

Your Diocese

Alive in Christ

The Magazine of the Diocese of Eastern Pennsylvania, Orthodox Church in America Volume VII, No. 2 Summer 1991



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AIDS, Addictions, Abortion: The Deadly Power Of Sin

Dearest and early beloved in Christ, we must clearly understand and always remember that our existence in this world is a constant battle—a battle between light and darkness, good and evil, virtue and sin, life and death. Our infinitely good God and Savior, Jesus Christ, is always drawing us toward the good, to virtue, to a life of inner peace and true happiness—and ultimately, to eternal life with Him and all the angels and saints in Heaven. At the same time, our unimaginably cruel enemy, the Devil, is always trying to lead us into darkness, into his realm of evil, sin, unhappiness, and death. All he ever wants to give us in this world is a life of bitterness, discontent, delusion, and self-destruction—and in the next world, endless pain and torment with him and all his demons in hell.

Jesus the Good Shepherd has told us these things very clearly and simply: "The thief [that is, the Devil] comes only to steal and kill and destroy; I came that they may have life, and have it abundantly" (John 10.10). But Christ does not force us to accept Him; we must make our own choice whether to follow Christ and His path of virtue, goodness, and life, or to follow the Devil and his ways of self-indulgence and dissolution into sin and death.

St. Paul the Apostle describes the same stark contrast between good and evil, with a little more detail, in a passage in his letter to the Romans:

"When you were slaves of sin, you were free in regard to righteousness. But then, what return did you get from the things of which you are now ashamed? The end of those things is death. But now that you have been set free from sin and have become slaves of God, the return you get is sanctification and its end, eternal life. For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord (Romans 6.20-23)."

How grimly true it is that the result, the end, the "wages" of sin is indeed death. Life in our contemporary world gives us many examples of this plain, deadly fact:

Drinking too much—leads to confusion of the mind, cirrhosis of the liver, chaos in family relationships, humiliation on the job, and ultimately, despair and death. When drinking is combined with driving, how much more chance there is for innocent people to be maimed and killed.

Taking drugs—leads also to mental confusion, hallucinations, loss of memory, split personality, alienation of friends and family members, incapacitation for work or play, and ultimately, despair and death. Using illegal drugs means involvement in crime and possible imprisonment. Shared needles can mean hepatitis or AIDS; an overdose can mean instant death.

Gambling too much—leads to disastrous loss of income, loss of sense of responsibility, resentment from family members, possible entanglement in crime.

Smoking too much—leads to hacking cough, difficulty in breathing, bad breath, emphysema, lung cancer, and premature death. In fact, lung cancer is the most common kind of cancer, and most of it is caused by smoking.

Looking at pornography—can lead to distorted understanding of sexuality, unnatural stirring of the passions, treating people like objects for one's own use, and eventually, to hostility and violence towards others—as acted out in sexual perversity, rape, child molestation, etc. Many people doing these things admit that their involvement with pornography either indirectly or directly led them to commit their crimes.

Pre-marital sex—can lead to contempt for oneself and one's sexual partners, cheapening of one's view of marriage, deadening of one's sense of fidelity, weakening of self-control. St. John Chrysostom says that "one that begins when younger to be immoral, and to have experience in the ways of prostitutes, for the first and second evening will praise his own wife; but after that he will soon fall back into that immorality" (Homily 5 on I Thessalonians). Pre-marital sex also brings with it the possibility of venereal disease. And when pregnancy results, our un-Christian society now legally condones and encourages the horrible temptation to kill the new innocent life by abortion. Abortion not only brings physical death to the baby, but deep spiritual sickness to the mother—as seen in the post-abortion syndrome of intense guilt, shame, remorse, self-hatred, etc.—feelings which eventually rise up in most women who have had an abortion.

Adultery—leads to destruction of marriages, and emotional instability and confusion of all involved, particularly any children affected.

Homosexual activity—leads to terribly distorted ideas about sexuality, ruin of normal family life, the probability of hatred for oneself and one's sexual part-

Continued on the next page.

A Pastoral Epistle Continued

ners, and the high probability of contracting the fatal disease of AIDS.

Some of these activities, like drinking, gambling, and smoking, probably will not cause physical, emotional, or spiritual damage when only done occasionally and in moderation. But they still always carry the possibility of becoming an addiction—a compulsive habit which quite literally makes a person a *slave* to sin. So they always must be handled with caution.

Others of the activities mentioned—taking illegal drugs, looking at pornography, pre-marital sex, adultery, and homosexual behavior—are simply *always wrong*, according to the unchanging wisdom of our Church. Any instance of falling into these things must be confessed and repented of for the restoration of one's spiritual health. It is true that at the first experimentation with these things, there may not be some instantaneous disastrous result. But if continued, *they will all lead to great destruction*. If we do not clearly understand and accept this fact, we are allowing the Devil to blind us to reality.

