

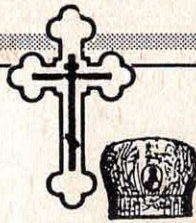
Your Diocese

Alive in Christ

The Magazine of the Diocese of Eastern Pennsylvania, Orthodox Church in America Volume V, No. 2 Summer 1989



Rejoice, O heavenly gatekeeper,
opening to us the door of Paradise!



*The Members of the Diocesan Council
of
The Diocese of Eastern Pennsylvania
Cordially invite you to a Grand Banquet
honoring
the twenty-fifth anniversary of Holy Priesthood
of the Ruling Bishop of the
Diocese of Eastern Pennsylvania,
Orthodox Church in America,
His Grace, Bishop Kerman
on Sunday, September 24, 1989
at 4:00 p.m.
in the Grand Ballroom
of the Genetti Motor Inn and Convention Center
77 East Market Street,
Wilkes-Barre, Pennsylvania.*



*The celebration will commence at 10:00 a.m.
with the Divine Liturgy and Service
of Thanksgiving
at St. Tikhon's Monastery Church
South Canaan, Pennsylvania*

R.S.V.P.

Call: Florence Boyko (717) 343-2232

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You Are The Light Of The World

A Pastoral Letter by Bishop Herman to the Graduates and to the Youth of Our Church.

At this time of year many young people naturally start to turn their thoughts to the future. These young people have spent the past month or so relaxing and celebrating their recent graduation, either from high school or from college. While still basking in the sun of their having successfully completed another stage of their life they now turn, as September approaches, to consider what lies in store for them in the next stage. With more than a bit of anxiety do they ponder this still unknown future, for they know they have yet more life ahead of them than they have behind them. They also know that this will probably be the last stage - not merely another four year stint but one in which their life will run out the rest of its course. As the more formal name for graduation - commencement - suggests, this stage now finished has only prepared them to begin to live their lives.

The future lives of these graduates will encompass many lines of employment: doctors, lawyers, accountants, nurses, business people, computer programmers, plumbers, car mechanics and store clerks, to name but a few. Some will be happy in these vocations; most will not. And the unhappy ones will usually have no idea of what is causing their unhappiness. "Uh-oh, not again," I can hear the reader grumble, "I can see it coming, another plea for religious vocations." Well, to be perfectly honest the answer is yes and no. The church needs good priests, monks, and nuns, and all who think they have such a vocation should be fully encouraged to pursue it zealously. There is no greater calling than to be able to devote one's life totally to the service of God. It is one of the great indications of the spiritual decay of our culture that a religious vocation is accepted only very grudgingly, even by many "believing" families.

My purpose here, however, is rather to speak to those young people who choose to live their lives in one of the above, one of the worldly, types of occupations. Not everyone is called to the priesthood, and these other occupations are vital to the everyday life of our country. What our graduates need to be aware of, though, is that all of these occupations constitute a



His Grace, Bishop Herman

vocation just as much as the religious life does. All of these vocations, lay or religious, share a common basic foundation: sanctity and witness. The lawyer, the nurse, the plumber and the store clerk have just as much obligation to live a life of sanctity, and, in so doing, to bear witness to the way, the truth and the life that is Christ (John 14:6). Father John of Kronstadt, among others, spent his entire life trying to communicate this fundamental truth. Neither Our Lord, the blessed Paul, nor any of the holy Fathers ever spoke of sanctity as if it were a characteristic peculiar to the clergy. It was to the crowds, not just to the Apostles that Our Lord addressed the Beatitudes; and He spoke to all when He said, "You are the salt of the earth (Mt. 5:13)," "You are the light of the world (Mt. 5:14)," and again when He said, "Be perfect as your heavenly Father is perfect (Mt. 5:48)." Paul also spoke to everyone when he said, "Be imitators of me as I am of Christ (I Cor. 11:1)."

Since the baptism of Prince Vladimir and his followers, whose millennium we have just finished celebrating with such great joy, the Russian Orthodox Church has been a missionary church. First there was the enormous task of missionizing the rest of Russia. Despite the great numbers baptized in the Dnieper in 988, the Russian church was for a very long time like "an island in the midst of a pagan

sea."¹ More recently, she has engaged in fruitful missions to Japan and Alaska where the church is still growing and prospering.

Now suddenly, after the great exodus from post-revolution Russia, the Church finds herself also situated in the United States, a country very different from her native Russia. Not only is the Orthodox Church a very small minority in this country compared to the Protestants and the Roman Catholics, but the political and economic situations are, even more strikingly, totally different. The hard-working Russian peasant has come to America and found that the possibilities for wealth and position are free and easily attained. The hard work that was so prized in the old country is here disdained in favor of eating, drinking, sleeping, and self-indulgence - that is, as little work as possible. There are opportunities that did not exist in the old country and many things from the old country that do not exist here. But, as I hope to convince the reader, not every bit of the old country can, or should, be left behind. One should not get too carried away trying to follow after this American dream. The Russians have a spiritual heritage that should be preserved.

More and more Americans, by seeking the American dream of owning a house, two cars, and all sorts of material comforts, are plunging deeper and deeper into the depths of materialism. Not being satisfied with this, they seek, in addition, "the weekend life," or "the eternal vacation," thinking to find happiness and fulfillment in these material and/or sensual pleasures. This dream, falsely so-called, is in large part why many of today's graduates will be unhappy, as yesterday's already are, in their chosen profession. The dream may give them all the desired wealth and perhaps even more than desired, but the true result is often dislike or even hatred of their jobs, which they had chosen only as a means to attain this dream life and which now only constitutes an interruption or impediment to their new life. They thus really only find great unhappiness which can lead to nothing else but despair.

For the overwhelming majority of Americans, including many who consider themselves good Christians, good Orthodox, their faith seldom extends far beyond Sunday liturgy, if even that far.

Continued on next page

Pastorial Message

Continued from p. 1

They, too, spend their week in pursuit of material comforts. This is becoming more and more true with foreigners to the degree that they are becoming Americanized. Our Lord Jesus Christ, however, had already warned of this, if we had only listened. "You cannot serve God and mammon. For either you will hate the one and love the other or you will be devoted to the one and despise the other (Mt. 6:24)." This injunction leaves no room for equivocation. We have the option of A or B; there is no compromise, no straddling the fence. Our Lord does not intend that we go without material things, but that we not pursue them as the means for our happiness. "Seek first the kingdom of heaven and all the rest will be given to you as well (Mt. 6:33)."

This, of course, is but the tip of the iceberg. Once a reward for hard work, material things are now as much gods as there exist for many Americans. And now that materialism has attained this pedestal status, we can see all the other atrocities that follow from this unspiritual base: open sex, abortion, violence, rampant crime, and oh, too much more. Most Americans, again including many practicing Christians, do not believe in another life, or do so only in the vaguest or most infantile fashion. Even many who say that they do believe do not act as if it made any difference. They think that the only happiness is to be had here through temporal material and sensual satisfactions. When these fail to provide the desired happiness - which they always do sooner or later - they know of nothing else that will give them this happiness. American society, despite its claims of religious freedom and free speech, is very scientific - not moralistic - minded, and has effectively succeeded in eliminating sincere religious life as a viable option, whereas the latter ought necessarily to guide every action and decision in life. That this is our current situation is a difficult truth to swallow, yet it is nonetheless true and is the one aspect of our present circumstances that most needs to be countered. A penetrating analysis of this crisis in America, treated on its very own terms, and not on religious terms, can be found in Allan Bloom's recent

book, *The Closing of the American Mind*. The good news as preached in Palestine nearly 2000 years ago needs to be brought to America now.

Many people have noted how much more the faith prospers in a country where it is persecuted than in a prosperous capitalist country, of which the United States is the paradigm. Observe the great numbers of people who have flocked to the churches and monasteries in Russia during this new period of Glasnost. Despite official tolerance, Russian believers have endured over seventy years of Communist persecution and indoctrination in schools, jobs and public treatment, as well as out-and-out menaces and physical tortures. In fact, the Russian religious spirit now emerges stronger than ever, as if it had never been stifled in the first place.

In contrast to this, however, amidst the affluence of a materialistic culture the spirit, at best, languishes. The enemy here is not an overt antagonist, as it is in Communism. Rather, affluence and materialism work on the spirit to lull it to sleep so that it atrophies, as it were, and our minds and hearts can no longer focus on the divine realities. Once denied the perceptions that only the spirit can provide, the human person is then rendered incapable of perceiving the true reality, or more accurately, Reality. To borrow the famous metaphor of Plato, it is as if that person lived in a cave thinking that the shadows that were cast upon the wall by the fire were the only reality.

This, then, is the 'vocation' to be put before all the graduates: to bring the message of the real world or Reality to our fellow Americans; or in the phrase of Fr. George Florovsky, "to reconvert the world to Christianity."² The important word to be noticed here is "reconvert." To help the "post-Christian" soul will be a much different and much more difficult task than evangelizing a people who have never heard the Good News. It may seem now as if I am trying to steer all the graduates into a second vocation - that of a missionary - in the stead of the religious vocation as the reader first feared. What I am actually suggesting is simply that in the position of lawyer, accountant or plumber one must live out fully our common vocation as Christians. Christ

became man for all men and commanded us to be His light to all men. As the second millennium of the Christian era approaches in America, it is nothing short of urgent that we be lights to our deceived and straying brethren.

I exhort you therefore, graduates, to conduct your lives in such a manner as to reflect the invisible reality that has been made known to you. Many and edifying are the stories of the numerous conversions effected simply by being witnesses to the Divine Liturgy for the first time. Was it not this very sight that brought Holy Russia herself to Orthodoxy back in 988? We cannot expect that we can simply drag millions of unwilling Americans into a church and thus convert America in one Sunday morning. But you - we - can and must live the life of Christ. This must be effected in two basic ways.

On the first level you must take great care always to do your job, whatever it will be, with utmost attention and zeal as if you were doing it for nothing else than for the love of God. You can re-apply the old hard work of the Russian peasant to your future employment. If you choose medicine, regard your patient as a wounded son of God and not merely as a certain percentage of your mortgage payment or of your next vacation cruise. If you choose the legal profession, perform your job with the utmost concern for justice, not to allow the rich and the powerful to take advantage of the weak and poor, and do not yourself seek this profession merely for the sake of the grand mansion it might enable you to purchase. In all these professions you must always counter the scientific and materialistic thinking that so profoundly pervades all of American culture. You must at all times combat the anti-evangelical ways of life of America by living visibly the values of the Gospel. You must always stand against such ungodly practices as abortion, open sex, violence, lawlessness, repression of religious values and such things.

On another level, we must also have a deep enough understanding of our faith and traditions to be able to communicate them to others who are skeptics in doubt or in search of that something else that their heart tells them exists. We should know what we believe and why. We will



be also in dialogue with other Christians who have by far the greater majority in this country. We should even have enough of an understanding of the positions of others so that we might engage in a fruitful and charitable dialogue and not fall into 'mudslinging' which has hampered Christian unity for far too many centuries.

On a deeper level we must be filled with the Holy Spirit. Our very being should reflect a deep intimacy with the life of the Holy Trinity as the famous icon of St. Rublev invites us to do. We must constantly fortify ourselves with the Holy Eucharist, the Holy Scriptures and the exhortations of the Holy Fathers. There is much of great richness in our Russian tradition: **My Life in Christ** by Fr. John of Kronstadt, the writings of St. Theophan the Recluse, St. Nicodemus of the Holy Mountain, St. Tikhon, St. Seraphim of Sarov or St. Nils Sorsky, to name but a few. Then there is, of course, that great collection of **Dobrotolubiye** or the **Philokalia**. It is part of the deepest core of Eastern Christianity to know and love the Fathers, to be guided by their counsels and to live according to their spirit. As His Holiness Pimen said in a recent interview, "The Millennium of the Baptism of Russia compels us to meditate on the Church's difficult path, on the wealth she has accumulated in the domain of spirituality, theology, ecclesiastical creativity, and to review the extraordinary contribution she has made over a thousand years in the various aspects of the life of our Motherland, in the consolidation of the ideals of the brotherhood of all mankind, and in asserting peace and justice in the relations between peoples. *All this will help our church not only to implement her purpose in these times but also to form a vision of the course of her service in the future*" (emphasis mine).

Therefore, along with the training or schooling required by our profession, we must be trained in the art of holiness, to live lives of prayer in the spirit of poverty. Our whole life must manifest belief in another world - that is, heaven, our true home. We must develop the spiritual dimension within us. In addition to our own sanctity, when our neighbor sees us living according to this dimension, it will

make him or her aware that this dimension not only exists and has a place in our life but that it also occupies the uppermost place in our lives.

Nicholas Arseniev has pointed out the importance of the pericope in Matthew 25:31-46, not only in Russian literature but especially for the Russian spirit whence came the literature.³ "Come, O blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me." This does not only refer to those very material things but also to spiritual things. So, I exhort you graduates to bring the food of the Gospel to those who are hungering for Truth. Bring the living water that is Christ to those who are thirsting for Eternity. Bring Christ, the door of the sheep, to all the people whom you encounter, that they may no longer be strangers to the Most Blessed Trinity.

Our belief in Christ must be lived out fully. It is not so much what intellectual positions we hold but how we manifest the Spirit of Christ by the ways we live our lives. The love of the Trinity for man and the reality of heaven must be visible in our lives. And it is while working in these very jobs that you graduates will choose, that you are commanded to manifest this life, not only for your own sake but also for the sake of those people with whom you will work. These people spend their non-office hours in front of the television or engaged in other activities that together make up what is so glaringly misnamed "the good life." Therefore, there may be no other opportunity for them to be presented with another reality, another way of accepting and responding to the gift of human life we have been given, unless we bring the witness of that liturgy before them.

This, in very sketchy form, is the task that is now set before all Christians of our time and of our country. Our Lord Jesus Christ said to all His faithful and wise stewards, "I came to cast fire upon the earth; and would that it were already kindled (Lk. 12:49)." It is not the minds or opinions of people that need to be changed; it is their hearts that must be enflamed with the love of God. These people are engaged in the same variety of

employments to which you, today's graduates, are heading. The only thing that can change their hearts is the love of God, which can only reach them through one of His servants. The Russian spiritual heritage is preserved in her holy traditions. I encourage you, I pray you, nay I even beg you to preserve them. In conclusion, I urge you to take as your own the prayer that Dimitry of Rostov, contemporary of Peter the Great, prayed after receiving the Eucharist:

"Enter, O Light, and enlighten my darkness! Enter, O Life, and enliven my soul, which is spiritually dead. Enter, O my Healer, and heal my sores! Enter, O Fire Divine, consume the thorns of my sins and enkindle my heart with the flame of Thy love! Enter, O my King, and take Thy place upon the throne of my heart, and reign over it, for Thou alone art my King and Saviour! O Exaltation of my soul, O joy of my spirit and Balm of my heart, O merciful Jesus - do Thou remain with me always, and by Thine almighty hand keep me with Thee and in Thee. Let me be united to Thee in one spirit and let all my thoughts and all my words and all my acts be in Thee, for Thee, and by Thee, for without Thee I can do nothing. Henceforth let me live no longer for myself, but for Thee, my Lord and Benefactor. Let all the feelings, all the motions of my soul and body be henceforth not in the service of self, but in Thy service, my Creator, that I may live and move in Thee, and let all the powers of my soul and body be subject to Thee, O my Saviour, and let my whole life until my dying breath, be consecrated to the glory of Thy Holy Name, O my God. Amen."

¹ G. Florovsky, *Aspects of Church History*, P. 140.

² G. Florovsky, *Bible, Church and Tradition*, p. 12.

³ N. Arseniev, *Russian Piety*, p. 92ff.



Your Diocese

Alive in Christ

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

Volume V Number 2 Summer 1989

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His Holiness, Patriarch Tikhon

The 400th Anniversary Of The Establishment Of The Russian Patriarchate

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FRONT COVER:

The Icon of Our Lady of Vladimir which graces our cover was written in honor of the 400th Anniversary of the Russian Patriarchate, founded in 1589. The original Vladimir icon is the most beloved icon of Russia.

Your Diocese Alive

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Memorial Day Pilgrimage Begins Preparation For The Bicentennial Of Orthodoxy In America



Bishop Herman welcomes Metropolitan Vladimir of Rostov to St. Tikhon's Monastery.

This year during the Paschal Season of the Church, the Memorial Day Weekend marked the 85th Annual Pilgrimage to St. Tikhon's Monastery in South Canaan, Pennsylvania. The theme of the Pilgrimage was "In His Presence," and the Pilgrimage marked the inauguration of the pre-Bicentennial of Orthodoxy in America.

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

On Friday, May 26th, the pilgrimage formally began with the services of Vespers and Matins celebrated in the Monastery Church. This was followed by a solemn procession around the Church and the reading of the Akathist (Service of Praise) to St. Tikhon of Zadonsk, the patron saint of the Monastery, and by the reading of the Resurrection Gospels.

On Saturday, May 27th, beginning at 9:00 a.m., a Hierarchical Divine Liturgy was celebrated in the Monastery Church by His Grace Bishop Herman and Metropolitan Vladimir of Rostov (Chancellor of the Holy Synod of Bishops of the Russian Orthodox Church) who was this year's special guest during the Pilgrimage. Following the Divine Liturgy, Bishop Herman formally welcomed Metropolitan Vladimir to St. Tikhon's Monastery/Seminary and to the 85th Pilgrimage.

The same day, St. Tikhon's Seminary hosted a luncheon in honor of Metropolitan Vladimir. Following the meal, Metropolitan Vladimir addressed the student body and faculty present, saying: "I am not a stranger to Seminary life. As one who was Rector of the Moscow Theological Seminary for many years. I also encourage all of you to pray and study very hard as you prepare yourself for service in the Holy Orthodox Church."

Continued on next page

MEMORIAL DAY PILGRIMAGE

In the evening Vespers and Matins were served at the Monastery Church. A delegation of Pilgrims from as far as Tokyo, Japan had arrived, and they participated in the Vigil Service and in this year's Pilgrimage. Bishop Herman hosted a reception-dinner at the Diocesan Center in honor of the 15 pilgrims and two Priests from Japan.

One of the pilgrims, Chieko Komiyama from Hasuda-Shi, Japan, told this writer, "I can't believe I am at this Holy Place, where Metropolitan Theodosius, Primate of the Orthodox Church in Japan, studied many years ago." Taketo Nagata, another pilgrim from Nagoya, Japan said, "This place at St. Tikhon's is so breathtaking and beautiful I could stay and pray here forever. You are very fortunate to have such a Holy Monastery."

On Sunday, May 28th, the 5th Sunday of Pascha, on which the Samaritan Women at the Well is commemorated, a Hierarchical Divine Liturgy was celebrated at 9:30 a.m. The Monastery Church had swelled to capacity as pilgrims and family members of the Seminary community arrived for this joyful celebration, which was followed by a Service of Thanksgiving for the completion of another Academic Year at St. Tikhon's Seminary.

The celebrants included Metropolitan Theodosius, Primate of the Orthodox Church in America; His Eminence, Metropolitan Vladimir of Rostov, the Chancellor of the Russian Orthodox Church; Bishop Herman, Spiritual Leader of the Diocese of Philadelphia and Eastern Pennsylvania and Deputy Abbot of St. Tikhon's Monastery; and other visiting priests and clergy from the Seminary and Monastery community.

The evening Vigil Service was celebrated at 4:00 p.m. and was followed by a Grand Banquet held this year in Genetti Manor, Dickson City, celebrating the 47th Annual Academic Commencement of St. Tikhon's Seminary and the granting of the first Master of Divinity Degrees.

On Memorial Day, May 29th, at 7:30 a.m., the Divine Liturgy was celebrated at the Monastery Church by the Monastic Brotherhood and Diocesan Clergy to accommodate the hundreds of pilgrims who had arrived early for the morning liturgy. The responses to the liturgy were sung by St. Tikhon's Seminary Choir under the direction of Archpriest Theodore Heckman.

At 9:00 a.m. at South Canaan Corners, a procession of pilgrims and Church School children carrying banners and Holy Icons was led by Bishop Herman. This was symbolic of the first pilgrimages, when the faithful walked from Mayfield and Jermyrn to St.



Orthodox pilgrims from Japan at St. Tikhon's Monastery



Clergy at the Great Entrance during the Hierarchical Divine Liturgy

Tikhon's Monastery.

The procession was greeted by Metropolitan Theodosius, Metropolitan Vladimir of Rostov, guests Hierarchs, clergy, choir members, and hundreds of faithful, who joined Bishop Herman in jubilantly singing with one Voice the Paschal Troparion, "Christ is Risen from the Dead, trampling down death by death and upon those in the tombs bestowing life." This procession very soon arrived at the Monastery Bell Tower Chapel for the outdoor Hierarchical Divine Liturgy.

It was against the background of the open blue sky, the bright sun, and the warm breeze that hundreds of pilgrims stood waiting for the Liturgy to begin. With Metropolitan Platon's majestic Chapel and St. Tikhon's Cemetery in full view from where the faithful were standing, the Divine Liturgy began with the hearts of so many, I am sure, being moved by the Blessed Hope of the Resurrection to come.

Concelebrating the Divine Liturgy (in addition to the Hierarchs already mentioned) were Bishop Job of Hartford and New England, Bishop Basil of Washington D.C., Bishop Clement of the Moscow Patriarchate, the Very Rev. Robert Kondratick (Acting Chancellor of the O.C.A.), clergy from Japan, and other visiting clergy. The magnificent and inspiring choir sang under the direction of Fr. Igor Soroka.

The homily was given by the Primate of the Orthodox Church in America, Metropolitan Theodosius, who spoke these words:

The great paradox of salvation is the affirmation that the greatest and supreme gift of God to us, the gift that heals, transforms, and leads us to perfection and wholeness, is the death of Christ. Unless we die in Christ's death and seek to learn and understand what that means, we cannot be capable of proclaiming His Resurrection' or of radiating God's presence. Walking in, and radiating the glory and presence of God, is the theme of our pilgrimage. To walk in the presence of God means to be filled with His light. It means that we must change, be transformed and become a new creation, a new humanity in which the Resurrection of Christ is being fulfilled and advanced into the world.

During the Litany of Fervent Supplication, Bishop Herman offered a prayer for the Inauguration of the pre-Bicentennial Preparation and Celebration of Orthodoxy in America.

*O Most Holy Trinity,
Father in Heaven, our Creator,
Son of God, our Lord and Saviour,
Holy Spirit, our Comforter,
We come to you with this song of
Praise, Glory, and Thanksgiving.*



Metropolitan Vladimir of Rostov

We are ever grateful for the manifold gifts You have bestowed in such abundance on Your humble people. We remember with joy our forebears who came to this continent more than two centuries past, and brought with them the Gospel of Christ, establishing here the Holy Orthodox Church.

Together with our fathers, and the natives of Alaska who received them, they planted firmly the Cross in the soil of this continent and in the soul of her people. You poured into the hearts of the newly baptized people the Gifts of the Holy Spirit, and they grew and persevered in the Holy Faith.

Today we gather for our Annual Pilgrimage to St. Tikhon's Monastery and begin our spiritual preparation to celebrate the bicentennial of the coming of Orthodoxy to our land. We pray that You will inspire us in Faith and Deeds to continue the Holy Work that was begun here, and that this land and its people may be enlightened by the Light of Orthodoxy, and that your Holy Name

may be glorified, the Father, Son and Holy Spirit, now and ever and unto ages of ages. Amen.

When Proto-Deacon Stephen Howanetz announced with resonance and clarity, "With the fear of God, and with Faith and Love draw near," hundreds of pilgrims came forward to be renewed and challenged as they received the Holy Eucharist. Challenged, to meet the Bicentennial with the same missionary zeal that built up the Church in America. It is the whole Church that must be renewed, in a very prayerful and thoughtful manner, if we are to meet this challenge and become responsible stewards of the Faith.

At the end of the Divine Liturgy, Metropolitan Vladimir expressed his thanks to Bishop Herman for his gracious invitation to St. Tikhon's Monastery. He said, "Of course you are aware of all the changes that are taking place in Russia today, and because of these changes, we

Continued on next page

MEMORIAL DAY PILGRIMAGE

look forward to an even greater contact with the Orthodox Church in America. If we want to grow together, we must continue to pray together and we must seek ways for even greater unity."

"I ask the Lord to bless our homelands. And let us pray that all people will come to know our Lord Jesus Christ," said Metropolitan Vladimir. He also extended the greeting and blessing of His Holiness Patriarch Pimen and all of Russia upon all the pilgrims.

"The seeds of Orthodoxy were firmly planted in Alaska in 1794," said Bishop Herman. "Let us pray that this same faith take root in our hearts, and that within a

very short five years, thousands of faithful may be present for this celebration at St. Tikhon's Monastery."

Orthodoxy in 1994, which was inaugurated during this 85th Pilgrimage. Following the Hierarchical Divine

"St. Tikhon's is like an island of tranquility in a tempest-tossed world."

After he concluded his remarks, Bishop Herman challenged all of the pilgrims present to continue to pray and prepare for the Bicentennial Celebration of

Liturgy, Metropolitan Theodosius held a Memorial Service at the grave of Metropolitan Leonty for all the departed spiritual leaders and faithful of the Orthodox Church in America.

At 1:30 p.m., a procession and Akathist to the Shrine of St. Seraphim of Sarov was led by Bishop Herman, accompanied by hundreds of pilgrims. The responses were sung by the Monastic Brotherhood of St. Tikhon's Monastery.

The Department of Religious Education of our Diocese had sponsored a Banner Contest, and Fr. Andrew Nelko (Chairman of the Department) at the conclusion of the Akathist presented Icons to the children who represented the following Churches: Christ the Saviour in Harrisburg, St. Michael's in Old Forge, and St. Stephen's in Philadelphia.

At 2:30 p.m., A Molieben to St. Panteleimon was held at the Monastery Bell Tower Chapel, and the sick and infirm and all pilgrims were anointed with healing oil. The homily was given by Very Rev. George Alexson.

Here in the inspiring sanctity of this Holy Place, we come to forget all earthly cares and to rediscover the reason for our being, that we may be Holy--because God our Father is Holy. We come to St. Tikhon's to be healed of the spiritual and moral scars sustained in the battle of life. Here we find a safe haven where we can, with help from the Holy Spirit, recommit ourselves to Christ and the Mission of His Church.

