shade of their lives into something that is light. All of life could take on a sort of Paschal glow and we're back at the Resurrection everytime we breathe something of life.

Pillars—the men and women of faith in the Church—had this majestic and wonderful vision. They knew who they were. They knew to whom they belonged. Therefore they had a life and a fire that lit up their dark world. That's what we're looking for today! There are three things that he talks about in this one verse: a chosen people, a royal priesthood, a holy nation. He's not describing three different entities, but one people. I hope I can challenge you enough that you will see that that one people is you...is me.

The history of the Body of Christ—the Church—is one, continuing journey through time. There is some-

continued next page

continued from previous page
thing that is altogether the same about it in every place and time. We had the privilege of having Patriarch Illia, Primate of the Church of Georgia, visiting in Washington this week. He made this very interesting and incredible witness to his Apostolic See. He said, to the youngest Church in Orthodoxy – the Orthodox Church in America—"I represent one of the oldest Churches in Orthodoxy." You know, a Bishop of the Georgian Church attended the First Ecumenical Council in Nicea in 325 AD. Saint Nina had carried her life in Christ to that ancient region, and men and women began to see what a wonderful thing it is to be a Christian. Saint Andrew, the first-called, was in that territory. That's how that Church describes its *continuing* history.

Now here we are in this country in a brand new autocephalous Church, but here is a hierarchy of a National Orthodox Church that goes back nearly to Christ Himself, and we have to see the Church as this great continuing journey, saying the same thing about what it is to be a pillar in Her.

Now we are talking about our Orthodox Church today. The reality of this is best understood when we follow Christ to that upper room. "And He took break, and He blessed it, and He broke it... And they were known in the breaking of bread."

Or, on that first Easter, when these two men are discussing the terrible tragedy of the Crucifixion and even the rumors of the Resurrection, and this Stranger comes out of the woods and walks with them. And then the evening comes and they go in to supper. He sits down at the table with them. They don't know Who He is, until He blesses the bread and He breaks it. And then they know.

They knew *who* they were, and *what* they were!

If you read in the Book of Acts, you see that Apostolic college of believers gathered for the breaking of bread. If you look into the whole

history of all the Church in every time and in every circumstance, nothing was happening outside the experience of this one, incredible touch of the risen Christ. They broke bread—they participated in the Holy Eucharist—and then they baptized and converted and taught and won a world for Christ.

Even the desert Fathers, who couldn't stand the secularized world any more than we can in our times,

***They broke
bread—they
participated in
the Holy
Eucharist—and
then they
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a world for
Christ.***

made their weekly pilgrimage to the villages in order to share in that breaking of bread; Saint Mary of Egypt, coming out after a lifetime in the desert and pleading with her spiritual father for the Body and Blood of Christ.

So where are the pillars of life and light and fire if they're not in the Communion line—the Communion line that comes from that upper room? And those two men gathered in Emaus on the first Pascha when Christ revealed Himself; and they *took* Him and they became *part* of Him; and when they became *part* of Him, then they were *in* Him and He was *in* them; and then, they were pillars who lit up dark worlds, ages and times.

Who can declare the wonderful deeds of Him Who gives us Life and answers all darkness if, in fact, we're not living *in* Him? We get this crazy idea that some of these itinerant

preachers like Saint Paul, some of these great giants of the Church like Constantine, or Saint Innocent, or Saint Tikhon of Zadonsk, because of their generation in time, did not know what it was to be in Christ in this way. But all you have to do is read their lives and you get a different picture. Saint Tikhon, in the 18th century, knew the whole climate of infrequent Communion of his own century in the Church, and he wrote pastoral letters addressing the fact that they had to get people back in that Communion line. Saint Innocent, Apostle to America, had the Eucharist every day.

I'm trying to emphasize something here. If you're going to look for pillars of strength and pillars of life and the right kind of fire for the Church, then you're going to have to look for men, women and children who are truly living *in Christ*. And the best way you can live in Him is to take Him inside yourself. I mean, I went to Communion today. He's still here in me. I hope He's there in you.