Other activities may seem even more harmless than smoking and drinking, yet still can lead to painful consequences when done excessively. They are perhaps all the more dangerous because they seem so innocent. Some examples of this kind of activity are:

Watching TV too much (in particular, programs which contain violence, sexual immorality, and anti-Christian bias)—can lead to loss of sense of reality, weakening of mental abilities, loss of self-control, stirring up of greed for material things, glorification of violence and sexual immorality, deadening of respect for religion, and breakdown of resistance against sin. A recent study has shown that crime rates began to increase dramatically soon after the introduction of TV in third world countries.

Playing video games too much (especially games saturated with violence)—can lead to waste of time and energy and money, dulling of a sense of reality and responsibility, frazzled nerves, weakening of self-control, and alienation from others.

Listening to hard rock music too much (especially music promoting violence, immorality, and anti-Christian sentiment)—can lead to coarseness, anger, discontent, cynicism, distorted sense of reality, proneness to violence, and indulgence of the passions.

• • •

Teenagers and young adults, I recite this entire sad list especially for your benefit. You have not lived as long as your parents and grandparents, who, let us hope, already know enough to stay clear of these dangerous temptations. But with your relative inexperience in life, you may need to take a long, hard, straight-on, clear-headed look at these things, and see them for exactly what they are. They

but our sin drives us away from Him. However, He is always there to forgive us when we stop our sinning and repent—when we cry out to Him for mercy. And His goodness is so good that He can repair much or all of the damage that sin causes in us—though usually, the scars of serious sin, such as from alcoholism, or drug or pornography addiction, run so deep that they are never fully obliterated in this life.

Since we clearly know ahead of time the destruction that sin causes, does it make any sense to go ahead with our harmful activities, just because we also know that God will forgive us and heal us when we repent? Wouldn't this really be tempting God, recklessly and callously presuming upon His mercy? And how do we know that we will ever have the chance

... these things all lead to wasted, wrecked lives, filled with sadness, bitterness, and heartache. Ultimately, they lead to death.



usually do indeed offer some kind of thrill at first, some sensual pleasure, some feeling of daring and excitement. And you may well have friends urging you to join them in these things. But you must remember that no matter how appealing and thrilling they may be at first, these things all lead to wasted, wrecked lives, filled with sadness, bitterness, and heartache. Ultimately, they all lead to death.

And the death they lead to is not an entranceway into eternal life in Heaven, but into the endless misery of hell. For God abides in goodness, not evil; doing good and being virtuous draws us to Him,

to change our way of life? One overdose of drugs, one drunken drive, one incident with the wrong kind of people is all it can take to suddenly end our life.

In addition, how do we know for sure that even if God in His mercy gives us many chances to change our ways, that we actually will do so? All the Church Fathers—those especially experienced in the spiritual life—clearly describe to us how one sin leads to another, and to another, and to another. Like a spider spinning a web, the Devil gradually, subtly, craftily, draws us into his clutches. The more we indulge in sinful

"pleasures," the less power we have to resist. Not only our bodies, but our minds and emotions get sick; we begin to think less clearly. We know how very difficult it usually is for an addict to escape his addiction. How can we be sure we will be able to catch ourselves in time, if we start doing things that can become addictions?

It is because of this destructive power of sin that God and His Church so clearly urge us to stay away from these things—not because He is mean to us and just wants to cramp our style and take all the fun out of life. There are plenty of ways to have fun as an Orthodox Christian—things like sports, hobbies, travel, artistic creativity, picnics, singing, camping, etc. These kinds of things, when done in a good way, strengthen your spirit and mind and body instead of tearing them down. They can bring us deep joy, partly because they can bring us much closer to our friends and family members.

So if your parents harp at you not to smoke, not to drink, not to try drugs, not to listen to hard rock, not to go around with the wrong crowd, not to have premarital sex, not to look at trashy movies and videos and books and magazines, please don't rebel against them! They, like the Church, are only trying to protect you from all the various activities that lead to misery and destruction.

If you want to rebel, rebel against the warped aspects of our misguided society—a society which actually encourages almost every one of these harmful activities. It is a sad commentary on our society, supposedly so modern and advanced, that almost none of the government's warnings against AIDS promote and encourage abstinence from homosexual activity, and from all sexual activity outside marriage, as the only sure way to keep from getting the disease. Our society only seems to want to talk about so-called "safe sex," which is a complete delusion. No sex outside of marriage is "safe."

