

Christ is Risen!

Indeed He is Risen!

Your Diocese

Alive in Christ

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

Volume V, No. 1

Spring 1989



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Thou art the God who dost wonders."

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"Let All Creation Rejoice" (Theotokos);	Baptism of Russia

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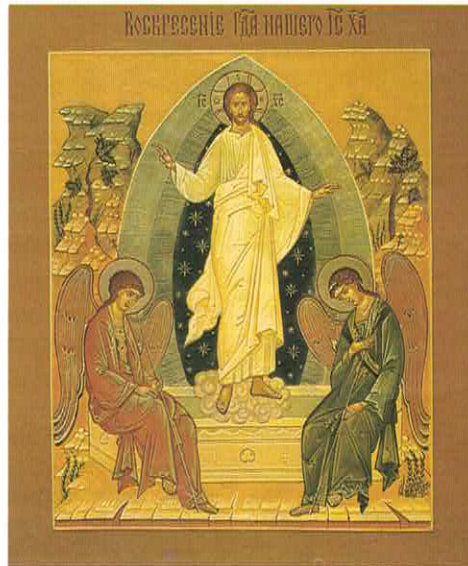
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Christ

is

Risen!



Indeed

He is

Risen!

Dedicated Clergy and Beloved Faithful of our Diocese:

The Holy Orthodox Church in Her divine services during the radiant Night of Pascha and the subsequent resplendent days that follow glorifies our Lord Jesus Christ's Rising from the tomb with exultant joy and holy ecstasy, and with love proclaims to all people the glad tidings that the Resurrection of Christ is the triumph of Life, the death of Death, the source of our own resurrection and life eternal.

St. John Chrysostom, inspired by God, teaches us that the Day of the Resurrection of our Lord Jesus Christ is a longed-for and salutary Day—the pledge of peace, the source of reconciliation, the destruction of Death, and that Death itself is no more named "Death", but dormition, peace, sleep.

Beloved in the Lord priests, worthy monks, and faithful children of our Diocese: With all my soul I greet you on this most glad and holy Paschal Feast! Let us rejoice, let us make merry! Let us triumph in a spirit of radiant serenity, inspired with Faith both in mind and heart, "having seen the Resurrection of the Lord"; and let us glorify the exquisite and eternal fruits of Christ's Resurrection: "From death unto life and from earth unto Heaven hath Christ our God brought us over!" He has raised us from the dust, made us like unto God, and has revealed to us "the beginning of a life new and everlasting".

The Risen Lord grant you all, dear and beloved children, a plentiful delight in the joy of Pascha here, in this mortal life, and grant that we may partake more perfectly of eternal blessedness with all the Saints in the mansions of the Heavenly Father, and in the day which knoweth no night of Christ's Kingdom.

While celebrating the glorious Resurrection of Christ, let us from the depth of our hearts raise a prayer of thanksgiving to Christ—the Giver of Life, and with spiritual exultation intone the Paschal chant of love. On this Day of Resurrection, "let us be illumined with the solemn Feast and embrace one another"...Christ risen from the dead, trampling down Death by death, and upon those in the tombs bestowing life—Very God. By the prayers of Your most-pure Mother and all the Saints, grant us mercy and salvation of Your goodness and love of mankind.

With love in the Risen Lord,

† Herman,

†HERMAN,

Bishop of Philadelphia
and Eastern Pennsylvania

Holy Pascha, 1989



A Pastoral Epistle From Bishop Herman

By the Grace of Almighty God, in a few short years, we will mark a most blessed and joyous event in the life of the Holy Orthodox Church, the 200th Anniversary of the arrival of Orthodox missionaries, planting of the True Faith on this American Continent.

In order to encourage the People of God to prepare to participate in this celebration, our Diocesan Bishop offers the following Archpastoral Epistle.

Two Hundred Years of the Light of Orthodoxy in America

"By upholding our Orthodox Faith as something holy, by loving it with all our hearts and by valuing it above all, we Orthodox people ought more over to strive to spread it among other people. Christ our Saviour said 'Nor do men light a lamp and put it under a bushel, but on a stand and it gives light to all in the house' (Matt. 5:15). For the light of Orthodoxy was not lit to shine only on a small number of men. The Orthodox Church is universal. It cherishes the words of its founder: 'Go into all the world and preach the Gospel to the whole of Creation' (Mark 16:15). 'Go therefore and make disciples of all nations' (Matt. 28:19). We ought to share our spiritual wealth, our truth, light and joy with others, those who are deprived of these blessings, but so often are seeking and thirsting for them."

As we approach the Bicentennial of Orthodoxy in America in five years (1794—1994), we should ponder these words delivered by then Archbishop (later Patriarch) Tikhon, 86 years ago

on the Sunday of Orthodoxy in the Cathedral in San Francisco. Archbishop Tikhon of Blessed Memory was then standing on our side of the midpoint of the Bicentennial we are about to celebrate. The Church had just celebrated its first centennial and the great missionary zeal that inspired the first missionaries to America was still very much alive not only in the heart of the Archbishop, but in scores of missionary laypeople and clergy who were committed wholly to the spread of Orthodoxy in America. Among them was the young Priest, Theodore Pashkovsky (later Metropolitan Theophilus) and the Archpriest Alexander Hotovitsky, who was the editor of the bilingual Church organ, *The Russian-American Orthodox Messenger (Vestnik)*, and Dean of the St. Nicholas Cathedral in New York City. There was also the Priest, John Kochuroff, Pastor of the Church in Chicago, who was to return to Russia at the end of his missionary work here and become the first Priest to be martyred during the Russian Revolution. Archbishop

Tikhon himself, after his election as Patriarch of All Russia, was to die a martyr and confessor of the Faith.

Yet, their zeal, and their commitment to the Orthodox missionary effort in America is only enriched in the eyes of the Church and of all of us, and their words have become even more valuable to us, for if the coming celebration of our Bicentennial is to be a true Church festival, it has to be more than a remembrance of great persons and their great works; it has to be a remembrance of all who contributed to the 200 years of spiritual effort on which we are now building up the Orthodox Church in America.

In his sermon, quoted in part above, Archbishop Tikhon answered his and answers our question: "who is to work for the furtherance of the Orthodox Faith, for the increase of their children of the Church? Pastors and missionaries, you answer. You are right. but, are they to do it alone? St. Paul wisely likens the Church of Christ to an organism, and the life of a

body that is shared by all its members (Eph. 4:16). In the beginning, not only pastors suffered for the faith of Christ, but lay people also, men, women, and even children.... In Sitka, Alaska, members of the Indian Brotherhood do missionary work among the inhabitants of these villages. One brother with great zeal travelled to a distant village, to help the local priest in protecting the simple and credulous children of the Orthodox Church against alien influences by signing his own explanations persuading them from his own experiences. In the United States, many of those who have left Uniatism to rejoin Orthodoxy share their experiences with their friends, telling them where the Truth is to be found and encourage them to return to the Orthodox Church."

Today it is the whole Church that is challenged to meet the Bicentennial with the same missionary zeal that built up the Church in America. Not only is it the newly-received Orthodox that are called upon to witness to their new-found faith, but especially those born in the Orthodox Faith. They are often reluctant to witness to the Faith openly and confess it before their neighbors and friends. They falsely believe that their Faith is a private matter. They forget that the sacrifice of our Lord Jesus Christ was a public event witnessed by all and for all; that through the Pentecostal fire—when the church was born—occurred in the Upper Room; it soon spread to the rooftop—the place of the sermon of St. Peter—to every corner of the world.

We call on all Orthodox Christians to prepare for the coming Bicentennial celebration in a prayerful and thoughtful manner. *First of all*, prayers for the founders, for the present church, and for the future growth and spread of the Church should be offered regularly at home and in the Church.

Secondly, every Orthodox Christian in America should strive to rediscover his Orthodox faith by learning its history, especially in America, in order to rediscover some of that missionary zeal that brought the Church to America and caused its rapid spread and growth in the past 200 years.

Thirdly, every family should rediscover their own history in the Church: How their forebearers came into the Church; how they came to America as immigrants and transplanted their Faith in the soil of this continent. How they, themselves, came into Orthodoxy; and not only converts to the Faith, but also those who were born into the Church, yet have only rediscovered their Faith later in life. All these experiences should be shared with others. Wherever possible, they should be recorded so that this history may be passed on as a legacy to the future Church: Family archives, parish archives, diocesan archives, and national archives could be enriched with these living accounts.

Fourthly, pray for the catechumens; such prayers are vital for the Church, reminding the Church and Her people of their responsibility for one another's spiritual welfare. Of this, Archbishop Tikhon spoke thus: "...we can manifest our interest in the cause of the spread of the Gospel in praying to the Lord that He will take this holy cause (our missionary work) under His protection, that He will give His servants the strength to do their work worthily, help them to overcome hardships and dangers which are part of this work, that He will not permit them to become depressed or become weak in their zeal; that He will open the hearts of the unbelievers to hear and to accept the Gospel of Christ, 'that He will teach the Word of Truth, that He will unite them to His Holy Catholic and Apostolic Church, that He will confirm, increase and pacify the Church, keeping it forever invincible'—we pray for all this, but mostly with our lips, rarely with our heart. We often hear these remarks, 'What is the use of special prayers for the newly baptised? They do not exist in our time except perhaps in the remote places such as America and Asia. Let them pray for such where there are any. In our country they only needlessly lengthen the services which are not short by any means as it is! Woe to our lack of wisdom! Woe to our carelessness and idleness!' The words of Archbishop Tikhon hit home with even

greater impact today. It is when we don't have any "Catechumens or newly-Baptized" in our churches that our prayers should be increased. It is a sure sign that our zeal has become very weak indeed.

Finally, there is the need for complete commitment to the work of our Church in America to convert the people of this continent to the Orthodox Faith. This remains our challenge to evangelize the people of this continent, "proclaiming the Gospel of Peace." This commitment has to include our total selves—body, mind and soul, each person according to his own ability. There is no one who cannot pray for the success of this work. Pray for it! Work for it! Pray, for it is a labor of love of Christ for His gift of salvation which we are to share with all others! The Desert Fathers prayed in their cells for "every lost soul." They considered the least person as important to God as the most exalted. Remember that he who needs our prayers and help most of all is the one who is lost.

This total commitment includes the commitment of all our resources of time, energy, and material, especially our financial support. Archbishop Tikhon's words on this matter are especially important: "Offering earnest prayers for success in the preaching of Christ's message, we can also show our interest by helping it financially and materially. This was the way it was done in the primitive Church. The Apostles accepted with love material help towards the work of preaching. They saw it as an expression of Christian charity and zeal. In our days these offerings are especially needed because for the lack of them the work too often comes to a halt."

Let us begin the celebration of the Bicentennial with the same commitment that measures up to all those who have made this celebration possible. By doing so we will make this "celebration" a Feast Day of the Church in which every moment of the past becomes a living part of the present.... "Now is the time to celebrate with songs of Praise, Glory, Thanksgiving to God in the Holy Trinity Who blesses all the days of our life."

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

Volume V Number 1 Spring 1989

IN THIS ISSUE

Bishop's Easter Message	1
A Pascal Epistle From Bishop Herman	2
The Consecration Of Holy Cross Church	5
Bishop Herman Participates In International Gathering	8
The Passion Of Christ	12
Seeking Goodly Pearls	14
The Descent Into Hell	16
Why Women Cannot Be Ordained As Orthodox Priests	18
15th Anniversary Celebration Of St. Herman's Church	23
Where Have All The Members Gone?	25
An Interview With Bishop Herman	27
The Cross And Life	29
Orthodox Christians March For Life	34
St. Nilus	39
Responding To God's Call	41

DEPARTMENTS

Viewpoint - Pentecost Heralds The Coming Of Our Bicentennial	30
Daily Devotions	33
Education Bulletin - The Christian Family: Some Beginning Reflections	36
Official	40
All In The Diocesan Family	49



Where Have All The Members Gone?

See page 25

Your Diocese Alive

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EditorFr. John Kowalczyk
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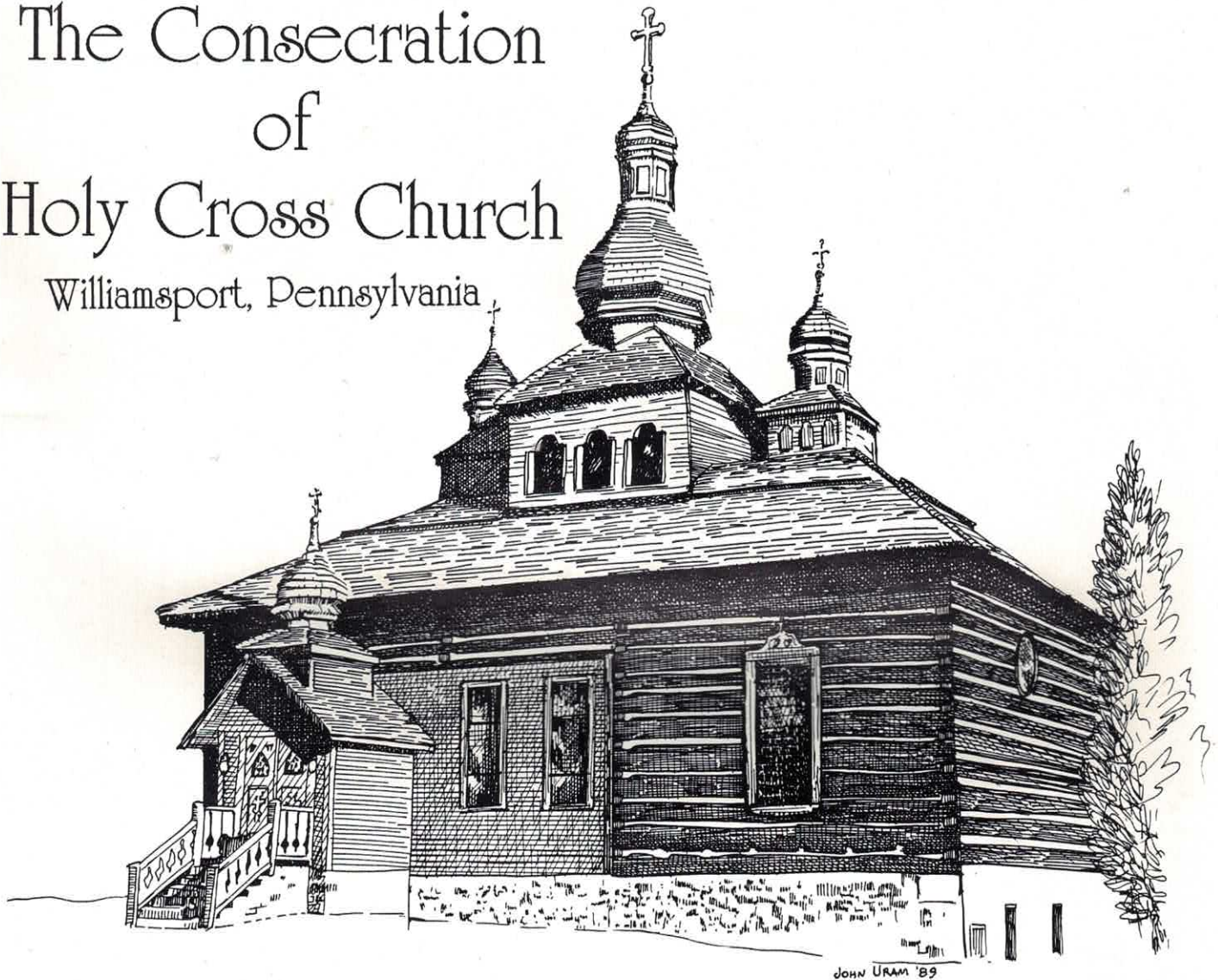
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The Consecration of Holy Cross Church

Williamsport, Pennsylvania



When does the consecration of a new church actually begin? Father John Kuchta, former Dean of the Wilkes-Barre Deanery, put it in these words, offered at the consecration on November 12, 1988: "In a real sense, the consecration of your beautiful new church edifice began at the special parish meeting you conducted on Sunday, November 2, 1986. There you 'consecrated' your dream and committed yourselves to the difficult and cross-bearing task which has been fulfilled in the joy of this glorious day."

Indeed, the consecrated efforts and dedicated labor of the pastor and faithful people of Holy Cross had brought to fruition a 17-month "labor of love" culminating in the Consecration.

As His Grace, Bishop Herman arrived on Consecration eve, he immediately sensed the spirit of the Holy Cross community. While final plans for the day were still being organized, parishioners and friends worked

diligently on putting some finishing touches on the structure, preparing it for the solemn rite of Consecration. Workers were still scurrying with paint brushes, carpeting was being laid in the balcony, candlestands were being polished and additional braces were being attached to the iconostas. Not ten minutes earlier, the altar table, the work of master builder Paul Beard, which would be the focal point of the Consecration Service, was delivered and received a final coat of wax. An air of excitement, enthusiasm, and joy filled this new structure which would shortly be offered to God as the fulfillment of thousands of hours of dedicated effort to His Glory.

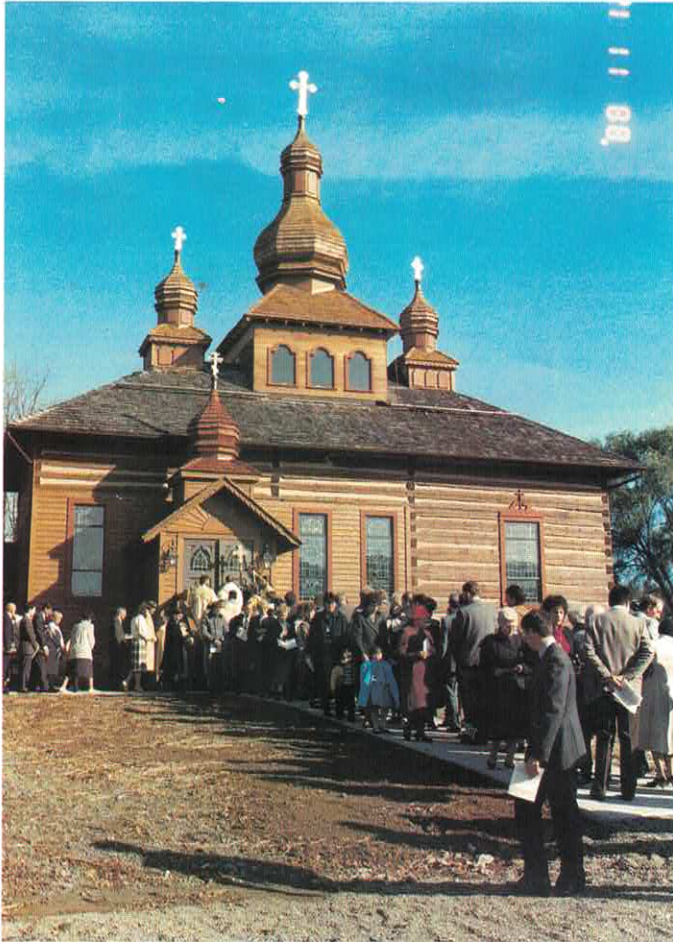
At 7:00 p.m. on November 11, the entire parish family was in attendance to begin that spiritual process which would transform this building into a house of worship. Fr. Kovalak, Pastor of Holy Cross Church, offered Vespers in front of the iconostas, surrounded by the

Bishop and the faithful: a fitting "icon" of the Church in worship.

Following Vespers, the General Repentance Prayers and Sacrament of Confession were conducted, thus visibly manifesting the "renewal within" of which the Vespers spoke. It was a moving experience which brought the entire building project into its proper perspective. Tears of sorrow for sin were mingled with tears of joy at this historic event and at the accompanying sense of accomplishment. For many, this was an awesome spiritual experience. A number of parishioners remained in the quiet, peaceful darkness of the church following the service to reflect upon it.

A Fellowship Hour followed wherein final preparations for the next day were resolved and the faithful given the opportunity to converse informally with our Diocesan Bishop. It provided also a chance to renew old acquaintances, as a

Continued on next page



The procession around the Holy Cross Church with the faithful who came from the entire Diocese to witness the Consecration.



Fr. Daniel Kovalak is bestowed the honor of wearing the Gold Cross during the Liturgy.



Bishop Herman in procession carrying in the Relics of St. Katherine.

number of family members and former parishioners who had relocated outside the area returned to share in the joy of the occasion. The sense of excitement was further enhanced as those present viewed a videotaped segment from the evening's news broadcast, which featured a story concerning the building of the church. All of this raised us to a spiritual "fever-pitch" in preparation for the experience of the actual consecration, the following morning.

November 12, 1988, was, without a doubt, "the day which the Lord had made." Temperatures reached into the 50's; God was smiling upon Holy Cross! Bishop Herman, led by the parish children, was greeted at the church doors by Parish Warden, Elsie Skvir Nierle. Fr. Kovalak, offering the cross, invited His Grace to lead the celebration in the image of "The Good Shepherd."

After the vesting prayers, His Grace provided some 200 in attendance with an overview of the Rite of Consecration, tracing its ancient prayers and actions as well as citing scriptural references detailing the various movements. Everyone followed and participated in the

service using the booklets provided. Congregational singing, a normal Holy Cross practice, was led by Fr. Daniel Ressetar of Harrisburg who had only recently celebrated the consecration of his own church.

All witnessed the Rite of Consecration with profound reverence, acknowledging clearly the presence of God among us. In addition to His Grace and the pastor, celebrants included Archimandrite Sebastian, Fr. John Kuchta, Fr. Andrew Shuga and Protodeacon Steven Howanetz. The procession exited the church via the handicap-accessible ramp and returned before the main doors. His Grace loudly proclaimed the hymns of entry in the stillness of the day, echoing the words of the Psalmist: "Lift up your gates, you princes, and be lifted up, you everlasting doors, and the King of glory shall come in" (Ps. 23/24:7-10). With this holy entrance, the precious relics of the Great Martyr Catherine of Alexandria (305 A.D.) were anointed and lovingly sealed into the altar table, thus perpetuating the spirit and Tradition of the early Church.

"Grant us all those petitions which are unto salvation, vouchsafing also to the relics in it of those who have suffered for Thy Holy Name that they work miracles unto our salvation." The first miracle which was to take place in this newly-consecrated church was the descent of the Holy Spirit upon the Eucharistic elements, transforming them into the precious Body and Blood of Our Lord and Saviour, Jesus Christ, in the Divine Liturgy which climaxed the celebration. It was then that the Holy Cross family experienced the true fulfillment of the Consecration; the miracle of unity and love in Divine Communion. It was sheer spiritual joy!

Though the Divine Services were, in their entirety, a tribute to the manifold Grace of God, it was appropriate that the "earthen vessels" which had manifested that Grace among us be acknowledged.



Bishop Herman placing the relics of St. Katherine into the Holy Altar.

During the Liturgy, Fr. Kovalak was awarded the Gold Cross. Elsie Nierle accepted an Ecclesiastical Award (Gramota) on behalf of the Parish Council and parishioners from the Holy Synod of the Orthodox Church in America. And builder Paul Beard—who had been formally received into the Orthodox Church on Holy Saturday, 1988, as a result of his interest in the building, and his heartfelt desire to be a part of the Orthodox faith—received a Gramota for his dedicated efforts in leading the construction work.

A Consecration Banquet was held at the Sheraton-Williamsport with some 200 in attendance. In addition to those already mentioned, greetings were extended by Congressman George Gekas, Fr. Albert Oldfield of St. Boniface R.C. Church, and Rev. Robert Dreisen, Department of Ecumenism of the United Churches of Lycoming County. Williamsport Mayor

Jessie Bloom presented Bishop Herman with a key to the city. A special highlight of the banquet was a large-screen videotape presentation entitled "The Building of Holy Cross Orthodox Church" prepared for the occasion by Fr. Jason Kappanadze of Cleveland, Ohio.

Though parishioners accomplished the actual building of this magnificent structure, support must nevertheless also take concrete forms from all who share in its joy and are touched by its spirit of commitment. Bishop Herman indicated this in acknowledging the prayers and support of the "greater" Church by presenting a check for \$1,000 on behalf of the Diocese of Eastern Pennsylvania. In addition, His Grace beautifully referred to his personal experience of the day's celebration by comparing it to the joy of the first Christmas; the joy of a humbling encounter with the Incarnate God of Love.

At this time, work continues on the new church building. Completion of work on the roof will be accomplished in the Spring. Additional stained glass windows will be added to the main cupola tower. And the church basement, which will ultimately serve as a fellowship center, is being finished as funds and manpower allow. But services are now conducted regularly in the new church, and everyone is invited to join the Holy Cross family in worship, to share in the joy of accomplishment, in the sense of spiritual fellowship, and in the fruition of a God-inspired dream come true.

The Consecration of a new church is experienced by most perhaps once in a lifetime. And for Holy Cross, it was truly the event of a lifetime. Thanks be to God.

Fr. Daniel Kovalak



Bishop Herman presenting a check in the amount of \$500.00, a gift from the Diocese to Fr. Daniel Kovalak at the Grand Banquet.

Bishop Herman Participates In International Gathering

From February 13th-19th of this year the Fourth International Consultation of Orthodox Theological Schools was held in Bialystok, Poland. This consultation was sponsored by SYNDESMOS (World Fellowship of Orthodox Youth.) The organization functions as a "bond of unity" (in Greek: *syndesmos*) for all



Metropolitan Vasily of Warsaw and all Poland and Bishop Herman.

Orthodox organizations. Since its humble beginnings in 1953, SYNDESMOS has grown into an international fellowship of fifty Orthodox youth organizations and theological schools in twenty-five countries throughout Europe, the Middle East, North and South America, and Asia.

Bishop Herman, accompanied by Fr. John Kowalczyk and Seminarian Ronald Wyslutsky, traveled to Poland to represent St. Tikhon's Theological Seminary and arrived in Warsaw, the capital of Poland, on Friday, February 10th, where they were warmly greeted by Vladimir Misijuk, one of the organizers of this conference.

On Saturday, February 11th, the majority of the delegation had already begun to arrive and many participated in the Vigil Service at St. Mary Magdalene Cathedral in Warsaw. That evening Bishop Herman and those who accompanied him were guests for dinner at the residence of Metropolitan Vasily.

On Sunday, February 12th, Bishop



Bishop Herman being presented a Silver Chalice Set at St. John the Climacus Church in Warsaw.



Bishop Herman with Seminarians in the Orthodox Seminary in Warsaw.



SYNDESMOS members



Bishop Herman is the main celebrant at the Church of St. John Climacus in Warsaw.



Bishop Herman and Archbishop Sawa serving for the Feast of Meeting of our Lord in the Temple at St. Nicholas Cathedral in Bialystok, Poland.

Herman con-celebrated the Divine Liturgy with Metropolitan Vasily and the clergy representatives from the various Theological Schools. Following the Divine Liturgy, Metropolitan Vasily presented the Order of St. Mary Magdalene to all the representatives of Theological Schools from the following countries: U.S.A., Soviet Union, Bulgaria, Greece, Egypt, Czechoslovakia, Finland, Canada, Lebanon, Yugoslavia and Romania.

In the afternoon, lunch and an informal get-together was held at the Orthodox Seminary in Warsaw, during which each participant was introduced to the gathering. Metropolitan Vasily wished everyone a very successful conference and spoke briefly on the life of the Orthodox Church in Poland. It was at the Seminary that Bishop Herman gave to the *Warsaw Daily News* an interview on the life of the Orthodox Church in America.

Following the program at the Seminary, we traveled the three hour journey to Bialystok where we were guests of Bishop Sawa. That evening we participated in an Akathist to the Three Holy Hierarchs at St. Nicholas Cathedral. Following the service, Bishop Herman extended greetings on behalf of the Orthodox Church in America to Archbishop Sawa. In his response Archbishop Sawa stated that our two Churches are closer now than ever before. He added that it gave him great joy to welcome Bishop Herman to his diocese. This was followed by a gracious dinner hosted by Archbishop Sawa.

The next morning, Liturgy was served by Archbishop Sawa in Suprasl,

Continued on next page

at the Church of St. John the Theologian. Following the Divine Liturgy and a hearty breakfast, the first plenary session was held with an official welcome by Archbishop Sawa.