If we want pillars for our time, pillars come with a life that is totally in Christ. It's like following the star, like Christmas again in a sense, you know. We simply have to go and see where He is born anew. And where He is born anew is where we touch Him. We can touch Him through thought; we can touch through the Holy Icons; we can touch Him through the Divine Liturgy itself and through our temples; but we can also touch Him so He gets *inside* of us when we *take* Him in the breaking of bread.

It's kind of a daring and a courageous thing to stand in the Communion line and approach the chalice. We must search in those lines if we are going to find, existentially for our time, those who are in Him and can lead the Church today.

Who is worthy?

I'm reminded of my last visits to Mount Athos. You see the monks lining up three and four times a week, going to Communion...and you say to yourself, "how can they

be prepared? How can they be so daring, so courageous?"

Well, I think we're confused. The courage *isn't* ours. It's Christ's. He chose us. And this is where we get it all mixed up and confused. Bishops, priests, deacons, monks, nuns, people; who is worthy, who is involved in the perfection and the holiness that is adequate?

The day I was ordained I wept and people thought I was terribly sentimental. No, I was going through a spiritual crisis inside because everything that was said and every prayer that was said was coming through to my brain, and I was thinking: "I can't handle this! Who can handle this being a priest?" Who can handle this business of being a Christian? So who can handle going to Communion?

But it isn't us. It's Christ Who chose us, Who makes us sufficient and worthy to be His people.

Jesus said, "I chose you as my chosen people, and I died for you!" And we plunge ourselves into the baptismal font. We have ourselves put under the water so that we're reborn. And thank God that we in the Orthodox Church still submerge our Catechumens in water. We're reborn out of the water that was given and chosen for us.

The Sacrament of Chrismation—the anointing with that sacramental and Apostolic oil; who is good enough? It's a gift! We keep trying to earn God and we get so confused spiritually. We don't earn God. God is love and He gives Himself away. I am just overwhelmed by the awesomeness of all of this.

A Bishop's story

We love Him because He first loved us. You know, there's this wonderful story. A bishop tells this story; it's so pathetic, but so real. There was an atheist student going to a university. It was popular to be an atheist, you know, in this century. The Church was celebrating Holy Friday, and this young man was asked by his colleagues in the atheist club why

they didn't go to the church and exercise their right to protest. So they sent this young man up the stairs to the great entrance doors of this church. Inside he went and up comes this very pious deacon—a very spiritual father. And the atheist said to the deacon: "You know, sir, I represent the atheist club at the university, and I know that you Christians are celebrating Holy Friday and are about to do the whole Shroud service, but I want to be able to express my right to stand here and protest."

The old deacon said: "Perhaps you're right. You do have the right to do that. Here's the best way to express that. I want you to go clear down to the front of the church where you'll see a large crucifix. And before all our people gathered, I want you to kneel down and look up at that Christ and say, 'You died for me, and I don't give a damn!'"

The atheist student said: "This means nothing to me!" So he arrogantly went down the aisle, knelt before this incredible Golgotha, and said: "You died for me, and I don't care!"

So the deacon said: "Very good, very good. You know, there are two natures of Christ—human and divine. Why don't you do that a second time if you really want to bear witness.

So the student went down the aisle again, knelt down again (only not so rapidly), and looked up at the face of the Savior Who was nailed to the tree of the Cross, and said: "You died for me, and I don't give a damn."

Slowly he came back, glad to have it over with and ready to leave. But the deacon spoke again: "Hey, you know we believe in the Trinity—we do things in threes in the Church. Why don't you do that just one more time. That way, our people will really get the message.

Well the student was chagrined, but slowly he walked down the aisle and knelt down before the great Golgotha and he said: "You died for me...and I care!"

That young man is the bishop

who tells the story.

We are chosen by God, and that's what makes us over and makes us new. It's nothing we do. You are a chosen people.