And it is the same with VD and abortion. The best, most obvious way to prevent VD and an unwanted pregnancy, is to stay away from pre-marital sex. But our society is too deluded by the allurements of sexual indulgence to really encourage people to simply say "No" to

sex outside of marriage.

Beloved brothers and sisters in Christ, God is for you. You have infinite worth, because God made you in His image, out of His overflowing love for you. And because He loves us infinitely, we really can trust Him to know the kind of life that is best for us, and to help us have this kind of life, now and forever. He has all the power you need to resist the temptation to sin. If you ask Him, He will strongly help you not to fall into any of the traps I listed above. It is crystal-clear that His ways bring peace and joy and harmony with others, while the ways of the world bring sadness and frustration, sickness and ruin and death. All we have to do is try to cooperate with Him, and He will give us deep inner peace and joy, no matter how rough and miserable and full of temptation the circumstances around us are.



We are not alone in our struggle against temptation and sin. When we ask God for His help, and the Saints for their prayers, we can often feel a strengthening of our resolve to resist the temptation. But God has also given us much instruction in the lives and writings of the Saints, to help us to resist evil and do the good. As a conclusion to my thoughts in this article, I would like to share with you some words of wisdom from St. Dorotheos of Gaza, one of the Desert Fathers of the sixth century. This first quotation picks up right after the Saint has described a fellow monk who fell into the habit of stealing food:

"You see then what happens when a man gets the habit of giving in to his instinctive urges? Do you see what a miserable affliction it is? He knew it was evil, he knew that he was doing wrong. He was troubled and wept over it, and all the same the unfortunate man was dragged along by his evil habit, which he made for himself by his previous negligence. It was well said by Abbot Nistheron that if a man is pulled down and carried off by a passion, he becomes a slave of that passion. May the good and merciful God shield us from bad habits. . ."

St. Dorotheos then speaks of how it is often not the first experience with something sinful which is disastrous, but con-

tinuing to do it:

"I have told you the different ways a man falls into bad habits. For if a man is angry once, he is not immediately called irascible; nor if a man falls once into fornication is he immediately called a fornicator; nor if a man does one act of mercy is he called a merciful man. But virtue and vice are formed in the soul by repeated actions, and ingrained habits bring peace, or punishment, with them. We speak of virtue bringing rest to the soul and vice bringing punishment—why the difference? Because virtue belongs to the nature we possess [being created in the image of God]; the seeds of virtue are ineradicable. I say, therefore, that insofar as we carry out what is good, we generate for ourselves a habit of virtue—that is, we take up a state proper to our nature, we return to a state of health which belongs to us. As diseased eyes recover their normal reactions to light, or from any other state of weakness, we return to the normal state of health which belongs to our very nature.

"In the case of vice it is entirely different. By doing repeatedly what is evil, we acquire a habit which is foreign to us, something unnatural. We put ourselves, as it were, into a permanent state of pestilential sickness, so that we can no longer be healed without many tears, which have the power to attract Christ's compassion to us...

"There is need, therefore, of much vigilance and zeal, and a healthy fear, if we are to avoid falling into bad habits. Believe me, my brothers, a man with a single passion set into a habit is destined to punishment. Maybe he will do ten good actions for every one resulting from the bad habit, but the latter will prevail over the ten good actions. If an eagle gets out of a trap except for one claw which remains caught in the net, it has lost all its power to escape. Though it is outside the net, is the eagle not half-captive by it? Can the hunter not strike it down whenever he pleases? So it is with the soul: if it has one passion set into a bad habit, the enemy at any moment he pleases can strike it down, for he has the upper hand over the soul through its passion.

"This is why I am always telling you

Continued on next page.

A Pastoral Epistle Continued

not to allow a passion to harden into a habit. We must go on fighting and praying God night and day lest we fall into temptation. If we get beaten, as being men we will, and slip into sin, let us quickly get up again and do penance, weeping in the sight of God's goodness. Let us be on the watch and go on fighting, and God, seeing our goodwill, our humility and our contrition, will lend us a hand and extend His mercy to us." (*Dorotheos of Gaza: Discourses and Sayings*, translated by Eric P. Wheeler [Kalamazoo, Mich.: Cistercian Publications, 1977] pp. 179-181. This book is available in St. Tikhon's bookstore).

"Such people may indeed have a certain pre-eminence in that one virtue, and therefore, not be weighed down by the contrary vice. But they remain caught by their other passions and burdened by them, and they do not pay attention to them, thinking instead that they have acquired something grand. They are like a man who builds one wall and raised it up as high as he can, and considering the height of the wall, thinks what a great work he has done. He does not know that one good strong wind coming along will blow it down, because it stands by itself. Nor from only one wall has that man gained a shelter for himself, for he is exposed on the other sides. That is not the way to do it. If a man wants to build a home and

are the cornerstones of the building, and by them the house is held together, and all is united to all, so that they do not lean over and fall apart. Without these, a man will not succeed in perfecting any of the virtues. If a man has no courage in his soul, he will not endure with patience, and if he has no patience, he cannot entirely succeed. Therefore it is said, 'In patience you shall possess your souls' " [Luke 21.10].