Modern man is bored, depressed, neurotic, and suicidal because he does not worship. Worship and adoration are the purest self-forgetfulness.

I thank God for this place, and pray that He will preserve it in peace and harmony forever. We in America need St. Tikhon's and many more places like it, where our faithful can find our Orthodox Faith preserved and practiced in fullness of its integrity. For us pilgrims, St. Tikhon's is like an island of spiritual tranquility in a tempest-tossed world beset by so much moral and theological confusion."

Following the Molieben to St. Panteleimon, hundreds of pilgrims, old



His Grace, Bishop Herman gives Holy Communion to the pilgrims



Winners of the banner contest display their craft beside St. Seraphim's shrine.

MEMORIAL DAY PILGRIMAGE

and young alike, came for anointing and healing. Parents patiently held young children in their arms, who anxiously awaited the moment that they too would be touched by the blessed oil.

The Annual Pilgrimage to St. Tikhon's Monastery drew to a close with our Pilgrims having been refreshed and strengthened during their journey at this Spiritual Oasis in America. We who are involved with St. Tikhon's Monastery/Seminary were also greatly and spiritually moved by the genuine faith, love, and piety of our pilgrims and especially this year by the pilgrims from the Church in Japan. We shall never forget them!

The 85th Annual Pilgrimage was an unforgettable celebration that challenged the faithful to walk "In His Presence." It also served to remind us of the Missionary Spirit of Orthodoxy in the past and the responsibility for the future to proclaim the same Gospel, as the Church begins to prepare for the Bicentennial Celebration of Orthodoxy in America. Glory to God For All Things.

by Father John Kowalczyk



Children carrying banners in Memorial Day procession.



Pilgrims venerate Icon and Epitachelion of St. Seraphim of Sarov.



Pilgrims in procession from the shrine of St. Seraphim of Sarov.

The Twenty-sixth Diocesan Assembly Prepares For The All American Council



Opening prayer before the first session of the Diocesan Assembly

It was fitting that once again this year the annual Diocesan Assembly of the Diocese of Eastern Pennsylvania should meet at the hierarchical, spiritual, and intellectual center of our diocese--St. Tikhon's Monastery and Seminary. It partakes of a centuries-old tradition, peculiar to Russian mystical piety, and dating to 1637 when the brotherhood school of Kiev (itself founded in 1617) was taken over by the brotherhood of the Kievan Caves Monastery under the direction of Metropolitan Peter (Mogila), and underscored in 1814 when the Moscow Theological Academy was moved to Radonezh--now Zagorsk--and subsequently became the center of the Russian Orthodox Church. From all over the diocese delegates in this tradition began to gather at the monastery, surrounded by its rich crop of flowers, and by the many unique shrines depicting the various holy people and events in the life of the Church and of our Lord, for the

Hierarchical Divine Liturgy presided over by his Grace Bishop Herman. Thus once again we witnessed that ancient model of the Church gathered around her bishop who is accounted the image and presence of Christ in the Church. With the molieben which followed the Divine Liturgy, thanksgiving was added to thanksgiving, as those who had already assembled expressed their gratitude to God for the resolutions about to be taken and entreated heavenly protection for all of their brethren.

After the continental breakfast and assembly registration, the meetings of the assembly were hosted by the monastic brotherhood in the monastery dining hall with Fr. Gregory (Zaiens) as the monastic representative to the assembly. After the opening prayer of the first session and the formalities of reading the agenda, the report of the Credentials committee, the election of the Assembly Officers and the approval of the minutes of the previous

assembly, the annual report on the state of the Diocese was given by his Grace Bishop Herman. Vladyko Herman prefaced his remarks by leading the assembly in singing *Eternal Memory* for His Eminence Archbishop John (Shahovskoy) and Archimandrite Sebastian (Gyza) who fell asleep in the Lord during the year past. His Grace stated at the outset his heartfelt wish that reports be kept brief and securely confined to the morning session in order that the afternoon session could be devoted to the discussion of matters relevant to the All-American Council which is to happen this August in St. Louis. In the context of the upcoming celebration of the 200th anniversary of Orthodoxy in America, he noted that it is our business both in this Assembly and in the Sobor to present ourselves positively for the building up of Christ's Church and therefore that these events are an opportunity to examine ourselves, to give

of ourselves to the upcoming celebration. He emphasized that the Sobor is the responsibility of everybody. Vladyko also noted that our diocese is one of the stronger dioceses in the church and that things are flowing smoothly within it. He noted the ongoing needs of the central administration and reported that it had been proposed that all dioceses should send 1/12 of their assessments to Syosset to insure a steady and sufficient cash flow.

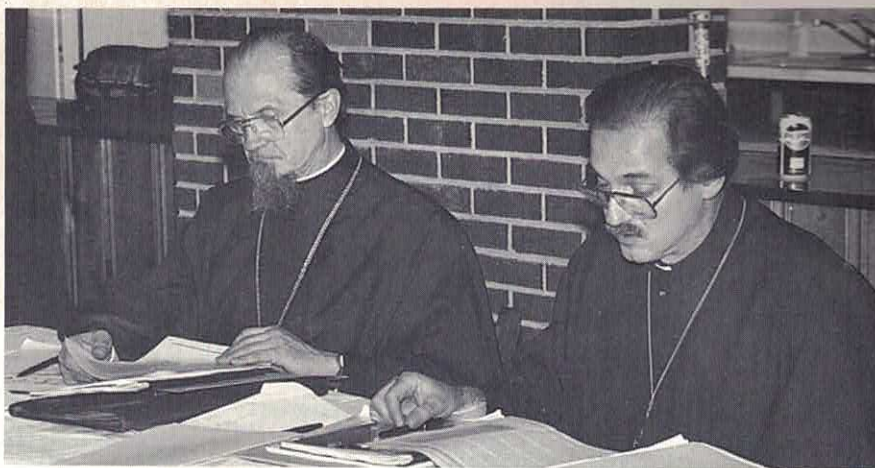
Within the Diocese he reported that he would be visiting a number of parishes to preside over the celebrations to take place, in Pottstown (60th anniversary and church renovation), Coaldale (new altar), St. Stephens, Philadelphia (15th anniversary), Catasauqua (90th anniversary), Wrightstown (church dedication), Harrisburg (new bell tower dedication), and the new Paoli/Valley Forge Mission. He noted that it was hoped that the main celebration of the 200th anniversary of Orthodoxy in America would be held here, and to this end a committee would be appointed. With regard to our membership, Vladyko noted that it is our duty to give witness of the Church to our neighbors because we must bring people into the Orthodox Church - both those who have fallen away and those who can become new converts. We must find and cultivate all those who can in their turn build up the body of Christ.

In the area of ecumenical relations Bishop Herman outlined his visits with representatives of the Roman Catholic and the Polish National Catholic Churches. He also reported that many non-Orthodox visit the monastery every year, and take away a lasting impression, its many singular shrines and gardens leaving an impression indelibly etched on their souls.

Vladyko also reported on his trips to the U.S.S.R. and to Poland. The Polish trip was to represent, for the first time, St. Tikhon's Seminary, at the SYNDESMOS conference. For this trip he was accompanied by Archpriest John Kowalczyk and Seminarian Ronald Wyslutsky. During this trip His Grace was invited to preside over one of the sessions of the conference and St. Tikhon's Seminary press agreed to undertake responsibility for printing the book containing the papers delivered at the conference. Bishop Herman will visit Japan next year on the 20th anniversary of the autonomy of the Japanese Church. The assembly was reminded that Metropolitan Theodosius of Japan, when he was awarded the first honorary doctorate to be given by St. Tikhon's Seminary, became its most celebrated alumnus.

Finally Bishop Herman asked that the Holy Spirit guide us in the way of all truth that we might be instruments of the Lord

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Bishop Herman and Father Daniel Donlick study working papers



Clergy consult with Bishop Herman during the break



Spas Raikin (Holy Trinity Church, Stroudsburg, Pa.) discusses Diocesan magazine

in the building up of his Church. Father Geeza, the clergy vice-chairman thanked His Grace for his leadership and dedication and especially for looking ahead to the 200th anniversary of the church in North America.

vention in their homes and churches.

Under Mr. Paluch's inspiration, on Tuesday, November 29th, 1988, the first gathering of Orthodox youth directors took place at St. Tikhon's Seminary, organized by the OCA Youth Department

fellowship. In addition, two youth from our Diocese, Daria and Maria Proch, will be serving as helpers at the August National Council of Churches (NCC) meeting in Texas. Finally, his report included plans for the camp sessions for this summer.

The afternoon session was devoted to a wide-ranging discussion divided into two panel discussions: 1) Pastoral and Liturgical and 2) Witness and Service. The purpose of these discussions was to prepare resolutions for presentation at the Sobor to happen in St. Louis. The crowning event of these discussions was the presentation of a resolution by Fr. Vladimir Borichevsky to hold the main celebration of the 200th anniversary of Orthodoxy in America at St. Tikhon's Monastery, as "this holy place (St. Tikhon's Monastery) is the most suitable for the 11th (sic.) Bicentennial All-American Council." The Diocesan Assembly unanimously adopted the resolution so that it may now make its way throughout the rest of the Body of Christ. Therefore, we include that resolution as follows:

On the Coming Celebration of the Bicentennial of the Orthodox Church in America, the Diocese of Eastern Pennsylvania proposes that the next All American Council be convened in 1994 at America's first Orthodox Monastery, founded at the turn of this 20th Century by the ever-memorable Patriarch Tikhon and dedicated to St. Tikhon of Zadonsk. This Diocesan Assembly also recommends that if necessary, a mini-Council be held during the interim.

Whereas:

The Bicentennial of the Orthodox Church in America is to be celebrated in 1994. It is both fitting and right that the Church gather in a Bicentennial Sacred Council to remember and honor the founders, builders and our forebears, and to dedicate ourselves in a solemn and prayerful manner to the work that was begun here two centuries ago. In the words of Patriarch Tikhon of Blessed Memory

"by upholding our Orthodox Faith as something holy, by loving it with all our hearts and by valuing it above all, we Orthodox People (in America) ought moreover to strive to spread it among other people."

Whereas:

In 1994 the 11th All American Council is to be convened, and all the Orthodox Church, Bishops, Clergy and Laity will be called upon to prepare themselves in a holy manner for this Sacred Commemorative Gathering, by prayerful remembrance of the works and deeds of the founders, the builders and our

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Archpriest Daniel Geeza leads panel discussion in preparation for All-American Council.

Bishop Herman's report was followed by those of the Diocesan Council Secretary, Treasurer, Auditors, deans, and Diocesan Departments. Of special note were clarifications about the nature and purpose of the Diocesan Publication **Alive in Christ**, and the report of the Youth Department. Our diocesan publication was unanimously praised by the leaders of the Assembly. The burgeoning Youth Department, an example of what the future promises for the diocese, under the extraordinary direction of Mr. Martin Paluch, continues to live up to the same standard that attends Mr. Paluch's other services to the diocese.

Concerning the Diocesan publication **Alive in Christ**, it was noted that this magazine is widely recognized as one of the finest of its kind anywhere in the world. As Bishop Herman noted, it is one of our best means to grow, to preach the faith, and to teach the truth of Orthodoxy. As such it is vital to the program of outreach in our diocese, being sent to Russia, Poland and Africa, with many of the articles even being translated into several foreign languages. It was related why it is that people without other means actually cut out pictures of icons for

and chaired by His Grace Bishop Job. This gathering served the purpose of enabling youth directors to become more aware of the youth activities which are taking place in other places of the country. It was hoped that such an awareness would reduce unnecessary 'reduplication' of projects and activities and assist the youth directors in recognizing which programs and activities are not working effectively. On February 17 and 18, five Seminarians and Mr. Paluch attended a *Kairos* meeting in East Meadow, New York. *Kairos*, an activity developed and conducted by the OCA youth department, is an OCA-sponsored teen retreat which emphasizes the deepening of Church and family relationships. In Mr. Paluch's estimation the spiritual effects of *Kairos* seem to be lasting, and it is his personal hope to hold a *Kairos* encounter with St. Tikhon's Seminary. On June 26-29, St. Tikhon's Seminary was represented at the International Conference for Orthodox Youth (*Syndesmos*) held at Holy Cross Greek Orthodox School of Theology in Brookline, Massachusetts. This conference, organized by Mark Stokoe, General Secretary of *Syndesmos* and OCA Youth Director, brings Orthodox youth from all over the world together for



In procession around the Church during the Service of Rededication

Holy Trinity Celebrates 60th Anniversary / Dedication

On Saturday, July 15th, Holy Trinity Orthodox Church in Pottstown, Pennsylvania celebrated its 60th Anniversary by blessing its newly reconstructed Church. This event highlights a storied history in the life of the parish. Holy Trinity Community was established in the year 1928, during a time of great turbulence and uncertainty in the history of the Orthodox Church in America. At that time the vision and determination of a small group of faithful in the Pottstown area proved clear and certain. The people desired to have a House of Worship in their own immediate community. The distance to the nearest Orthodox parishes (Philadelphia, Reading, Chester) seriously hindered their full participation and practice of Orthodox life.

In January and February, 1928, meetings were held for the purpose of taking the first steps toward establishing a

local parish. On March 25th the first Divine Liturgy for the fledgling parish was served by the Very Rev. George Popoff (of Reading, Pa.) at the home of Alexander Poplawsky. Thereafter, Father George cared for the new parish until a permanent pastor could be secured. On April 28th the faithful decided to name their parish in honor of the Holy Trinity. On June 19th the first permanent pastor was assigned: the Rev. Nicholas Kovalchukoff. Fr. Nicholas celebrated the Divine Liturgy on Sundays and Feast Days at the home of Thomas Seniuk until December of 1928.

On July 14, 1928, a contract was awarded to Arthur Kepner to construct a Church edifice. A few days later, on July 18th, ground was broken for the new Church. Within a relatively short time the building was completed at a cost of about \$6,000. December 16th was the memorable day when the first services

were held in the newly constructed Church. A few weeks later, on December 30th, the Very Rev. Jonah Milasevich was assigned as pastor of Holy Trinity Church. In the years that followed this miraculous beginning, many more goals, both spiritual and material, were achieved. In 1929 a new altar was built; in 1934, a tract of land was purchased for a cemetery; in 1935, a beautiful Cross was erected at the cemetery; in 1937-38, a bell tower was constructed and a bell was purchased and set into place. The first tones of the bell were heard on Great Thursday, April 21, 1938. In 1941, a rectory was built and furnished and in 1946, additional property was purchased.

In 1975 the first step in a new building program was taken: the construction of a new rectory on property adjoining the cemetery. The rectory was dedicated on a

Continued on next page



The Prayer before Communion: "I believe, O Lord, and I confess..."

day of celebration, May 24, 1975. Plans for a new Church had been drawn up. But through the Grace of God, an already-constructed building and suitable grounds became available and were purchased by the congregation in 1979. The property is within walking distance of both the parish rectory and the cemetery. Plentiful parking facilities and land are a part of this site, providing room for future growth and expansion. The new Church is located at Mervine and Juniper Streets in Pottstown, Pa. After this acquisition had been made, the original Church, rectory, and property located at Lincoln and Hale Streets in Pottstown were sold.

While the new building provided ample room for worship, it had not originally been built as an Orthodox Church and required extensive and detailed renovations, additions, and redesign. In 1984 the people turned their attention to task of slowly transforming and beautifying both the interior and exterior of the Church in accordance with Orthodox tradition.

In the spring of 1986, a new, handcarved, solid wood Iconostasis was installed in the Church. The design, carving, construction, and installation of the beautiful Iconostasis was carried out by Father Deacon Oleg Machnuik. Just before the installation of the Iconostasis,

the entire Altar and Amvon areas were reconstructed.

Along with the building of the Iconostasis, a further blessing came to the parish when it learned of a young gifted iconographer: Mr. Vladimir Krassovsky of Pacifica, California. On October 10, 1984, the parish commissioned Mr. Krassovsky to provide the beautiful icons that adorn the Iconostasis today.

Upon completing this project he began work on one of the next steps of the Church's beautification. On June 27-28, 1989, the East Wall of the Church (i.e., the wall behind the Altar) was adorned with a magnificent composition of the Resurrection. This masterpiece also includes highly-detailed ornamental and filigree work, as well as medallion-shaped icons of Saints Joachim and Anna on either side of the main icon. The East Wall project was entirely funded through the efforts of the Holy Trinity Ladies' Altar Society.

In September of 1988, Mr. Joseph E. Dolan, and Dolan Construction Co., Inc. were contracted by the membership to carry out a major redesign and reconstruction of both the exterior and interior of the Church building. Between the time the contract was signed and the present, the Church has been transformed into the shape of a Cross by the addition

of two side towers, with klirosi, on opposite sides of the Church. Furthermore, the front face of the Church building has been reconstructed with spaces for future mosaic icons. A bell tower has been added along with seven cupolas crowned by magnificent Crosses. Thus, the Church is now visible and identifiable as an Orthodox structure, and reaches out as a testimony to our Faith within the surrounding community.

The 60th Anniversary/Rededication Celebration began on Friday evening, July 14th, with the service of Great Vespers commemorating the Holy Equal-to-the Apostles, the Great Prince Vladimir. Present were His Grace the Right Reverend Herman, Bishop of the Diocese of Philadelphia and Eastern Pennsylvania, and various local clergy. The Rev. Andrew Nelko, Rector of Holy Trinity, began the Great Vespers. His Grace served the Litya at Vespers accompanied by Fr. Andrew, the Very Reverend Robert Kondratich, Acting Chancellor of the Orthodox Church in America, and the Very Rev. Paul White, Rector of St. Nicholas Russian Orthodox Church in Wilkes-Barre, Pa. Following the Vesper Service, the Prayers of Repentance and the Sacrament of Confession were held with many of the faithful participating.

After Vespers and Confession a meal was served in the Church hall; approximately 100 people remained to participate in the fellowship. An informal question and answer session which followed, on the subject of the upcoming Ninth All-American Council, was conducted by Fr. Kondratick.

Saturday, July 15th, dawned bright, sunny, and brimming with anticipation and excitement. On this day Holy Trinity Church was honored by the visit of His Beatitude Theodosius, Archbishop of Washington, and Metropolitan of All-America and Canada. This visit by His Beatitude marked the first time in the 60-year history of the Parish that the Primate of the Church had made an Archpastoral visit to our parish. Accompanying the Metropolitan as guests of the Orthodox Church in America, and adding to the joy of this festive occasion, were Father Innocent Orlov and Monk Innocent Veniaminov from the Orthodox Church in Russia. Father Innocent is the great-great grandson of St. Innocent (Veniaminov) of Alaska.

The day began with the procession of the hierarchs from the rectory to the Church about a block away. Leading the procession were the Cross, banners, and children of the Parish singing hymns of praise. At the doors of the newly reconstructed Vestibule the hierarchs were presented bouquets of roses by Rachel Ann Budich and Natalie Marsteller. The traditional greeting with bread and salt was offered on behalf of the entire Parish by Dr. Walter V. Gerasimowicz, President of the Parish Council. Father Andrew presented His Beatitude with the Holy Cross, welcoming him with the words spoken by the Holy Apostle Peter at the Transfiguration: "Lord, it is good for us to be here." (Matthew 17:4)

Concelebrating with His Beatitude Metropolitan Theodosius and His Grace Bishop Herman at the Hierarchical Divine Liturgy were Fr. Andrew Nelko, Rector of Holy Trinity; Fr. Robert Kondratick; Fr. Michael Kovach, a former Rector of Holy Trinity who on this day was awarded the Jeweled Cross; Fr. James Mason, another former Rector of Holy Trinity; Fr. Innocent Orlov of the Orthodox Church in Russia; and Fr. Joseph Toroney. Also assisting at the Liturgy were Deacon Eric W. Wheeler and Sub-Deacons William Podlusky, John Mason, Gregory Hatrak, and Gregory Sulich.

When the Hierarchical Divine Liturgy began the Church was filled to capacity. Following the Entrance and Vesting, the Hours were read by a number of children of the parish. After the reading of the Hours the large icon of the Resurrection in the High Place was blessed by His Beatitude. The Divine Liturgy proceeded, with the responses being sung beautifully

by the Holy Trinity Church Choir under the direction of Dr. Walter V. Gerasimowicz. The Eucharist was offered with many communicants partaking of the precious Body and Blood of Our Lord.

After the dismissal and the blessing of the newly-completed Iconostasis, the clergy and faithful proceeded around the church, blessing the four corners, the newly-constructed kliros towers, vestibule, and cupolas, with prayers and the sprinkling of Holy Water.

As the faithful once again entered the Church, His Grace Bishop Herman paused to offer congratulations to the Parish on behalf of the entire Diocese and to present Gramotas to Holy Trinity Parish, to the Choir, to the Ladies Altar Society, and to three people who have offered and continue to offer of their time and talent for the beautification and building up of the Parish: Dr. Walter V.

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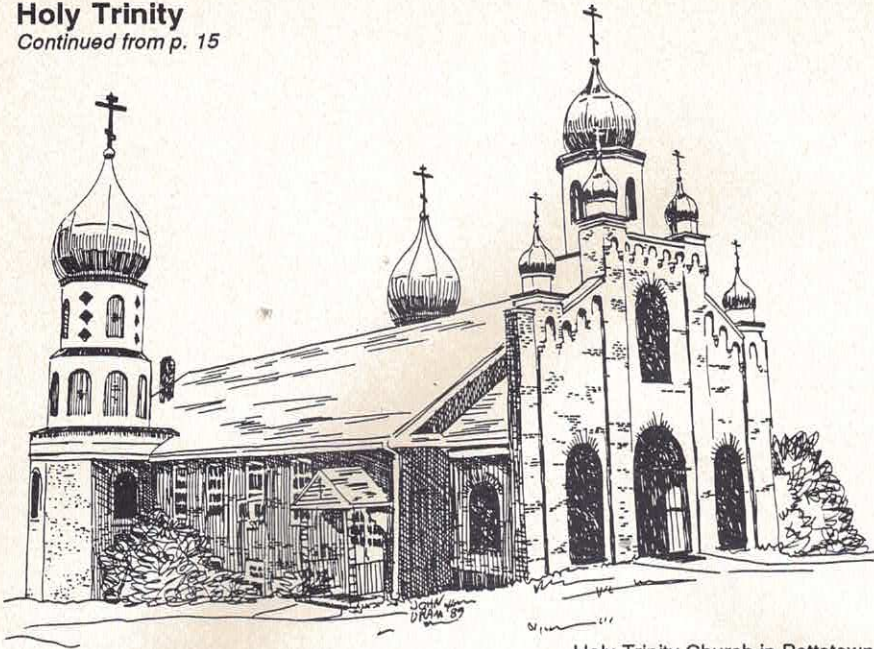
Metropolitan Theodosius, with Bishop Herman, offering prayers for blessing in front of the main doors of the church.



At the anniversary Grand Banquet: Metropolitan Theodosius, Bishop Herman, and from Russia, Monk Innocent (Veniaminoff) and Hieromonk Innocent (Orlov), with parish sons and daughters.

Holy Trinity

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Holy Trinity Church in Pottstown

Gerasimowicz, Mr. Michael Brilla Sr., and Mr. John Sekellick.

After the Hierarchical Divine Liturgy, a capacity crowd of over 200 attended the 60th Anniversary Grand Banquet at the Holiday Inn of Pottstown. In attendance, along with the previously mentioned

special guests, were the Very Rev. Daniel Geeza, Dean of the Philadelphia Deanery of the Diocese of Eastern Pennsylvania, and numerous deanery and guest clergy, matushki, faithful, and friends of Holy Trinity. Also present was the Honorable Edmund M. Skarbek, Mayor of the City

of Pottstown, who presented His Beatitude with a Proclamation as a reminder of his historic visit to the community.

In giving the main address, Metropolitan Theodosius traced the development of the Orthodox Church in America, beginning from Ss. Herman and Innocent of Alaska, on through the time when waves of immigrants brought their Faith to the eastern shores of the New World. He praised their resolve and accomplishments and challenged us to continue the work which they began. While the assembled guests had these thoughts in mind, a moving tribute was paid to two of the founding members of the Parish who were present, Mrs. Anna Chomnuk and Mrs. Mary Matychuk.

As the Grand Anniversary Banquet ended, and all the children gathered around the Bishops and Monk Innocent, one could not but be moved by the scene, as His Beatitude remarked to a local journalist concerning the work which had been accomplished on the Church, "I have seen the pictures of the old square building. The work they have done! Very fantastic."

As we reflect on all the events of this memorable day in the life of the Holy Trinity Parish, the words of the Apostle Peter once again come to mind: "Lord, it is good for us to be here."

The Twenty-Sixth Diocesan Assembly *Continued from p. 12*

forebears, who brought, proclaimed and witnessed to the Light of Christ in America, and by prayer, meditation and holy resolve to continue the work begun here so well by so many.

Whereas:

For almost a hundred years of this history (St. Tikhon's Monastery will be celebrating the 90th Anniversary of its founding) St. Tikhon's Monastery, and a half a century later, St. Tikhon's Seminary, have played a most vital role in the furtherance, witness and growth of the Orthodox Church in America, and since this Sacred Council will be dedicated to the Bicentennial and will be primarily one of prayerful remembrance, of solemn dedication and of holy deliberation in which plans will be laid down for the future witnessing and spreading of the Light of Orthodoxy in America, this holy place (St. Tikhon's Monastery) is the most suitable for the 11th Bicentennial All American Council.