A Royal Priesthood

Saint Peter also says that "you are a royal priesthood." If we're going to be pillars of light and life and zeal, then we're going to understand something about the priestly vocation which is martyrdom; and this we don't like at all. We cannot separate the ordained priesthood and the priesthood of the laity, because they compliment each other. They are indivisibly bound one to another. Ultimately, it's the same, you see. And all priesthood—whether it's the sacramental priest at the Altar, or the layman who lights his candle and brings his child to Communion—every one of us is in a vocation of martyrdom. That is, if you understand priesthood, it's making sacrifice. Well we don't burn lambs anymore. We have Christ now, so we don't do *that*. But we do burn sin, death and evil on the altars of this world. We are in a royal priesthood to make sacrifice, and we can give it all kinds of names, you know, this sin, death and evil. We can call it atheism, we can call it sexual perversion, promiscuity, or drugs, or alcohol or secularism, or congregationalism, self-love, self-pity, self-righteousness. It's all the same animal and monster spiritually, it's sin, it's death, it's evil, it's the world.

Priests, lay and clergy, must give up the world. We cannot serve two masters. How can you say career, money, progress, success, accomplishment, power, and then, I'm going to serve Jesus Christ? It's impossible!

All power, money, success, is to serve that Christ and the Church. So you don't have two heads on this. There's only one. And a priest is one who, in fact, burns on the altar of the world, sin, death and evil. Another thing about priesthood is that priesthood is to have a fire, a kind of a zeal, life itself. Can you

continued next page

imagine a bishop or a priest without life? But what about the army of lay people in the world. In their priesthood, are they not to have life and zeal? Of course, it's the same priesthood in a sense. So we're looking for pillars of fire who are full of life.

I once gave a seminar on liturgical preaching. I told them, what is this with reading sermons in the heart of the liturgy? When you're up talking about God, it should be nothing you read, but something that comes out of you like life itself. Isn't just saying the word "God" an overwhelming thing to articulate? So you can say "God" or "Jesus," or is it "GOD" or "JESUS." It's like the word "love." You know, you can say "love." Since when is real love "love"? When you really love, it's got life in it. You say, "I LOVE you"! Well, if a priest is going to talk about God Who he loves, how can there be no life? Laity can sneak in the crowd, criticizing the hierarchy, but what we need is for the laity to be full of life when they talk about God, when they talk about the Church, when they talk about Jesus Christ.

So where do we look for the priests who are royal? Back to the Divine Liturgy. "Blessed is the Kingdom..." The priest stands at the Altar Table, and the whole vision of the church is changed from just any kind of service to the Kingdom. So where are the pillars? Are they in the Communion line? Yes! A dedicated bishop who inspires his diocese, his priests and their families and all the faithful with their own zeal, their own life in Christ – from the breaking of the bread onward.

A priest, dedicated, who loves the Altar of God, who loves to serve the liturgy; who loves to pray and confess; who wants to serve, teach and counsel; who really loves people... I don't understand some priests sometimes when I hear them talk:

"Well, I don't serve that because not many people come out..."

"Well, don't you serve just to serve God?"

"Well, if no one comes, it's kind of boring to just stand there..."

"But just to say 'Blessed is our God' is to change your whole day, your whole attitude about your priesthood. Why wouldn't you want to serve?"

Father Alexander Schmemmann, of blessed memory, used to say that most people would be bored to death in Heaven because the only thing they're going to do there is, in every sense, serve services and pray. There is nothing else!

Where did we ever get the idea that our service is only to those "out there?" We're stumbling over the very people who are fragile. It could be a fragile bishop or a fragile layman who is starving for something from someone who cares. We look in the Communion line for the father, the mother, the young adult, the child, the adult, the babe, the newly baptized. Anyone

of the faithful who love in Christ, who teach the life in Christ, who are pillars who live it every day of their life because their whole life is alive.

A Holy Nation

Finally, the people who are pillars are "a holy

nation." Saint Peter was very wise. He talked about someone being really chosen. He called them a nation. We look at our secularized, frail, unwhole and misled nation, and yet even in this country we are looking for a holy nation, a holy people.

"My Kingdom is not of this world," said Jesus. Then the holy nation must be a nation *within* a nation. And according to the vision of Christ regarding His body—the Church—that holy nation within a nation of holy people is the same pilgrimage that has never

ended since those two men, on the first Pascha, knew the risen Christ in the breaking of bread.