The theme of the conference was "Theological Studies and Parish Life." In the afternoon Bishop Herman served as the moderator for the conference. On Tuesday morning, Bishop Herman was the main celebrant at the Divine Liturgy at the Church of St. John the Theologian in Suprasl. That evening Bishop Herman joined Archbishop Sawa and participated in the Vigil Service for the feast of the Meeting of our Lord in the Temple.

During the conference, Fr. Paul Tarazi presented a theological reflection on the "Parish in the New Testament," and George Bebawi presented a paper on "Theology and the people of God: an Eastern Christian Perspective." Fr. Rauno Pietarinen gave a critical, self-analysis and general observation on the present state of the Orthodox Church. Following each presentation, an opportunity was given for reflection and dialogue. During the conference we also had the opportunity to break up into small discussion groups on the various themes that were presented.

Wednesday morning the Divine

Liturgy was celebrated in St. Nicholas Cathedral in Bialystok with Archbishop Sawa and Bishop Herman as the main celebrants. Following the Liturgy, representatives of all the different Theological Schools at the Consultation delivered greetings from their respective Churches to Archbishop Sawa and to the nearly three thousand faithful who had gathered for the Liturgy.

A short journey was then made to the government offices of that district of Poland, where Archbishop Sawa, Bishop Herman, and the Synodes participants met with government leaders and representatives. The Mayor of Bialystok, Marian Gala, mentioned that his district in Poland has the highest population of Orthodox, about 50%, and that it is



Bishop Herman leading a group discussion.



The American Delegation: Bishop Herman, Fr. John Kowalczyk and Seminarian Ronald Wyslutzky representing St. Tikhon's Seminary. Fr. Paul Tarazi and Seminarian Jeremiah Solak representing St. Vladimir's Seminary.

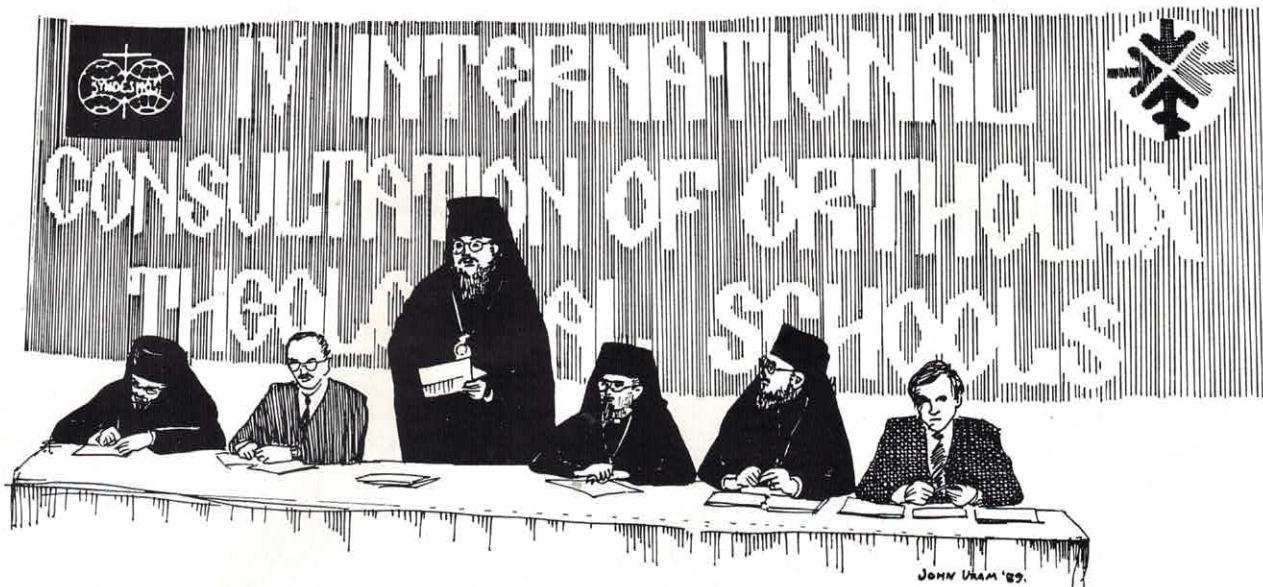


Metropolitan Vasily of Poland

important that the two Churches, Roman Catholic and Orthodox, communicate with each other and those two with the government. He mentioned that the relationship between the two Churches continue to improve.

The participants were then taken to the Holy Spirit Cathedral for the Akathist Service. The Church is still under construction as the New Cathedral of Bialystok. The services were celebrated in the large and beautiful downstairs chapel.

Everyone was greatly moved by the presence of so many young adults and children in Church. Bishop Herman, referring to these beautiful children as angels, pointed out the responsibility that parents have for keeping them in Church. As the bus left the Holy Spirit Church, hundreds of faithful gathered in the front of the Church, stood in the cold and waved to the departing SYNDESMOS representatives.



On Thursday, Bishop Herman had the opportunity to visit with Bishop Adam in his Cathedral in Sanok and exchange greetings. As the evening snow began to cover the Carpathian Mountains, we settled in for a much-needed restful night. The next morning we left for the eight-hour ride back to Warsaw. The same day, the other members of the Consultation visited the Churches in the following villages of Eastern Poland: Grodek, Michalowo, Zabudow, Narew, Klejniki, Bielsk, Podlaski, Bialowiza,

and the Monastery of Grabafka.

On Friday final recommendations were made and it was agreed that papers would be published in the following areas: Youth Participation in the Parish, Lay Participation in the Parish, Liturgical Renewal, and the Parish and Social Surroundings. These topics produced the most discussion.

On Saturday evening, Bishop Herman and the Rector of the Orthodox Seminary in Warsaw, Fr. George Tofiluk, participated in the Vigil Service

at the Presentation of the Holy Virgin Mary Seminary Chapel. At the end of the Vigil Service, Bishop Herman presented Prayer books and crosses to the young Seminarians.

On Sunday morning Bishop Herman was the main celebrant at the Church of St. John Climacus in Warsaw. Many Spiritual Leaders of the Orthodox Church in Poland are buried in the cemetery near this Church.

At the conclusion of the Liturgy, the Rector of the Church presented Bishop Herman with a beautiful Chalice Set for St. Tikhon's Seminary, as a loving gesture for his prayers that morning and in deep appreciation of his visit. That morning, as throughout the trip, Bishop Herman presented Icons and crosses to the many hundreds of faithful he had encountered.

In the evening Bishop Herman hosted a dinner in the Forum Hotel in Warsaw for some of the remaining Syndesmos delegates. The next morning we flew back to the United States.

Syndesmos has labored for over thirty years, often under adverse conditions, on behalf of the Orthodox Church and her youth. As the only worldwide Orthodox Organization, the future will bring new challenges to Syndesmos. However, with the strong faith of young Orthodox Christians, and the blessing and support of the leadership of the Orthodox Church, Syndesmos will continue to provide Orthodox youth with concrete opportunities for witness, service, mission and fellowship within the Orthodox Church across regional and jurisdictional boundaries.

by Fr. John Kowalczyk

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The Passion Of Christ



Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man. He humbled Himself, and became obedient unto death, *even the death of the cross*. Wherefore God also hath highly exalted Him, and given Him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. (Philippians 2:5-11)

In these few verses we have one of the most succinct summaries of the meaning of the passion of Jesus Christ on the cross to be found in the Bible. It would be easy and true enough to summarize this passage as meaning that Jesus Christ came to die on the cross, but such a reduction would leave out too much that is essential. By way of example, there was a priest in our church who during a visit to one of his parishioners afflicted with a painful and terminal disease, attempted to comfort the man by suggesting that he refer his suffering to the sufferings of Jesus Christ on the cross. The reply of the sick man was, however, shocking. The sick man simply dismissed the sufferings of our Lord by saying "I would give anything to have my suffering and my pain limited to a few hours on the cross. What could Jesus Christ know of the days, weeks, and years of pain that I have had to bear?"

This example could be extended in many ways. How many truly miserable people do we know: people who are unhappy with their jobs, their spouses, their families, their neighbors, or the political systems under which they must live. Cannot these people also ask "What could Jesus Christ know about my continued and unbearable suffering?"

One could, of course, simply dismiss these statements as ignorant or foolish, but to do so would be to ignore something fundamental in the teaching of the Church about Christ. Put very simply, Jesus Christ **had** to die. The entire life of Christ was a crucifixion. Let us look at what this passage from the book of **Philippians** says about our Lord. "Jesus Christ being...in the form of God, [was]...equal with God." "In the beginning was the Word, and the Word was with God and the Word was God...and the Word became flesh and

dwelt among us..." (St. John 1:1ff) By becoming a man, God took upon Himself all that divides us from Himself and transformed it into communion with Him. By way of example, how many of us have been in a situation where a friend or loved one was suffering so that we have wished that we could take their pain and suffering into ourselves, to bear it for them. How have we wished, in those situations, that the person suffering could simply 'hand over' their suffering to us? Yet we forget that this is exactly what Jesus Christ does for us in that event which begins at His incarnation, and ends on the cross. He came to bear the burden of our sin and suffering - if only we would hand them over to Him! Metropolitan Antony (Bloom) tells of a man who having suffered physically and psychologically for many years came to be bedridden with a terminal disease agreed to subject his life to intense self-examination and repentance in order to 'hand over', to 'let go of' all of those things in life which separated him from God and those around Him. At the end of this ascetic effort shortly before he died he exclaimed; "What a paradox, here I am physically almost dead, yet I have never been more alive!"

By bearing his cross and by handing his sin over to God he was able to live. We are called, as Christians to do the same. But, there is another side to this story. The temptation of our time - as in all times subsequent to the passion of our Lord - is to treat that passion as the result of a few people living in and around Jerusalem at the time. It is too easy for us to blame the Jews or the Romans for the death of Jesus - after all He was condemned as a Jewish heretic and executed by the Roman military authorities. But to narrow our vision in this way - to reduce the passion only to these aspects - is to evade our own responsibility. It is the teaching of the Orthodox Church that Christ died for the sins of the whole world. The gentiles as well as the Jews, the pagans as well as the chosen people put Jesus to death. He was crucified because of the sins of everyone who has ever lived and who ever will live. By every sin which we - you and I - commit, we add to the agony of Christ on the cross. Every time we act out of anger, pride, lust, envy, hatred, we join those who nailed Him to the cross. Whenever we fail or - as is more likely nowadays - refuse to feed the hungry, to give drink to the thirsty, to clothe the naked, or to shelter the homeless we become the hands which He made which slap Him in the face. When we fail to live a life which would admonish sinners by example. When we refuse to be instructed, or to share the faith, when we act in a manner which

causes people to doubt the goodness and the mercy of God, we are as Judas. When we fail to pray for the salvation of our neighbors, when we refuse charity to our enemies, when we fail or refuse to comfort the sorrowful, we become one with "the lawless people who nailed to the cross the Lord of Glory." When we refuse to bear wrongs against ourselves as He did, when we refuse to forgive all injuries done to us as He forgives us all the injuries which we do against him, we betray Him as did Peter.

When the Lord says: "O My People, what have I done unto thee? Or wherein have I wearied thee? I gave light to thy blind and cleansed thy lepers, I raised up the man who lay upon his bed. O My people, what have I done unto thee, and how hast thou repaid Me? Instead of manna thou hast given me gall, instead of

water, vinegar; instead of loving Me, thou has nailed Me to the Cross." He speaks to us in our sins. Yet all is not without hope. When we see the icons of the crucifixion and the entombment, we see not the agony of despair, but rather we see the "peace of God which passeth all understanding," we see that even the tragedy of death is transformed into communion with Him Who is Life eternal. All He asks of us is that we should lay the burden of our sins upon Him 'whose yoke is easy and whose burden is light.' Let us, this Lent and this Pascha reflect on all of those ways in which we have betrayed the Lord of glory that we might with His grace turn our lives around and meet Him in His Kingdom.

Fr. Thomas Pleska



On Friday, December 2nd, Bishop Herman represented the Diocese and St. Tikhon's Seminary at Georgetown University in Washington, D.C. in witnessing Metropolitan Theodosius, Primate of the Orthodox Church in America, receive an honorary doctorate of humane letters. In awarding the degree, Georgetown University honored, in the person of Metropolitan Theodosius, the Millennium of the Baptism of Saint Vladimir and the people of Kievan Rus. Founded in 1789, Georgetown University--the nation's oldest Catholic University--is also currently celebrating its Bicentennial.



On Thursday, January 19th, of the Week of Prayer for Christian Unity, Bishop Herman headed the Orthodox delegation to the Roman Catholic Archdiocese in Scranton, to be the guest of Bishop C. Timlin for an informal meeting and dinner.

Seeking Goodly Pearls

A Building For The Faithful Of St. Mark's And For The Glory Of God

The Kingdom of heaven has been likened to a merchant looking for goodly pearls who sold all he had when he found a pearl of Great Price. And, so it is with the faithful of St. Mark's, Wrightstown, Pa., in their response to the call of Christ to build a temple that would honor and glorify Him. They have found a goodly pearl. They have worked together to purchase this pearl of great price.

The process of *theosis* as described by the Fathers and Mothers of the Orthodox Faith is a growing awareness of the value of God's Kingdom, and a response to that awareness in the form of giving up ourselves for the advancement of the life of God in us by loving God and our neighbor. The merchant in the parable of our LORD shows us an example of how the church is to respond to the presence of the Kingdom in our midst. We are to go and sell everything we have to purchase the pearl of great price - give up all for the Kingdom of Love.

The faithful of St. Mark's Orthodox Church began their struggle to recognize God in their midst, their search for a goodly pearl, in 1972 as a small pan-jurisdictional group of Orthodox Christians organized to initiate a Mission. Served by Fr. Daniel Ressetar, Fr. Joseph Martin, and Fr. Michael Hatrak, the small group met in houses and in St. Paul's Episcopal Church in Doylestown, PA. In 1973, Fr. Vladimir Borichevsky was appointed to serve as temporary rector. Under the spiritual guidance of Fr. Vladimir, the parishioners of St. Mark's were able to continue their search in the small, historic Church of Trinity Episcopal in Buckingham, Pa. Fr. John Kowalczyk served the parish from 1977 through 1979, when Fr. Borichevsky returned to shepherd the flock until his retirement in 1986. From that time to the present, Fr. Stephen Karaffa has served the parish on a full-time basis.

In the process of meeting together and offering up the "work of the people" the faithful of St. Mark's began to be melded together into one body by the wisdom and power of God. Christ called them together to be about the tasks of worshipping Him and reaching out to and for the life of the world around them, and



Fr. Stephen Karaffa preaching.



Lesser Blessing of new church.

the Father sent the Spirit into their midst to bind them together into one family for His glory. As one family they were able to support one another and to work with one another to co-create the Kingdom of God on earth. Searching together for the Kingdom of God, any community will find it, and when they do, they must give up all they have to purchase it.

The community of St. Mark's struggled together as strangers in a strange land, as a family without a home of their own. As they sought Christ and His Kingdom, they were challenged, by the owners of the Church in Buckingham, to find a new place of meeting. Soon, they would have no building in which to offer up a sacrifice of praise and hope for a world without hope. A new phase was entered in their search for salvation, in their search for the pearl of great price.

The parish had increased in number since the early days, and with the growth of the local towns, there was still more potential for the Parish to increase in size. With the need to move on and the need for the community of St. Mark's to find a house of worship, it was decided to build a new home for the people of God, a temple for the glory of God. Land was purchased, plans were drawn, and on 23rd April, 1988, ground was broken and the new rectory blessed by His Grace, Bishop Herman. The new house of worship will be in Wrightstown, Pa., adjacent to the rectory.

In a letter to the parishioners, His Grace addressed the issues of unity and of the subsequent building of a temple by the people as a result of that unity in Christ. "Your trust in the LORD, together with your unified labors, courage, patience, self-sacrifice, and Christian love, has made possible this historic celebration in the life of your parish. It is a great joy for me to be with all of you and to participate in the groundbreaking for your new church." Their work in searching for the Kingdom had manifested itself in the blessing of a new place of service, a home of their own.

Here was the message of the Fathers and Mothers confirmed again by a guardian of Orthodoxy. As we seek the Presence of God in our midst, and work to love God and our neighbor, we are rewarded with the Kingdom of Christ - that pearl of great price. We are rewarded by Christ dwelling within us as a people, as a community - a Church. There is no possibility for us to be transformed into the image and likeness of God as individuals; this is possible for persons in communion with each other and with the Most High, only as a Church. His Grace, Bishop Herman, affirmed for the people the soundness of their desire to move on as a community - to move on into the

likeness of Christ.

The faithful of St. Mark's struggled to realize their hope of a parish building, a home for their community. And, as they sought to love and serve the LORD and His Children, they found there was no way to realize this hope without becoming themselves one body and one vessel. They could not find this hope if they did not sell all they had to buy the pearl of great price. More unity and fellowship had to be attained for the next leg of the journey. They had to lay aside individual differences to achieve their goal. Without working together, they would have been unable to purchase the goodly pearl, they would have been unable to discover the fullness of the Presence of Christ, they would have been unable to grow more and more into the likeness of Jesus.

Building a Church building is no easy task, either in the physical labor of construction or in the spiritual labor of learning to covenant together as a people. The covenant must always be to seek the service of our LORD and of our neighbor and the offering of the sacrifices needed to see these ends. It is definitely an arena

for the Spirit of God; for without the Mighty God's Presence in each little endeavor, there could be no achievement of harmony and union.

Finishing touches are being made on the new parish home for the faithful of St. Mark's. The temple is built and the work of the people continues. A cupola is being fashioned, icons are being painted, and a kitchen being supplied. The people of the community are about the work of Christ in their services, in their meetings and in their various parish celebrations. 14th October, 1989, will be the consecration of this building offered for the glory of God. We pray the faithful of St. Mark's will continue to work together to serve the LORD and their neighbors, and that they will be a pearl of beauty and adornment for the crown of our LORD in glory and for the crown of His Beloved Bride, the Church, a pearl they have so vigorously strived to attain. May all of us continue to search for more of the Kingdom, selling all we have to attain an even more priceless pearl. Now and ever and unto the Ages of Ages. Amen.

Athanasios J. Medland

LETTERS OF APPRECIATION

Throughout the year, the Editorial Office receives many letters from the Readers of "Your Diocese Alive in Christ" expressing their appreciation for our Diocesan Publication. And, although it is not our policy to publish all such letters, we have chosen to share the following letters with our Diocesan Family.

Dear Editor,

Once again I write to congratulate you and the staff of "Your Diocese Alive in Christ" for another excellent issue! The Winter, 1988, issue is beautiful and our patrons in our Library learn so much about Orthodoxy from your journal.

All who contribute to this magazine are to be thanked for your excellent work on this, one of the very best Orthodox Publications in the country. "Your Diocese Alive in Christ" is an excellent "missionary" tool and I hope many of your readers pass their issues on to family, friends and to local libraries, so others can share their contents. Thanks again!

Sincerely,
Raymond Galka,
The University of Chicago Library
Chicago, Illinois

Dear Editor,

Father Dan Ressetar sent me the Christmas edition of your Diocesan Magazine: "Your Diocese Alive in Christ." I couldn't believe my eyes! Here is an Orthodox periodical printed in such outstanding technical condition that it can favorably compare with some of the best non-Orthodox religious periodicals and without doubt better than most of the present Orthodox ones.

When I read the magazine, I was even more impressed and pleased. It contained a well-balanced variety of articles and news items, accompanied by well-reproduced photos and some even in color. The text was very readable, easy flowing and without typographical errors. I especially liked the article on the pilgrimage to Russia last summer. I had read other accounts, but this was one of the best.

Kudos to those who take care to put out such an outstanding periodical--from the Bishop down to the last layman. They take pride in what they do and put in a lot of thought and work in it.

You proved once again that we Orthodox can do a good job if we put our minds and talents to it and that a periodical does not have to be uninteresting, dull, and superficial. Keep up the fine work!

Yours in Orthodoxy,
Rev. Vasile Hategan
Cleveland, Ohio

The Descent Into Hell

Having entered into the holy season of Great Lent, meditating upon our own fallen state, trying in repentance and spiritual efforts to draw closer to God and to prepare for the coming of the Holy Pascha, it is fitting for us to pray and think of what has been accomplished in Christ's self-emptying love: the redemption and salvation of mankind and of all creation. In her wisdom, the Holy Orthodox Church has always provided her faithful with help and guidance in understanding the saving teachings of Christ, the Apostles, and the Fathers of the Church, through means accessible to, and comprehensible by, all. In this context, icons immediately come to mind. And the icon of the Descent into Hell provides one of the richest examples of the Church's teaching on the redemptive aspect of Christ's sacrifice.

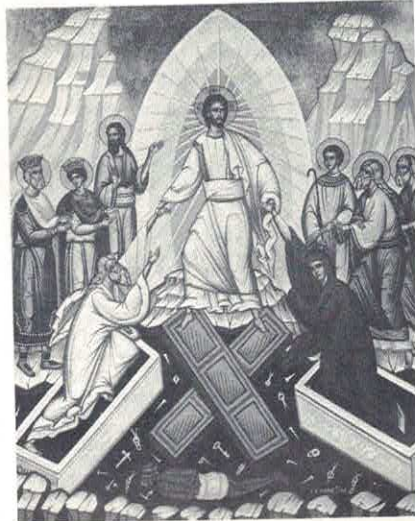
It is this icon that the Church uses as the festal image for the liturgical celebration of Christ's Resurrection. Even though this representation comes into the paschal iconography later historically, it becomes the icon of the resurrection. For it "proclaims to the eyes of faith, that the Life itself has penetrated into the realm of death to perform the act of new creation; a transformation of the old Adam, into the perfect likeness of the new Man, the glorified Son of God."¹

The earliest known depictions of the Resurrection in Christian art are frescoes found on the walls of the catacombs representing the Old Testament prefigurations of the Resurrection. Among them is that of the prophet Jonah cast out of the belly of the whale, and, more allegorically, Daniel in the lion's den, and the three youths in the fiery furnace. These all express the proclamation of the primitive Church and of the Christian faith: the all-inclusive redemption fulfilled in the Resurrection.

It is precisely this redemptive aspect of Christ's salvific works that the icon of the Descent into Hell brings to the highest possible pictorial expression.

The ultimate defeat of man in his fallen state is the victory of death over life. It is Christ's death on the Cross, and especially His descent into hell, that represents this very limit of His own personal degradation and humiliation; and yet, at the same time it is the beginning of His glory: "The Author of Life must enter

CHRIST IS RISEN!



INDEED HE IS RISEN!

by His own free will into the realm of death in order to release Adam from captivity and to unite him to Himself, thereby imparting to him the gift of eternal divine life."²

The descending Lord brings into hell that redemption which makes salvation all inclusive. The living and the dead are now freed from the bonds of sin; thus no part of creation is left unfilled by the life-giving light of Christ. Now everyone is offered salvation.

What distinguishes Christ's descent into hell from that of every other creature is that He, being taken by death, appears in the abyss of darkness not only as man but as God! His humanity is inseparable from His divinity, thus making Him not a captive of hell, but rather a "Conqueror and Deliverer of those imprisoned therein; not as a slave, but as Master of Life"³ does He come to Hades.

Through God's descent, the righteous of the Old Testament receive their salvation and the very power of hell is forever broken. Man, held there in bondage, is raised from the depths of

nothingness to the heights of the divine eternal life.

The theme of the Descent into Hell developed prior to the actual iconographic depiction, of which, according to Leonid Ouspensky, the earliest known is that of the 6th-century fresco found on one of the columns of St. Mark's Church in Venice. Other authorities on iconology, such as Father Gregory Krug, a 20th-century iconographer, placed the development of this particular image as late as the 12th century.⁴

Regardless of when this icon received its full development, we have to acknowledge that the theme itself, with its theological significance, is of very early origin. Most probably it developed in the primitive Christian community, which was particularly concerned to manifest the inclusion of the saints and patriarchs and all the righteous of the Old Testament in the divine plan of salvation.

The evangelists say nothing of the Descent into Hell, and the only New Testament writer who mentions this event is St. Peter. In his first epistle he writes of Christ "preaching to the spirits in prison," referring to the preaching of Christ to the dead. In his divinely inspired words on the day of Pentecost, he once more proclaims Christ's descent into hell (Acts 2:14-39).

The second earliest existing document that speaks directly of the descent into hell is a work of the second-century apologist, St. Justin Martyr (ca. 114-166 A.D.). In the last sentence of chapter 72 of *The Dialogue with Trypho* St. Justin quotes Jeremiah the prophet: "The Lord God remembered His dead people of Israel, who lay in the graves: and He descended, to preach to them His own Salvation."⁵

Christ descends into hell to preach the salvation that He alone can offer. Thus he brings the redemption and salvation to all the righteous in Sheol. In this form, St.

1 Father John Breck, *The Power of the Word*, p. 218.

2 *Ibid.*, p. 217.

3 Leonid Ouspensky, *The Meaning of Icons*, p. 187.

4 Father Gregory Krug, *Thoughts About Icons*, p. 86 (Russian text).

5 *Nicean Fathers*, vol. 1, number 6.

Justin received the tradition from the apostolic Church, and he and the early Fathers passed it on to those who were to come after them.

The icon of the Descent into Hell represents however not only the theme of the salvation of the righteous, but also the idea of Christ's struggle and victory over the forces of evil and of Satan himself. For He, as God, in His power destroys the dominion of death. This awesome power of the descending God is expressed by the verses of the vespers of Pascha: "The gates of death opened to Thee from fear, O Lord; when the guards of Hell saw Thee, they were afraid; for Thou didst demolish the gates of brass and smash the iron chains. Thou hast led us from the darkness and shadows of death and hast broken our bonds."⁶

Death expected to receive a man and met God face to face; it took on earth and encountered heaven. Hell is overthrown and demons are made to fall by the penetration of divine grace and the power of Christ. This occurs in the moment of His deepest degradation, whereby redemption is brought to mankind. It is for us and for our salvation that God becomes man; and being man, He becomes a servant; and being a servant He dies on the Cross; and from there He descends into the lowest parts of the earth. "From this deepest degradation of God flows the eternal exaltation of man."⁷

This brings us to the other part of the three-fold proclamation of the icon of the Descent into Hell. The icon perfectly corresponds to the inner meaning of the event, opening our eyes to all three aspects: salvation of the Old Testament righteous, Christ's victory over the evil one, and, in this victory, the possibility of the eternal exaltation and deification of man.

Although the New Testament authors and early Christian writers do refer to the descent of Christ into hell, their description does not have the richness we see in the actual icon. Thus we must look for another source, and we find it in the apocryphal literature that was ever present in the early Church and is still accessible to us.

The apocryphal Gospel of Nicodemus, probably written in the late third century, provides us with the needed material for the pictorial representation of Christ trampling the gates of hell and raising Adam. The main event in this account is the descent into hell, but it also includes a dialogue between the Prince of Darkness and Hades, the personification of hell. In this dialogue Hades expresses his fear at the coming of Christ, who frees man from the tomb with only a word. "I have pain in the stomach. Lazarus, who was

snatched from me before, seems to me no good sign...Therefore I adjure you by your gifts and mine, do not bring Him [Jesus] here. For I believe that He comes here to raise all the dead. And I tell you this: by the darkness which surrounds us, if you bring Him here none of the dead will be left for me."⁸

This story is probably the oldest detailed commentary on the theme of the Descent into Hell. It is this story that gives iconographers inspiration and detailed direction for creating the beautiful image that became the resurrectional icon *par excellence*.

There are different versions of the icon of the Descent into Hell. Some are simple, some complex. Some show merely Christ with Adam and Eve; others depict, in addition, the multitudes of the Old Testament: prophets and kings, hosts of angels and demons. Many also show the exaltation of the Cross by two angels, together with the enslavement of Hades or sometimes of Satan himself.