Therefore be it resolved that:

The 11th All American Bicentennial Council to be convoked in 1994 will gather in Sacred Council at St. Tikhon's Monastery and Seminary, here to gather in common prayer to celebrate the Bicentennial of Orthodoxy in America, to

remember the founders, builders and our forebears--many of whom lie asleep in the Lord in St. Tikhon's Cemetery-- to deliberate and resolve the manner in which the Orthodox Church in America is to meet the many challenges of the

future, to plan for the way to witness and to spread the Light of Orthodoxy in Christ in the coming 21st Century--the third century of Orthodoxy in America.

by Fr. Thomas A. Pleska



Athanasius Johnson Medland (St. Mark's Church, Wrightstown, PA) addresses delegates

"O God Almighty, Maker of all things visible and invisible, the source of all true wisdom and knowledge; enlighten our minds with the pure light of your wisdom; open the eyes of our hearts to the understanding of your evangelical teachings; impart to our being the holy fear of your commandments. Help us to overcome all passions, that we may be inspired to see with the eyes of the Spirit, to do everything from hearts dedicated to godly virtues, to think with minds filled with Christ. Grant that at all times, we may live lives that are well-pleasing to you, O Lord our God. O Most Holy Trinity, you are the beginning and the end of our search for truth, wisdom, and understanding. You are the sanctification of our souls and bodies, and to you do we ascribe glory, to the Father, and to the Son, and to the Holy Spirit, three Persons in one God, now and ever and unto ages of ages. Amen." With this inspiring prayer, His Beatitude Metropolitan Theodosius opened the 1989 Commencement exercises at St. Tikhon's Seminary.

The day was blessed by God, the sky clear blue and sunny, with a warm, pleasant breeze. At the front of the Seminary building, where the participants of the Commencement gathered to begin their procession, the brightly-hued flowers Bishop Herman had planted produced a colorful contrast with the predominant green of late May.

As the procession started out, the Cross and banners with icons led the way, followed by the National and Commonwealth flags. The students came after, and the lay faculty members came next, followed by the Clergy faculty. Members of the Board of Trustees were next, clothed in colorful academic regalia. At the end of the procession marched Bishop Herman, with Metropolitan Theodosius on his right, and, on his left, the visiting Chancellor of the Church of Russia, His Eminence, Metropolitan Vladimir of Rostov. Pilgrims followed after the Hierarchs and also lined the walkways at the sides of the procession. Members of St. Tikhon's Monastery brotherhood, wearing their monastic garb, were much in evidence, from the Cross-bearer at the front, to various students and faculty members, to the Hierarchs at the end. Missed, though, was the newly-reposed Archimandrite Sebastian, who had served on the Board of Trustees.

Bells rang all the while as the participants crossed the road before the large icon of the Theotokos and Saints, marched past the American Saints, turned the corner by the Church, and headed down between the spruce trees. Passing under the Arch, the procession crossed the road and moved past the Seminary to the Pavilion in the rear.

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Graduates (l-r): John Mason, Nicholas Wyslutsky, Leo Poore

St. Tikhon's Seminary Grants The Master Of Divinity Degree



Graduates (l-r): Gregory Nimijejan, Peter Paproski, Father John Maxwell

At the Pavilion, the participants took their places, with the speakers, including the three Hierarchs, seated on the dais. The Faculty were seated at the left, the Board of Trustees on the right. The opening prayer completed, Metropolitan Theodosius, the President of the Seminary, greeted the graduates with these words: "On this commencement from St. Tikhon's Orthodox Theological Seminary, I congratulate you and pray that Christ will be with you as you prepare to assume your ministry in the Church. In his letter to the Romans, St. Paul writes, 'I am sure that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor power, nor height, nor depth, nor anything else in all creation, will be able

to separate us from the love of God in Jesus Christ our Lord.' I offer these inspiring words to you, the graduates, and urge you to live by them and remember them in the years ahead. You will be tempted in innumerable ways. There will be times of discouragement, of hopelessness, of rejection and failure. You will find that as you grow older, it will appear to be more difficult to be a Christian... My word to you today, dear brothers, is to be watchful and to be aware of this great gift... Listen to what the Apostle says to us: Nothing in all creation and even beyond creation can keep any of us from the love of Christ if we truly desire to abide in that love and reflect it upon the world... No condition or person in the Church, or parish, or world,

nothing and no one can separate you from Christ -- nothing except the choices that you make in your heart, or the attitudes that seduce you... Go out and accept the Cross of Christ. From my heart, I offer the blessing upon you that Moses pronounced upon the people of Israel, the blessing that comes from God himself: "The Lord bless you and keep you. The Lord make his face shine upon you, and be gracious to you. The Lord lift up His countenance upon you and give you peace. Amen."

Bishop Herman, the Rector of St. Tikhon's, spoke next. He addressed to the assembly the words of Paschal joy, "Christ is Risen!" and then welcomed the two Metropolitans and also the fifteen pilgrims from the Orthodox Church of Japan, noting that they had been sent by Metropolitan Theodosius of Japan in order that they might share in the profound inspiration which he felt on his 1988 visit here.

"I am sure the hearts of all of us are filled with great joy this afternoon... We rejoice because once again we have the opportunity to send laborers into the vineyard of our Lord and Savior Jesus Christ, and at the same time we can see the growth that is taking place in St. Tikhon's Seminary... This is exactly what Christ meant when he said go out and preach and teach to every nation in the world. We rejoice that... as we gather for this commencement exercise, we will be able to send individuals out to go and do Christ's work, knowing that they will not be able to do it alone, but just as they have called on Him in the past, so it is that they will call on Him in the future, and just as He has listened and has never left their side, so it is that they will walk with Him, regardless of where they are sent, and they will be able to fulfill whatever task is given to them."

The moment came for the graduates to receive the insignia of their new academic rank. New graduate John Mason received a Diploma in recognition of his theological studies at St. Tikhon's, and then the other five new graduates, who would be the first to receive the Master of Divinity, were presented to Metropolitan Theodosius by Bishop Herman. "On the recommendation of the faculty of St. Tikhon's Orthodox Theological Seminary, and by virtue of the authority vested in the Board of Trustees by the Commonwealth of Pennsylvania, and by virtue of the Holy Synod of Bishops of the Orthodox Church in America, I present the Reverend John Maxwell." Fr. John, the first recipient of the Master of Divinity from St. Tikhon's Seminary, was soon joined by Peter Paproski (the valedictorian of the Class of 1989), Gregory Nimijean, Leonhard Poore, and Nicholas Wyslutzky. Each in turn received his Diploma and a blessing from Metropolitan Theodosius. After the



Father John Maxwell receives the first Master of Divinity degree from Metropolitan Theodosius



(l-r): Fr. Vladimir Borichevsky, Dr. Clifford Clark, Metropolitans Vladimir and Theodosius, Bishop Herman, Fr. Daniel Donlick, after Commencement exercises.

Diplomas were distributed, Bishop Herman congratulated the new graduates and assured them of our continued prayers, wishing them success in all their endeavors.

Fr. Daniel Donlick, the Academic Dean, presented an Academic Achievement award to graduate Peter Paproski, who had achieved a 3.8 grade point average throughout his studies.

The next speaker was Metropolitan Vladimir, as Chancellor of the Church of Russia, one of the highest officials of that Church. In greeting the new graduates, he noted that their joy was understandable to him, since he was the former rector of the Moscow Theological Academy. He congratulated all who had completed their studies. This was, he said, the "result of dedicated labors, both of faculty and students. It is a joyous result, and a joyous goal fulfilled, that is very close even to my heart...Christ, when He sent His disciples and apostles out into the world said, 'Be my witnesses, beginning from Jerusalem even to all the ends of the earth. Go and teach all nations and baptize them, in the name of the Father and of the Son, and of the Holy Spirit.' This commandment was given not only to the Apostles and disciples of Christ. Everyone that has been baptized and confirmed into the Body of Christ is his witness and his disciple and Apostle. To go out into the world and witness to the truth and the teachings of Christ is a task for the entire Church and for all of God's people. However, there is a special witness that must be given and must be visible coming from the hierarchs and the clergy...I want to offer to the graduates this advice: that in attempting to labor in the vineyard of our Lord -- regardless of what area you are called to work in -- that you trust more in the Lord than in yourselves. If you give yourselves completely into the hands of God, be assured, you are on the right path; and if we follow and bear witness to the Holy Scriptures, we know very, very clearly, that that which is impossible by man becomes possible by God...From the 90th Psalm, we know that if we trust in the Lord, we will be protected from all evil, from all the powers of darkness...He tells us very, very clearly, that if we call on Him, and trust in Him, that He will take us and save us from even the worst of all conditions, and will permit us to receive the joy of the Lord. Be worthy students of your faculty members and of the school from which you have graduated. Be worthy members of your Church, and may God bless you and give you all that is necessary to be good citizens, good people, in this earthly life, and especially to become citizens in the heavenly Kingdom. Christ is Risen!"

Seminary Trustee Father Yaroslav Sudick introduced Dr. Clifford Clark, the President of the "most prestigious state university in America"--the State University of New York at Binghamton--to address a few words to the Class of 1989. Dr. Clark told the graduates, "Your life in this community has prepared you for a life of religious leadership--a life that will involve you directly in the day-to-day pains and conflicts and struggles of the

Continued on next page

Editor's Note: The following is the Grand Banquet Address given by Metropolitan Theodosius on Sunday evening, May 28th, in honor of the 47th Annual Academic Commencement of St. Tikhon's Seminary and the granting of the first Master of Divinity Degrees.

My dear friends, the major focus of our assembly today is theological education. As Orthodox faithful living in America, our future as the One Holy, Catholic and Apostolic Church on this continent may actually be determined by our firm resolve to further and support the cause of higher education in our theological schools.

From a historical perspective, the logical and consequential development of higher education in America has followed a long and ambiguous path. As early as 1636, for example, the General Court of the Commonwealth of Massachusetts appropriated the sum of 40 Pounds for the establishment of Harvard College -- America's first chartered university. And fifty years later the King of England ordered the founding of the College of William and Mary in Williamsburg, Virginia -- America's second chartered college, to provide undergraduate education for the Middle Colonies. And in 1701, a group of Congregationalists from Harvard, disillusioned with their school's dabbling in secular ideas, initiated procedures for a new school in Connecticut, later to become Yale University.

Our question today is this: What did America's first three universities have in common? They were all established -- either directly or indirectly -- by the Church. It was the profound concern of those early religious divines who understood the serious necessity for organized and qualified higher education on the new continent, that promulgated the movement toward collegiate growth and stability. And although the aforementioned colleges have since become independent institutions, no one can deny or forget their very inception by religious leaders in the new world.

In the same way, Orthodox theological education has followed a long and ambiguous path. From as early as the pages of Holy Scripture, we learn of Saint Paul's sacred learning in Jerusalem from his teacher named Gamaliel (Acts 22:3). And as the young Christian community grew in numbers, spreading the Gospel throughout the world, the Spirit of God would inspire great teachers and ecumenical doctors who pioneered the establishment of formal

pedagogics and Christian learning. Saint Cyril of Jerusalem and his famous Catechetical Lectures, for example, resound even today as a living paradigm of theological education from the early centuries of our Church. And the famous centers of learning at Alexandria and Antioch demonstrated once and for all that formal studies about "God" and "Spirituality" may indeed occupy a commensurate position with other academic disciplines.

For Orthodoxy in America, however, it was nearly 200 years ago when those pious Russian Monks established the first school on American soil at Kodiak Island. And from Alaska, to Minneapolis, to Tenafly, to New York, to South Canaan -- the pioneering efforts of those early monks has indeed blossomed into our present system of theological education today. Yes, my dear friends, we have come of age. And as we gather today in solemn commemoration and celebration of this great achievement of St. Tikhon's Orthodox Theological Seminary, we must, above all else, give praise and thanks to Almighty God, that He has truly blessed us to be here for this historic occasion. The many years of dedication, sacrifice, and selfless labor have surely brought forth successful results. And we extend our heartfelt thanks and sincere gratitude to the Trustees, the Faculty, and Student Body of St. Tikhon's Seminary, who have worked long and hard for this reality.

From its founding in 1937 until today, St. Tikhon's Seminary has been blessed with a series of exceptional spiritual and academic leaders. Paramount among the former Rectors of this school, who himself portrayed a living legacy of Orthodox Theological Education, was His Eminence, Archbishop +Kiprian, Doctor of Divinity and theologian *par excellence*. Truly, he is rejoicing with us today in the heavenly realm.

In conclusion, I extend to all of you, to His Grace, Bishop Herman and to the entire Seminary community, the greetings of my brother bishops, clergy, and faithful of the Orthodox Church in America, on this wonderful and blessed day for Orthodox theological education. Let us not stop here, but let us continue forward to an even higher plateau, so that, as Saint Paul tells Timothy, "If you give these instructions to the brothers, you will be a good servant of Christ Jesus, as you feed yourself on the words of faith and on the true teaching which you have followed" (1 Tim 4:6).

May the Light which today illumines the New Jerusalem shine in your hearts and in your lives.

St. Tikhon's Seminary

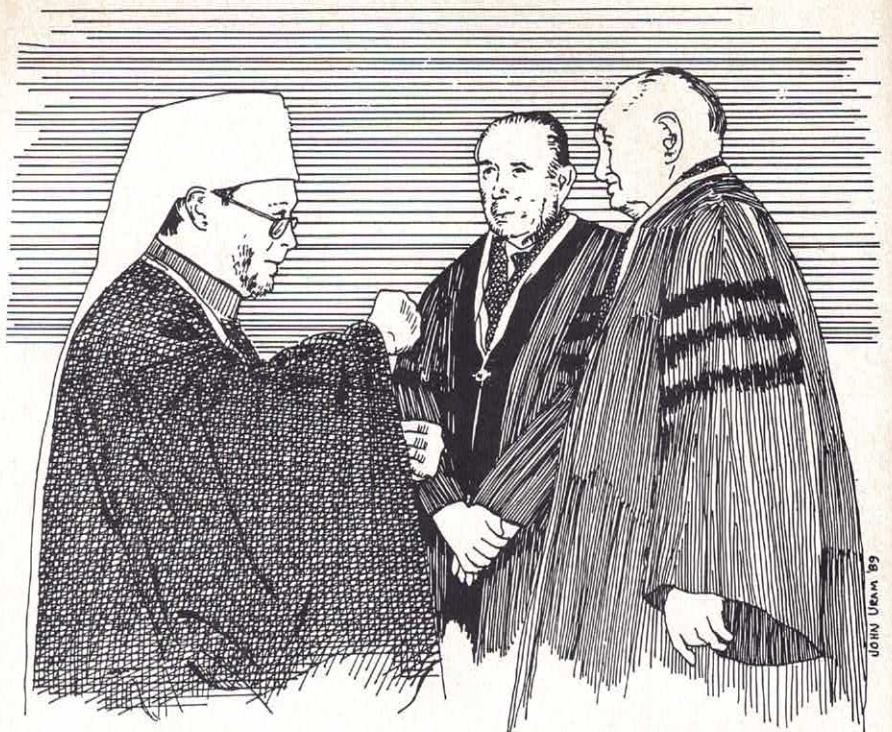
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people... Leaders, I think, are really partakers, people who share whatever comes with the people they care about." Dr. Clark urged a respect for differences among peoples as a means by which the "community is enriched and society at large moves closer to harmony."

His Grace, Bishop Herman, then offered these words of prayer:

"O heavenly Word of the Father, you came into the world to teach us the way of salvation, to fill us with divine truth, and to give us life eternal. You sent forth your holy Apostles and disciples to preach the good news, to teach the way of truth, to baptize in the name of the holy Trinity, and to heal and make whole the sick and broken of this world. O divine Teacher and Redeemer of all, even those we send forth today to do your work in your holy Name..."

It was a significant day in the life of St. Tikhon's Seminary. For the first time, the Seminary was authorized to bestow on her graduates the Master of Divinity degree. This achievement meant that from now on, St. Tikhon's graduates will be listened to more closely by their hearers, especially those outside the Church, when they speak the "word of truth," whether preaching, teaching, or commenting on the moral or social issues of the day. And through the contacts and personal associations gained from fuller association



Mr. Walter Palchik and Mr. John Guzey are installed as Trustees of St. Tikhon's Seminary by Metropolitan Theodosius.

with other institutions, our faculty and alumni will better understand those to whom they speak, and thus will be better

equipped to answer them, and to reach out and enlighten them with the truth of Christ and His holy Orthodox Faith.

OFFICIAL

Ordained:

Monk Raphael (Vereshack) to diaconate for St. Tikhon's Monastery

Assigned:

Priest John Maxwell as Acting Rector of SS. Peter and Paul Church in Uniondale, PA

Received into Diocese:

Priest Elias Krenitsky (Retired Chaplain), attached to St. Michael's Church in Old Forge, PA

Elected to Metropolitan Council:

Priest Daniel Kovalak

Your Diocese

Alive in Christ



The deadline for our Christmas issue for all articles, pictures, Parish news, etc... is November 1, 1989

An Interview With A Recent Convert At St. Tikhon's Seminary

Editor's Note: On Holy Saturday, April 29th, John Alexis Trader was received into the Holy Orthodox Church at St. Tikhon's Monastery Church by Fr. Vladimir Borichevsky. We share with our readers this very candid and spiritually moving interview.

1. What was your religious affiliation before you became Orthodox?

Before I entered the Holy Orthodox Church, I was a member of the United Methodist denomination, although I had long since begun to search elsewhere for the faith.

2. How did you discover the Orthodox Church?

Somewhere in the back of my mind, I always felt that there must be, or at least should be, a Church beautiful, glorious, and true, the Virgin Bride of our Lord, God, and Saviour Jesus Christ.

My first exposure to Holy Orthodoxy took place early in my college years when I read *The Brothers Karamazov*. I was deeply touched by the wisdom of Elder Zosima and his relationship to his spiritual son, Alexei. The Elder spoke of praying for and loving all of creation down to the most tiny bird as well as conquering the whole world through the most powerful force of humble love. These were strange wise words to me, words that could come only from the treasury of all wisdom upon this earth, the Holy Church. From that point onwards, the Holy Orthodox Church was the ideal, albeit an ideal that I thought could be found solely in the East.

3. Who or what had the most influence on you becoming Orthodox?

No doubt, it was the prayers of the most holy Theotokos, of the saints, of my brothers and sisters in Christ, and those of my own mother that moved my heart to try, however haltingly, to search for the Truth. I first searched among various "sacramental forms" of "Western Christianity" for the Church, but instead I found merely a "well organized" institution that was trying to forget how to worship and a pageantry-oriented institution that had long since forgotten both its theology and morality. From the sandy ground on which I stood, I turned



John Alexis Trader is led thrice around the analog following his Chrismation.

to the firm Rock of Orthodoxy.

I went to the University Library and pulled down from the shelves Orthodox book after Orthodox book, each of which spoke from the fullness of the Truth and the Life who is Christ. That such wisdom could be found on this earth was more than my mind could grasp. I thought to myself if such were true of Orthodox books, what would one find if one went to the very source.

The answer at Vespers was simple: God Himself. The quiet beauty of the gladsome light shined forth and touched my soul. Christ's divinity was not an assertion blandly referred to along with other assertions; rather it was, is, and ever will be the only Reality, the divine presence that fills His holy Temple and the whole world with meaning. At the Divine Liturgy the next morning, I saw, as prayer unfolded into prayer, that this community was not of this world but was at that very time meeting Christ in the everlasting glory of his Holy Kingdom; here was a foretaste of heaven on earth where the priest can and does cry out: "Shine, shine, O New Jerusalem!" As the young priest Father Michael, spoke with strength and power about the spiritual battle that faces us all in the world, I knew in my heart that the Orthodox Church was and is the pure Body of Christ, the Way,

the Truth and the Life. My prayer was that through God's mercy, I might enter the Holy Church.

4. Can you tell us something of your preparation in becoming Orthodox?

My preparation for entering the faith began with my pilgrimage to and retreat at St. Tikhon's Monastery. In my rather fragile state, Bishop Herman graciously received me and encouraged me to come to the seminary, attend classes, and if it was to be God's will, prepare to enter the Holy Church on Great and Holy Saturday. I was blessed with an abundance of wise teachers from Bishop Herman himself, the professors, the monks, to my fellow seminarians. Each week, Father Vladimir Borichevsky would answer my questions as he would guide me through the riches of life in the Holy Church.

Yet above all, it was the perfect light of the Church that shines so purely in the daily cycle of services that prepared my soul for the holy chrism. The Great and Holy Fast was and is a most beautiful gift. There I could repent of my many sins and prostrate my body and soul before the Lord God.

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The Union Of All Things

"Far be it from me to glory
Save in the Cross of our Lord Jesus
Christ,
By which the world has been
crucified to me
And I to the world."
(Gal. 6:14)

Since the beginning the Cross has been the glory of the Church and the glory of each of the saints personally. It is not a true characterization to assert that historically the Western Church has been Cross-centered while the Eastern Church has been Resurrection-centered. In the earliest years believers did not in any way separate the Cross and Resurrection. When He Who is Immortal is nailed to the Cross and dies, the Resurrection is inherent in that very Crucifixion. Pascha originally referred -- and still does -- to the death/resurrection which ushers in the New Creation.

Moreover throughout the Church Year in the services of each day, there is the Cross shining with its life-giving light. And there are more days specifically designated as days of the Cross than any other single designation. In the weekly cycle -- each Wednesday and Friday; in the Festal cycle -- the Universal Exaltation on September 14, the Veneration on the Third Sunday of Great Lent, the Crucifixion itself on Great and Holy Friday, the Procession on August 1, and the Appearance over Jerusalem on May 7.

In the lives of the saints and in their services sung from the twelve books of the Menaia, we are daily reminded explicitly and implicitly, by their teaching and example, of the central message of Christ: "If any man would come after me, let him deny himself and take up his cross and follow me. For whoever would save his life will lose it, and whoever loses his life for my sake will find it" (Mt. 16:24-25).

The general Troparion for monks and martyred monastics proclaims:

"The image of God was truly preserved in Thee, O Father,
For thou didst take up the Cross and follow Christ..."

Then there are the magnificent and deeply-touching hymns to the Virgin as she stands weeping at the Cross. Called *macrotheotokia*, these are sung every Tuesday and Thursday evening and Wednesday and Friday morning. One example:

"She who was unwedded
Seeing Thee nailed to the Tree of



The Feast of the Exaltation of the Precious and Life-giving Cross

the Cross, O Jesus,
Said with tears: O sweetest Child
Why dost Thou leave me childless
who gave birth to Thee.

O Inaccessible Light of the Pre-
eternal Father

Who art now suffering in order to
be glorified.

So that those who glorify Thy
divine Passion

May themselves receive divine
glory."

And outside the liturgical structures,
one may at any time or every day pray

the beautiful Akathist to the Spiritual Ladder the Cross, and be spiritually refreshed and renewed. Add to this all the references in one's daily prayers, beginning with the sign of the Cross which commences morning prayers, prayers throughout the day, the many glances at the prayer corner where there is a crucifixion icon, until the end of the day when one inscribes the sign of the Cross on the bed before retirement. The life of a faithful follower of Christ is enveloped from end to end in the presence of the Holy Cross of Our Lord.

Truly the Cross is the central Christian Mystery, a sacrament which can be received without ceasing. We can participate, if we wish, at any and all times in the "secret and hidden wisdom of God, which God decreed before the ages for our glorification" (I Cor. 2:7), the stumbling block and foolishness "to those who are perishing, but to us who are being saved, the power of God" (I Cor. 1:18).

Such an all-encompassing, all-pervasive presence means that the Cross has an unspeakable power of unity. It unites all things. Jesus Christ's outstretched arms on the Tree reach across the whole universe. The roots of the Tree penetrate the depths of the earth, the depths of creation; the height reaches the Throne of the Father. The height, the depth, the most distant reaches are brought together by the Cross. All things separated, all things broken are reunited there. The Cross is the passage into the New Creation where all things are restored.

"If anyone is in Christ, he is a new creation" (2 Cor. 5:17). In Him nothing is divided, nothing broken, nothing separated. Even the living and the dead are united, for there are no dead in Christ, death hath no dominion. All creation, all creatures, all time is united in Him. The liturgical year reveals to us clearly this unity of time. And it is revealed precisely through the Image of the Cross.

The end of the liturgical year is the last day of August, the beginning is September 1. This September New Year reflects a pre-Christian, in fact extremely ancient agricultural time of harvest. Even in our modern world September definitely has a feeling of newness: the end of vacations, return to school, to work, back to "normalcy." The liturgical year ends after a rather full cycle of feasts: in the early part of August, Transfiguration -- revealing the end of time; that is, the Transfigured Cosmos. In the center of the month there is Dormition -- that splendid feast of the Theotokos revealing the Transfiguration in a deeply personal way, and uniquely combining a host of festal themes: Holy Week, Pascha, Ascension, Transfiguration, all the salvific works of Christ applied to the Mother of God and ultimately to us. And the end of the month--the Beheading of the Forerunner and Baptist John, the last and greatest of the prophets, revealing among other things the decisive, unmistakable end of an age.

Then September begins again the new festal cycle with the Nativity of the Virgin in the early days and the Cross in the center.

But we said that in Christ all things are united. He is the Alpha and the

Omega. By this we surely do not mean a temporal beginning and end, for before all ages He was with the Father -- as the Eternal Logos, and being eternal and immortal He has no end. So, too, the Church Year. In fact, within one Church Year there are really four new years, corresponding to the four seasons. And in each case they do not mark a temporal end and beginning, but something more mysterious: time which on one level is real, being a creation of God, is drawn up into eternity without ceasing to exist in the temporal sphere.

One can detect a permanent mysterious undercurrent in the liturgical year: the ascension of time into eternity or the condescension of eternity into time -- really the same thing. It is a sanctification of that which appears to be passing and ever changing, revealing time to be an icon of eternity.

Once again, it is the Cross which reveals this.

On August 1st there is a little feast of the Cross. Its full title is "the Feast of the Procession of the Honorable Wood of the Life-giving Cross of the Lord." On this feast of only one day the Holy Cross, decorated profusely with flowers, is brought out in the same manner as on September 14th and on the Third Sunday of the Great Fast. A stik at Vespers announces:

"Today the divine multitude of the faithful rejoice,

For the heavenly Cross appears to the ends of the world;

It lightens the firmament with ineffable light,

Making bright the air and adorning the face of the earth..."

Like Transfiguration which will be celebrated a few days hence, the Cross here shines with a mysterious radiance; not a created, material light, but the uncreated radiance of God Himself -- the Light that the Disciples are about to witness on Tabor. The Cross here is a vision of unexcelled joy and it reveals its unifying power.

"Let creation rejoice and dance,
For today the Cross shines from heaven to the ends of the earth..."