A holy nation is, in fact, all these royal priests, all these chosen people, who know the essence of their vocation and what makes it meaningful and true. We're interested in the pillars of today. Well, look at your bishop, look at your priest, look at your deacon, look at your diocese, look at this seminary and monastery, look at this Church in America, look at every newly baptized baby and every newly christened adult, look at everyone around you; those who are reaching out in the breaking of the bread, who are coming to Christ. That's where we're going to find the pillars for today. It's so simple, we probably will pass it in the dark.

How many of these saints were such giants? There were some, but most of the saints that the Church



ever recognized were truly quite insignificant, simple. They were in that Communion line. They took the Body and Blood of Christ into their lives, and they lived that life in Christ.

So, see how simple it is? I spent all this time to tell you that the pillars—chosen by God—are you, you, you, and I hope....me!

photo above: Father Basil Summer addresses the fourth session of the annual Lecture Series at Saint Tikhon's Seminary, South Canaan, PA

Williamsport launches building drive— *gives all Orthodox Christians a real chance to help the Church grow*

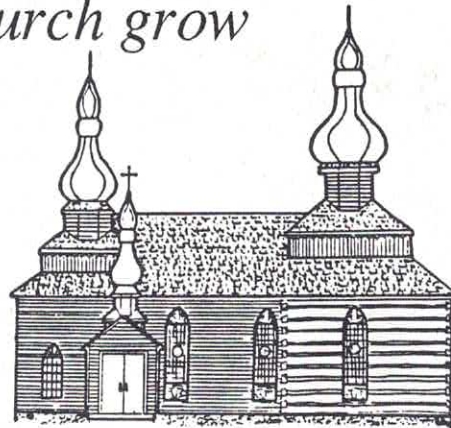
The sketch at right shows the church being planned by the faithful of Holy Cross parish, Williamsport. The parish is hoping to purchase a current log structure, dismantle it and erect it again on their current property, to serve as the main portion of the new structure. The church will be traditionally Orthodox with a stone veneer and cedar siding exterior and an altar area made of logs. If all goes well, ground-breaking ceremonies will be held on May 17th, 1987.

"Going well" means gathering a lot of volunteer labor from within and outside the parish, and securing construction funds. In keeping with the season, the parish is selling "Yule Logs" at \$500 each—each representing one of the 36 logs required to build the altar area. Each contributor will receive a replica of a yule log, an actual log in the structure will be designated as "theirs," they will have their name engraved on a commemorative plaque, and they will be acknowledged at ground-breaking ceremonies.

Father Daniel Kovalak, the Rector, said: "This will not be your usual construction project where you 'give your money and watch the builder build.'" It will be our hands and our hearts that will manifest the fruits of our faith in this visible expression of our love of God and His Holy Orthodox Church."

All of the construction and finishing work will be accomplished by the faithful of the parish and by volunteers. Plumbers, electricians, etc., in addition to laborers, are needed to give their time and talent to make the dream come true. The parish will provide room and board for anyone volunteering their time next Spring.

For more information, or to donate funds or talent, contact Father Daniel Kovalak, Holy Cross Orthodox Church, 1725 Blair Street, Williamsport, PA 17701-2732, or call (717) 322-3020.



IN OUR NEXT ISSUE:

**Dare to Compare
The Seventh Day Adventists**

**photos and lecture from
The Teen Encounter
at St. Tikhon's**

**Addiction:
an interview with one
who is overcoming it**

**plus news of the people making
Orthodoxy alive in America**

**YOUR DIOCESE ALIVE
1230 N. Hanover Street
Pottstown, PA 19464
(215) 323-4183**



SOUTH CANAAN—Altar boys from throughout the diocese attended the retreat planned just for them by the Department of Religious Education, October 17th and 18th. Father Theodore Shomsky (Old Forge) was the main speaker at the outing that included plenty of worship and fellowship.

