

Your Diocese

Alive in Christ

The Magazine of the Diocese of Eastern Pennsylvania, Orthodox Church In America Volume IV, No. 2 Summer 1988



"We have seen the true Light! We have received the heavenly Spirit! We have found the true Faith! ..."

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A Pastoral Letter By Bishop Herman

Membership in the One Holy Catholic and Apostolic Church

In the Book of Hebrews we read the following: "Remember those who rule over you, who have spoken the word of God to you, whose faith follow, considering the outcome of their conduct."

Jesus Christ is the same yesterday, today, and forever.

Do not be carried about with various strange doctrines. For it is good that the heart be established by grace, not with foods which have not profited those who have been occupied with them."

Many inquiries have been directed to us, and we have read and pondered the statements of concerned Orthodox Christians, Bishops, Priests and Laity, as to membership in the Holy Orthodox Catholic and Apostolic Church. What indeed are the duties and responsibilities of the individual who claims to be an Orthodox Christian?

It is vital at this time to reaffirm what has always been and remains ever the teaching of the Orthodox Church in the matter of Church Membership. This teaching is in conformity with Holy Tradition and Holy Scripture. It is not subject to the variety of winds of current fads or moods of thought; nor is it subservient to the powers of this world: societal, cultural, philosophical, or political that seek to capture us in body, mind and soul. The Church knows only one Sovereign, Almighty God our Father, as revealed to us by His Son, our Lord Jesus Christ, who prayed to the Father to send the Holy Spirit, the Comforter, the only Guide and Pilot of His Church.

The Teachings of the Church are deeply concerned with the fundamental issues of Peace, of Human Rights -- the Right to Life, Liberty and the Pursuit of Happiness, of Moral and Ascetical Discipline, of Justice for all, of an orderly and tranquil life under a government that acknowledges all these rights and seeks

the guidance of Divine Providence in all things. The Church opposes all forms of injustice, of anarchy, of disorder, of violence against any individual, and instructs her members to pray for and actively seek for liberty and justice for all.

Every member of the Holy Orthodox Catholic and Apostolic Church owes his ultimate allegiance to God in the Holy Trinity, Father, Son and Holy Spirit. He is duty bound in faith to seek to live according to the highest precepts and ideals of the Church which are rooted deeply in the Judeo-Christian tradition. This was the same spirit that inspired the Founding Fathers of this nation. The highest ideals of the Church are wholly consistent with the highest ideals of our country as embodied in the Declaration of Independence and in the Constitution of these United States of America.

From the time of its founding by our Lord Jesus Christ, the Holy Orthodox Church has stood firmly and resolutely for the rights and freedoms of every individual. The Church was adamantly opposed (at a time when it was established public policy) to the exposure of infants, abortion, wanton killing and violence against any creature created by God. No whitewashing or cover-up by the use of scientific, medical, philosophical, psychological, sociological or political jargon can obscure the fact that the fundamental rights of all individuals given by God, guaranteed by the precepts of our Constitution and affirmed by common sense and reason, are under serious attack.

Political expediency and search for power can never be a justification for opposing or compromising these fundamental rights. Above all, any individual who claims or seeks membership in the Church while at the same time actively supporting or writing legislation that is totally opposed to these fundamental principles and rights is

indulging in the worst forms of hypocrisy and cynicism. No ethical good can be achieved by immoral means. To condone or support such cynicism and hypocrisy, public or private, is to compromise the fundamental principles of our nation. It can only undermine and ultimately destroy the ethical and spiritual foundations of our society, our government, our nation and our world.

Our past history has clearly shown us the danger and the folly of such cynical expediency. When our nation was founded, it was for the sake of temporary political peace that the compromise of the very basic principles "of justice and liberty for all" was reached. This division, papered over, led to the tragedy of the Civil War which tested on the bloody fields of battle the original resolve of our founding fathers to build a nation "of equality for all under God."

The Church does not accept such compromise in the life of an individual. It counsels repentance and divine forgiveness as the only antidote to this disease of sin. So too, the Church counsels all her members, regardless of what position they hold or seek in life. The same disease that can destroy an individual's wholeness and integrity can also destroy the unity of the family, the health of our society and political institutions and the peace and well-being of our nation.

The same basic ethical principles apply to us at all times and at all levels of our life. We cannot condone or tolerate cynical expediency or hypocrisy in any form in any aspect of human endeavor; to do so would be to deny the leading of the Holy Spirit, the only True Guide and Pilot of our lives.

On the Seventh Sunday after Pascha, the Orthodox Church venerates the Fathers of the First Ecumenical Council, held at Nicea in the year 325 AD. History

Continued on page 2

Pastoral Message

Continued from page 1

tells us that it was these holy men who were in the forefront of the battle against the teaching of Arius, a false doctrine which denied the Divinity of Jesus Christ. Despite the pressures of the day, these few individuals placed obedience to God and loyalty to His Church above all other considerations. One wonders what would have happened had these men and those who followed after through the years, failed at their time of trial. For although God is omnipotent, omnipresent and omniscient, He chose to create Man knowing that the Cross would surely follow. Would He not, loving us as He does, also place His beloved Church into our hands to defend or deny? Adam, through his own actions and by his own free will, fell, taking Creation with him into sin and death. The Fathers of the Church were no less vulnerable than Adam and, considering the religious and political climate of their time, had far more to gain in the worldly sense by obedience to Arius than to God. We fail in understanding when we accept the struggles and sacrifices of the Saints with the belief that, somehow, they were "fated" to act in such a way, or that their actions were "predestined" and therefore did not involve danger and hardship. It is only when we realize what they suffered for us, their posterity, that we can begin to offer up to them and to God, whom they have worthily served, proper veneration.

Today, in the Twentieth Century, we tend to think that such "crisis points" as the Church withstood at Nicea are long past. We recognize other heresies, such as those of Origen, Nestor and the Iconoclasts, but these are all ancient history to us today. Of course, no one denies the continuation of persecution. How can we when our Orthodox Faithful have provided so many martyrs since the beginning of this century. Crises of belief in the Faith seem a thing of the past. No one has called into question the nature of the Trinity for many years and so we assume that the Church is safe from heresy and apostasy. Yet, we forget that heresy and apostasy may be found in more than theology; for the Church has other teachings just as important to our understanding of Christ and His Bride. Indeed, these teachings are even more important to the Faithful since they encompass an understanding of just how an Orthodox Christian must live his earthly life in order to inherit the fruits of salvation which are promised by our Lord when we come to acknowledge, believe in and follow Him. Salvation will not be denied because of a faulty understanding of some obscure theological precept, but it certainly will be denied when a person lives an unrepentant life of hate, violence

and immorality. For these things mitigate against that person having any understanding of or belief in Jesus Christ or His Church. In other words, the Church's moral teaching as set forth in the Gospels and the Canons are not mere "afterthoughts" which are subordinate to dogma and worship, but rather they, together with the others, are a blueprint for Christian Life. Without a complete and wholehearted acceptance of these moral precepts, **one cannot be an Orthodox Christian.** Though these moral teachings are neither difficult nor obscure, unhappily in today's atheistic and secular society there are those within the Church who claim to be ignorant of Orthodox teachings which run counter to standards advocated by the world and the worldly. At least most people who call themselves Christian, Orthodox or otherwise, will allow that love is the first, great moral commandment; love of God first, then love of "neighbor," that is our fellow human beings, irrespective of wealth, power, position, age, state of health or general "worthiness." We must love as Christ loved and, as He chose to suffer incarnation, temptation, suffering and death for every sinner since Adam, what right do we then have to pick and choose those who we will love and protect in His Name. Therefore, one of the first and strongest moral principles of the Orthodox Church is the defense of the sanctity of innocent human life. From the moment of conception to the moment of natural death, every innocent human being is worthy of our love and protection because he or she is receiving Christ's love and protection. If we are not there, acting as the Body of Christ, then the unborn child will be aborted, the handicapped newborn will be starved to death, the irreversibly ill, the comatose, the senile and the brain-damaged will be denied food and water until they die and the suicide will be encouraged to end his "worthless" life. It is for this reason that the Church so strongly condemns the terrible sins of abortion, infanticide, euthanasia and suicide; and because She not only wants her Orthodox children to refrain from committing these grave sins, but because She wants us to prevent others from committing them also, we must, through prayer and Christian action, proclaim and protect the sanctity of innocent human life which is made in the image and likeness of God and for which Christ died on the Cross. Those who believe that they can "be" Orthodox while supporting or even condoning these grievous sins are deluding themselves and are in danger of eternal damnation.

And so today we stand at a "crisis point" in our Church's history just as St. Athanasius and his followers did so long ago. We stand at a time when the Church's moral teachings have been

attacked rather than her theology. But the danger to the well-being of the Orthodox Church is just as great as it ever was under the attack by the heresiarch Arius. For if Orthodoxy's moral precepts are diluted or abandoned, we will cease to have any message to give to our Twentieth Century brethren who are suffering the unprecedented torment of living meaningless, valueless and pointless lives without hope and filled with despair.

The lure of worldly power and acclaim is not unknown amongst us. Just as many powerful men, Emperors and Hierarchs, were deceived by Arius and did his bidding, so too, today there are those who would abandon their holy obligation to the Faith and the Faithful because they are blinded by falsehood. It does not matter whether that falsehood is worldly ambition, human affection or fear of reprisal for the Holy Fathers faced all of these. They held steadfast for the Church, as must we, Bishop, Priest, Layman. We, who have had the Church placed into our trust and the obligation to proclaim the Truth in word and action, are at once the most vulnerable to error, being sinners as are all men, and the most responsible. If we fail, the consequences of that failure will be no less than that which would have come about if the Nicean Fathers had failed. **We must not underestimate the damage which will be done to the Church if we fail to uphold her moral principles in a firm, forthright and forceful manner.** There will be no going back, no second chance, no recovering our Orthodox "identity" either in the world or with our own Faithful, if we compromise these great Truths of Christ for any reason. We cannot for a moment believe that we will be able to issue a statement or write an article and all will be as it was before. Once we have abandoned any part of our Orthodox moral heritage, we will be like the Temple Veil at the moment of Christ's death, tearing the whole fabric into two and laying the seeds for our eventual destruction. Our Lord once said, "For assuredly I say to you, till heaven and earth pass away, one jot or one tittle will by no means pass from the law till all is fulfilled." (Matthew 5:18) We must continue to labor under this injunction and allow not "one jot or tittle" of our Orthodox Faith to pass away in the name of secular acclaim or accommodation. To do so would be to betray Christ, the Apostles, the Fathers, the Martyrs and all the Saints, living and dead.

We stand at a moment in history! On one side is the abyss, on the other, the New Jerusalem. May our Lord and God and Saviour, Jesus Christ, give us the strength of the Fathers of the First Ecumenical Council and may we prove worthy of their holy example.

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The Official Magazine of the Diocese of Eastern Pennsylvania
Orthodox Church in America

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IN THIS ISSUE

A Pastoral Letter By Bishop Herman	1
84th Annual Pilgrimage To St. Tikhon's Monastery	4
<i>Honoring the Millennium</i>	
Sharing The Joy Of The Millenium Celebration	11
Act On The Canonization Of Saints	14
A Pilgrimage Of Healing	16
Pentecost 1988 - The Gathering Of Promise	18
St. Tikhon's Celebrates 50th Anniversary	21
St. Tikhon's Seminary Commencement	22
Archpriest Vadim Progrebniak Delivers Commencement Address	23
The Legacy Of The Russian Orthodox Church	26
<i>Metropolitan Theodosius Millennium Banquet Address</i>	
What We Were Saying Quietly In Closed Rooms	28
Metropolitan Gideon Tours Diocese Of Eastern Pennsylvania	29
The Transfiguration Of Christ	31
Diocesan Assembly And Church School Conference	36
Very Rev. George G. Pawlusch Honored	40
Responding To The Call	43
Graduates 1988	44

DEPARTMENTS

Official	
Daily Devotions	27
Education Bulletin	34
Viewpoint - Sign Of The Times	38
All in the Diocesan Family	50-55



St. Seraphim of Sarov

The Transfiguration Of Christ

Page 31

Your Diocese Alive

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84th Annual Pilgrimage To St. Tikhon's Monastery

Honoring The Millennium

988

1988





Bishops assemble for the Hierarchal Divine Liturgy.

It was in 988 that Prince Vladimir and the People of Rus accepted Baptism. Nestor, the Ancient Church historian, gives a touching account of how the Great Baptism took place one thousand years ago. "Some stood in the water up to the neck, others up to the breasts holding their young children in their arms. The Priests read the prayers from the shore naming at once the whole company of believers by name." Prince Vladimir erected the first Church over the site where the idol of the Pagan God Peroun (lightning) once stood, naming the Church St. Basil's.

This year Memorial Day fell on the Feast Day of the Holy Spirit marking the 84th Annual Pilgrimage to St. Tikhon's Monastery in South Canaan, Pennsylvania. What was especially significant this year was the official celebration of the Millennium of the Baptism of the People of Rus, in concord with the beginning of the celebration of the 50th Anniversary of St. Tikhon's Seminary.

"This is the fifth time that I have been to St. Tikhon's," said Sharon Andrzejewski, from Bethesda, Maryland. "Prince Vladimir's Missionaries returned from Constantinople, and reported to him

that they did not know whether they were in heaven or on earth. When you come to St. Tikhon's you could touch a little piece of that joy in everything from the Liturgy to the Healing Service to the fellowship. Here everything overwhelms you and I could see how it all happened a millennium ago."

Monastery has welcomed thousands of Pilgrims every year.

It was also a special joy for the Diocese of Eastern Pennsylvania to welcome Metropolitan Gideon of Novosibirsk and Barnaulsk and Archbishop Makary of Ivano-Frankovsk and Kolomisk who headed a delegation from

"I have been coming here for the past three Pilgrimages, each year it becomes more special. Since they put up the beautiful shrines and all the esthetic work at the Monastery, Bishop Herman brought the people into the spirit of Pilgrimage...It's wonderful to be a part of it, St. Tikhon's will become a greater part of my life now. Pilgrimage to me is walking with God, and being here is every moment living and walking with God."

Karen Evniak, South River, New Jersey

It was on Memorial Day in 1906, the late Archbishop later Patriarch of all Russia, Tikhon, accompanied by Bishop Raphael and Bishop Innocent formally opened the newly-founded Monastery by consecrating the new Church. Since that humble beginning in 1906, St. Tikhon's

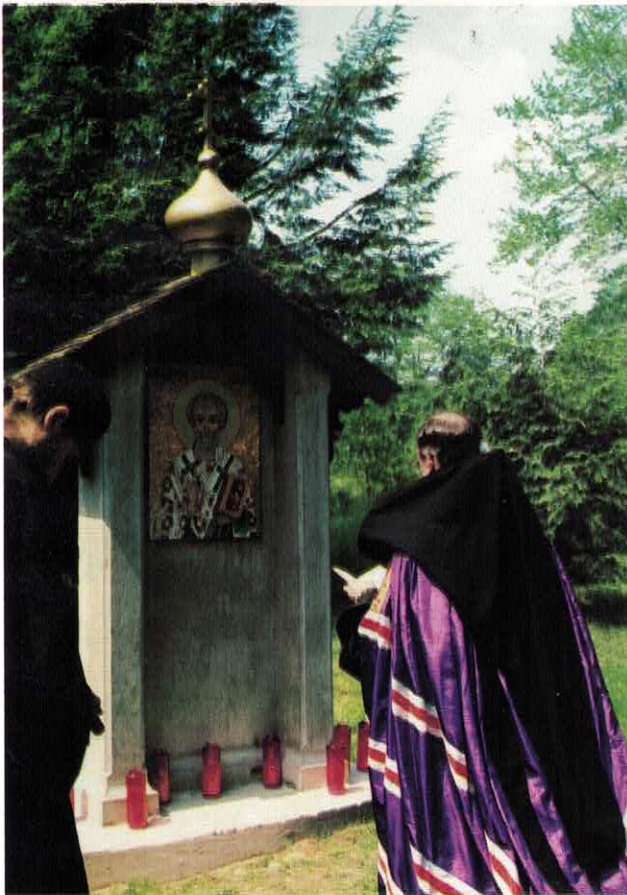
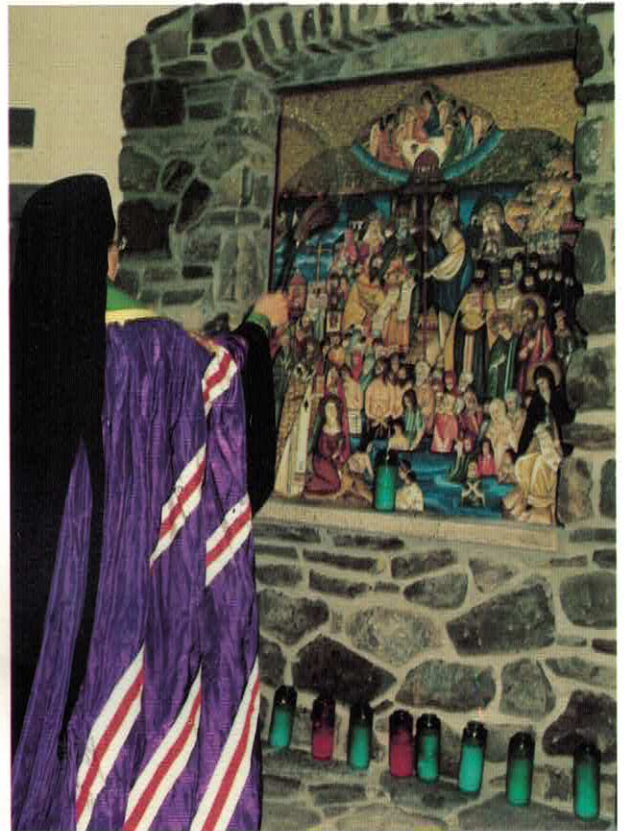
the Russian Orthodox Church, representing His Holiness Patriarch Pimen.

Bishop Herman in his opening remarks on Friday, May 27th, to the delegation at the Monastery Archway said

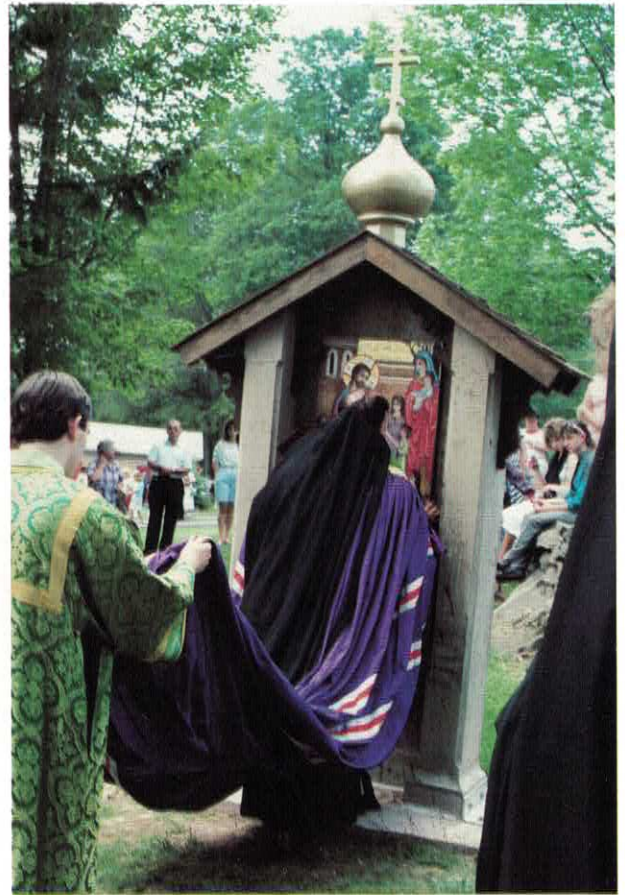
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Bishop Herman Blesses Shrines At St. Tikhon's

Millennium Shrine



Shrine to St. Nicholas



Shrine of Christ and the Children



Pilgrims Shrine

these Bishops more than anyone else symbolically represent the missionary effort of the Orthodox Church in America. Metropolitan Gideon, the Archbishop in Siberia, represents the missionary expansion of the Russian Church in the person of St. Innocent, Apostle to America, who was also the Bishop in Siberia and Alaska. Archbishop Makary of the Western Ukraine, represents the next page in our Church's History at the turn of the century; the mass return of Thousands of Uniates to Orthodoxy. The pilgrimage formally opened with the Vigil Service and the singing of the Akathist to St. Tikhon of Zadonsk.

On Saturday, May 28th, a Hierarchical Divine Liturgy was celebrated, followed by a solemn procession to the Monastery Well. Metropolitan Gideon blessed everyone with a burst of cool and refreshing Holy Water on what was to become a perfect, warm and rain-free weekend. This was concluded with the blessing of the graves in the Monastery Cemetery, the final stop on our Pilgrimage here on earth.

Continued on page 8



Millennium Bell Tower



Shrine to Sts. Cyril and Methodius

84th Annual Pilgrimage

Continued from page 7

In the evening following the Vigil Service, a dinner reception was held at the Hilton in Scranton, hosted by the members of the F.R.O.C. and a presentation of an Icon of the Four American Saints to the Russian Delegation was made by the organization.

Saturday, May 29th, the Great Feast of Pentecost was celebrated with a Hierarchical Divine Liturgy. The celebrants included Metropolitan Theodosius, Metropolitan Gideon, Archbishop Makary and Bishop Herman as well as visiting Priests, Monastics and Clergy from the Monastery-Seminary Community. The Homily was delivered by Fr. Sergei Glagolev. The same day at the "Pilgrim Shrine," the 46th Annual Academic Commencement of St. Tikhon's Seminary took place.

The Vigil Service was celebrated at the Monastery Church at 4:00 p.m. In the evening at the Genetti Motor Inn, in Wilkes-Barre, the Grand Banquet in honor of the Millennium took place.

Continued on page 9



Bishop Herman greets Metropolitan Gideon at the start of the Memorial Day Pilgrimage at the entrance to the Monastery of St. Tikhon of Zadonsk.



The Proclamation of the Gospel by protodeacon Stephen Howanetz.



Bishop Maximos of the Greek Orthodox Archdiocese and Bishop Makary of the Russian Orthodox Church.



Fr. Sergei Glagolev directing at the Memorial Day Divine Liturgy.

Nearly one thousand people gathered for this most joyful occasion. Ecumenical leaders were seated at the dais as well as visiting Orthodox Hierarchs from many Orthodox jurisdictions.

Bishop Herman also received a Proclamation from the Governor of Pennsylvania, Robert P. Casey, calling Memorial Day "The Orthodox Church in America Millennium Celebration." Bishop Herman presented Nellie Gray, the Founder and President of the March for Life in Washington, D.C., an Icon of the Theotokos for her outstanding "Pro-Life Work."

On Memorial Day, at 7:30 a.m., the first Divine Liturgy was celebrated at the Monastery Church. The homily was given by Fr. Daniel Kovalak. The responses were sung by St. Tikhon's Seminary Choir under the direction of Fr. Theodore Heckman.

Nine-thirty a.m. at South Canaan Corners, a procession of Pilgrims and Church School Children carrying Banners and Holy Icons led by Bishop Herman and faithful members of St. John's Orthodox Church (O.C.A.) in Mayfield and Jermyn, proceeded to St. Tikhon's Monastery, symbolic of the first

Pilgrimage that was held in 1905.

As the Procession reached its destination, Bishop Herman was greeted at the Monastery Archway by the Thousands of Pilgrims that had already assembled together with the following Bishops who con-celebrated the Liturgy: Metropolitan Theodosius, Primate of the O.C.A., Metropolitan Gideon, Archbishop Makary, Bishop Clement (Moscow Patriarchate), Archbishop Victorin (Romanian Patriarchate), Bishop Maximos (Greek Archdiocese), Bishop Nicholas (Carpatho-Russian), Bishop Peter (Diocese of New York and New Jersey), Bishop Boris (Diocese of the Mid-West), Bishop Job, (Diocese of New England), together with the many priests from the United States, Canada and Europe. The 400 voice choir (made up of choirs from the U.S. and Canada) was under the direction of Fr. Sergei Glagolev.