And it shows the dispersed united.
Today men make glad with the choirs of angels

For by the Cross hath the hindering middle wall of partition been destroyed.

And it has clearly gathered all into one."

The foundational theme of this celebration is cosmic unity, which includes the unity of time. And this is manifested by the linking of one church year with another: a great chain of years joined together and joined to eternity. Where this link is seen in the services is in the Katavasias of the Matins Canon.

[Terribly unfortunate is the loss of the Service of Matins in the American parishes. There are many revelations to be found in this service which has through all the ages been considered the central and most important of the daily services.]

Katavasias are the little *Irmosi* sung at the end of each segment of the Matins Canon. They often anticipate the next great feast. During most of the summer months the Sunday Katavasias are from the general Canon to the Theotokos ("I will open my mouth..."). But on August 1st, the day of the Cross and the first day of the Dormition Fast, the Katavasias are from the Canon to the Elevation of the Cross -- anticipating the September 14th Feast and cutting through or rather bridging the end of the old year and the beginning of the new.

Even on the Feast of Transfiguration (August 6) the Katavasias are from the September Feast of the Cross -- unusual, for normally the Katavasias of a great feast are taken from the present festal Canon. Only Dormition uses its own *Irmosi* for Katavasias in the month of August. As soon as we take leave of Dormition on August 23rd, we return to the Cross Katavasias -- right through the end of the year into September. It is the Cross which unites the end and the beginning, which unites time.

The texts of the Elevation Feast reveal this mystery of unity:

"Beholding thee raised on high
Creation rejoices and keeps feast
Glorifying Christ Who in His surpassing goodness

Through thee hath joined together
that which had been divided."

(Vespers Stik)

And at the Matins Praises we hear:
"O marvellous wonder
The length and breadth of the Cross
is equal to the heavens,
For by divine grace it sanctifies the whole world

.....
O divine ladder,
By thee we go up to heaven
Exalting Christ the Lord in song."

The Apostles and the Fathers all understood the unitive power of the Life-giving Cross. The Liturgy proclaims it throughout the year. We faithful are invited to enter that unity daily, moment by moment.

Glory to God for His voluntary suffering and death on the Cross, for by this He joined together all things, ending the estrangement of man from God, opening again the gates of Paradise--our true home; and inaugurating His Kingdom which is the New Creation.

V. Rev. Theodore Heckman

"That They May Be Made Perfect In One"

(John 17,23)

This article is based on a brief sermon preached on Memorial Day, 1989, at St. Tikhon's Monastery. The invitation to participate in the Hierarchical Divine Liturgy that morning, and to preach that afternoon at the Molioben to St. Panteleimon, came at an important juncture in my pastoral life and ministry. I duly noted the occasion in my opening remarks: "Twenty years ago today I stood, together with my classmates, at the foot of this bell tower where, at the conclusion of the Liturgy, we received our diplomas graduating us from St. Tikhon's Seminary."

that only Christ can give; in promises that only God can make and deliver; the eternal search for true love and peace.

A pleasant breeze came across the cemetery into the bell tower, carrying with it the spirit of harmony that united the thousands of pilgrims that had come to spend the day in prayer and fellowship. We gathered for the Molioben at mid-afternoon. I knew that the faithful would attend the service, each with his own special prayer for himself or for loved ones. "Our Molioben to St. Panteleimon reminds us of our need for spiritual and physical healing. The Church offers the

could, to comfort and encourage them. But as a priest of twenty years, whose concern for Orthodox unity and cooperation borders on the obsessive, I felt the need to focus their attention on an issue of healing that speaks to Orthodox Christians everywhere. "There is," I began, "another dimension in the Church's ministry of healing that transcends individual need and embraces the whole community. A sort of response to the biblical injunction, 'physician heal thyself.' More than anything else I want us to pray today for a healing of the divisions that separate our Orthodox Church in this country."

Perhaps it would be best to begin by asking, "Are we divided?" and to clarify the meaning and sense of this word. The Orthodox Church has never been united in the same way as, say, the Roman Catholic Church; that is, the church universal under the government of one central head (the Vatican). Orthodox unity is more of a transcendent principle, sealed by a common confession of faith in the "One, Holy, Catholic and Apostolic Church." Beyond that, each local church, in conformance with canon law, is free to govern its own affairs. It would be an understatement, nevertheless, to describe the life of the Orthodox churches in America as anomalous. This, because besides the theological principle of unity, there has always been a keen sense of territorial unity and integrity in the governing of the church. Thus, never in the history of Orthodoxy have so many Archbishops and Metropolitans claimed title to the same territory. This unfortunate situation has been explained and discussed adequately by church historians and theologians for a number of years. My intention here is not to rehash old arguments and positions. My purpose is to call out for a renewed effort by our leaders to change the status quo before it is too late. What Orthodoxy in America needs now is prophetic and courageous leadership, that will bring about not only canonical unity, but more important, a unity of direction and purpose. As each year passes, we lose the opportunity not only to reach the American un-churched, but to build up the faith and commitment of our own people, and to give them a sense of cosmic responsibility for the propagation of the Faith. The problem of our canonical and ecclesiastical disunity will not be solved from without; that is,



Fr. George Alexson preaches at the healing service

I shall always be grateful to Bishop Herman for the opportunity to celebrate my anniversary in so meaningful a way. I have known His Grace since my student days at St. Tikhon's. When I entered the Seminary, Bishop Herman (at the time Fr. Joseph) was the Registrar and our patient instructor in Church Slavonic. Perhaps in the greater scheme of things twenty years is but a drop in the proverbial bucket. But in the life of one individual, especially in the face of life's uncertainties, it means a great deal. And so, as I looked out into the congregation gathered for the Molioben, I saw many faces from the past, and many I had never seen before. But in them all I saw the expression that unites all believers, all pilgrims -- a radiant joy, in expectation of blessings

possibility for both, because Her Founder, our Lord Jesus Christ, is always concerned with the spiritual and physical health of His people."

But this was a special day, at a special place. St. Tikhon's is one of the few monastic centers in Orthodox America, as well as one of the oldest. As such its life and history are not limited by either space or time to one "jurisdiction." Like all monasteries, whose purpose, historically and principally, is to preserve, in form and essence, Orthodox spirituality and worship for the benefit and instruction of the faithful, St. Tikhon's belongs to all Orthodox people in America. And so, I did not want to limit my sermon simply to the needs of the faithful gathered for the Molioben. As a pastor I wanted, as best I

by church leaders outside the American community. The only "Mother Church" that had the courage and foresight to point us in the direction of changing the status quo, was the Moscow Patriarchate in granting autocephaly to the O.C.A. Unfortunately, the date and time of this Synod, like the Last Judgment, is a secret known only to the Father. In an interesting little book on the Synod, *Something Is Stirring in World Orthodoxy*, Fr. Stanley Harakas notes that "in 1930 a gathering was held at the Monastery of Vatopedi on the Holy Mountain Athos under the name 'Inter-Orthodox Preparatory Committee' for the purpose of exploring the possibility of such a pan-Orthodox meeting. This effort bore no fruit." After the war Orthodox leaders again began to meet, the first meeting taking place in Rhodes in 1961. The point, however, is clear: no date for the Synod is on the horizon. Therefore, no solution for the American problem is imminent.

But beyond that, is it not fair for the Orthodox faithful in America to ask, "How long are we to be considered a diaspora church?" After all, while America is not, traditionally speaking, an Orthodox country, neither are Turkey, the Middle East or the Communist bloc, realistically, Orthodox any longer. While the American churches must respect the traditional and canonical 'rights' of the 'Mother' churches, so too must the ancient churches respect the needs of the faithful here. No one is better acquainted with the problems and challenges facing Orthodox Christians in America than the faithful who struggle with them day in and day out. Furthermore, the Orthodox churches in this country have achieved remarkable and outstanding accomplishments in all areas of pastoral, spiritual and socio-cultural concerns. With these achievements has come a sense of maturity that lends itself to the ability to deal with these challenges in innovative and substantial ways. Orthodox unity and cooperation will only enhance our ability to achieve future success. To wait much longer, to procrastinate in our efforts for a united church will, in the end, prove disastrous.

Before discussing the nature of our unity, I would like to dismiss one of the chief - if not central myths - used to support the need for the status quo, namely, the 'myth of ethnicism.' In an editorial for the newspaper, *The Orthodox Church* (June 1976), Fr. John Meyendorff writes, "Unity does not imply automatic 'Americanization.' There is indeed place for ethnic traditions in American society--and certainly in the



A pilgrim is anointed with holy oil.

Church as well. But the preservation of these traditions should not prevent the Church from being missionary towards those who do not belong to the traditionally Orthodox ethnic groups or from allowing younger generations to worship in their own tongue, which is English."

There are important issues in this statement that need to be carefully dissected and analyzed. For example, what do we mean by 'Americanization,' just how are we divided by the so-called ethnic traditions; and, are these 'traditions' essential to Orthodox life; and, finally, in what ways will adherence to the internal and external missionary imperative of the Church insure Her success in what is, substantially, a divine prerogative?

First of all, to fear "Americanization" is, in my opinion, ridiculous. The challenge facing Orthodoxy today is, how can she share with our world, blinded by the promises of material wealth and the "good" life, an earthly paradise, as it were, the treasures of her own saving life-style: fast and feast days, the moral and spiritual virtue and rectitude of Godly

life, the wisdom of the Fathers, and the richness of her worship. Orthodoxy's challenge is not that we must ward off "Americanization," but that we must "Orthodoxize" America. The real question is, "Is America ready for Orthodoxy?" While that question is beyond the scope of this paper, I am confident that it is not a frivolous one. As a way of life, Orthodoxy stands as a polar opposite to the "Protestant-materialistic-capitalistic" *Weltanschauung* currently reigning in America. It will be a long time before the general populace in this country is willing to accept Truth as an objective Reality grounded in the historical message and spirituality of the Church.

Now, regarding the role of "ethnicism" in the life of the American Churches, it would be futile to deny that the Orthodox churches, or jurisdictions, in America are established on ethnic lines. But, to claim that ethnic traditions comprise the "essence" of Orthodoxy is blasphemous. How do we define "ethnic?" I believe that this question can be answered best by confronting one of the greatest fears engendered by the anti-ethnic movement.

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Viewpoint

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That is, would it be necessary to "de-Hellenize" or "de-Russify" (these categories can be applied, obviously, to any ethnic group) the churches? Since I am most familiar with Hellenism, I shall confine myself to commenting on it. First of all, Hellenism is not what most Greek Orthodox churches in this country are about. Hellenism is an intellectual force, a spiritual ideal. To reduce Hellenism (or comparable local contributions by any of the Orthodox churches in the areas of spiritual life and liturgical style) to food festivals, dancing, bazaars, and the like, is to rob it of its true meaning and essential contribution. What Hellenism is, has been clearly spelled out, in one of the most interesting and creative ways, by the Greek Orthodox philosopher-theologian, Christos Yiannaras. In a perceptive and prophetic article, "Greek and Universal Orthodoxy" (Athens, 1967), Yiannaras expounds on the vital role played by Hellenism in the preservation of Orthodoxy during the Ottoman rule. He writes, "With the collapse of Byzantium the Orthodox Church saw the preservation of Hellenism as her historical debt. The Church responded to this debt during the four hundred years under severe conditions. This preservation of Hellenism was not concerned with merely an ethnic ideal or the phyletism of the Greeks. That which had to be preserved from Ottoman violence was Christian antiquity, the Hellenism of dogmas, of worship, and of icons." Hellenism, in other words, is much more than the trivialities attached to it, especially here in America.

Yiannaras continues and leads up to

one of the most eloquent statements on the subject I have ever read. He writes, "Are we going to deny the Hellenic character of Orthodoxy? Why, this has nothing to do with our phyletic nationalism. Above all else, Hellenism is precisely the consciousness of catholicity. The privileged historical lot of Hellenism is catholicity. If Hellenic categories were in use from the beginning for the exposition and formulation of Christian theology, it is due to their universal character. Theology and catholicity, Hellenism and universality comprise the parallel aspects of a one and undivided given. The gospel truth, that in order to be 'saved' one must be 'lost,' is confirmed in Hellenism. Every time Hellenism sacrificed its nationalistic self-complacency and offered itself to the ministry of the universal spirit, it realized the most essential interpolations in the history of the world. Whereas, the decline of Hellenism was always accompanied by phyletic self-conceit and rumination over the accomplishments of the glorious forefathers. Thus, today, the ideals of Greek Orthodoxy have withered on the lips of the official rhetoricians and echo like empty, often ludicrous, bragging."

Are our ethnic dividing lines written in stone, and can they be overthrown? Absolutely, because this process was started years ago on the grass roots level. One statistic, for example, tells all. In the Greek Orthodox Archdiocese (as, I am certain, in every other church) the number of marriages for 1987 was 5523, of which 3673 were mixed (i.e., between Greek Orthodox and non-Orthodox). The important questions are, how many of the non-Orthodox are joining the Church, and are all couples of mixed marriages with children trying to raise them in homes

inspired by a true Orthodox life-style? These are not easy questions to answer, but the effects of so many mixed marriages must be having some effect on the way the Church presents herself to these people. I suppose that in the long run what we need to address is, how can Orthodoxy absorb massive numbers of converts and remain faithful to the traditional Orthodox life-style?

What would a united Orthodox Church for America look like? I am not sure, but canon law and church history provide us with ample and adequate testimony as to the way things ought to be. The fact that the American "situation" has no parallel in Church history, is no excuse for defending the status quo. Orthodox Christianity faces many enemies all over the world, from Communism to Islam to the insidious New Age philosophy. To confront these enemies we need, now more than ever, a universal sense of Orthodox solidarity. Our self-complacency and isolationism are inherently dangerous and debilitating. We are, and always should be, our brother's keeper. The unity of the Orthodox churches in America can only help secure our success in propagating fundamental Orthodox beliefs and traditions. Allow me to explain.

The church's missionary imperative, for example, can be defined in terms of internal and external mission. Three important aspects of internal mission are the establishment of monasteries and convents, mission churches, and Orthodox educational materials. I shall discuss the monasteries first by returning to some remarks made in my Memorial Day sermon. "I thank God for this place, and pray that He will preserve it in peace and harmony forever. We in America



Pilgrim reverently inclines head and crosses hands as Fr. Peter Telencio anoints him.



Bishop Herman anoints one of the "little ones".

need St. Tikhon's and many more places like it, where our faithful can find our Orthodox faith preserved and practiced in the fulness of its integrity. For us pilgrims, St. Tikhon's is like an island of spiritual tranquility in a tempest-tossed world beset by so much moral decay and theological confusion."

It does not surprise me that most of the monastic centers in America belong to the traditionally Russian jurisdictions. Monasticism is for Orthodoxy what the soul is to the body. No one knows or appreciates that more than the Russians, whose religious history and spiritual development lie deeply imbedded in the monastic contribution. Even today a great deal of the revival in church life in Russia is centered around its monasteries. And so, I remain steadfast in my conviction that one of the most serious and detrimental, perhaps even mischievous, sins of omission perpetrated by our ecclesiastical leadership in this country, is in the failure to build and support monastic communities for men and women. For us Orthodox, monasteries are like lighthouses which, in the fog of unbelief amidst a plurality of heresies and false teachings, help us to stay on course. "I return to this holy place year after year, not only as an alumnus, certainly not as a visitor, but, like you, as a pilgrim. Our English word for pilgrim means 'a wanderer; one who travels to a shrine or holy place.' I don't feel that this adequately describes us or why we are here. In Greek we are *proskynytai*, which is derived from the verb, *proskyno*, to worship; or, in Russian, *pokloniki*. We have come to worship, for it is in worship that we discover the meaning of our relationship to the Holy

Trinity. In the words of one theologian, 'Our response to the holiness of God is adoration. Adoration is a psychological necessity. Modern man is bored, depressed, neurotic, and suicidal because he does not worship. Worship and adoration are the purest self-forgetfulness. Self-forgetfulness is the purest ecstasy...'"

The major jurisdictions have done much better in their efforts to write and publish educational materials. However, we still do not have, as far as I know, an Orthodox publishing house in America. This is a great misfortune, because so much time and money is wasted in the production of Sunday School materials, for example, that over-lap. Furthermore, so few of our talented theologians and translators of theological works are able to publish due to the cost and limited market for their works. In the end, it is the Orthodox faithful in America who suffer from an inadequate supply of relevant materials for spiritual and moral edification. Surely, the cooperation of a united Church would not only change this, but answer to the needs of all Orthodox groups.

One aspect of this that I find fascinating is the global implications that are possible if only we American Orthodox could lead the way. What I have in mind comes from an appeal made by the Chancellor of the Moscow Patriarchate on a recent visit to the United States. He appealed to the American Bible Society for twenty million bibles for the Soviet Union. During my visit to Russia last year I had the opportunity to visit the theological academies at Zagorsk and Leningrad. At both of these schools there is an urgent

need for Orthodox materials in Russian. Now, why can't the Orthodox churches in the West, especially Greece and America, help satisfy these needs? After all, during the Ottoman occupation of Greece and the Middle East, was it not the church of Russia and the Orthodox Czars that provided protection and materials for the oppressed faithful? Do we not have an obligation to return the favor? Absolutely! The church of Greece, with its reservoir of theologians and printing houses, and American initiative and resources could help change the direction of Orthodox renewal worldwide. This is clearly part of our church's external missionary imperative. Perhaps in recognizing the integral relationship between the two -- that is, internal and external mission -- we can rediscover the divine foundations for the propagation of the Faith as the *raison d'etre* for the Church's existence. Salvation is for all mankind, because Christ is the universal Savior.

Another area of concern indispensable to a united Orthodox Church is in the area of seminary education. Seminaries are not only essential to the educating of priests, they are necessary for the active preservation of Church life as we Orthodox know and interpret it. But in a united Orthodox Church in America, it is necessary that we educate priests capable of serving the needs of heterogeneous parishes. This does not mean that all priests must be multi-lingual, but that they are familiar with and respect the different traditions that will be represented in such communities. We Americans tend to be impatient with things "foreign," and need to cultivate a sense for the diversity of spiritual and liturgical traditions in our rich Orthodox heritage. Furthermore, I am convinced that the American Orthodox community needs to broaden its outlook on universal Orthodoxy. Like America at the turn of the century, we tend to be isolationist and depreciative of the need for close communion and contact with our fellow Orthodox throughout the world. To this end, would it not benefit our seminarians and churches alike, to participate in studies abroad? What better way to learn about the historical and theological development of our Church than to study at seminaries in Jerusalem, Athens, Moscow, Serbia, etc? The point is, we Orthodox, as a matter of survival in an increasingly hostile world, must rediscover our catholicity and the implications it has for helping one another.

Another area of concern that has been terribly neglected, is the socio-political. Richard John Neuhaus, a Lutheran pastor and author of wide acclaim, in his book, "The Naked Public Square," makes this comment regarding the lack of any serious

Continued on next page



Pilgrims draw near to be anointed by Fr. John Mason.

Viewpoint

Continued from p. 27

contribution from the Orthodox in the area of social and political concern. He writes, "Sad to say, in connection with the present discussion it is almost possible to pass over the Orthodox quite completely. There are approximately as many Orthodox Christians in America as there are Jews. Their influence upon the general culture escapes detection." It should be no secret to any American that in the complex, and often hypocritical, world of American politics, numbers count. A united voice from the Orthodox in America could help change America's position in any number of areas. For example, should the plight of the Ecumenical Patriarchate be a concern of only Greek-Americans? Why should only the Antiochian Archdiocese speak out for the rights of Palestinian Orthodox Christians in the Middle East, as well as in other Arab countries? Are the rights of the Orthodox Churches in the Communist bloc the concern of only Russians, Serbs,

Bulgarians, or Albanians? Surely, we American Orthodox, who enjoy a maximum of religious freedom, should be active in seeking the same for Orthodox the world over. And, these are not the only issues that demand a united voice. Abortion, sexual mores, church-state relations, and a host of other issues demand our attention and response. I believe that a united American Orthodox Church can deal with the matters much more effectively than we have to date.

Finally, I am not so naive as to think that these 'reforms' in church life and administration can be made overnight. But neither am I so blind that I cannot see the dangers to the spiritual and moral stamina and effectiveness of our Church in this country, and world-wide, should we continue to ignore them. I believe with all my heart that Orthodoxy has the answers to all of the spiritual and moral problems our unhappy world faces. It is time to "let our light shine forth;" to put our faith and confidence in the Holy Spirit, and to allow the Spirit to guide us into a more

perfect unity, that we "may be made perfect in one."

"Let us pray, then, my beloved, that through the prayers of St. Panteleimon and all the saints, this much-needed and longed for miracle will at last happen. That in the unity of faith and purpose, our holy Orthodox Church will rise over the American horizon like a beacon of Christ's eternal truth, beckoning all mankind to salvation through true worship. In the Liturgy of St. Basil we read, 'Make schisms to cease in the church...speedily destroy by the might of the Holy Spirit, all uprisings of heresies.' Our disunity is fast becoming a heresy that we can no longer afford or tolerate. The future of Orthodoxy in America, her well-being and effectiveness, demand that we unite, and in faith, hope, and love perpetuate the true message of Christ's Gospel until the end of the ages. Here in the holy place this is my prayer, our prayer -- 'For the welfare of God's holy churches and for the unity of all.' Amen."

by Fr. George Alexson

DAILY DEVOTIONS



SEPTEMBER

- | | | |
|-----|--------------------|--------------------------------|
| 1. | 1 Tim. 2:1-7 | Luke 4:16-22 |
| | 2 Cor. 4:13-18 | Matt. 24:27-33,42-51 |
| 2. | 1 Cor. 1:3-9 | Matt. 19:3-12 |
| 3. | 1 Cor. 9:2-12 | Matt. 18:23-35 |
| 4. | 2 Cor. 5:10-15 | Mark 1:9-15 |
| 5. | 2 Cor. 5:15-21 | Mark 1:16-22 |
| 6. | 2 Cor. 6:11-16 | Mark 1:23-28 |
| 7. | 2 Cor. 7:1-10 | Mark 1:29-35 |
| | 2 Cor. 7:10-16 | Mark 2:18-22 |
| 8. | Phil. 2:5-11 | Luke 10:38-42; 11:27-28 |
| 9. | 1 Cor. 2:6-9 | Matt. 10:27-11:1 |
| | 1 Cor. 1:26-29 | Matt. 20:29-34 |
| 10. | Gal. 6:11-18 | John 3:13-17 |
| | 1 Cor. 15:1-11 | Matt. 19:16-26 |
| 11. | 2 Cor. 8:7-15 | Mark 3:6-12 |
| 12. | 2 Cor. 8:16-9:5 | Mark 3:13-19 |
| 13. | 2 Cor. 9:12-10:7 | Mark 3:20-27 |
| 14. | 1 Cor. 1:18-24 | John 19:6-11,13-20,25-28,30-35 |
| 15. | 2 Cor. 11:5-21 | Mark 4:1-9 |
| 16. | 1 Cor. 1:26-29 | John 8:21-30 |
| | 1 Cor. 2:6-9 | Matt. 22:15-22 |
| 17. | Gal. 2:16-20 | Mark 8:34-9:1 |
| | 1 Cor. 16:13-24 | Mark 21:33-42 |
| 18. | 2 Cor. 12:10-19 | Luke 3:19-22 |
| 19. | 2 Cor. 12:20-13:2 | Luke 3:23-4:1 |
| 20. | 2 Cor. 13:3-13 | Luke 4:1-15 |
| 21. | Gal. 1:1-10,20-2:5 | Luke 4:16-22 |
| 22. | Gal. 2:6-10 | Luke 4:22-30 |
| 23. | 1 Cor. 4:1-5 | Luke 4:31-36 |
| 24. | 2 Cor. 1:21-2:4 | Luke 5:1-11 |
| 25. | Gal. 2:11-16 | Luke 4:37-44 |
| 26. | Gal. 2:21-3:7 | Luke 5:12-16 |
| 27. | Gal. 3:15-22 | Luke 5:33-39 |
| 28. | Gal. 3:23-4:5 | Luke 6:12-19 |
| 29. | Gal. 4:8-21 | Luke 6:17-23 |
| 30. | 1 Cor. 4:17-5:5 | Luke 5:17-28 |

OCTOBER

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|-----|-------------------|---------------|
| 1. | 2 Cor. 4:8-15 | Luke 6:31-36 |
| 2. | Gal. 4:28-5:10 | Luke 6:24-30 |
| 3. | Gal. 5:11-21 | Luke 6:37-45 |
| 4. | Gal. 6:2-10 | Luke 6:46-7:1 |
| 5. | Eph. 1:1-9 | Luke 7:17-30 |
| 6. | Eph. 1:7-17 | Luke 7:31-35 |
| 7. | 1 Cor. 10:23-28 | Luke 5:27-32 |
| 8. | 2 Cor. 6:1-10 | Luke 7:11-16 |
| 9. | Eph. 1:22-2:3 | Luke 7:36-50 |
| 10. | Eph. 2:19-3:7 | Luke 8:1-3 |
| 11. | Eph. 3:8-21 | Luke 8:22-25 |
| 12. | Eph. 4:14-19 | Luke 8:7-11 |
| 13. | Eph. 4:17-25 | Luke 9:12-18 |
| 14. | 1 Cor. 14:20-25 | Luke 6:1-10 |
| 15. | 2 Cor. 6:16-7:1 | Luke 8:5-15 |
| 16. | Eph. 4:25-32 | Luke 9:18-22 |
| 17. | Eph. 5:20-26 | Luke 9:23-27 |
| 18. | Eph. 5:25-33 | Luke 9:44-50 |
| 19. | Eph. 5:33-8:9 | Luke 9:49-56 |
| 20. | Eph. 6:18-24 | Luke 10:1-15 |
| 21. | 1 Cor. 15:39-45 | Luke 7:2-10 |
| 22. | 2 Cor. 9:6-11 | Luke 16:19-31 |
| 23. | Phil. 1:1-7 | Luke 10:22-24 |
| 24. | Phil. 1:8-14 | Luke 11:1-10 |
| 25. | Phil. 1:12-20 | Luke 11:9-13 |
| 26. | Phil. 1:20-27 | Luke 11:14-23 |
| 27. | Phil. 1:27-2:4 | Luke 11:23-26 |
| 28. | 1 Cor. 15:58-16:3 | Luke 8:16-21 |
| 29. | 2 Cor. 11:31-12:9 | Luke 8:26-39 |
| 30. | Phil. 2:12-16 | Luke 11:29-33 |
| 31. | Phil. 2:17-23 | Luke 11:34-41 |

NOVEMBER

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|-----|-------------------|-------------------------|
| 1. | Phil. 2:24-30 | Luke 11:42-46 |
| 2. | Phil. 3:1-8 | Luke 11:47-12:1 |
| 3. | Phil. 3:8-19 | Luke 12:2-12 |
| 4. | 2 Cor. 1:8-11 | Luke 9:1-8 |
| 5. | Gal. 1:11-19 | Luke 8:41-56 |
| 6. | Phil. 4:10-23 | Luke 12:13-15,22-31 |
| 7. | Col. 1:1-2,7-11 | Luke 12:42-48 |
| 8. | Col. 1:18-23 | Luke 12:48-59 |
| 9. | Col. 1:24-29 | Luke 13:1-9 |
| 10. | Col. 2:1-7 | Luke 13:31-35 |
| 11. | 2 Cor. 3:12-18 | Luke 9:37-43 |
| 12. | Gal. 2:16-20 | Luke 10:24-37 |
| 13. | Col. 2:13-20 | Luke 14:12-15 |
| 14. | Col. 2:20-3:3 | Luke 14:25-35 |
| 15. | Col. 3:17-4:1 | Luke 15:1-10 |
| 16. | Col. 4:2-9 | Luke 16:1-9 |
| 17. | Col. 4:10-18 | Luke 16:15-18; 17:1-4 |
| 18. | 2 Cor. 5:1-10 | Luke 9:57-62 |
| 19. | Gal. 6:11-18 | Luke 12:16-21 |
| 20. | 1 Thess. 1:1-5 | Luke 17:20-25 |
| | 1 Thess. 1:6-10 | Luke 17:26-37 |
| 21. | Heb. 9:1-7 | Luke 10:38-42; 11:27-28 |
| 22. | 1 Thess. 2:1-8 | Luke 18:1517,26-30 |
| 23. | 1 Thess. 2:9-14 | Luke 18:31-34 |
| 24. | 1 Thess. 2:14-19 | Luke 19:12-28 |
| 25. | 2 Cor. 8:1-5 | Luke 10:19-21 |
| 26. | Eph. 2:4-10 | Luke 13:10-17 |
| 27. | 1 Thess. 2:20-3:8 | Luke 19:37-44 |
| 28. | 1 Thess. 3:9-13 | Luke 19:45-48 |
| 29. | 1 Thess. 4:1-12 | Luke 20:1-8 |
| 30. | 1 Thess. 5:1-8 | Luke 20:9-18 |

St. John Of Rila

(October 19)

St. John of Rila, the Miracle-worker, the great and inspired ascetic of the Bulgarian Orthodox Church and the heavenly patron of the Bulgarian people, was born in 876 in the village of Skrono, near Sredets (modern-day Sofia), during the reign of Prince Boris-Michael I of Bulgaria, who converted the Danubian Bulgars to Christianity in 865. Orphaned at an early age, he worked as a cattle driver. Once, a rich man gave the boy a cruel beating for losing a cow and her calf. The orphan John wept and prayed to God, imploring His help to find them. God not only heard the orphan's prayer, but also wrought a miracle which made it clear that the boy was among the Lord's chosen. John found the cow and the little calf, but the River Struma was swollen, and the calf was unable to cross. John again prayed to God, placed his outer garment on the water, made the sign of the cross over it, picked up the calf and walked across the water as if it were dry land. Thus he reached the opposite bank where the cow was already waiting. The rich man, who was watching John from the cover of the forest, saw the miracle and was terrified. Generously rewarding John, he released him from further service. Shortly after, John left his native village.