SEMINARY, from page 13

Speaking in very straight-forward, human terms, Father Sergei imparted the great joy he has experienced as a priest. "You must love all, as Christ loved all," he stated. He discussed at length the importance of being a man of prayer, providing many examples from among Orthodox saints. One especially inspiring example is Saint John Climacus. Saint John counseled that the first step to becoming a man of prayer is to teach the body how to pray, the lips first in saying your prayers aloud, the outward body second by disciplining your earthly temple, and the heart third when you are truly submitted to Christ.

Father Daniel Donlick spoke to the seminarians at several key points during the retreat, giving them valuable spiritual guidance, and made them aware of the administrative procedures and academic expectations of the seminary. He also guided them through the retreat's full liturgical schedule, which included a Hierarchical Divine Liturgy on September 6th, and Great Vespers each night,

combined with confessions and periods of silence and contemplation.

His Grace, Bishop Herman, gave many words of inspiration and spiritual direction to the new seminarians as he spoke just prior to the blessing of their cassocks—the traditional beginning of their studies. He talked of the great commitment they had made, evidenced by their very presence at this retreat. He continued, stating that Christ, our great Teacher, taught us all that there is no limit to His love, that He set aside all to serve us. Being willing to set aside all to prepare for the priesthood, as many of the seminarians he addressed had done, was following Christ's example. Bishop Herman's words seemed to summarize the essence and spirit of Saint Tikhon's, that if new seminarians come with a true and deeply rooted commitment founded on love for Christ and their fellow man, and are willing to love one another, the faculty and staff will strive in every way to develop them into loving and dedicated pastors and priests. With a few words to the faculty, His Grace asked that they fol-

low the Great Teacher's example and not prejudice their students, remembering always that students are only as good as their instructors.

Speaking to both students and faculty, His Grace reminded them that they must first empty themselves so as to be filled with Christ; that when Christ is in us, we can project Him to others. To those answering the call, His Grace stated that they must be willing to submit their lives to Christ, to set aside their lives to the point of being willing to give up anything and everything—that in doing so, they will truly experience that new life in Christ.

Love, commitment, prayers, service, self-sacrifice and caring were some of the words often repeated during this retreat. The words describe the values of Bishop Herman, the instructors, staff, priests and monks of Saint Tikhon's communicated so joyously to the hearts of the new seminarians as they took their first steps toward a life of service to Christ.

-reported by a new student at St. Tikhon's Seminary

BISHOP HERMAN ATTENDS INSTALLATION OF POLISH NATIONAL BISHOP

On Sunday, November 23rd, His Grace, Bishop Herman, represented the diocese and His Beatitude, Metropolitan Theodosius, at the installation of the fifth Prime Bishop of the Polish National Catholic Church—the Most Reverend John F. Swantek—at Saint Stanislaus Cathedral, Scranton.

The Polish National Catholic Church was not founded in Poland, but in the United States. Missionaries from the U.S. went to Poland and established branches of the independent "national" Church there. The Polish National Catholic



Bishop John F. Swantek (center) was installed as Prime Bishop of the Polish National Catholic Church, November 23rd. Attending the ceremony were Bishop Herman and Bishop James Timlin, head of the Roman Catholic Diocese of Scranton.

Church is in full communion with the Old Catholic Church and is a member of the World Council of Churches and the National Council of Churches. She is not in communion with the Roman Catholic Church. One unique feature of this Church is a married episcopate, which is not the practice of the present Roman Catholic or Orthodox Churches.

Since it seceded from the Roman Catholic Church in 1897, under the leadership of Bishop Francis Hodur, it has grown to 162 local churches in this country. It claims 122 parishes in Poland.



PHILADELPHIA—The clergy of the Philadelphia Deanery held a clergy retreat at Saint Stephen's Cathedral, November 13th. Following the celebration of the Divine Liturgy by Father (Dean) Daniel Geeza, Father John Bohush (left) presented a report on the development and various forms of Vespers. Various pastoral concerns were discussed following a luncheon prepared by ladies from the parish. The second deanery Advent Lecture was held on December 14, also at the Cathedral, at which time an Akathist to Saint Herman was celebrated. The first lecture was held at Saint Nicholas Church on November 16th. The deanery clergy will meet again on the Feast of the Three Hierarchs, January 30th.