"Similarly, the builder must set his stones in mortar. If he piles up his stones without mortar, the stones come apart and the house falls down. The mortar is humility [that is, not being prideful], which is composed of the earth and lies under the feet of all. Any virtue existing without humility is no virtue at all, as it says in the sayings of the Elders: 'As it is impossible to construct a ship without nails, so there is no hope of being saved without humility.' Whatever good a man does, he must do with humility, so that what he does is kept safe. But besides all this, the house needs what are called tie-beams or braces—that is to say, discretion—which, besides adding much to its appearance, draws the whole building together.

"And the roof is love, which is the completion of virtue, just as the roof completes the house" (pp. 201-203).

Finally, St. Dorotheos reminds us that avoiding the awful consequences of sin is not the only reason for resisting hurtful things and doing healthful things. He tells us that doing the good brings its own reward: "What, more than anything else, makes a soul do good if not the joy that good itself brings it? Who knows that joy except the man who has experienced it?" (p.113).

May our Lord help us all to clearly see the dangers and destructiveness of all the temptations which the world offers, and which try to entrap us through the weakness of our own passions. May He, through the prayers and instruction of all His Saints, strengthen us and grant us to know the joy of doing the good and pleasing Him. And may He so secure us in a life of goodness and virtue in the present age, that we may safely reach the Kingdom of Heaven in the age to come.

*"What, more than anything else,
makes a soul do good if not the joy that
good itself brings it? Who knows that
joy except the man who has experienced
it?"*

St. Dorotheos

Here is another memorable passage by St. Dorotheos of Gaza, in which he describes how to build up our souls to be strong against the allurements of any kind of harmful activity:

"How the house of the soul is built we can learn from the actual building of a house, and from the knowledge and care it demands. A man who wants to build a house must see that it is solid and thoroughly safe, so he raises it on a solid foundation. He does not concentrate on one part and neglect the rest, since this is of no use but defeats his aim and makes vain the expense and labor. So it is with the soul: we must on no account neglect any part of it, but build it up equally and harmoniously. That is what Abba John means when he says, 'I would rather a man acquire a little of each one of the virtues, than master one virtue as some have done, persisting in it and practicing only that, but neglecting the rest.'

make a refuge for himself, he must build up all four walls and protect himself all around.

"And I will tell you how to do it: First, he must lay the foundation, which is faith. Without faith, as the Apostle says, 'it is impossible to please God' [Hebrews 11.6]. So, according to our comparison, it is impossible to build our spiritual house without this foundation of faith. Is there occasion for obedience? A stone must be laid—obedience. Does a disagreement arise among the brethren? The stone of patience must be laid. Is there need for self-control? That stone too must be laid. So whatever the virtue required, that stone must be laid in the building, and in this way the perimeter of the building rises up. One stone for forbearance, another for mortifying self-will, one for meekness, and so on.

"In all this, great attention must be paid to perseverance and courage: these

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New Dormitory Dedicated at
St. Tikhon's
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Your Diocese Alive

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Address Of The Ruling Bishop To The Venerable Clergy And Lay Delegates To The Twenty-eighth Assembly Of The Diocese Of Eastern Pennsylvania



His Grace, Bishop Herman

Venerable Fathers and Beloved Brothers and Sisters in Christ:

GLORY BE TO JESUS CHRIST!

We began our Diocesan Assembly with the celebration of the Divine Liturgy wherein we had the opportunity to receive the Holy Mysteries of the Church and to manifest our membership in the One Body of Christ and our commitment to live and act accordingly. We then celebrated a service of prayer invoking the Holy Spirit on the occasion of this 28th Diocesan Assembly.

It is with great joy that I greet and welcome all of you from throughout the Diocese of Eastern Pennsylvania: clergy, delegates, observers and church school teachers, who have gathered for this

Assembly. Let us be attentive once again to the words of the prayer that was said prior to the reading of the gospel during the Divine Liturgy; "Illumine our hearts, O Master who loves mankind, with the pure light of Your divine knowledge. Open the eyes of our mind to the understanding of Your gospel teachings. Implant also in us the fear of Your blessed commandments, that, trampling down all carnal desires, we may enter upon a spiritual manner of living, both thinking and doing such things as are well-pleasing unto You."