The homily was delivered by Metropolitan Theodosius who stated the following: "We are called to be 'shepherds of the Shepherd' called to bring back even the one sheep who was lost and perishing." He urged us to be renewed and strengthened by Christ, the True Shepherd, who gathers us together, and feeds us and empowers us with the Spirit. Thousands of Pilgrims in this record-breaking attendance on Memorial Day were renewed and challenged when they received the Holy Eucharist which had sealed and completed the Pilgrimage to St. Tikhon's.

Following the Memorial Service for the departed Spiritual Leaders and Faithful of the Orthodox Church in America, the Millennial Bell Tower was blessed. This impressive structure was constructed and supported by the contributions from the faithful of the Diocese of Eastern Pennsylvania.

The other shrines that were dedicated were the following: The Mosaic of Christ and the Children: donated by the members of the F.R.O.C., The Mosaic of Sts. Cyril and Methodius, donated by the R.B.O., The Shrine in honor of the Baptism of the People of Russia, donated by the Pishtey family, The Mosaic of Christ and the Pilgrims, donated by the family of Bishop Herman and The Shrine of St. Nicholas the Wonderworker.

At 3:00 p.m. a Molieben in honor of the Baptism of the People of Rus took place followed by the Service of the Anointing of the infirm and sick. The homily was given by Fr. Igor Soroka.

The 84th Annual Pilgrimage was a rare celebration. Held in the One Thousand Anniversary of the Baptism of Rus, and in the 50th year of St. Tikhon's Seminary, it glorified God and strengthened the Mission of the Orthodox Church and her responsibility to America.



Thousands of pilgrims received the Holy Eucharist on the Memorial Day Divine Liturgy.



Thousands of Pilgrims gather for the outdoor Divine Liturgy.

By Fr. John Kowalczyk

Pilgrims Express Their Thoughts

"We come at least 7 times a year for many years now. We come back because we like it here. We are always uplifted."

Nina Lionpilbes, Bethlehem, Penn.

"Wonderful, outstanding, I could see a hundred percent improvement in the beautiful expansion. This is a good reason for the people to continue in their contributions."

Peter Holowatch, Orlando, Florida

"To have this celebration on Memorial Day at St. Tikhon's creates an awareness to the American Public of the Millennium celebration in this country and Orthodoxy in general and that the freedom we enjoy should not be taken for granted."

Mary Ann Bulko, New Jersey



COMMONWEALTH OF PENNSYLVANIA
OFFICE OF THE GOVERNOR
HARRISBURG

PROCLAMATION

ORTHODOX CHURCH MILLENNIUM CELEBRATION DAY May 30, 1988

WHEREAS, Presently there are many Pennsylvanians who trace their ancestry to the People of Rus; and

WHEREAS, The People of Rus accepted Baptism a thousand years ago in the River Dnieper in the City of Kiev, inspired and led by the Grand Prince Vladimir; and

WHEREAS, Having accepted the Orthodox Catholic Faith, they sent teachers and missionaries throughout Eastern Europe and Asia, and in the 18th Century, they arrived on the northwestern shores of Alaska; and

WHEREAS, The Orthodox Christian missionaries gave written languages to the Native Americans, Aleuts, Athaboscan Indians and Eskimos, enlightening them in the Christian faith; and

WHEREAS, Some 100 years ago, numerous descendants of the Rus immigrated from Eastern Europe and arrived in Pennsylvania; and

WHEREAS, Since that time, they have made great contributions to the economic, social, political, cultural and religious life of our state and nation; and

WHEREAS, In our Commonwealth, they have established churches, schools, monasteries and other institutions and have made significant contributions through the arts, sciences, government and many other professional fields; and

WHEREAS, They have contributed to the well-being of Pennsylvania and have become an integral and vital part of our Commonwealth.

Therefore, in recognition of the Orthodox Church and its members, I, Robert P. Casey, Governor of the Commonwealth of Pennsylvania, do hereby proclaim May 30, 1988, as ORTHODOX CHURCH MILLENNIUM CELEBRATION DAY in Pennsylvania. I urge all citizens to celebrate this day with appropriate ceremonies and activities.



GIVEN under my hand and the Seal of the Governor, at the City of Harrisburg, this sixth day of May in the year of our Lord one thousand nine hundred and eighty-eight, and of the Commonwealth the two hundred and twelfth.

Robert P. Casey
Robert P. Casey
Governor

bcc: Honorable Edward Staback

Sharing The Joy Of The Millennium Celebration

by Bishop Herman

By the Grace of God and the kind invitations of His Holiness, Patriarch PIMEN of the Church of Russia and our Primate, His Beatitude, Metropolitan THEODOSIUS, your diocesan bishop had the great honor and joy of being a part of the official delegation from the Orthodox Church in America that participated in the Millennium Celebration in Russia, June 4-17, 1988.

The members of the delegation, whose hearts were still filled with spiritual joy, having just participated in our local Millennium Celebration of the now historic 84th Annual Pilgrimage to St. Tikhon's Monastery, which gathered a record-breaking attendance of Orthodox hierarchs, clergy and faithful, left New York on Wednesday, June 1st and stopped in Helsinki, Finland before traveling to Moscow. While in Helsinki, there was an opportunity to visit with Bishop Tikhon and other representatives of the Orthodox Church of Finland and also to visit the Uspenski Cathedral.

Friday we flew to Moscow and were greeted and warmly welcomed at the Sheremetyevo Airport by His Eminence, Metropolitan GIDEON of Novosibirsk who was also the official representative of His Holiness, Patriarch PIMEN to our local celebration at St. Tikhon's Monastery. Also greeting us were His Eminence, Bishop CLEMENT and Father Gennady, the Patriarchal Representatives to the United States, who were our gracious guides and hosts during our stay in Russia. We were taken to the Hotel Ukraina and given our itinerary for the next two weeks.

We were indeed honored and most grateful that despite his busy schedule and the number of guests that were visiting Russia, His Holiness, Patriarch PIMEN granted us a personal audience, both at the time of our arrival and departure, during which time he warmly received us and offered his blessings and best wishes for the hierarchs, clergy and faithful of the Orthodox Church in America. We were also received by the Chancellor of the Moscow Patriarchate, His Eminence, Metropolitan VLADIMIR of Rostov and the Secretary to the Patriarch, Protopresbyter Matthew Stadniuk.

On Saturday morning we visited and toured the newly-renovated beautiful St.

Daniel's Monastery. It is almost unbelievable that so much had been accomplished in such a short time and made ready for the Millennium Celebration. During our visit to the Monastery we were received by the Chairman of the Department of External Church Relations, His Eminence, Metropolitan FILARET of Minsk.

In the evening we went to St. Peter and St. Paul Church for the Vigil Service which was concelebrated by our delegation and members of the local Church with our Primate as the main celebrant. At the conclusion of the service our Metropolitan greeted the thousands of faithful that were in attendance.

The Primates and representatives of the Local Orthodox Churches and other guests of honor attended the Divine Liturgy on Sunday at the Patriarchal Cathedral of the Epiphany which was concelebrated by His Holiness, Patriarch PIMEN and the members of the Holy Synod of the Russian Orthodox Church. A Panikhida for the deceased Primates of the Russian Orthodox Church was sung. Later in the afternoon the representatives of the Russian Orthodox Church and guests of honor participated in a Wreath-laying ceremony at the grave of the Unknown Soldier near the Kremlin wall.

Our delegation attended the Opening and Closing Sessions of the Local Council of the Russian Orthodox Church which took place on June 6-9, 1988 at the Holy Trinity-Sergius Lavra in Zagorsk. While we were there it was announced that the Far-Caves of the Kiev-Pechersky Lavra were returned to the Russian Church which was received with great thanksgiving by all present. Also received with great rejoicing were the announcements that the civil authorities were giving the Church some 30 acres of land on the outskirts of Moscow to build a new church in honor of the Millennium and also the returning of several other churches that were formerly closed.

The day following the closing of the Local Council, the members and the guests attended a Meeting devoted to the celebration of the Millennium of the Baptism of Russia in the USSR Bolshoi Theatre. There was also a spectacular and spiritually uplifting Concert in the evening. In attendance at both functions were the Chairman of the Council of Religious Affairs, K.M. Karchev and Madam Raisa Gorbachev.

On Saturday evening our delegation went to the Novodevichy Convent to concelebrate the Vigil Service. Due to another commitment, His Eminence, Metropolitan JUVENALY was not present but in his absence we were most cordially received by His Grace, Bishop GREGORY. Following the service our Primate greeted the thousands of faithful that were in attendance.

The next day, the Feast of All Saints Who Shone Forth in the Land of Russia, an outdoor Divine Liturgy and Moleben was celebrated at St. Daniel's Monastery by the hierarchs and representatives of the Local Orthodox Churches and members of the Holy Synod of the Russian Orthodox Church. There were not less than thirteen thousand people in attendance excluding the thousands that stood outside the Monastery walls and were unable to get in. That afternoon there was a Festive Reception given by His Holiness, Patriarch PIMEN.

On Monday morning our delegation traveled with the thousands of clergy and faithful to the beautiful and exclusive site where the new church will be built in honor of the Millennium and were present for the blessing of the cornerstone by the Patriarch. Later that afternoon we were very warmly received by the Head of the Publishing Department, His Eminence, Metropolitan PITIRIM of Volokolamsk and Yuriev and had a tour of the Department.

That evening the members of the Local Council and guests of honor, according to their assignment, departed to either Kiev, Vladimir, or Leningrad to participate in further celebrations of the Millennium. Our delegation was assigned to Leningrad and we traveled by overnight train.

Upon arriving in Leningrad, we were greeted by His Eminence, Metropolitan ALEXY of Leningrad and Novgorod and were given our itinerary for the next three days. In the morning we worshipped in the St. Nicholas-Epiphany Cathedral before the revered Icon of St. Nicholas and toured the Cathedral. Later we toured Leningrad, including St. Isaac Cathedral, the Peter and Paul Fortress and other sights. A very moving moment was when we visited St. Isaac's Cathedral, where perhaps for the first time since it became a Museum, those present sang some religious hymns which brought tears to the eyes of many as privately prayers

were offered that one day the Cathedral would again be returned to the Russian Church. We also visited the Leningrad City Council.

In the evening we worshipped before the Kazan Icon of the Theotokos in the Cathedral of St. (Prince) Vladimir. Following the service we went in procession to the Smolensk Cemetery where a Moleben to the newly canonized Blessed Xenia was sung and also the consecration of an Icon to her. Although it was drizzling rain, more than twelve thousand faithful stood in the cemetery for the service and then waited their turn to venerate the Icon and to visit her grave. Last year your bishop was able to visit her grave and considered it a real blessing to visit once again just after her canonization.

The following day we participated in the placing of wreaths at the Piskaryvskoye Memorial Cemetery and flowers before the memorial on Victory Square. Later that morning we attended the Festal Observation of the Millennium in the cinema-concert hall of Hotel Leningrad. That evening we attended the evening worship service at the Transfiguration Cathedral and later were guests of His Eminence, Metropolitan ALEXY in his newly-renovated residence, whose kind hospitality made it a most enjoyable and relaxing evening.

On Thursday, our final day in Leningrad, our delegation concelebrated the Divine Liturgy in Trinity Cathedral of St. Alexander Nevsky Lavra. In the afternoon there was a grand reception in the Leningrad Hall of Hotel Pribaltiyskaya. That evening we attended a Concert at the Kirov Ballet Theatre which included performances by the Leningrad Academic Capella Choir named after M.J. Glinka, the Choir of the Leningrad Theological Schools and the Male Choir of the Leningrad Metropolia. At Midnight we took the nine hour train ride back to Moscow.

Upon arriving in Moscow we immediately began to prepare for our return home. We offered our thanks and appreciation to the Church of Russia for making possible our spiritually-uplifting Pilgrimage and participation in the Millennium Celebration. We were indeed grateful for the opportunity to meet with Religious Leaders from throughout the world, Orthodox and non-Orthodox, and to pray in the many churches and shrines and before the relics of many Saints where all of you were remembered, asking Almighty God to continue to look favorably upon all of His children. The sincere love, warmth and kind hospitality by His Holiness, Patriarch PIMEN, the many hierarchs, clergy and thousands of faithful will be remembered forever.

Just as we were given a stately welcome by the Church of Russia when we arrived in Moscow, so it was on the

date of our departure when we boarded our plane in the presence of His Eminence, Metropolitan FILARET of Minsk and other distinguished hierarchs and clergy.

To express in words and transmit to others the joy experienced by one who participated in the Millennium Celebration, is almost impossible. To capture the real feeling one had to be there. Here we were in what is believed

special programs on television throughout the day about the life of the Church in Russia, past and present. There were government officials represented at the affairs including the wife of the General Secretary - Raisa Gorbachev who attended a Meeting and a Liturgical Concert which were held in the Bolshoi Theatre. A reception in the Kremlin was hosted by the President, Andrei Gromyko. Rather than churches being



Metropolitan Gideon

to be an atheistic country and our eyes and ears were experiencing something quite different. Not only were the Orthodox Churches represented from throughout the world, but there were Religious Leaders from nearly 100 countries, including Christians and non-Christians, approximately 500 correspondents to cover this great event - the 1000th Anniversary of the Baptism of the People of Russia. Not only did all the events get excellent coverage in the news

media and television, but there were even closed, some of those that were previously closed were being returned to the Russian Church and even 30 acres of land was given by the government to build a new church in honor of the Millennium. Rather than preventing people from entering the church for services, assistance was offered to accommodate the visitors and the local believers; and much more.

Did this really happen? Of course, it



Metropolitan Theodosius and Bishop Herman leading the delegation in Russia for the Millennium Celebration.

Metropolitan Juvenaly and Bishop Herman in Russia for the Millennium Celebration.

did. Those of us that were among the thousands that were there, witnessed it. Did anyone believe that it would happen this way? Most did not, but continued to pray that it would happen. There were those, believers and non-believers, in and out of the country, that were filled with pessimism and doubted that it could ever happen. Some of these people perhaps even now, although acknowledging what has and is taking place, believe that it will not be lasting. Of course, no one is really sure what will happen there or anywhere tomorrow. However, one only needed to look into the eyes and watch the actions of the hierarchs, clergy and faithful of the Church in Russia, to be convinced that these people not only trusted in the Lord but were grateful for what has and is happening and are sincere in their prayer that God continue to send his Blessings upon His Church in the future. They acknowledge God as the mover of all things and praise Him for His love and mercy.

The thousands of pious believers continuously thanked the visitors for being a part of their celebration and for their prayers and pleaded that they continue to pray for them always. Their eyes were filled with tears of joy and it was visible that their hearts were filled with love and devotion and that they believed in the God they worshipped. If only the faith that they expressed could have been captured and preserved and distributed to all of God's children throughout the world, what a change it

would make and truly that peace and unity we pray for would come about.

Most of the Orthodox Local Churches were represented; however, the Church of Constantinople, even though they on an earlier visit on the threshold of the Celebration, supposedly, agreed to participate, for reasons of their own were not present. Also the Churches of Alexandria and Cyprus were not represented. This was disappointing to all who participated for their absence not only prevented the Orthodox Church from meeting as a full body, but they also denied themselves the opportunity to meet with their brothers and sisters and to offer their contribution in a spirit of love and unity for the building up of the Holy Church of Christ. An opportunity to put into action the following words that were expressed before the Celebration by His Holiness, Patriarch DIMITRIOS I and His Holiness, Patriarch PIMEN in a joint communique was missed.

"After the exchange of greetings, the two Patriarchs, with the executives of the Constantinople and Moscow Patriarchates participating, held a talk, which was marked with a spirit of sincerity and reciprocal lively interest in the well-being of the Orthodox Church.

In the course of the exchange of opinions both sides saw the need for further development of fraternal relations between the Constantinople and Moscow Churches as well as among all the other Local Orthodox Churches. All this for the sake of pan-Orthodox unity, so that in a

spirit of unanimity and conciliar responsibility, fruitful joint work might be carried out in all the spheres of life and service of the Orthodox Church, including the preparation for the Holy and Great Council, the promotion and successful holding of inter-Christian dialogues, participation in the work of the World Council of Churches and the ecumenical movement as a whole, as well as enhancing friendly relations with the non-Orthodox world and with adherents of other religions and ideologies."

Having been deeply moved by what we witnessed at the Millennium Celebration, the words of the Ecumenical Patriarch to His Holiness, Patriarch PIMEN after returning from his visit to Russia, are most appropriate for our conclusion.

"...The Russian Church has not only had her glorious past, but still has a glorious present and we wish her to have a glorious future too. Despite great external changes, which have taken place in her life, our Sister Church continues to bear firmly, among her believers, amidst Orthodoxy and the world, always the same witness of the Cross and Resurrection of the Lord, Who is "the same yesterday, and today, and for ever (Heb. 13:8). And again, recalling the Epistle to the Hebrews, I say that the Russian Church preferred "to suffer affliction with the people of God" (Heb. 11:25).

Act On The Canonization Of Saints

In the name of the Father, and the Son, and the Holy Spirit.

A thousand years ago the Russian land had been illumined by the light of the Gospel of Christ. Since then, the Good News has been proclaimed here and led the faithful children of God to salvation through the Russian Orthodox Church. Multitudes of God's saints, glorified and non-glorified, revealed to the world and unknown to it, who sought salvation in different times of the millennial history, are like a beautiful fruit of God's sowing in our land and offer prayerful intercessions for their fellow-men of the earth and for their native homeland.

Now, the Russian Orthodox Church in the plenitude of the living and the dead, of those who seek salvation today and those who have been glorified as saints, piously proclaims and announces the joyful spiritual celebration of its beneficial ministry.

Invaluable is the good of the salvation of men which is the goal of their earthly life, and great is the spiritual inspiration from contemplating the deeds performed by the righteous men. Therefore, in order that the joy of the Church's children be multiplied and that the power and glory of God be manifested to them, the Holy Local Council of the Russian Orthodox Church, upon studying the lives, miracles, labours and facts of the undetermined zealots of piety who lived in different times of the Russian Orthodox Church history, makes its decision on their canonization. So then, being fully convinced in the efficiency and authenticity of miracles performed through the prayers of these zealots, and taking into notice all possible forms of their Christian virtues, sublime spiritual life and their ministry to the Church, the Council resolves:

It seemed good to the Holy Spirit and to us to canonize the following zealots of Christian piety for veneration by the whole Church of Russia:

1. Orthodox Grand Prince Dimitry Donskoy of Moscow (1350-89) who displayed a feat of the righteous and pious life. In his zealous service to the Church of Christ, in his patriotic deeds for the Fatherland and people during terrible years of the enemy's yoke, he has shown himself to be a true son of the Russian

Church and inspires its faithful to the selfless service to God and people even now. In the recently held celebration of the 600th anniversary of the victory in the Kulikovo Battle, there was affirmed a grateful veneration of the Prince who, according to the Gospel words, 'laid down his life for his friends' (Jn.15:13). He defended the faith of Christ, founded many monasteries, built churches and was charitable to the poor.

2. Venerable Andrew Rublev (1360-the first half of the 15th cent.), a faster and ascetic, a well-known iconographer who painted many icons now renowned all over the world. He has always been venerated in the Trinity-St. Sergius monastery as a local saint. Contemporaries of the Venerable Andrew bore witness of him as of a zealot of holy life who showed Christian love to the neighbours in abundance. St. Joseph of Volokolamsk spoke of him as of a man who had been esteemed to experience visions and contemplate the immaterial Divine Light and who, after his demise, appeared to Daniel, his fellow icon-painter, clothed in radiant vestments. Christian piety is being spread nowadays throughout the world by many icons of the Venerable Andrew and especially by his 'Holy Trinity' which has become a perfect expression of the dogma of the Triune God after over a millennial comprehension of it in the Orthodox iconography.

3. Venerable Maxim the Greek (1470-1556), a locally venerated saint of Radonezh, a wonderworker, a monk-ascetic and teacher of the monastic life. He was a prisoner and suffered many years of confinement, but he managed to combine the firmness in the matters of Orthodox faith and personal humility in the ascetical life. He was an author of many written works in which he expounded the God-inspired truths of the Orthodox dogmas and, as a spiritual teacher, deepened the Patristic tradition.

4. Metropolitan Macarius of Moscow and all Russia (1482-1563) who displayed a feat of the virtuous and fasting life for which he deserved a gift of clairvoyance and wonderworking. There are numerous testimonies of his contemporaries to this effect. The miracles performed by him still evoke an awesome feeling in the hearts of the faithful children of the Church who remember their great

first hierarch with deep gratitude. As a zealous preserver of the purity of faith, the Metropolitan struggled against various heresies. His church activities were marked by glorifying the Russian saints, collecting spiritual treasures of the Russian Church (Great Macarian Chet'i-Minei) and by making the level of the spiritual education higher.

5. Schema-Archimandrite Paisius Velichkovsky (1722-94), locally venerated in the Niamets Monastery of the Rumanian Orthodox Church for the holiness of his life. He was a follower of the hesychast tradition. He compiled and translated the Patristic works into the Russian and other languages with a result of the 'Philocalia' published in Russia in 1793. Schema-Archimandrite Paisius Velichkovsky revived the school of Starchestvo in Russia. This school has been bringing its beneficial fruits in the field of salvation of the Church children in the Glinskaya and Optina Pustyna (hermitages) as well as in other monasteries and hermitages of the Russian Church throughout the 19th century and later.

6. Blessed Xenia of St. Petersburg (the 18th-the beginning of the 19th cc.), a fool-for-Christ, venerated in her lifetime, throughout the 19th and in the 20th centuries as the one quick to help and as a wonderworker. For the sake of salvation and love of the neighbors she undertook a feat of feigning madness. For her labors, prayers, fastings, wanderings and bearing mockery with patience and humility, the Blessed Xenia deserved a gift of clairvoyance and wonderworking from God. Her chapel at the Smolensk cemetery in Leningrad is covered with inscriptions of gratitude for the miracles performed through her prayerful intercession.

7. Bishop Ignatius Brianchaninov (1807-67), a zealot of piety, an author of many written works, an ascetic and teacher of the Christian life. Through the depth and spiritual contents, his works reveal a spirit of the Patristic tradition and serve as its continuation. They are easy to read and comprehend for the present-day Christian. Bishop Ignatius was revered for the holiness of his life even by his contemporaries who considered him a

Continued on page 15

Act On The Canonization Of Saints

Continued from page 14

learned ascetic and theologian of the Orthodox Church.

8. **Schema-Hieromonk Ambrose of Optina** (1812-91) who as a pastor and starets exerted a considerable moral influence on the society of his time. He was Father-Confessor of many monasteries and hermitages, and in his admonitions and exhortations he showed the single salutary way of life to people of every walk of society, - the way of repentance and faith in Divine Providence. By his humility and patience Starets Ambrose acquired gracious gifts of the Holy Spirit: good sense, ability to teach, the Gospel, love and compassion with every man, clairvoyance and the power of healing and wonderworking.

9. **Bishop Theophan the Recluse** (1815-94) who spent twenty eight years of his life in the Vyshenskaya Pustyn after twenty five years of zealous and fruitful ministry to the Church of God in various fields. Through extensive correspondence, Bishop Theophan facilitated a spiritual revival of the society of his time. In his exhortative and interpretative works he shows himself to be a scholar of exegesis and a theologian. Profound theological comprehension of the Christian teaching as well as its implementation and the consequent height and holiness of his life permit to consider his works a development of the Patristic teaching with the same Orthodox purity and knowledge of God retained.

The Holy Council, being helped by God's grace, canonizes all the aforesaid saints of God glorified by the mercy of the Lord, and decrees that:

1) Their righteous remains, if extant, be considered holy relics;

2) Special divine services for these new Russian wonderworkers be composed, and until then, after the present glorification be they commemorated generally according to their ranks: bishops as bishops, venerables as venerables, etc.;

3) They be commemorated on the following days: Orthodox Prince Dimitry on May 19, Venerable Andrew Rublev on July 4, Venerable Maxim the Greek on January 21, Metropolitan Macarius on December 30, Venerable Paisius Velichkovsky on November 15, Blessed Xenia of St. Petersburg on January 24, Bishop Ignatius Brianchaninov on April 30, Venerable Ambrose of Optina on October 10, and Bishop Theophan the Recluse on January 10 (Old Style);

4) Holy icons be painted to honor and venerate the newly-glorified saints according to the Canon of the Seventh Ecumenical Council;

5) Their Lives and written works, in case there are such, be published for the

edification of the children of the Church and for their education in piety;

6) This good and gracious joy of the glorification of the new Russian wonderworkers be announced to the flock of all Russia on behalf of the Holy Council;

7) The names of the new Russian wonderworkers be made known to the Primates of the fraternal Local Churches for enrolling them in their calendars;

8.) Continuation of the studies in further canonizations in the post-Council

period for the glorification of zealots of faith and piety venerated by people be considered important and that the Holy Synod take care of this work.