SAINT CLAIR—Not only has the Church School at Saint Mary's Church enjoyed a Halloween party with their teacher, Verna Papinchak, but they've been participating in the worship of the Church. Children coming for Holy Communion participate in the Lord's Prayer and the Communion Prayers. The children have also participated in saying the Creed and in singing the Troparion of Saint Nicholas.



BETHLEHEM—The preschool class at Saint Nicholas Church has been learning about "The Tree of Life."

Mrs. Martha Sawarynski, their teacher, has been teaching the children that the tree is a symbol of Christ, and that they are the branches of the tree; that if they seek Christ daily in their lives, they will receive nourishment and fulfillment. But just as the leaves on a tree wither and fall to the ground, so do those who "fall away from Christ" and don't receive His nourishment in the Eucharist on a regular basis. The students pictures were placed on leaves which were pasted on the "Tree of Life" in their classroom.

The students pictured (left to right) Michele Erwin, Michael Kriebel, Jonathan Stellato, Lori Phelps and Alyssa Chrush.



- * Major Feast
- Additional Readings (See Below)
- Special Note (See Below)

1987

JANUARY

1987

For Abbreviations, See "DECEMBER"

	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
27th (14th Luke) Tone 2	O Lord, save Your people, and bless Your inheritance. Grant victories to the Orthodox Christians over their adversaries; and by virtue of Your Cross, preserve Your habitation.				1 No Fast ■ CIRCUMCISION OF CHRIST St. Basil the Great Col. 2:8-12 Luke 2:20-21,40-52	2 No Fast St. Sylvester, Pope of Rome * Ven. Seraphim of Sarov Titus 1:15-2:10 Mark 12:1-12	3 No Fast ■ Sat. Before Theophany Prophet Malachi Martyr Gordius 1 Tim. 3:14-4:5 (Sat. Bt.) Matt. 3:1-11 (Sat. Bt.)
28th (15th Luke) Tone 3	4 No Fast Sun. Before Theophany Synaxis 70 Apostles Ven. Theoclitus 2 Tim. 4:5-8 (Sun. Before) Mark 1:1-8 (Sun. Before)	5 STRICT FAST Eve of Theophany ROYAL HOURS Hieromartyr Theopemptus & Martyr Theonas Ven. Syncretica 1 Cor. 9:19-10:4 Luke 3:1-16	6 Great Blessing of Waters THE THEOPHANY OF CHRIST Titus 2:11-14; 3:4-7 Matt. 3:13-17	7 Fast Day Fish, Wine & Oil Synaxis of St. John the Baptist Acts 19:1-8 John 1:29-34	8 Ven. George the Chozebite Ven. Domnica St. Emilian, Confessor Heb. 7:1-5 Mark 12:38-44	9 Fast Day Martyr Polyuctus Hieromartyr Philip, Metropolitan of Moscow Heb. 7:16-25 Mark 13:1-8	10 Sat. After Theophany St. Gregory, Bp. of Nyssa Bp. Domitian of Melitene St. Marcian, Presbyter Eph. 6:10-17 (Sat. At.) Matt. 4:1-11 (Sat. At.)