We have no knowledge of what John did for years after his departure from his home. He may have gone away to study, for as a monk later, he proved to be highly educated for his time. We do not know when he became a monk, or where, but we do know that at the end of his worldly journey he retired to the Rila Wilderness to fast and pray, for an interesting and puzzling event had occurred immediately after the death of Tsar Simeon. On May 27, 927, two outstanding Old Bulgarian writers -- the priests John and Gregory -- disappeared from Great Preslav, the capital. Shortly afterwards rumor spread about a remarkable hermit called John living in the wilds of Rila. St. John looked for a desolate spot first of all in the Vitoshka Mountains and around Pernik, but later settled in the Rila Mountains, not far from his native village of Skrino. Rumor about St. John's spiritual feats and his sanctity, and about the grace-endowing help that he bestowed upon all who came to see him at his beloved Rila Wilderness, spread rapidly among the local people. Multitudes of people flocked to see him so



St. John of Rila

as to receive his blessing and to rid themselves of their sorrows and afflictions. Some stayed with him and became his disciples and this was the beginning of a monastic community.

On August 18, 946, St. John of Rila departed this life. His fellow monks buried the venerable body of their beloved and grace-bestowing elder, the founder of the holy Rila Monastery, near an old skete, an hour and a half's walk away to the north-east of the present monastery. During this period, the political situation in Bulgaria was extremely troubled. In 972, the Byzantine Emperor John Tsimiskes seized Eastern Bulgaria and many Bulgarians began a mass migration to join their Orthodox Slav brothers in Russia. At this critical time, St. John appeared to his disciples in a vision and ordered that his relics be transferred to Sredets, which was still held by the West Bulgarian Tsar Samuel and to which the Patriarch, Damian, had fled. Opening the tomb, the monks found the Saint's body to be still fragrant and undecayed. They glorified God and prepared to translate his remains from the desolate cliff to Sredets. (There is evidence that at this time his right hand was removed by the monks.)

In 1018, the Byzantine Emperor Basil II suppressed the First Kingdom of Bulgaria. Continuing Byzantine pressure made life even harder in enslaved Bulgaria, moving many Bulgarian scribes, priests, monks, and ordinary

people to flee the country. It is quite likely that during this time monks from the Rila Monastery took the right hand of St. John with them and sought refuge in Russia under St. Prince Vladimir, who had previously come to the aid of the Bulgarians. During this same period, a fortified town called Rylsk made its appearance in the northern part of Kievan Rus. Interestingly, its inhabitants built the first church in honor of the Bulgarian saint, John of Rila, with a side-chapel dedicated to the holy martyrs Florus and Laurus, on whose feast day, August 18, St. John had reposed. Later, during a Tatar siege of the town in 1240, St. John appeared on the walls of the town, waved a kerchief blinding the Tatars, and thus delivered the town from destruction, even though other cities and town, such as Kursk, Chernigov, and Kiev were destroyed. Thus, St. John of Rila became the first South Slav saint to have a church dedicated to him on Russian soil.

In 1183, King Bela III of Hungary advanced as far as Sredets and seized, among other treasures, the reliquary with the relics of St. John. He carried it off to Esztergom, in Hungary, but in 1187, having decorated the reliquary with silver and gold, he sent them back again to Sredets with great pomp. Some time later, Tsar Asen I of Bulgaria commanded Patriarch Vasily of Bulgaria and the clergy to take the splendid reliquary of St. John to Trnovo. This action was effected on October 19, 1195. On July 1, 1469, the holy relics of the Saint were returned to the Rila Monastery where they still repose.

Throughout the centuries, the name of John of Rila became more and more popular amongst the Russians, and from the 12th century onward, the name of St. John of Rila is listed under October 19 in all Russian manuscripts and printed menologies. Books were written about him, generous gifts were collected for his much-distressed monastery, especially during the centuries of Turkish rule, and churches were dedicated to him. Of all the Bulgarian saints, he occupied an early and very special place in the Russian Church's annual cycle of services. The primary feast day is October 19 (the translation of his relics to Trnovo), but he is also commemorated on July 1 (the translation of his relics back to Rila) and August 18 (the day of his repose).

Holy Wonderworker of Rila, John, pray to God for us!

PARISH PROFILE:

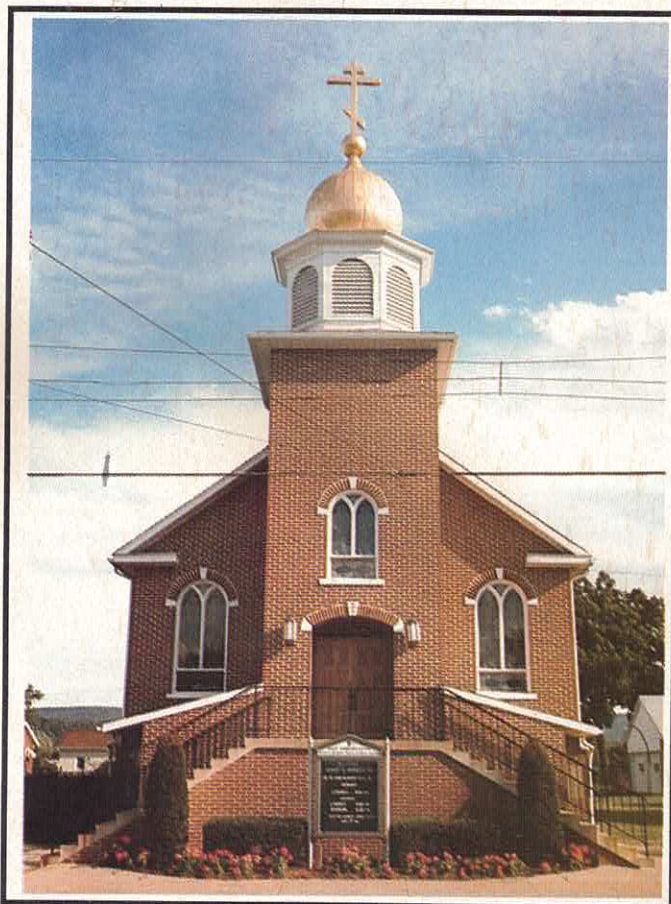
Holy Annunciation Church Berwick, Pennsylvania

Continuing with our series of parish profiles, Your Diocese Alive presents the following portrait of Holy Annunciation Parish in Berwick, Pa.:

The story of Holy Annunciation Russian Orthodox Church opens at the turn of the twentieth century, when a mass migration of people of Slav origin to the United States began to take place. By 1907, a group of fifty or more families of Slavic and Russian descent, seeking a better life in the New World, had settled in the western part of Berwick along with another group of immigrants from the area of the Ukraine. After these hardy pioneers had secured employment at the local American Car and Foundry Company, their immediate Christian desire was to establish a place of worship. Through their energy and zeal, a property at the corner of First Avenue and Warren Street was purchased from the Calvary Methodist Church. In order to conform with the tradition of the Orthodox Church, according to which the altar must face East (from which direction our Lord at his Second Coming will appear like the dawning sun), the newly purchased building had to be turned on its foundation.

A dissension arose among the members of the parish on account of minor differences in dialect and control of church property. In 1909, a split ensued, and, after a period of court litigation, the church became the property of the Ukrainian (Uniate) faction. The Czech and Russian elements, staunch in their determination to continue together in the holy worship of the God of their Fathers, resolved to leave the stepmother Unia and to return to their true Mother, the Holy Orthodox Church. To be remembered are the early founders of our church, men whose deep religious convictions were sustained by their abounding faith and trust in God.

Despite their prevailing economic distress, this self-sacrificing group immediately acquired a section of land from John



Holy Annunciation Church

Fairchild in Briar Creek Township, to be used as a cemetery. In a large store building directly across the street from the present church property, several rooms were rented, where services were held from 1090 to 1910. The first Divine Liturgy in these humble surroundings was celebrated by the Rev. Andrew Bohoslavsky. Through the efforts of his successor, the Rev. Besishkin, and with the enthusiastic cooperation of the parishioners — who were rapidly growing in number — a decision was reached to build a church. Two lots were purchased for \$500 by the church trustees and the Bishop, from Andrew Sabatowich and William Krug. The land had been known formerly as the Ferris farm. There, a wooden structure was erected in 1910. The newly constructed church, adorned with icons of our Lord, of the Saints, and of major events from the Old and New Testaments, was consecrated to the worship of

Almighty God according to the Holy Orthodox Catholic Faith, on Thanksgiving Day in 1910 by the Most Reverend Metropolitan Platon.

In 1913, a third lot was acquired for the sum of \$1600. A house which had been built there in 1908 is the present parish house.

An iconostasis, constructed by William Krug, carpenter, was added to the church in 1916 and dedicated that summer by His Grace Bishop Evdokim. The iconography was done by several young Russian immigrants, who also adorned the inner walls of the church with holy icons and also painted a large one on the outside of the church directly above the door.

The congregation, still steadily increasing and now numbering more than sixty-five families, realized that, because of some complex legalities of ownership and financial responsibility, it was necessary to incorporate by law and to gain possession of the property in the name of the church, as an officially recognized body. It was then that, after nine years of worship, a charter was gran ed

and signed on August 12, 1919, by the presiding twelve members of the Board of Trustees and the Bishop. In January, 1920, the present deed to the church property was, through a series of transactions, transferred to the newly incorporated Holy Annunciation Russian Orthodox Greek Catholic Church, in the name of the Trustees and the Bishop, and to all succeeding Trustees and Bishops of the church.

In 1922, a fire destroyed the upper part of the church building. Church services continued to be held by Fr. Stephen Sopaida in the basement, which had been only slightly damaged. Work commenced immediately on constructing a brick building on the site of the destroyed edifice. During the period of reconstruction, services were temporarily moved to the parish home. By 1923 the new building was completed and proudly dedicated by His Grace Bishop Stephen Dzubay, who lavished praise and

HOLY ANNUNCIATION CHURCH

commendation on the congregation for the faith and fortitude which had enabled them, with God's help, to restore this holy temple.

The much loved and dynamic Fr. Simeon Bogan became pastor in 1925, and in August of that year he organized both the church choir and the Berwick Russian Glee Club. When death, however, abruptly brought Fr. Simeon's promising clerical career to a close, the church was blessed with the devoted and tireless labors of Fr. Athanasius G. Hubiak.

In 1932, in order to accommodate the greatly-increased membership, a twenty-foot addition to the church and a beautiful new iconostasis were constructed under the spiritual guidance of Fr. Michael Sotak. During his era, the Ladies' Altar Club was established. He is also credited with the formation of a girls' choral octet. For a number of years, this group of talented singers and the choir presented programs of folk songs and liturgical music for local church and civic groups.

In 1941, additional burial ground was purchased from Mrs. Mary Kachur, as well as a strip of land from the Hack farm, which was developed into an entrance road. The cemetery roads were paved, and after many long hours of hard work, the cemetery committee completed the extensive landscaping of all the grounds.

During World War II, seventy-six young men of Holy Annunciation parish served in the armed forces of our beloved country for the cause of freedom. God decided to keep six of the flower of our youth to serve Him, we pray, forever. Fr. John Gaydosh led the church in prayer during these trying times, and remained for ten years.

Fr. Basil and Matushka Petretsky were instrumental in organizing the present Sunday Church School and the St. Ann's Guild in 1950. On September 17, 1953, the church addition, iconostasis, and cemetery grounds were finally consecrated by His Grace, Bishop John of Detroit.

In 1957, Fr. Theodore Labowsky was assigned to the parish. For the next six years he labored successfully to bring into focus, within the local community, an acute awareness of Eastern Orthodoxy as a major religion, and also of the contributions of Carpatho-Russian culture, both of which have enriched the life of the town. In 1958, the lot adjoining the parish home was acquired. The house that stood on this lot was used as a meeting place until 1962 when it was razed. Fr. Theodore remained at Holy Annunciation until 1962.

Hieromonk Roman (Serdynski), of St. Tikhon's Monastery, next joined the ranks of the clergy and demonstrated his outstanding public relations and organizational abilities. The acquisition of new altar furniture was, in essence, the simple beginning of what was to blossom into the



Parish Rectory

largest major renovation project since the founding of the parish. Also the fruit of his conscientious endeavors were the formation of a parish library and the introduction of a weekly news bulletin.

In 1964, Fr. Daniel Rentel picked up the pastoral reins. He very ably supervised and revised the church school curriculum, and also dedicated a great deal of time in helping the choir make a partial transition to English.

The V. Rev. George Cucura served temporarily beginning in 1966, until the following year when Fr. Paul Holoviak was assigned by His Eminence, Bishop Kiprian. Early plans for the major interior renovation of the church were already in progress, and Fr. Holoviak guided us through the final stages.

In early December 1967, the major task of remodeling the church building was started by the Strausser Construction Company, under the direction of Joseph Peleak, architect. The list of renovations included raising the ceiling, expanding the altar and the choir loft, installing new walls, painting the interior, and repairing, marbleizing, and gold-leafing the icon screen. A kiwot (a large hand-carved wooden frame with an icon of the Theotokos, before which candles can be burned) was installed. A brief history of the parish composed at about the time said, "May our newly renovated Holy Annunciation Russian Orthodox Church provide inspiration to future generations and stand forever as a monument, showing the world that the Orthodox faith is a living faith for the betterment of all people who choose to enter therein for the worship and glory of the Almighty and Holy Trinity."

The V. Rev. Andrew Shuga, our beloved present pastor at Holy Annunciation parish, began his labors here in 1971. Two years later, a mortgage of \$40,000 was paid in full for a new rectory, built prior to Fr. Andrew's assignment to the parish.

Major projects have continued in recent years. A granite Cross was erected in the parish cemetery, and many, many items were donated and purchased for the

church's use and for its beautification. To carry out these projects, numerous Funds were established: Building, Church Improvement, Cemetery, Memorial, Iconostasis, and others. Members of the parish conducted many fund-raising activities.

In 1984 an Icon Fund was initiated. Fr. Andrew writes, "The parishioners continue to profess the teachings of Almighty God by enriching the faithful and community in iconography (Christian art executed according to the holy traditions of Orthodoxy), recalling the great emphasis the Orthodox Church places on the theology of the Image of God, and that we are created 'in the image and likeness of God' (Genesis 1:26). This teaching is brought to life in all aspects and dimensions of the ministry and mission of Christ's Church."

He adds, "It is the aim of Holy Annunciation Church to restore that beauty in Iconography — sometimes called 'theology in color' — which speaks to us about the Holy Fathers, Saints, and Prophets, and their mission in word, worship, life, and service to God and to His Only-begotten Son, our Lord and Savior Jesus Christ, who died and suffered for the salvation of mankind."

In the fall of 1988 the first icon, the Saints of Russia, was completed by Iconographer Serge Bodasiuk. This spring, the second one, the Holy Fathers of the Ecumenical Councils, was added. Presently, an icon of the Holy Prophets is being prepared. "With the many, many donations given to this fund, and the gifts of individual families who have so generously purchased an icon in memory of their loved ones," says Fr. Andrew, "the icon project will continue to beautify the temple throughout."

Through joining in these endeavors and in other activities, the life of the parish has been manifested, as it has also been through our worship in the sacred and divine Liturgy. In addition, there are several active and progressive parish fellowship and service organizations: the Ladies' Altar Club, the St. Ann's Guild, the Berwick

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Webster: A Court Divided

The Supreme Court's July 3rd ruling upholding a Missouri anti-abortion statute intensified a controversy that has endured for nearly two decades. In failing to strike down any of the provisions of the Missouri law, the Court seems to have signalled its willingness to expand the authority of states to restrict access to abortion.

Just how far the Court will allow states to go in regulating abortion remains to be seen. In sustaining the Missouri law, it neither reversed *Roe vs. Wade*, which created the liberty to procure abortions throughout the term of pregnancy, nor provided any guidance as to what it may regard as permissible state regulation of abortion.

The significance of the Court's ruling in *Webster vs. Reproductive Health Services* lies less in what it did than in what it may portend. Four justices wrote or subscribed to opinions that seem to favor reversing *Roe*. A fifth, Sandra O'Connor, said that she finds key aspects of *Roe* "problematic," but declined to go further. "There will be time enough to reexamine *Roe*," she wrote. "And to do so carefully."

Roe's author, Justice Harry Blackmun, believes that *Webster* marks the start of a procession of cases that will culminate in reversal of the 1973 ruling. "Although today, no less than yesterday, the Constitution and the decisions of this Court prohibit a State from enacting laws that inhibit women from meaningful exercise of [the right to an abortion]" Blackmun wrote, "a plurality of this Court implicitly invites every state legislature to enact more and more restrictive abortion regulations in order to provoke more and more test cases, in the hope that sometime down the line the Court will return the law of procreative freedom to the severe limitations that generally prevailed in this country prior to [*Roe*]."

WAR IN THE STATES

Pro-life activists are already working to fulfill Blackmun's prophecy. Florida Governor Bob Martinez will call a special session of the legislature later this year to consider adding new restrictions to the state's laws dealing with abortion. Abortion proponents are mobilizing as well. National Abortion Rights Action League President Kate Michelman has vowed "all-out war" against legislators

who seek tighter restrictions on abortion.

While they are bound to lose the war in some states, it seems unlikely that any state will seek to enact or enforce criminal penalties against the performance of abortions as such statutes would not stand while *Roe* remains. However, some laws previously declared unconstitutional, such as parental consent for minor children, the requirement that women seeking abortion be told of the nature of the child and the procedure [informed consent] or regulations concerning late abortions may well survive judicial scrutiny.

Debate on such proposals will prompt frenzied lobbying campaigns in state capitals across the nation and, for the first time since 1973, America's politicians will find themselves in the center of the abortion storm. Office holders who were once "personally opposed" will now have to abandon that comfortable position for one more politically dangerous.

But the real message of *Webster* is that the Court will continue to have the final word as to whether these statutes can ever be enforced. By declining either to reverse *Roe* or to set clear guidelines as to what sort of state legislature it will uphold, the Court left the fate of all future abortion statutes in a judicial limbo.

What it did guarantee was that the anticipated wave of state legislation will be followed by a wave of federal litigation. Ironically, the pro-abortion advocates who have most loudly decried *Webster* as curtailing abortion and giving states broad powers to restrict it will argue in court that *Webster* did nothing of the sort. They will call for a narrow reading of the decision and will urge judges to strike down even the most modest expansion of state regulation.

WHAT THE COURT SAID ABOUT WEBSTER

The significance of *Webster* is difficult to ascertain in part because the Court failed to muster a clear majority behind the proposition that *Roe* should be reversed or upheld. Instead, the judges fragmented along various lines, with a bare majority voting to let contested provisions of the Missouri statute stand. The judges grouped themselves along these lines:

Three justices (Rehnquist, White and Kennedy) filed a plurality opinion which generally sustained the statute and offered a method of constitutional analysis that

would effectively reverse *Roe*.

Justice O'Connor concurred with the plurality on sustaining the statute, but said that *Roe* needn't be examined in connection with *Webster*.

Justice Stevens similarly agreed with the majority on mootng one issue before the Court, but opposed the majority's other holdings.

The Court thus set forth a complicated array of concurrences, dissents and a plurality opinion rather than a single majority opinion. The result was that Missouri's abortion law was left standing and the future legal status of abortion was left in a muddle.

THE SIGNIFICANCE OF WEBSTER

Roe was not overruled. Instead a narrow majority agreed to sustain the challenged statute, while leaving *Roe* intact and establishing no clear standard by which it will adjudicate future abortion cases, three of which will come before the Court next term.

Media coverage of the *Webster* decision and press statements by advocates on both sides of the issue suggest that the Court has thrown abortion controversy back to the state legislatures. While it is true that lawmakers will be pressed to pass statutes limiting abortions, it is also true that these laws will face stiff challenges in the courts - challenges they may not withstand since *Webster* promulgated no canons against which such statutes will be judged.

Clear judicial standards may evolve over a period of years as the states continue to enact laws and the courts continue to scrutinize them. Or, as Justice Scalia hopes and Blackmun fears, the ruling may mark the first step in an inexorable march toward scuttling *Roe*. Perhaps at some future time, barring the enactment of a Constitutional Amendment to protect the unborn, the Court will permit states to set abortion policy which may cast the abortion issue back to pre-*Roe* America (where some states were "liberal" and others "conservative" in their abortion legislation). However, this will not arise from *Webster*. In its aftermath, the rules are less certain and the lines less distinct, but the Court remains the arbiter - the legislator, in the eyes of its critics - of abortion policy throughout the nation.

Annual Church School Conference Held At St. Tikhon's Seminary

The annual Church School Teacher's Conference was held at St. Tikhon's on Saturday, June 10, 1989, in conjunction with the Diocesan Assembly. Father Andrew Nelko, Chairman of the Department of Religious Education of the Diocese, introduced Mrs. Faith Kuharsky, Chairman of the Department of Religious Education (DRE) of the OCA, who was invited to coordinate and lead the sessions for the day.

The morning was devoted to a brief history and description of the Department of Religious Education of the Orthodox Church in America, which is so often confused with or thought to be synonymous with the Orthodox Christian Education Commission (OCEC). The OCEC is an arm of SCOBA, the Standing Conference of Canonical Bishops in the Americas, and is governed by a Board of Trustees made up of jurisdictional representatives. The DRE/OCA is a member of the OCEC. The graded curriculum manuals used by the majority of the Orthodox Churches are published by the OCEC. The DRE publications -- which include, for example, the service books for most holy days, a four-volume series on the Orthodox Faith, and a ten volume series on The Lives of Saints,-- can be used as supplements to the curriculum or as self-study guides for adults or for adult education in the parish. Samples of both DRE and OCEC publications, along with many other resources, were displayed, and catalogues and addresses of publishing houses were made available to all participants.

In an effort to learn how the national DRE can best serve the local parish in its educational ministry, a short questionnaire was distributed to participants asking for their input to help establish long range goals for the DRE.

A majority of those present agreed that the Department should initiate workshops at the deanery or diocesan level, to address teacher training needs, to assist with lesson planning, and to hold conferences and lectures in order to help teachers learn more about the Orthodox Faith. Other suggestions included DRE-sponsored programs for families, programs for the education of parents/adults, a newsletter oriented toward parents, summer school programs, and more material geared to the small Church School.

After the morning session, participants



Matushka Faith Kuharsky, keynote speaker at Church School conference

were given a chance to select from handouts, which included many sample worksheets, and copies of the *Orthodox Educator* and of the "resource packets" that the Department has been distributing to parishes since the fall of 1987.