In the performance of his episcopal office and duties, the diocesan bishop shares responsibility for the care of the souls entrusted to his care by appointing pastors to parishes and confirming into office members of the parish councils

within the confines of his territory. Receiving their appointment and delegation of authority from the diocesan bishop, the pastors and parish council members assume their duties and responsibilities under his authority and become co-workers.

On the diocesan level, the bishop also shares his work with many others in order to promote more effectively the Mission of the Church of building up the Body of Christ. Various departments and committees share responsibilities in a variety of areas: Mission, Religious Education, Youth, Lay Ministry, etc. One can easily understand that no one human can be all-knowing and informed in all facets involving the administration of the diocese and, therefore, we need shared responsibility.

The priestly ministry, involving all individuals who give of themselves for the building up of the Body of Christ, is a labor of love and sacrifice. It is our task to care for the needs of today and especially to mold the lives of our children who will shape the future of our Church. Teaching, preaching, administering sacraments, establishing missions, caring for the needs of our parishes, diocese and our territorial church must be a part of our daily task.

We, who owe so much to the past laborers in the vineyard of Christ, have indeed harvested the fruits of their labors. It is our obligation to continue to nourish the Good Seed that was planted. We may not see the visible results of our own work but future generations will be grateful for our planting and nurturing, and they will be the reapers of our dedicated and sacrificial labors of love.

Too often, bishops, priests, and laity become discouraged because they do not see the immediate results of their labors. We must realize that the whole process of sowing, watering and reaping takes time. In the words of St. Paul to the Ephesians: "Let us not become weary in doing good, for at the proper time we will reap a harvest if we do not give up. Therefore, as we have opportunity, let us do good to all people, especially to those who belong to the family of believers" (Eph. 6:9-10).

We should take pleasure in doing our best in the present knowing that others will be given the privilege of completing our labors in the future and will receive the benefits of our love, dedication and sacrifices. We must not become discouraged and ask, "Is this really worth it?" The answer to the question does not lie in what we see at present, but in the expectations our sowing ministry has for the future.

As of January 1, 1991, we had an adult membership of 5,560 which was a loss of 145 members from the previous year. From all indications of a brief survey, it appears that our membership will drop again this year. Most of our parishes are made up of older parishioners with few or no children, and unless individuals convert to the Orthodox Faith, there will be no growth in our diocese.

The continuous fall in membership is a great concern not only for our diocese, but for the entire Orthodox Church in

America. This grave situation must be given our serious and immediate attention. In the coming months, we will attempt to do a demographic profile for all of our parishes and present the results to the 1992 Diocesan Assembly. We ask for the cooperation of our clergy and parish council members in this endeavor.

Since our last Diocesan Assembly, Archpriest Vladimir S. Borichevsky and Priest Adam Krell have fallen asleep in the Lord. Remember them in your prayers that they may be granted rest with the Saints and may their memory be eternal.

We are pleased to welcome into our diocese the following clergy: Priest Alexander Fecanin, having transferred from the Diocese of the South and assigned as

Anniversary (9/15/91); St. Michael Church, Mount Carmel - blessing of new icons (9/29/91).

On August 18, 1991, the new Metropolitan Leonty Dormitory at St. Tikhon's Seminary will be blessed and dedicated. The clergy and faithful of our diocese are asked to support this important event in the life of our church.

The annual Memorial Day Pilgrimage to St. Tikhon's Monastery was well attended. The Brotherhood of the Monastery extends heartfelt thanks to all of our diocese who participated, and especially those members of the clergy and faithful who gave of their time and talents for its success. Also thanks are offered to those church school teachers and children who

"Let us not become weary in doing good, for at the proper time we will reap a harvest if we do not give up. Therefore, as we have opportunity, let us do good to all people, especially to those who belong to the family of believers" (Eph. 6:9-10).

Rector of St. Michael Church, Old Forge; Priest Emil Hutnyan, received from the Carpatho-Russian Diocese, temporarily attached to St. Tikhon's Monastery Church while recuperating from a successful kidney transplant; and Priest Daniel Degyansky, a recent graduate of St. Tikhon's Seminary and assigned as Acting Rector of Holy Trinity Church, Pottstown.

St. Basil's OCA parish in Simpson is serviced by the clergy attached to St. Tikhon's Monastery Church and St. John the Baptist Church in Edwardsville, which recently became vacant when the rector transferred to the Diocese of Washington, D.C., is serviced by the clergy of the Wilkes-Barre Deanery.

We are pleased to report that Holy Cross Church in Williamsport has been granted full parish status. We offer our congratulations to the Pastor, Fr. Daniel Kovalak and to the community of Holy Cross Church for this great accomplishment.