No matter which version of the icon we consider, it brings to us the same reality, in visible, understandable form. In order for the work of redemption to be effective, Christ had to lower Himself voluntarily to the same depths to which Adam had fallen. In Christ's conquering of hell, in His freeing of Adam with all the righteous of the Old Testament, and in His giving of new life, the Church beholds the true meaning of resurrection. Resurrection is not the end in and of itself--for Lazarus was raised and died again--but resurrection manifests the fulfillment of redemption and salvation. That is what truly occurred with Christ's descent into hell, and therefore it is only logical that the image of descent became the icon of the Resurrection. For the redemptive aspect of the Resurrection, as shown on this icon, is considered by the Church to be more important than the actual moment of rising from the grave.

According to an ancient psalm, God is not present in Sheol. "In death there is no remembrance of Thee; in Sheol who can give Thee praise?" It is precisely this question from the Psalms that the icon of the Descent into Hell powerfully answers. God Himself comes to the depth of hell, raising the righteous, all of whom give praise and glory to the Redeemer. And it is the power of the descending God which the circle around Christ represents in symbolic, colorful, iconographic form. Christ brings His power to Sheol, the place where the divine glory had been absent prior to this moment. The righteous men and women of the Old Testament immediately recognized the presence of God's salvation brought by Christ when He descended into hell. He it is of whom they prophesied, and whose coming they

foretold and awaited in faith and in hope.

All this is clearly seen on the faces of the persons depicted on the icon, in their positions and movements. Joy, amazement, and love overwhelm them at seeing Christ, who overpowers the lifeless sleep from which they were raised by the might of Him who is eternal and yet died, who is dead and yet is Life itself. Furthermore, on any icon of the Descent into Hell, all these human expressions are most clearly seen on the face of Adam, the first man.

I do not think there exists a better presentation of complete adoration. It is of this moment that the Book of Revelation speaks: "Behold, I make all things new" (21:5). What is striking however, is that in the expression of Adam we see that he is not concerned with the fact that he is being raised. He does not care that the whole world around him, the entire universe, is risen and everything is transformed. He is totally lost in adoration of his Master, his beloved, his Lord. He is not aware of himself, he is "melted" in that love. He beholds his Creator and Redeemer for whom his soul has longed.

Christ's figure on this icon is the image of the creating God who reaches out to grasp the outstretched hand of the fallen man, personified in Adam. This is God at the very moment of creation: the towering figure with the face of utmost concentration, the face of the Lord through whom, by whom, and for whom all things were made. In this moment of new creation, He transforms the whole fallen universe from death to life which has no end.

As we see, the content of this icon finds its place in the very heart of the Christian faith, for it proclaims the redemption, without which there is no salvation. It shows us and even describes almost word-for-word--in colors--the redemptive, self-giving sacrifice that Christ has offered on our behalf and for all mankind, so that all who believe in His name should not perish but have everlasting life.

We, together with the prophets and saints, look and marvel at the fulfillment of all the prophecies and the Law, as Christ destroys and breaks the power of death, and grants life to those who were entombed. We, with them, are the witnesses to this fulfillment, to its reality and beauty.

This reality and beauty transcend time: in any century this icon shows forth the essence of the event which is ever one

Continued on page 32

⁶ Verses on "Lord, I call."

⁷ Father Thomas Hopko, *Doctrine*, p. 88.

⁸ Willis Banstone, ed., *The Other Bible*, Gospel of Nicodemus, p. 376.

Why Women Cannot Be Ordained As Orthodox Priests And Bishops

(Recently an Orthodox conference was held on the subject "The Place of Women in the Orthodox Church and the Question of the Ordination of Women." It confirmed the Orthodox teaching that women cannot be ordained to the holy priesthood and episcopacy. In view of this, and of recent developments among the heterodox, a brief exploration of some of the reasons for this may be timely.)

Priesthood and the Eucharist

The ordained priesthood consists of those orders of the clergy which are appointed to preside at the holy Eucharist, namely, the offices of Bishop and Presbyter (also called Priest). The title "priest" is applicable first of all to Christ, the High Priest from whom all priesthood derives. After him, it is preeminently the Bishop who is Priest. Presbyters serve as delegates of the Bishop, as his deputies, when they offer the Eucharist, their priesthood being an extension of his. In this article, the title "Priest" should be understood in the generic sense, as referring to both Bishop and Presbyter, except where it is clearly a reference to the latter office.

Our salvation depends upon our partaking of the true Body and Blood of Christ. Therefore, it depends also upon the effectiveness of the prayers of the one who presides at the Eucharist and, together with all the faithful, prays for the Holy Gifts to become that holy Body and Blood. According to our Faith, in order for these prayers to be effective, the person who presides at the Liturgy must have been granted the gift of Priesthood. If he has not really been granted the gift of Priesthood -- the divine gift which enables him to offer the Eucharistic prayers efficaciously, then the Eucharistic offering, in such a case, would be a fraud and a deception. The holy gifts would not become the holy Body and Blood of Christ.

In order for the gift of priesthood to be conferred, Holy Tradition directs that several conditions be met. The Bishop who ordains must himself have been ordained by a Bishop, who was likewise ordained by another Bishop, and so on,

in a succession that extends without interruption from Jesus and his Apostles to the present time. By this ancient requirement, the Holy Spirit ensures continued adherence to the apostolic faith and discipline. The *apostolic succession* of bishops, just mentioned, must be validated also by the *apostolic teaching* that is spoken by a particular Bishop, and by the *apostolic tradition* which he maintains; a deviation from these destroys the succession just as surely as a break in the chain of ordinations. Part of the *apostolic tradition* is that the person who is ordained must meet certain qualifications; among them that he be male, and not have any of several impediments to ordination.

A Pattern Set by Christ

In not ordaining women as Priests, the holy Church follows the pattern set by the Lord Jesus Christ himself. As the Word of God who gave the Law to Moses, he established the Old Testament Priesthood as consisting only of men, and continued the same pattern when he chose only men to be Apostles. The great attention we pay to his example stems directly from our faith in who he is.

Who was he that made this decision? Our Church is built upon the Rock of the faith that he was and is the Son of the living God, that he was and is the true God, equal with the Father in divinity; existing from all eternity; the eternal Logos (Word or Reason) of the Father; he upon whom the Holy Spirit rests eternally and who sent the Spirit into the world. As the Word of God, He is the perfect expression of God's very Being. He shares fully in the Justice and the Wisdom which are God's by nature. The infant Jesus, and the man Jesus who selected the Apostles, are the incarnation of the God who is Love, the God who is All-knowing and All-just. Being the incarnate God, he is Love Incarnate, since God is love, as the Beloved Apostle tells us. In addition, he is called, in the Scriptures, the "Wisdom of God," the "Just One," and the "Sun of Justice" (or "Sun of Righteousness"; the same Greek word can be translated either way). He is also the Truth, for he said, "I am the

Way, and the Truth, and the Life." Therefore, he who chose no women to be Apostles is, according to Orthodox belief, *All-merciful* (which is to say *All-loving*, since mercy is love,) *All-just*, *All-wise*, and *wholly True*.

Among the heterodox, there are those who would say that the above doctrines concerning Christ constitute a "high" Christology (doctrine of Christ.) (Their doctrines of Christ often resemble the ancient heresies, except that they are packaged in modern-day wrappings.) But for Orthodox Christians, these teachings continue to be the *only* real Christology, the *only* true belief concerning Christ, the *only* belief which leads to salvation.

Maker of Woman

All things were created through the Son and Word of God, including both man and woman. Therefore, when he later became man, and selected only men to be Apostles, he had perfect knowledge of the nature of man and the nature of woman, of their respective gifts and capabilities, and for what purpose he had created each of them. He was the Logos of God, the Word or Reason of God, possessing all the knowledge and insight that belong to God. As he said of himself, "He who has seen me has seen the Father." He came to earth, as Isaiah foretold, to "preach the gospel to the poor...to heal the brokenhearted, to preach deliverance to the captives...to set at liberty those who are oppressed." And even though he had many friends and followers among women, including his own Mother who was without sin, Martha and Mary whom, we are told, he loved, and Mary Magdalene who was the first to see Christ after his Resurrection from the dead -- he did not select any of these to be Apostles. It cannot be said that this was because women were less well-educated than men in that day, because the men who were selected to be Apostles were themselves humble and unlearned fishermen.

Nor can it be said that this was done because the society into which Jesus was born "just wasn't ready" to accept women in positions of leadership. For one thing, Israel *had* had great women leaders,

warriors, and prophets. Among these were Deborah, Jael, Queen Esther, and Anna. They were accepted. Yet no women were appointed as Priests. Even the most holy Theotokos, who was raised in the Temple in the Holy of Holies -- where even the High Priest only entered once a year -- was never compared to a priest (see the liturgical texts for November 21).

For how could the incarnate God -- how could he who is Love Incarnate, Wisdom Incarnate, Justice Incarnate, and Truth Incarnate -- be unjust to women, just in order to avoid "rocking the boat?" Would we expect of Jesus that he would attempt to win acceptance from society at large by sacrificing the legitimate interests of one group?

Let us look at this another way. Suppose Christ had become incarnate in the American South in the time when legal discrimination existed, or in South Africa today, or in India where society was split into castes -- rigid social groupings, some of them so shunned as to be called "untouchables" by all the others. If it were true that Jesus selected no women as Apostles on account of society just not being "ready" to accept such an action, then, in America, he would have followed the same principle and chosen no blacks as Apostles; in India, he would have chosen no "untouchables" as Apostles; for certainly, choosing members of such groups would have earned him a sure rejection from the dominant groups in those cultures. Yet we know that Christ would not have acted this way. Just as he spoke to the Samaritan woman at the well, even though Samaritans were shunned by Jews, and rabbis didn't usually converse with women; just as he spoke with and healed lepers, who were shunned by all others; just as he healed the daughter of the Syro-Phoenician woman, though she was not "of the lost sheep of the house of Israel;" just as he associated with tax collectors, public sinners, and Roman centurions (all of them people despised by the leading Jews); and just as he did not hesitate to break Jewish rules and customs whenever they transgressed the higher laws of love and justice -- so, in the same way, he surely would not have felt bound by the laws and customs of institutionalized, legalized racism or other social inequities. Surely he would not have excluded, on account of race, blacks from the ranks of the Apostles, had he become man in modern-day South Africa, or men from various castes, had he been born in India (assuming, for the sake of discussion, that such people were Jewish, since all the Apostles were Jews).

But, for the sake of discussion, let us take this hypothetical case a little further.

If, in the settings named, he *did* exclude certain races or castes from the ranks of the Apostles, no one would say that he acted that way merely because society "wasn't ready" for a more just approach. Instead, we -- and those advocating the ordination of women as priests -- would say that he had been unjust, since he had acted in accordance with the prevailing system of injustice. In order to be consistent, we must apply the same standard to the Lord's choosing of Apostles. We would then find ourselves saying that he was unjust in not choosing any women.* This conclusion is false, since we know that the Son of God could not be unjust. Therefore, the false supposition which led to this faulty conclusion -- the premise that his reason for not choosing any women as Apostles was because society "wasn't ready" for anything different-- must be rejected as false. *Either Jesus was sexist in not choosing women as Apostles -- or, there must be some other reason for his behavior, one which is consistent with Orthodox doctrine.* There can be no doubt which conclusion must be ours. There must be some other explanation for his action, one which accords with what we know to be true about Christ's divinity and his infinite mercy, justice, wisdom, and truth. And this must be that he, the Creator of man and of woman, knew that there was a difference in the purposes for which each sex was created. *Far from being detrimental to women, far from being an act of injustice, Jesus' non-choosing of women to be Apostles was to the advantage of women and men alike.* Any action he might have taken would have been to the advantage of all, because, as God, he in all things acts providentially for the whole universe, being himself Providence.

An Unchanging Framework

Perhaps someone may assert that Christ's action in choosing only men as Apostles was flawed, but that, nevertheless, this was no reflection on his perfect divinity, his perfect love, mercy, justice, etc. They might say that his divine attributes were perfect and complete, but that they were "masked" on account of the environment in which he lived. This argument does not hold up. How could he be said to possess these divine attributes if he did not *act*

*In fact, we would have to say that he was even *more* guilty of injustice in this case, since the social pressure to conform was probably less in the actual case than in the imaginary cases. Women were not enslaved, despised, or shunned in Israel in the way that the other groups were in their settings.

according to them? That would be like saying that a person who struck someone, really had perfect love for the one he struck, but only failed to *act* in accordance with it. As Christ himself pointed out, "Do men gather grapes from thornbushes, or figs from thistles? Even so, every good tree brings forth good fruit, but a bad tree brings forth bad fruit. A good tree cannot bear bad fruit, nor can a bad tree bear good fruit." There is no way that the Lord's actions can have been imperfect, without he himself being imperfect; if he were imperfect, then he would not be the God-man, the incarnate God of Christianity, but an imperfect and sinful human being who would have no power to save us. It comes as no surprise that the people who advocate the priestly ordination of women often stray from the truth concerning the Lord's divinity.

But someone may take the point of view that Christ's actions were just and wise in their day, but that times have changed, so that what were perfect and ethical actions on his part then are now imperfect. There are those who say that what is good and perfect evolves and changes; but our Orthodox beliefs cannot be reconciled with this. The principles governing virtuous actions never change, even if the details of their application vary. We know that Christ is the incarnation of Love, Truth, Wisdom, and Justice. Our Orthodox doctrine tells us that these qualities actually belong to the divine nature itself; that *goodness* is even more intrinsic to God's nature than *being*. Since God is changeless, all of these qualities are changeless as well, inasmuch as they belong to his very nature. Human nature, created in the image and likeness of God, is another constant. Societies evolve and change, but what constitutes good actions towards God or towards fellow human beings remains the same -- love and hate, for example, are the same in any age. It follows that what was just, wise, loving, and true, during the earthly life of the Lord Jesus is also what is just, wise, etc., in this age. Therefore, either Christ's action in not choosing women as Apostles was good and right in his time, *and* the Church's action in not ordaining them as priests now is the same; *or* both his action then and the Church's action now are unjust, unmerciful, etc. -- but to hold the latter position, of course, would not be possible for an Orthodox Christian.

A Guiding Presence in the Church

What other reasons can be given to show that the Church has done the will of Christ in holding fast to the pattern he

Continued on next page

set? There are several. One is the presence of the Holy Spirit in the Church. St. Luke records that the Apostles broke bread together, that is, they celebrated the Eucharist. The Apostles appointed Bishops to come after them, to continue to offer the Eucharist as they had. These Bishops, in their turn, ordained Presbyters (Priests) who would likewise offer the Eucharist. Thus, after the Lord himself, the Apostles were the beginning of the ordained priesthood. In ordaining only males as Bishops, the Apostles followed the example set by Christ when he chose the Twelve. They, and the Bishops who followed them and who ordained only males to be Priests, were guided by the Holy Spirit, who was given to all the disciples on the day of Pentecost. The Holy Spirit was also given to the Apostles separately, for the special purpose of empowering them for their apostolic ministry. This took place when Christ breathed on them, saying, "Receive the Holy Spirit." Promising them that the Holy Spirit would guide them in their work, the Lord said, "He will teach you all things" and will "guide you into all truth." Thus the Apostles -- if we are to believe that the promise of the Son of God was trustworthy -- (and how could any Orthodox Christian doubt this?) -- were guided by the Spirit when they followed Christ's example and ordained only males as Bishops. The Spirit, Christ told the Apostles, "will not speak on his own authority, but whatever he hears, he will speak; and he will declare to you the things that are to come."

In chapters 10 and 11 of the Book of Acts, St. Luke relates how, by wondrous visions and revelations through the Spirit, God showed it to be his will that the Gentiles be admitted to the Church. This was a great change from the previous practice, whereby only Jews had been admitted to the Church, and the Gentiles (non-Jews) excluded, as under the Old Covenant. From the point of view of the abruptness and magnitude of the change, this may be the only event in Church history that might be comparable to the proposed admission of women to the priesthood. Just as it was not left to the Apostles to decide for themselves that the Gentiles could be admitted to the ranks of Christians, but was clearly indicated to them by the Holy Spirit, so also, it would be reasonable to expect some similarly overpowering testimonies by the Holy Spirit to show that God now willed that women should serve as priests, having had no share in the Old Testament Priesthood, or in the ordained Priesthood of the New thus far. Yet no such manifestations have occurred, either in the time of the Apostles, or since. For Christ, as Head of the Church, has done

nothing to indicate that it is now his will that women should be ordained to the Holy Priesthood. If we truly believe that he is the Head of the Church, whose love, wisdom, and justice towards all members of the Body is unbounded, then this silence, like all his actions towards us, must be taken as a manifestation of his tender love and providential care, and as providing the best hope for the salvation of all.

If the Church were a merely human organization, it would be a simple matter to amend the by-laws of the organization so as to admit women to all offices and ranks. But, of course, we know that She is a divine-human organism, mystically wedded to Christ as his Bride, and having, as her Head, Him who is the Author of the Gospel commandments, which are her "by-laws." That He is still the Head of the Church, even to this day, is a fundamental belief of the Church, without which there would be no real faith at all. To attempt to ordain women as priests (if, indeed, it were possible) in direct contradiction to the example set by Jesus Christ, the incarnate Word of God and the living and eternal Head of the Church, and in the conspicuous absence of any sign of divine approval such as was given in the case of the admission of the Gentiles to the Church, would be unthinkable for those who are the leaders of his flock and who, in all things, must seek to follow his will and example. To attempt to ordain women in this way (if, indeed, it were possible) would be to act as if Christ were no longer present as the Head of the Church, and as if the Church -- and her leaders -- had instead to act in his absence and on their own. Such an approach has never been known in the tradition of the Church, for, as we know, Christ, as the eternal Chief Shepherd, is not absent but is present in the Church, guiding and teaching and shepherding everyone, from the Patriarchs and Metropolitans on down to each individual sheep of the flock. "Behold, I am with you, even to the close of the age."

Those calling for women to be ordained to the Priesthood often say that their movement is itself the necessary manifestation of the divine Spirit, Who, they assert, is seeking to bring about full "equality" between men and women by admitting women to all Christian ministries. This "stirring" of the Spirit would then be parallel to the revelations to St. Peter and St. Cornelius, which revealed that the Gentiles were to be admitted to the Church. Such an interpretation of the movement for priestly ordination of women, would indeed have to be accepted as true -- if it can be shown, independently, that women should be ordained. For if they should not, then obviously the call for

such ordinations would not be coming from God. The issue must be considered on its own merits. For the decision to admit the Gentiles did not rest solely on the strength of the revelations mentioned above. The decision also depended on several other things, including the miraculous nature of the events that took place, the fact the revelation came to the leaders of the Apostles (St. Peter and, separately, St. Paul), and the very strong tradition in the Old Testament Scriptures which spoke of the nations turning to God.

If the call for women to be ordained -- like the call to admit the Gentiles to the Church -- were coming from God, then one would expect the newer call to be manifested through an authority comparable to the ancient one, through the Bishops of the Church, for example. But, on the contrary, the call to ordain women -- far from being an idea that first appeared in the minds of the successors of the Apostles, the Orthodox Bishops -- originates instead with some of the most secularized elements of heterodox Christianity, and is plainly an echo, within religious circles, of a movement in secular society. Not a few of its most fervent advocates display an earthly and carnal approach to other issues, calling evil good and good evil, and finding no wrong in abortion, homosexuality, and other kinds of sexual immorality, with no small number of them -- let it be said -- being ensnared in these works of shame themselves, the men and the women alike. Finally, unlike the reception of the Gentiles into the Church, the priestly ordination of women can muster no support from the Scriptures, Old Testament or New.

A passage of Scripture often cited by those advocating such ordination is Gal. 3:28. Together with the two verses which precede it, it reads: "For you are all sons of God through faith in Christ Jesus. For as many of you as were baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor free, *there is neither male nor female; for you are all one in Christ Jesus.*" The context makes clear that this verse speaks not of *vocation* or *mode of service* within the Church, but rather, of *faith* and *baptism*: It makes the point that the baptized stand in an equal relationship to Christ as *adopted sons of God*. Elsewhere, other passages address the question of vocation and make clear that there are differences of vocation in the Church.

It may be that some are calling for certain changes in Church practice out of ignorance, and not out of any evil intent. Also, some women may honestly feel they have a "calling" to priestly ordination. But the teaching of the

Church has always been that an individual's "feeling" concerning something is not an objective indication that his or her desire accords with the will of God. The "feeling" or "inner calling" must meet the approval of the person's spiritual father. In this case, it would fail an even more fundamental test, namely, that the "inner calling" must be consistent with the whole teaching of the Holy Tradition.

Slavery as a Model

Some who favor the ordination of women as priests claim that the issue is like that of slavery in the history of the Church. They note that the early Church permitted Christians to own slaves, but that the Church later (so they say) became more mature and turned against the institution of slavery. This comparison is flawed. Like many forms of behavior which do not embody the highest degree of faithfulness to Christ's commandments, slavery was tolerated among Christians by way of concession to human weakness. But it was never positively endorsed. Neither Jesus nor the Apostles ever owned slaves; St. Paul, in one of his letters, urges Philemon to free his runaway slave Onesimus. The Lord advised those who wished to be perfect, to sell *all* their possessions and give to the poor. Doing that would certainly preclude the ownership of slaves. That slave-owning was permitted at all, must be considered in light of the fact that slavery in the Roman Empire was not the same as slavery in more recent times. In the time of Christ, slavery was universally accepted in society and was widespread; some slaves held high positions in government and commerce. Slaves did not think of themselves as victims of injustice, but rather, of misfortune. Some were treated harshly -- for example, those who worked in mines -- but many were well-treated. That slavery was relatively mild in those times is suggested by the fact that the Greek New Testament word for "slave" is very often translated as "servant."

Consider the fact that the Lord Jesus commanded us to "render to Caesar the things that are Caesar's." The Roman Empire was corrupt and profane and, in many ways, brutal. The laws required that the Roman gods be worshipped, and sacrificed to; it was the custom also to worship deceased Emperors. Yet who would say that Jesus, by commanding his followers to pay the taxes the Emperor required, was endorsing everything the Roman government did, including idolatry? Obviously he, the true God incarnate in human flesh, meant no such thing. The toleration of slavery by the Church must be seen in the same way.

Slavery, like taxation, was an accepted part of the economic system of the times. But that Christians were permitted to own slaves was by no means an endorsement of the evils of slavery, any more than the command to pay taxes was an endorsement of all the government's actions.

To follow Christ, to perfectly fulfill his invitation to "Come and follow me", he taught that one must sell one's possessions and give the proceeds to the poor. This teaching was not at all an unrealistic ideal; the desire to fulfill it was one thing that led to the institution of Christian monasticism. But the teaching was not for all; not everybody was ready to give away all and live in total dependence on God. But those who were not ready for this, certainly had to realize that nothing in this world really is ours, but that we are given only a temporary stewardship, for which we must answer at the last day. And slave-owners certainly had to treat their slaves with love and gentleness. "As for the servant who...sets about beating the menservants and the maids,...his master will come on a day he does not expect and at an hour he does not know. The master will cut him off and send him to the same fate as the unbelievers."

The ownership of slaves was permitted for ordinary Christians, but was clearly not the ideal. The ideal was poverty, of which the Lord himself, and the Apostles, gave us an example. But, in contrast, the non-selecting of women as Apostles was *not* a form of behavior permitted to ordinary Christians but eschewed by Christ himself. It was, rather, the personal action of Christ himself. Believing, as we Christians do, that the summit of ethical teaching and example came with the appearance on earth of God in the flesh, manifesting in his life and conduct divine principles of ethics and morality, we can only conclude that his action represented the highest possible standard of love, justice, wisdom, and truth. The Old Testament pattern of a male-only Priesthood was not changed, because it clearly was in accord with the will of God. For the personal actions of Christ would naturally reflect his own divine perfection, springing from his own nature.

The Church Is Christ's Bride

According to the teaching of our faith, the Church is truly the Body and Bride of Christ, nourished by his flesh and blood for food, to become his own Body, and wedded to him in a mystical union. It would be impossible to think of the Church as being sinful, since She is, truly, united to Christ, the Son and Word of God, and is one flesh with him. If we

say that the Church has sinned, we say then that that which is united to Christ in a perfect union, has sinned. One of two things would then follow: either that Christ himself would be blasphemed, since it would be said that he was joined to the sinful Church, or, to avoid that conclusion, we would have to deny that the Church is truly united to the Lord. This would be contrary to the Orthodox Faith and would constitute a slandering of the Church. Yet if one accepts the idea that the Church is unjust in not ordaining women as Priests, then one of these two conclusions would necessarily follow.

The Priest: a symbol of Jesus Christ

St. Ignatius the Godbearer writes, in his letter to the Trallians, that "the Bishop is a type of the Father." The Lord Jesus told the Apostles that "Whoever has seen me has seen the Father."

A symbol, in Orthodox theology, is not only something which stands for some second thing. A symbol is understood as something which is in some sense *united to that which it represents*. The Greek word *symvolon*, from which we get our word *symbol*, means literally "throw-together." Thus, the Eucharistic gifts of bread and wine are *symbols* in this sense -- symbols of that which they represent, namely, the precious Body and Blood of Christ; for they are mystically united to this Body and Blood. In the same way, the water of baptism is a *symbol* of cleansing, death, and rebirth -- for the water not only *represents* these things but is, in a very real sense, *united* to these things.

A Priest is a *symbol* of Christ in this same sense of the word: for the Priest not only *represents* Christ to the assembled believers; he also *makes Christ visibly present* for them. Just as the Eucharistic symbols must be bread and wine, and not some other materials, in order for the Eucharist to be a true one; and just as the symbol of baptism must be water, and not something else (such as rose petals), so in the same way, the Priest must be a male, because our Lord Jesus Christ was not a woman, but was a man. Otherwise the symbolism that makes Christ present in a special way as Shepherd of his flock and as Offerer of the holy Eucharistic gifts, in the person of the Priest, would be destroyed. Christ, of course, would still be present, but not in the person of the Priest in the special way that he has chosen to manifest himself and his spiritual power.

Some will ask, if that is so, then why is it not necessary for the Priest to be of the same race as Christ? Why is it not necessary for the Priest to speak the

Continued on next page

Why Women Cannot Be Ordained As Orthodox Priests

Continued from page 21

Aramaic language which Jesus spoke, and so on? How far does the symbolism have to be maintained, and how much does the Priest have to resemble Jesus in his personal characteristics? What is so special about sex that the Priest's sex must be the same as that of Christ, but not his race, and so forth?

In answer to this, one can only speculate that the Creator and Redeemer considers the difference between the sexes to be far more profound than other differences between various groups and individuals. One thing is certain: it was the incarnate God who ordained that men of various races and tribes should serve as Priests, and it was also he who established the custom that women should not do this. Those who oppose this discipline, will, if they are honest with themselves, ultimately have to face the fact that their quarrel is not with men, but with God. And women should realize that those who uphold the truth in this matter are their friends, while those do otherwise are their unwitting foes.

A further answer to this question may be found by looking at the differences between men and women in the spiritual realm. The precise nature of maleness and femaleness is something of a mystery. It is known from Holy Tradition that both were created for the primary purpose of glorifying God and having fellowship with him and with one another. But in addition, each was created with a distinct purpose and a special vocation. The special vocation of man is fatherhood; that of woman is motherhood.

The Church teaches that the Fatherhood of God is not understood by reference to human fatherhood. Rather, it is the other way around: the meaning of human fatherhood is best discerned by reference to the fatherhood of God. Human motherhood may best be understood by turning to the All-Holy Theotokos (Birthgiver of God), who was given also to us as our beloved Mother, according to Christ's words, when he said to St. John, "Behold your Mother," and to her, "Behold your son." Thus, the pattern of fatherhood is God, the pattern of motherhood is she who is the Mother of God, and the offspring of both is One in whom the divine and the human are united perfectly. True fatherhood and true motherhood are to be found in those who imitate this pattern in some measure, and this is not limited to those who have children. A father or mother, in the most profound sense, is one who has a mature attitude toward God and toward others, and who is able, therefore, to engender, to "give birth", to a redeemed and renewed world, through the nourishing

of Christian virtues both in the self and in others. This is why St. Paul wrote to the Galatians, "I labor in giving birth until Christ is formed in you," and this is why Orthodox nuns are addressed as "Mother" and monks as "Father."