By the prayers of the newly-glorified saints may the Lord grant His mercy and blessing to all those who faithfully and lovingly apply for their heavenly intercession.

AMEN

Humble Pimen, Patriarch of Moscow and all Russia by the mercy of God
Members of the Local Council

OFFICIAL

Confirmation of Parish Council Officers:

St. Michael's Church - Mount Carmel, PA
St. Herman's Church - Shillington, PA

Diocesan Assembly:

St. Tikhon's Seminary - South Canaan, PA
September 10, 1988

Retirement:

Effective June 1, 1988, V. Rev. George Pawlusch retired as Rector of Holy Trinity Church in Wilkes-Barre, PA. V. Rev. John Kuchta, Dean, is assigned priest in Charge until a new Rector is assigned.

Transfers:

Rev. Valerian Dzury is released as Acting Rector of St. Basil's Church in Simpson and assigned Acting Rector of St. Michael's Church in Old Forge, effective July 1, 1988.

Rev. Thomas Prevas is released as Acting Rector of St. Michael's Church in Old Forge and assigned Acting Rector of St. Basil's Church in Simpson, PA, effective July 1, 1988.

Released:

Rev. Michael Prevas is released from his assignment as Rector of Holy Trinity Church in Catasauqua, PA and the Diocese of Eastern PA and transferred to the Diocese of the Midwest for further assignment., effective August 15, 1988.

Received into Diocese:

Rev. Deacon Gregory Horton is received from the Diocese of the South and temporarily assigned to St. Tikhon's Monastery, effective August 1, 1988.

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Fr. Igor Soroka preaching at the start of the Healing Service.

"A Pilgrimage Of Healing"

Through the Grace of God, all of us who have gathered together at St. Tikhon's Monastery for this Annual Pilgrimage, have been blessed in a most unique and special way. We have truly experienced an outpouring of the Gifts of the Holy Spirit during this Pentecostal season. We have traveled many different roads from various sections of the country in order to meet as the "People of God" and to witness to our Holy Orthodox Faith during this Millennium celebration year.

In making our "Pilgrim's Journey" to this Holy Place we join with those, who throughout the centuries, have made pilgrimages to monastic communities in order to find spiritual peace and nourishment in an ever changing and threatening world. Also, we gaze upon the grave sites all around us with their

majestic crosses, and we are reminded of those defenders of the Faith who have traveled and chartered the spiritual highways that are so vital to us today. In this "Pilgrimage of Healing," we seek God's visitation upon us as we face the uncertainties and pressures of everyday life.

We realize however, that there are many today who follow false and deceptive roads in search of their identity and personal fulfillment and consequently, their journeys take them far away from the Father's House. These are people who are obsessed by materialism and who ignore those signposts which lead us to the Kingdom of God. Ours is a mad world where people recklessly race after self-gratification. And it is this frantic pace of today that destroys our inner peace. We rush around, full of

tension and anxiety, yet it seems to accomplish very little. Thus, many of our earthly journeys have no lasting value and end down a dead-end street.

It is only in Jesus Christ our Lord that we find fulfillment in life's uncertain journey. Entering on so many unknown paths we would be filled with fear and despair except for the promises of God. Our Lord makes available all the necessary ingredients for our spiritual growth and transformation. He gives us His mercy, love and strength. He sends His Holy Spirit to guide us and to empower us in all our struggles and challenges.

All of us have burdens to carry and battles to fight. And Christ is always at our side. He says to us: "I WILL NEVER FAIL YOU, NOR FORSAKE YOU."

Continued on page 17

"A Pilgrimage Of Healing"

Continued from page 16

(Heb. 13:5) To which St. Paul adds: "Hence we can confidently say, **THE LORD IS MY HELPER, I WILL NOT BE AFRAID; WHAT CAN MAN DO TO ME?**" Jesus knows what heartache, pain and agony are like. And we have the Holy Spirit Who is so powerfully present in all of our afflictions, always reminding us that the Lord is not far away.

But you cannot expect to feel God's presence if you are too busy to commune with Him. God accepts our requests only when our prayer is fervent and pure. Indeed, God allows times of trial and tribulation to discipline and educate us, to humble and purify us; to qualify us to help others and to show us the sufficiency of His Grace. There is a severe trial involved in sickness, the Scriptures call it a "testing of faith." But our greatest trial sometimes is the doubt that we will not be able to hang on to our faith. God does not test us beyond our capacity to endure. He promises that we shall never suffer anything greater than our faith can overcome. Those who triumph and grow in faith are particularly blessed by God.

St. Tikhon of Zadonsk, the patron saint of this Holy Monastery, truly experienced this spiritual triumph in his life. In the simplicity and humility of his character, his only concern was for others. He personally looked after invalids, bringing them food and comforting them with inspiring words. Always feeling uplifted when he could give assistance to the needy and downtrodden.

It is our prayer that God's Healing Hand is upon all those receiving anointment with the holy oil. Healing not only for their physical ills, but for their spiritual ones as well.

More than ever before, as we face a more hostile and secularized world, we must be consecrated to God, using our lives for His purpose. As His instruments and tools, we must be ready to toil for Him in all the ways that He makes available to us. We must rekindle in our souls the "fire" that Christ brought on earth.

Our spiritual experience is often deepened when we return to those places and scenes associated with commitment and resolution. This was true of the Apostles when upon entering the Holy city went to the Upper Room where they were in the habit of meeting. There they shared the Master's Last Supper and there the disciples renewed their fellowship and sense of mission.

Once again, we meet here on these holy grounds, enjoying our deep fellowship with one another and renewing our sense of mission to others.



Bishop Herman anointing Pilgrims at the Healing Service.



Singing the responses to the Healing Service is being directed by Fr. Daniel Kovalak.

Remembering in this Millennium year that monasticism always played a vital role in the conversion of the people and in shaping and refining their lives, let us then, partake of the "Living Water" which Christ offers to us, just as He offered it to the woman of Samaria. Let us use this opportunity for deeper personal growth so that we might live our Christian lives in the fulness of God's love and mercy.

Our Lord leads His people along many paths to the Kingdom of God. Let us use this occasion to draw nearer to Him and to one another. Just as we repeat in the Liturgy of the Pre-Sanctified Gifts; "Let us draw near in faith and love and become communicants of Life Eternal."

How much more hope, patience and strength we can gain in knowing that

Jesus is close by. Jesus Who said: "I AM THE LIGHT OF THE WORLD; HE WHO FOLLOWS ME WILL NOT WALK IN DARKNESS, BUT WILL HAVE THE LIGHT OF LIFE". (John 8:12)

In this Millennium year in which we give thanks to God for the Holy Orthodox Faith which has been passed down to us, let us look ahead with renewed Hope and Faith in the future. Let us never lose that vision of the "New Jerusalem."

May the spiritual journey which has brought all of us here today enable us to share in a "Pilgrimage of Healing" and in the knowledge of Christ's presence among us.

By Fr. Igor Soroka

Pentecost 1988

The Gathering Of Promise

*"Now when the Day of Pentecost had
fully come, they were all with one accord
in one place."*

(Acts 2:1)



This morning the reading from the Book of Acts is our entrance into the fullness of the Holy Pentecost. The Day of Pentecost has fully come, and we are all gathered together here at St. Tikhon's with one accord. This great and holy "last day of the Feast" sanctifies all our history past, even as we gather especially this year to honor our sacred roots in the Millennium of the Baptism of Kievan Rus' and celebrate the Jubilee Year of St. Tikhon's Seminary.

But the Holy Spirit does more than bless us with a thousand years of holy events, holy places and holy people that make up the history of the Russian Orthodox Church. And the 50th Anniversary of St. Tikhon's Seminary is as much an anticipation of the future as it is a celebration of the past. The nature of our gathering is renewal, a fresh start, a new life to be sanctified, now and in the days to come, with today's blessing for a new beginning.

This is why our Pentecost is called "Green Sunday." As we stand in Church today, everywhere we are surrounded by the signs of the greening of new life from the Giver of Life for the harvest of abundance to come. We are here today with one accord to celebrate Pentecost as a Gathering of Promise.

Sacred history is given to bring us into the very presence of those holy events that sanctify our own time and place in their celebration. What is the nature of our own time and place in their celebration. What is the nature of that first Pentecost, described in the Book of Acts, of which we partake today? It is the expectant gathering-in of the 11 Disciples, the Holy Theotokos, and the Myrrh-bearing Women. Behold! Have we not entered into that very self-same Gathering? Look around you. Does not this Holy Place surround us with the Angels and the Saints? Here the Holy Theotokos is with us now as then,

praying for each of us to receive the fullness of the Heavenly Gift!

That we ourselves have come here, to be taken into that Pentecostal Gathering in obedience to God's call for unity, is the first essential sign of the Holy Spirit's reception. In the words of the Kontakion:

"When the Most High came down
and confused the tongues

He divided the nations;

But when He distributed the tongues
of fire

He called all to unity!"

Here then, there is no more confusion, no more division. Here we understand each other because the tongues we are given to speak transcend the babel of languages and nations. Here we are made one in the language of love - the language of the heart, not the lips - by which the Gospel is preached and the nations are reached and peoples are

Continued on page 19

Pentecost 1988

Continued from page 18

reconciled to one another, and every human heart is touched.

Pentecost unites us through the gift of the common language of love universally understood, translated by the heart. Indeed, the love that is our utterance is the 2nd discernible sign of the Holy Spirit's Grace. If in our unity we all have received, grace for grace, then we must bear the Fruits of the Holy Spirit, beginning with love (Gal. 5:22). For this cause does our Lord Jesus say "Therefore by their fruits you will know them" (MT 7:20). Is this not what we pray for in the Kontakion for the Increase of Love:

"Set our hearts on fire with the love of Thee,

O Christ our God,

That in its flame we may love Thee with all our heart,

And love our neighbors as ourselves..."

The tongues of fire are flames of love by which we love Christ as His Bride, the Holy Church. May we be faithful to the end, loving one another in the love that makes us one. Here, then, is the 3rd discernible sign of the Holy Spirit's seal and gift: in unity and love we are enabled to confess God as the Holy Trinity. This is why in the Liturgy the Deacon's invitation for us to proclaim the Creed begins with the words:

"Let us love one another,

That with one mind we may confess:

Father, Son, and Holy Spirit!

The Trinity, One in Essence and Undivided!"

It is in this gathering of unity and love that God bestows the ultimate revelation of Himself as the Holy Trinity. Holy Pentecost, the Descent of the Holy Spirit, is the Feast of the Holy Trinity.

To know God as the Holy Trinity is the final seal of the Holy Spirit's blessing: to have been given grace with loving in one accord as the Orthodox to celebrate the knowledge of the True Faith in this world, and in the world to come, life everlasting.

And so the Day of Pentecost has fully St. Tikhon's as our beloved gathering-place. Here the Descent of the Holy Spirit is as real as it was in the Upper Room of the Holy Spirit's first reception. For we have entered into the Sacred Mystery of that first gathering. We are united in love. We have found the True Faith in worshipping the Undivided Trinity. And we are sanctified by our sacred history of which we partake.

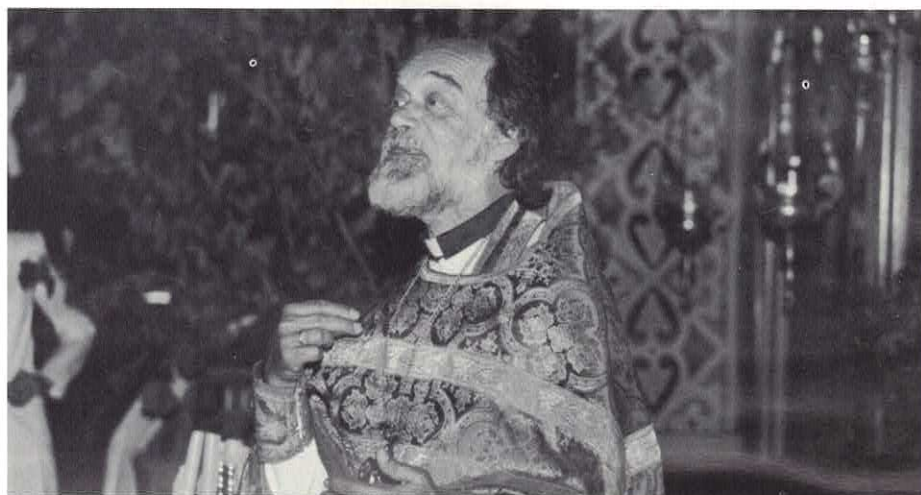
But the Holy Spirit's reception reveals to us that the summary blessings of Russian Orthodoxy's Millennium and St. Tikhon Seminary's Jubilee Year are not a glorious end, but a new beginning! "Renew Him in us who pray to Thee" -

we cry out to the Lord Who sent down His Most Holy Spirit on the Day of Pentecost. May this renewal bless the next thousand years of the Russian Orthodox Church, even as we see so many hopeful signs in this Millennium Year for the Holy Church of our historical roots as well as for ourselves in America. The Second Millennium of Orthodox Rus' begins today, and we are part of it! And we are not drawn to St. Tikhon's simply to celebrate the 50 years of the Seminary's past. The Trumpet Call

of the Jubilee Year heralds the next 50 years we anticipate as renewal. In the Pentecost, these celebrations are a beginning as well as an end.

As we kneel down again to newly receive from the Holy Spirit a new Season of Grace, may God bless this gathering of love and make it truly a new beginning. For St. Tikhon's, for the Millennium of Russian Orthodoxy, and for the Orthodox Church in America, this Pentecost is the beginning, not the end.

Father Sergei Glagolev



Fr. Sergei Glagolev delivering the Sermon of Pentecost.



Metropolitan Theodosius reading the kneeling prayers of Pentecost.

St. Tikhon's Seminary

1938

1988



St. Tikhon's Celebrates 50th Anniversary

The Diocese of Philadelphia and Eastern Pennsylvania is honored and privileged to have St. Tikhon's Seminary within its diocesan boundaries. However, St. Tikhon's Seminary, belongs to the entire Church whom she serves. This year, the Seminary, is celebrating its 50th Jubilee and in the following pages we share with our readers a history of our Beloved Seminary.

Through the tireless efforts of Bishop Innocent of Alaska (later Metropolitan of Moscow; glorified by the Russian Church in 1977), the first Seminary in America was founded in Sitka, Alaska, in 1841. Later, through the efforts of Archbishop Vladimir in the 1880's, the Theological School was transferred to San Francisco. And in 1905, the Theological School was transferred to Minneapolis, Minnesota, by then Archbishop Tikhon (later Patriarch of All Russia). The Seminary was later transferred to Cleveland, Ohio, and then to Tenafly, New Jersey, in 1912. This Seminary (St. Platon's), operated until 1923, when it closed because of the difficult financial situation in the Church resulting from the Bolshevik Revolution in Russia.

After the Seminary had been transferred to Tenafly, St. Tikhon's Monastery had provided preparatory courses for those wishing to enter the St. Platon's Seminary. During the Summers of 1915-1916, for example, 28 prospective Seminarians stayed at the Monastery for an intensive three-month period, working with the Monks and attending classes in Russian (reading, writing, conversational), Church Slavonic and other preparatory studies. In addition to the more than 30 hours per week of studies, the students were expected to attend the Monastic services every morning and evening, as well as a daily one-hour choir rehearsal. As a memorial of these studies, the students constructed behind the Monastery Church a small chapel (later incorporated into the present Monastery Bell-tower), and near it a Cross was erected upon a concrete base, upon which were inscribed the names of all the students.

When St. Platon's Seminary closed in 1923, St. Tikhon's Monastery continued to offer pastoral courses to those who planned to work in the Church. Thus, for a period of fifteen years (1923-1938),

St. Tikhon's Monastery was the only place in America where one could receive an Orthodox theological education of any kind. Although regular classes were not held during this period, candidates for the Priesthood were regularly instructed at the Monastery and examinations were given by the Church authorities for all those who were presented for ordination.

During the years when no formal Seminary education was being offered in America, some students had been sent abroad. This alternative, however, of sending students to European Theological Schools in Bulgaria, Serbia and France, was rapidly coming to an end with the ever-threatening clouds of a war in Europe. This was one of the many important reasons which led to the action of the 6th All-American Sobor (1938) to act upon the resolution which called for the immediate opening of a Theological School in New York and a Pastoral School at St. Tikhon's Monastery. Thus, by resolution of this Sobor, St. Tikhon's Pastoral School was founded--to be located at the Monastery.

This founding of a Pastoral School at St. Tikhon's Monastery was due to the efforts of the same person who, with Archbishop Tikhon, had founded the Monastery in 1905. Now, as Archbishop Arseny, he was the founder of a new Institution of the Holy Orthodox Church. Archbishop Arseny saw the need for a Pastoral School which would meet the pressing needs of many parishes in Canada for pastors, as well as the many missionary parishes in Alaska and America. As a Bishop in Canada for many years, and now retired to his own monastery, he set about to establish a school that would meet the needs for a rapidly growing shortage of clergy in the Church throughout all of America.

If Archbishop Arseny was the founder, still many others labored over the years to continue his tradition. These

include other distinguished Rectors, such as Bishop Alexey of Alaska who began to introduce singing in English by the Seminarians, some compositions in which being his own work; Bishop Jonah, a graduate of St. Tikhon's Seminary as well as its first Bishop; the venerable Bishop Nikolai of Ochrid, who was fondly remembered by all who had occasion to meet him, and who has recently been locally glorified as a Saint of the Orthodox Church; the Archpriest Nicholas Bellavin, nephew of the Patriarch and a tireless worker for the School and nearby Orphanage; Bishop Nikon; Archbishop Kiprian who presided over the most ambitious building projects in the Seminary's life; and the present Rector, His Grace Bishop Herman, who has continued in the tradition of his illustrious predecessors. These, and many others--Professors, Students, and Laymen, have struggled and labored to make St. Tikhon's Seminary the strong Institution that it now is.

In 1942, St. Tikhon's Pastoral School was formally elevated to the status of a Theological Seminary. In 1967 it received a Charter from the Commonwealth of Pennsylvania as a Theological School. And in 1975, St. Tikhon's Seminary entered into a formal affiliation with Marywood College in nearby Scranton, Pennsylvania. In addition, the Seminary continues to maintain a close connection and relationship with the nearby St. Tikhon's Monastery--a relationship that has existed since its very founding.

The unique symbiotic relationship that exists between St. Tikhon's Seminary and St. Tikhon's Monastery was traditional in the Orthodox Church for centuries. This was firmly established at about the same time as the Baptism of Rus--about 1000 years ago. One of the

Continued on page 22

St. Tikhon's Seminary Commencement

The 46th Annual Commencement of St. Tikhon's Seminary took place on Sunday, May 30th, the day of Pentecost. The President of the Seminary, Metropolitan Theodosius began the program by saying: "From the very beginning the Seminary was defined as Mission and Evangelization. Authentic mission must rest on authentic lives. One part of the legacy of the patron of St. Tikhon's is mission, the other is personal holiness." He concluded with these words: "My fatherly and pastoral admonition to you, my children in the Lord, is that you strive to love the Lord with your whole being, and your actions and words will resonate with power, life and authenticity."

Bishop Herman, the Rector of St. Tikhon's Seminary, welcomed the large



Metropolitan Gleason presents Icon of St. Andrew to St. Tikhon's Seminary.

gathering of over 300 on this Holy Day of Pentecost and called on all present to renew their dedication in laboring for our Lord and Saviour Jesus Christ.

This year St. Tikhon's had nine students graduate from the Seminary,

Bishop Herman personally introduced each graduating Seminarian with a kind and fatherly reflection marking their contribution to the Seminary and how deeply they will be missed.

Continued on page 23

St. Tikhon's Celebrates 50th Anniversary

Continued from page 21

great mystics and theologians of the Orthodox Church, St. Simeon the New Theologian (949-1022) brought about a true revival of Orthodox theological education deeply rooted in the mystical spiritual tradition that had been safeguarded by the monastic community. Indeed, this revival coincided with the beginning of the history of the greatest missionary effort of the Orthodox Church--its work among the Slavic peoples, especially those of Russia.

This special relationship of the Theological Seminary to the Monastic Community is natural. Both are committed to the Life of Christ in the Church. Theological education can never be merely the acquisition of knowledge about things ecclesiastical and theological. Theological knowledge by its very nature must be rooted in the soul of man, where his intelligence is rooted. This is the great insight of the mystic theologians. Thus, theological education is, first of all, the acquisition of the Holy Spirit--of the highest spiritual knowledge. The subject of study in theological schools is not about God--as one studies about man--his anatomy and his physical nature; it is a study of God and man. In theological education the purpose is to

fulfill the evangelical command "Come and follow Me and I will make you fishers of men...Go into the world, preach, teach and baptize in the Name of the Father, Son and Holy Spirit."

Thus, the knowledge of God in the Holy Trinity is both the object of theological education and its means or methodology. In the simple act of beginning every discourse or study with prayer, the theological school states emphatically its first, and ultimately only purpose is to come closer to God in the Holy Trinity. The only certain way to accomplish that is by a study that begins in a dialogue with God in prayer--and ends with that same dialogue--in prayer--to continue, again and again, in prayer. This mystic vision of God is the inspiration of the student's life, as it is his quest, and his very heartbeat and breath. He lives, he breathes, he thinks, he acts in a theological way (a God-centered way). His every act of living is directed consciously by God, toward a holy end.

Thus, a theologian is not a theologian unless he not only knows about prayer, but actually prays. This is precisely what is expected of every follower of our Lord Jesus Christ. A theologian, in short, is

nothing but a good Christian who prays and studies and acts--and then continues to pray.

Hence, it is not an accident that in traditional Orthodoxy seminaries were so intimately connected to monasteries. For, in truth, it is in association with the place of prayer, *par excellence*, the monastery, that the Seminarian will find himself in that environment which is most conducive to the development of his spiritual life, without which any theological or pastoral effort will be in vain. Therefore, St. Tikhon's Seminary and St. Tikhon's Monastery find itself in a mutually fulfilling symbiotic relationship--a relationship altogether natural in the Holy Orthodox Church.

Thus, St. Tikhon's Seminary is deeply aware that it is but part and parcel of nearly 150 years of Orthodox theological education and living in America, which itself is a continuation of 1000 years of Christian living in the lands of Holy Rus--which itself is united through the great Hierarchy, Teachers and Fathers to the Apostles and finally to Jesus Christ, our Savior, the Great Shepherd and High Priest--the Divine Teacher sent by the Father into the world to save and redeem mankind.

Commencement

Continued from page 22

The following students graduated and received their diploma in Orthodox Theology: Fr. Valerian Dzury, John Belkoff, Paul David Cochran, William Dubovik, Emilian Hutnyan, David Kessler, Luke Mihaly, Alexei Pavlenko, Nicholas Wyslutsky, and a special student, Rev. Protodeacon Paul Kasaty, studied for one year at the Seminary and received a citation.

Bishop Herman drew an analogy to the students and the nine ranks of Saints that are commemorated in the Liturgy and admonished the graduates to live a holy life so that through their good example they will lead many in the direction of salvation.

Metropolitan Gideon, a visiting Bishop from the Diocese of Novo-Sibersk from the Orthodox Church in Russia, also addressed the graduating class with the following words: "On this day of Pentecost, the Holy Spirit is descending upon you, and is sending you to all the parts of the world; go and proclaim the teaching of Christ. Happy are your mothers who have sent you to serve the Church. If every mother would send one of her sons to serve the Church of Christ, this would be a great deed." Metropolitan Gideon ended by saying: "On behalf of the Seminaries in Russia, Moscow, Leningrad, and Odessa, and the believers in Siberia, I congratulate you dear students. I wish you many years and good Siberian health." This was followed by a presentation of the Icon of St. Andrew to the Seminary. Archbishop Makary, visiting from the diocese of the Western Ukraine, also addressed the graduating students.

The Commencement address was given by Archpriest Vadim Progrebniak, who graduated from St. Tikhon's Seminary 25 years ago together with Bishop Herman.