29th Tone 4	11 Sun. After Theophany Ven. Theodosius the Great Ven. Michael of Klops Eph. 4:7-13 (Sun. After) Matt. 4:12-17 (Sun. After)	12 Martyr Tatiana of Rome & Companions * St. Sava, Abp. of Serbia Heb. 8:7-13 Luke 20:27-44	13 Martyrs Hermynus and Statonicus of Belgrade Ven. Eleazar of Anzersk Heb. 9:8-10,15-23 Luke 21:12-19	14 Fast Day Monk-martyrs of Raithu St. Nina of Georgia, Equal-to-the-Apostles Heb. 10:1-18 Luke 21:5-7,10-11,20-24	15 Ven. Paul of Thebes Ven. John Calabyles Heb. 10:35-11:7 Luke 21:28-33	16 Fast Day Veneration of the Chains of the Holy Apostle Peter Heb. 11:8,11-16 Luke 21:37-22:8	17 * Ven. Anthony the Great, Founder of Monasticism Eph. 5:1-8 Luke 13:18-29
30th Tone 5	18 Sts. Athanasius & Cyril, Archbishops of Alexandria Col. 3:12-18 Luke 18:18-27	19 Ven. Macarius the Great St. Mark, Bishop of Ephesus Heb. 11:17-23,27-31 Mark 8:11-21	20 * Ven. Euthymius the Great Heb. 12:25-26; 13:22-25 Mark 8:22-26	21 Fast Day Ven. Maximus Confessor Martyr Neophytus Martyr Eugene & Comp. James 1:1-18 Mark 8:30-34	22 Apostle Timothy of the 70 Monk-martyr Anastasius the Persian James 1:19-27 Mark 9:10-18	23 Fast Day Hieromartyr Clement Martyr Agathangelus James 2:1-13 Mark 9:33-41	24 Ven. Xenia of Rome Ven. Philotheos of Mt. Athos Col. 1:3-6 Luke 14:1-11
31st Tone 6	25 * St. Gregory the Theologian, Archbishop of Constantinople 1 Tim. 1:15-17 Luke 18:35-43	26 Ven. Xenophon, Mary, & their sons: Arcadius & John James 2:14-28 Mark 9:42-10:1	27 * Translation of Relics of St. John Chrysostom, Archbp. of Constantinople James 3:1-10 Mark 10:2-12	28 Fast Day Ven. Ephraim the Syrian St. Isaac the Syrian, Bishop of Nineveh James 3:11-4:6 Mark 10:11-16	29 Translation of the Relics of Hieromartyr Ignatius the God-bearer James 4:7-5:9 Mark 10:17-27	30 Fast Day Fish, Wine & Oil * THREE HIERARCHS Hieromartyr Hippolytus of Rome & Comp. 1 Pet. 1:1-2,10,12,2:6-10 Mark 10:23-32	31 Unmercenary & Wonder-workers Cyrus & John St. Arsenius of Pharos 1 Thess. 5:14-23 Luke 18:1-15
	■ Jan. 1 - St. Basil Heb. 7:26-8:2 Luke 6:17-23 ■ Jan. 3 - Daily Eph. 1:16-23 Luke 17:3-10 ■ Jan. 4 & 5 - Blessing of Waters 1 Cor. 10:1-4 Mark 1:9-11				■ Jan. 10 - Daily Eph. 2:11-13 Luke 18:2-8		As You were voluntarily crucified for our sake, grant mercy to those who are called by Your name; make all Orthodox Christians glad by Your power, granting them victories over their adversaries, by bestowing on them the invincible trophy, Your weapon of peace. <i>Kontakion, Tone 4</i>

- * Major Feast
- Additional Readings (See Below)
- Special Note (See Below)

1987

FEBRUARY

1987

For Abbreviations, See "DECEMBER"