Both men and women have different and distinct parts to play, different contributions to make, not only in the ordinary senses of fatherhood and motherhood (that of bringing forth children and rearing them) but also in the spiritual sense just spoken of. In part, this is obvious from the nature of things, and, in part it is seen in the unanimous witness of Holy Tradition, including the Scriptures, the Liturgy, and theological writings. Men and women -- in *distinct ways* -- engender that growth and development of the Church of which the

Apostle wrote: "...we are to grow up in every way into him who is the head, into Christ, from whom the whole body, joined and knit together by every joint with which it is supplied, *when each part is working properly*, makes bodily growth and upbuilds itself in love"(emphasis added).

An examination of the facts shows clearly that the Savior's plan does not call for women to serve in the ranks of the ordained priesthood (they do, like all Christians, belong to the "royal priesthood" of which St. Peter writes). To accept the plan of our God for us should not be a matter of grief or regret, but a privilege and a joy -- like the unspeakable joy of the myrrhbearing women when they learned that the Lord had risen from the dead.

- A monk of St. Tikhon's Monastery

Joint Statement Issued On Sexuality

Bishop Herman was one of 11 religious leaders of central Pennsylvania who expressed concern over cohabitation, saying that Christian marriage is sacred and that sexuality is a gift whose full expression is only for the married. The following statement was issued:

"Cohabitation and sexual intercourse outside of marriage are antithetical to the marriage covenant and sinful situations for any unmarried person regardless of whether he or she is planning marriage."

Signers include representatives of the Churches of God, Evangelical Lutheran Church in America, Orthodox, Roman Catholic, Episcopal and United Methodist churches, the United Church of Christ, Southern Baptists and Church of the Brethren.

"The Church views marriage as a covenant between the husband, wife and God in the midst of the Christian community," the religious leaders state. "The self-giving, sexually, of one person to another outside marriage is deceptive because it is not a sign of the self-giving of the total

person called for by the marriage covenant," the statement continues.

The increasing number of cohabiting couples and those engaging in sexual intercourse outside marriage "causes great concern for Christian ministers who prepare engaged couples for marriage and for the faithful who are troubled by an increase in sexual promiscuity," the religious leaders note.

They add that they must "state clearly...the teaching of Christ regarding marriage and family living" because most couples formalize their marriage in a religious setting.

"We believe that Christian values regarding sexuality in the context of marriage must be upheld," the leaders say.

In the statement, they commit themselves to promote:

- The sacredness of marriage and the dignity of sex in marriage.

- Pre-marital instruction focusing on the physical, spiritual, social and permanent nature of marriage and the "sinfulness of cohabitation and sexual intercourse outside marriage."

- Pastoral concern and outreach for cohabiting couples.

- Continuing education on the sacredness of sexuality "as a gift intended for full expression only in the context of marriage."

15th Anniversary Celebration Of St. Herman's Church

This past year, 1988, marked the fifteenth anniversary celebration of the founding of the St. Herman of Alaska Orthodox Church in Wallingford, Pa. In 1973, a group of Orthodox Christian men and women came together in order to look into the possibility of organizing an Orthodox Church in the Delaware County area of Pennsylvania. The Delaware County area encompasses the western suburban communities of Philadelphia, including Wallingford, Swarthmore, Bryn Mawr, Newtown Square, Media, Springfield, etc. In September, 1973, the small group met for the first Divine Liturgy which was celebrated by the then Dean of the Philadelphia Deanery, Father Nestor Geeza. Shortly after the first liturgy, Father Sebastian (Gyza) (newly reposed) of St. Tikhon's monastery in South Canaan, Pa. began to travel on weekends in order to service this newly formed church. Much sacrifice and dedication was expended on the part of this dedicated group of Orthodox Christians. In 1974, St. Herman of Alaska Church received its first permanent pastor, Father Dennis Swencki, who worked very hard in promoting the growth and development of the parish. Another pastor who worked very diligently for the parish was Father Joseph Toroney.

In 1975, the parish community which had been meeting for services in the Episcopal Church of the Atonement in Morton, Pa., started a building fund and a search for property to which they might relocate. In 1977, the search came to an end with the purchase of property in the Wallingford, Pa. area, on Moore Road, the present site of the Church. Following several renovations and undertakings, the parish celebrated its first Divine Liturgy in the new church in July of that same year. His Grace, Bishop Herman, served that year and helped the parish celebrate its fourth anniversary. In 1978, renovations and alterations were accomplished by the faithful themselves in the social Hall and the adjoining kitchen, a monumental task in itself.

In 1979, the renovations were completed and the parishioners began to turn their attention to the acquisition of ecclesiastical articles with which to adorn the interior of the church itself. One of the



The two newly tonsured readers are Daniel Drobish and Gregory Hubiak together with the Rector of St. Herman's, Fr. John Perich, Metropolitan Theodosius, and Bishop Herman.

major tasks was the placement of the iconostas, which was donated by St. Nicholas Church in Bethlehem, Pa., and which continues to beautify the present church structure. Other articles were subsequently added, enhancing the church edifice.

By 1983, the parish had grown to approximately 100 adult members with some 32 children and a church budget of \$45,000. This year also marked the tenth anniversary of the parish, which occasion was celebrated with the Hierarchical Divine Liturgy by His Grace, Bishop Herman assisted by the pastor, Father Claude Vinyard and other area clergy. Following the very energetic pastorage of Father Claude Vinyard, the parish welcomed its fourth permanent pastor, Father John J. Perich and his family to the parish family of St. Herman's.

This past year, 1988, marked the fifteenth anniversary of the community, which has grown to over 116 adult members and 53 children, and continues to grow and to develop both physically and spiritually each and every year of its existence.

In conjunction with the anniversary celebration, the parishioners formed a special committee under the honorary chairmanship of the pastor with Mrs. Alice Ruberchek and Mr. Daniel Drobish, the present choir director, assisted by many others including Lia and Alex Krowzow Jr., Vera Hubiak, MaryAnn and Andrew Toroney, and others.

The festivities began on Friday with the arrival of His Beatitude Metropolitan Theodosius, Primate of the Orthodox Church in America, and his newly-appointed chancellor, Father Robert Kondratik. On Saturday morning a special brunch was prepared at the home of Fr. Perich, where the Metropolitan was interviewed by local Philadelphia newspapers on the significance of the millennium celebration of the Baptism of Rus and on the present situation of the Orthodox Church in Russia following his recent visit. His Beatitude also spoke of the history of the Orthodox Church in America, and especially of his years as Bishop of Alaska and the canonization of our beloved patron St. Herman of

Continued on next page

Alaska, whose relics were recently presented to our parish by His Grace Bishop Gregory of Sitka and Alaska. Following the very lengthy interview His Beatitude Metropolitan was taken on a specially arranged tour of the sights of the area, including the beautiful and nationally-famous Longwood Gardens and the Franklin Mint.

Later in the afternoon, His Grace Bishop Herman and a contingent of seminarians arrived from St. Tikhon's Monastery to join in the celebration. Following a specially arranged dinner at the famous Towne House in Media, hosted by the parish President Luann Motel and her husband Don Motel, everyone proceeded to the Church for the celebration of the Great Vespers and Litiya service commemorating our beloved heavenly patron, St. Herman of Alaska. The service, which was celebrated by His Beatitude, Metropolitan Theodosius, was truly inspiring, especially with so many area clergymen in attendance, among whom were Father Alexander Fedoronko, Pastor Emeritus of St. Stephen's Cathedral in Philadelphia and longtime friend of St. Herman's and the Orthodox people of the Delaware Valley; Father James Laliberte, pastor of St. George's Greek Orthodox Church in Middletown and a true friend of the parish; Father Dennis Rhodes, pastor of St. John Chrysostom Albanian Orthodox Church in Philadelphia; Father Robert Kondratick, acting Chancellor of the Orthodox Church in America; Father John J. Perich, host pastor; Father Protodeacon Stephen Howanetz; and Father Deacon Michael Stulpin of the St. Nicholas Cathedral in New York City.

Immediately following the Great Vespers service, everyone was invited into the Church Hall for a fellowship at which His Beatitude Metropolitan Theodosius showed slides of the millennium celebration which was held in the Soviet Union in June.

On Sunday morning, which was on record as one of the coldest days of the year, the Hierarchs were greeted in the traditional manner by the children of the parish Sunday School and the parishioners, with banners and icons. His Beatitude Metropolitan Theodosius and our diocesan Bishop Herman were greeted with flowers by the children and then with the traditional bread and salt by the parish president LuAnn Motel. The responses to the Liturgy were sung by the choir, which consists of some twenty dedicated men and women. Metropolitan Theodosius preached the sermon on the gospel lesson for the day and exhorted the faithful to continue in their

perseverance and dedication to the Holy Orthodox faith, the precious jewel which has been entrusted to them. Almost the entire parish community received the Holy Mystery of Communion, with two chalices being held by His Beatitude and by Bishop Herman. Following the liturgy, the pastor, Father Perich, asked the visiting Hierarchs to bestow special awards upon nine individuals whose names were recommended by the congregation: Alice Ruberchek, Anastasia Plisko, Anne Woodring, Lia Krowzow, Margaret Hendrick, Suzanne Hammerer, John Hubiak, John Smarsh, and Gregory

Russian and Ukrainian songs familiar to all.

In their congratulatory remarks the hierarchs spoke of the need for continued diligence and perseverance and sacrifice that are necessary for the upbuilding of the church, referring to the recent decision by the parish community to embark on a new building program in 1989. Reference was also made to the establishment of a daughter mission in the Paoli-Valley Forge area. That undertaking is being directly spearheaded by members of the St. Herman's community, who are establishing yet another witness for



Donald Motel greets many of the friends of St. Herman's at the Banquet Celebration.

Godun. Each of the recipients received medallions of St. Herman of Alaska for their many special endeavors for the church.

Also, two members of the choir, Daniel Drobish and Gregory Hubiak, son of Fr. Protodeacon Basil Hubiak, were tonsured readers of the church upon the recommendation of the host pastor. Later, following the final blessing everyone venerated the relics of St. Herman of Alaska, which have been enshrined in a hand-made reliquary, the gift of Mrs. Lydia Vita and Mrs. Mary Demsko from Stamford, Ct.

In the afternoon, a Grand Banquet was held at the very beautiful and elegant Concordville Inn, in Concordville, Pa., which is owned and operated by the Hayonis family, a very devout and dedicated Greek Orthodox family in the area. The reception, which had over 125 in attendance, was entertained by the Balalaika Russe Orchestra, a famous Russian Gypsy group from New York, who played many of the traditional

Orthodoxy in the northwestern suburbs of Philadelphia. Mr. Don Motel, toastmaster for the day, also reflected on the past fifteen years and the many trials and tribulations which were faced by all. He also thanked those in attendance for their constant love and concern and dedication to an even brighter and more glorious future.

Thus one can see that this event at St. Herman's was truly a glorious one, filled with the outpouring of the Holy Spirit. For in only fifteen short years, this group of dedicated Orthodox individuals has steadily progressed under the guidance and love shown them by their pastors and diocesan Bishop, whose primary objective is to bring each and every one of us closer to Christ. For this and for all other things, we at St. Herman's are forever grateful. May Almighty God continue to shine his many blessings upon us as we embark on our building program. GLORY TO GOD FOR ALL!

Fr. John Perich

Where Have All The Members Gone?

It was a bright, crisp January morning in Catasauqua, Pa...that quaint little town nestled in the heart of the Lehigh Valley. The little Orthodox Church on Fifth Street was hosting a seminar for senior citizens wishing to discuss the recent changes affecting the Medicare system. The speaker was travelling up from Lancaster, Pa. All of the local Christian churches were notified and the clergy published notices in their bulletins, etc. Finally, two women arrived, and to their dismay, suddenly realized that they were the only people attending. The speaker appeared, and finding an audience of only two, made arrangements to try again during a regular weekly meeting of the senior citizens in town. He quickly left, leaving only the two women to remark about the sad deterioration of organizations and activities. They named three civic and church groups which were once the talk of the town, but have since disbanded for want of participation. The discussion then turned to how even the churches have begun to empty out so noticeably from even ten years ago. It was this striking comparison of the Church with civic and fraternal organizations-and even clubs-which struck a vital nerve and activated some hidden alarm within me.

This is why it becomes important to explore our concept of Church, churches, clubs, participation, family, etc., especially in light of the fact that our own Orthodox Church in America is really taking a good, hard look at Herself this year in preparation for the council. So let's look at some of these concepts by revealing what we believe about them. First of all, many people relate themselves to the Church as members to an organization. This is not necessarily wrong, until we look deeper at what might be meant by the word "member." It seems that the words "membership" and "dues" go hand in hand...much as they do in the Rotary Club, Ladies Guild, or bowling league. In other words, a member is a person who pays dues and fulfills the minimum requirements of an organization (in this case, Confession and Communion once a year). If we, in fact, hold such a view as this, then what we are saying is that the Church must somehow fit into our way of life...Tuesday might be ladies' night, Wednesday-Lion's Club, Thursday-

softball, and Sunday-Church day. We go through the motions and procedures of membership, but never leave that comfort zone of keeping church in its proper place in our lives. It becomes yet another aspect of our busy, 20th Century, fragmented lives, and sometimes-many times in fact-the Church takes a back seat to more "pressing, realistic" matters. This is the way that we relate to Church if we are

only members-paying dues and having our say at meetings.

But St. Paul had a completely different idea of the word "member." He talked about each of us being a member of a living organism, completely relying on each other. We are like hands which NEED arms which NEED shoulders, etc. Membership of this sort means living

Continued on next page



Where Have All The Members Gone?

Continued from page 25

only for the rest of the body...sacrificing for the good of the entire community. Such a different idea! Yes, we can expect our census to shrink and shrink if our Faith and Life in the Church is reduced to paying dues and being members of "the club."

We need to challenge ourselves by asking, "What does my Church, or even my life, have to offer to someone who has never heard of Orthodoxy before or who is searching for spirituality of some sort?" If all that we have to offer is: "Pay the membership fee and receive Communion once a year and you're in," then we might as well save our breath. People need to see us on fire with the love of Christ. Our own children need to see that the Church is a way of life which **WE FIT INTO**; not a part of our way of life which we stick in the corner and drag out for an hour on Sunday morning. We are already surrounded by compromise and wishy-washy values. We are completely engulfed by boredom and despair. So why do we allow all of this to enter and pollute our sacred churches? These things have no place in Christ's Kingdom...but we drag them in with ideas of membership, dues, shorter services, and a host of other nonsense which blinds us and leads us astray.

The solution can be a simple one if we would begin to challenge ourselves, our families, and our parishes in the light of the Gospel. Christ never asks for our membership...He asks for our very lives. Christ never asks for dues...He asks for everything that we own. Christ never asks for minimal participation in His sacraments so that we may become members and vote...He tells us to participate in Him completely by eating and drinking His Body and Blood and by confessing our sins as often as possible and necessary. What we are talking about is the difference between life and death. People are attracted by life. That's why Christianity exploded and flowered in the first place. And we would be surprised at how others are attracted by excitement and joy. If they see Christ's Fire within us, then such things as fancy churches, icons, strange sounding music, etc., will melt away as will differences and they will find their place as His holy tools.

On the other hand, we would be surprised at how people are turned off by being told to give a certain amount of money without thinking about the act of giving...only the amount; by having to follow rules of fasting, prayer, and movements without seeing anyone excited about doing these things for the

Glory of God; or by a cold, businesslike approach to attending church with no resemblance to real Christianity. Is it any wonder why our Church is sometimes attacked for 'empty ritualism' and 'dead practices'? If the ritualism isn't empty and the practices aren't dead, Christ and his Gospel will shine through loud and clear...even during a Liturgy of five hours!

Using the analogy of the family we can see all of these things very clearly. A "family" of "members" who drop in for an occasional meal and to sleep doesn't have to worry about falling apart; it has already fallen apart. The way to reawaken such a family to life is to focus on unity and commitment of one to another. The ultimate unity comes in praying together, reading together, talking together (about things of substance and meaning-it is amazing how many words are wasted within the family on things which do more harm than good or have no business being spoken.) How often do we speak with each other on the mystical intimate level? How often do we gaze into the eyes of our spouse and children and parents (for some of us, this is impossible because of the incredible honesty and intensity required), and take a good, long look into their soul? Is it any wonder that we separate...husbands and wives divorce, children can't wait to leave the house of their parents...if we cannot even be honest and caring enough to talk about God, the meaning of life, death, etc., with those we love? If we cannot do it in our own families, then it will be impossible to arrive at that level in our parishes. Again, all of those busy little details of life take the place of honest, quiet reflection and prayer. But looking at it from a more heavenly perspective, many saints feel that it is impossible to enter Heaven without being able to pray with ease in **SILENCE AND HUMILITY**. This goes for being alone, with our family, or in our parish family. And the children will completely fall away from Christ...this is guaranteed...if they cannot see joy and intense love for the Christian way of life in the home.

People who dedicate their lives to Christ are at peace. Families which dedicate themselves to Christ are at peace and grow with each other through the years because of the strength drawn from the Holy Spirit's presence in their midst. Parishes which dedicate themselves to Christ are on fire and cannot be stopped from growing in all ways. The emphasis no longer remains on such things as how much somebody else does or donates, but how much **WE** can give and do...even until it hurts. Lives dedicated to Christ are very hard on themselves, but extremely forgiving of others. The parish dedicated to Christ is not in evil competition with

others, yet can expect its temple to be overflowing with Christians because of the light which flies out of its doors. This is the light of the beloved Holy Spirit which has the ability to transform complete segments of the population into loving and caring Christians who are **ON FIRE!**

These are some grass roots answers to the questions: "How do we really make our Diocese Alive in Christ?" and "How do we really make our Faith Alive in the Home and Church?" We can start by simply beginning. None of these conditions or tragic declines will disappear or reverse themselves overnight. But to throw up our hands in despair and give in to the demonic temptations of despair and laziness will assure the death of our families and churches. To do nothing but continue to be "members in good standing" is to abandon our high calling as Christians who fight in an invincible army. We can start by simply talking about these things among our family members, friends, fellow Christians-and even by bringing these concerns to the diocesan level for consideration. (Family day is Saturday, July 15, at St. Tikhon's Monastery-what better place to support Christianity in the family and in the center of our lives?)

Finally, let's rejoice in what we have, regardless of the numbers. A family with one child can be just as loving and joyous as one with twenty children. In fact, it may be more difficult for the larger family to attain a peaceful union because of the many varied personalities tugging at each other. Rather than concerning ourselves with numbers, let's concern ourselves with honest Christian work-with and for each other-the numbers will then take care of themselves. With twelve apostles, Jesus Christ changed the shape of human history and spirituality. Many of our parishes have hundreds more people than this, yet we flounder and die. With the right vision-always on Christ and His teachings, we can do even more miraculous things than He did! He told us this Himself! But it begins inside. Numbers (memberships) mean nothing if we are not ready to die for Christ. All the dues in the world come to nothing if we are not ready to give up everything in this life for Christ (this will happen anyway, even without our consent; so why not listen and learn?) All of the building programs will eventually end tragically if we do not pass the Holy Fire of our Faith to others, including our Children. The handwriting is on the wall; but we have Christ...so that we have everything that we need. Let's begin to serve, **REALLY SERVE**-our families, parishes, community and God...for His Glory and for our salvation.

Fr. Gregory Horton



An Interview With Bishop Herman

As he marks 25 years of dedicated service in the Vineyard of our Lord.

After completing my secondary education, I enrolled in what is presently the Robert Morris College in Pittsburgh where I majored in Business Administration and Secretarial Science. Shortly after graduation, I was called upon to serve in the United States Army and was assigned to the Adjutant General Corp. Following my honorable discharge from the service, I returned to my position at a local firm in Pittsburgh. I was an active member of St. Michael Orthodox Church in Curtisville, PA, and served as Church School Teacher, Cantor and a member of the Parish Council. I was also a member of the Russian Brotherhood Organization, Lodge 167.

Can you tell us something about your family?

My parents were simple, pious people who came to America from Carpatho-Russia. They had a large family of ten children (7 sons and 3 daughters) and I was the seventh son. My father labored in the coal mines for more than forty years and my mother was a devoted housewife.

What was the contributing factor, or the influence in your life that led you in the direction of entering St. Tikhon's Seminary to study for holy priesthood?

I always enjoyed going to church, serving in the altar, teaching church school, being Cantor and serving on the Parish Council. Although my parents were pleased with my active participation in the Church, they never encouraged me to study for the priesthood. It was not until after I was ordained that my mother revealed to me that it was always her prayer that I would consider priesthood but she felt that it should solely be my decision.

It was my spiritual father, the late Father Gabriel Daviduk, himself a very pious and devout priest, who constantly encouraged me to pursue theological studies. He kept me involved in parish and diocesan affairs. With each opportunity he would attempt to persuade me and did not give up until I finally agreed to enter the Seminary. When I would say that I am not sure that seminary life and priesthood are for me, he would respond by telling me, you have nothing to lose, just go to St. Tikhon's Seminary and God will take care of the rest. When I asked for his letter of recommendation, he rejoiced and said that not only would I be a priest but would serve the Church as a bishop. He was a prophet indeed for immediately upon entering St. Tikhon's Seminary, it became my home where I received my theological education, was ordained a priest, received tonsure into the monastic order and later was consecrated a bishop.

Who were the first people that you met at St. Tikhon's and what was the condition of the Seminary and Monastery 25 years ago?

Thirty years ago when I arrived in South Canaan, it was my first contact with St. Tikhon's Monastery and Seminary. I traveled by bus from Pittsburgh to Scranton arriving early Sunday morning. Rather than disturb anyone at the Monastery, I took a taxi to South Canaan and the driver took me directly to the church. As we neared the Monastery and drove through the arch, I was impressed and immediately had the feeling that it was a special place. I entered the church, lit a candle and offered a prayer. Soon a young monk (Father Seraphim), greeted me and gave me a tour of the Monastery and

introduced me to the Monastic Brotherhood before divine service began. Following the spiritually uplifting divine liturgy, I was invited to have dinner with the monastics. Their warm reception and words of encouragement together with my personal favorable impressions, convinced me of the words spoken to me earlier by my spiritual father that truly this was a holy place and that it would become my home.

The following day during Registration, we were disappointed to learn that the Seminary was going through some temporary administrative difficulties and it was unclear as to whether the academic year would commence on time. Quickly sorrow turned into joy for within 24 hours, through the dedicated efforts and concern of the Administration, Faculty and Students who received support and encouragement from the Monastic Community, the dark cloud that temporarily overshadowed the Seminary was pushed away and life quickly returned to normal which was to be the beginning of steady growth and development.

You raised the question as to the condition of the Monastery and Seminary thirty years ago. Spiritually they were very rich. Physically, as all charitable institutions that are dependent upon voluntary contributions, there was room for renovation and expansion. The needs and future goals were brought to the attention of the Orthodox Faithful and received a positive response making possible all the accomplishments that we witness today.

We are not only celebrating your 25th Anniversary of Priesthood, but,

Continued on next page

we are also celebrating your 25 years of dedicated service to St. Tikhon's Seminary. How have you managed to stay in one place for so long?

It is my 25th anniversary of ordination to holy priesthood but my 30th year at St. Tikhon's because once I enrolled in the Seminary, it became my home and I really never did leave. Even as a student, because of my prior experience and the needs of the Seminary, I offered my services to the Seminary which were accepted.

To your question, how have you managed to stay in one place for so long?, I can respond with the following question. Why would anyone that has chosen to leave the secular world and answer the call of the Lord to serve Him and His people want to leave? It is a holy place. It is the oldest Orthodox Monastery in America and it is the Spiritual Center for the Orthodox Church in America. One has the opportunity to walk the grounds, contemplate and meditate where others such as St. Nicholas of Zicha, the Blessed Patriarch Tikhon and the many archpastors, pastors, pious monks and devout Christians labored and even have their resting place. Here one has the opportunity to help in the education and formation of future laborers in the Vineyard of Our Lord and the opportunity to meet thousands of Christians, young and old, who come in Pilgrimage throughout the year. No there is no difficulty in staying here; rather, there is sorrow when other obligations cause me to be away. My joy is that God and His Church have found me worthy to be at this holy place and knowing that regardless of where my travels may take me, I can return to my home.

What have been some of the joys and the most memorable moments that you can recall in the past 25 years?

There have been so many. Every day is filled with joy. There is even joy in the sorrows that occasionally take place. It is to be expected. The greatest joy is that in my limited way, God has given me the opportunity to labor with others for the building up of His Church.

It is here that young men come and struggle and are tested as they seek and embrace the angelic way of life. It is here that young men come to prepare and study in order to serve the Church. It is here that young children come to participate in the camp program in order to further develop their lives. It is here that young and old come in spiritual retreat. It is here that weary Christians (Orthodox and non-Orthodox) come looking for spiritual consolation and

direction. It is to this Monastery where divine services have been sung from the day of its founding without interruption that people write for prayers and especially those who cannot personally visit.

The joy is being able to touch the lives and offer comfort to those in need, to those spiritually and physically suffering, struggling and in sorrow and to see joy come into their lives because their faith in the Lord has been strengthened. There is no greater joy than to be blessed by God to be His instrument in leading others in the direction of His Heavenly Kingdom by fulfilling the greatest commandment of loving Him and our neighbor.

How good it is that God continues to bless, protect and send laborers to this holy habitation. The memorable moments are when the success of the laborers becomes visible and is acknowledged by the monk, seminarian or pilgrim with expressions such as: "You have such a holy place here", "My life has been transformed", "I am a new person", "Once again I believe and can go back out into the world", "You have helped me spiritually and materially, I am so grateful", "I feel so close to God when I visit the Monastery and Seminary", "I come here and pray at the shrines and tell my problems to Jesus", etc., etc.

What have been some of the disappointments in these past 25 years?

The Blessed Patriarch Tikhon said that the Church is only as strong as her Monastic Community. He found it necessary to establish St. Tikhon's Monastery. Among the disappointments are: That this Orthodox Monastery which has served as a Spiritual Center for more than 85 years is still unknown and has not been visited by many of the Orthodox faithful. That it is not used to its fullest. The lack of growth, mission and evangelization within the Orthodox Church. That so little has been accomplished in attempting to unite the Orthodox in America which prevents us from making an even greater impact on the people for the building up of God's Holy Church.

Is there any one person that you admire the most? If so, why?

There is no one individual that I admire more than another for all people have something special to offer. Indeed I am most grateful to all who have in one way or another touched my life: my parents and the members of my immediate family, those who served as my spiritual directors over the years and especially my spiritual father who

encouraged me to go to St. Tikhon's Seminary, those who helped mold my life at the Seminary, the spiritual nourishment I received from the Monastic Community, as well as the many dedicated members of the hierarchy, clergy and laity in whom I saw Christ and who served as a good example for me to follow.

I am most grateful to the Blessed Patriarch Tikhon and Archbishop Arseny, whose vision and labors established St. Tikhon's Monastery as a Spiritual Center, which is the institution that influenced me, as well as many others, to answer the call of our Lord Jesus Christ to serve Him and His People.

What would be the greatest challenge for us Orthodox in America?

During the divine services, we pray: "For the peace of the whole world, for the welfare of the holy churches of God, and for the union of all." In just five short years we celebrate the 200th Anniversary of Orthodoxy in America and then six years later we will mark the second Millennium. Our greatest challenge would be to take seriously this petition that we have prayed so many times and rather than just giving lip service, to take upon ourselves seriously the task and actively participate in the uniting of the Orthodox in America that we may witness growth, mission and evangelization within the Orthodox Church as the fruit of our combined and dedicated labors. This would indeed please the Lord and all of His children.

Orthodox Church in America
Diocese of Eastern Pennsylvania
Chancery Office
Diocesan Center South Canaan, PA
18459 (717) 937-4686

Our Diocesan Family will honor our Beloved Bishop Herman at a Testimonial Banquet on Sunday, September 24, 1989, at the Genetti Hotel and Convention Center, Wilkes-Barre, Pa. The Primate of our Church, His Beatitude, Metropolitan Theodosius will lead the invited Hierarchs, Clergy, and Faithful in this special tribute of appreciation to our Beloved Archpastor, Vladyka Herman. Your presence and participation will make this Diocesan Tribute a success and a celebration of joy. Additional information will be announced in the future.