Archpriest Vladimir Kucheravy, Vice-Rector of the Moscow Theological Seminary, expressed the following: "On behalf of our Seminary where 1800 students study, I convey to you my best wishes, and ask you to continue to pray for the intercession of St. Tikhon of Zadonsk and St. Sergius of Radonezh and may the name of God be always glorified in your service."

Bishop Herman concluded the Commencement with the prayer: "Sanctify, we pray, this gathering of your people who have come together to honor the graduating class of this Millennium Year and the Golden Jubilee year of St. Tikhon's Seminary. Bless them as they begin their new work in the Field of Christ's Church and Mission."

By Fr. John Kowalczyk

Archpriest Vadim Progrebniak Delivers The 46th Annual Academic Commencement Address



Archpriest Vadim Progrebniak

Twenty five years ago your rector, His Grace Bishop Herman, and I were part of the graduating class from this seminary. The changes in the physical layout, in academic and communal life have been far greater during the last twenty five years of the seminary's existence than during the first twenty five years.

When the seminary was established, the orphanage building served as classrooms, student dormitory and refectory. That building remained in use for almost 25 years. The graduation is different. We received our diplomas--and a Bible in Russian--at the end of the Divine Liturgy. Today there is a formal commencement exercise. I looked for the area where we played baseball and football and find shrines. The monastery church--then small, dark, cold in the winter, with monastic cells as part of the building--has been renovated, enlarged and is the focal point on the grounds.

For us instruction was primarily in Russian, services were in Slavonic. I remember an incident during Great Lent of 1963--we were to travel to a parish on a Sunday evening to sing Vespers. The request was complex--Vespers in English--something we had never done. The late Archbishop Kiprian gave his

blessing for us to practice by singing the Vesper section of Vigil Saturday in English. When we began to sing the introductory psalm in English, several of the monks walked out of Church in protest. For that year, that was the only time English was used liturgically.

To say that was a different era is an over-simplification. The problem was not era but vision. We were living the end of a period with a clouded vision. The Church was not viewed as mission--"Go and baptise all nations..."--but as maintenance. We were still an immigrant Church, trying to survive from within. A dichotomy existed. The faithful were adapting to the social/cultural aspect of America, while the Church was still attempting to identify her role in this society. The customs of the previous decades, Russian school, yolka, singing of Russian folk songs and the folk dances at social events were still an important part of secular life of a parish. The Orthodox Church found herself in a unique situation--in a land where all religions were equal. The government was not supportive, law of the land did not legalize her and many of the faithful were not native to the country. The Church was in a hostile environment (and

Continued on page 24

Commencement Address

Continued from page 23

still is today) because she was viewed as different--if known at all. Western seminaries taught a "course" in Orthodoxy as an elective equal to a study of culture cults. Evangelization--Mission, if at all a part of Her life, was practiced in a passive and subordinate manner with the expression "well we are like the...(whomever)...but different" as the definition many Orthodox used.

Let us go back in history briefly. Historically the Orthodox Church evangelized in the vernacular. When Orthodoxy was brought to Kievan Rus 1000 years ago, while the liturgical language was not really the vernacular, it could be understood. Missionaries traveled throughout the land, baptizing "all nations" (tribes). Vision was present--make this land Orthodox. Take the many tribes with their diverse cultures and baptize, transfigure all into an Icon of the Kingdom of God. We may romanticise the process today, however, the conversion of Rus, the Christianization of that land was part of the expanse, the growth from "city/state" to empire. A Russian school of spirituality, iconography and church music developed. The growth from diocese to metropolitane to Autocephalous Church/Patriarchate required vision, stewardship, mission, evangelization--all terms we use today, however there was oneness in faith and purpose. Strife and conflict were present. (These were present from the time of the Apostles - specifically Acts 15). Councils were held to resolve these problems. Unfortunately the dissidents often refused to be reconciled. The voice of the Bride, calling the inhabitants of the vast nation, continued to be heard. There was support for these efforts on all levels. Siberia was evangelized.

Here in North America, missionaries in Alaska, continued to baptize "Rus." The Vision of these laborers in Our Lord's vineyard can be found in the last report of St. Innocent:

"...I see this event (the sale of Alaska to the USA) one of the ways of Providence whereby Orthodoxy will penetrate the United States. Return to Russia the current vicar and all clergy in New Archangel (except churchmen) and appoint a new vicar from among those who know the English language. Likewise, his retinue ought to be composed of those who know English.

Allow the bishop to augment his retinue, transfer its members and ordain to the priesthood for our churches, converts to Orthodoxy from among American citizens who accept all its institutions and customs. Allow the vicar bishop and all clerics of the Orthodox

Church in America to celebrate the liturgy and other services in English (for which purpose obviously, the service books must be translated into English). To use English rather than Russian (which must sooner or later be replaced by English) in all the schools to be established in San

established to missionize, to enlighten the heterodox, but to minister to the needs of the immigrants. Seminaries were closed, priests and parishes struggled against the powers of darkness--the gates of Hell did not prevail. (Matthew 16:18)

Fifty years ago seminaries were



Nine Graduate from St. Tikhon's Seminary.

Francisco and elsewhere to prepare people for missionary and clerical positions." 5 December 1867 (St. Innocent Apostle to America, Paul D. Garrett, pg. 276)

Those recommendations were not unique to St. Innocent. Certainly with the baptism of Russia and other nations, the Church leaders had that Vision--baptize all the people, whole Nations. Unfortunately that Vision, the evangelization, was put to rest here in the United States. While the hierarchs serving on this continent attempted to effect St. Innocent's recommendations, there was little official support. Criticize as we do the language and grammar of the Orloff and Hapgood translations of the service books, these had been translated within 40 years of St. Innocent's recommendation, a brief time considering 110 years were required for an American born primate to be elected.

Seminaries were opened. Parishes were founded. However, these were not

reopened. The Vision returned. The changes in the Church here in America during the past 50 years have been great. The Vision of St. Innocent is alive. The hierarchy is American born. English is used both in liturgy and in instruction. The spiritual life of the Church has been renewed. What a difference in the Sobors/All America Councils--my first in 1965 when only the hierarchs and a few delegates attended the Divine Liturgy and the sessions were bilingual and the one in Washington, D.C. in 1986. One can feel the energy, the vitality, the love.

My dear graduates, much still is left undone. We are still involved in senseless controversies regarding language, calendar and jurisdictions. Institutions involve themselves in petty rivalries. The critics are many, the laborers, few. We disregard St. Paul's admonition: "...avoid disputing about words, which does no good but only ruins the hearers. Do your best to present yourself to God

Continued on page 25

as one approved, a workman who has no need to be ashamed, rightly handling the word of truth. Avoid such godless chatter, for it will lead people into more and more ungodliness, and their talk will eat its way like gangrene. Have nothing to do with stupid, senseless controversies; you know that they breed quarrels. And the Lord's servant must not be quarrelsome but kindly to everyone, an apt teacher, forbearing, correcting his opponents with gentleness. God may perhaps grant that they will repent and come to know the truth..." (2 Timothy 2:15, 16, 23-25)

Parishes instead of helping one another exist within the blind shell of parochialism. Established, wealthy parishes are more concerned with receiving the best return on the investment dollar than to share and assist struggling missions or small parishes. We have viable evidence of the parable of the rich man and Lazarus. (Luke 16:19-31)

We develop the themes of Mission and Evangelization at the All American Councils. Love, understanding and unity prevail, then are lost at the parochial level. The "old man" reappears. Backbiting, strife, anger--all "the works of the flesh" (Galatians 5:19) continue to be the norm. Our light is dim. We are not renowned for our charity leaving our "good works" for others to do. True, some parishes have undertaken the works of love for others, but these are isolated examples.

The Orthodox Church in this country

does not present the spirit of catholicity. Jurisdictions attempt to divide the Body of Christ. Many are more concerned with canonicity than with the unity of the Church. One non-Orthodox bishop recently said: "I can not consider the Orthodox Church as Catholic because of all their jurisdictional fighting". This is a sad commentary on the brightness of our light before men.

In the 50 years since St. Tikhon's Seminary was established, much has changed in the Church, however I reiterate, much still is left undone. In order to evangelize, we first must be evangelized.

We read in the newspapers, hear on radio and television, the questions of human and civil rights. All these rights are from God. We must not be reluctant to proclaim this and to defend the teachings of our Lord. Recently, Bishop Herman participated in an anti-abortion rally. This is more than a bishop and some of his priests present. This is the Church witnessing to an adulterous and sinful generation distorting the truth regarding the sanctity of life and the sacrament of marriage.

Those who sit "in darkness and the shadow of death" make their voices heard. You as priests must have more boldness than we. We are just now finding the steadfastness of faith to proclaim the Truth. You must not be as timid.

Begin your labors in Church with Vision to evangelize. Do not allow yourselves to be distracted by personal

ambition. Monuments made by hands are attacked by the elements and finally fall. One's labor is for the glory of God. This glory is the glory of the Cross. The call to evangelize requires struggle, temptation and love; the reward is the Kingdom of God. The world prefers comfort and pleasure, yet the Great Work of the Kingdom of God requires labor and sacrifice. St. Nikolai of Zicha--a former rector of St. Tikhon Seminary known as Bishop Nikolai Velmirovic writes:

"If the whole of your life has passed smoothly and without cares, weep for yourself. For both the Gospel and human experience assert with one voice that no one has, without great suffering and trials, left behind him any great work on earth or been glorified in heaven. If your earthly road has been bathed in sweat and tears for the attaining of righteousness and truth, rejoice and be glad for your reward will indeed be great in heaven. Never entertain the foolish thought that God has forsaken you. God knows exactly how much you can bear, and measures you suffering and trials accordingly. 'When men know', says St. Nil Sorsky, 'how much weight a horse can carry, or a donkey or a camel, and load them according to their strength; when a potter knows how long to leave the clay in the kiln for it to be neither shattered nor undercooked, how could God not know how much temptation a soul can bear to make it ready and fitted for the Kingdom of Heaven?'"

(The Prologue from Ochrid: Part three, page 18)

Blue Cross/Blue Shield Carrier For The OCA

"On April 27, 1988, the pension board of the Orthodox Church in America officially accepted Blue Cross of Northeastern Pennsylvania/Pennsylvania Blue Shield as the nationally recognized carrier for the Orthodox Church in America medical insurance, commencing July 1, 1988."

This is the medical insurance program that was initiated by the Diocese of Philadelphia and Eastern Pennsylvania in 1974 through the efforts of Russell Dugan.

In making this decision to accept this medical insurance program, the pension board reviewed information that was requested from over fifty insurance companies and health providers. Very few carriers are capable or even licensed to provide the coverage within the geographical areas our church requires. The premiums of the organizations that

responded were between 25% and 35% higher than our current medical program for the same, or in most cases, less benefits.

Our medical insurance program has been available to all employees of the OCA since its inception. The current program is unique in that we have grown in such a manner as to include members in 36 states (including Alaska); and as of May 1, 1988, we had 847 members and dependents covered under our plan. Currently we offer four programs including an excellent medicare supplement (65 special) and a new student program.

As the participating membership continues to increase we have been able to develop improved benefits - such as orthodontics, vision and a mail service prescription program - at affordable costs.

The administration for the medical insurance program will remain at 900 Northeastern Bank, Wilkes-Barre, PA

18701-2585, with Marie P. Hudock the administrator.

The pension board also approved a new improved life insurance benefit program effective July 1, 1988, replacing the existing life insurance program. This new program will include members, spouses and dependents. It is available to all employees of all churches within the OCA and includes the purchase of optional insurance up to an additional \$50,000.00 at extremely low premiums.

The medical and life insurance programs are designed exclusively to benefit the clergy and employees of the Orthodox Church. The programs are very flexible and continue to improve through the suggestions that are made by the members. Remember it is your program and only you know what is best for you.

Suggestions, comments, questions should be directed to Marie P. Hudock, 900 Northeastern Bank, Wilkes-Barre, PA 18701-2585 - (800) 622-4622 or (717) 829-5432.

The Legacy Of The Russian Orthodox Church

By Metropolitan Theodosius

The focus of our gathering this evening is the Millennium of the Baptism of Rus', of that ancient pagan society that is remembered as being the mother of the Russian, White Russian and Ukrainian people. One thousand years ago, an event took place that shaped the lives of millions of people, that deeply influenced the course of history, and that has brought us together. For us Orthodox Christians of Russian, White Russian and Ukrainian background, the baptism of Rus' has an immediate significance: most of us are Orthodox because of it; and, because of it, I can stand before all of you this evening and joyfully say: "Christ is in our midst! Christos posredi nas!"

But in a more general way, what does it mean to celebrate the millennium of Christianity in the Soviet Union? What meaning and message does the life of the Orthodox Church in Russia have for us and for our time?

It appears to me that there are three main aspects to the legacy of Russian Orthodox Christianity. They are: mission, holiness and witness.

Herself born of missionary zeal and effort, the history of the Russian Church reveals a continuing dedication to mission and evangelization. From the movement into the northern wilderness, to the expansion across Asiatic Russia, to Alaska and all the way down to San Francisco, Russian Orthodox

missionaries saw themselves first as Orthodox Christians - as servants to Christ's Kingdom--before they saw themselves as "Russians." The translation of scripture into a whole host of Siberian and Alaskan tribal languages, and into English, and the self-evident desire to establish not outposts of "Russian Orthodoxy" but indigenous local Orthodox Churches, reveal a dynamism and conviction we could very well remember and emulate. "Go into all the world and preach the Gospel..." commanded Christ. The legacy of our former mother Russian Church is one of mission and evangelization. Its vision is not a narrow, ethnic vision, but a universal one. It is a vision that Orthodoxy embodies the fullness of the unbroken Apostolic Tradition and that her divine faith and truth are for all men and women. In a very deep sense, to be truly "Russian Orthodox" is to be a servant and witness of God's universal Kingdom before all people. It is the desire to share the Orthodox treasure with all and everyone.

The second legacy of our former holy mother Church is one of great holiness. The term, "Holy Russia," is not just some vague sentiment about religiosity and devoid of meaning. "Holy Russia" refers to innumerable men, women and children who, in every generation, took Christ seriously, and who fulfilled their

baptisms by abandoning themselves in total love for Him. Russian missionary activity was successful--not because it was well-organized or, as we would say, "slick" in every detail. It was successful simply because so many of the missionaries were people of great personal holiness. Their words were full of truth, power and authority because their lives were real and authentic. They strove to live and embody what they preached. Through their preaching, the Kingdom of God was conveyed not as some abstract religious idea but as a reality embodied and incarnate in the concrete lives of thousands of men, women and children. Through their saintly lives, the baptism of Rus' flowered and produced an abundance of sweet and beautiful fruit. The Russian fig tree is not barren!

And the third legacy of Russian Orthodoxy--perhaps the most glorious one of all--is witness and Marteria. In a time of the widespread unbelief of a "post-Christian" society; in a time when so many have come to be skeptical and suspicious of the Christian claims; in a time when the faith of so many people has been deeply shaken by recent scandals in some parts of the so-called Christian community; and in a time of apostasy from moral norms and the apocalyptic rise of myriads of false prophets proclaiming false religions and



Metropolitan Theodosius delivering address at the Millennium Banquet.

deceiving many--the witness of the Russian, White Russian and Ukrainian Christians comes as a compelling and conquering "proof" of power in weakness, of riches in poverty, of wisdom in foolishness and of life in death. The witness of the martyrs from the early days reveals, once again, that the human heart will not be conquered by eloquent words, Madison Avenue techniques or, ultimately, even signs and wonders--but by genuine love. And the only perfect expression of genuine love in the world is the Cross of Christ. "It is when I am lifted up," says Jesus, "that I will draw all men (and women) to myself." The Cross is His baptism, and His baptism, is the Cross. Ultimately, mission and holiness are realized and fulfilled through the Cross of His immeasurable love for the world. It is as though the whole history of the Russian Church--from the time of her baptism--had but one goal: to be that Church especially chosen to ascend the royal road carrying the Cross of Christ. Here, her baptism "into the death of Christ" has been fulfilled. And it has been fulfilled so that faith is not totally destroyed in the world. Humiliated, defeated and crucified, the Russian Church today shines with the light, the immense power and the incredible beauty of Christ's resurrection.

This is our legacy as sons and daughters of the Russian Church: we are



Bishop Herman delivers Toast at the start of the Millennium Banquet with over one thousand in attendance.

all called to be missionaries, and to proclaim and witness to the Kingdom of God in whatever way is appropriate to each of us. Orthodoxy is not our private and peculiar possession, but the universal truth about all human life and destiny.

But our witness cannot be just "words about words." It must be born of an authentic life, a life of striving to be not just "good Orthodox Christians" but to be truly holy, to be filled with all the fullness of God in the Holy Spirit. "The goal of Christian life," said St. Seraphim,

one of Russia's greatest saints, "is to acquire the Holy Spirit."

May the Lord enable us--during this Millennium year of celebration--to receive and make our own the glorious legacy of our former mother Russian Church--the legacy of missionary zeal, of holiness and witness. The paradox is that the more Russian Orthodox we truly become, the more we become simply members and followers of Christ, rooted and grounded in universal truth, freedom and life eternal.

DAILY DEVOTIONS

AUGUST

1. 1 Cor. 15:12-19; Matt. 21:18-22
2. 1 Cor. 15:29-38; Matt. 21:23-27
3. 1 Cor. 16:4; Matt. 21:28-32
4. 2 Cor. 1:1-7; Matt. 21:43-46
5. 2 Cor. 1:12-20; Matt. 22:23-33
6. 2 Pet. 1:10-19; Matt. 17:1-9
7. 1 Cor. 4:9-16; Matt. 17:14-23
8. 2 Cor. 2:4-15; Matt. 23:13-22
9. 2 Cor. 2:14-3:3; Matt. 23:23-28
10. 2 Cor. 3:4-11; Matt. 23:29-39
11. 2 Cor. 4:1-6; Matt. 24:13-28
12. 2 Cor. 4:13-18; Matt. 24:27-33,42-51
13. 1 Cor. 1:3-9; Matt. 19:3-12
14. 1 Cor. 9:2-12; Matt. 18:23-25
15. Phil. 2:5-11; Luke 10:38-42
16. 2 Cor. 5:15-21; Mark 1:16-22
17. 2 Cor. 6:11-16; Mark 1:23-28
18. 2 Cor. 7:1-10; Mark 1:29-35
19. 2 Cor. 7:10-16; Mark 2:18-22
20. 1 Cor. 1:26-29; Matt. 20:29-34
21. 1 Cor. 15:1-11; Matt. 19:16-26
22. 2 Cor. 8:7-15; Mark 3:6-26
23. 2 Cor. 8:16-9:5; Mark 3:13-19
24. 2 Cor. 9:12-10:7; Mark 3:20-27
25. 2 Cor. 10:7-18; Mark 3:28-35
26. 2 Cor. 11:5-21; Mark 4:1-9
27. 1 Cor. 2:6-9; Matt. 22:15-22
28. 1 Cor. 16:13-24; Matt. 21:33-42
29. 2 Cor. 12:10-19; Mark 4:10-23
30. 2 Cor. 12:20-13:2; Mark 4:24-34
31. 2 Cor. 13:3-13; Mark 4:35-41

SEPTEMBER

1. 1 Tim. 2:1-7; Luke 4:16-22
2. Gal. 2:6-10; Mark 5:22-24,35-6:1
3. 1 Cor. 4:1-5; Matt. 23:1-12
4. 2 Cor. 1:21-2:4; Matt. 22:1-14
5. Gal. 2:11-16; Mark 5:24-34
6. Gal. 2:21-3:7; Mark 6:1-7
7. Gal. 3:15-22; Mark 6:7-13
8. Phil. 2:5-11; Luke 10:38-42;11:27-28
9. Gal. 4:8-21; Mark 6:45-53
10. 1 Cor. 2:6-9; Matt. 10:27-11:1
11. Gal. 6:11-18; John 3:13-17
12. Gal. 4:28-5:10
13. Gal. 5:11-21; Mark 7:5-16
14. 1 Cor. 1:18-24; John 19:6-11,13-20,25-28,30-35
15. Eph. 1:1-9; Mark 7:24-30
16. Eph. 1:7-17; Mark 8:1-10
17. 1 Cor. 1:26-29; John 8:21-30
18. Gal. 2:16-20; Mark 8:34-9:1
19. Eph. 1:22-2:3; Luke 3:19-22
20. Eph. 2:19-3:7; Luke 3:23-4:1
21. Eph. 3:8-21; Luke 4:1-15
22. Eph. 4:14-19; Luke 4:16-22
23. Eph. 4:17-25; Luke 4:22-30
24. 1 Cor. 14:20-25; Luke 4:31-36
25. 2 Cor. 6:16-7:1; Luke 5:1-11
26. Eph. 4:25-32; Luke 4:37-44
27. Eph. 5:20-26; Luke 5:12-16
28. Eph. 5:25-33; Luke 5:33-39
29. Eph. 5:33-6:9; Luke 6:12-19
30. Eph. 6:18-24; Luke 6:17-23

OCTOBER

1. 1 Cor. 15:39-45; Luke 5:17-26
2. 2 Cor. 9:6-11; Luke 6:31-36
3. Phil. 1:1-7; Luke 6:24-30
4. Phil. 1:8-14; Luke 6:37-45
5. Phil. 1:12-20; Luke 6:46-7:1
6. Phil. 1:20-27; Luke 7:17-30
7. Phil. 1:27-2:4; Luke 7:31-35
8. 1 Cor. 15:58-16:3; Luke 5:27-32
9. 2 Cor. 11:31-12:9; Luke 7:11-16
10. Phil. 2:12-16; Luke 7:36-50
11. Phil. 2:17-23; Luke 8:1-3
12. Phil. 2:24-30; Luke 8:22-25
13. Phil. 3:1-8; Luke 9:7-11
14. Phil. 3:8-19; Luke 9:12-18
15. 2 Cor. 1:8-11; Luke 6:1-10
16. Gal. 1:11-19; Luke 8:5-15
17. Phil. 4:10-23; Luke 9:18-22
18. Col. 1:1-2,7-11; Luke 9:23-27
19. Col. 1:18-23; Luke 9:44-50
20. Col. 1:24-29; Luke 9:49-56
21. Col. 2:1-7; Luke 10:1-15
22. 2 Cor. 3:12-18; Luke 7:2-10
23. Gal. 2:16-20; Luke 16:19-31
24. Col. 2:13-20; Luke 16:19-31
25. Col. 2:20-3:3; Luke 11:1-10
26. Col. 3:17-4:1; Luke 11:9-13
27. Col. 4:2-9; Luke 11:14-23
28. Col. 4:10-18; Luke 11:23-26
29. 2 Cor. 5:1-10; Luke 8:16-21
30. Gal. 6:11-18; Luke 8:26-39
31. 1 Thess. 1:1-5; Luke 11:29-33

What We Were Saying Quietly In Closed Rooms, We Are Now Speaking Openly And Aloud



By Archbishop Makary

Dear brothers and sisters in Christ, it is a great honor to speak to you, on this great occasion today. The Autocephalous Orthodox Church in the United States of America and the Russian Orthodox Church in the Soviet Union are celebrating the great day of Pentecost and on this Holy Day we have come together. Today we received the Body and Blood of our Lord Jesus Christ, and this bond united all of us. Tonight I see no Russians, no Americans, but, I see just one people in our Lord Jesus Christ.

Today, we are experiencing a great joy, the celebration of receiving Christianity by the people of Rus, and this has coincided with the special historical changes which are taking place in my country. These changes I would like to call the work of the Holy Spirit. Difficulties through which the Russian Orthodox Church and other Churches experienced as witnessed in our history, are no longer hidden, but, are now a truthful reality. The air in my country is becoming more clear. Today we are not afraid to speak the truth to each other. What we were saying quietly in closed rooms, we are now speaking openly and aloud.

28

A great Pentecost is taking place in Russia today, as in the beginning of Christianity, when the Holy Spirit came down upon the Apostles and proclaimed the work of Jesus Christ. The same work of proclaiming the Crucified and Risen Lord and not being afraid to declare this Truth is once again taking place in my country. The Churches especially, are starting to feel stronger in their possibility of preaching the Gospel.