The afternoon focused on the meaning of Religious Education: Where does it take place? - How can it best be accomplished? Mrs. Kuharsky prefaced this session by recalling various definitions of Christian Education that she has culled from many sources over twenty-five years of teaching Church School. In addition, she defined the limited, yet very important role of the Church School and its teachers. She said:

"Religious Education is always taking place -- by our actions or inactions; not only by what we say, but by what we do. More formally it takes place in the Church through worship, in the school through teaching, and in the home through practice. It is the task of Religious Education to transmit knowledge about God in such a way that it would serve the greater purpose of helping the student to know and to love God. We must realize that knowing God (not simply knowing about God) requires experiences of the heart and soul, not only the mind, and that growth in the knowledge of God takes place with and through growth in human relationships. Pondering this makes us realize the limitations of Church School

teaching (we should not look for immediate, tangible results) and at the same time makes us realize that Church School teaching must not be taken lightly. The best, and probably the most important preparation for Church School teaching (assuming you have read the manuals and have a good grasp of the material to be taught) is to strive continually to develop your own spiritual life through prayer, scripture reading, and finding some quiet time each day to 'listen to God.' Through this, you will be able to keep your role as teacher in better perspective. As a teacher, your role is to do the best you can in the time you have in class, and not to feel responsible for the total religious education of your students."

As the group discussed the role of the Church School and the teacher within the whole scope of Religious Education, many teachers felt that the Church School often becomes the child's only source of religious education. It is no secret that in many instances children are brought to Church School and not to church and that there is minimal, if any, follow-up at home. Poor and irregular attendance, and lack of parental cooperation and participation, were cited as the two main frustrations of Church School teaching.

In the course of a discussion of practical and specific methods of handling these problems, ideas were shared on ways of involving the parents and the parish community in the learning process. Papers giving long and short-range lesson-planning suggestions were distributed, offering specific activities that coincide with the church calendar and holy days. In looking at methods of teaching, the following proverb may be recalled: "I hear and I forget, I see and I remember, I do and I understand." If children learn best by doing, we need to involve them in the learning process not only through lectures and story telling, but by active role-playing and by the use of crafts. In using crafts, we must be careful that they do not become just so much 'busy work.' Mrs. Theodora Resselar ended the afternoon session by showing examples of the kinds of crafts that are invaluable teaching aids -- crafts that are truly lessons in themselves.

NOTES TO CHURCH SCHOOL TEACHERS

1) A set of six new tracts on "Christian Lifestyle" will be available for purchase at
Continued on next page



Church School teachers at Conference

the All-American Council this summer. The tracts are entitled, *On Controlling Conception, The Christian Father, The Homosexual Christian, The Married Life, The Single Life, and Why Wait until Marriage?*

2) A craft display, coordinated by Mrs. Theodora Ressetar, will be part of the DRE information booth at the All-American Council. Handouts with directions for the displayed items will be available. If you won't be present at the council, ask your delegate to stop by the DRE booth and pick up the materials for you!

3) In the past two years, the DRE has made available to all OCA parishes, seasonal resource packets:

Advent/Nativity, Great Lent/Pascha, and End-of-Year/Summer/Beginning of Year. These packets contain articles of interest, lesson plans, craft ideas, book reviews, etc. If you have not seen these materials to date, please remind your Church School Coordinator to submit his/her name for the department mailing list. One packet is sent to each parish. Extra copies can be made at the local level.

Please send all inquiries, comments, suggestions regarding Religious Education to:

Mrs. Faith Kuharsky
153 Kamm Avenue
South River, New Jersey 08882
(201) 257-3067

An Interview

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5. What are your impressions of St. Tikhon's monastery and seminary?

St. Tikhon's Monastery and Seminary is a very special and prayerful place, an Orthodox oasis in a pagan world. It is a family under the love, care, and protection of their spiritual Father, Vladika Herman. Together with Father Daniel, they emphasize leading that truly Christian and virtuous life well pleasing to the Lord so that we will not be deprived of His Heavenly Kingdom. And so the seminarians strive to live not so much as fellow students, but as brothers in Christ whose attention is drawn to the well-being of their fellow brothers' souls.

I must add that the life of prayer and repentance that the monks themselves strive to lead as well as the presence of those who have fallen asleep in the Lord makes Saint Tikhon's a holy and blessed place where all who make a pilgrimage here can strive to move closer to our Lord and His most pure Mother.

6. What can we do as a Church in our missionary activity to reach more, to bring more converts into the faith?

What those lost in the world are seeking, knowingly or unknowingly, is the fullness of Christ, a fullness that the Orthodox Church and the Orthodox Church alone guards and treasures. We must strive to bring those in the world to this priceless treasure through a pure and virtuous life that lives completely from the Church and that in turn shines with the Life-Giving Light of Pascha. We must let others know that the Church is everything, absolutely everything, all meaning, all hope, all life. We must ask them to come and see the beauty of His House; and from there, we can let their souls listen to the voice of the Heavenly King.

7. What are your plans for the future?

For the future, I pray that I can begin through God's great and rich mercy, to lead an orthodox life of prayer and repentance, and through such a life, discern our Lord's will for my days upon this earth.

Holy Annunciation Parish

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Russian Glee Club, and the Jr. "R" Club. Since the founding of the parish, its officers and trustees have faithfully guided the affairs of the parish through periods of plenty and through periods of tribulation alike. It is with the deepest respect for their tireless and dedicated efforts that we pay honor to all of them, past and present, in thankful thought and prayer.

Father Andrew adds, "As pastor of Holy Annunciation Church since December 17, 1971, my trials and tribulations have been many, but rewarding. Patience and dedication to God's Holy Church enabled me to overcome obstacles and to become more steadfast in ministering to my flock. There are moments in the life of a priest when he feels that his ministry is fruitless, but I can honestly say that the members of my flock have continued to fulfill their labors without hesitation or reluctance, but with sincere dedication and hard work.

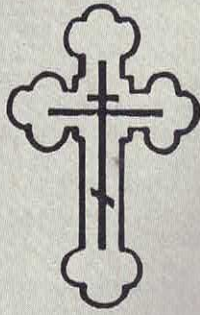
"Holy Annunciation Church is consid-

ered to be a small parish, but the quality of its members is unspeakable. They continue to grow spiritually and materially; their efforts are truly an example of togetherness as a parish family.

"We pray that God will continue to help us to provide not only a place of prayer and worship, but to help those seeking help, support, spiritual nourishment, and a little comfort and consolation in their hours of need.

"The challenges for the parishioners of Holy Annunciation parish have been many, both in the past and in the present, utilizing their talents in the best way possible. Their sacrifices and continuous support to their Church -- Diocese -- to the Orthodox Church in America -- to Missions and Seminaries -- is indeed an example of stewardship that gives each and every one of us the strength and motivation to continue to work for the glory of God and His Holy Orthodox Church..."

The deadline for our
Christmas issue
for all articles, pictures,
Parish news, etc . . .
is November 1, 1989



To Serve

What is the implication, the meaning, the reality of baptism, chrismation, membership in the Church? The definition of church membership is not something which we can read in the statutes. It is simply "to serve." All are called to minister. The people of God are called to minister, not to be ministered to, but to minister.

All are called to serve. It is not a question of the clergy serving the people but rather a call to service for all the people, including the clergy, who make up the Church. In the beginning of the Scriptures, in Exodus, God is choosing His people, *laos theou*. His people are called out from other peoples. He assigns the priestly functions to Aaron and the priesthood to the male members of Aaron's family. But again, He chooses the priests out of the people, out of the serving people, out of His people whom He has called to do His work, His will, to fulfill His plan.



Fr. Sergei Glagolev

Why does our Church seem so slow to grow? It is precisely because we never seem to get beyond ministering to our own people. Instead of ministering *to* them, we should be ministering *with* them, to make the Church grow, to extend its mission and work in this country and everywhere.

Images of the Sacred in the Secular World

I love the Pauline images of the Epistles when he talks about the people of God. He speaks so often in images of military service. He talks about marathons, running races, and, in several passages, images of the Olympics. And, in today's terms, I think precisely in terms of football, baseball, marathons. Paul sees in the secular world images of the sacred. He doesn't separate the sacred from the secular. He sees these images and he struggles, grapples, with them. The Epistles are so realistic for this very reason.

When St. Paul speaks about the people

of God, the ministry of the people of God, he means everybody who considers himself a member of the Church. In his military terms, he says that if, in the church militant, it is only the clergy who fulfill the function of the ministry of the Church, then it is like fighting a battle with only the generals. Can you imagine how foolish that would be? Of course, it might be a good way to stop all wars! But in the real world, such a situation would be unthinkable.

And when it comes to the ministry of the Church, this is precisely where the action is - on the front-lines, in your homes and neighborhoods, at your jobs, in our country. These are the front lines. We cannot do the work of the Church without the troops, the fighters, without those who are trained for service, trained to be of service, trained to be loyal, trained to understand the principles and do something about them, to give their lives and their hearts. This is precisely what St. Paul is talking about and this is the approach to the ministries of the Church which we must take.

St. Paul uses another image - that of running the race. What would happen at a marathon if only the coaches ran the race while everyone else stayed home and watched the television? This is exactly what we have allowed to happen in the Orthodox Church. The coaches run the race. Everyone else attends. We attend services, we attend classes. We attend. We advise the priest, at best, at parish council meetings, when in fact, we should be expected to run the race with the coaches. The coaches can run alongside us, with us, but not for us. Priests can help with the training, they can facilitate, but it is ultimately up to each member to run the race.

The Offensive Line

My son began playing football in junior high school some years ago. I would go to the games and say, "Wow, that quarterback is fantastic!" But my son taught me an important lesson. He said, "Pa, you think that that is where the game is being played, with the quarterback, all the razzle-dazzle, the 'Hail Mary' pass. No," he said, "listen, if there is no offensive line, that quarterback is going to wind up on his rear end so fast, you won't believe it! It's in the line."

It's the front line which moves the ball, you see, and that quarterback, that priest, that bishop, isn't going to be able to do anything without the front line. He's going to get sacked every time unless he has the front line working with him, for him, understanding the game and doing something about it.

This was a revelation for me. All the time I sat there with the other laymen,

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To Serve

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listening to Howard Cosell talking, and waiting for something spectacular to happen in the backfield. Then, your son plays football, and this insight comes as you watch him play. You begin to see all kinds of fantastic things open up. You begin to see what happens when the line holds, when the line gives, what happens when someone goofs, what happens when there isn't that team spirit and they don't work together. Then you begin to see the injuries. You see what happens to the receivers and to that quarterback when there's no line. The ball doesn't move. This is what St. Paul is talking about when he speaks about all of us being committed to moving the Church forward.

The bottom line is that we don't want another generation of Howard Cosells to talk football. I'm so tired of hearing explanations about this or that - or giving explanations. Let's train people to help instead of talking the game, talking about missions or church schools. Let's learn the skills so that we can teach others in order to make the Church grow, so that it might be the extension of power, grace, love and fullness that it is called to be in this country.

What I have in mind is power, people-power - not programs, not even materials - but rather people-power, power of the *laos*, the lay people. This is where our strength is. "Lay ministries" is getting back to the basics of equipping all believers, all the faithful, to use their gifts and talents for the work of the Church; that is, not to attend services, but to *be* of service, to *be* the servers, the ministers.

Orthodox worship itself is called "service" by no accident. The worship of the church is an enterprise of all the Christian people who are known by one word - "servant."

Servant

In the sacraments, all Christians are addressed by one word - "servant" and this implies that no one may contract out of rendering service to Christ and His Church. And, how are we known in the Church? Is there a single sacrament in which we are referred to in the abstract? Each and every time, the commitment is personal - Mary, John, Andrew - every name. We are known personally. But are we simply called by name? Always, we are identified as the *servant* of God, Mary, the *servant* of God, Andrew, the *servant* of God, Ann, the *servant* of God. Are these just vain words, or some sort of wonderful, mystical connection to the glorious Byzantine past? No, indeed! There's not a single word in the services which we shouldn't take seriously. And, if the priest or bishop refers to us as "the *servant* of God," we'd better believe it!

That's what we're called to be, what we're called to do - to be the servant of God, to be the servant of the parish, to be the servant of the diocese -- the servant of God and specifically, by name. This is what ministries are all about.

Every sacrament implies a beginning in baptism and chrismation, those acts by which we enter into service and join in Christ's own life, in the life of Him who came to serve and not to be served. Every new member of the Church comes to be baptized into this life of service. And chrismation is precisely to be enabled by the Holy Spirit Himself to use our hands, eyes, ears, mouth, nose, and feet to serve the church, to extend the ministry of Christ into the world. In each of these sacraments, we are called "the *servant* of God."

In penance, we are restored and reconciled to usefulness in the Church. How? We are reconciled again to the baptismal grace. We come and say, "We are worthless. Our sins have isolated us from our holy and high calling," and penance restores us to service. How are we forgiven? As "the *servant* of God."

In communion itself, *koinonia*, the fellowship and nourishment in which we ourselves partake of the Divine Light in the Precious Body and Blood of Our Lord and God and Savior, Jesus Christ, we are addressed as "the *servant* of God." Is this simply for our own spiritual service? Do we think that just because it is spiritual, it cannot be selfish? I have seen too much spiritual selfishness in my lifetime. We receive Christ here in the Holy Gifts precisely so that we can say to our neighbor, even to our enemy, "Jesus in me loves you." I have no business holding grudges because I have partaken of forgiveness itself, of divinity itself. Now I must serve. I must serve love. I must serve the divine so that what Jesus is by nature I might be by grace.

Marriage itself is meant to serve as a ministry of Christian witness. This is the reason for the martyrs' crowns. Our home must be part of this ministry, this witness in the neighborhood, in the community. This is where it begins and where it grows - in the home, in the family, among relatives and friends, in our places of work and lives, we are married to each other as "the *servants* of God." How quickly romance will fail unless Christ Himself is involved, unless our love is service whose purpose is being the means by which we are given to each other, to love each other, and to fulfill that love by which we have been bound to Christ.

Ordination is simply an extension of our family into the world, and this is why the Orthodox Church doesn't ordain just celibates. This ordination, as every priest knows, is a martyr's crown, just as life is for all of us.

Finally, even in the anointing of Holy Unction, there is service rendered. The

sacrament is not simply to pray for some kind of miraculous healing but to realize that the ultimate healing is that the *servant* of God is anointed, so that even in sickness, old age, even dying, there might be service rendered -- a service of courage, faith, and hope. It is also a service of rejoicing for all that we have shared, all that we can expect, all that we have received out of God's abundant love. And, for those who render this service to the Lord, we cannot even imagine the beauty and rejoicing which comes to those who love Jesus.

Our Ministries in This World

Baptism, chrismation, and all those other sacraments, are meant to prepare us for ministering, for our ministries in this world. And in these ministries, we are called to act as the equals of God.

We talk so often about being baptized into Christ's life, of being chrismated by the Holy Spirit, of being enabled to live this life. We talk about Christ's fasting after His baptism, and we say that we ourselves now fast in imitation of Him. We fast in preparation for Pascha, in preparation for the Theophany, to honor the Apostles and the Theotokos. But, there is still another aspect of these events in Our Lord's life.

Why was He baptized? That we might enter into His baptism and life. Why did He fast? So that He might share with us all those things by which we as humans are tempted. St. Paul says in Hebrews, "...one who in every respect has been tempted as we are, yet without sin." (Hebrews 4:14). And so, we are baptized and we fast. But what did Our Lord do after this? He began His *ministry*.

All the events which went before were to prepare Him for His ministry. Now, who is supposed to continue this earthly ministry? Why, in His prayer for His Church (John 17) does Christ say, "I do not pray that thou shouldst keep them from evil." "As thou didst send me into the world, so I have sent them into the world." We remain in the world. Why? In order to do what? In order to continue Christ's ministry in His Body, the Church.

All are called to this ministry of service. We are not called simply to fulfill the fast and then to say, "Oh, good, Christ is risen!" or "Christ is born!" Our fasting must lead us, prepare us, again and again, reinforce in us again and again, our calling to minister.

To Teach, To Preach, To Heal

And what was this ministry of Our Lord's? To teach, to preach, and to heal. If our lives do not teach, preach, heal by our example, then we are no Christians at all!

by Fr. Sergei Glagolev

Syndesmos XIII General Assembly Held In Boston

On June 26th, 1989, over 100 participants from 16 countries, comprising more than 40 youth movements, gathered at Holy Cross Greek Orthodox School of Theology in Brookline, Mass. for the XIII General Assembly of Syndesmos, the World Fellowship of Orthodox Youth. Bishop Herman, accompanied by Fr. John Kowalczyk and Seminarian Ronald Wyslutsky, represented St. Tikhon's Seminary at this International Conference.

Syndesmos was founded in 1953 in France by a small group of Orthodox youth from France, Greece, Finland, and the Middle East. Today, over 50 Orthodox youth movements and theological schools in 32 countries are members.

Syndesmos (literally translated "bond of unity") exists for the purpose of fostering unity and cooperation among Orthodox youth and Orthodox youth organizations throughout the world, for fostering missionary activity within the Church, and for endeavoring to increase an Orthodox presence in the Ecumenical Movement. In addition, Syndesmos provides the only framework for fellowship and cooperation among Orthodox theological schools. But perhaps the most significant contribution of Syndesmos to world-wide Orthodoxy is that it is the only organization of Pan-Orthodox cooperation which exists today and has succeeded for so long!

Every three years Syndesmos sponsors a consultation with representatives from each seminary. The most recent such gathering was held in Warsaw, Poland, in February of 1989. At this conference, many steps were taken both to strengthen and to broaden the involvement of our Orthodox youth in the life of the Church. The four days were spent in prayer, in consultation, and in Christian fellowship, and were spiritually fulfilling for all who were present.

Each day of the Assembly began in common prayer with the celebration of Matins in the Seminary Chapel, with the Divine Liturgy being served on the first morning and on the Feast of Ss. Peter and Paul (June 29 n.s.). Vespers were sung in the evening as well. All services were sung by the participants in various languages including Greek, English, French, Arabic, Finnish, and Church Slavonic.

Most of each day was spent either in



Russian *Syndesmos* delegation visits St. Tikhon's Seminary/Monastery prior to Assembly in Boston

general sessions or with meetings of smaller groups concerned with the following topics: Ecumenism, Communication, Ethical, Social and Pastoral Concerns; Theological Reflections on the Mission of Syndesmos; Regionalization; Mission; and the Internal and External role of Syndesmos in working for unity in Orthodoxy.

On Monday, Mr. Mark Stokoe, Secretary General, presented his report on the activities and accomplishments of Syndesmos over the past three years. The main thrust of his report was that although much has been accomplished, we can and must do more; but first we must significantly improve communication within, and the financial support of, Syndesmos.

In the afternoon session (following the daily two-hour free period after lunch), the President of Syndesmos, Mr. Alexis Struve, also gave an insightful report, stressing, as well, the general need for improved communication between the member movements and the Executive Committee, and for more of the member movements to take on a more active role.

The Tuesday morning session began with an inspirational address by the world-renowned Orthodox religious educator, Sophie Koulomzine. Mrs. Koulomzine, in addressing the theme of the Assembly ("Baptized, We Have Put on Christ") shared her personal

experience of living her life as an Orthodox Christian, especially as a mother and an educator. Her perceptive and candid reflections in regard to the breakdown in the family structure and its effect on the youth and on the health of the Church, were especially meaningful to us, since we had come together to seek ways to revitalize youth participation in the Church.

On Tuesday afternoon, His Grace Bishop Herman had the opportunity to personally address the gathering on behalf of the Orthodox Church in America. He stated, "Be assured that we join you in your concerns for the life of the Church, as they are also our concerns. The Church Hierarchy supports you in your good work and we are ready to respond in the future." He concluded by saying, "You must direct your efforts at making Syndesmos and your work more visible and even better known." The same day, on behalf of St. Tikhon's Seminary, Bishop Herman petitioned Syndesmos that the status of St. Tikhon's Seminary as associate member be changed to Affiliate (full) membership. This action was unanimously accepted and will go into effect at the next General Assembly.

On Wednesday afternoon elections for the 1989-1992 triennium were held. In a series of votes the following persons were elected: President Michael Nseir (France);

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Syndesmos Assembly

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Bishop Herman and Bishop Job participating on the first day of the Syndesmos Assembly



Bishop Herman welcomes Syndesmos delegates on their visit to St. Tikhon's while enroute to Pittsburgh

Vice Presidents: Archimandrite Ignatios Georgakopoulos (Greece), Archimandrite Nikitas Lulias Lulias (U.S.A.), and Sergei Rasskazovsky (U.S.S.R.); Members at large: Ephtime Ephtimios (Egypt), Fr. Nikolai Inozemtsev (U.S.S.R.), Michael Tarran (France), Fr. Kwame Labe (Ghana), Alexander Beloposky (England), Maria Skoufi

(Greece), Vladimir Misijuk (Poland), and Michael Kallaur (U.S.A.); and Secretary General, Anu Talivaera (Finland).

On Thursday, June 29th, following the Divine Liturgy for the Feast of Saints Peter and Paul, the Assembly met in plenary session to hear theme and regional group reports. During the regional meetings, regional secretaries had been

chosen to coordinate Syndesmos information and activities in each of the eight regions around the world. For North America, Mr. David Franciosa, of SOYA, was chosen. That afternoon the Priorities Committee, composed of members of the new Executive Committee, met to adopt a priorities report, listing in order those activities it would recommend to the full plenary. In brief, this included:

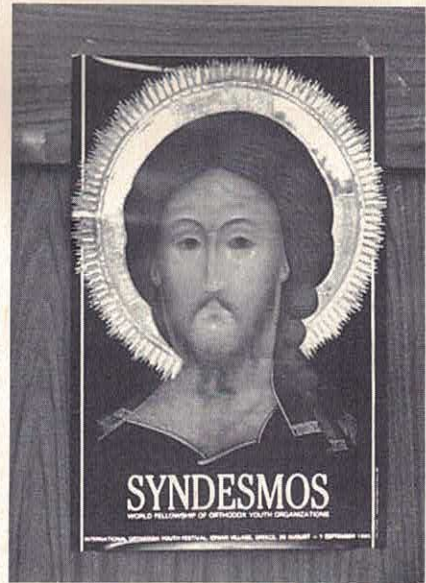
- that the theme of Syndesmos for 1989-92 be: "For the Life of the World."

- that eight regional meetings be held in the summer of 1990 in preparation for the IV International Festival of Orthodox Youth in 1991.

- that a joint meeting of Chalcedonian and non-Chalcedonian Orthodox youth be held.

- that Syndesmos News be expanded.

Altogether 25 projects were initiated. The report was adopted unanimously by the Assembly.



In the final session on Thursday evening, farewells and thanks were expressed to the retiring officers. Greetings were received from ecumenical guests, including the Catholic movement FOCOLARE, the WCC Youth Sub Unit, and others. The evening concluded with a reception hosted by the Boston SOYO and entertainment provided by regional Syndesmos groups.

After the Assembly 43 delegates made a five-day trip across four states to visit a variety of Orthodox sites in the Northeast. Stops included: St. Tikhon's Monastery and Seminary in South Canaan, Pennsylvania, where delegates, hosted by His Grace Bishop Herman, were given lunch and a tour; the GOYAL Conference in Pittsburgh; the Carpatho-Russian Center in Johnstown, Pennsylvania, and other sites.

In brief: it was the largest, most diverse inter-Orthodox gathering ever held in the U.S.A. And a great success!



Sophie Koulomzine addresses the XIII General Assembly of *Syndesmos* in Boston

"As Many As Are Baptized Into Christ, Have Put On Christ"

Editor's Note: At the XIII General Assembly held in Boston, Sophie Koulomzine was the guest keynote speaker. We share with you her inspirational address.

When I was asked to speak to you here today, I was somewhat bewildered. I am not a theologian, not a liturgist, not an authority on spiritual life. What could I say that would be of any concern and interest to you? Mark Stokoe then explained to me that during the last year or so you have already heard theological and liturgical explanations of the meaning of Baptism, of the words "as many as are baptized into Christ, have put on Christ..." Today I am expected to share with you a more personal experience: what does being baptized in Christ and putting on Christ mean in the life of an ordinary lay woman, baptized in infancy, who has lived as an Orthodox Christian for 86 long years in a changing, and often dramatically changing, world?

I suppose, in a way, our generation does owe your generation such an explanation, such a profession of faith. But before I try to provide it I must stress one very important thing: if you expect me to say, "Here I am, I have lived as a baptized and practicing Orthodox Christian for 86 years, I am now at peace and ready to present myself before my Lord," you are very much mistaken. I cannot speak in such triumphalistic terms. I do not think that I am a good Orthodox Christian. I have doubts, I often feel that my faith is weak, that life is puzzling and confusing, that my spiritual life is at best embryonic, that I have little faith, hope, or love.

One thing I can tell you with certainty: do not think that when you are old, you will have wisdom, faith, knowledge. No, you will certainly be beset with doubts, temptations, and you will feel weak, unsafe, insecure, uncertain. Religious faith is as difficult in old age as it is when you are young. Religious experience

throughout our adult life is an experience of struggle and of fighting.

This said, I shall try to determine more precisely what it has meant for me to be baptized and to be a member of the Orthodox Church for the very long years of my life.

A few points stand out:

The experience of *belonging*, of being part of a body. You must remember that the particular generation and the particular group of Russian people to which I belong, had experienced a stronger-than-usual sense of disruption, of worlds and societies disappearing in violence. I was just old enough to consciously experience the Russian Revolution of 1917. I belonged then to a class that was condemned to physical destruction by the forces of the revolution. I had to participate in my family's very painful decision to leave our country as a fugitive, and I had to learn to make my way, to earn my living, in several different

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As Many As Are Baptized

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countries as an "undesirable foreigner," with all the somewhat humiliating experiences this involves. My family life, as young wife and mother, were spent during World War II in occupied France, and then we emigrated, my husband and I, with five dependents, into the new world of our adopted country - the USA. Yet in all these upheavals and adventures, I have never, *never*, experienced the devastating sense of being lost, of being alone, of being completely uprooted. There was always a body to which I belonged, of which I was a part; a solid, eternal, indestructible body, the Church, although its incarnation might be a small chapel arranged in a garage. This meant I had a very concrete and practical experience of being part of a small parish church, the place where you were together with other Orthodox people, the place where you truly experienced that you were "under God," "with God"...The choir might be unharmonious, the priest might be uninspiring, the setting poor; it might mean a long and difficult trip to attend the services, but *the Orthodox Church was there*, the people were there, the fellowship was there, the grace of the sacraments was there. And I, we, our family, were part of it.