Fr. Daniel K. Donlick,
Diocesan Secretary/Treasurer

The Cross And Life

In the center of the Great Fast stands the Cross, given to us, as the Synaxarion of the 3rd Sunday says, for "refreshment and assurance," for "remembrance of Our Lord's Passion, and for comfort." How is it that an instrument of extreme cruelty, the means of a most inhumane execution, reserved for only the most despised of criminals, has become for us refreshment, assurance, comfort, and even joy?

On that 3rd Sunday the Kondak proclaims:

Now the flaming sword no longer guards the gates of Paradise,

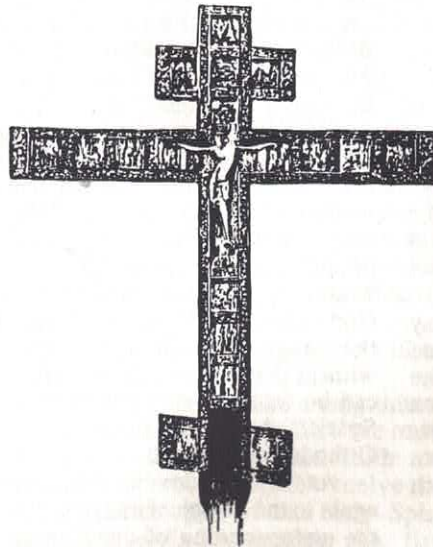
It has been mysteriously quenched by the wood of the Cross...

After Adam had been dismissed from Eden, his original home, he could not return because of the flaming sword. Now we are told that in these latter days this flaming sword has been "quenched" and removed.

In Eden the Lord God had planted many trees, "pleasant to the sight and good for food," and He placed in the midst of the garden the "Tree of Life" (Gen. 2:9). And a river flowed from there to water the garden, and it divided and became four rivers...(Gen 2:10). The tree of the "knowledge of good and evil" was forbidden, but the "Tree of Life" was not. Until the fall the Tree of Life remained accessible to Adam and Eve. When our first parents chose to take from the forbidden tree, thereby bringing corruption and death into the world, they were thrust out of the Paradise of Eden. And the Tree of Life became inaccessible to them.

Because all humans have one and the same nature, all men share the sad consequences of Adam's choice. The world itself shares in the fall. But God "so loved the world..." He set about the long process of restoration, the establishment of the New Creation in which the unhappy consequences of the fall would be forever destroyed. In the New Creation mankind would once again share in divine life, and return again to his true home, Paradise. The redemptive process took centuries and eventually culminated at the Cross.

The same Synaxarion of the 3rd Sunday tells us that "the Cross is the Tree of Life; it is the Tree that was



Rejoice, O Cross, vessel of light
Rejoice, O Cross, treasury of life
Rejoice, O Wood most blessed.

planted in Paradise. And thus our Fathers have planted it in the midst of the Holy Fast, remembering also that partaking of this Tree we no longer die but are kept alive..."

The Tree of Life is an icon of the world, planted so that its roots reach into the depths of the earth and its branches to heaven. It is thus a ladder uniting heaven and earth. On this Tree the pure and most comely Son of God was nailed, and on It He died. But this death was not that of a fallen man; the One here was "the Way, the Truth, and the Life." Being God incarnate, He had never suffered separation from Life. He was Life. How then, can Life die? At the Lamentations on Holy Friday evening we all stand by His Epitaphion and chant:

O Life, how canst Thou die?

How dwellest Thou in a tomb?

For Thou dost destroy the kingdom of death, O Lord,

And Thou raisest up the dead of Hades' realm.

The mystery of Christ the Life dying on the Cross, and rising again on the Third Day--who can explain it? What mind can comprehend it? But what cannot

be explained, can nevertheless be felt. And what cannot be known by the mind, can be known by a higher sense, by a spiritual faculty which God has given us as a gift.

By His death, He restored us to our home. The flaming sword no longer guards the gates, "the sting of death and the victory of hell have been vanquished..." For He, our Savior, entered hell and cried to its prisoners: "Enter again into Paradise" (Kondak of the 3rd Sunday.)

For the faithful Christian, the mystery of the Cross is uncovered. We venerate It, we glory in It, we rejoice in It, because we know the secret of what It is: The Cross is the Tree of Life. And through it, by the Power of Christ's Resurrection all the faithful who have entered His life-creating death and Resurrection, having put on His nature and been sealed with the Gift of the Holy Spirit, are even now in this life citizens of Paradise, the New Creation, filled with grace and light and immortality.

This is why since the earliest days of the Church the Holy Cross has been rightfully venerated as a sign of refreshment and assurance and comfort and joy. This is why the preaching of the Cross, according to St. Paul, is "the power of God," and "the Gospel of Christ." This is why the wicked since earliest times have been referred to as "enemies of the Cross."

The New Eden is the Church of Christ. In its center is the Life-giving Cross. From it streams again the river which divides into four and waters the whole creation. The voice of the Church bids us in the midst of the Fast to:

Come and drink of the unfailing waters from the rivers of the Blessed Cross; behold the Holy Tree lying before us, the fountain of gifts, watered with blood and water which flowed from the Lord of all, Who was lifted up on it by His own will and thereby lifted up mankind. (from the Matins Praises)

"All Christ's deeds are the glory of the Universal Church," says St. Cyril of Jerusalem, "but the glory of glories is the Cross."

Fr. Theodore Heckman

Pentecost Heralds The Coming Of Our Bicentennial

It is easy for us to see how we need to live through the Great Fast and the days of the Passion in order to enter into the Paschal Joy. In the same way, we cannot enter into Pentecost without preparation. The Fifty Days of Pascha to Pentecost is preparation as well as celebration. The period between Pascha and Pentecost is given for us to grow up in the experience of the Risen Christ. That spiritual maturity is needed for the Holy Spirit's descent "with power." With Pentecost our mission in the world begins.

The Feast of Pentecost is the Birthday of the Church. The descent of the flame and the power of Pentecost is the beginning of the history of the Orthodox Church. One recognizes this active power in the Lives of the Saints. One witnesses to this power in the Church's outreach through its apostolic missionaries:

"Their proclamation has gone out into all the earth, and their words to the ends of the universe!"

(Pentecost Prokimenon, Ps. 19)

Pentecost leads to the mission of the Orthodox Church in America on our own American continent.

There is no Christian life - either of a person or of a people - without a history. Our salvation is taking place because "something happened" on Pentecost that is both a culmination and a start; and the history of all the sacred events that follow weaves a context vouchsafed to us as a robe of light. Christ Who clothes Himself with light as with a garment has vested America in an Orthodox history, beginning in 1794.

This "garment of salvation," so to speak, is the context in which we live our Christian lives and extend our Orthodox Faith to the peoples of America. Our own personal history as the Orthodox in America must be seen as part of God's Saving Plan. The Holy Spirit empowers us not only to recognize this as our Orthodox inheritance. "The Church of the Pascha" - as Orthodoxy is so often called - finds itself "between Pascha and Pentecost" in its American history. We have celebrated our Millennium - the baptism of our roots - as an icon of Pascha. Pentecost now heralds the coming of our Orthodox Bicentennial in America - five years from now even as

fifty days. If the Millennium was a baptismal Paschal image, then the coming Bicentennial is a confirming and empowering Pentecostal image. The Bicentennial in 1994 must be that culmination and new start, a Pentecost of Orthodoxy in America.

With Pentecost this year we begin our preparation for the Bicentennial celebration. Americans as a people are not without an Orthodox history. This history must be a mantle that envelops the peoples on the American continent, whom, in their pluralism and diversity, God calls to unity with the distribution of the tongues of fire. Pentecost bears witness that in diversity a common voice can be found by the power of the Holy Spirit. America must come into Orthodoxy as its own.

As the Orthodox, we return again and again to the liturgical imagery that shapes the understanding of our history and of our destiny, both personally and communally. Feasts and Sacraments are celebrations of believing communities. They give the "events" in our lives their ultimate meaning in Salvation History. Within the Community of the Faithful, Pascha has been given a personal meaning to you and to me through our Baptism; Pentecost has its personal reference through our own Chrismation. These Feasts are not theological abstracts. They are the events by which we celebrate the eternal mysteries "in our own time."

As it is for us personally, so it is for peoples and societies who make up the believing communities throughout the world. The Slavic people had their personal Pascha in their Baptism in Christ on the Kievan shores a thousand years ago. Clearly, here the baptismal words of St. Peter are perfectly pertinent:

"...who once were not a people but now the people of God, who had not obtained mercy, but now have obtained mercy." (1 Peter 2:10)

Clearly, here a people's new life in Christ marks the beginning of their identity as a people, marks the beginning of their Christian culture and civilization as an Orthodox nation.

We celebrated the Millennium of this Baptism last year. Indeed, the entire

Millennium Year was a Pascha for us, a return to our baptismal roots by way of the joyous Paschal procession to the baptismal font. We reconfirm as a people who have been immersed into the Death and Resurrection of Christ that "as many as have been baptized into Christ have put on Christ." (Gal. 3:27) We remember the Christian name by which we are recognized at the Chalice of the Lord; we remember the baptismal cross by which we are adorned; we remember that here, our Christian history begins. And we remember this as those God called to be a "People" in His sight a millennium ago.

As Baptism and Chrismation are sacramentally linked as a diunity, so are Pascha and Pentecost - the Pascha of the Spirit. As the Orthodox in America, we are in that period from Pascha to Pentecost historically "as a people." We have celebrated our "baptism." Now we must prepare to celebrate our "chrismation." Indeed, we see in the image of St. Herman of Alaska lifting up on high the Holy Cross to plant it firmly in America that sealing of this precious land of ours with the gift of the Holy Spirit. Surely St. Herman planted the Orthodox Cross in America under the inspiration of the Holy Spirit. That Cross of Christ which St. Herman sets before our eyes on the American continent is the Cross of the fire of the Holy Spirit descending upon the new saints of this new land; American soil has opened her bosom to receive the sacred relics of her first American Saints, even as holy chrism consecrated to bear the gifts of the Holy Spirit and the Spirit's fruits, confirmed to do those works of healing and mercy in America by the Spirit's power.

988 was the year of the baptism of our people into the Paschal Life of our Risen Lord. For us, the Orthodox in America, 1794 was a chrismation not unlike the Pentecostal empowering of the Apostles to speak a new language to a new people in a new land. We are called to be like St. Paul, who never abandoned his "Jewishness" but nevertheless became all things to all men for the sake of the Gospel: to the Gentiles he was a Gentile, a Greek to Greeks, a slave to those in slavery, even a Barbarian among the Barbarians - all for the sake of Christ in

the power of the Holy Spirit to bring those who were strangers, aliens, and outsiders into the fellowship of Christ in the communion of the Holy Orthodox Church. We have celebrated our Paschal baptismal roots in the Millennium. But now a Pentecost must come to America.

The Bicentennial of the establishment of the first Orthodox missions in America comes in 1994 - just five years from now. Paschal baptism must lead to Pentecost's empowering. Like St. Paul (and St. Herman, for that matter) we do not abandon our heritage so precious to us. But the Bicentennial must be a culmination and a start. After 200 years of planting the seed of Orthodoxy on American soil, the Bicentennial must be the Coming of Age for the Orthodox Church in America. By the Holy Spirit's power, the seed which was sown has developed and now must bear its own fruit. It is an American history we must read now as Orthodox, an Orthodoxy in America which has come into its own full spiritual maturity.

1794 is the year of the founding of the Orthodox Mission in America. The planting of the Orthodox Cross in Alaska, the arrival of the Kodiak Mission, and the founding of the Holy Resurrection Church on Kodiak Island is like unto the Laying of the Corner-Stone of the Orthodox Church on the American continent. The Church is not on "a foreign land." Its mission, from the start, is to native Americans, and in the course of history it became home to millions of immigrants who made America their home. The Church in America is not and never was in exile. It belongs here.

The Bicentennial in 1994 is like unto the Consecration of a Church we acknowledge as permanently established. It does not cease to be a mission in every direction of its outreach, but it now stands steadfastly immutable on its consecrated ground as a witness in the land of its permanent appointment:

"...establish it immovable even unto the end of time and glorified in Thee...preserve it indestructible even unto the end of the ages."
(Rite of Consecration)

And yet a Consecration is a renewal. The Rite of Consecration is after the pattern of a Baptism and Chrismation - the washing and anointing with water, the signing and sealing with Holy Chrism, the adorning in the Garment of Salvation. The lighting of the new candle, the going forth with the sacred relics in procession to the front doors, the re-entering and permanent sealing of the Holy Relics in

the Altar - in the words of the Bishop - is the celebration of our renewal and the renewal of Christ's most holy Church. This is the pattern of renewal our coming Bicentennial must be.

In 1994 we must light a new candle for Orthodoxy in America. We must "re-enter" to establish forever what once was a mission, as an indestructible witness of the permanency of the Orthodox Church in America for all time. The concluding prayers of Consecration shed light on how this can happen:

"And send down upon us, and upon Thine inheritance Thy most Holy Spirit, and after the manner of the divine David renew within our hearts a right spirit, and establish us with Thy sovereign Spirit...vouchsafe to them and to us the renewal gift of the Holy Spirit!"

Yes. The coming Bicentennial is like a Pentecost.

Five years sounds like a long time to make preparation. Not so. We have much growing to do in life and faith and spiritual understanding to receive the renewal of the gift of the Holy Spirit "with power." Remember the first condition of the first Pentecost. Having assimilated the whole spiritual substance of the Resurrection in the course of Pascha to Pentecost, the Disciples, the Myrrh-bearers, gathered together with the Theotokos, "were all with one accord in one place." (Acts 2:1) In 1989 the best we can say about ourselves is that we are in one place - America - where we are yet to be truly "gathered together," yet to be "all with one accord." How did this happen? This is not so much a fault as it is a fact. If there is to be a renewal, the time for growing apart must stop. The time for growing together must begin. Growing together with one accord truly is to have grown up, to have prepared ourselves for renewal.

The task is a difficult one because our contemporary history in America as Americans has no precedent. There are three historical American Orthodox frontiers. The first was Alaska where Russian missionaries brought Christianity to the Alaskan Natives and these Tribes became an Orthodox People. This has a precedent in the image of the Greek missionaries bringing Orthodoxy to the Slavic lands. The Slavs became nations of Orthodox People. The second frontier was the immense Orthodox mission to the immigrants who came to America. Orthodoxy gave these immigrants a footing and an identity "in a foreign land," and soon their growing

neighborhoods prospered very much as part of the American dream. They were a "people." They built neighborhoods with their Orthodox Church in their midst. And there are precedents for these "missions to the diaspora" throughout Orthodox history.

We reached the third frontier in the 1950's. In huge droves our people began to move out of their natural communities to more and more distant suburbs. The Orthodox Church responded by sending missions into these suburbs. What has been the success of these missions? Overwhelmingly they are not the center for gathering together a neighborhood. Most American suburbs have yet to discover the true experience of "neighborhood." And what of the inner-city parishes that were left behind? The neighborhoods have changed, but they are still neighborhoods. For the "new neighbors," is the Orthodox Church their gathering-place? Those who come into Orthodoxy most often come not as friends and neighbors of extended families - of which there remains barely a hint - but as unique seekers who find their individual way. As America becomes more and more one huge impersonal suburb in anxious search of community, into what Orthodox community are these newcomers integrated? Do our parishes integrate, or are they themselves being disintegrated? Even in the long-established parishes, is there not an uneasy awareness that many people don't come anymore? For this third frontier there is no precedent - not even an American precedent.

The coming Bicentennial is the challenge of the third frontier. We who were a people must become a people again: there is no "people" without the sense of community. The breathtaking challenge is to realize that all of America is searching for what the Orthodox Church in America must become. A people scattered must be gathered. We Orthodox are scattered among the non-Orthodox as never before. Surely there is a God-given reason for this - not for us to be lost in the scattering, but that others might be found and brought into community with us in the gathering. If we take our mission seriously, we must ask God to teach us, as the Orthodox, how to live among people so different and diverse in a way that not only bonds us together as the Orthodox mission in America, but knits all these differences and diversities into relationships that make community possible, cultivating

Continued on next page

Viewpoint

Continued from page 31

Orthodox neighbors, creating new extended families, becoming the Orthodox people for America. It is not enough for us simply to be "in" America. We are not being called to a new "ingathering" of ourselves, but to a new harvest for the Orthodox Church as we pull ourselves together.

To be gathered, "all with one accord in one place" - on this American soil of ours - is the first condition of a Pentecost for America. This is our first Bicentennial goal. With the Holy Theotokos, the Myrrh-bearers, the Disciples, and all the Saints, we are called to unity. Yet unity in itself is not the fulfillment but the precondition for our empowering. Pentecost heals the dispersion and division and confusion so that by the power of the Holy Spirit the universal message of Christ's Salvation might be preached in a language each and every soul recognizes as its own. Surely we know that this universal language is the language of love that opens the hearts of those who hear. This is the language of the new harvest for the Orthodox Church in America. The tongues of fire are the language of love.

Remember the Orthodox Cross St. Herman firmly planted in America? This Cross of Christ is the Cross of God's burning charity for America, by which we ourselves must be inflamed to touch the hearts of others:

"Set our hearts on fire with the love of Thee, O Christ our God, that in its flame we may love Thee, and love our neighbors as ourselves..."

This remains the heart of the Orthodox mission in America. Love makes Orthodoxy to be understood. Love makes parishes grow. Love nurtures new missions. Love creates the "agenda" that makes us everywhere One Body in Christ throughout America.

Let our coming Bicentennial be a rekindling of the flame of burning charity. Let us take that flame planted in Alaska almost two hundred years ago and pass it on. Let us prepare to receive it anew: let us prepare ourselves for the renewal of the Holy Spirit's gifts of wisdom and understanding, of good counsel and fortitude, of true knowledge and guileless piety in the fear of God. Let the Holy Spirit's gifts bear the fruit of unfeigned love and joy, of peace that surpasses understanding and patience that knows no limits, of gracious magnanimity filled with compassion in all faithfulness, of meekness that inherits the earth and temperance that makes us credible. The bearing of these gifts and the cultivation of its fruits is our mission in America. We must prepare to cultivate

our hearts for renewal. Do you not believe that from this all good and noble things will follow? There are plans and then there are plans. And then there is God's Plan. Believe in God's Plan.

What are we planning for? The Bicentennial will commemorate the founding of Orthodox's Mission in

America. Let future generations commemorate that on this Mission's Bicentennial we celebrated our firm resolve - in the image of St. Herman of Alaska - ourselves to be the missionaries. This Mission depends on you and me as the messengers of love.

Fr. Sergei Glagolev

The Descent Into Hell

Continued from page 17

and the same: the redemption and salvation of mankind, performed once and for all by the sacrificial death of Christ on the Cross.

"The descent into hell was the last step made by Christ on the way to His abasement. By the very fact of the descent into the abyss of the death, He opened for us the access to heaven. By freeing the old Adam, and with him all mankind, from slavery to him who is the incarnation of sin, darkness, and death, He laid the foundation of a new life for those who have united themselves with Christ into a new, reborn mankind."⁹

Thus the raising of Adam as represented in the icon of the Descent into Hell is a symbol of the coming resurrection of mankind, of which Christ's own Resurrection was first. For this icon is a prefiguration of the beginning of Christ's Resurrection and that of all creation. "Thou didst descend into the tomb, O Immortal One; Thou didst destroy the power of death. In victory didst Thou arise, O Christ God,

proclaiming 'Rejoice' to the myrrhbearing women, granting peace to Thine apostles, and bestowing resurrection on the fallen."¹⁰

The joy and beauty and power of the Descent into Hell must be reflected in our own lives, too. As we draw near to the Holy Pascha of our Lord, let us bring to our minds and hearts the words of a priest of the Russian Orthodox Church, Father Dmitrii Dudko: "Anyone who knows the Risen Christ has a heavy responsibility placed upon himself. He must bring to people the news of Christ's Resurrection in whatever way he can and wherever destiny leads him. If you have been with Mary to Christ's tomb, if you have been convinced that it is empty because Christ is Risen, then go and tell everyone about it. Christ is Risen! May God bless you and help you! Amen."¹¹

Rev. Alexey Karlgut

⁹ Ouspensky, *Meaning of Icons*, p. 128.

¹⁰ Easter matins, *kontakion of Ode 6*.

¹¹ Father Dmitrii Dudko.



On January 28th, Bishop Herman participated in the Annual Pro-Life Breakfast held this year at the Hilton Lackawanna Station in Scranton. This year four Orthodox Clergy were present at the dais. Rev. Neal Carrigan gave the invocations, Rev. Mark Andrews gave the Benediction and Rev. John Kowalczyk acted as the Toastmaster. The principal speaker was Linda Riva, who is affiliated with American Victims of Abortion, an organization based in Washington, D.C.

DAILY DEVOTIONS

MAY

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|-------------------------|-------------------------|
| 1. Acts 1:12-17, 21-26 | John 1:18-28 |
| 2. Acts 2:14-21 | Luke 24:12-35 |
| 3. Acts 2:22-36 | John 1:35-51 |
| 4. Acts 2:38-43 | John 3:1-15 |
| 5. Acts 3:1-8 | John 2:12-22 |
| Phil. 2:5-11 | Luke 10:38-42; 11:27-28 |
| 6. Acts 3:11-16 | John 3:22-33 |
| 7. Acts 5:12-20 | John 20:19-31 |
| 8. Acts 3:19-26 | John 2:1-11 |
| 9. Acts 4:1-10 | John 3:18-21 |
| 10. Acts 4:13-22 | John 5:17-24 |
| 11. Acts 4:23-31 | John 5:24-30 |
| 12. Acts 5:1-11 | John 5:30-6:2 |
| 13. Acts 5:21-33 | John 6:14-27 |
| 14. Acts 6:1-7 | Mark 15:43-16:8 |
| 15. Acts 6:8-7:5,47-60 | John 4:46-54 |
| 16. Acts 8:5-17 | John 6:27-33 |
| 17. Acts 8:18-25 | John 6:35-39 |
| 18. Acts 8:26-39 | John 6:40-44 |
| 19. Acts 8:40-9:19 | John 6:48-54 |
| 20. Acts 9:20-31 | John 15:17-16:2 |
| 21. Acts 9:32-42 | John 5:1-15 |
| 22. Acts 10:1-16 | John 6:56-69 |
| 23. Acts 10:21-33 | John 7:1-13 |
| 24. Acts 14:8-18 | John 7:14-30 |
| 25. Acts 10:34-43 | John 8:12-20 |
| 26. Acts 10:44-11:10 | John 8:21-30 |
| 27. Acts 12:1-11 | John 8:31-42 |
| 28. Acts 11:19-26,29-30 | John 4:5-42 |
| 29. Acts 12:12-17 | John 8:42-51 |
| 30. Acts 12:35-13:12 | John 8:51-59 |
| 31. Acts 13:13-24 | John 6:5-14 |

JUNE

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|-------------------------|--------------------------------|
| 1. Acts 14:20-27 | John 9:39-10:9 |
| 2. Acts 15:5-34 | John 10:17-28 |
| 3. Acts 15:35-41 | John 10:27-38 |
| 4. Acts 16:16-34 | John 9:1-38 |
| 5. Acts 17:1-15 | John 11:47-57 |
| 6. Acts 17:19-28 | John 12:19-38 |
| 7. Acts 18:22-28 | John 12:36-47 |
| 8. Acts 1:1-12 | Luke 24:36-47 |
| 9. Acts 19:1-8 | John 14:1-11 |
| 10. Acts 20:7-12 | John 14:10-21 |
| 11. Acts 20:16-18,28-36 | John 17:1-13 |
| 12. Acts 21:8-14 | John 14:27-15:7 |
| 13. Acts 21:26-32 | John 16:2-13 |
| 14. Acts 23:1-11 | John 18:15-23 |
| 15. Acts 25:13-19 | John 18:23-33 |
| 16. Acts 27:1-44 | John 17:18-26 |
| 17. Acts 28:1-31 | John 21:15-25 |
| 18. Acts 2:1-11 | John 7:37-52; 8:12 |
| 19. Eph. 5:9-19 | Matt. 18:10-20 |
| 20. Rom. 1:1-7,13-17 | Matt. 4:25-5:13 |
| 21. Rom. 1:18-27 | Matt. 5:20-26 |
| 22. Rom. 1:28-2:9 | Matt. 5:27-32 |
| 23. Rom. 2:14-29 | Matt. 5:33-41 |
| 24. Rom. 1:7-12 | Matt. 5:42-48 |
| Rom. 13:11-14:4 | Luke 1:1-25,57-68,76,80 |
| 25. Heb. 11:33-12:2 | Matt. 10:32-33,37-38; 19:27-30 |
| 26. Rom. 2:28-3:18 | Matt. 6:31-34; 7:9-11 |
| 27. Rom. 4:4-12 | Matt. 7:15-21 |
| 28. Rom. 4:13-25 | Matt. 7:21-23 |
| 29. Rom. 5:10-18 | Matt. 8:23-27 |
| 2 Cor. 11:21-12:9 | Matt. 16:13-19 |
| 30. Rom. 5:17-8:2 | Matt. 9:14-17 |

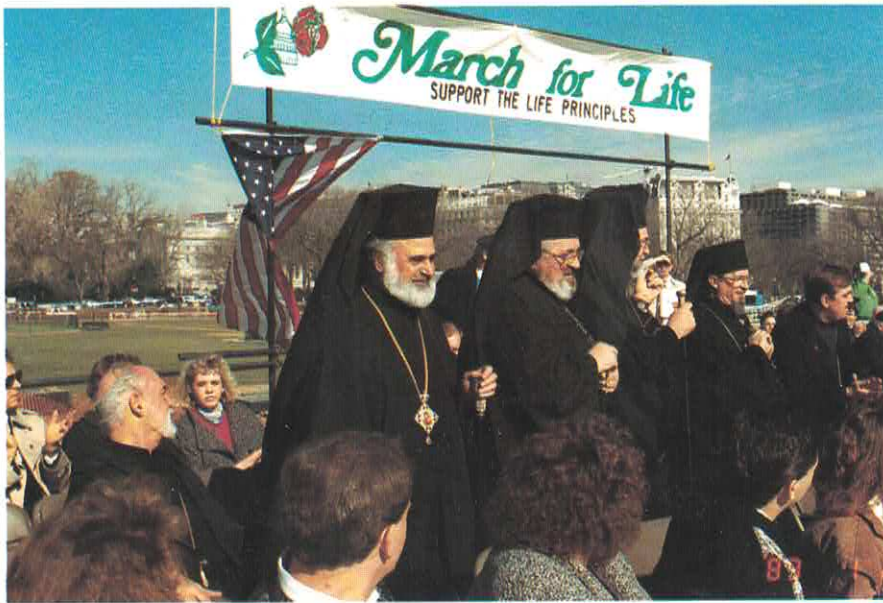
JULY

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|-----------------------|----------------------|
| 1. Rom. 3:19-26 | Matt. 7:1-8 |
| 2. Rom. 2:10-16 | Matt. 8:23-27 |
| 3. Rom. 7:1-13 | Matt. 9:36-10:8 |
| 4. Rom. 7:14-8:2 | Matt. 10:9-15 |
| 5. Rom. 8:2-13 | Matt. 10:16-22 |
| 6. Rom. 8:22-27 | Matt. 10:23-31 |
| 7. Rom. 9:6-19 | Matt. 10:32-36; 11:1 |
| 8. Rom. 3:28-4:3 | Matt. 7:24-8:4 |
| 9. Rom. 5:1-10 | Matt. 8:22-33 |
| 10. Rom. 9:18-33 | Matt. 11:2-15 |
| 11. Rom. 10:11-11:2 | Matt. 11:16-20 |
| 12. Rom. 11:2-12 | Matt. 11:20-26 |
| 13. Rom. 11:13-24 | Matt. 11:27-30 |
| 14. Rom. 11:25-36 | Matt. 12:1-8 |
| 15. Rom. 6:11-17 | Matt. 8:14-23 |
| 16. Rom. 6:18-23 | Matt. 8:5-13 |
| 17. Rom. 12:4-5,15-21 | Matt. 12:9-13 |
| 18. Rom. 14:9-18 | Matt. 12:14-16,22-30 |
| 19. Rom. 15:7-16 | Matt. 12:38-45 |
| 20. Rom. 15:17-29 | Matt. 12:46-13:3 |
| 21. Rom. 16:1-16 | Matt. 13:4-9 |
| 22. Rom. 8:14-21 | Matt. 9:9-13 |
| 23. Rom. 10:1-10 | Matt. 8:28-9:1 |
| 24. Rom. 16:17-24 | Matt. 13:10-23 |
| 25. 1 Cor. 1:1-9 | Matt. 13:24-30 |
| 26. 1 Cor. 2:9-3:8 | Matt. 13:31-36 |
| 27. 1 Cor. 3:18-23 | Matt. 13:36-43 |
| 28. 1 Cor. 4:5-8 | Matt. 13:44-54 |
| 29. Rom. 9:1-5 | Matt. 9:18-26 |
| 30. Rom. 12:6-14 | Matt. 9:1-8 |
| 31. 1 Cor. 5:9-6:11 | Matt. 13:54-58 |

AUGUST

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|-----------------------|------------------------------|
| 1. 1 Cor. 6:20-7:12 | Matt. 14:1-13 |
| 2. 1 Cor. 7:12-24 | Matt. 14:35-15:11 |
| 3. 1 Cor. 7:24-35 | Matt. 15:12-21 |
| 4. 1 Cor. 7:35-8:7 | Matt. 15:29-31 |
| 5. Rom. 12:1-3 | Matt. 10:37-11:1 |
| 6. Rom. 15:1-7 | Matt. 9:27-35 |
| 7. 1 Cor. 9:13-18 | Matt. 16:1-6 |
| 8. 1 Cor. 10:5-12 | Matt. 16:6-12 |
| 9. 1 Cor. 10:12-22 | Matt. 16:20-24 |
| 10. 1 Cor. 10:28-11:7 | Matt. 16:24-28 |
| 11. 1 Cor. 11:8-22 | Matt. 17:10-18 |
| 12. Rom. 13:1-10 | Matt. 12:30-37 |
| 13. 1 Cor. 1:10-18 | Matt. 14:14-22 |
| 14. 1 Cor. 11:31-12:8 | Matt. 18:1-11 |
| 1 Cor. 12:12-26 | Matt. 18:18-22; 19:1-2,13-15 |
| 15. Phil. 2:5-11 | Luke 10:38-42; 11:27-28 |
| 16. 1 Cor. 13:4-14:5 | Matt. 20:1-16 |
| 17. 1 Cor. 14:6-19 | Matt. 20:17-28 |
| 18. 1 Cor. 14:26-40 | Matt. 21:12-14,17-20 |
| 19. Rom. 14:6-9 | Matt. 15:32-39 |
| 20. 1 Cor. 3:9-17 | Matt. 14:22-34 |
| 21. 1 Cor. 15:12-19 | Matt. 21:18-22 |
| 22. 1 Cor. 15:29-38 | Matt. 21:23-27 |
| 23. 1 Cor. 16:4-12 | Matt. 21:28-32 |
| 24. 2 Cor. 1:1-7 | Matt. 21:43-46 |
| 25. 2 Cor. 1:12-20 | Matt. 22:23-33 |
| 26. Rom. 15:30-33 | Matt. 17:24-18:4 |
| 27. 1 Cor. 4:9-16 | Matt. 17:14-23 |
| 28. 2 Cor. 2:4-15 | Matt. 23:13-22 |
| 29. 2 Cor. 2:14-3:3 | Matt. 23:23-28 |
| Acts 13:25-32 | Mark 8:14-20 |
| 30. 2 Cor. 3:4-11 | Matt. 23:29-39 |
| 31. 2 Cor. 4:1-6 | Matt. 24:13-28 |

Orthodox Christians March For Life



The strong presence of Bishop Maximos, Bishop Nicholas, Bishop Nathaniel, and Bishop Herman at the March.