It is wonderful that the celebration of the Millennium of the Baptism of Rus has coincided with the transformation of Soviet Society, and this celebration is uniting our people. The intelligentsia in Russia today, are being attracted to the Orthodox Church, more now than in recent decades. Prior to leaving Moscow, our delegation met with Metropolitan Filaret of Minsk and Belorussia, who said, "it is impossible to keep up with all the invitations to the celebrations in Moscow. The society of writers, painters, arts, etc., have invited me to come and tell them about Christianity and to speak to them about the Millennium".

The local celebration of the Millennium by the Russian Orthodox Church has become a world-wide celebration. It seems to me that all of

Christianity is united today with the Russian Orthodox Church. To have so many faiths represented in this celebration is the fruit of the Ecumenical Movement.

The Orthodox Church in Russia has deeply penetrated Russian culture, art, music, literature and today even has a great impact upon the world and society at large. You can be proud of your ancestors who brought into this country not only the Orthodox Faith but also Russian culture, art, music, etc. This has made this country greater, more beautiful and more human.

Next week we will begin our Millennium Celebration in Moscow where we will have representation from all the Churches of the world. In particular, I am glad that His Beatitude, Metropolitan Theodosius will lead a delegation from the American Autocephalous Orthodox Church to Russia and that Cardinal John O'Connor is leading the delegation on behalf of the American Catholic Church. This great reception hosted by the Russian Orthodox Church is going to be given for the first time in the Kremlin. It is a great joy for me to be with you tonight, I feel the work of the Holy Spirit. Continue to remember us in your prayers.

Metropolitan Gideon Tours Philadelphia And The Diocese Of Eastern Pennsylvania

On Thursday, May 26, the visting hierarchs of the Russian Orthodox Church, Metropolitan Gideon and Archbishop Makary, and the rest of the Russian delegation accompanied by Bishop Herman were met at their hotel by Fr. Antony Bassoline of SS. Peter & Paul Albanian Orthodox Church, Philadelphia, for the purpose of touring the historic sites of the city and visiting the mayor's office. Father Antony works for Garlin Travel Service of Philadelphia and in that capacity, arranged the special V.I.P. tours and the meeting with Mayor W. Wilson Goode.

First stop was Independence Hall, where the group was met by Mr. Tom Garlin, President of Garlin Travel, sponsor of the tour, and a Ranger of the National Park Service, who conducted the group on a special private tour of the historical site. "In this room the United States was born" the visiting hierarchs were told, as they stood in the place where the Declaration of Independence was signed. The delegation was then given the chance to view several beautifully furnished rooms on the second floor of the structure which are not normally opened to the public. The visitors seemed to have some familiarity with the name George Washington, Thomas Jefferson, Ben Franklin and William Penn and obviously had learned something of American history from their education in the Soviet Union. The National Park Service provided literature in the Russian language on the Declaration of Independence and the history of Independence Hall which was greatly appreciated.

The delegation created something of a sensation as they walked across the mall to the Liberty Bell and many people stopped to ask questions. One man on finding out that these were churchmen from the Soviet Union, commented, "I didn't know there was a church in the Soviet Union."

At the Liberty Bell, the delegation listened to a tape narration in the Russian language on the significance of the Bell. Then, in keeping with a local tradition, all touched the Bell and received a souvenir lapel pin. The visit to Independence Park was made complete when the three hierarchs had their picture taken in a horse-drawn carriage.

After a tour through the historic area of Society Hill, the delegation continued to City Hall for the highlight of the morning, a meeting with Mayor of Philadelphia, W. Wilson Goode. The Mayor received the visitors in his office. When presented with a book on the Metropolitan's city of Novosibersk,

Mayor Goode commented that "It looks like Philadelphia." Warm greetings were exchanged and the city presented Metropolitan Gideon with a replica of the Liberty Bell engraved with his name and the date. Commemorative gifts were also given to Archbishop Makary and Bishop Herman. Mayor Goode offered his greetings to the Russian people on the occasion of the Millennium Jubilee.

The very full tour schedule continued with a visit to Old Christ Church, the Episcopal parish to which many signers of the Declaration of Independence belonged. It was particularly moving when the delegation from the Soviet Union sang "Memory Eternal" in Slavonic in honor of the early patriots of our country buried in that church.

In the church courtyard the Russian hierarchs engaged in a lively

conversation with a group of school children from New Jersey. The youngsters were particularly fascinated by the fact that Metropolitan Gideon is from Siberia. "Wow, Siberia, do people live there?" When the children found out that these were Christian bishops, one young man stepped forward and announced to Metropolitan Gideon, "I'm a Christian too!"

A very enjoyable morning touring the historic sites of Philadelphia was climaxed by a visit to St. Nicholas Church, where the guests were greeted by Father John Bohush, pastor, and taken on a tour of the church. An elegant luncheon was prepared by the women of the parish. Following this, the delegation bid farewell to Philadelphia and continued on to the Allentown area.

By Fr. Anthony Bassoline



Metropolitan Gideon and delegation with Mayor Wilson Goode in Philadelphia.



Metropolitan Gideon bestows blessing upon the faithful gathered at St. Stephen's Cathedral in Philadelphia which was followed by a luncheon hosted by the Philadelphia Deanery.

Visit To The Lehigh Valley

On Thursday, May 26th, Metropolitan GIDEON, Archbishop MAKARY, and Archpriest Sergei Timonium, accompanied by His Grace Bishop HERMAN, Fr. Joseph Martin and Fr. Michael Hatrak arrived in the Lehigh Valley to continue their visit of parishes in the Philadelphia Deanery.

Their first visit was to the oldest parish in the Philadelphia Deanery, Holy Trinity Orthodox Church, Catasauqua, where they were greeted by the Rector, Priest Michael Prevas, Church Council President Michael Gaston, Matushka Olga Prevas, Choir Director and son Seraphim, and faithful of the parish. Following a brief prayer service in the Church, the delegation was received at a mid-afternoon reception in the parish rectory.

The delegation headed to St. Nicholas, Bethlehem, to be greeted by Basil Vansuch, Alyssa Chrush, Kyra and Matthew Lezinsky, who presented flowers to the guests from all the children in the parish. Mr. Damian Drasher represented the Parish Council in welcoming our visitors and the Rector, Archpriest Eugene Vansuch extended warm greetings on behalf of the parish community. Many of the parish faithful attended and joined in singing the responses to the Prayer Service.

In the evening the delegates arrived in Allentown to join the Lehigh Valley Brotherhood of Orthodox Clergy along with many Orthodox faithful for a reception and dinner at the Allentown Hilton Inn. Representing the Roman Catholic Bishop of Allentown was Fr. Edward Connolly, Chairman of the diocesan Committee on Ecumenism, who received the greetings and warm regards from the Metropolitan on behalf of the delegation.

During the dinner Archbishop MAKARY took the opportunity of sharing with the faithful some of the changes now occurring within the Soviet Union and how "Glasnost" affects the Orthodox Church. Although the changes may be small, nevertheless, they are still significant to the believers. He spoke how the Word of God is being published in Russian and Ukrainian and these Bibles are being distributed throughout the Soviet Union; he reflected on the upcoming All-Russian Church Council which should bring about some significant changes, such as the role of the priest in the parish; and he emphasized the importance of theological education and the increased enrollment in

Continued on page 37



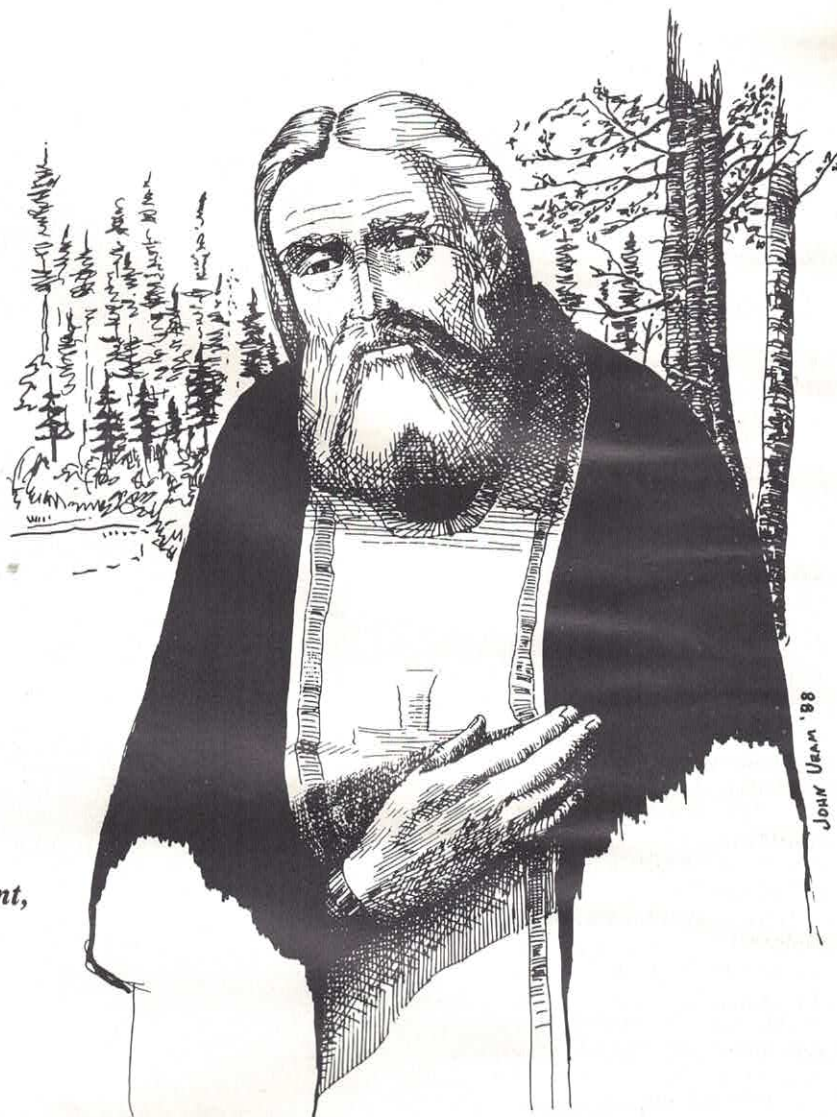
Fr. Eugene Vansuch welcomes Metropolitan Gideon and delegation to St. Nicholas Church in Bethlehem.



Mr. John Lorchak, President of St. Mary's Church in Coaldale, Pennsylvania welcomes Metropolitan Gideon.

The Transfiguration Of Christ

*"My friend, both of us, at this moment,
are in the Holy Spirit . . ."*



St. Seraphim of Sarov

The Feast of the Transfiguration encourages the faithful Christian to rise above the dark and stormy passions of this present age and to catch a glimpse of the dawning of that divine Glory which shall be fully revealed only in the Age to Come. That dazzling light which illumined Christ on Mount Tabor was the eternal and uncreated grace of God breaking into time. This Feast is not primarily the commemoration of a past event--it is a window from which the opaque veil of this material world has been drawn aside so that one may behold the divine radiance of the heavenly Kingdom.

Christ's Transfiguration is significant for us not because it reveals that transcendent and supernatural Glory which He shared from all eternity with the Father and the Holy Spirit. The whole fullness of the divine nature did indeed dwell bodily in our Lord. That He appeared to so many during His days on earth to be a mere man was due to their

spiritual blindness and hardness of heart. Even today many so-called Christians deny our Lord's divinity, regarding Him as little more than a great teacher or an inspired prophet. If only these earthbound minds were to behold the ineffable splendor of Christ's Transfiguration, their doubt and skepticism would vanish away in an instant!

What is truly significant about the Transfiguration is what it reveals about our own human nature. On one level, we are but vessels of clay subject to the universal law of death and corruption--yet we have been called and predestined to share in the eternal and incorruptible Glory of Christ! Remember that the human nature which our Lord fashioned for Himself in the Virgin's womb is ours as well. It was our own human substance that was filled with the divine Glory, made Godlike, "deified"! The divine Image implanted in the heart of man at creation, darkened by the sin of Adam,

was once again burnished to a bright glow. It is true that flesh and blood, in its present, unredeemed state, cannot inherit the Kingdom of heaven. Yet even flesh and blood can become God-bearing once it has been transfigured and sanctified by the deifying grace of God. This earthly body of ours can become Spirit, transfigured with the life-creating light of the Holy Trinity.

The light of the Transfiguration is the glorious Paschal light that burst forth from our Lord's tomb, shining brighter at midnight than the noonday sun. This Resurrection light reveals what we ourselves shall one day become when Christ returns in glory at the end of time. It is, however, only by faithfully enduring unto the end the Way of the Cross, treading the straight and narrow path of self-denial and sacrificial suffering, that we may hope to partake of this glory. Without death, there can be no resurrection. Unless we share Christ's

Continued on page 32

Transfiguration Of Christ

Continued from page 31

bitter cup of sorrows, bearing with Him the pain and humiliation of the Cross, it is impossible to inherit the eternal joy of the Kingdom of God. The soul must be refined and purified in the fires of tribulation like precious metal in a furnace before it can behold with spiritual eyes the all-consuming light of our Lord's Transfiguration.

Why was it that the disciples did not immediately recognize our Lord when He appeared to them after the Resurrection? Surely Jesus Christ is "the same yesterday, today and forever." The same Christ who dwelt eternally with the Father was in the fullness of time born of the Virgin Mary, died and was buried, and after three days rose from the dead. Yet it is obvious that between His death and Resurrection, a change occurred--not to His divine nature, which is eternally perfect and not subject to change, but to that human nature which He assumed for our salvation. No longer was His body subject to earthly limitations. Thus, for example, could He move through closed doors. The wounds, however, remained in His hands, feet and side--as the Holy Apostle Thomas bore witness. Clearly transfiguration means change, but not the annihilation of whatever is authentically human. Transfigured human nature is released from the bondage of death and corruption and raised into the eternal and deathless dimension of the Spirit, while preserving the true marks of humanity.

As the Holy Apostle Paul affirms, "we shall all be changed--in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed." Yet there will be nothing alien or unnatural about this change/transformation/transfiguration. In the deepest sense, it is to be a restoration of our true humanity, immortal and incorruptible, as God created it in the beginning. Contrary to nature are the death-bearing bodies of this present age. Yet those who have been born again by water and the Spirit, "with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as by the Spirit of the Lord."

The resurrection is a process. Beginning now in this earthly life, its consummation will be in eternity. Our transfiguration at the end of time will be instantaneous and complete--yet nothing new will be added to our human nature. Instead, God will reveal to us that which we already are at the deepest level--beings created in His own Image and destined to become partakers of His life-giving grace. In this sense, what the apostles beheld on Mount Tabor was Christ's

truly human nature--a created vessel of the eternal Glory of God.

For those who have eyes to see, the light of Christ illumines all. In this world, however, light will always cast a shadow. It is otherwise in the divine Kingdom. There can be no trace of darkness where all things have been transformed into light. This is why true Orthodox icons, as "windows to heaven," are illuminated solely from within--contrary to natural law, they



The veneration of the Icon and Stole of St. Seraphim of Sarov.

contain no shadows. There is another kingdom, however--an infernal kingdom of darkness under the dominion of Satan, the Prince of this world. The essence of this kingdom is the denial of life, light and holiness. It is the end result of love turned in upon itself, revealing the dark and all-consuming fire of hell.

The powers of darkness strive always to negate the essential goodness and well-being of God's creation, to annihilate and destroy, to reduce all things to that state of non-being from which God originally called them forth. There is indeed a negative "transfiguration" from life to death, from light to darkness, a power contrary to nature that draws irresistibly into the depths of ultimate hopelessness and despair those who have freely rejected the love of God. It is this dreadful prospect of an unimaginable evil unleashed upon the world that confronts us even now as we enter into those final days before the revelation of Antichrist.

It was on the Feast of the Transfiguration, 43 years ago, that an awesome power of destruction was unleashed upon the world. I am referring

to the first (and hopefully last) wartime use of the atomic bomb over Hiroshima and Nagasaki, Japan. There is a theory that the image on the Shroud of Turin resulted from a burst of atomic energy at the moment of the Resurrection, when our Lord's lifeless body was transformed instantaneously into that glorious and incorruptible body which afterwards ascended into heaven. This reminds us of the haunting shadow images which even now may be seen on walls in Hiroshima--the only trace that remains of bodies vaporized in the explosion.

The promise of our Lord's Transfiguration is that one day these mortal bodies of ours--and indeed, all of creation--will be renewed and transformed by the creative and lifegiving energy of God. What happened at Hiroshima was also a type of transfiguration. An incredible burst of light and energy, and behold!--a whole city was transformed from life to death, an uncontrollable destructive power that is the antithesis of God's ongoing creative work of renewal and regeneration.

Whether or not the bombing of Hiroshima and Nagasaki was justified, given the circumstances of war, it is nevertheless a cardinal point of Christian doctrine that nothing can happen contrary to the permissive will of God. The origin of sin and evil is the demonically inspired, perverted will of man. God Himself is solely the source of life, light and goodness. Even so, it is always God who has the final word. He alone is the supreme Lord of creation and of human history.

Evil has no reality of its own. Essentially it is an absence of goodness, a void in the fabric of creation. Like the vampire of legend, evil is a parasite that can only sustain itself by draining the life force of its victim. Yet God can and does use the manifestations of human and cosmic evil for His own purposes--whether for judgment and chastisement or for cleansing and purification. In any case, Hiroshima remains as a powerful symbol of the reality of sin and evil, of humanity in rebellion against its Creator. Those who witness nuclear tests are often fascinated by the horrible beauty and sheer sense of power they convey. We are called to become gods by grace, but the deadly temptation is always to seize for ourselves the "knowledge of good and evil," striving to become gods apart from God as we rush headlong and heedless toward certain destruction. God alone can transform these mortal and corruptible bodies of ours into vessels of grace and immortality. It is impossible by human effort alone to usher in the Kingdom of heaven.

The lesson of Hiroshima is that technology, unless consecrated to the service of God, can easily turn diabolical.

Like Frankenstein's monster, it will eventually take on a life of its own and turn upon its creator. By toying with the potential powers of nature, modern science has opened a Pandora's box--and the ultimate consequences are as yet unforeseen. Yet while humanity may shudder at the thought of extinction through nuclear warfare, infinitely more frightening is the possibility of the soul's destruction in hell. Man's spiritual potential, whether for good or for evil, is immense. The human spirit in communion with the Holy Spirit of God can overcome every earthly limitation--even death itself. The Kingdom of heaven is indeed to be found within the depths of the human heart, where all that is earthbound and mortal opens up into the infinite and eternal realm of divine life, light and love. On the other hand, a soul that has turned aside from the only source of life and holiness in God can become the very incarnation of evil.

Nevertheless, amidst all the trials, temptations and deceptions of this present age, the true Christian does not despair. Despite all appearances to the contrary, we know that God alone remains in control of our human destiny. Christ's Transfiguration on Mount Tabor is our pledge and token of the sure and certain renewal and restoration of all things at the end of time. At the consummation of the ages, creation itself shall be delivered from its bondage to sin, death and corruption. The light of the Resurrection dispels the shadows of ignorance and deception. As the Psalmist declares, "The Lord is my light and my salvation; whom shall I fear?" Or as the Holy Apostle exclaims, "I am persuaded that neither death nor life, nor angels nor principalities nor powers, nor things present nor things to come, nor height nor depth, nor any other created thing, shall be able to separate us from the love of God which is in Christ Jesus our Lord."

One thousand years ago, the light of Christ penetrated the ancient land of Rus, which many of us regard as our spiritual homeland. The dark ignorance of paganism was illumined by the grace of God in the water of Baptism when the Holy Equal-to-the-Apostles Grand Prince Vladimir embraced Orthodoxy on behalf of his people. Nor was it long before this seed of faith brought forth abundant fruits throughout the Russian lands. In the fullness of time, even the far northern wilderness flowered with the ascetic exploits of lovers of God like unto the Egyptian desert dwellers of ancient times. So it was that the Russian Church became for the world a bulwark and pillar of Orthodoxy, ever striving to fulfill her God-given mission to defend and to bear witness to the True Faith. It is true that the historical reality of "Holy Russia" often fell far short of the ideal vision.

Nevertheless, it is precisely this vision of the world transfigured and glorified by divine grace that has captivated, permeated and inspired the soul of the Russian people since the conversion of St. Vladimir. The dazzling beauty and radiance of the Kingdom of God is the golden thread that integrates and unifies the cultural and spiritual life of Russia down through the centuries.

Above all, it is the holy and God-bearing lives of the Russian saints that bear witness to that higher, more perfect and heavenly realm made manifest to the world at our Lord's Transfiguration. The glorious light which shone forth on

be transfigured and glorified. Many saints throughout history have been seen to radiate the uncreated light of Christ's Transfiguration. Of all such accounts, however, none is more convincing and compelling than that related by St. Seraphim's disciple, Motovilov.

One day in November, 1831, Motovilov was alone with his Elder in a forest glade discussing what it means to acquire, or gain possession of, the Holy Spirit and how this may be accomplished. The saint explained that it is through the normal disciplines of the spiritual life--including prayer, fasting, and acts of mercy--that the Holy Spirit is acquired.

"I went to the Well thinking of St. Seraphim of Sarov and looking through the woods I realized that his shrine was to my left. As I sat on the grass I began to pray. Then, to my astonishment, I heard the beautiful hymns being sung to St. Seraphim by Bishop Herman, the Monks and procession of Pilgrims moving to the Shrine. Words can't express the joy I felt in my heart at the moment. It's lovely here; I could see how you could really lose yourself here."

Virginia Polinsky, Ohio

Mount Tabor have been revealed to the Russian Church through living vessels of grace. In every generation there have been men and women aflame with the love of God. Through ceaseless ascetic labors, their hearts have been purified from earthly passions and united to the heavenly Bridegroom--Jesus Christ. So have they proved worthy even in this life to become bearers of that divine light which to a lesser extent sanctifies all the faithful. If indeed the reality of this transfiguring light has become so foreign to the experience of most contemporary Orthodox Christians, it is because our faith has grown lukewarm and we have become separated from the life of Christ in the Church. Perhaps, for this reason, our celebration of the Millennium may seem somewhat hollow and rather forced. Like the Transfiguration itself, it has become for us little more than the commemoration of an historical event--not the revelation of God's power of renewal and sanctification ever at work in the world.

There are moments in the life of the Church when eternity breaks into time and we may catch a glimpse--however fleeting--of that heavenly world which lies above and beyond this material universe. Such a moment occurred in the life of one of Russia's most glorious and beloved saints, Seraphim of Sarov, who bore witness during the first half of the nineteenth century to the abiding grace and power of the Holy Spirit. St. Seraphim taught that the very goal of the Christian life is to acquire the Holy Spirit, by whose grace it is possible even now to

None of these things are ends in themselves, however, not even Communion in our Lord's most precious Body and Blood. They are rather the God-given means through which the goal of the Christian life is gradually accomplished.

Motovilov, however, was not yet satisfied. His restless spirit was thirsting for those living waters which Christ alluded to when He spoke to the Samaritan women by the well, saying "Whoever drinks of the water that I shall give him will never thirst. But the water that I shall give him (that is, the Gift of the Holy Spirit) will become in him a well of water springing up into everlasting life". Finally the disciple asked his teacher "how it is possible to be absolutely sure of living in God's Spirit. How can it be proved?"

Then, as Motovilov relates, "Fr. Seraphim gripped me firmly by the shoulders and said: 'My friend, both of us, at this moment, are in the Holy Spirit, you and I. Why won't you look at me?'"

"I can't look at you, Father, because the light flashing from your eyes and face is brighter than the sun and I'm dazzled!"