More than this, being an Orthodox Christian gave me a sense of *belonging in time* -- in the past, in the present, and in the future. I was conscious of my historical Orthodox roots; I felt they went way back into the past, I felt nurtured by traditions, family records, stories, legends of the past. I was very fortunate to live at a time and in an environment when I was in touch with outstanding Orthodox thinkers and was exposed to their thinking and their concepts of the universal significance of Orthodoxy. For that I shall be always grateful. The Orthodoxy of Father Sergius Bulgakov, of Berdyaev, and of all their fellow thinkers, was not an Orthodoxy of a walled-in backyard, of a national ghetto. And now in my deep old age I have the almost miraculous privilege of somehow belonging to the future too.

This sense of belonging, this experience of belonging and being part of a body is truly a privilege that cannot be taken for granted. In the USA today the mobility of our society is so great that many people lose all sense of belonging to a community, a clan, a society, or even a class.

Orthodoxy as an Experience of Life, of Action

I must say that my understanding of what it means to be an Orthodox Christian did evolve and change during my life. In my childhood I took it for granted, so to

speak, that being Orthodox meant attending church services and holding a certain set of beliefs. These beliefs were probably shaped by the catechism lessons and religious instruction I received. But as the years went by I gradually began to realize that being Orthodox meant a way of life. And when I use the term "life" I mean an *active, dynamic process*, creatively acting and reacting to everything in your environment, to everything you encounter. It is like the process of growth - an inner energy that actively expresses itself in responding, in asserting, in reality. Living means constantly reacting to your environment - accepting, rejecting, selecting, contributing, changing, building, helping. And in this process of *action*, your own inner *being* is gradually transformed; it grows, or withers. The process of growth is a kind of energy expressing itself in action. I do not mean by the word "action" a kind of frantic involvement in some business or social activity, a need to achieve things, to keep busy at this achieving. Rather I mean that a *person grows in relating to other persons*, to their needs, moving in response to their moves toward you. I came to understand the parable of the last judgment (Matthew 25:35ff.) where the only criterion applied is that of how we *react* to the needs of others; while in the chapter on love in the Epistle to the Corinthians, the quality, the contents, of this reaction is defined.

I could never really identify with, could never feel true enthusiasm for the great "causes," such as the women's liberation movement, or great causes of social concern - for example, two years ago when everyone held hands across the US "against poverty." When there is a job to be done, a defect to be corrected, a need to be filled, and working at it is within the scope of my ability, I would try and do what I could. In my own case it led me into the field of Orthodox religious education. I was even assigned the task of teaching future priests at the Seminary, teaching them how to convey to children a knowledge of God -- a really awesome challenge. But I never felt that I was "promoting women's role in the Church."

My experience of being a member of the Orthodox Church meant for me living, that is -- being active, working, doing. And I am grateful that I had the privilege of living in a period of our church history when the Church needed the work of its lay members, and that this need was recognized.

The Orthodox Church in Family Life

We all know the expression, "The family is a small Church" (in Russian, *syemya malaya tserkov*).

Truly there is a parallel between the definitions of what the Church is and

what a family is. Berdyaev says the Church is "fulfillment of freedom in and through the fulfillment of fellowship." Oneness in fellowship, fellowship in oneness. This is what the Church is and this is what every family should be.

We all go through the long and difficult process of growing from a helpless baby to a mature, independent, responsible adult, and the process, at all its stages, is deeply influenced by our Christian faith, our theological beliefs. We are all members of families.

Since the topic assigned to me is to share with you what made Baptism and "putting on Christ" most meaningful to me, I must say that for me personally being wife, mother, grandmother, even great-grandmother was the heart of my experience of church life. It was, I think, truly my vocation, in the sense in which there can be a monastic vocation, or an artistic, or a literary one.

Family life is not all sweetness and sentimental good humor. Family life is joy and sorrow, conflict and concession, growing pains and achievement, obedience and rebellion, relaxation and stress. Family life implies in the deepest sense *belonging* and the experience of *action*, of active love, which I have already mentioned.

I always felt comfort in those passages in the Gospels where we read that the Lord Jesus Christ knew the meaning of stress in family life. You remember the incident, when, at 12 years of age, He remained in the Jerusalem Temple when Mary and Joseph returned home, and His Mother's words: "Son, why have you treated us so? Behold, your father and I have been looking for you anxiously..." and the counterpoint in the words immediately following: "and He went down with them and came to Nazareth and was obedient to them...and increased in wisdom and in stature, and in favor with God and man." (Luke 2: 48-52). And later St. Mark tells how in His home country His friends wanted to seize Him, saying that He was "beside Himself," and His anxious Mother and His brothers came, and, standing outside, they sent to Him and called Him "...and they said to Him, 'Your mother and your brothers are outside, asking for you,'" and He replied..."Who are my mother and my brothers?...Whoever does the will of God is my brother, and sister, and mother" (Mark 3:21, 31-35).

Yes, family life means *stress* and a constant *effort of love in overcoming stress*. It means *obedience* and *freedom*, discipline and creativity, dependence and responsibility, judgment and forgiveness, loyalty and openmindedness -- all these are basic ingredients of family life and all basic parts of our thought and consciousness as Orthodox Christians.

Parenthood means a willingness to sacrifice yourself to a certain extent, to give up your personal wishes or tastes for the sake of the children, of the family. But it has to be a willing sacrifice, without self-pity, without feeling victimized. A mother accepts physical fatigue, broken nights, broken dates, interruptions in her work. She may even resent this, but her resentment is not aimed at her children, her difficulties are still an expression of love and concern.

A parent has to cultivate the art of *relationships* - of being attentive, listening, understanding, reacting, to a young child, to a teenager, to the spouse. A parent has to teach - to present new concepts of life, of self, of God, of others, gradually replacing primitive concepts with more mature ones. The parent has to provide a framework of *love and discipline*, and the two are closely intertwined. A parent's love for the child must be part of a greater love, a love that makes life meaningful. Family discipline means a structure of obligations which are recognized by the adults as well as by the children. It means standards of kindness, courtesy, responsibility, conscientiousness. And perhaps one of the most difficult parental tasks is, while laying certain restraints on the growing family members, we must prepare them for freedom and independence, *we must let our children go*.

I cannot enlarge here on the subject of what I believe to be the Orthodox concept of family life. If anyone wishes, we could discuss it further in the time reserved for discussion and questions. But if I am asked how I've tried to live my Orthodoxy, I have to say that it was my experience of motherhood, at all its stages, from caring for an infant, up to the time when you are "out of the stream of life" and only watch from afar, with love, appreciation and an effort to understand, the adult families of your children; -- it was this experience of motherhood that somehow brought the Church into the very core of my life.

I realize that all I have said here does not give a complete picture of what it means to try and live as an Orthodox Christian, "to put on Christ." Attempts to describe a living process are always inadequate. I have not mentioned, for example, the matter of Church discipline, and this certainly was an influence in my life. Perhaps because our generation lived through so many upheavals, so many breakdowns, many of us became sincerely attached to the structure of church order, church rules. Attending church services, behavior in church, observation of some rules of fasting, accepting church regulations -- all this was a natural part of the Church movement of my youth.

On the other hand, I have not attempted

here, nor do I think I should attempt, to speak of the inner realm of spiritual life, of that "inner warfare" (*vnutryennyaya bran'*) that takes place in the life of every Christian. This is the inner light that burns in each one of us.

I belong to a historical period that is ending. We had many challenges, many difficulties, many joys, and I am deeply grateful to have lived at this particular time.

You are entering a new era. You will work, start families, build communities that will face new challenges. The whole concept of family life, of marriage and man-woman relationships, of the role of the church in the world, is changing. You will have to solve problems in new ways. You will have to pour your wine into new "wineskins," find new approaches. There

is a strong tendency for old people to be judgmental about modern times: old moral codes are broken, old values are not recognized. I, too, am old and I admit that I also tend to feel that modern concepts of man-woman relationships do *not* lead to happier marriages or a fuller life.

But again and again the Gospel brings us back to the fact that when Our Lord came to live with us, it was not the righteous, the law-abiders, the religious people in good standing that recognized Him. The followers most frequently mentioned were sinners, adulteresses, a robber...

Does this tell us something about what our attitude as Orthodox Christians should be to the new, difficult, mixed-up, agnostic, immoral world we have to face? This is the question for which we have to find an answer.

Bishop Herman Meets Pennsylvania's Governor



On April 10, Bishop Herman attended a dinner meeting with religious leaders of the Pennsylvania Council of Churches as guests of Governor Robert Casey. Before the meal, Bishop Herman met informally with the Governor.

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The 400th Anniversary
Of The
Establishment
Of The
Russian Patriarchate



His Holiness, Patriarch Tikhon

"The Bishops of every country ought to know who is the chief among them, and to esteem him as their head, and not to do any great thing without his consent...But let him [the first] not do anything without the consent of all" (Apostolic Canon 34).

This year, the Russian Orthodox Church has been celebrating the 400th Anniversary of the Establishment of the Russian Patriarchate, for, on January 26, 1589, Patriarch Jeremias II of Constantinople, together with an assembly of archpastors, officiated at the

enthronement of Job, the first Russian Patriarch. While many historians have regarded the establishment of the Russian Patriarchate as a political development prompted by the ambitions of the Russian Tsars who sought to assert the prestige of Moscow as the "Third Rome," in reality, as the Body of Christ, headed by Christ Himself, the Church is above all human institutions, and her supreme authority derives its grace-given power through election, not from below, but from above; as Christ told His apostles, **You have not chosen Me, but I have chosen you**

(John 15:16). According to Orthodox doctrine, it is the Lord Himself Who rules over His Church in whose history the Divine Will finds its most striking manifestation. Thus, it was not fate, nor the powers that be that installed the Patriarch in Russia, but God Himself.

The establishment of the Patriarchate came as a natural act conditioned by the growing spiritual authority of the Russian Church which coincided with the consolidation of the Muscovite State. After the Fall of Constantinople and the Byzantine Empire to the Turks in 1454,

what was then the youngest, became the pillar of Universal Orthodoxy. Already in 1448, 460 years after the Baptism of Rus, a Council of Russian Bishops had elevated, independently of Constantinople, Bishop Jonah of Ryazan as Metropolitan of Moscow and All Russia, an act that had proclaimed the autocephaly of the Russian Church. Since that time, the first Bishops of Russia had received the power and authority nearly equal to those of a Patriarch and a dignity exceeding that of all other Orthodox Metropolitans. At Pan-Orthodox Councils they were entitled to be seated next to the Patriarch of Jerusalem. Thus, the idea of the establishment of a Russian Patriarchate in the 16th Century was a natural one.

The visits to Moscow of various Eastern Patriarchs -- Joachim of Antioch in 1586 and Jeremias II of Constantinople in 1588, paved the way for negotiations leading to the completion of what had been prepared long before. After the enthronement of Patriarch Job in 1589, the Constantinopolitan Councils of 1590 and 1593 and the Eastern Patriarchs recognized the fifth place of honor for the Moscow Patriarch in the diptych of the Local Orthodox Churches and his full rights as the Primate of an autocephalous Church.

The annals of Russian history are enshrined with the names of Russian patriarchs who set examples of true apostolic ministry and evangelical love. They were the best people of their time -- spiritual leaders of the people. Among the constant concerns of the Patriarchs was the strict observance of Church dogmas and doctrines, defense of Church freedom *vis-a-vis* the State, and the moral uplifting of faithful, education of the clergy and the improvement of parishes and monasteries.

In the century before Tsar Peter I "the Great," several names stand out clearly. During the "Time of Troubles" Patriarch St. Hermogenes the Hieromartyr inspired the people's resistance to Polish Catholic invaders, thus helping to save the country and its Orthodox Faith. When Michael Romanov was elected Tsar Michael I, Patriarch Philaret helped him in consolidating the Muscovite state and raising it from the ruins. Nonetheless, the ideal of ecclesiastical authority over the secular, likened by Patriarch Nikon as that of the sun over the moon, was overturned in a radical manner by Tsar Peter I when he replaced the Patriarchate with a pseudo-conciliar administrative body -- the Holy Synod -- with the aim of turning the Russian Church into an obedient instrument of the state. This was a deliberate episode in Peter's secularization of the State. As pointed out by Archpriest George Florovsky, "it is from Peter that the great and true Russian schism began. That was not so much a split between the government and the people, as between the authorities and the Church...There was a change in the self-awareness and self-

definition of state authority. State authority asserts itself in its preponderance, it asserts its sovereign self-sufficiency. And in the name of this supremacy and sovereignty it not only requires of the Church obedience and submission, but also tries to somehow assimilate and incorporate the Church, to introduce and include her into the structure of the state and state order. The state denies the independent nature of Church rights and authority, and the very idea of church independence is denounced as 'papism'. The state asserts itself as a sole, indisputable and all-embracing source of all authority, all legislation, and all activity and creativity. The Church is deprived of an independent range of activities, because the state regards all kinds of activity as being its own" (cited in JMP, 1989, No. 1, p. 11).

The new administration of the Russian Church was established on the basis of the "Spiritual Regulation" compiled by Bishop Theophan Prokopovich, a close friend of Tsar Peter, and heavily influenced by Protestant ecclesiastical notions. On February 14, 1721, the "Most Holy Governing Synod" was officially inaugurated and the Russian Church ceased to have her first Bishop as prescribed by the Church canons and her history. The Synod was placed under a government official, the Chief Procurator, who was to be "the tsar's eye and an official responsible for the affairs of state." The newly-appointed members of the Holy Synod had to swear an oath of loyalty which proclaimed the autocrat "the foremost judge over this Spiritual Department."

Despite this reduction in Church authority, however, the internal essence of the Church remained, continuing to inspire the Church to fulfill her saving mission under any conditions, offering spiritual guidance to the faithful and exerting a beneficial influence on the morals of the people. Indeed, during this "synodal" period, the Russian Church revealed to the world some remarkable ascetics, hierarchs, theologians and preachers of faith, including such as Ss. Tikhon of Zadonsk, Seraphim of Sarov, Innocent of Irkutsk, and others. This was also the time of the apostolic labors of such Russian missionaries as (Ss.) Nicholas of Japan, Innocent and Herman of Alaska.

The imposition of the "Spiritual Regulation," however, did not dim the memory of the Patriarchate which was always alive among the people. During the reign of Peter I, the sorrowing Moscow faithful continued to bow down to the Patriarch's throne in the Dormition Cathedral in the Moscow Kremlin. In 1742, during the reign of Elizabeth Petrovna, Archbishop Ambrose of Novgorod, and Metropolitan Arseny of Rostov, a petition for and a suggested draft of a reform of Church government,

including the restoration of the Patriarchate, was presented, but this proved to be the voice of one crying in the wilderness. By 1905, however, members of the Holy Synod, supported by large numbers of clergy and faithful, petitioned Tsar Nicholas II to call a Church Council that would elect a Patriarch and decide on other ecclesiastical reforms. The Tsar, however, declined to call such a Council. Finally, an All-Russian Council met during the troubled times of August, 1917. The spiritual summit of this Council, indeed its central mission, was the restoration of the Patriarchate. The words of Archimandrite (later Archbishop) Hilarion Troitsky summed up the feelings of many of those present: "They call Moscow the heart of Russia. But where is this Russian heart beating in Moscow? At the Stock Exchange? In the merchants' rows? At the shops in Kuznetsky Most St?...No, not there, but in the Dormition Cathedral. The Orthodox Russian heart must be beating there, at the front right-hand pillar. The eagle of Peter's autocracy, fashioned after a western model, had pecked out that Orthodox heart. The sacrilegious hand of the impious Peter had brought down the Primate of Russia from his age-old seat in the Dormition Cathedral. By the power granted to it by God, the Local Council of the Church of Russia shall reinstall the Patriarch of Moscow in his lawful and inalienable place. And when His Holiness the Patriarch ascends, to the pealing of the Moscow bells, to his seat in the Dormition Cathedral, hallowed by history, then there will be great jubilation both on Earth and in heaven."

Accordingly, on October 28, 1917, the Local Council passed its decision on the restoration of patriarchal administration over the Russian Church. The election and inauguration of the Patriarch took place in the Moscow Cathedral of Christ the Saviour on November 5. Here, Divine Liturgy was celebrated by Metropolitan Vladimir of Kiev (later martyred by the Bolsheviks) with many other archpastors. After the Liturgy and a *molieben*, he brought out from the sanctuary and placed in front of the Vladimir Icon of the Most Holy Theotokos a small box containing the lots with the names of the candidates for the office of the Patriarch, which had been selected by the Council. Then a blind elder, Schema-hieromonk Alexis of the Zosima Hermitage, came out of the sanctuary and, having said a prayer, drew one of the lots from the box. The new Patriarch was Tikhon, Metropolitan of Moscow! The enthronement of the newly-elected Patriarch took place in the Dormition Cathedral of the Moscow Kremlin on November 21, 1917, the Feast of the Presentation of the Most Holy Theotokos in the Temple.

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All And All And ...



It was not until recently during a sermon, that I realized "all and all and all set free" was the phrase we were supposed to have been shouting when we kicked the can, freezing all those in the clutches of the person who was IT.

I was sure the words were "Ollie, Ollie Ottsin's freed!" Given the mental associations of youth, there is little doubt in my mind that only a few children ever grew up knowing the exact phrase. The rest of us, even when we heard, "All and all and all set free," managed to squeeze it into what we believed was the correct phrase. We shaped it into that which we thought we had known from the beginning. Not only did we not know the actual phrase, but we defended the bastard phrase as if we really knew it was the truth.

When the pastor opened the sermon with the words "all and all and all set free," a sudden feeling of recognition and freedom rushed in on me and I sank into my pew and slowly relived all of those tag games in which I had mispronounced the magic formula of release. I suppose it was a way of correcting the ills of the past. I could heal all the injured phrases by reinserting the correct one. The outcome of each game was not changed; the people who had won still won, and the people who lost still lost. But now, in my knowing the phrase anew, all present knowings and all future playings would be part of the healing and correcting of all the past failures. I was given a sense of, "Onward." A sense of, "Go on ahead, everything is going to be corrected. Get on with things."

And so, because, on some dismal, rainy day, on the front lawn of Georgie Acker, I heard what I thought to be "Ollie, Ollie Ottsin's freed!" I had successfully blocked out all other possible

understandings of the phrase until I heard it drop out of the mouth of the pastor, some twenty years later. It did not matter that my phrase made absolutely no sense. What mattered was that it was my phrase.

What is terribly sad about all of this is that we humans have approached much of life this way. We defend ourselves and our perceptions at the expense of the perceptions of those around us. We are rarely capable of saying "Oops; I have been saying the wrong thing for all that time." Rarely do we hear someone offering us the correct phrase without

exactly who I thought Ollie was. The best I can do is imagine some character who had been captured by the IT and then released by some fast-running comrade. I was sure that he had somehow been involved in all of the feelings and actions that we were now going through in the game. It was as if we were playing a game that was modelled after some famous historic event. In shouting his name, "Ollie, Ollie Ottsin's freed!" I had supposed we were calling to mind his ancient plight and the feelings which that primal captive would have felt when he was released. The game was an enjoyable

Apart from other people -- with the lack of control and accountability that is present because of them -- we are left to grow old in palaces of our own design. We mature alone in an unrealistic playground.

saying, "Naa na na naa na. You had it all wrong." It seems we grow up playing the same games we did as kids. Sometimes those games are wholesome and bonding; other times they are foul and destructive.

I DON'T BELIEVE, for a minute, that Jesus meant for us to act like brats when he said to become as children. He wants us to maintain a sense of purity and acceptance; a childlike innocence. And, I don't think St. Paul meant for us to forget things of childhood when he said he had put them away. He wants us to nurture them and allow them to grow up along with us. He wants our purity and acceptance to grow as we grow, giving it new vocabulary and new parameters as we approach adulthood.

I am not sure that I can remember

way of reenacting a noble piece of folklore.

At any rate, when we did get set free, we were ecstatic and had to shout something. So, we shouted old Ollie's name. It was a reminder. It was a cry of victory. I suppose we could have shouted, "I am free," but then we would not have felt the power of the hero whom we emulated. Besides, there was some kind of magical feeling to the name. We could slur it all together and pretend it wasn't a name, but a secret word in a secret language that gave us power to run away from the prison with more than all our might.

THERE EXISTS, SOMEWHERE between the words of Jesus about becoming like a child and those of St.

Paul about putting away childish things, a pattern of growth that is good not only for the individual, but for the group. There is a way we can grow up and still maintain a connectedness with our childlikeness. A way to allow the wholesome characteristics of our innocence to blossom and flourish on into our adult years.

Community is that way. It is living in close proximity with other failing and graced individuals. It is risking and being made to risk, living with people who expose your weakness. It is finding vulnerability and being made vulnerable living with people who make you angry. It is by living life with other people, continually through good and bad,

impact on each other. The things we do do matter. And, as we help and hurt each other in the presence of God we become aware of the seriousness of our play and begin to more tenderly play the games of Jesus. His games are the games that heal.

We do hurt each other, and community reveals that we can be cruel at any time. Community reveals that we can be chastened, repentant, and forgiven at any time. What we do in the presence of God, we do to God. What we do in community we do to God.

That is community--people gathered together recognizing that God is present in their midst in spite who they are. People living together exposing the uncontainable One contained in frailty. God with us

presence of God, but we need to acknowledge that our response to those we commune with is our response to God. The apostle John said that.

"IF ANYONE SAYS 'I love God' but keeps on hating his brother, he is a liar; for if he doesn't love his brother who is right there in front of him, how can he love God whom he has never seen? And God himself has said that a person must love not only God but his brother as well." The words are St. John's, but the message is to us.

by Athanasius Johnson Medland

Athanasius Johnson Medland is a very active member of St. Mark's Orthodox Church in Wrightstown, Pennsylvania.

I have been crying a word I did not hear correctly, a word I really did not know. But, recently, I have heard the word more clearly. The word is really "God dwelling in us." The word is "community." It is "all of us are in this together." It is the word "all-and-all-and-all-set-free."

working things through, that we are rubbed raw enough to remember the purity and the acceptance of the innocent life, and made strong enough, by the presence of God, to live it.

Without other people and both the lack of control and the accountability that is present because of them, we are left to grow old in palaces of our own design. We mature alone in an unrealistic playground. We waddle through this life with no concern for vital issues.

It is because Christ is made present in the gathering together of two or three that we are enabled towards innocence in community. It is because the transcendent One is revealed in community that we sweat and grow. Jesus resides in communities and where he is it is okay to be exposed, vulnerable, accepting, and pure. It is okay because the eternal One does not crush us and sets us free not to crush each other.

PEOPLE PLAY TOGETHER. That's what we do. All our interactions are just playings, games. We can play good games with each other, games that bring us closer together and help each other. Or, we can play bad games with each other, ones that push us farther apart and hurt each other. Games can bring life, games can bring death.

Community helps us to realize that our playings, our games, really do have an

abiding. Not being able to choose and control the ways and areas in which we will find God. God is in the ones we wish to escape, in community; that is pain.

IN MY LIFE with Jesus, in my pursuit of spirituality, I have been crying, "Ollie, Ollie Ottsin's freed!" I have been crying, "Isolation! Control! It's *me* and God in this thing together! He dwells in *me*!" I have been crying a word I did not hear correctly, a word I really did not know. But, recently, I have heard the word more clearly. The word is really "God dwelling in us." The word is "community." It is "all of us are in this together." It is the word "all-and-all-and-all-set-free."

We are set free to take care of Christ in the least of these, in those whom we would not choose to have him live in, those who cause us anger, despair, and jealousy. We are set free from trying to have to control where God will dwell. God dwells with us, and because of this we are set free to play with all people in God's presence and to play with God in the presence of all people. For God's presence is hidden among us.

It is within community that we will find God. And, when we find God we may not be happy or content with what God asks us to do, but our obedience is the measure of our love. We may not be happy or content with the emotions and actions that flow from our lives within the

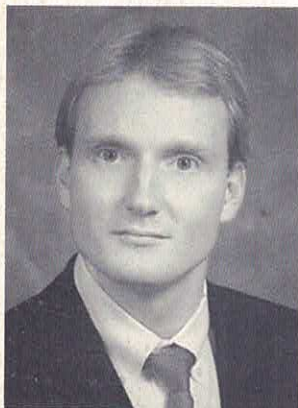
400th Anniversary

Continued from p. 43

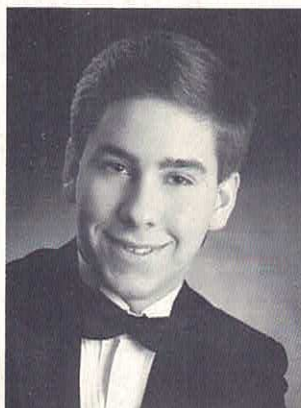
The new Patriarch fulfilled his Patriarchal duties under the most difficult conditions of the Bolshevik Revolution and, in truth, died as a Confessor for the Faith. After a long period of ecclesiastical confusion heightened by State Terror, Tikhon was succeeded by Metropolitan Sergei (whose election was only allowed in 1944, some twenty years after the death of his predecessor), and in turn by Patriarchs Alexis and Pimen.