	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
32nd Tone 7	1 ZACCHAEUS Forefeast of the Meeting Martyr Tryphon Ven. Bridget of Ireland 1 Tim. 4:9-15 Luke 19:1-10	2 * MEETING OF CHRIST IN THE TEMPLE Heb. 7:7-17 Luke 2:22-40	3 Righteous Simeon the God-Receiver & Righteous Anna the Prophetess 1 Pet. 3:10-22 Mark 12:18-27	4 Fast Day Ven. Isidore of Peluzium Ven. Cyril of Novozersk 1 Pet. 4:1-11 Mark 12:28-37	5 Martyr Agatha * Repose of St. Theodosius, Archbishop of Chernigov 1 Pet. 4:12-5:5 Mark 12:38-44	6 Fast Day St. Bucolus, Bp. of Smyrna St. Photius, Patriarch of Constantinople 2 Pet. 1:1-10 Mark 13:1-8	7 St. Parthianus, Bishop of Lampsacus Ven. Luke of Hellas 2 Tim. 2:11-18 Luke 18:2-8
33rd Tone 8	8 Fast-free Week ● PUBLICAN & PHARISEE Greatmartyr Theodora Stratelates Prophet Zechariah 2 Tim. 3:10-15 Luke 18:10-14	9 No Fast Martyr Nicophorus Finding of the Relics of St. Innocent, Bishop of Ivruksk 2 Pet. 1:20-2:9 Mark 13:9-13	10 No Fast Hieromartyr Herakimbos Martyrs Porphyrius, Bepius & Companions 2 Pet. 2:9-22 Mark 13:14-23	11 No Fast Hieromartyr Blaize Ven. Dimitry of Prikul 2 Pet. 3:1-18 Mark 13:24-31	12 No Fast St. Meletius, Archbishop of Antioch St. Alexis, Met. of Moscow 1 John 1:8-2:6 Mark 13:31-14:2	13 No Fast Ven. Martinian Ven. Simeon the Myrrh-gusher (of Serbia) 1 John 2:7-17 Mark 14:3-9	14 No Fast Ven. Auxentius St. Cyril, Equal-to-the-Apostles, Teacher of Slaves 2 Tim. 3:1-9 Luke 20:46-21:4
34th Tone 1	15 PRODIGAL SON Apostle Onesimus of the 70 Ven. Paphnutius (Kiev Caves) 1 Cor. 6:12-20 Mark 15:11-32	16 Martyrs Pamphilus, Porphyrius & Companions St. Nicholas, Abp. of Japan 1 John 2:19-3:10 Mark 11:1-11	17 Greatmartyr Theodore Hieromartyr Hermogenes, Patriarch of Moscow 1 John 3:11-20 Mark 14:10-42	18 Fast Day St. Leo the Great, Pope of Rome 1 John 3:21-4:6 Mark 14:43-15:1	19 Apostles of the 70 Archippus & Philemon, & Martyr Apphia 1 John 4:20-5:21 Mark 15:1-15	20 Fast Day St. Leo, Bishop of Catania St. Agathon, Pope of Rome 2 John 1:1-13 Mark 15:22-25,33-41	21 Soul Saturday Ven. Timothy of Symbola St. Eustathius, Archbishop of Antioch 1 Cor. 10:23-28 Luke 21:8-9,25-27,33-36
35th Tone 2	22 MEATFARE Last Judgment Finding of the Relics of Martyrs at Gate of Eugenius at Constantinople 1 Cor. 8:8-9:2 Matt. 25:31-46	23 Meat Fast Hieromartyr Polycarp, Bishop of Smyrna 3 John 1:1-15 Luke 19:29-40; 22:7-39	24 Meat Fast 1st & 2nd Finding of the Honorable Head of St. John the Baptist Jude 1:1-10 Luke 22:39-42,45-23:1	25 Meat Fast NO LITURGY St. Tarasius, Archbishop of Constantinople Joel 2:12-26 Joel 3:12-21	26 Meat Fast St. Porphyrius, Bishop of Gaza Martyr Sebastian Jude 1:11-25 Luke 23:2-34,44-56	27 Meat Fast NO LITURGY Ven. Procopius the Confessor, at Decapolis Zechariah 8:7-17 Zechariah 8:18-23	28 Meat Fast * Ven. Ones Ven. Basil the Confessor Ven. John Cassian (from Feb. 29) Rom. 14:19-26 Matt. 6:1-13
	Let this mind be in you which was also in Christ Jesus, Who, being in the form of God, did not consider it robbery to be equal with God, but made Himself of no reputation, taking the form of a servant, and coming in the likeness of men. And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the Cross. Therefore God also has highly exalted Him and given Him the name which is above every name, that at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. <i>Philippians 2:5-11</i>						■ Feb. 3 - (Daily-Mon.) 1 Pet. 2:21-3:9 Mark 12:13-17 ● Feb. 8 - Today begins the Lenten Tridion. ■ Feb. 21 - Dead 1 Thess. 4:13-17 John 5:24-30 ■ Feb. 28 - Ven. Ones Gal. 5:22-6:2 Matt. 11:27-30