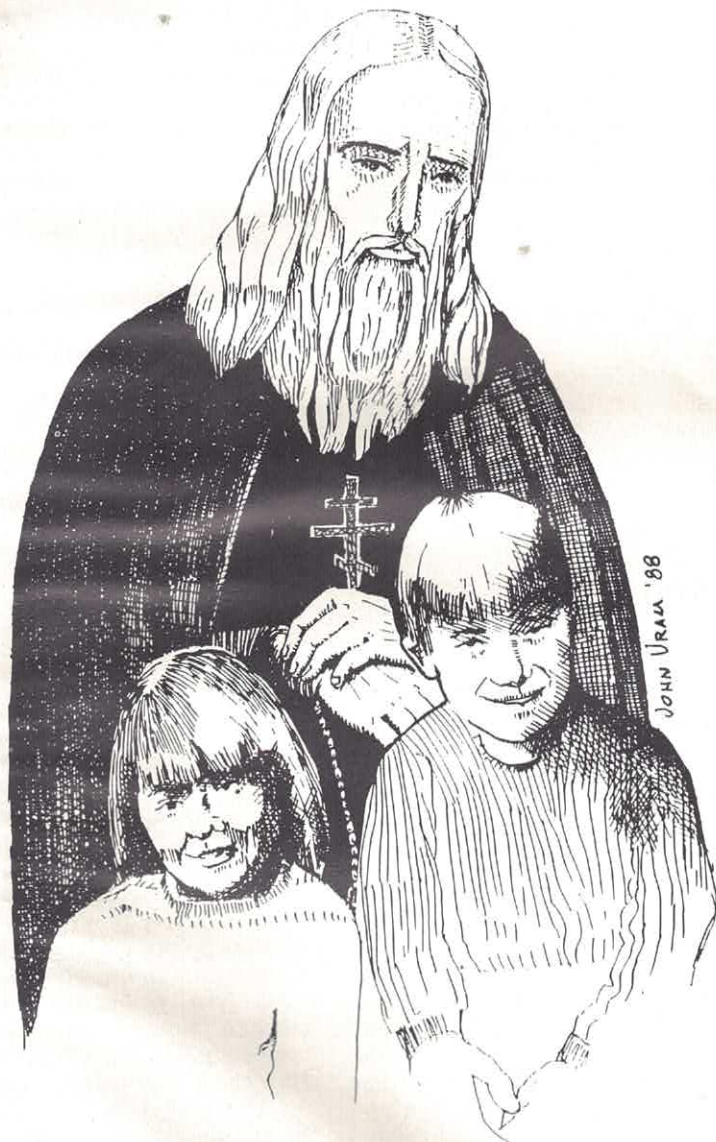
"Don't be afraid, friend of God", replied the saint, 'you yourself are shining just as I am; you too are now in the fullness of the grace of the Holy Spirit, otherwise you wouldn't be able to see me as you do.'

Finally gathering together all his courage, Motovilov looked directly at the Elder and was panic-stricken. Picture, in

Continued on page 35

Fr. Andrew D. Nelko, Chairman

The Millennium: Evangelization and Mission In the Spirit of the Apostolic Commission.



Saint Herman of Alaska

"Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age." Amen. (Matthew 28:19-20)

Evangelization and Mission: The Apostolic Era.

Making disciples of all nations, of all peoples; this was the command, the

mission, the task, entrusted to the apostles by Our Risen Lord and Savior Jesus Christ. To proclaim the Gospel, the Good News, of the Risen Christ. To announce, as the Study Papers of the Eighth All-American Council reaffirm, "that salvation and eternal life in God's Kingdom is truly with us in the life of the world." And from the testimony of scripture and history we see that the apostles and disciples took to heart, took seriously, their commission to go out and to preach, and to teach, and to baptize all nations. They went out boldly to proclaim

the Gospel, the Good News, the "Evangelion"; yes they went out to evangelize the entire world.

In the prescribed Epistle readings for the Paschal season we have a chronicled history of some of these evangelical missions known as the Acts of the Apostles. In this book, this scriptural account written by the Evangelist Luke, we become witnesses to the spread of Christianity and to the power of the Gospel of the Resurrected Lord. We encounter the glorious conversion of Saint Paul on the road to Damascus and are amazed at the missionary zeal that he and the other apostles and disciples demonstrated as they traveled throughout the world willingly enduring imprisonment, torture and even death to bring the Good News of Christ to the world; to evangelize.

The Millennium: Fruit of Evangelization and Mission.

Over the course of the next several centuries the young Church continued to grow and flourish by virtue of a vibrant, energetic evangelical spirit. A spirit of dynamic witness and martyrdom; and it was in this spirit of evangelism and witness that the Orthodox Christian Faith was subsequently transmitted to the people of the Land of Rus, the Eastern Slavic peoples. **The Baptism of Kievan Rus was indeed the fruit of evangelism.** And in this Millennium Year of 1988, the 1,000 anniversary of the adoption of Orthodox Christianity by these peoples, lands and culture, the meaning and significance of this event is being shared and celebrated worldwide.

Most of us, I'm sure, recall the events surrounding the Baptism, the conversion, of Kievan Russia. How the Grand Prince Vladimir of Kiev, on August 1, 988, led his followers; at the time a predominately pagan nation, to the river Dnieper to receive baptism from Greek Orthodox bishops and priests who had traveled to the region by request of the Prince. Thus we see that with the Baptism of Kievan Rus Christianity eventually spread to all parts of the empire and to all Eastern Slavic lands.

However, it is important to remember that our commemoration of the Millennium should not be solely a celebration and remembrance of the events of 988 but also a celebration of evangelism, of mission, of witness. A remembrance of all the saints and righteous ones who labored diligently in

The Transfiguration Of Christ

Continued from page 33

the vineyard of our Lord and Savior Jesus Christ preparing the way and spreading the Gospel in these Slavic lands and beyond, to the New World.

We remember the Apostle Andrew, the "First Called," who, as tradition has it, preached in the region where the city of Kiev is now located. Here he prophesied that from the hills would shine the Light of Divine Grace, that many churches would be built, that a great city would arise and that Christianity would spread. Of the Equals to the Apostles Cyril and Methodius whose development of the Cyrillic Alphabet, of Church Slavonic, enhanced the spread of Christianity by allowing the converts, the new adherents to the faith, to hear the Gospel and the services in a language they could understand. Of our Venerable Father Herman of Alaska and of Saint Innocent, Enlightener of the Aleuts and Apostle to the Americas, whose spirit and missionary zeal carried them to desolate Alaska in search of fertile ground to plant the seeds of the faith. And of course, of the countless bishops, missionary priests and laity alike who traversed the oceans to bring the Gospel of salvation to America.

Thus, this is the legacy of the Millennium; a faith, a Gospel, a message which like a candle, like a light, should not be placed under a bushel but on a candlestand to give light for all to see. The history and tradition of our mother Church, as His Beatitude Metropolitan Theodosius has said, "is not one of narrow provincial ethnicism, but of universalism and energetic missionary spirit." Orthodoxy is the Church of Christ on Earth. Her saving faith and life are for all people. But, as the Apostle Paul remarks; "And how are they to believe in Him of whom they have never heard?...For faith comes from hearing...and hearing, from preaching." (Romans 10:14) Therefore, the missionary task, that of evangelism, is - and remains - a central concern of the Church in America today.

Evangelization and Mission: A Challenge For Today.

We live in a society, a culture, suffering from a spiritual malaise and in desperate search of a religious identity. And it is in this type environment that the task of evangelization is set before us as a challenge, much the same way as it had been to our predecessors in the Faith. For evangelization, as we have seen, is the action of proclaiming and sharing the

message of eternal salvation in Jesus Christ. Of teaching and preaching it everywhere and at all times in order "to make all people see what is the fellowship of the mystery, which from the beginning of the ages has been hidden in God" (Ephesians 3:9). Therefore our mission, as the Eighth All-American Council addressed, is "to proclaim by word and example, to attempt to plant the seed of the faith", as our righteous forefathers had, "which the Holy Spirit nurtures and nourishes."

The glorious, central message of the Gospel was taught in word and in deed. And likewise our task, our mission, of evangelization is grounded in education, in preaching and teaching, both to the young and the uninitiated; "Things that we have heard and known, that our fathers have told us. We will not hide them from our children, but tell to the coming generation the glorious deeds of the Lord" (Psalm 78:3-4).

However, our goal of preaching the Gospel of Jesus Christ will be rendered impotent if we do not strive to exemplify the tenets of the Faith in the activities of our everyday lives. We are, in essence, called to be role models of Christian life and behavior. For if we preach communion and practice abstinence of what value are our words. Or if we exhort prayer and fasting and follow the path of pride and gluttony we gain nothing. Thus, in truth, the goal of education, of evangelization, is to teach by example, by living a virtuous Christian life walking in peace and love, keeping God's commandments in all righteousness.

In the Divine Liturgy we pray for "growth in life and faith and spiritual understanding," and this should indeed be our prayer today. For as we pause to celebrate this Millennium of Christianity let us also pray that we do not lose sight of the true meaning of this event. But let us use the lessons and examples of the past to guide, encourage and strengthen us as we forge into the future. A future dedicated to the spirit of evangelization and mission.

We pray that the Lord will Bless His people and strengthen them in their remembrance of the many Blessings bestowed upon their kindred and forebearers when they received the light of Orthodoxy, and for the Blessings that He continues to bestow on us their children as we now celebrate the Millennium of the Baptism of the People of Russia, help us and save us, Gracious Savior, and have mercy.

the sun's orb, in the most dazzling brightness of its noon-day shining, the face of a man who is talking to you. You see his lips moving, the expression in his eyes, you hear his voice, you feel his arms round your shoulders, and yet you see neither his arms, nor his body, nor his face, you lose all sense of yourself, you can see only the blinding light which spreads everywhere, lighting up the layer of snow covering the glade, and igniting the flakes that are falling on us both like white powder."

So we see that for St. Seraphim, the Transfiguration is no mere doctrine to be believed in. It is rather God's eternal glory, the sanctifying grace of the Holy Spirit poured out upon all flesh on the day of Pentecost. If we ourselves nowadays are totally estranged from a living and conscious experience of the Holy Spirit, it is because our faith has become shallow and superficial. We may go through all the proper motions of piety while the outer forms of our faith are devoid of the living and transforming power of the Holy Spirit. As St. Paul warns, "in the last days perilous times will come: For men will be lovers of themselves...lovers of pleasure rather than lovers of God, having a form of godliness but denying its power."

It is good and fitting that we should commemorate the Millennium of the Baptism of Russia. Our celebration, however, will remain barren and empty unless we strive at the same time to recover for ourselves that living and vital Faith into which our forefathers were baptized. It is not enough to simply preserve and pass on the forms and precepts of Orthodoxy--though even in this regard we are often negligent. Each generation of Orthodox Christians must rediscover for itself the inner essence and power of the Faith, which is nothing less than the life-giving grace of the Holy Spirit revealed by Christ at His Transfiguration. Long and arduous is the path which leads to eternal life and salvation, but ultimately there can be nothing else worthy of our striving. And it is only through such striving that the torch of Orthodoxy enkindled in Holy Russia one thousand years ago can be passed on faithfully to future generations, bearing witness to that transforming power which shall be fully revealed at Christ's glorious Second Coming. "Even so, come, Lord Jesus! Maranatha!"

Fr. Thomas Kulp

Diocesan Assembly and Church School Conference

The Diocesan Assembly and Church School Conference will be held on Saturday, September 10 at St. Tikhon's Monastery and Seminary.

The theme for the Conference as well as the Assembly will be Lay Ministry.

Mr. Larry Jenney, Chairman of the Department of Lay Ministry, Orthodox Church in America, will conduct a workshop on Lay Ministry at the Diocesan Assembly on Saturday, September 10, 1988. The objective of the workshop is to acquaint our parishes with the Department of Lay Ministry and the importance of establishing its programs on the parish, deanery and diocesan level.

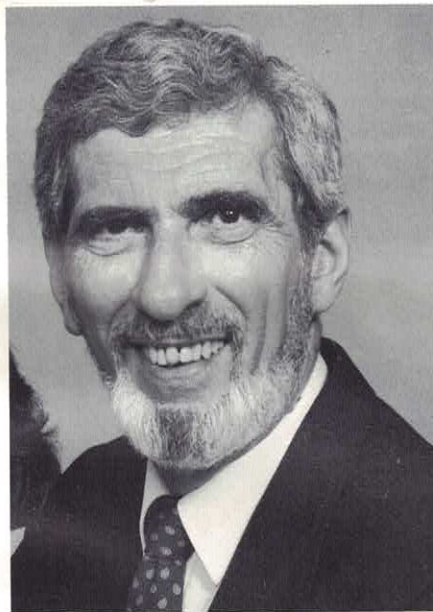
Mr. Jenney is a member of St. Mark's Church in Bethesda, Md. He was one of the founders of the parish and has served as its church school director since 1972. He was a member of the Departmental Task Force on Alcoholism and Chemical Dependency in 1985-1986, and he was lay Chairman of the 8th All-American Council in Washington, D.C., in 1986.

The Department of Lay Ministry has set three goals. First, is expanding the nucleus of local leadership at the diocesan, deanery, and parish levels. The second goal is to provide a wider range of materials to guide the organization and conduct of lay ministry efforts. Finally, the Department will provide direct assistance to local initiatives through existing programs and new undertakings that are being planned in all areas of lay ministry.

The Department plans to conduct workshops and seminars in every diocese of the Orthodox Church in America. The workshop in our diocese is entitled "HOW TO GET STARTED." Mr. Jenney will outline the methods and administrative details involved in establishing a lay ministry in the parish during the introductory segment of the workshop. Then, there will be three "working" segments: WHERE TO BEGIN; PLANNING; CARRYING OUT THE PLAN; and then a general wrap-up session which will consist of group discussion of obstacles, practical problems, sources of information and help, and opportunities.

At this point the question will arise: "What is lay ministry, and how does it fit into the structure of the Orthodox Church?" In answer, we quote from an interview with Father Sergei Glagolev which was printed in the Resource

Handbook which is the major source of material for lay ministry and is published by the Department of Lay Ministry. Father Glagolev says, "When we talk



Mr. Larry Jenney

about 'laity,' we should not mean something less than clergy or something different than clergy...The word 'laity' itself comes from the Greek word 'laos' which speaks of people...We are all baptized into Christ into this 'people'." He then went on to say that "we have to see lay ministries as the ministry of the people, and that priests are themselves people. Otherwise they couldn't even be priests. Among the people there are those who are set aside for holy orders, who function as bishops, priests, and deacons. That doesn't mean that they're the only ones who have the ministry."

In today's society, we see increasing instances of poverty, sickness, lonely elderly people, drug abuse, and alcoholism, to mention a few. It is not sufficient to turn away from our responsibilities by saying that it is the job of the clergy to handle these situations. To the contrary! Since we have all been "baptized into Christ and have put on Christ," we are responsible for the

welfare of our brethren who are less fortunate than we. Remember, Christ teaches us that whenever we minister to our brethren, we are ministering to Him. So you see, it is not only the duty of the priest, but that of all of us to help the poor, the hungry, the sick, the naked. Too often we hear that it is the priest's job.

It is the priest's job to lead, to present Christ, to remind his flock of the Christian vision of life and death, to guide them to see Christ working in their daily lives. The lay ministry complements the priest's ministry, thus enabling him to be more effective in his ministry.

The clergy have a special ministry for which they have received the special grace through the laying on of hands. The priest's calling is to lead the world toward salvation and away from evil. The active lay ministry in the Orthodox Church is the type of service which glorifies God the Father and, according to Christ's promise, wins us a place at His right hand with those who will be found worthy of His kingdom.

All Christian work, to be truly in the service of Christ, is grounded in faith, prayer and love. In fact, prayer itself is an active ministry. This is what distinguishes true Christian service from secular social work. The lay ministry is not a group of self-righteous "do-gooders" who feel justified by their giving of their time, efforts and talents. It has been said that "Sometimes the most profound and meaningful lay ministry is done anonymously, quietly, and over the period of a lifetime."

St. Paul, in I Corinthians 12, gives a good description of the relationship between the ministry of the clergy and that of the laity. In verses 4 through 6, St. Paul wrote, "Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all." He then went on to note that the body is dependent on all its parts, saying, "For as the body is one, and hath many members, and all the members of

Continued on page 37

that one body being many, are one body: so also is Christ." (verse 12).

You may ask, "What does this have to do with lay ministries in the Church?" The answer is quite evident when you consider the fact that God has given all of us a variety of gifts with which we may serve Him and His Church. We must understand our responsibilities as Orthodox Christians and make the most of the diversity of gifts represented by the many members of the parish. What they can contribute to the overall work of the Church would so it behooves each parish priest to seek out this help. The laity is the Church's "natural resource" and is waiting to be utilized. St. Paul, in Romans 12 was telling us that with all the diverse gifts available, we must put them to good use.

Today, we hear a lot about stewardship. We are being asked to offer ourselves to God. We must use our talents as good and faithful stewards. Talents should not be wasted or hidden. Instead they are to be invested and used for the glory of God. Some talents that immediately come to mind which are invaluable to the parish are landscaping, carpentry, music, teaching, sports or writing. Other valuable talents, to name

a few, are: Counseling, child care, care for the aged, working with youth, or just being a good listener.

Both men and women share in these talents and, in this respect, there is no distinction between the important role played by both men and women. The Orthodox Christian ministry is not characterized by competition between or "equal rights." Instead it is characterized by mutual love and concern for the upbuilding of the body of Christ.

Let us look briefly at the biblical and theological background to our understanding of Christian ministry, especially in light of our consideration of the ministry of the laity. Consider these six points:

1. As Christians, we are dead to the world and we live in Christ, meaning that our entire lives and activities must be dedicated to accomplishing His mission to save the world by our becoming the instruments of His love and power.

2. We serve Christ by serving one another, particularly those among us who are needy and suffering, because Christ Himself, has identified Himself with the poor and oppressed.

3. The laity has a special and distinct ministry which complements the

ministry of the priest by extending the love of Christ to all those with whom we come in contact in our daily lives and in our families.

4. This goal is not realized only by doing good works but also by living according to our faith, so that through our lives the light of Christ is apparent to those in darkness.

5. We are richly endowed by God with diverse talents and gifts, much as a body has many different members which perform different functions which are vital to the efficient functioning of the body. Every Christian is called to use these special talents so that his or her life will bear fruit for the glory of God.

6. Men and women together are responsible for the ministry of the laity and complement one another in the use of their special gifts.

In conclusion, the lay ministry has its commission to work for the glorification of God in the neighborhood, visiting the sick, comforting the bereaved, welcoming strangers into the Church, fighting oppression and poverty, witnessing to Christ, and in whatever way it takes to serve God by serving others.

by Father Valerian Dzury

Visit To The Lehigh Valley

Continued from page 30

theological schools. He asked that we remember in our prayers our Orthodox brothers and sisters in the Soviet Union and that whatever changes are occurring in this Millennium year will further enhance the life of the Orthodox Church of Russia.

Metropolitan GIDEON related the significance of the Millennium celebrations to the growth of Orthodoxy in America as a result of the outreach of the Russian Orthodox Church through her missionary efforts, citing the examples of Sts. Herman, Innocent, Juvenaly and others. He offered an interesting note concerning early missionaries. It seems that one of the earlier Russian missionaries to America was a monk named Gideon, and now, during this historical commemoration of the Millennium, he is the second Gideon to come to America, representing the Orthodox Church of Russia.

Metropolitan GIDEON left a strong impression on all he met through his warmth, kindness, and gentleness which touched the hearts of the faithful. He encouraged all of us to continue our efforts in witnessing to our Orthodoxy as

earlier Orthodox missionaries had done nearly 200 years ago.

The next morning the delegation made a brief visit to the Protection of the Virgin Mary Carpatho-Russian Orthodox

Church, Allentown, Fr. Rodion Rebeck, pastor, prior to their departure to the Frackville Deanery and to St. Mary's Parish, Coaldale.

By Fr. Eugene Vansuch



Fr. Vladimir Petorak welcomes Metropolitan Gideon and delegation to the Holy Resurrection Cathedral in Wilkes-Barre which was followed by a luncheon given by the Wilkes-Barre and Frackville Deaneries.

Signs Of The Times



A recent upsurge of interest in astrology emerged when it became known that President and Mrs. Reagan are interested in this pseudo-science. For the most part, this revelation has been treated as a joke. Political cartoonists have especially capitalized on this controversy, implying that any serious involvement in astrology and related practices is irrational and ridiculous in our "enlightened" day and age. On the other hand, astrology nowadays is big business--it has even been computerized. Perhaps millions of Americans have at one point had their horoscopes cast. Many more avidly read their daily "astrological forecast" in the newspaper. Journalists, professors and savants of science can laugh and scoff all they want, but the common man on the street is willing to try just about anything that promises to deliver results. Our home-spun American philosophy is based on "common sense" and a hard-nosed pragmatic attitude that whatever practice or procedure "works" can and must be used. The question of ultimate truth seldom enters into the picture.

This modern-day interest in "the message of the stars" is, in fact, merely one of the "signs of the times." The steady erosion of traditional beliefs and values has naturally led to an increased interest in all forms of occultism, magic, spiritism--even outright Satanism. When a well-known actress writes a book and stars in a miniseries based upon her firsthand experience of "higher" realms of consciousness, we know that such arcane interests are no longer solely the domain of cranks and misfits on the fringes of conventional society. It is also clear that somewhere along the line, traditional Christianity (including Orthodoxy) has failed to draw upon its rich resources to provide meaningful answers and solutions for the stresses and problems of modern living. There was a time when a pious Orthodox Christian would seek healing and integration through prayer, fasting, and sacramental participation in the life of the Church. Today we are more likely to seek a "quick fix" through various self-help groups, while consulting an

astrologer, a fortune-teller, or perhaps a psychiatrist.

Some individuals will hardly even get up in the morning without first consulting their horoscope. Astrology can become an all-consuming interest, an obsession that literally rules one's entire life. This is true of occult practices in general, since ultimately these things are inspired by satan, the father of lies. What begins as mere dabbling in something so "innocent" as the Ouija board can gradually draw the unwary into a deadly fascination with that demonic realm which interpenetrates this visible, material world. Perhaps for most people astrology will always remain nothing more than an amusing pastime or a source of occasional guidance. I doubt that our President's involvement goes beyond this. It is in any case unlikely that he could, even if he so desired, base his major policy decisions upon the position of the stars. Nevertheless, the wise Christian will avoid like the plague even a slight interest in astrology. To even "dabble" in such things will place in jeopardy the eternal salvation of one's soul.

A famous astrologer who appeared recently on a TV talk show insisted there is no conflict between astrology and Christianity. Her "evidence" included the fact that the Pope's bathtub is decorated with the signs of the Zodiac. She also made the preposterous statement that all religions developed out of astrology, and that our Founding Fathers established our nation upon astrological principles! Characteristic of such deluded persons is her belief that Satan is not a personal being, but simply a "negative vibration," an impersonal cosmic force. It may seem strange that Satan's greatest deceit is to convince people that he does not really exist, but so it is. He can work much more effectively to destroy our soul once we are convinced he is nothing more than an element of nature or a "symbol" of human evil.

No doubt many will accept the statements of this astrologer at face value, since we modern Americans have all but lost the divinely-revealed standard

of truth. Without the guidance of the ancient spiritual tradition of the Church, we become easy prey for every false and deceitful doctrine. The spiritual crisis of our day creates a vacuum in the human soul, and nature abhors a vacuum. So it is that truth becomes relative--people will themselves to believe whatever seems to make sense amidst the darkness and confusion that has engulfed our contemporary world. We are reminded of St. Paul's words to Timothy, "For the time will come when they will not endure sound doctrine, but according to their own desires, because they have itching ears, they will heap up for themselves false teachers; and they will turn their ears away from the truth, and be turned aside to fables." There could hardly be a better description of today's spiritual climate, as we enter those final days before the appearance of Antichrist.

If we are to oppose astrology as enlightened Christians, however, we must first understand what it is and why we oppose it. Christian attacks on astrology and other occult practices are often based on misunderstandings and false premises. Astrology does not teach that the position of the stars absolutely determines all the affairs of human life. Nor is astrology primarily a method of fortune-telling. The idea is rather that the relative position of the sun, moon and planets at our birth will profoundly influence our personality, general interests, and the overall direction of our life. It is believed that by understanding these influences--taking advantage of the positive ones and working to overcome the negative--we can more or less gain control over our own destiny.

A horoscope is a chart or "map" which divides the heavens into twelve sectors, each ruled by one of the so-called "signs of the zodiac." It is claimed that at the moment of birth, the human soul is somehow "magnetized" according to the exact positions and interrelationships of the planets within the twelve signs. Drawing up a horoscope is a mathematically complicated affair which must take into account the exact time and place of birth. The astrologer's real skill, however,



consists in the correct interpretation of the horoscope. This is truly an art that requires an intimate knowledge of how the separate influences of signs and planets are woven together and brought to bear upon the human soul. There are indeed standardized manuals of astrology, but the really successful astrologer will rely much more upon his or her sense of "intuition." Some seem to be born with this "gift," while others must struggle through years of practice in order to develop it.