The March for Life walking up Constitution Avenue.

The March for Life has been held annually for 16 years to voice opposition to the Supreme Court's Roe v. Wade decision, which unleashed a holocaust that has claimed at least 20 million innocent lives in the United States. The Ortho-

dox Church, from its inception almost 2,000 years ago, basing its teaching on Scripture, has never deviated from its condemnation of abortion and the teaching of the Holy Fathers of the Church. Being true to our Faith, Orthodox Chris-

tians across America are bearing witness to the Church's stand in defense of the innocent. "We are in the business of life when we are in Christ. The preservation of life, even an unborn child, is the ultimate essence of a Christian theology," said Fr. Basil Summers of Bethesda, Maryland, who joined the many Orthodox in leading this year's March.

On his first working day as President, January 23rd, George Bush told scores of thousands of citizens gathered in the nation's capital, that the Roe v. Wade decision was wrong and should be overturned. He concluded by saying, "I promise you that the President hears you now and stands with you in a cause that must be won." The President spoke to the large gathering via telephone loudspeaker hookup from the White House to the Ellipse which is behind the White House. An unseasonably warm sun blessed this record gathering crowd as temperatures reached 50 degrees. March veterans could not recall the weather being nicer since the first time that they trekked the 1.6 miles to the Supreme Court from the White House.

What made this March unique this year was the strong Orthodox presence. His Grace Bishop Herman, (Diocese of Eastern Pennsylvania O.C.A.), Bishop Nathaniel (Romanian Archdiocese O.C.A.), Bishop Maximos, (Greek Orthodox Archdiocese) and Bishop Nicholas (Carpatho-Russian Orthodox Church) were all present on the dais at the Ellipse. With our Orthodox Bishops were New York's Archbishop John O'Connor, one of three Cardinals on the Ellipse platform. The others were Bernard Law of Boston and James Hickey of Washington. Also on the stage were Archbishop Bevilacqua of Philadelphia, Bishops Vaughan of New York, Welsh of Allentown, and Timlin of Scranton.

In addition, there was a contingent of 11 members of Congress, including Senators Helms and Humphrey, of North Carolina and New Hampshire, respectively. The house members included Bob Dornan of California who introduced the Orthodox presence in the persons of our Bishops that drew an enthusiastic round

f applause; at the same time, the long blue and white OCL (Orthodox Christians for Life) banner bearing the icon of Our Lady of the Sign, which said "Orthodox Christians for Life" was raised, bearing witness to the thousands that were present, our clear position on Abortion.

Prior to the start of the March, Bishop Nathaniel made the following observation: "With the Supreme Court now willing to take another look into this horrible decision, it shows us that God moves the hearts of man, even hard hearts. I hope that those who are here, will influence those who are not here."

"As I stand here waiting for everything to begin," said Bishop Maximos of the Greek Archdiocese, "my heart goes out to all those innocent victims of irresponsibility. I pray that the Lord will give rest to the victims and enlighten the hearts of those who commit those crimes to repentance and to realize the sin they commit against humanity."

After the Orthodox presence was introduced, Cardinal John O'Connor made the following observation to this writer: "The beautiful singing in the background, and the sun pouring down has to give us hope in the future. It gives me a personal joy in seeing such a strong Orthodox Witness in a cause that brings our two churches closer together. My primary hope is that we don't have to come back here and the Supreme Court will reverse the 1973 decision, and maybe next year we will be marching for gratitude."

"As we began to take our position in the March, one thing that is special that the Orthodox can bring to this March," said Fr. Mark Andrews, a Greek Orthodox Priest from Scranton, "is a sense of prayer. Our approach to this protest is somewhat different. What is important today as we march is that there will be people who will be praying, in the midst of all this high emotion."

As we began the march, it was clear, the March for Life was larger than ever before in recent history. As our Orthodox Bishops joined Nellie Gray (President of the March for Life) together with the hundreds of religious leaders from across our country, in the forefront was the strong presence from the State of Missouri symbolically leading the rest of the Union to the Supreme Court. Metropolitan Police on the line of the March said while the march was still going on, their department calculated 250,000 walking up the Hill.

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The March ended for the Orthodox group in front of the Supreme Court of the United States. The large sign held by John and Vallerie Protopapas, "Orthodox Christians for Life," blocked the Pro-Abortion sign, with the outstretched arms of the Theotokos embracing everyone present. It was at this moment Paul Savatine, a Roman Catholic seminarian from Catholic University, made this observation: "I have a great admiration for the Orthodox, but, they have kept such a low profile. I admire you for the changelessness and the timelessness of the Orthodox Faith, and we can learn so much from that. I have a feeling that your Bishops have gotten more questions about who they are more than anyone else who is here. There is a genuine interest and curiosity about Orthodoxy, that only the Orthodox can answer."

As the March ended and the great crowd began to break up, I spotted a member from our Diocese in Eastern Pennsylvania, Bill Talpash, from Edwardsville, Pennsylvania, who said: "Although I have always been a passive advocate of Pro-Life, this March has

taught me the pain of the unborn and to truly care and to be mournful of this Great Sin and the importance of prayer in this despicable disregard of human life."

That evening at the Rose Dinner, Bishop Herman, in his opening comments, stated the following: "By sending your Holy Spirit you have given us the Grace to continue your work of the Redemption and Sanctification of Mankind, each and every person from the moment

of conception until you have called us to yourself." Next to Bishop Herman was Senator Humphrey of New Hampshire who also spoke of his encouragement to all who had gathered for this great cause life.

Joan Andrews was to have received the March for Life's annual Life Award. Because she was in jail (arrested with 152 others earlier that day during a protest in front of an abortatorium in Washington, D.C.), Joan's award was accepted for her by a sister, Susan Brindle. Joan Andrews has dedicated many years of her life to trying to save her preborn babies and sisters from their destruction in the abortatoriums. The moral imperative of saving the preborn children has been so great for her that she has placed herself physically between the abortionist and the tiny, defenseless preborn victim. A second life award was presented to Bishop Vaughan.

The day can be summarized by a sign that was spotted by one of our marchers: "A Baby is God's Greatest Masterpiece." If Orthodox Christians are for Life, and want to defend this Masterpiece from being aborted, and if we are going to be heard, we must carry this message to the public market place of our Society.

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The Christian Family: Some Beginning Reflections



by Dr. John L. Boojamra

It is in the context of concrete discussion of the family as Christian Community that all theory about human relationships and efforts at community are tested in the daily one-to-one contact. It is also in this relationship that our children first gain their ideas of community and the interaction within it. Hence this discussion will deal with the family generally and with the role of the family in the Christian nurture of their children specifically.

Added to the social and cultural difficulties inherent in the subject matter itself is the almost universal complacency of audiences when the subject turns to Christian nurture and the family community. Everyone is in fact prepared to affirm the importance of the family. Everyone, however, is not clear on the reasons for this importance. It has been my experience, for instance, that for many parents, especially those of teenagers, the centrality of the family is interpreted in terms of parental authority over rebellious youngsters. This is reflected in the popularity of the relative

conservatism of James Dobson's *Dare to Discipline* approach, and the disdain for more "permissive approaches." Needless to say, this understanding is inadequate to a creative understanding of Christian community life. The discussion of the role of the family as community and Christian nurture must be taken beyond the level of the pious affirmation of its importance or of its description as a power structure.

Decline of Family Life

At the same time that we Christians affirm the absolute centrality of the family to the Christian nurture of children, we are experiencing a general decline of family life (note, I did not say a decline of marriage) and those elements in Western society which have traditionally been supportive to the family. It will no doubt strike a familiar note when I say that the Christian family is under attack. Anyone-politician, child expert, or school board member-can gain a hearing for any hare-brained scheme by just referring to the "restoration" or the "salvation" of the

family. "The FAMILY" has become a battle cry for both liberal and conservative.

It is true that the family structure and the very notion of permanent relationships seems to be giving way to a world of rapid social and moral change--sexual promiscuity, free love, easy divorce, communal experimentation, (albeit not as common as in the 1960's and 1970's), and in general what can be characterized as "future shock." The failure of much of family life, the failure of husbands and wives to adequately meet each other's needs without exploitation, is part and parcel of the failure of the family to provide its younger members with a Christian milieu in which to grow. Both are functions of the much more fundamental failure to agree on a common goal of the family unit and the subsequent failure to direct its efforts and orient its attitudes towards that goal.

More significantly, we have not come to terms as a church with what the family is. Outside of a seminary class, no formal consideration is given to the family and to its social, political, and spiritual role. We have, rather, like our laymen, just assumed it is to raise children. This is a conclusion which hardly does justice to the husband/wife relationship as the object of the sacrament or the proper rearing of children in the Orthodox faith.

Family Defined In Commercial Terms

Into the vacuum of uncertainty a new vision of the American family is being put forward; the image is provided by the media and advertising. The family is less and less defined in Christian terms or for that matter in biological terms, sexual needs seemingly being adequately satisfied outside of traditional family life. The family is defined in commercial terms. American affluence necessarily transforms the family into a consumer of those commodities which the greatest manufacturing system in history produces beyond the level of satisfying basic human needs. This, in fact, is the basis of our prosperity and trillion-dollar economy. This is also the basis of the often claimed "necessity" of having a two-income family. Needless to say, this is hardly an elevating view of the family--consuming things it neither needs nor

wants. Yet, in spite of all this and the future possibility of test tube-babies, embryo transplants, and new patterns of sexual association, we are assured by certain sociologists that the family will survive and individuals will continue to seek out a one-to-one relationship in the traditional marriage structure. The family as we know it will survive as one among an increased number of life-style options. It is because of the increase in these options that a reconsideration of the Christian family is essential.

The role of religion as an agent influencing family life has been waning for many years. In brief, all churches are experiencing the fact that their members in general do not actively live their faith daily. Similarly, there appears to be no demonstrable connection between religious beliefs of the family members and how they live or operate the family on a day-to-day basis. On a more general level, sociologists have sought in vain for a significant correlation between church membership and ethical conduct. For the purposes of this discussion, the Church exerts less of an influence on the family than does the television on the adults, and the peer group on the children. The family is not seen in Christian sacramental or even sociological categories. It is discussed in its pathologies and dysfunctions.

The Church's Understanding of Human Life

In the face of this social and religious disruption of the family, we must affirm that the Church has always taken the family seriously and has concerned itself with the quality of family life, seeking to influence it along very distinct lines. These lines are difficult to define clearly as the family, as family, has never been an object of patristic concern. It was always part of something else. Why this is so will, I believe, lead us to a deeper understanding of the nature of the Christian family and its role as the "primary educator."

First, the emphasis on the family as a social structure is based on the understanding that Christian life grows and is worked out not in a vacuum but in concrete human situations. Second, spiritual and moral life is challenged and fulfilled in interpersonal encounters, in community situations. The family in a very real sense is the primary community. However, like any community, it is subject to the same stresses and forces as any other community. Third, the Church,

which is itself the type of all communities, understands communal relationships as fundamental to all human life and the quality of communal life as fundamental to the quality of the spiritual and moral growth within that structure.

Now these three points are all interrelated and perhaps say the same thing. The New Testament emphasizes that it is the love of our neighbor which is the pattern of our love for God. St. John (I John 4) writes that if we say we have love for God, but do not love the people with whom we come into contact every day, we are simply liars. Man is man, and Christian man is Christian man when he is in relationship to other men and to God. This two-fold understanding--that is, our relationship to God and to other men--is fundamental to any understanding of Orthodox moral and spiritual development, including the nurture within the family.

If we look at the Church's history we can see this social concern clearly reflected. It is a belief that life, to use educational jargon, is a "learning situation." On this basis, with this intuition, the Church has sought to establish and stabilize those situations which are most conducive to Christian growth and the development of Christian personality. The Church throughout her history has tried to change the community of which she was part, not by great revolutions, which by their nature are ambiguous, but by slowly transforming certain aspects of society--marital relationships being just one.

Family Life as Seen In Monasticism

Now let us look at a more limited and formal structure before affirming the same principles for the family. Monasticism will allow us to see this a little more objectively since none of us is directly involved with it. In the Church's history there have been two types of monasticism: the "loner" or the eremitic variety is probably the earliest, dating from the very first centuries of the Church, and the communal type in which men or women live together in a structured relationship of worship, work, and service. The latter pattern has become the norm in the Orthodox Church. Allowing for the special vocation of the hermit, the Church has canonized the communal monastic life as the type most suitable to the nature of men and to the formation of the Christian life. In a real sense, it is as St. Basil the Great said, "If

I live alone, whose feet can I wash?"

The family, like the monastic community, has been endorsed by the Church as a style of life generally conducive to the creation of an environment in which Christian growth can most fruitfully take place. It is again an affirmation that the Christian faith and the Christian life cannot grow, or be lived, or be communicated in a vacuum, because it cannot exist in a vacuum. It is in the family that the child, as it were, will "catch" or learn Christianity as it is actually lived. He will not absorb abstraction, he will absorb life; in a real sense we cannot teach Christianity, we must rather be Christianity. The parents are, in St. Augustine's conception, the sign through which the child begins to form his first ideas of God as good, accepting, and forgiving. In the family the child will hopefully learn forgiveness and love, not because he is told about them but because he sees them and experiences them. He will learn of the essential goodness of sex not from those well-intentioned sex education courses, but from the family where sex as an overall and total relationship between a man and a woman has its natural and authentic home and where it is associated with mutual joy and self-giving in and out of the bed.

The family as a structure is, then, a learning situation and in that sense it serves essentially the same function as the monastic community. The two styles of life are not antithetical. We likewise, must avoid the temptation so prevalent in fundamentalist writings, to see parents as "the perfect models" of Christian virtue. Like all people, parents are sinners and their parenthood exempts them from no human frailties.

Learning Takes Place In Life

What I have attempted to establish up to this point is that learning takes place in life and more specifically, Christian learning in broad interpersonal situations. I have consciously avoided the more limited reference to Christian education in the sense of a formal learning situation, teachers, and textbooks. Unfortunately, the larger definition of life as the learning situation may allow some a sigh of relief as responsibility seems to disappear among the numerous people with whom the child comes in contact. In fact, the description means quite the opposite; it is an effort to take the responsibility out of the hands of the church school and put it

Continued on next page

where it belongs, with the family and the larger parish community. The community does the educating; the parish, the friends, the family are the real teaching agents.

All of this emphasis on the determining influence of the family must necessarily be conditioned by a sober appraisal of influencing factors outside of the family and the Christian community. This includes, in general, the world outside the control of the home-friends, television, school, and the general social milieu. Perhaps we must think more in terms of a type of censorship of experiences, changing the nature of the forces affecting the family and the child, and finally educating the child in such a way so as to more specifically counter these forces. In short, what I am saying is that it is the responsibility of the Christian family to try to shape the environment outside of the home. Happily, in a democracy we yet have this possibility.

Role of the Church School vs Role of the Family

For the purposes of our discussion, I would like to refer to the classical study completed in England by a religious education specialist, Ronald Goldman, and published in his book **Religious Thinking from Childhood to Adolescence** (New York: Seabury Press, 1968.) Goldman's study affirms that the church school does play a role in Christian formation, but only a minimal one. The relationship between church school attendance and growth of "religious insight," though it is positive, is not significant. His conclusions: few children who attend church school regularly achieve high "religious insights," and many are not religiously motivated nor do they develop the ability to think with "religious insights."

As a corollary to this conclusion, Goldman discovered that the determining factor in the development of this ability to think with "religious insights" was the supportive role of the family members, which, for his purposes, was demonstrated by Church attendance. Children, according to Goldman's findings, do imitate their parents. The same has been demonstrated in studies by the Roman Catholic sociologist, Fr. Andrew Greeley.

Functions of Family In Early Childhood

We are here discussing specifically

the early childhood years, but much of this is applicable to older children. During this period of early childhood, the family performs, or should perform, certain very distinct functions which can be summarized for our purposes under three categories. First, and perhaps foremost, the family provides a stable environment of security, confidence, and love. All are indispensable, not only to a normal emotional life, but to the normal development of a mature faith-life. The ability to trust mommy and daddy is directly related to the growth of ability to trust God as essential to a mature spiritual life. Here is where the notion of and the relationship to God as "Our Father" becomes a living possibility. I think many of us are familiar with the aspect of Freud's understanding of religion and Christianity in which God is reduced to a great "father image." The Church has always intuited this sort of relationship, but in the reverse; in the family the father is in fact the God-image, as inescapable and uncomfortable as that may be.

Second, the family assists the child's growth in faith by appropriate reflection on subjects as the occasion arises--a beautiful day, trees, a new baby, the dinner table, animals, etc. We must, of course, be careful to avoid giving the child, especially in the formative years, a mistaken notion of Christianity. Again, referring to Goldman, it is important not to force the child too early into a formal learning situation which will channel his thinking into words and crystallize it into inflexible concepts such as a God with a big white beard sitting on a throne in a place in the sky called heaven, dealing out rewards and punishments. In general, it is true that a child will attempt to simplify anything he cannot understand. The process of simplification often results in distortion, and we are all familiar with the religious malversions which include such confusions as "Harold be thy name," the three angels that visited Abraham Lincoln in the White House, etc. While these may be very cute, they also are very telling as to what children can handle conceptually in the pre-school years. Unhappily, some Christians never overcome these simplifications, and the distortions in a real sense lead to a terribly stultified spiritual life.

Third, the family can consciously attempt to create an environment where the child is initiated into certain "religious" activities which carry with them no formal explanation and for which no attempt is made to have him understand them. Remembering that his understanding is limited, we can reach the child with his normal learning tool--his body and sense. The child can be taught to make the sign of the cross, to recite certain simply worded prayers such as "I

love you, Jesus," "Bless so-and-so," or "Thank you for this or that." Little family rituals which are very often some of our most cherished memories of childhood can be created--lighting candles before an icon on Saturday night or on a holiday, family Communion, prayers before meals, common church attendance, and blessing Easter baskets and fruits on Transfiguration.

Moving from "Word" to "Action"

At this particular age, and perhaps even in a sense right on through most of the church school program, we must attempt to move away from the "word" to the "action." From this point of view, active participation in what can be described as the multimedia Orthodox liturgical activities, is a natural. The focus of Orthodox liturgical experience is very often non-verbal and filled with movement, with colors, with lights, and intimacy--all provide the child with a total "sensational" atmosphere which is quite self-evident and in need of no explanation. This perhaps clarifies for us where our emphasis should be placed in our family and parish educational efforts.

Responsibility is distributed within the family community. Many people consider religion and religious instruction as the exclusive responsibility of the mother; it is somehow interpreted as woman's work. This is a serious error and a mistake for the healthy development not only of the child's spiritual life, but of his emotional life as well. Very often in the American situation the child sees his father infrequently and comes to rely almost totally on his mother for the satisfaction of emotional and spiritual needs. We must, from a specifically Christian motivation, begin to think in terms of rebalancing or redistribution of familial responsibilities in a more flexible manner. The father's role in the Christian family and Christian education is a complementary one, and Christian education necessitates a close cooperation between parents in the growth of the child's faith-life.

"Seeing" the Christian Life

It is not, I believe, sentimental to claim that the child, at any age, will learn nothing but cynicism unless he sees the Christian life, which he learns about in the church school, alive and well in his own home. We cannot expect any authentic Christian education without the family. We have realized that church schools and text books, no matter how adequately they conform to the needs of the students and the needs of the material,

Continued on page 40

St. Nilus

Saint Nilus of Sora (Commemorated April 7 and May 7) was born in 1433, of a noble family, and began his monastic life in the Monastery of St. Cyril of White Lake, where he lived under the instruction of the strict elder Paisius Yaroslavov, who was later Abbot of St. Sergius' Holy Trinity Monastery. By this time the life of the St. Cyril Monastery had declined, and, searching for the true sources of Orthodox monastic life, St. Nilus went to the holy places of the East, taking with him his disciple and fellow-laborer, St. Innocent of Komel. He spent several years on Mt. Athos, near the present Russian Skete of the Prophet Elijah, as well as in the monasteries of Constantinople. Here St. Nilus studied all forms of monastic asceticism, and in particular the *skete-life*, which he had not known up to then. Most importantly, he strove to enter into the meaning and spirit of the inward self-trial and practice of the Jesus Prayer, applying everything to his own spiritual life. In this effort he studied and applied the teachings of the Holy Fathers Sts. Anthony the Great, Ephraim the Syrian, Isaac of Nineveh, Barsanuphius, John of the Ladder, Dorotheus, Maximus the Confessor, Simeon the New Theologian, and others.

On Mt. Athos the thought came to St. Nilus to begin, upon returning to his homeland, a form of monasticism which up to then was not known in Russia--the *skete-life*. Before him there had been two forms of monasticism in Russia; coenobitic (common) life and the eremitic (solitary) life. Thus, St. Nilus began the third form, often called the *Royal Path* of asceticism, where a few monks would settle such a distance apart that they could still hear each other's voices, but labored each by himself.

Returning to the St. Cyril Monastery, St. Nilus did not remain there, but went ten miles away to the River Sora, a wild, dark and desolate place. The region was marshy and low-lying, resembling more a swamp than a river, with forest all around. Having erected a Cross, the Saint first built a chapel and a solitary cell, and then dug a well. Later, when several brothers had gathered together to live with him, he built a wooden church in honor of the Meeting of the Lord; later another church, dedicated to St. John the Forerunner, was built.

Abbot St. Nilus was a creative teacher and gifted writer as well. His teachings focused upon dignity, freedom

and liberty. His *sketes* were organized to assure a maximum of freedom wherein his monks were at liberty to seek after God in their own unique manner. True sanctity, according to Nilus, was not defined by a fixed amount of ascetic deeds or prayers, but by movement towards the goal--towards God. This movement was the purpose of human life and the meaning of human dignity.

In a letter to his disciple and fellow-laborer, St. Innocent, Nilus wrote: "Living in solitude, I occupy myself with searching the spiritual writings; above all I search the Lord's commandments and their commentaries, and the Apostolic traditions; then the Lives and instructions of the Holy Fathers. I reflect on all this, and whatever I find after reflection to be God-pleasing and useful for my soul, I copy out for myself. In this is my life and breath....If there is something for me to undertake, and I find nothing about it in Scripture, I lay it aside for a time until I do find something. I do not presume to undertake anything at all on my own will and according to my own judgment.

"Whether you live as a hermit or in common life, pay heed to the Holy Scripture and follow in the footsteps of the Fathers, or be in subjection to one who is known to you as a spiritual man in word, life, and judgment. The Holy Scripture is harsh only for one who does not wish to humble himself by fear of God and to depart from earthly ways of thinking, but rather desires to live according to his own passionate will. Others do not wish humbly to search the Holy Scripture, do not wish even to hear of how one should live, as if the Scripture was not written for us or need not be put into practice in our time. But for true ascetic strugglers in the present time and in all times, the words of the Lord will always be words as pure as refined silver; the Lord's commandments for them are dearer than gold and precious stones, sweeter than honey and the honeycomb."

For Nilus, the way to achieve true freedom was not easy, for it meant renouncing all earthly pleasures. Nilus and his monks sought to lead simple lives and avoided accumulating material wealth. He decreed that in the church there should be no adornments made of silver, even for the sacred vessels, but everything should be simple. He insisted that each monk must do his own labors, with the young and healthy wearing out

the body with fasting, thirst, and labor, while a somewhat more relaxed rule was prescribed for the old and weak. Because the teachings of St. Nilus precluded the possessing of serfs, estates, and other material riches, as had been the prevailing custom, he and those who followed him were known as "Non-Possessors."

The Non-Possessors were often so poor themselves that they were unable even to help the needy who came to them for assistance. Yet, as Nilus taught, spiritual alms could replace physical ones if there was nothing to share. In addition, the Non-Possessors were often accused of being lenient towards heretics, and when the judaizing heresy broke out in Novgorod, Nilus counseled moderation in dealing with the heretics. Although he did not support the heretics and their views, trying to convert them instead, he opposed the customary government policy of persecution. He preached love and kindness towards heretics, seeking to win them back to Christianity through example and not force, a rather radical departure from the accepted norms of his day!