Celebrations: 75th Anniversary - St. Michael Church, Wilmington (11/4/90); St. Nicholas Church, Bethlehem (4/28/91); St. Michael Church, Old Forge 100th

participated in the march with the Icon of the Most Holy Theotokos.

Departmental Reports have been distributed. We offer our thanks to the members of all the departments for their dedicated service to our diocese.

In the area of Religious Education, we wish to commend Matushka Isabel Anderson for the excellent work she is doing in this department. She has many good ideas and recommendations and needs the support of the clergy, parents, and parishes for their success. This year a new program was introduced, "Youth Work 'n' Worship" which proved to be a success and greatly enjoyed by those who participated.

The Youth Department under Martin S. Paluch, to whom we offer our thanks, has also been active in the areas of Summer Camp, Altar Boy Retreat, and Teen Encounters. The department is willing to serve our youth on even a greater scale but needs the support of the clergy and parents and financial support from the diocese. During the month of July, our Diocesan Youth Department will host twenty-five young people from Russia who are visiting the United States.

The Tenth All American Council will

Continued on next page,

28th Assembly Address

Continued

be held in Miami, Florida, in July, 1992. The clergy and parish council members should begin preparations now to insure that all parishes will be represented by the rector and lay delegate.

Plans are now underway to offer eve-

low budget, we are a very active diocese, and offer much to our clergy and faithful and to the building up of the Church.

Our vision for 1992 is to attempt to do even more than we have done in the past, and to fulfill to a greater degree our mission to the Church. With the \$5.00 increase, we want to do more in the area of Religious Education and for our youth.

In comparing our proposed budget to other dioceses, it carries the lowest diocesan assessment, and perhaps we have the lowest operating budget even though we are the third largest diocese in the Orthodox Church in America.

ning courses this fall at St. Tikhon's Seminary for Choir Directors and Church School Teachers. Continuing Education courses for the clergy of our diocese will also be offered at the Seminary. The parishes are encouraged to support these programs.

The Bicentennial Celebration of Orthodox Christianity in North America will commence in September, 1993, and conclude in September, 1994. When the schedule becomes available, it will be distributed to all parishes. The local Bicentennial Committee for our diocese will be appointed in September, 1991.

It has been several years since the Diocesan Assembly gave consideration to clergy remuneration. Although annually the parishes are directed to place on the agenda of the annual parish meeting the remuneration for the rector, in many cases the directive is ignored. A proposal will be presented during this assembly and it is recommended that it be given favorable consideration.

A very important item on the agenda is the proposed budget for 1992. It recommends an increase in our diocesan assessment in the amount of \$5.00 per adult member.

In comparing our proposed budget to other dioceses, it carries the lowest diocesan assessment, and perhaps we have the lowest operating budget even though we are the third largest diocese in the Orthodox Church in America. Even with our

We want to approach seriously our responsibility to develop lay ministry and stewardship, and also our care for our senior parishioners who make up more than half of our membership. We want to make available the possibility of encouraging young men to study for holy priesthood by offering them even a small scholarship. We also want to do something in the area of Continuous Education for our clergy that they may better serve the faithful entrusted to their care.

Last year we instituted the United Appeal by direct mail rather than having the mission and charity collections through the parishes. Not only did we surpass the anticipated goal, but we re-

ceived more monies than when we used the separate appeals.

We are most grateful that the United Appeal was a success and offer our heartfelt thanks to the clergy and faithful that participated. Some individuals were very generous and gave not once, but twice. However, we were disappointed in that less than 25% of our membership responded to the United Appeal. Our thoughts were that if most of our membership responded favorably that perhaps we could avoid increasing the assessment. This has not proven to be the case and it is clearly evident that it is only through the individual assessment that everyone will carry their fair share in supporting the diocesan budget. We trust that the proposed budget will receive your favorable consideration.

In closing, I want to offer my humble thanks to the members of the Diocesan Council, to our diocesan secretary/treasurer, Father John Kowalczyk, to Father Daniel K. Donlick, who for many years with dedication served our diocese and continues to serve in the capacity of consultant, and to all of the clergy and faithful of our diocese for your help and cooperation and for sharing with me the responsibilities of administering the Diocese of Eastern Pennsylvania.

May God look down upon this Assembly and grant us wisdom and understanding that we may learn His holy will, and may He grant us all those things needful for the building up of our diocese and His Holy Orthodox Church.





Metropolitan Leonty Dormitory

New Dormitory Dedicated At St. Tikhon's

The old "Metropolitan Leonty House" was named after the beloved Metropolitan who served as Primate of our Orthodox Church in America from 1950-1965. It was destroyed by fire on March 17, 1989. Even after Metropolitan Leonty's departure from this life in 1965, that house was a reminder of the love Metropolitan Leonty had for St. Tikhon's, and our love for him. So when the plans were devised to construct a new student dormitory as the first phase of the seminary growth and development, there was no question that the building would be dedicated as a memorial to Metropolitan Leonty.