Accordingly, the faithful of the Diocese of Eastern Pennsylvania and the entire Orthodox Church in America, join in offering up thanksgiving to Almighty God for his bounties on the Russian Orthodox Church and its holy Patriarchs on the 400th Anniversary of the Founding of the Patriarchate of Moscow and All Rus. This anniversary gives us special joy, for it was under the signature of Patriarch Alexis and the other members of the Holy Synod of the Russian Orthodox Church, that autocephaly was granted to the Russian-Orthodox Greek-Catholic Church of America -- "the Metropolia," on April 10, 1970. And in 1990, the Orthodox Church in America, successor to "the Metropolia", will celebrate the 20th Anniversary of her autocephaly. This joy will be enhanced further as the faithful and clergy of the Orthodox Church in America also celebrate the 20th Anniversary of the Glorification of our heavenly patron, St. Herman of Alaska (August 9, 1970). Thus, we the faithful of the Orthodox Church in America share with our brethren in Russia the joy surrounding the 400th Anniversary of the Patriarchate in 1989, and invite them and also other Orthodox Christians throughout the whole world to celebrate with us in 1990 as we celebrate the double joy of the 20th Anniversaries of the Autocephaly of the Orthodox Church in America and the Glorification of her first Saint -- Herman of Alaska.

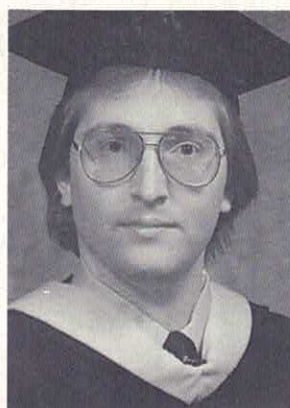
We Salute Our 1989 GRADUATES



Dr. David E. Albrecht
Assumption of the Holy Virgin
Orthodox Church
Philadelphia, PA
Philadelphia College of
Osteopathic Medicine



Barry Michael Benczkowski
Holy Trinity Orthodox Church
Wilkes-Barre, PA
Potomac High School
Dumfries, VA



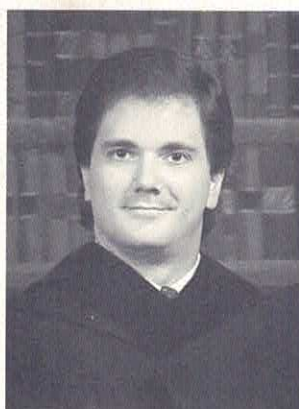
Matthew John Bohush
St. Nicholas Orthodox Church
Philadelphia, PA
B.A. Temple University
Philadelphia, PA



Dr. Robert D. Bricker
Holy Ascension Orthodox Church
Frackville, PA
Philadelphia College of
Osteopathic Medicine



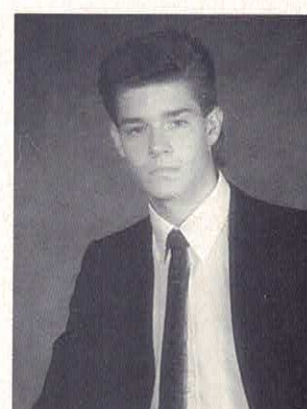
Stephen Brophy
St. Michael's Orthodox Church
Jermyn, PA
Lakeland High School



Dr. Gregory Brusko
Holy Trinity Orthodox Church
Catasauqua, PA
Philadelphia College of
Osteopathic Medicine



John Calvert
St. Michael's Orthodox Church
Jermyn, PA
Valley View High School



Sean Patrick Carrigan
Holy Trinity Orthodox Church
Stroudsburg, PA
Bishop Hannan High School



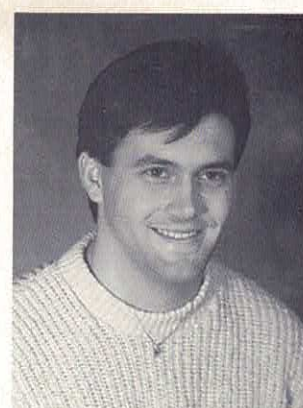
Marsha Ann Chwastiak
St. Mary's Orthodox Church
Saint Clair, PA
Juris Doctor Degree
Dickinson School of Law
Carlisle, PA



Amy Cole
Christ the Saviour Orthodox Church
Harrisburg, PA
Elizabethtown Area High School



Lori J. Csencsits,
Holy Trinity Orthodox Church
Catasauqua, PA
Northampton High School



Richard G. Dantine
St. Nicholas Orthodox Church
Philadelphia, PA
B.A. Glassboro State College



Michelle Lynn Deibert
St. Mary's Orthodox Church
Coalsdale, PA
Tamaqua Area High School



Carol Demenovich
Sts. Peter and Paul Orthodox Church
Uniondale, PA
Forest City Regional High School



Natasha Enslin
St. Tikhon's Monastery
Western Wayne High School



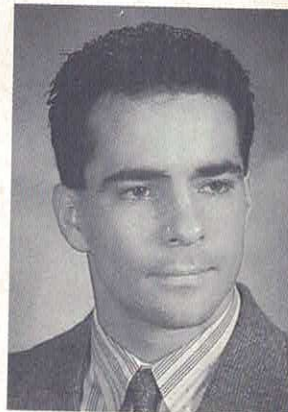
Michelle Suzanne Essig
St. Michael's Orthodox Church
Jermyn, PA
Valley View Jr./Sr. High School



Michael Evanina
St. Nicholas Orthodox Church
Olyphant, PA
Mid-Valley High School



Tanya Evanina
St. Nicholas Orthodox Church
Olyphant, PA
Valley View High School



William Evanina
St. Nicholas Orthodox Church
Olyphant, PA
Wilkes College



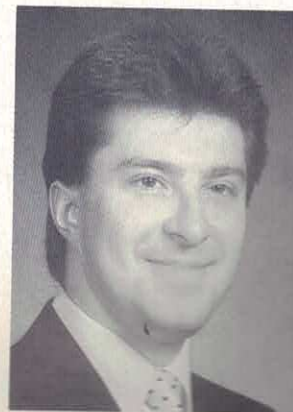
Michael Fetcho
St. Nicholas Orthodox Church
Olyphant, PA
Mid-Valley High School



Sonya Gingrich
St. Nicholas Orthodox Church
Bethlehem, PA
Pennsylvania State University



Eric Havirak
St. Nicholas Orthodox Church
Olyphant, PA
Mid-Valley High School



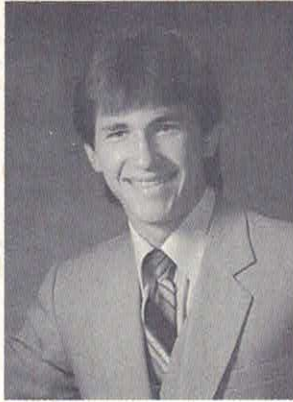
Daniel S. Herbert
Assumption of the Holy Virgin
Orthodox Church
Philadelphia, PA
B.S. Rider College



Thomas S. Herbert
Assumption of the Holy Virgin
Orthodox Church
Philadelphia, PA
Hammontown High School



Melanie Hoats
St. John's Orthodox Church
Nanticoke, PA
Luzerne County Community College



David Hudak
St. Nicholas Orthodox Church
Bethlehem, PA
B.S. Lehigh University



Michelle Ibanez
St. Michael's Orthodox Church
Mount Carmel, PA
Mount Carmel Jr./Sr. High School



Tamara Jadick
St. Michael's Orthodox Church
Old Forge, PA
Abington Heights High School



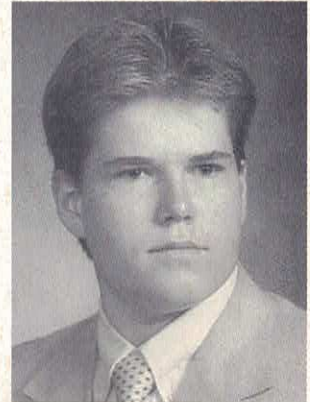
Marianne Krill
Holy Trinity Orthodox Church
Wilkes-Barre, PA
James M. Coughlin High School



Barbara Michelle Kuchta
Holy Ascension Orthodox Church
Frickville, PA
North Schuylkill High School



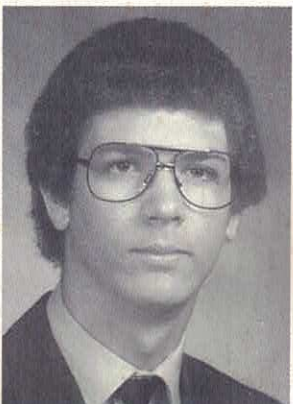
Janine Kuncik
St. Nicholas Orthodox Church
Bethlehem, PA
Muhlenberg College



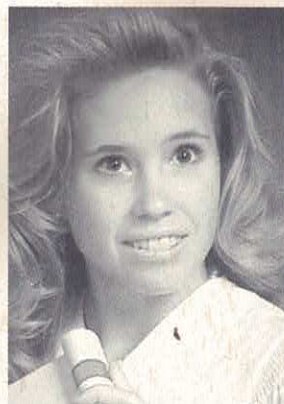
David J. Lorchak
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Coaldale, PA
Panther Valley High School



Larissa M. Lorchak
St. Mary's Orthodox Church
Coaldale, PA
Wilkes College



Paul John Macenka
St. Mary's Orthodox Church
Coaldale, PA
Panther Valley High School



Diane Maloney
St. Michael's Orthodox Church
Newark, Delaware
Christiana High School



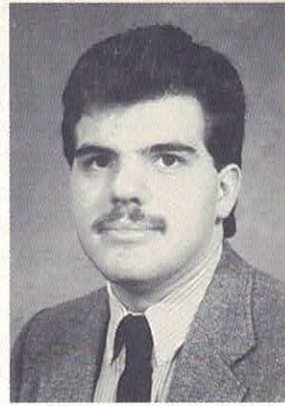
Cathryn Anne Martin
Holy Trinity Orthodox Church
McAdoo, PA
Philadelphia College
of Pharmacy



Mark Mikulak
St. Basil's Orthodox Church O.C.A.
Simpson, PA
Carbondale Area High School



Deborah Nemetz
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Wrightstown, PA
University of Massachusetts



Joseph F. Norato
Christ the Saviour Orthodox Church
Harrisburg, PA
School of Hotel Management of
Rochester Institute of Technology



Andrew Anthony Padrezas
Holy Trinity Orthodox Church
Wilkes-Barre, PA
Pittston Area High School



Darice Pavelchak
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Simpson, PA
Bloomsburg University



Daria Pelesh
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Olyphant, PA
Meade Sr. High School



Patricia A. Pellock
Holy Ascension Orthodox Church
Frackville, PA
North Schuylkill High School



Tamara Petrowsky
St. Michael's Orthodox Church
Bethlehem, PA
Saucon Valley High School



Laurie Petrovich
St. Nicholas Orthodox Church
Bethlehem, PA
Saucon Valley High School



Nadine Polanchik
St. Michael's Orthodox Church
Old Forge, PA
Pennsylvania State University



Christine Pocono
St. John's Orthodox Church
Edwardsville, PA
West Side Area Vol-Tech School



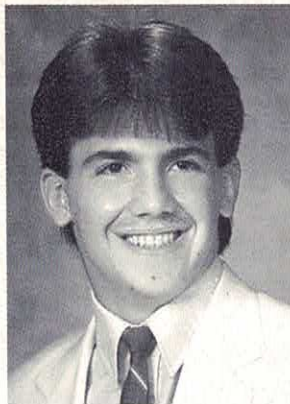
Marie Sawarynski
St. Nicholas Orthodox Church
Bethlehem, PA
Bethlehem Liberty High School



Diane Susan Schlasta
All Saints Orthodox Church
Olyphant, PA
Lakeland High School



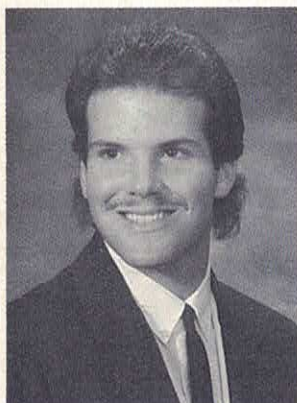
Sandra Sernak
St. John's Orthodox Church O.C.A.
Mayfield, PA
Lakeland High School



Ted Sidorjak
St. Mary's Orthodox Church
Coaldale, PA
Tamaqua Area High School



Michelle Stafiniak
St. Nicholas Orthodox Church
Bethlehem, PA
B.S. Villanova University



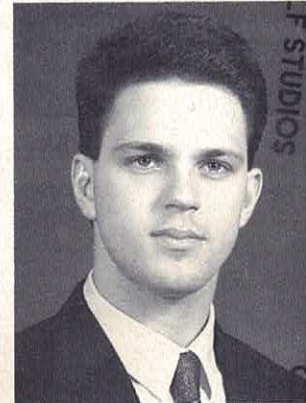
Mark Stauffer
St. Nicholas Orthodox Church
Coatesville, PA
Cash Senior High School



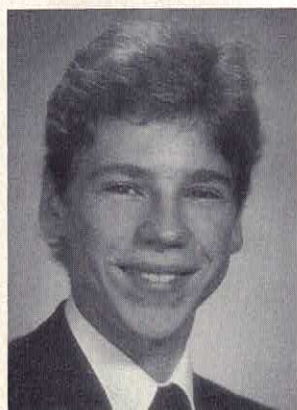
Maria Studlack
SS. Peter and Paul Orthodox Church
Minersville, PA
Minersville Area High School



Damian Vansuch
St. Nicholas Orthodox Church
Bethlehem, PA
Bethlehem Catholic High School



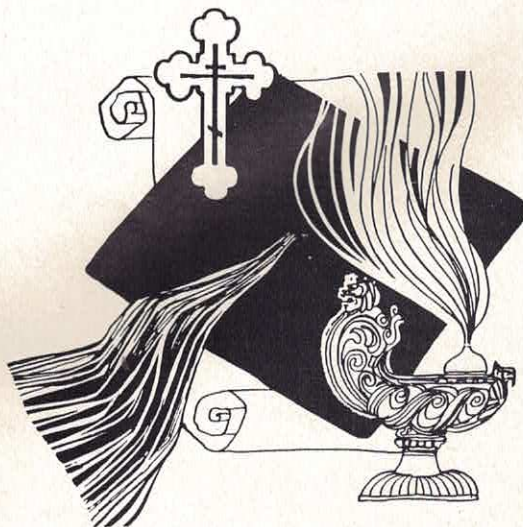
George Matthew Winnick
St. Michael's Orthodox Church
Mount Carmel, PA
Drexel University



Andrew Stephen Yencha
St. Stephen's Orthodox Cathedral
Philadelphia, PA
Neshaminy High School



Tina Zelinski
St. John's Orthodox Church
Edwardsville, PA
Wyoming Valley West



ALL IN THE DIOCESAN FAMILY

Alden Station - Holy Resurrection Church.

Luke P. Haverlak received a commission as a 2nd Lieut. in the United States Army in ceremonies recently held at Penn State University. The oath of office was administered by his father, Lt. Col. Gene Haverlak, USAFR. Luke is currently assigned to the Corps of Engineers, Company A, 365th Engineering Battalion, Wilkes-Barre, Pennsylvania. In November, Lt. Haverlak will report for active duty at the US Army Signal Center, Fort Gordon, Ga.



Lt. Col. Gene Haverlak congratulates his son, Lt. Luke P. Haverlak,

Coaldale - St. Mary's Church

Larissa Bench is awarded Church scouting award. **Congratulations** to Larissa Bench, daughter of John and Gloria Bench, on receiving the CHI-RHO AWARD on Sunday, May 7th, 1989.



Left to right: Very Rev. Paul Borick, Pastor Larissa Bench, recipient; Louise Lazarchick, Scout group leader; Gloria Bench, mother.

On Sunday, March 19th, Mary Ellen Zawatski was received into the Orthodox Church through the Sacrament of Holy Chrismation.

Wedding Congratulations are extended to Mary and Ricky Kean Hertzog who were joined in Holy Matrimony on Saturday, June 24th.

Anniversary wishes are extended to John and Mary Pavlick on the celebration of their 59th Wedding Anniversary in June.

Three successful Parish events were held in April: The Annual Fish Dinner, a Paska Sale, and an Easter Egg Hunt for the children of the Parish.

Coatesville - St. Nicholas Church

Congratulations to: Adrienne R. Hare, daughter of Mr. and Mrs. Dennis Hare, on being included in Who's Who among American High School Students for the 1988-89 school year. Only 5% of all high school students nationally are selected. Adrienne will be entering the 10th grade at Scott's Intermediate High School in September.

The Church School Children are working on creating Church Banners. This is a special summer project in symbols. Upon completion, they will bring them to Church in September for display and presentation.

The 24th Institute of Religion and Health Conference was held at the V.A. Hospital in Coatesville on May 23rd, with Fr. Dimitri Voytilla attending and taking part in the program. The theme for the day was "Anger and Depression." Some 250 people were in attendance. Medical professionals from Eastern Pennsylvania and area clergy were present to discuss this issue.

Harrisburg - Christ the Saviour Church

The new Bell Tower ground breaking and blessing took place following the Divine Liturgy on Sunday, June 25th. The new Bell Tower will be twenty-nine feet high. The construction and purchase of this Bell Tower will be a gift to the parish from two members of the congregation, Stephen and Katherine Maut. The Bell Tower will be blessed by His Grace, Bishop Herman, on Sunday, October 22nd.

Baptisms and Chrismations: Michael John Buddwalk, son of David and Natalie Buddwalk, on March 11th; Michael Turner, son of Charles and Deborah Turner, on March 25th; Laura Mary Hadginske, son of Paul and Mary Ann Hadginske, on April 20th.

Chrismations: James W. Wolfe on March 7th and John L. Schilling III on April 22nd.

Harrisburg - Christ the Saviour Church



Taking his turn in breaking the ground is Mr. Stephen Maut. At right are Katherine Maut, and Mr. Charles A. Turner, the president of the Parish Council. The Altar Servers are: Andrew Norato, David Hancher, Douglas McGinnes, and Matthew Sysak, with Fr. Daniel Resselar, the Pastor.

Jermyn - St. Michael's Church

On Tuesday, July 11th, St. Michael's P.T.A. sponsored the annual bus trip to Hershey Park for all the Church School Children of the Parish. A good time was enjoyed by all.

On Sunday, July 23rd, the Annual Steak Bar-B-Q took place at the Sheypuk Farm in Jermyn with over 120 people being served. Children and parents also enjoyed swimming and other outdoor activities.

Summer Bible School was held the week of August 7th to the 11th. Over 20 children participated in the program. Wendy Bochnovich is the coordinator for the Summer Bible Program.

Plans are under way for the 80th Anniversary Celebration of St. Michael's Church, to be held on Sunday, November 5th. His Beatitude Metropolitan Theodosius will be present for this milestone in the life of St. Michael's Church.

Baptisms: On Saturday, July 15th, Ann Celler was Baptized and Chrismated into the Orthodox Faith.

Mount Carmel - St. Michael the Archangel Church

On Sunday, April 9th, His Grace Bishop Herman made his Archpastoral visitation to St. Michael's Church. During the Divine Liturgy, the Pastor, Rev. Michael Evans was elevated to the rank of Archpriest. After the Divine Liturgy, a dinner was held in honor of Archpriest Michael Evans.

After the Divine Liturgy, Bishop Herman and Parish Council Members reviewed plans for the Iconography project. It was announced that a contract



Parish members at the Steak Bar-B-Q in Jermyn, Pa.

was signed with Rohn Studies, Consultants, Designers, and Artists to write Icons on the Church walls and Iconostasis. One side of the wall is expected to be installed by August of this year. Each family that donates an Icon will receive a hand-painted rendering for their home after the project is completed.

Mrs. Anna Osetrov, the beloved wife of Sergei Osetrov (former Russian language Professor at St. Tikhon's Seminary) is visited on a regular basis by Fr. Michael Evans. Anna is a guest at the Mansion Nursing Home, in Sunbury.



Archpriest Michael Evans and Mrs. Anna Osetrov



First Row: (left to right) Archpriest Michael Evans and His Grace, Bishop Herman. Second Row: Mary Kondrat and Sandra Sebasovich. Third row: Chris Mathias, Stanley Zbicki, Leon Markovich, and Walter Sebasovich.

Olyphant - All Saints Church

Wedding Congratulations to: Bryan W. Siebecker and Kristen E. Siniawa who were united in the Sacrament of Holy Matrimony on May 13th; Mark E. Armstrong and Daria L. Kuzmiak who were wed on May 21st, and Richard C. Roberts and Deborah Moschowsky, on June 3rd.

On Saturday, June 17th, the Annual Sunday School Picnic took place at St. Tikhon's Seminary/Monastery. This event is sponsored by the All Saints Parish Council. A day filled with fellowship, excitement, and perfect weather was enjoyed by all.

On Sunday, June 25th, the Third Annual All Saints Day Celebration took place with the Archpastoral visitation of His Grace Bishop Herman. Also, on that

day, a 15-member Syndesmos (World Orthodox Youth Organization) delegation from Russia participated in our Patronal Celebration. During the Divine Liturgy, Fr. Claude Vineyard was awarded the Palitza by His Grace Bishop Herman. Following the services, a dinner was held at Genetti's Manor in Dickson City with 200 faithful in attendance. The dinner was coordinated by Mrs. Florence Boyko and Vera Hoyniak.

Olyphant - St. Nicholas Church

On Bright Sunday, May 6th, faithful and invited clergy participated in the Paschal Divine Liturgy. A Paschal meal was served in the Church Hall following the services. A day of fellowship followed and was enjoyed by all.



Clergy and Faithful in front of St. Nicholas Church in Olyphant.

Philadelphia - St. Stephen's Cathedral

On Sunday, February 26th, a surprise testimonial was held for the Pastor, Archpriest Daniel Geeza, in honor of the 30th Anniversary of his Ordination to the Holy Priesthood. Following the Hierarchical Divine Liturgy, Bishop Herman presented Fr. Daniel with a (gold-filigree) Jeweled Cross purchased by the parishioners of the Cathedral, and acknowledged all the years of service he has given to the Church. A luncheon was held in honor of Fr. Daniel following the Divine Liturgy.

On Palm Sunday, April 23rd, Fr. Daniel Geeza blessed two processional banners made by the children of the Sunday School Program during their Saturday Arts and Crafts sessions. These banners were made especially for the procession to the Shrine of St. Seraphim of Sarov at the Annual Pilgrimage to St. Tikhon's Monastery. The children were assisted in this project by William Kraftician and Church School teachers.



Bishop Herman presents Jeweled Cross to Archpriest Daniel Geeza on behalf of the parishioners.

Alive in Christ
The deadline for our
Christmas issue
for all articles, pictures,
Parish news, etc . . .
is November 1, 1989



Archpriest Daniel Geeza blesses banners made by the children of the Cathedral.

Descendent Of St. Innocent Visits St. Tikhon's Monastery



Monk Innocent, at the right side of Metropolitan Theodosius and Bishop Herman, with guests and fathers.

South Canaan - St. Tikhon's Monastery

Monk Innocent, the great-great-grandson of St. Innocent, Apostle to the Americas, paid a visit to St. Tikhon's Monastery on July 16, accompanied by Priest-monk Innocent from the newly-reopened Optina Monastery in Russia. Also visiting were Mother Michaela and Sr. Alison from Holy Transfiguration Monastery, Ellwood City, Pennsylvania.



On Great and Holy Saturday, April 29th, Bishop Herman awarded the Kamalavka to Fr. Deacon Stephen Howanetz.



On Bright Tuesday, May 2nd, Bishop Herman elevated the Rev. Theodore Heckman to the rank of Archpriest.



On Bright Tuesday, May 2nd, Archpriest Samuel Sulich was awarded the Palliza by Bishop Herman.



On Pentecost, Bishop Herman ordained Monk Raphael, of St. Tikhon's Monastery Brotherhood, to the Holy Diaconate.



Bishop Herman with Summer Camp participants displaying their mounted icons.



Meal-time at Girls' Summer Camp.

Stroudsburg - Holy Trinity Church

On Sunday, July 30, during the Arch-pastoral visitation of His Grace, Bishop Herman, a gold cross was bestowed upon Fr. Neal Carrigan in recognition of his years of service to the Church.

Wrightstown - St. Mark's Church

Stephen Sedor receives Church scouting award. On Sunday, May 21st, Stephen Sedor was presented with the CHI-RHO Scouting Award by his Pastor, Fr. Stephen Karaffa. Stephen is an Altar Boy and a very active member of the Church School Program. He is the son of Myron and Linette Sedor. The Sedor family reside in Titusville, New Jersey.



Bishop Herman and Fr. Neal Carrigan.



Stephen Sedor with his Pastor, Fr. Stephen Karaffa and family members.



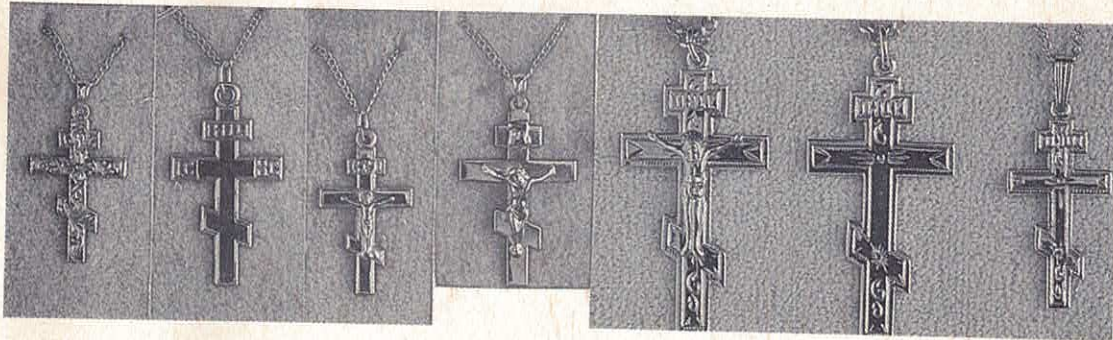
CHOIR DIRECTOR NEEDED

Holy Trinity Orthodox Church, Catasauqua

Please call Fr. Gregory Horton
at (215) 264-0822, or send resume to
1023 5th Street, Catasauqua, PA 18032

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by *Fr. Basil Summers, Pastor, St. Mark's Church, Bethesda, Maryland*

The challenges of our society make our responsibility as Orthodox Christians even more demanding. How do we counter the secular humanistic thinking in today's world which is finding its way into the Church?

2. **STRANGE GOSPELS** - Tuesday, Oct. 10, 1989

by *Fr. Peter Gillquist, Director, Department of Evangelization, Antiochian Archdiocese*

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