The so-called daily "horoscopes" in the newspaper are of necessity vague, generalized and virtually meaningless. They are based upon nothing more than the position of the sun in one of the twelve zodiacal signs at the moment of one's birth. The ordering of one's present course of life according to astrological principles requires the correlation of one's natal (birth) horoscope with the current position of the planets. This highly personalized work can be done only by an experienced astrologer. Nevertheless, many people read their daily astrological forecast "just for the fun of it," not really taking it seriously. Unfortunately, even such a superficial interest in astrology may in time lead to a more serious, soul-destroying involvement in the occult. More to the point, would it not be more fitting for a devout Christian to read instead several verses of Scripture over the morning coffee? Surely this practice would provide considerably more insight and guidance for the day.

Note that nowhere have I questioned that astrology, like all occult arts, does work-up to a point. Its success, however, depends less upon the position of the planets than upon the "psychic" sensitivity of the astrologer. What I mean is that man has been endowed with certain spiritual senses in addition to the five physical senses. Since the Fall of Adam, by God's mercy, these senses have ordinarily remained closed in the vast majority of people. The reason is that once these senses have been opened contrary to the will of God, the soul encounters not the heavenly realm of the

saints and angels, but rather the aerial realm of fallen spirits (the demons). Now the Scriptures testify that the demons appear to the unwary as angels of light. There is a false notion nowadays that whatever is "spiritual" is necessarily holy and good. We forget that Satan and his demons are also spiritual beings. Only a truly spiritual person whose heart has been purified from the passions can rightly discern the spirits, to determine whether his contact with the unseen world is the result of God's enlightenment or the "endarkenment" of Satan.

Many astrologers claim that astrology is not the least bit supernatural, but rather that its principles are based on purely natural laws not yet understood by science. To some extent, this is doubtless true. At the same time, it must be clearly understood that the natural world as we now know it is fallen and corrupt. That inspiration, or intuitive knowledge, which enables an astrologer to interpret a horoscope is derived not from God, but rather from the realm of fallen spirits. Once the doors of spiritual perception have been opened prematurely by self-willed desire rather than by the grace of God, the unseen powers of darkness can and do reveal an uncanny wisdom concerning hidden mysteries. An astrologer's guidance may even seem to produce good, positive and morally uplifting results in the lives of his clients. But eventually the unsuspecting devotee of astrology will become caught up in a web of deceptions and half-truths from which it is impossible to escape, unless he finally come to his senses and heeds God's call to repentance.

It is idolatry to place one's faith and trust in the false wisdom of human philosophy rather than in the living God, and idolatry in any form is a vile abomination condemned throughout the Scriptures. An astrologer may well believe in God and even profess to be a Christian. Even so, a true Christian must acknowledge that it was God Himself Who created the stars and planets and set them on their courses. It is solely by His divine providence that all

things whatsoever have been ordered—including the destiny of the human soul. Those who order their lives according to the oracles and omens of the natural world stand convicted by St. Paul's words to the Galatians, "But now after you have known God, or rather are known by God, how is it you turn again to the weak and beggarly elements, to which you desire again to be in bondage?" Small wonder that the Church Fathers with one voice condemn astrology, while the ancient Canons severely chastise any Christian who dares to cast or to consult a horoscope.

God is the supreme Lord of creation and of human history. All things visible and invisible were created in and through Christ and are sustained by the life-giving grace of the Holy Spirit. Thus, it is only by seeking to discover and to fulfill God's will for our life that we shall find true inner peace and happiness. This can be accomplished not by consulting our horoscope, but only by striving to cultivate a genuine spiritual life based upon the age old teachings and traditions of Orthodoxy.

The basic premise of astrology and all other forms of occultism is that man can become a god apart from God. The concept of a Supreme Being really has no place in the astrological world view. The stars and other cosmic influences are conceived of as entirely neutral forces of nature which can be utilized and harnessed in order to achieve one's own selfish ends. According to this view, there may well be advanced beings on other "planets" of reality ready and willing to help the earthbound "evolve" into a more perfect state. The underlying conviction, however, is that the soul by nature is potentially divine, in need not of salvation but of further enlightenment. Seen in this light, astrology is one form of that forbidden fruit which tempted our First Parents and caused their exile from Paradise. We have indeed been called to become gods by grace—but this is possible only when we turn to God in repentance, trusting in Him alone to guide our footsteps along the straight and narrow path of salvation.

Fr. Thomas Kulp

Very Rev. George G. Pawlush Honored At A Testimonial Dinner



Seated L to R: Mildred Mayher, His Grace, Bishop Herman, Mayor Lee Namey, Juanita Namey, Lillian Stchur, Michael Stchur. Standing L to R: Boris Mayher, Ted Sovyrda, Eleanor Sovyrda, Matushka Anne Pawlush, V. Rev. George Pawlush, Rev. Edward Burke, David Yeosock, Matushka Elizabeth Kuchta, V. Rev. John Kuchta.

On Sunday, May 22, the Very Rev. George G. Pawlush was honored at a Testimonial Dinner by the parishioners of Holy Trinity Russian Orthodox Church in Wilkes-Barre, PA. The dinner at Genetti's Motor Inn in Wilkes-Barre was held in recognition of the diligent and devoted guidance Rev. Pawlush gave to the parishioners of Holy Trinity. Rev. Pawlush will retire from active assignment to the Orthodox Church in America (OCA) in June.

Born to deeply religious and musically gifted parents, Father Pawlush attributes his religious upbringing to his grandmother, since his father died when he was just two years old. He was actively involved in the church from an

early age, serving as altar boy, choir member, church school teacher and reader. Although born in Mahanoy City, much of his young life was spent in the Olyphant area. He entered the U.S. Army Air Corps in 1942, and during his enlistment was an instructor of celestial navigation at various bases across the United States.

Father Pawlush worked at various jobs both in Chicago and Scranton areas before he entered St. Tikhon's Theological Seminary in South Canaan in 1949, receiving his diploma in 1953.

Father George, as he is affectionately called by his parishioners, came to the Wilkes-Barre area after serving in Maynard, Mass., and Terryville, Conn.,

parishes. He served as assistant to the late Very Rev. John Krashkevich, and assumed the duties as pastor upon Rev. Krashkevich's death. Father George remained as pastor of Holy Resurrection Cathedral for 10 years when he then accepted the challenge of the newly-formed parish of Holy Trinity. He has remained at Holy Trinity to the present and devotedly guided the parishioners in the construction of their new church.

While at the Cathedral, he received the Gold Cross of the Orthodox Church in America (OCA), and for his diligent work at Holy Trinity he was awarded the honor of the Jeweled Cross. Thus, he has attained the second highest rank and honors a married priest can in the Orthodox church.

In addition to his spiritual guidance to Holy Trinity parishioners, Father George has been active in the Wilkes-Barre community life. He is a member of the Pastoral Care Advisory Committee at Geisinger Wyoming Valley Medical Center; Chaplain at the local Veterans' Administration Medical Center for 31 years; Chaplain to the American Legion Post 741 and also to the Fire Department of The City of Wilkes-Barre. Father George has served as spiritual advisor to the Russian Orthodox Catholic Mutual Aid Society (ROCMAS) for 10 years; Dean of the Wilkes-Barre Deanery for 17 years and as spiritual advisor to both Junior and Senior Federated Russian Orthodox Clubs. In addition he has been guest speaker at many civic club meetings.

The day's activities began with Divine Liturgy at Holy Trinity celebrated by His Grace, Bishop Herman, Bishop of Philadelphia and Eastern PA; Very Rev. Pawlush, Chaplain Major Boback and seminarian Nicholas Ozoline. Reader was Peter Welgus and the responses were sung by the Holy Trinity Acappella Choir directed by Agnes Homick. Altars boys serving were Ivan Bogan, Paul Meck, George and Timothy Pawlush.

Invocation at the dinner was asked by His Grace, Bishop Herman. A welcome was extended by Michael Stchur who was the first senior warden at Holy Trinity. David Yeosock was toastmaster. Mayor of Wilkes-Barre, Lee Namey, presented Father George with a Proclamation, proclaiming this day as

Resurrection Cathedral presented Father George with a purse on behalf of his friends at the Cathedral. Boris Mayher read a resolution from the Wilkes-Barre City Council and Matushka Hope presented her father with a gold watch on behalf of his children.

Among the clergy paying tribute to Father George were Rev. David and Matushka Lisko; Rev. Claude and Matushka Vinyard; Rev. John and Matushka Kowalczyk; Rev. Paul and Matushka White; Rev. David Shewczyk; Rev. Michael Miyo of St. Mary's Byzantine Catholic Church; Matushka Anne Sovyrda and Matushka Dorothy Pelesh.

At the conclusion of the dinner, His Grace, Bishop Herman gave the benediction.

The dinner was planned by Ted Sovyrda, who served as honorary chairman; co-chairmen were Michael Stchur and Boris Mayher and the following committees: dinner, Al Apanovich, Helen Patalak and Fred Hunter; tickets, Basil Homick and Fred Hunter; invitations, Eleanor Sovyrda and Lorraine Hunter; program, Paul Gozick and Mildred Mayher; reservations, Peter Welgo, William Gurka, William Yankovich and Helen Welgo; program book, Anna Cardoni, Mary Krill and Ivan Bogan; decorations, Dolores Gozick, Mary Gurka and Pearl Tutko; publicity, Elizabeth Gurka and Lisa Liparula.

As many of the speakers stated, Father George was not only our pastor and spiritual advisor, he was our friend--through the sad times as well as the happy ones. His caring attitude touched the lives of so many, as evidenced by the great number of people who attended the dinner in his honor.

Father George does not intend to slow down completely upon retiring, but will try to give more time to the VA Medical Center and would like to continue speaking to various organizations about the Russian Orthodox religion, or, as he stated, "evangelizing."

Rest and relaxation fall way down on his list of priorities, although a possible trip to Germany may be made once his daughter and son-in-law are transferred there. Father George stated that he will miss everyone. He commented, "We have wonderful people in this parish and I enjoyed serving them."

His dedication to the Orthodox faith will long be remembered. His accomplishments will be noted for many decades to come. One is the beautiful "Church on the Hill" as he affectionately dubbed the new church in Miners Mills. The church stands as a shining beacon which can be seen from many points in the valley. Yes, Father George will leave a huge gap in the lives of the parishioners, and he will truly be missed.



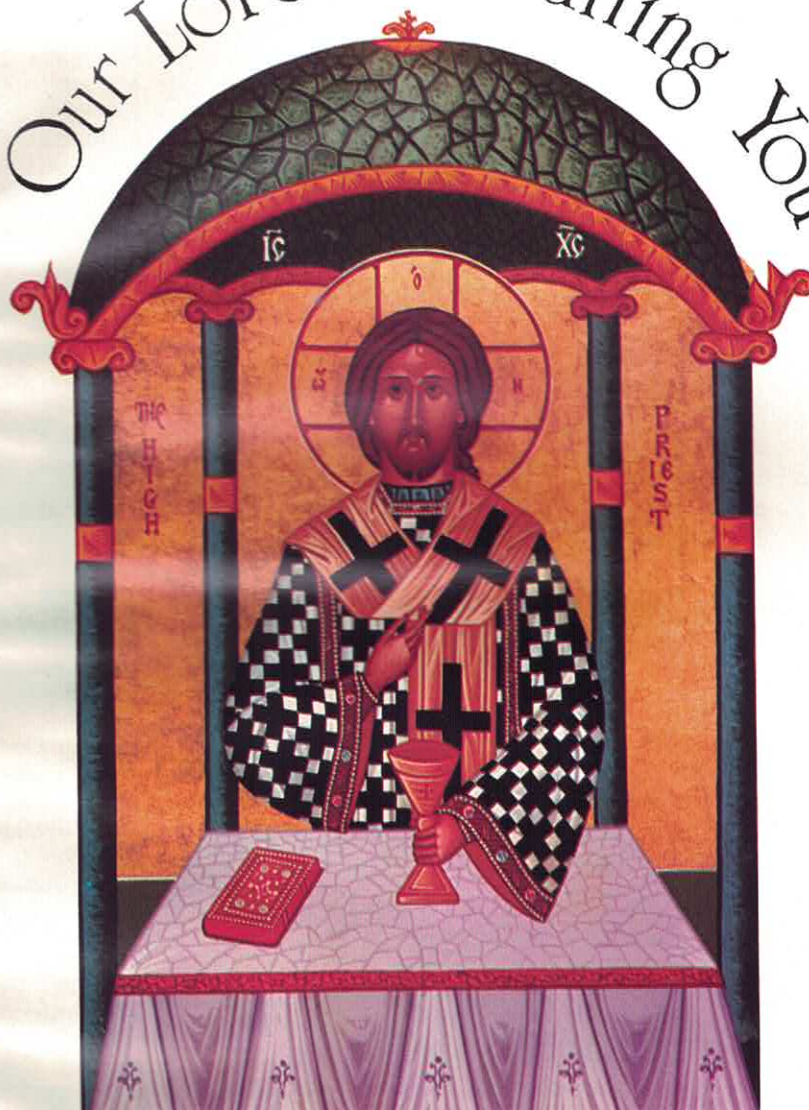
Matushka Anne Pawlush, V. Rev. George Pawlush and Mayor Lee Namey.

Father George was married to the former Anne Yuhas on June 1, 1946, soon after his discharge from the service. Father and Matushka are the parents of George, vice-president of the Danbury Hospital, Conn., and his wife Carol; Matushka Hope Boback and her husband, Chaplain Major Ted Boback, presently stationed at Ft. Monmouth, NJ, but who will soon be leaving for another tour of duty in Germany; David a certified internist medical doctor and a cardiology student, and his wife, Lorrie; Michael, a civilian employee of the U.S. Navy at Harrisburg; and Neil, a post graduate student in Buffalo, NY. They are the grandparents of George, Timothy and Christina Pawlush; Nadya and Kyra Boback and Alexandra Pawlush.

"Very Rev. George G. Pawlush Day." Remarks were made by Rev. Edward Burke, OFM, St. Joseph's Monastery and Chief Chaplain at the Veterans' Administration Medical Center; and Very Rev. John Kuchta, pastor of St. John's Church in Edwardsville and Dean of the Wilkes-Barre Deanery.

The main address was given by His Grace, Bishop Herman; remarks also by Ted Sovyrda, present senior warden of Holy Trinity, who presented Father George with a purse on behalf of the parishioners. Other presentations were made by Mary Krill, PTO; William Gurka, Senior "O" Club; Agnes Homick and Peter Welgus, Holy Trinity Choir; Michael Stchur, ROCMAS. Rev. Vladimir Petorak, pastor of Holy

Our Lord Is Calling You



**IS OUR LORD CALLING YOU
TO THE HOLY PRIESTHOOD?**

For further information please call or write
the Seminary Registrar, Fr. Daniel Donlick, at:

St. Tikhon's Orthodox Theological Seminary

South Canaan, Pennsylvania 18459

Phone: (717) 937-4411

Responding To The Call



Bishop Herman and Fr. Daniel Donlick gather with the Seminary Graduates from the Diocese of Philadelphia and Eastern Pennsylvania : Nicholas Wyslutsky, David Kessler, and Emilian Hutnyan.

After the hustle and bustle of graduation ceremonies, one has the chance to look back on the experiences held in the five years of history encapsulated in any type of education. When asked to reflect upon these experiences in writing, I was immediately hesitant. So many thoughts, both good and bad, made me think that writing a short reflection would be impossible. Yet, I have learned over the years of my education, nothing is impossible.

What has been, in reality, five years ago seems just like yesterday. It was in the month of June, five years ago, that I began to fill out college applications; trying to decide which school I would attend in the fall. My Seminary application headed the list. After spending time at St. Tikhon's in the camp program, attending Choir conferences, and most importantly attending the Vocations Weekends offered to potential students, attending the Seminary became a dream for me. Through the inspiration of my pastor I had found something at St. Tikhon's that intrigued me, and I wanted to learn it and live it. Not only did it offer me a thorough Christian education, but it also enabled me to earn a secular degree at the same time. My mind had been made up; I hoped to attend the Seminary in the fall.

As the months passed, the wait for a response to my application became almost unbearable. Finally it came, in the final days of July, I had been accepted. Now the wait became work. There were cassocks to order, black suits to find and parents to convince. Attending Seminary by an only son was not readily accepted, that too was eventually resolved

through love and concern. By the time Labor Day rolled around I was anxious. It was time to begin my education.

At first, as with any new experience, many doubts and feelings of uneasiness filled my person, but eventually these were put to rest. This feeling of ease I found in the strong communal feeling upheld by the Seminary. The new friends I had found became more and more like brothers to me, and the whole Seminary community seemed to be more of a family rather than an organized educational institution.

As the years passed, this family feeling helped me make it through the sometimes difficult times. It seems that whenever I needed someone to talk to there was always someone there. Whether I needed academic help, or just advice on how to deal with another brother it was always there for the asking. Professors weren't people above and better than students, but were rather open pastors, understanding of the problems a seminarian faces, and ready to help. The total educational experience of the Seminary combined with Marywood College is one I will never regret. It taught me many valuable lessons that will not soon be forgotten. If I had to do it again, I would surely do it the same way.

The Seminary not only offered me an education, but it also enabled me to meet many of the Orthodox faithful. Through participation in the Seminary mission choir, I have made many very close friends, and have learned to respect the opinions and feelings of others. I have gained respect for the Orthodox Pastor, and hopefully some insight into my own pastorate. Through membership in the

Church Clubs thriving at the seminary, such as the F.R.O.C., I was able to meet people of my own age, and have made many valuable friendships.

Overall, the experiences I have had in my five years as a Seminarian could not have been duplicated anywhere else. The education I received could not have been better, and hopefully will never end. It is an education that I would recommend to anyone. I'm not in the least, saying that it is an easy accomplishment. To be certain it is an education that will challenge every aspect of one's person, but isn't that what an education is supposed to be? **To those who have thoughts or questions in their mind about attending the Seminary I would say this. Sit down and seek out that answer within yourself.** Visit the seminaries and see what they have to offer you and pray. The answer will come to you. Knowing is surely better than not knowing.

To end I would like to thank the many people who helped me to make this education a reality for me; The seminary faculty and administration, the students, and especially my fellow graduates or rather my brothers. My special thanks goes to my parents and family, both physical and Spiritual. Without their love, support, and guidance there would have been many times I would have turned away. I would ask all of you to continue to pray for me, so that the education I have strived for can be used to build and strengthen the Body of Jesus Christ, The Church.

By Seminarian Nicholas Wyslutsky

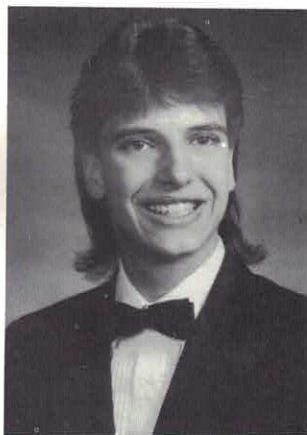
Graduates 1988



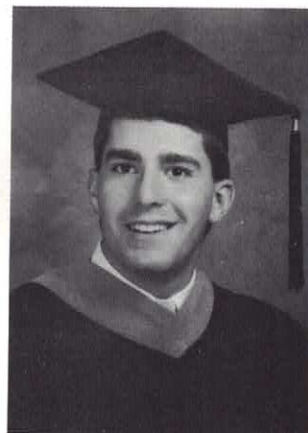
The following pages pay tribute to the graduates from our Diocese in this Holy and Millennial Year. We are very proud of all their accomplishments. May our Lord protect them and preserve them for many years.



Kathryn M. Baker
Holy Trinity Orthodox Church
Catasauqua, PA
Temple University



Ronald L. Bisaga II
St. Stephen's Orthodox Cathedral
Philadelphia, PA
Cherokee High School
Marlton, NJ



Ira Castellano
All Saints Orthodox Church
Olyphant, PA
B.S. University of Scranton



Tamara Ann Dantine
St. Nicholas Orthodox Church
Philadelphia, PA
Williamstown High School
Williamstown, NJ



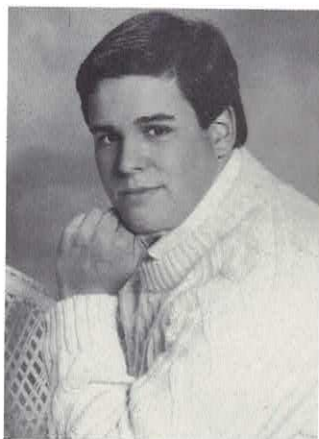
Larissa Debus
St. Nicholas Orthodox Church
Bethlehem, PA



Stephanie Drosdak
St. Herman of Alaska Orthodox Church
Shillington, PA
B.S. Minersville University



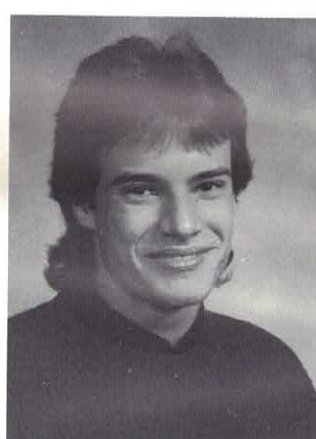
William E. Fortner
Holy Assumption Orthodox Church
Philadelphia, PA
Delsea Regional High School



Michael Alan Futchko
Holy Trinity Orthodox Church
Stroudsburg, PA
Pen Argyl High School



Aric Gingo
St. John the Baptist Orthodox Church
Edwardsville, PA
Dallas High School



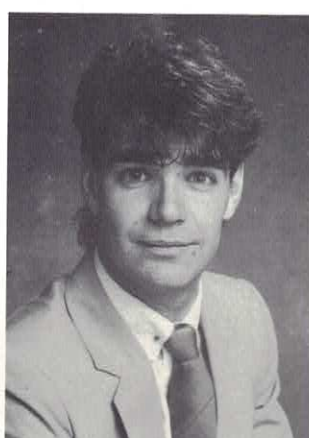
Frederick (Rick) Hackett II
Holy Trinity Orthodox Church
Stroudsburg, PA
Pleasant Valley High School



Gregory Hatrak
St. Peter & Paul Orthodox Church
Minersville, PA
Minersville Area High School



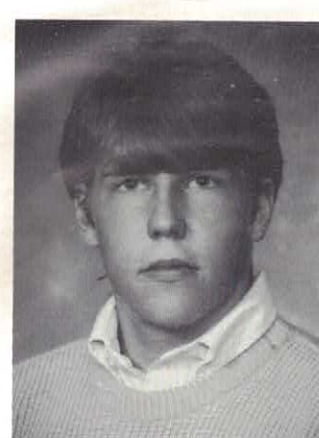
Michael A. Hill
St. Michael's Orthodox Church
Mount Carmel, PA
Southern Columbia Area H.S.