In 1964, Metropolitan Leonty spoke these significant words on the holy grounds of St. Tikhon's Seminary/Monastery: "We call your attention to the great shortage of priests that exists within our Church. We cannot permit these beautiful seminary buildings that have been constructed to be without students to instruct. We call upon the priests of our parishes to prepare young men to enter the seminary. We also call upon Orthodox parents to encourage their sons to choose to serve God. The vocation of a

priest is the greatest of all the services that can be performed on earth."

We all realized—then and now—the truth of his words to us. In future years, we will come to realize and understand more and more how important was this decision to build a new dormitory. What we are doing is equipping St. Tikhon's

Seminary to be the sacred meeting-place of seminarians, the sons whom you will send to us to be the future lay leaders, priests, and bishops for the Church in America. With this comes support and dedication.

"The burning of the Leonty House
Continued on next page.



Grand Banquet

New Dorm Dedicated

Continued

several years ago could have left us defeated and demoralized," stated Metropolitan Theodosius, "but instead of defeat, we saw an opportunity to address the need for adequate student housing, so we wasted no time in getting to work. Our initiative, perseverance, and hard work combined with God's grace to complete a project which will benefit students for

His Beatitude, Metropolitan Theodosius, and the Rector of the Seminary, His Grace, Bishop Herman. Other clergy concelebrating with the Bishops were the Archpriests, Robert Kondratich, Chancellor of the Orthodox Church in America; Daniel Donlick, Academic Dean of the Seminary; Paul Lazor, Dean of Students at St. Vladimir's Seminary, Basil Stoyka, Basil Summers, and Vladimir Fetcho; Priests Hieromonk Gregory

for all by word, life, love, spirit, faith, purity, and humility." The festive Grand Banquet was held at 1:00 p.m. in the seminary auditorium.

Bishop Herman, the Rector of the Seminary, offered the toast at the banquet with these words: "No one person could have done it alone, not even a handful of people. However, we are pleased that in this auditorium is a good representation of Orthodox faithful from our local area,



The Service of Blessing for the New Dormitory.

years to come."

On Sunday, August 18, 1991, the prayers and support of the faithful and friends of St. Tikhon's Seminary brought us to a luminous moment in the history of the school—the blessing of the new Metropolitan Leonty dormitory. Over three hundred faithful from all over the country filled the Monastery Church to capacity. This Divine Liturgy united the hearts and minds of the faithful in giving thanks to Almighty God for the completion of the building of the new dormitory.

This momentous, historic Liturgy was celebrated by the Primate of the Church,

(Zaiens), John Anderson, and Martin Krupica; Protodeacons Stephen Howanetz and Eric Wheeler; and Deacons Keith Russin, Nicholas Dotson, and John Huffman.

After the Divine Liturgy, a molieben was sung to St. Tikhon of Zadonsk, with a procession with the relics around the Monastery Church. We prayed that the patron saint of the seminary, St. Tikhon of Zadonsk, would intercede before the Heavenly Throne of God, and continue to guide our school as her heavenly patron, as he has until now; for, in the words of his tropar, "You have been an example

and from throughout the United States. Their love, support, and cooperation has made this miracle, the blessing of the new dormitory, possible. May God grant them many years."

The Federated Russian Orthodox Clubs promised \$10,000 towards a common room for the new dormitory. A check for the first half of that amount was offered by Nicholas Vansuch, President of the F.R.O.C. During the meal, many people came forward to Bishop Herman and made generous contributions.

Representing the family of Metro-
Continued on next page.

politan Leonty was Nicholas Turkevich, the son of the late Metropolitan. The Chancellor of the Orthodox Church in America, Archpriest Robert S. Kondratich, members of the Board of Trustees of St. Tikhon's Seminary, and His Excellency, Bishop Timlin, the Roman Catholic Bishop of Scranton, were present, as were the Rev. James Lackenmeir, president of King's College, and Sister Patricia Ann Mathews, vice-president of Marywood College. Archpriest Daniel

work to be completed with success and satisfaction. The Lord has indeed answered our prayer."

The Academic Dean, Fr. Daniel Donlick, told those present, "The gifts you offer here are being put to good use. Share with everyone what you witnessed at St. Tikhon's today. This new dormitory is here for your sons, who have a calling to holy priesthood. This dormitory will be filled, if all of us will encourage our sons to come to the seminary. We

four walls. By this sacred action, we proclaimed that with the holy intercession of St. Tikhon of Zadonsk, and in blessed memory of Metropolitan Leonty, we pledge ourselves to continue in their work, in order to realize the promise of the sacred responsibility of priestly formation in the image of the Great High Priest, Our Lord Jesus Christ.