At a council in Moscow in 1503, called to deal with the judaizing heresy, Nilus introduced into the deliberations the proposal that monasteries should be relieved of the duty of governing estates and villages. He argued that the "monks should live in the wilderness and earn their livelihood by handiwork." This was hotly opposed by St. Joseph of Volokolamsk, who argued that the ownership of estates, villages, etc., was necessary for monasteries to be able to provide charity and alms in times of need.

Although many monks of the St. Cyril Monastery, as well as those of many other places, supported the views of St. Nilus, the supporters of St. Joseph won the day, primarily because of their strong support of the central government, and the Non-Possessors retired to their own habitations. Their position became a minority view in Russian monasticism, although the ideals of St. Nilus' *skete-life* and his teachings have always remained a high point in Russian monastic spirituality.

To his very death, St. Nilus remained faithful to his Rule, embodying its principles not only in questions concerning society, such as the question of monastery possessions, but also in his own life and ascetic labors. Writing to his

Continued on next page

St. Nilus *Continued from page 39*

disciple, St. Innocent, he prophesied that his coenobitic monastery would flourish. But referring to his own wilderness Skete, he said: "But here, as it was during my lifetime, so let it remain after my death; let the brethren live alone, each in his own cell." These words were preserved as a testament and were observed after his death. His monastery remained one of the poorest and least populated in the north of Russia, and until the late 19th century, his relics reposed under a humble wooden church.

On May 7, 1508, on the third Sunday of Pascha, the venerable Elder departed to the Lord, being 75 years old. As he lay dying, St. Nilus left the following testament to his disciples: "In the Name of the Father and of the Son and of the Holy Spirit, I give as my testament concerning myself to you, my constant lords and brethren who are of my way of life; I beg you, throw my body into the wilderness, that the beasts and birds may devour it, inasmuch as it has sinned much against God and is unworthy of burial. But if you do not do this, then, having dug a hole in the place where we live, bury me with all dishonor. And fear the words which the Great Arsenius gave as his testament to his disciples, saying: 'I will stand judgment with you if you give my body to anyone.' For it was my concern, in so far as it lay in my power, that I should not be deemed worthy of any honor or glory of this world; as it was in this life, so let it be after my death. And I beg all to pray for my sinful soul, and I beg forgiveness of everyone. And may there be forgiveness also from me: may God forgive us all."

Education Bulletin *Continued*

are by their very nature inadequate to the development of the Christian faith-life in our children.

There can be no better place for Christian maturation for both adults and children than in the Christian family community. This is perhaps especially true in educating our children for a mature relationship of Christian love in establishing a new community. It is here, in the family, that the child will see and learn those elements which make for the foundation of a creative Christian community in marriage, which is indeed, the very image of the relationship of Christ to His Church. (Ephesians 5:32-33)

Dr. John L. Boojamra is Chairman of the Department of Christian Education for the Antiochian Archdiocese and Director of the Orthodox Christian Education Commission. He teaches Christian Education at St. Vladimir's Seminary.

OFFICIAL

Ordinations:

1/29/89 Deacon John Maxwell ordained to holy priesthood and assigned to care for spiritual needs of SS. Peter and Paul Church - Uniondale.

3/25/89 Hierodeacon Gregory (Zaiens) ordained to holy priesthood for St. Tikhon's Monastery - South Canaan.

Installed as Rector

Priest Valerian Dzury - St. Michael - Old Forge
Priest Andrew Nelko - Holy Trinity Church - Pottstown
Priest Gregory Horton - Holy Trinity Church - Catasauqua

Confirmation of Parish Council Officers

Holy Resurrection Church - Alden Station
St. Michael Church - Mount Carmel
Holy Assumption Church - Philadelphia
St. Nicholas Church - Olyphant
St. Mary Church - Coaldale
St. John the Baptist Church - Nanticoke
Holy Ascension Church - Lykens
Holy Trinity Church - Minersville
SS. Peter and Paul Church - Minersville
St. Michael Church - Jermyn
Holy Trinity Church - Pottstown
St. Nicholas Church - Coatesville
St. Mary Church - St. Clair
Holy Ascension Church - Frackville
Holy Trinity Church - McAdoo
St. Herman Church - Wallingford
Holy Trinity Church - Wilkes-Barre
Holy Trinity Church - Catasauqua
St. Vladimir Church - Lopez
St. John the Baptist Church - Edwardsville
Holy Cross Church - Williamsport
St. Michael Church - Old Forge
St. Michael Church - Wilmington

Deceased

Archimandrite Sebastian (Gyza) - St. Tikhon's Monastery (3/18/89)

AWARDS

Gold Cross

Priest David Lisko
Priest Neal Carrigan
Priest John Perich

Jeweled Cross

Archpriest Michael Kovach

Palltza

Archpriest Eugene Vansuch
Archpriest Samuel Sulich

Archpriest

Priest Michael Evans
Priest Theodore Heckman

Kamilavka

Protodeacon Stephen Howanetz

DECREE

Insofar as the suspensions and/or excommunications pronounced on certain individuals in November, 1982, formerly members in good standing of Holy Resurrection Russian Orthodox Cathedral in Wilkes-Barre, St. Basil Orthodox Church in Simpson, St. John the Baptist Church in Mayfield, St. Michael Church in Old Forge and Assumption of the Holy Virgin Mary Church in Philadelphia, had no irrevocable character, but were intended to give them serious reflection, we deem that the time has come for lifting such suspensions and excommunications.

THEREBY, WE LIFT THE SUSPENSIONS AND/OR EXCOMMUNICATIONS TO WHICH THEY WERE SUBJECTED, EFFECTIVE January 20, 1989, AND INVOKE THE MERCY OF GOD UPON THEM.

+HERMAN,
Bishop of Philadelphia
and Eastern Pennsylvania

Responding To God's Call

Each of us is called by God into the fullness of life with Him by living our life in His holy Church. We know that even the name "church" implies a calling from God. The Greek word *ekklesia* is derived from *ekkaleo* which means, "I call from, I convoke." Our life as Christians is a response to that call from God. It is our vocation to love God, to love each other, to do His will and to do all for His glory. In fact, the whole purpose of our life is to grow "in Christ," to come to know God; our life is a constant response to God's call for us into His eternal Kingdom. God calls us from the sin, sickness, suffering and death in this fallen world into the life with Him that was originally intended for us from the beginning of the world. Life in His Church provides for us a haven from the stormy sea of life. It is in the Church that we struggle for and find our salvation. Within the Church we die and are reborn in Christ, we receive the gift of the Holy Spirit, we eat and drink of the "cup of salvation."

At the heart of this one Christian calling back into God's Kingdom, there is a "diversity of gifts, of ministries and of works." According to the gifts and talents God has given us, we are further called to use these as good stewards to His glory. Jesus called the Twelve in order to entrust them with the responsibility of the Church. He gave His great commandment to the Holy Apostles, "Go ye therefore, and teach 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 whatsoever I have commanded you...(Matt. 28:19-20)." It is understood even in these words of the Savior, that He prepared the Apostles for their ministry. He taught them, He gave them commandments and He gave them some of His powers. On the evening before He gave Himself up, He gave them the Holy Eucharist. The Holy Apostles understood their calling and mission to continue the work of the Savior until He comes again. In turn, they appointed other men to continue the ministry of the Word and the Apostolic Tradition which continually "rightly defines the word of Truth."

Today, by God's Grace, we are blessed to hear that proclamation of the Good News, to be taught the tenets of the faith, to learn how to live the faith and to



"receive the Body of Christ" and to "taste of the fountain of immortality." All of this is possible by the response to God's call into the Priesthood. This vocation is a Divine Mystery. Only the person called knows its depths. Archbishop John (Shahovskoy) writes, "The mystery of vocation is profound and many-sided, and it is impossible to define all of its aspects. The only essential thing to say is that it must always confront the man called to priesthood, and he must face it, putting aside all his human desires and waiting for the ways of Providence."

Seminaries and theological schools were established to provide the atmosphere for "priestly formation." They are those special places where he who has been called can live, pray, work, and study to further develop the God-given talents under the proper guidance to be a good pastor. The Seminary is that place where he who has been called learns first to become a better Christian

by cultivating the good seed of faith and to let that genuine faith shine through. It is that place where the one called comes to know the Truth by his education, not only in the classroom but in the church as well. Yes, the Seminary not only educates but forms the good pastor! At the center of this formation is the love of the Truth because the Truth is the source of man's life. "The pastor who has learned in the seminary chapel and classroom the joyful approach to Truth will certainly bring reverent joy into his pastoral ministry and into the hearts of men. Only the possessor of such living faith, the practitioner of the "internal peace" will - upon completion of his academic preparation - be full of it forever" (Archbishop JOHN).

St. Tikhon's Seminary is dedicated to providing the "necessary theological, liturgical, spiritual, and moral foundations for Orthodox men to

Continued on next page

Responding To God's Call

Continued from page 41

become, as God wills, good shepherds of His Holy Orthodox Church." The special, close relationship to St. Tikhon's Monastery is a great spiritual aid in priestly formation. The beauty and power of the Divine Services is a constant source of inspiration and strength necessary to help the student face the challenging life of the Seminary. We ask God to bless those who love the beauty of His House. The monastery is that place where the recognition of that beauty is fostered and developed. Through this fullness of Seminary life, the student comes to know God. "Theological knowledge by its very nature must be rooted in the soul of man from whence his intelligence springs...Theological schools do not offer a course of study about God, such as might be taken about man - his anatomy and his physical nature; they offer a course of study about the relationship between God and man. In theological education the goal is to fulfill the evangelical directives: "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" (Seminary Catalog).

St. Tikhon's Seminary, by the Grace of God, will for the first time on this graduation day, May 27, 1989, bestow the Master of Divinity Degree upon its graduates. This event is a milestone in the history of the Seminary and a testimony to the hard work and dedication of those involved in Seminary life. More importantly, it is a clear sign of the growth and advancement of Orthodox theological education. In today's society, an advanced degree is the sign of academic achievement and excellence. It is a signal to the people who will be served that a standard of preparation has been met. The Seminary has progressed along the educational path over the course of fifty years from her founding as a Pastoral School to her flowering as the Theological School which has been granted by the Commonwealth of Pennsylvania the right to bestow a Master of Divinity degree upon its graduates. St. Tikhon's has always answered to her calling to provide the church with well-trained pastors, choir directors, teachers, and church leaders. She has also responded to her call to academic excellence, and she will always stand ready to do her part for theological education, for the growth of the Orthodox Church, and for the ultimate aim of building up God's Kingdom.

There is much to be done in the Vineyard which has been planted by

God's hand in this country. The Church faces many difficult struggles. The Church needs people who will respond to the call to leadership, to cooperate with God's will so that Orthodoxy will flourish in this land to the glory of God and His purpose. "The harvest truly is plenteous, but the laborers are few; pray

ye therefore the Lord of the harvest, that he will send forth laborers into his harvest" (Matt. 9:37-38). Let us hope that those who are called will accept their vocation, even with its intrinsic challenges, struggles, and sacrifices, so that God's people will be served.

Fr. David Shewczyk

Archmandrite Sebastian (Gyza) Falls Asleep In The Lord

St. Tikhon's Seminary Community and the Diocese of Eastern Pennsylvania were deeply saddened by the falling asleep of Fr. Sebastian Gyza. Fr. Sebastian died unexpectedly Saturday, March 18th, in St. Joseph's Hospital, Carbondale, Pennsylvania shortly after being stricken ill at St. Tikhon's Seminary.

He was a native son of St. Michael's Church in Old Forge and had been at the Monastery for the past 24 years, where he was elevated to the rank of Archmandrite. During the span of these many years, he served faithfully in many parishes within our Diocese of Eastern Pennsylvania.

Besides fulfilling his priestly functions, he was responsible for baking prosphora (Church Bread) and was in charge of St. Tikhon's Book Store.

The funeral of Fr. Sebastian was sung by Bishop Herman, Bishop Basil and the Monastic Brotherhood with the responses by the St. Tikhon's Seminary Choir. The Monastery Church was filled to capacity as the Family and Friends of Fr. Sebastian gathered to offer their final respect and love for a priest, brother and friend who had touched their lives in many different ways. May His Memory Be Eternal.



Bishop Herman and Diocesan Clergy celebrating a Parastas for the newly departed servant of God, Archimandrite Sebastian.

CHRIST IS RISEN!

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 Damian & Stephen Telencio
 Serge, Wendy, Sergie & Amy Bochnovich
 Eddie & Eileen Brzuchalski
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 Elizabeth G. Day

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 Jon & Debbie Jaye & Jonathan
 Mary & Henry Korpusik
 Henry II & Jeremi Korpuski
 Rose Kelechawa
 Julia Kitchura
 Elizabeth McInnis & Rebecca
 Myra McInnis
 Dr. Greg Meholic
 Nick & Fran Meholic
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 Martha Scopoletti
 John Sernak
 Mary Sernak
 Millie Sernak
 Paul & Delores Sernak
 Ron, Lorraine, Ann & Sandra Sernak
 Delores Serniak
 Debbie Serniak
 Steven & Darlene Serniak & Allison
 Emily Stawisky
 Irene Swirdovich
 Bob & Millie Telep & Rebecca
 Julia Zaccone
 Mr. & Mrs. Joseph Zaccone & Mary & Maria

ST. PETER & PAUL ORTHODOX CHURCH

Minersville

Fr. Michael, Matushka, Matthew & Natalie
 Hatrak
 In Memory of Wasil Nester
 James & Anna Antonio
 In Memory of Ralph Brinich, Sr.
 John Bonchalk
 Madeline Bonchalk
 Peter & Betty Butsko
 Susie Frew
 In Memory of Mary & Stephen Herman
 Elsie Herman
 Richard, Lynda & Lauren Hutton
 Mr. & Mrs. Peter Oakill
 Michael & Lisa Pascuzzo
 Michael & Barbara Rogers
 Michelle, Kim, Kathy & Casandra Rogers
 Mr. & Mrs. David Studlack
 Joe & Mildred Visintin
 Mary Wartella
 Ann & Nick Wyslutsky
 Sem. Ron & Sandra Wyslutsky

ST. MICHAEL'S ORTHODOX CHURCH

Mt. Carmel

Fr. Michael H. Evans
 Matushka Sonya Evans
 Michael Evans III
 Florence Bubernak
 Anna Gondal
 John Kelnog
 Mary Moroz
 John W. Revak

CHRIST IS RISEN!

Walter Sebasovich
Mary R. Shields

ST. JOHN'S ORTHODOX CHURCH Nanticoke

Rev. & Mrs. David Lisko
Jason, Chrysa, Nika Lisko
Mr. & Mrs. Paul Chernakovich
Mrs. Eva Chervak
Mr. & Mrs. George Cieslak
Mrs. Dorothy Fugula
Miss Mary Hunchar
Mr. & Mrs. John Klos
Mr. & Mrs. Leo Misewich & Family
Mr. & Mrs. James Oram
Joseph & Mary Paprota
Joseph, Joey, & Jillian Paprota
Mr. John Pihanich & Ellie Kapitula
Mr. & Mrs. Paul Sulewski

ST. MICHAEL'S ORTHODOX CHURCH Old Forge

Fr. Valerian & Matushka Dolores Dzury
Tillie Augustini
Mrs. Mary Adamiak
Genevieve Barile
Mr. & Mrs. David Barsigian
Mr. & Mrs. Jacob Barsigian
Anthony Bellenzini, Sr.
John & Agnes Buranich
Helen Chesniak
Mary Conon
Mr. & Mrs. Basil Dorish
Elena Dorosh
Mr. & Mrs. Walter Ermolovich
Harrison Hubiak
Mr. & Mrs. Nicholas Halchak
Mr. & Mrs. Alex Jadick
David Jadick
Mr. & Mrs. Michael Jadick
Mr. & Mrs. Nicholas Jadick
Mary Jones
Mr. & Mrs. Al Krenitsky
Mrs. Helen T. Krenitsky
Helen D. Krenitsky CB.
Rose Krenitsky
Alex Lezinsky
Nick Lezinsky
Luke & Tina Ludwig
Mr. & Mrs. Joseph Macijowsky
Mr. & Mrs. Peter Matechak
Mr. & Mrs. Paul Mizgala
Mr. & Mrs. William Mizgala
Anna Peregrim
Louis Peregrim
Theresa & Helen Polanchik
Mr. & Mrs. Michael Pregmon
Sophie Pronovich
Mr. & Mrs. Michael Spitko
Martha & Paul Tumavitch
Sonia Tyrpak
Mrs. Irene Visoski
Mr. & Mrs. John Visoski

ALL SAINTS ORTHODOX CHURCH Olyphant

Archpriest Claude & Matushka Vinyard
Florence Boyko
John Boyko
Olga Boyko
Helen Bryer
Jack & Olga Chuckalochik
Irene Glowatz
Mary Guman
Vera & Natalie Hoyniak
Mary Krett
Mr. & Mrs. Michael Kuhar
Mr. & Mrs. Theofan Koziar
Claudia Mikulak
Mr. & Mrs. Walter Moschowsky
Debbie Moschowsky
Darlele Moschowsky
Mr. & Mrs. Edward Oles
Mary Orzolek
Richard Roberts
ALL SAINTS SENIOR "R" CLUB
CHAPTER #105
Mr. & Mrs. John Schlasta
Mr. & Mrs. George Schchin & Family
Barbara, Bill & Tammy Spryn
Veronica Wansacz

ST. NICHOLAS ORTHODOX CHURCH Olyphant

Fr. & Matushka Vladimir Fetcho
Fr. Stephen Howanetz & Family
James, Julie & Richard Cesari
Mr. & Mrs. Jerry Dreater & Family
Mr. & Mrs. Paul Dreater & Family
Krya Fetchina
Mr. & Mrs. Joseph Fetchina
Olga Fetchina
George Grabania
Mr. & Mrs. Michael Grabania
George Kopestonsky
Mr. & Mrs. John Kurilla
Olga Kuzmick
Thekla Milkridge
Anna Murawsky
Tom & Vera Price
Dr. & Mrs. Larry R. Sherman
Mr. & Mrs. James Thomashofsky
Helen Witiak
William Witiak

ASSUMPTION OF THE HOLY VIRGIN ORTHODOX CHURCH Philadelphia

Rev. John Udics
Mr. John Pellack
Mrs. Margaret Pellack
Mr. David Pellack
Mrs. Helen Yarabinee

ST. STEPHEN'S ORTHODOX CATHEDRAL Philadelphia

Fr. & Matushka Daniel Geeza
Irene & Sergei Arhipov
Mr. & Mrs. Don Berman
Mr. & Mrs. Ron Bisaga & Family
Mr. & Mrs. Paul Cholakis
Nicholas J. Cronin
Dr. George & Pauline Englesson
Mr. & Mrs. Paul A Fedoranko & Family
Mr. & Mrs. William Gavula & Children
Jelena Grabania
Stephen Greenjack
Anna & Michael Hargrave
Matushka Mary Horsky
Mr. & Mrs. Timothy Horsky
Peter Kalandiak
Mr. & Mrs. George Kaminsky
Stephen, Barbara & Andrew Kaminsky
Alice Karpiak
William Kraftician
Mr. & Mrs. Walter Mokriski
Christine M. Nass
Janice M. Nass
Olga Oprouseck
Ted & Irene Pschick

HOLY TRINITY ORTHODOX CHURCH Pottstown

Fr. Andrew, Matushka Tanya & Anastasia
Nelko
Michael Brilla, Sr.
Michael & Debbie Brilla
Michael Budich
Nicholas Budich
Olga Budich
Mr. & Mrs. George Gerasimowicz
George & Terry Gerasimowicz
Nicholas Gerasimowicz
Katherine M. Gerasimowicz
Dr. Walter V. Gerasimowicz
Nettie Hart
Thomas & Darlene Kershner
Jessica Kershner
Zachary Kershner
Anna Meko
Katherine Novak
Michael & Doris Novak
Miss Helen Pershinsky
Eraeda G. Popoff
Zoya G. Popoff
John Sekellick
Kenneth & Barbara Sekellick
Kara & Lauren Sekellick
Helen Wokulich

ST. MARY'S ORTHODOX CHURCH St. Clair

Anna Bagush
Leah Crush
Tateana Heffner
Elizabeth Hoptak

INDEED HE IS RISEN!!

Stella Kadingo
 Verna Papinchak
 Mrs. Helen Pelak
 Steven Pelak
 Daniel Perrin
 Gregory Sagan
 Ted & Jeanette Sagan
 Sam Wisnosky
 St. Mary's Church School Children
 St. Mary's Ladies & Men's Auxillary

ST. HERMAN OF ALASKA ORTHODOX CHURCH Shillington

Rev. & Mrs. John Onofrey
 Joseph, Andrea, Kristin & Joshua Anderson
 Kallistos Chichirico
 Mr. & Mrs. Dennis Dougherty & Family
 Mr. & Mrs. John Drosdak
 Rosalie & Bill Hardman
 Peter & Mary Hartz
 Olga Hojnowski
 Edward & Theresa Hyland
 Dr. Vadim & Christine Kurjanowicz
 Michael & Vera Losk
 Michael & Janice Mallick
 Stephen & Sandy Matsick
 Mr. & Mrs. Karl J. Osterburg
 Teresa Savage
 The Seman Family
 Mr. & Mrs. Nicholas Sichak & Family
 Mary Terenchin
 Stephen J. & Sharon L. Vlasak
 Hank & Anne Zerbe

ST. BASIL'S ORTHODOX CHURCH OCA Simpson

Donald & Ann Bock
 Pearl Bock
 James & Mary Ann Braun
 Olga Carvey
 Mary Chupeck
 Sam & Nadine Demianovich
 Helen Pleska Dorval
 Olga Gallick
 Helen Hrichuk
 Esther Kowalsky
 Stephen Kowalsky
 Helen Kutch
 Julia Mazza
 Michael J. & Julia Mikulak
 Michael S., Maryann, Michael, & Mark Mikulak
 John & Mark O'Korn
 Gertrude Pavelchak
 Walter & Marie Proch
 Walter Jr. & John Proch
 Maria & Daria Proch
 Anastasia & Joann Semple
 Gerald, Marilyn, Jeremy, Jillian & Joshua
 Soroka
 Irene & Bill Somple

**ST. TIKHON'S MONASTERY
 ORTHODOX CHURCH
 South Canaan**
 His Grace, Bishop HERMAN
 Very Rev. Vladimir & Matushka Mary
 Borichevsky
 Very Rev. Daniel & Matushka Delores
 Donlick
 Very Rev. Samuel & Matushka Dorothy
 Sulick

Rev. Deacon Keith S. Russin
 Sem. Gregory Hatrak
 Sem. Joseph & Delphi Irvin
 Sem. Stephen Kidde
 Sem. Leonhard Poore
 Sem. Gregory Sulich
 Sem. Ronald N. Wyslutsky
 Galina Abolins
 Mr. & Mrs. Harry Andreychik
 Marge Bama
 Mr. & Mrs. Andrew Barna
 Ted & Barbara Barna
 Alison Boga
 Mr. & Mrs. Bill Boga
 Sophie & Manfred Burkhardt
 Mr. & Mrs. Paul Delman
 Sophie Delosky
 Nelson & Natalie Enslin & Girls
 Betty Figura
 Bill & Carol Grunski
 Mr. & Mrs. William Huniak
 Julia Jacewicz
 Adam Jubinsky
 Alice Karpiak
 John Kuchmanich, Jr.
 Mrs. Katherine Lazorack
 Peter Lazorack
 Mr. & Mrs. Michael Lepa
 Jule & Susan Lepa
 John & Rose Minarick
 Bill & Ann Naholnik
 Mr. & Mrs. Walter Padwa
 John & JoAnne Paluch
 Martin S. Paluch
 Mr. & Mrs. Peter Sklarsky
 Irene Stark
 Joe & Olga Telowksy
 Mr. & Mrs. George Zaharchuk
 Julie Zielinsky
 Bill & Susan Zielinsky

HOLY TRINITY ORTHODOX CHURCH Stroudsburg

Olga Bogatnikowa
 Russell & Nancy Futchko
 Helen & Tom Kessler
 Kathryn Pinto
 Peter & Helen Stavisky
 Walter & Marion Zablotsky

ST. PETER & PAUL ORTHODOX CHURCH Uniondale

Fr. John & Matushka Maxwell & Family
 Joe Beck
 John Demianovich
 Vladimir Demianovich & Family

Peter T. Hurchik
 Maria Hutnyan
 Peter & Catherine Jubinsky
 Rose Kennedy
 Lovey Klym
 Antonette Terry
 Catherine Terry
 Mr. & Mrs. Walter Terry

ST. HERMAN'S ORTHODOX CHURCH

Wallingford

Anne Boris
 Vicki Borriello
 Miss Daria Collins
 Mrs. Emma Collins
 Alexandra Covell
 Daniel & Trissa Drobish
 Olga Dudkin
 Oleg N. Dudkin
 Mary Fass
 Albert Fernandez
 Mr. & Mrs. Alex Godun
 Gregory Godun
 Mr. & Mrs. Alex Hendrick
 Katherine Hoffman
 Leonid Hrebien
 Gregory & Sharon Hubiak
 John Hubiak
 Eugenia & Leroy Hughes
 Anastasia Jabkowski
 Mr. & Mrs. Andrew Kapelus
 Ann Krill
 John & Audress Krowzow
 Mary Kullick
 Luann & Don Motel
 Mr. & Mrs. John Novak
 Mr. & Mrs. Alan Pcsolvar
 Olga Pishtey
 Anastasia & George Plisko
 Alice Ruberchick
 Irene Scarloss
 Mr. & Mrs. Paul Shipchak
 Dot Sissons
 Stephen M. Sissons
 Mr. & Mrs. John Smarsh
 Millie Sokol
 Sunday School of St. Herman of Alaska
 Serge & Lana Tapykoff
 Andrew & Mary Anne Toroney
 Ann C. Woodring
 Mary Zawawski
 Marsha & George Zawawski

HOLY RESURRECTION ORTHODOX CHURCH

Wilkes-Barre

Fr. Vladimir & Matushka Petorak
 Deacon Keith S. Russin
 Sem. David & Kathy Kessler
 Mr. & Mrs. D.M. Anderson
 Mr. & Mrs. Angelo Bartalenei
 Mr. & Mrs. Nicholas Basarab
 Mr. & Mrs. Stephen Berzolan
 Mr. Michael Canyuch

CHRIST IS RISEN!