Nicholas A. Hunchak
St. Nicholas Orthodox Church
Philadelphia, PA
Upper Darby Senior High School



Emilian Hutnyan
St. Tikhon's Monastery Church
South Canaan, PA
Graduate: St. Tikhon's Seminary
B.A. Marywood College



Sergei Hychko
Holy Resurrection Orthodox Church
Alden Station, PA
Greater Nanticoke Area High School



Peter Daniel Jubinski
St. Nicholas Orthodox Church
Bethlehem, PA
Moravian Academy



Julieann Alexandra Kapelan
Holy Resurrection Orthodox Cathedral
Wilkes-Barre, PA
James M. Coughlin High School



Laryssa M. Karaffa
St. Mark's Orthodox Church
Wrightstown, PA
Central Bucks-East High School



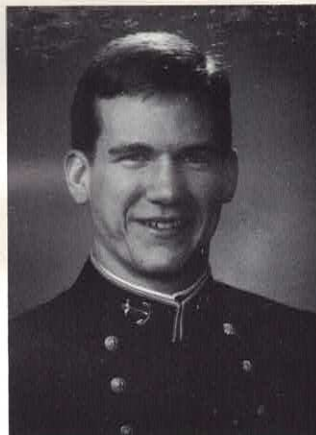
Laurie Karvetsky
St. Basil's Orthodox Church
Simpson, PA
Hancock Central High School



David Kessler
Holy Trinity Orthodox Church
Stroudsburg, PA
Graduate: St. Tikhon's Seminary
South Canaan, PA



Stephanie A. Koretski
St. Nicholas Orthodox Church
Bethlehem, PA
B.A. Temple University



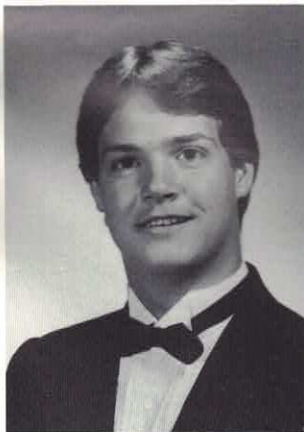
John Kropcho III
Holy Resurrection Orthodox Cathedral
Towanda, PA
United States Naval Academy
Annapolis, MD



Claudia Krugovoy
St. Herman of Alaska Orthodox Church
Wallingford, PA
Strath Haven High School



Natalie Kulkowich
St. John's Orthodox Church
Edwardsville, PA
Wyoming Valley West High School



John Margerum
St. Nicholas Orthodox Church
Philadelphia, PA
Roxborough High School



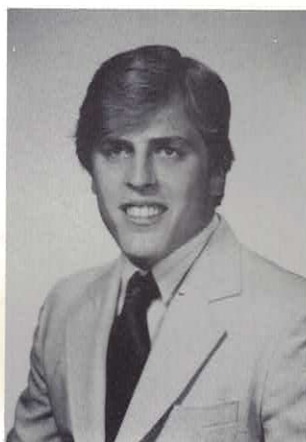
Katherine Ann Mezick
All Saints Orthodox Church
Olyphant, PA
B.A., Lackawanna Junior College



Michael Mikulak
St. Basil's Orthodox Church
Simpson, PA
Carbondale Area Jr. Sr. High School



Darlene Moschowsky
All Saints Orthodox Church
Olyphant, PA
B.A. University of Scranton



Andrew Motel
St. Herman of Alaska Church
Wallingford, PA
Juris Doctor Degree
Widener University



Marta Motel, M.D.
St. Herman of Alaska Church
Wallingford, PA
College of Osteopathic Medicine
Philadelphia, PA



Michael G. Nakonetschny
St. Mark's Orthodox Church
Wrightstown, PA
Central Bucks-West High School



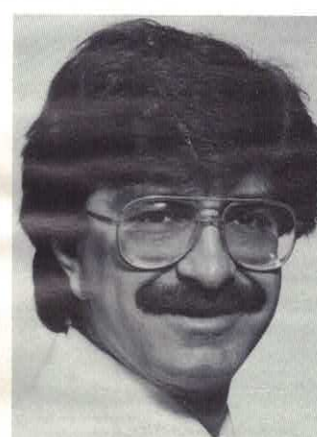
Christine M. Nass
St. Stephen's Orthodox Cathedral
Philadelphia, PA
St. Basil Academy High School



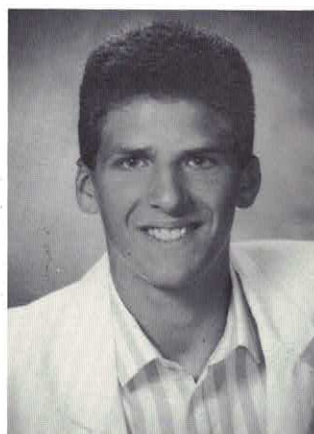
Karen M. Naughton
All Saints Orthodox Church
Olyphant, PA
Marywood College



Felix Charles Niedjaco
St. John's Orthodox Church
Edwardsville, PA
Dallas Sr. High School



James O'Pecko
St. Basil's Orthodox Church
Simpson, PA
Penn State University



John Pash III
St. Michael's Orthodox Church
Jermyn, PA
Lakeland Jr. Sr. High School



Peter Michael Pawlak
Holy Trinity Orthodox Church
Wilkes-Barre, PA
B.S. NJ Institute of Technology



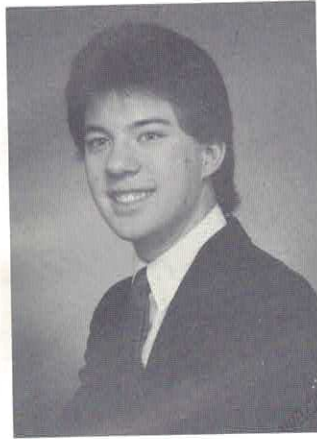
Mary Pelak
Holy Ascension Orthodox Church
Frackville, PA
B.S. Bloomsburg University



Joseph Pellock
Holy Ascension Orthodox Church
Frackville, PA
B.S., Bloomsburg University



Vladimir Petorak, Jr., M.D.
Holy Resurrection Orthodox Cathedral
Wilkes-Barre, PA
Hahnemann University School of Medicine
Philadelphia, PA



Michael C. Pieck
Holy Resurrection Orthodox Cathedral
Wilkes-Barre, PA
Coughlin High School



Nikitya Romanchik
Holy Trinity Orthodox Church
Catasaqua, PA
East Stroudsburg University



Tanya Salivonchik
Holy Trinity Orthodox Church
Catasaqua, PA
Whitehall High School



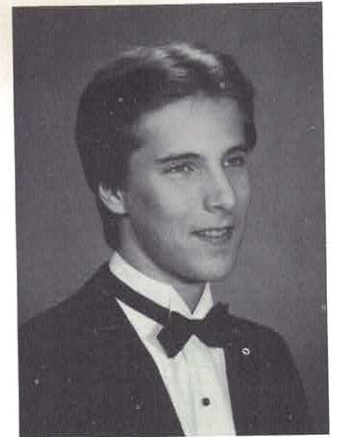
Barbara A. Schlasta
All Saints Orthodox Church
Olyphant, PA
Mid-Valley Secondary Center



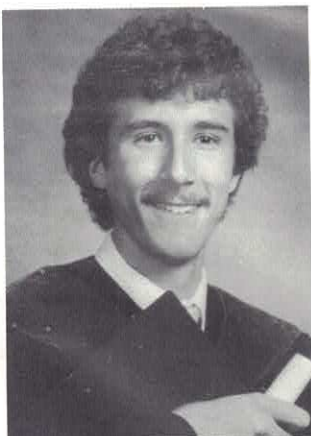
Andrea Simpson
St. Nicholas Orthodox Church
Philadelphia, PA
Juris Doctor Degree
Widener University
B.S. LaSalle University



Nadine Simpson
St. Nicholas Orthodox Church
Philadelphia, PA
B.S. Southern Illinois University



Daniel P. Stafursky
All Saints Orthodox Church
Olyphant, PA
Scranton Preparatory High School



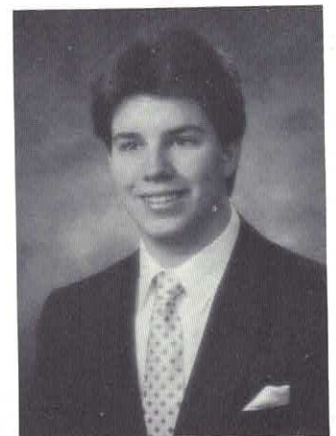
Kenneth Stafursky
All Saints Orthodox Church
Olyphant, PA
B.S. Philadelphia College
of Pharmacy & Science



Tanya Stavisky
St. Michael's Orthodox Church
Old Forge, PA
Abington Heights High School



Gregory Sulich
St. Tikhon's Monastery Church
South Canaan, PA
Western Wayne High School



George W. Thomas
Holy Ascension Orthodox Church
Frackville, PA
North Schuylkill High School



Paul D. Thomas, M.D.
Holy Ascension Orthodox Church
Frackville, PA
College of Osteopathic Medicine
Philadelphia, PA



Frank Toroney
St. Nicholas Orthodox Church
Coatesville, PA
B.A. West Chester University



Jerome Unmarino
St. Nicholas Orthodox Church
Bethlehem, PA
Saycon Valley High School



Lori Ann Van Vliet
St. Herman Orthodox Church
Shillington, PA
B.A. Albright College
Reading, PA



Shelly Ann Vlasak
St. Herman of Alaska Orthodox Church
Shillington, PA
Daniel Boone High School



Valerie Witosjkin
St. Stephen's Orthodox Cathedral
Philadelphia, PA
Council Rock High School



Nicholas Wyslutzky
St. Peter & Paul Orthodox Church
Minersville, PA
Graduate: St. Tikhon's Seminary
B.A. Marywood College



Mark Zilenski
St. Michael's Orthodox Church
Jermyn, PA
Lakeland Jr. Sr. High School



Marie Zimich
Holy Resurrection Orthodox Cathedral
Wilkes-Barre, PA
Coughlin High School



Mimi Zlatkowski
St. Stephen's Orthodox Cathedral
Philadelphia, PA
Cherry Hill High School East

Photos not available

Samuel P. Baron
Holy Trinity Orthodox Catholic Church
Parkland H.S./Vo. Tech

David Paul Bogash
St. Mary's Orthodox Church
Coaldale, PA
B.S. Penn State University

Dorothy Silva
St. Michael's Orthodox Church
Jermyn, PA
M.A. Marywood College

John Robert Melniczek
St. Herman of Alaska Orthodox Church
Shillington, PA
M.S. Villanova University
Philadelphia, PA

Deborah Wanico
St. John's Orthodox Church
Nanticoke, PA
Centennial High School

Donna Miller
St. Nicholas Orthodox Church
Bethlehem, PA
B.A. Beaver College

Nadine Hasenecz
St. Nicholas Orthodox Church
Bethlehem, PA
B.A. Moravian College

ALL IN THE *DIOCESAN* FAMILY

Buckingham - St. Mark's Church. On Saturday, April 23rd, His Grace Bishop Herman celebrated the Divine Liturgy and Ground Breaking for a new Church on Route 413 in Wrightstown, Pennsylvania. The following clergy participated in the services: Fr. Stephen Karaffa, Pastor, Fr. Daniel Ressetar, Fr. Joseph Martin, Fr. Michael Hatrak, Fr. Daniel Geeza, and Fr. Vladimir Borichevsky, former Pastor. Prior to the Divine Liturgy, Stephen Karaffa was tonsured a Reader. Following the Ground Breaking, the blessing of the Rectory and luncheon took place.

Bishop Herman congratulated the faithful on their efforts to further the Orthodox Faith. However, he emphasized; this was only the beginning of the labors ahead of them as they work for the building up of God's Holy Church.



Rectory Blessing.



Ground Breaking by Bishop Herman.



Tonsuring of Stephen Karaffa as Reader.

Coaldale - St. Mary's Church.

Baptisms: Nicole Ann Chwastiak, daughter of Dr. Richard and Ann Chwastiak, was baptized and chrismated on Sunday, April 17th.

Ashley Kristina Zuber, daughter of Christopher and Sandra Zuber, was baptized and chrismated on Sunday, April 24th.

Wedding congratulations to: Howard and Eleanor Billig on the celebration of their 30th Wedding Anniversary and Ben and Olga Macalush on the celebration of their 40th Wedding Anniversary.

The ladies of the Parish held another successful Paska (Easter Bread) sale in March and annual fish dinner on March 20th. An excellent dinner was enjoyed by the large number attending.

Annual Easter egg hunt for the children of the Parish was held on Saturday, April 2nd. Candy and gifts were also presented to the children.



Coaldale - Ashley Kristina Zuber, Baptism.

Frackville - Holy Ascension Church. The Pastor and Church Council members offer their congratulations to the following graduates: George Thomas, Jr. - North Schuylkill High School, Mary Pelak - Bloomsburg College, Joseph Pelak - Bloomsburg College.

The Annual Parish Picnic was held on Saturday, July 30th and Sunday, July 31st.

Plans are being formulated for the 75th Anniversary of the founding of the Church to be held in 1990.

Congratulations to Robert Kuchta who was voted "Man of the Year" by the ASUR club.

Harrisburg - Christ the Saviour Church. Chrismation: Mrs. Gloria Skirpan was received into the Orthodox Church through the Sacrament of Chrismation on March 26th.

A Millennium celebration was held on Sunday, June 12th with over 250 faithful present. The choral responses were sung antiphonally and separately by the choir from Holy Trinity Orthodox Church in Pottstown and Christ the Saviour Choir. At the time Bishop Herman was in Russia attending the official Millennium Celebration, His Grace, Bishop Kyrill, from the Diocese of Pittsburgh and Western Pennsylvania represented him. St. Mary's Altar Guild prepared a delicious supper for the fellowship and social that followed.



Coaldale - Nicole Ann Chwastiak, Baptism.



Bishop Kyrill and clergy for the Millennium celebration in Harrisburg.

Plans are being completed in preparation for the 25th Anniversary of the founding of the Church and the Consecration of the newly constructed Church on Sunday, September 25th at 7:00 p.m. The Rite of Consecration will begin after the 8:30 a.m. procession. The main celebrant will be Metropolitan Theodosius, together with His Grace Bishop Herman.

Following the 1:00 p.m. fellowship hour, an Open House for the Grand Banquet and Dance will begin at 3:00 p.m. Banquet tickets may be purchased until September 15th. For further details see the full page ad in this issue.

Alive In Christ Deadline

The deadline for the next issue
FOR ALL SUBMISSIONS;
OCTOBER 1, 1988

Jermyn - St. Michael's Church.

On Sunday, May 1st, His Grace, Bishop Herman made his Archpastoral visitation to St. Michael's Church. During the Liturgy, the Pastor, Rev. John Kowalczyk, by the recent decision of the Holy Synod of Bishops of the Orthodox Church in America, was elevated to the rank of Archpriest. Following the Hierarchal Divine Liturgy, a dinner in honor of Fr. John was held and was enjoyed by all.

Baptism: Johathan Petrilak, son of Michael and Mary Petrilak was baptized and chrismated into the Orthodox Church on Saturday, June 11th.

QUILT BINGO will be held at St. Michael's Hall on Sunday, September 25th from 1:00 p.m. - 5:00 p.m. For more information on this affair, please contact Mr. Steve Myshak at 876-1633.



Fr. John Kowalczyk being elevated to Archpriest by Bishop Herman.



Church President Joseph Krenitsky greeting Bishop Herman prior to the Divine Liturgy.



Parish President Dr. Alexander Planovich greeting Bishop Herman.

Lykens - Holy Ascension Church.

On Sunday, May 15th, Holy Ascension Church, observed its Diamond Jubilee with a Hierarchal Liturgy celebrated by His Grace Bishop Herman together with the following clergy: Very Rev. Michael Hatrak, Pastor; Rt. Rev. Nicholas Viegla; Very Rev. Vladimir Borichevsky; Very Rev. Nicholas Timpko; Very Rev. Michael Kovach; all former pastors. Also serving were Very Rev. Joseph Martin, Dean of the Frackville Deanery; Very Rev. Paul Ropitsky; Rev. Michael Evans and Protodeacon Stephen Howanetz. Assisting in the Liturgy were Sub-Deacons Leo Poore and Nicholas Ozoline.



The Jubilee Banquet was held in the afternoon at Lykens Liberty Hose Company Social Hall. In his address Bishop Herman noted how good it was to see former pastors return to the flock that had been earlier entrusted to them and to witness the love that still exists. Bishop Herman also noted that we have an opportunity during this Millennial year to proclaim the Orthodox faith by projecting the love of Christ in the home and community.

Bishop Herman presenting a Gramota to Dr. and Mrs. Alexander Planovich.

Lykens - Continued from p. 49

Nicholas Komernicky, toastmaster and former Parish President, presented Bishop Herman with a bond that reached maturity. It was purchased when the educational Wing was added to the Seminary. The gift is to be used towards the construction of the Millennium Bell Tower in honor of the Baptism of Rus.



Blessing of the renovated interior of the Church.

Minersville - Saints Peter & Paul Church. Baptism: Christopher Joseph Bulino, son of Bernard and Deborah Bulino was baptized and chrismated on March 26th.

Olyphant - All Saints Church. Baptisms: Joseph Matthew Scochin, son of Maryann and George Schocin, was baptized and chrismated on March 13th. Stephen Stanley Verespy III, son of Judith and Stephen Verespy was baptized and chrismated on May 21st.

Wedding congratulations to: Daria Jeanne Masko and Robert Mark Zalewski who were joined in the sacrament of Holy Matrimony on Saturday, May 21st. Veronica Ponzelli and Canio James Sleyo were also joined in the sacrament of Holy Matrimony on Saturday, May 21st.

Philadelphia - St. Nicholas Church. On Lazarus Saturday, April 2nd, following the Divine Liturgy, St.



Church Council Members: First Row (l-r) Rev. Michael Hatrak, Suzanne Smeltz, Nadia Sass Katherine Planovich, Denise Dominick, and Nancy Coles.

Second Row (l-r) John Mehlako, Elmer Sites, Louis Dominick, John Coles, and Dr. Alexander Planovich.

Nicholas Church held its Annual Lenten Retreat with a brunch for the children and their parents. The retreat participants made prosphora and younger children studied symbols of Easter, made Easter Baskets and decorated eggs. Fr. John

Bohush presented a talk on the Sacraments of Holy Confession and Communion. The retreat concluded with Great Vespers. The entire Church School of St. Nicholas participated in the retreat and Holy Friday Services.



Fr. John Bohush leads discussion on the proper way to make Proshpora.



Church School Children at Retreat.



Church School Children following the Good Friday Service.

St. Clair - Assumption of the Blessed Virgin Mary Church.



Church School Children following the Annual Easter Egg Hunt with their Church School Teacher; Mrs. Verna Papinchak.

Philadelphia - Assumption of the Holy Virgin Orthodox Church. On Sunday, November 6th, St. Mary's Church will be celebrating its 75th Anniversary. His Beatitude, Metropolitan Theodosius and the Most. Rev. Bishop Herman will lead in the celebration at the Divine Liturgy and Anniversary Banquet. Mr. David Pellack, is the Anniversary Committee Chairman and Fr. John Udics is the Rector. For Banquet tickets, contact Helen Libak at 215-467-1094.

Pottstown - Holy Trinity Church. The Holy Trinity Community welcomed and greeted its newly appointed Pastor, Fr. Andrew Nelko and Matushka Tanya on Forgiveness Sunday, February 21st.

On April 1st, Holy Trinity Choir participated in a program at Christ Episcopal Church in Pottstown. The choir sang selections from Good Friday and Holy Saturday services with a liturgical explanation given by Fr. Andrew.

Two more Feast Day Icons were blessed at the Divine Liturgy on Sunday, April 24th and added to the Iconostasis. The Icon of the Ascension was donated by Mr. and Mrs. Peter Murianka, and the Icon of Pentecost was donated by Nicholas Hrebien.

Heartfelt Thanks

On behalf of the Brotherhood, His Grace, Bishop Herman, extends his sincere appreciation to the many men, women and children of our diocese who worked so hard to make the 84th Annual Pilgrimage to Saint Tikhon's Monastery a huge success. Special thanks are extended to the Saint Tikhon's Monastery Sisterhood who, this year as for many years in the past, has efficiently, unhesitatingly and enthusiastically coordinated and worked so hard on this event. May the blessings of Almighty God be on you all!

Alive In Christ Deadline

The deadline for the next issue
FOR ALL SUBMISSIONS;
OCTOBER 1, 1988

Shillington - St. Herman's Church.



On Sunday, April 24th, Bishop Herman celebrates Divine Liturgy on the 15th Anniversary of St. Herman's Church.



Fr. John Onofrey, Pastor, with Bishop Herman.

Wallingford - St. Herman's Church.

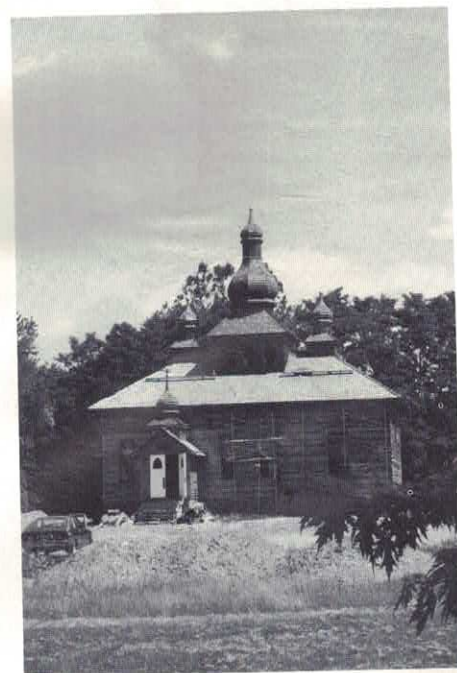
Chrismations: Albert Michael Fernandez was received into the Orthodox Church on Sunday of the Prodigal Son, February 7th. Rebecca Ann Noble, daughter of Shirley Noble was received into the Orthodox Church on March 26th, the Synaxis of Archangel Gabriel. Mary (Marsha) Zawawski was received into the Orthodox Church on Lazarus Saturday, April 2nd.



Church School Children on the day of the celebration.



Children of St. Herman's Church during the Bright Monday procession around the Church.



Williamsport - Holy Cross Church. Cupola was placed on the new Holy Cross Church on June 28th.

You are invited to attend the
18th Annual Adult Lecture Series

at St. Tikhon's Theological Seminary, South Canaan, Pennsylvania
every Tuesday evening in October beginning at 7:00 p.m.

The Millennium - A Holy Legacy

October 4th - The Russian Legacy - In witness and faith
speaker: Fr. Sergei Glagolev

October 11th - Russian Sacred Art - Fr. Nicholas Ozoline

October 18th - Holy Russia - The historical path of the
Russian Church - Speaker: Fr. Deacon Ugolnik

October 25th - Russian Spirituality - Bishop Basil



**Diocesan Assembly
and Church
School Conference**

The Diocesan Assembly and Church School Conference
will be held on Saturday, September 10, 1988 at St.
Tikhon's Monastery and Seminary.

The theme for the Conference as well as the Assembly
will be Lay Ministries — Getting Started. Key-note speaker
is Mr. Larry Jenney, Chairman of the Department of Lay
Ministries, Orthodox Church in America.

"O Give thanks unto the Lord, call upon His name; make known His deeds among the people." (Psalm 105:1)

**25TH ANNIVERSARY CELEBRATION
and
Consecration OF OUR NEW CHURCH**

Sunday, September 25, 1988

You are all invited to join us in sharing our joy in the Lord



Christ The Saviour Orthodox Church
5501 Locust Lane, Colonial Park,
Harrisburg, Pennsylvania
Telephone (717)652-1825

Main celebrants:

His Beatitude Theodosius, Archbishop of Washington and Metropolitan of All-America and Canada

The Right Reverend Herman, Bishop of Philadelphia and Eastern Pennsylvania

To be assisted by:

Archpriest Daniel D. Ressetar, Pastor
Archpriest Michael G. Kovach, Associate Pastor
Archpriest Joseph Martin, Dean of the Frackville Deanery
Protodeacon Basil Hubiak from Chicago
and other invited clergy

Saturday, September 24, 7:00 p.m.--All-Night Vigil

Sunday, September 25, 8:30 a.m.--Procession, Consecration, Hierarchical Divine Liturgy

1:00 p.m.--Fellowship Hour

3:00 p.m.--Open House, Grand Banquet and Dance

Banquet tickets: \$20.00, 2 for \$35.00, \$15.00 ages 6-18, under 6 free
(May be reserved until September 15th)

Suggested Overnight accommodations:

Sheraton Harrisburg East
I-83 at Union Deposit Road (Exit 29)
Phone (717) 561-2800
Capitol Motor Lodge
4646 Johnstown Road (Rte. 22 by the BP Gas Station
(From I-81 North - take Exit 26)
Phone (717) 657-2650

Red Roof Inn
I-81 at Exit 24
Phone: (717) 657-1445

Greeting for the Souvenir Journal - Patrons \$10, Boosters \$5.



You Are Cordially Invited to Attend the

Grand Banquet

in Honor of

The 50th Anniversary of St. Tikhon's Seminary

on Sunday, August 21st at 5:00 p.m.

in the

Grand Ballroom

of the Genetti Motor Inn, Wilkes-Barre, Pennsylvania

Prime Rib Dinner\$25.00

Music by Henry Charles Orchestra

For Banquet Reservations, please contact:

Matushka Kathy Kowalczyk, Banquet Reservation Chairperson
305 Walnut St., Jermyn, Pennsylvania 18433
Phone: (717) 876-1241

**Checks must accompany all reservations. please make checks payable to
"St. Tikhon's Seminary"**

For overnight accommodations please contact: the Best Western Motor Inn, 77 East Market Street, Wilkes-Barre, PA 18701: Pat Kobela, Front Desk Manager. A special room rate will apply, however, you are requested to make reservations as soon as possible by calling (717) 823-6152.