Laverne Chapman
 Marguerite Czekalski
 Mr. & Mrs. Bernard Dancheck
 Mr. & Mrs. John Dennis
 Mrs. Mary Drahus
 Cynthia Ann Dulsky
 David A. Dulsky
 Mr. & Mrs. John Dulsky
 Mrs. George Fedak
 Mrs. Michael Felch
 Mr. & Mrs. Nicholas Fennick
 Mr. & Mrs. Donald Flesehut
 Delores M. Grabko
 Mr. & Mrs. Ray Gulczynski
 Evelyn Gusik & Andrea
 Mr. & Mrs. Harry Holak
 Mr. & Mrs. Peter Humko
 Mr. & Mrs. Andrew Hutz
 Sandy, Juliann & Nicholas Kapelan
 Mrs. Justine Kezak
 Sandra King
 Mr. & Mrs. Vladimir Konstaninovich
 Marge Kotarski
 Mr. & Mrs. John Kotzer
 Mrs. Mary Krill
 Alice Laskowski
 Mrs. Diane Macarie
 Mr. & Mrs. Michael Macekura
 Manusky Family
 Mrs. Rose Markel
 Mr. & Mrs. Charles McKeown & Family
 Mrs. Mary Onufer
 Mr. & Mrs. Samuel Ostopick
 Mr. & Mrs. Michael Pieck
 Betty Polk
 Gregory Polk
 Mrs. Helen Pryor
 Mrs. Elizabeth Reese
 Mrs. Mary Rock
 Mr. & Mrs. Charles Romanuski
 Mrs. Helen R. Russin
 Mr. & Mrs. Simon S. Russin
 Marguerite & Bob Schroeder
 Mr. & Mrs. Peter Sokola
 Mildred Sokola
 Mr. & Mrs. John Sosik, Jr.
 Evelyn Sushoski
 Anna Swanko
 Elizabeth Takach
 Mr. & Mrs. Walter Tempalski
 Mr. & Mrs. Peter Terpak
 Metro & Agnes Timchak
 Helen Umphred
 Ann Wensel
 Joseph Woloski
 Mr. & Mrs. Edward F. Wysocki
 Eva Yankevich
 Mr. & Mrs. Basil Yarenko
 Mary Zakesky
 Mrs. Nettie Zelinski
 Mr. & Mrs. John Zimich
 Mr. & Mrs. Orlando Zingaretti
 John, Doris, & Kyra Zoranski

HOLY TRINITY ORTHODOX CHURCH Wilkes-Barre

Very Rev. & Mrs. John Mason
 Very Rev. & Matushka George Pawlush
 Altar Boys of Holy Trinity
 Mary Bankos
 Susan Bawn
 Andrew Dennis
 Mr. & Mrs. Vladimir Dutko
 Stephen Dutko
 John & Elizabeth Goobic, Jr.
 Mike Goobic
 Edward A. Gudaitis
 Mr. & Mrs. John Gurka
 Mr. & Mrs. William Gurka
 Miss Anna T. Homick
 Mr. & Mrs. John T. Homick
 Gabriel Homick
 Mrs. Mary Klutchko
 Ralph & Nettie Kompinski
 Mr. & Mrs. Nicholas Latzman
 Mr. & Mrs. Michael Lisko
 Walter Mason
 Mr. & Mrs. Boris Mayher
 Ken Paulic
 Margaret Paulic
 John Pawlak
 Mary Petro
 Mrs. Helen Rizko
 Mr. & Mrs. Ted Sovyida
 Mr. & Mrs. Michael Stchur
 Mr. & Mrs. Marion Sowyrda
 Mr. & Mrs. Marion Pearl Tutko
 Mr. & Mrs. John Wallowak
 Mary Walko
 Stephen Walko
 Mr. & Mrs. Peter Welga
 Helen Zavada

ST. MICHAEL'S ORTHODOX CHURCH

Wilmington, Delaware
 Fr. Joseph Woodill & Family
 Mr. & Mrs. Paul Chalfant
 Mrs. Dorothy Chupko
 Mr. & Mrs. C.L. Dominich & Family
 Nick, Connie & Rachel Gerassimakis
 Mr. & Mrs. Joseph Graff
 Mary & Leonard Guretsky
 Mr. & Mrs. Edward Hojnicky, Sr.
 Mr. & Mrs. Peter Karawulan
 Maria Karawulan
 Agnes Meginniss
 Mr. & Mrs. Peter Melnik
 Mrs. Sophia Puit
 Mr. & Mrs. David Roberts
 Mr. & Mrs. James Wilson
 Mr. & Mrs. Harry Wujcik

ST. MARK'S ORTHODOX CHURCH Wrightstown

Rev. & Matushka Stephen Karaffa
 Kevin & Laryssa Karaffa
 Sergei Borichevsky & Family
 Helen Bulley
 Mark & Judy Hubbell
 Mildred Hubbell
 Kalenish Family
 Kiproff Family
 Walter & Elizabeth Labick
 Anna Martyn
 Samuel & Ann Mervis
 Nakonetschny Family
 Myron & Linette Sedor & Family
 Sarah Shuntich
 Lucy Znak

ELEVATION OF THE HOLY CROSS CHURCH Williamsport

Rev. Daniel Kovalak and Family

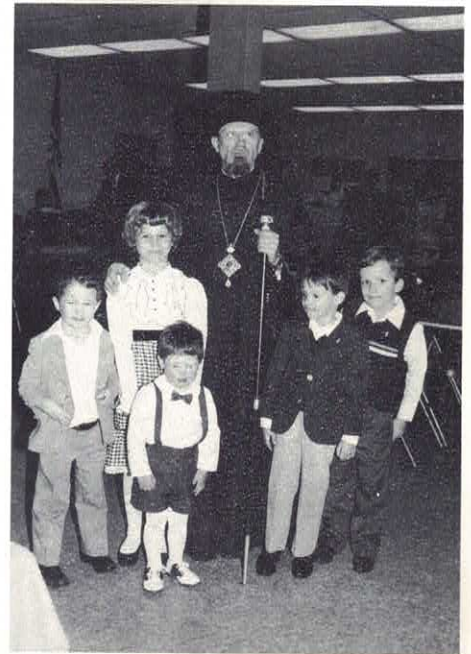


ALL IN THE DIOCESAN FAMILY

Bethlehem - St. Nicholas Church



Sarah Jubinsky and the young members of St. Nicholas greet Bishop Herman on his most recent visit to the Church.



Bishop Herman and children of St. Nicholas Church.

Baptisms and Chrismations: Jared Michael Christman, son of Gary and Christina Christman, on November 27th. Lydia Helena Marsh, daughter of Randy and Maxine Marsh on January 28th. Ann Chernay was received into the Orthodox Faith on January 28th.

The Junior "O" Club members made visits to the area nursing homes to sing Christmas Carols. The parish sponsored its first Epiphany Eve Holy Supper with the aid of the Sr. "O" Club who helped coordinate the event. Over 100 parishioners attended the Holy Supper which preceded the Epiphany Eve Compline Service.

A Pre-Lenten Dinner-Dance sponsored by the Sr. "O" Club was very successful. This event is held annually with proceeds donated to Orthodox Charities. On Meat-Fast Sunday, the Ladies Society sponsored a Holupki Dinner for the Parish. The Sr. "O" Club held their first "Blini" Dinner on Cheese-Fare Sunday. The Ladies Society had its Annual Paska and Nut Role Sale on March 24th and 26th, after Bishop Herman had celebrated the Sunday Divine Liturgy.

Berwick - Holy Annunciation Church



The Church School Children and Teachers conducted a Food Drive for the benefit of St. Tikhon's Seminary. On the Feast of St. Nicholas, the Church School Children made visitations to all the shut-ins of the Parish and presented them with handmade candle wreaths, symbolizing Christ the new-born King as the Light of the world.

Annual Pilgrimage to St. Tikhon's Monastery - May 26-29, 1989

Triumph Of Orthodoxy

On Sunday, March 19th, the Triumph of Orthodoxy Service was held at St. Mary's Church in Coaldale, Pennsylvania. Concelebrating were His Grace Bishop Herman, His Grace Bishop Basil and the clergy from the Diocese of Eastern Pennsylvania and other Orthodox jurisdictions. Bishop Basil was also the guest homilist. He is well known for his religious broadcast programs into the

Soviet Union which began nearly thirty-five years ago with the BBC from England.

At the conclusion of the Service, His Grace, Bishop Herman, called the clergy and faithful to begin spiritual preparation for the Bicentennial of Orthodoxy in our country, which will be celebrated in 1994.



Sunday of Orthodoxy procession at St. Mary's Church in Coaldale.



Bishop Herman and Bishop Basil enter St. Mary's Church in Coaldale for the Sunday of Orthodoxy Vesper Service.

Coaldale - St. Mary's Church

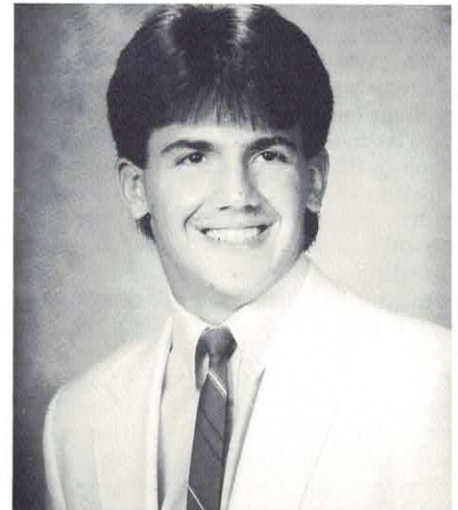
Birthday wishes are extended to Mrs. Anna Herbert on the occasion of her 91st Birthday on December 23rd, to Mrs. Mary Kinn Daduk on her 92nd on February 12th, and to Mrs. Eva Stafiniak on her 97th on March 13th.



Alex and Mary Suda were the honored guests at a parish pre-lenten breakfast on the occasion of their 50th wedding anniversary.

Congratulations to Daniel and Alice Skripnek on the celebration of their 35th wedding anniversary on February 18th.

Ted Sidoriak Selected Area Scholar



Ted Sidoriak was selected as Tamaqua Area Scholar Athlete and represented his school, as one of sixteen nominees, at the Schuylkill County Chapter of the National Football Foundation and Hall of Fame Banquet, held on February 19th, 1989. Ted is a member of the National Honor Society and the French National Honor Society having lettered four years in football and maintained a 3.58 grade point average. During the past twelve years he has been an Altar Boy and Church Reader. Ted is the son of Eleanor and John Sidoriak.

Coatesville - St. Nicholas Church
Fr. Dimitri Voytilla Is elevated Archpriest



On Sunday, February 5th, Fr. Dimitri Voytilla was elevated to the rank of Archpriest by His Grace Bishop Herman. Following the Divine Liturgy, a dinner prepared and served by the ladies of the Parish was held in honor of Fr. Dimitri.

The Annual Church School Christmas Program was held on Sunday, December 18th. A luncheon was served following the Yolka and St. Nicholas made a visit to the Children and presented gifts.



Edwardsville - St. John the Baptist Church



Very Rev. John Kuchta, presents check in the amount of \$1,300 from the faithful of his Parish towards the Diocesan Millennium Bell Tower Project.

Harrisburg - Christ the Saviour Church

Chrismations: Mrs. Pamela Rose deWall on December 10th, and James and Peter Hess on February 26th.

Baptisms and Chrismations: Craig Velencia, the son of Rev. Raymond and Deborah Valencia, on July 16th. Ferris Mousa Shunnara, son of Jamal and Tammy Shunnara, on July 31st. Nicholas Michael Zuro, son of Michael and Janice Zuro, on August 29th. Kyrie Aleah Villella, daughter of David and Andrea Villella, on December 10th. Paige Nicole Hisiro, the daughter of Carla and Deborah Hisiro, on December 11th. Amber Lynn Marie and Elizabeth Ann Spaseff, the daughters of Andrew and Cindy Spaseff.

Wedding Congratulations: Shehab S. Saba and Nellie Shunnara on July 10th. Zeyad B. Shunnarah and Mona Lisa Shunnara on July 24th. Gregory D. Ressetar and Candi Lee Gordon on October 2nd.

The Sunday of Orthodoxy Pan-Orthodox Vesper Service was hosted by the Christ the Saviour Church and sponsored by the Orthodox Council of Churches of South Central Pennsylvania on Sunday, March 19th. Ten parishes participated, and Father Dan Ressetar directed the A Cappella Choir of some sixty-five voices. A lenten supper was served in the Parish Hall for approximately 300 persons.

Annual Ethnic Food Sale will be held on Sunday, July 16th. The Polka Platters will furnish the music. Everyone is invited to attend.

A new Bell Tower, approximately thirty feet high, will be constructed sometime this summer. The funding for this generous gift will be donated entirely by our generous parishioners, Stephen and Katherine Macut.

Alive in Christ
DEADLINE

The deadline for the
next issue for all
submissions:
JUNE 30, 1989

Jermyn - St. Michael's Church



On Sunday, December 25th, following the Christmas Divine Liturgy, Thomas Kovall was presented the CHIO-RHIO Cub Scout Award, by Very Rev. John Kowalczyk, Pastor, and Rev. Peter Telencio.



On Sunday, January 8th, a very successful YOLKA was held under the direction of Wendy Bochnovich with over 150 people in attendance.

On Sunday, March 12th, following the Divine Liturgy, the ladies of our Parish sponsored their Annual Blini Breakfast.

1988 - Millennium

**Pilgrimage To Russia
With Bishop Herman
And Pilgrims
Of The
Orthodox Church
In America**

**VHS Special VIDEO
Limited Quantities - \$54.95**

Baptisms and Chrismations:
Justin Troutman, son of Harry and Doreen Troutman, on January 15th. Marina Mosely, daughter of Paul and Barbara Orinick, on March 11th.

Olyphant - St. Nicholas Church

St. Nicholas Church has recently reactivated its Federated Russian Orthodox Club Chapter. The group of "R" Clubbers have renewed charter 51 and have scheduled regular meetings for the first Wednesday of the month. Officers of the newly reactivated chapter are: Spiritual Advisor, Very Rev. Vladimir Fetcho; President, Protodeacon Stephen Howanetz; Vice President, Richard Cesari; Secretary, Kyra Fetchina; Treasurer, Matushka Juliane Howanetz. This St. Nicholas "R" Club joins other chapters in the Anthracite District of the FROC located in Wilkes-Barre, Scranton, Edwardsville, Olyphant, and St. Tikhon's Seminary. Anthracite District Governor is Elizabeth Dutko, Edwardsville Chapter.

South Canaan - St. Tikhon's Monastery and Seminary

On the weekend of February 24-26, 1989, St. Tikhon's Orthodox Theological Seminary was host for the Spring, 1989, Encounter of the Orthodox Inter-Seminary Movement (OISM).

On Sunday, January 29th, during the Divine Liturgy, Deacon John Maxwell was ordained to the Holy Priesthood by His Grace, Bishop Herman.

Fr. Deacon John Maxwell Is Ordained Priest



On Sunday, January 29th, during the Divine Liturgy, Deacon John Maxwell was ordained to the Holy Priesthood by His Grace Bishop Herman. Fr. John is in his last year of studies at the Seminary and has been temporarily assigned to care for the spiritual needs of Sts. Peter and Paul Church in Uniondale.

Archbishop Glazemaker Of Holland Visits St. Tikhon's Seminary



While in the United States, Archbishop Glazemaker, Spiritual Head of the Old Catholic Church of Holland, visited St. Tikhon's and was given a tour of the monastery and seminary.

Hierodeacon Gregory Ordained Into The Holy Priesthood

On Saturday, March 25th, during the Liturgy for the Feast of the Annunciation of the Mother of God, Bishop Herman ordained Hierodeacon Gregory to the Holy Priesthood.



Bishop Herman together with Fr. Gregory and the members of the Monastic Brotherhood.

OISM Holds Winter Encounter

After many years of low attendance, last semester's (Fall '88) Encounter, hosted by St. Vladimir's Orthodox

Tragic Fire Destroys Dormitory



On Friday, March 17th, a student dormitory housing six students was destroyed by a fire. A special fund drive has been established. Contributions may be sent to: St. Tikhon's Student Dormitory Fund, South Canaan, PA 18459.

Century Club Sets New Goal of \$75,000.



The Century Club officers make a first installment to Bishop Herman on a new record of \$75,000 that has been pledged to help the Seminary in its continued growth and development. From L -R: Vera Moschowsky, Treasurer; Florence Boyko, Secretary; John Boyko, President; Walter Palchik, Vice-President; and Rose Minarick, Correspondent Secretary. The balance of the presentation will be made at the Annual Dinner in October.

Theological Seminary, was the best attended and saw the most seminaries represented in the recollection of those gathered. This sparked a revival within OISM which continued to be evident at the spring Encounter with an even higher representation and attendance at St. Tikhon's. The theme of the Fall '88 Encounter: "Liturgy and Mission in the World Today," with talks given by members of the St. Vladimir's faculty, prompted the choice of to be "Living Orthodox Spirituality in Today's Society" to be the spring theme, with talks given by the faculty of the seminary as well as monks from St. Tikhon's Monastery.

Shillington - St. Herman's Church

A warm welcome to the newest members of our Church; Fred and Margaret Kovalchuk and their children, Dale, Matthew and William.

The Sisterhood of Our Lady of Kazan recently purchased new Altar Boy Robes and Altar Coverings. Most recently, they sponsored an evening at the Dutch Apple Dinner Theatre in Lancaster, Pennsylvania.

On December 21st, Fr. John Onofrey was featured on Berks Community TV as the guest speaker on the live call-in show.

He discussed the recent Armenian Disaster and the meaning of Christmas as seen in the Orthodox understanding.



Congratulations to Stephanie Drosdak upon graduating from the U.S. Navy Recruit Training Command in Orlando, Florida. Stephanie is seen with the Mayor of Winterpark, Florida, the Honorable David A. Johnston. She is flanked by her parents and brother John (1st Lieut. Air Force.)



St. Nicholas Advent-Christmas Dinner was held on December 4th during which the children of the Parish received a special visit from St. Nicholas.

Pottstown - Holy Trinity Church

Baptisms: Amanda Elizabeth Staso, daughter of Andrew and Donna Staso was Baptized and Chrismated on November 20th.

Renovation work on the Church continues as the Parish makes plans for the 60th Anniversary and Rededication Celebration set for July 15th, 1989. On that day, His Beatitude Metropolitan Theodosius and Bishop Herman will be

present to participate in this joyous event in the life of the Church.



The Annual Christmas Yolka was held on Sunday, January 1st, following the Divine Liturgy. The program included an animated Nativity Story and a visit from St. Nicholas.

Wrightstown - St. Mark's Church



A Christmas Yolka Play was presented in December by the Church School Children. This was followed by light refreshments and a good time was enjoyed by all.

Wilmington, Delaware - St. Michael's Church



Fr. Joseph Woodill and members of the Parish Council burned the mortgage to the rectory on Sunday, January 15th, 1989. Council Members pictured from left to right are: Fr. Joseph Woodill, Dave Rex, Jim Riley, Irene Rex, Fran Wilson, Nick Gerassimakis, Connie Gerassimakis, Maria Gregors, and Vera Chalfant. Altar boys are Peter Zabowsky and Job Woodill.

ATTENTION GRADUATES

ANNOUNCING - 6th ANNUAL SALUTE TO GRADUATES

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

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

**DEADLINE FOR ALL SUBMISSIONS:
JUNE 30, 1989**

DIOCESAN CENTER
SOUTH CANAAN, PA 18459



PILGRIMAGE TO POLAND

PERSONALLY HOSTED BY FATHER DAN AND THEODORA RESSETAR

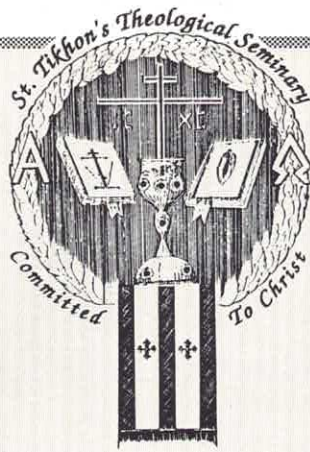
September 12 - 26, 1989

Visiting Warsaw, Bialystok, Lublin, Rzeszow, Krakow, Gorlice, and Nowy Sacz, and attending the Divine Liturgies on Sundays in Bialystok and Gorlice.

\$1,859 per person double occupancy, New York Departure. Father Dan will meet with and co-celebrate the Divine Liturgy with his cousin, Archpriest Maxim Sandovich, the son of the martyred priest who was executed in 1914.

For more information, call (717) 652-1825, or write to:

Father Dan Ressetar, 5501 Locust Lane, Harrisburg, PA 17109



You Are Cordially Invited to Attend the
St. Tikhon's Seminary Grand Banquet

Celebrating the 47th Annual Academic Commencement

on Sunday, May 28, 1989, beginning at 5:00 p.m.

at the

Genetti Manor

1505 Main Avenue, Dickson City, Pennsylvania

Banquet and Dance **\$20.00**

(Music by the Henry Charles Orchestra)

For Banquet Reservations, please contact:

Mrs. Florence M. Boyko, Banquet Reservation Chairperson
1208 Somerset, Summit Pointe, Scranton, Pennsylvania 18508
Phone: (717) 343-2232

Checks must accompany all reservations. Please make checks payable to:

ST. TIKHON'S SEMINARY

RESERVATIONS CLOSE MAY 17, 1989 — Admission by reservation only

St. Tikhon's Bookstore

Spring Special!

20% to 50% off on all listed items.

[Sale Ends May 15.]

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RECORDINGS

MR 01 SING PRAISES TO GOD SING PRAISES: A Recording of Liturgical Music by the Choir of the Odessa Cathedral, under the direction of Archpriest Gregory Kayun, in commemoration of the Millennium of the Baptism of Rus. *Double-length Cassette \$14.95* (Reg: \$17.95)

MR 02 LET US OFFER ALL KINDS OF SPIRITUAL HYMNS TO THE MOTHER OF GOD: Selections from the Canon of Prayer with the Akathist to the Mother of God, conducted at the Trinity-St. Sergius Lavra. Sung by the combined choirs of the Trinity-St. Sergius Lavra, and the Moscow Theological Academy and Seminary, under the direction of Archimandrite Matfei. Dedicated to the Celebration of the Millennium of the Baptism of Rus. *Double-length Cassette \$14.95* (Reg: \$17.95)

MR 03 I WILL SING PRAISES UNTO MY GOD WHILE I HAVE ANY BEING: Selections from the All-night Vigil and select hymns of the Russian Orthodox Church, sung by the choir of staff members of the Publishing Department of the Moscow Patriarchate; under the direction of A. Rybakova. *Double-length Cassette \$14.95* (Reg: \$17.95)

MR 04 O HOLY RUS KEEP THOU THE ORTHODOX FAITH: Selections of Russian Orthodox Church Music sung by the Choir of the Patriarchal Cathedral of the Epiphany, under the direction of G. Kharitonov. Sung in commemoration of the Millennium of the Baptism of Rus. *Double-length Cassette \$14.95* (Reg: \$17.95)

MR 05 PRAISE TO THE BYELORUSSIAN SAINTS: A collection of hymns to the Saints of Byelorussia, and excerpts from their Feast Day. Sung by the Choir of the Minsk Cathedral of the Holy Spirit, under the direction of L. S. Rakitsky. In commemoration of the Millennium. *Double-length Cassette \$14.95* (Reg: \$17.95)

MR 06 THE THEOTOKOS AND THE MOTHER OF THE LIGHT WE MAGNIFY IN SONG: Select hymns to the Theotokos sung in the various services of the Russian Orthodox Church. Sung by the Choir of the Dormition Church of the Novodevichy Convent, under the direction of Hegumen Peter Polyakov. *Double-length Cassette \$14.95* (Reg: \$17.95)

MR 07 MILLENNIUM OF THE BAPTISM OF RUSSIA: Hymns from the various services of the Russian Orthodox Church, sung by the Choir directed by Nicolai Matveyev. Produced especially for the Millennium Celebration. *Double-length Cassette \$14.95* (Reg: \$17.95)

MR 08 REJOICE O JOYOUS ONE IN THY DORMITION NOT HAVING LEFT US: Select hymns from the Vigil of the Feast of the Dormition, and other hymns to the Theotokos, sung by the Choir of the Pukhitsa Dormition Convent, under the direction of Sr. Georgia. Dedicated to the commemoration of the Millennium of the Baptism of Rus. *Single-length Cassette \$6.95* (Reg: \$9.95)

MR 09 ARISE O GOD: Select hymns from the Services of Great Lent and Holy Week, along with assorted hymns of the Russian Orthodox Church. Sung by the Choir of the Korets Holy Trinity Stauropegion Convent, under the direction of Sr. Kheruvima. In commemoration of the Millennium. *Single-length Cassette \$6.95* (Reg: \$9.95)

MR 10 REJOICE O INTERCESSOR FOR THE LAND OF RUSSIA: Hymns sung in commemoration of St. Alexander Nevsky, along with various selections of Russian Orthodox Church Music used in its services. Sung by the Choir of the Trinity Cathedral of St. Alexander Nevsky Lavra under the direction of Deacon Pavel Gerasimov. Also the Leningrad Seminary and Theological Academy under the direction of Hieromonk Ionafan. In commemoration of the Millennium. *Single-length Cassette \$6.95* (Reg: \$9.95)

MR 11 I HAVE EXALTED ONE CHOSEN OUT OF THE PEOPLE: Selections from the All-night Vigil and Liturgy, sung by the Choir of St. Vladimir's Cathedral in Kiev, under the direction of M. Litvinenko. Dedicated to the Celebration of the Millennium of the Baptism of Rus. *Single-length Cassette \$6.95* (Reg: \$9.95)

MR 12 HOLY NIGHT: Russian and Ukrainian Christmas Carols sung by the Choir of the Pukhitsa Convent of the Dormition, under the direction of Sr. Georgia, and the Choir of the Mukacheva Convent of St. Nicholas, directed by Sr. Magdalena. Sung in commemoration of the Millennium of the Baptism of Rus. *Single-length Cassette \$6.95* (Reg: \$9.95)

R 97 P. TCHAIKOVSKY LITURGY: The Liturgy for mixed choir a cappella. Sung by the M. Glinka Academic Choir of Leningrad, under the direction of V. Chernushenko. *Single-length Cassette \$6.95* (Reg: \$9.95)

R 98 HYMNS FROM VESPERS AND MATINS: Selections from Vespers and Matins sung in both English and Slavonic by St. Tikhon's Seminary Choir under the direction of Fr. Theodore Heckman, 1987. *Single Album or Cassette \$5.00* (Reg: \$8.95)

R 99 PONTIFICAL DIVINE LITURGY: The complete Liturgy of St. John, in English and Slavonic. Sung by St. Tikhon's Seminary Choir, under the direction of Fr. Daniel Kovalak, 1972. An excellent recording for shut-ins and those unable to attend services. *Set of Two Cassette Tapes \$10.00* (Reg: \$14.95)

FR 1 SONGS OF THE COSSACKS: A collection of Russian folk songs sung in Slavonic by St. Tikhon's Seminary Choir, directed by Fr. Daniel Kovalak, 1974. *Single Album or Cassette \$5.00* (Reg: \$8.95)

**85th ANNUAL PILGRIMAGE
ST. TIKHON'S ORTHODOX MONASTERY
South Canaan, Pennsylvania**

**"IN HIS PRESENCE"
MAY 26-29, 1989**



*Make a joyful shout to the Lord,
all you lands! Serve the Lord with
gladness; come into His presence
with singing. . . Enter into His gates
with thanksgiving, and into His courts
with praise. . . (Ps. 100:1-4).*

**With these words of the Psalmist,
the Monastery of St. Tikhon of
Zedonsk and Its Brotherhood In-**

**vite you to pass through the Holy
Gateway and to enter into the spiri-
tual festivities of the 85th Annual
Pilgrimage, walking in the mystical
presence of our God, finding here
bountiful opportunities for prayer
and spiritual sustenance at the holy
places and shrines situated
throughout the Monastery
grounds.**

PILGRIMAGE SCHEDULE

Friday, May 26, 1989

4:00 p.m. Formal Opening of the Pilgrimage—Vespers and Matins—Monastery Church

6:00 p.m. Procession around the Monastery Church and Akathist to St. Tikhon of Zadonsk, followed by the veneration of his relics

Saturday, May 27, 1989

9:00 a.m. Hierarchical Divine Liturgy followed by a Procession to the Monastery Well for the Blessing of Water. After this will be the Blessing of the Graves in the Monastery Cemetery.

4:00 p.m. All-Night Vigil—Monastery Church

Sunday, May 28, 1989

9:30 a.m. Hierarchical Divine Liturgy

2:00 p.m. The 47th Annual Academic Commencement of St. Tikhon's Orthodox Theological Seminary—Pilgrim's Shrine to the Theotokos

3:30 p.m. Vespers and Matins—Monastery Church*

Monday, May 29, 1989

7:30 a.m. Divine Liturgy—Monastery Church*

9:15 a.m. Pilgrims' Procession to the Monastery, Greeting of the Primate and Bishops, and vesting of the main celebrant

10:00 a.m. Hierarchical Divine Liturgy—Monastery Bell Tower. Following the Liturgy a Memorial Service will be offered for the departed spiritual leaders and faithful of the Church

1:30 p.m. Procession and Akathist to St. Seraphim of Sarov—Shrine to St. Seraphim

2:30 p.m. Molieben to St. Pan-teleimon and Anointing of the Sick, Infirm and all Pilgrims—Monastery Bell Tower Chapel

4:00 p.m. Vespers and Matins—Monastery Church

*Priests will be available for Confessions at these times

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