The new dormitory will house over forty seminarians, and meet the needs of increased enrollment as the seminary's



Metropolitan Theodosius Blesses the New Dormitory.

Donlick served as toastmaster for the banquet.

Bishop Herman said at the banquet, "As we bless and dedicate this new seminary dormitory to the memory of Metropolitan Leonty, let those of us who were blessed as to have known him, remember the love his eyes expressed for us, greeting us with joy and caressing us with his archpastoral care and understanding." The main address was given by the seminary president, Metropolitan Theodosius, who said, "I remember vividly that Memorial Day afternoon two years ago, when, after the Liturgy, we gathered in the tall grass behind the pavilion to break ground with brand new shovels. It was hard to believe that a new building would soon be standing there. We prayed on that day for the

thank you for your prayers and support."

We returned to the crest of the hill, where just one year ago the unbroken ground was covered with tall grass and weeds, but now a graceful new living quarters for future clergy and laity of the Orthodox Church in America rises up from the ground.

"Bless this house, O Lord. Fill it with thy earthly gifts, preserve unharmed those who piously dwell in it, bestow upon them every heavenly abundance." As these fitting words of the tropar were being sung by the pious choir led by Archpriest Sergei Glagolev, Metropolitan Theodosius and Bishop Herman blessed and dedicated the dormitory with the sprinkling of holy water, and with holy oil traced the sign of the Cross on the

program continues to expand. The magnificent building was erected by Ron Franks Builders of Simpson, who served as general contractor, and Mr. Joseph Peleak of Kingston, who served as the architect. "Glory to God for all things."

As our Lord commanded us, "Pray the Lord of the harvest that he send forth workers into the harvest." Please help your prayers become a reality by supporting them also with your gifts. Join with all those who have shared their treasure now for the sake of the training of future priests for the growth of our Holy Orthodox Church in North America and the world. Send your contributions to: Metropolitan Leonty Dormitory, St. Tikhon's Seminary, South Canaan, PA 18459.

by Very Rev. John Kowalczyk

DAILY DEVOTIONS

SEPTEMBER

1. Tim. 2:1-7
2. Gal. 2:11-16
3. Gal. 2:21-3:7
4. Gal. 3:15-22
5. Gal. 3:23-4:5
6. Gal. 4:8-21
7. 1 Cor. 2:6-9
1 Cor. 4:17-5:5
8. Phil. 2:5-11 (Theotokos)
9. Gal. 4:28-5:10
10. Gal. 5:11-21
11. Gal. 6:2-10
12. Eph. 1:109
13. Eph. 1:7-17
14. 1 Cor. 1:18 (Cross)
15. Gal. 2:16-20
16. Eph. 1:22-2:3
17. Eph. 2:19-3:7
18. Eph. 3:8-21
19. Eph. 4:14-19
20. Eph. 4:17-25
21. 1 Cor. 1:26-29
22. 2 Cor. 6:16-7:1
23. Eph. 4:25-32
24. Eph. 5:20-26
25. Eph. 5:25-33
26. Eph. 5:33-6:9
27. Eph. 6:18-24
28. 1 Cor. 15:39-45
29. 2 Cor. 9:6-11
30. Phil. 1:1-7
31. 1 Thess. 2:9-14
- Luke 4:16-22
- Mark 5:24-34
- Mark 6:1-7
- Mark 6:7-13
- Mark 6:30-45
- Mark 6:45-53
- Matt. 10:27-11:1
- Matt. 24:1-13
- Luke 10:38-42:11:27-28 (Theotokos)
- Mark 6:54-7:8
- Mark 7:5-16
- Mark 7:14-24
- Mark 7:24-30
- Mark 8:1-10
- John 19:6-11, 13-20, 25-28, 30-35 (Cross)
- Mark 8:34-9:1
- Luke 3:19-22
- Luke 3:23-4:1
- Luke 4:1-15
- Luke 4:16-22
- Luke 4:22-30
- John 8:21-30
- Luke 5:1-11
- Luke 4:37-44
- Luke 5:12-16
- Luke 5:33-39
- Luke 6:12-19
- Luke 6:17-33
- Luke 5:17-26
- Luke 6:31-36
- Luke 6:24-30
- Luke 11:47-12:1

OCTOBER

1. Heb. 9:1-7
2. Phil. 1:12-20
3. Phil. 1:20-27
4. Phil. 1:27-2:4
5. 1 Cor. 15:58-16:3
6. 2 Cor. 11:31-12:9
7. Phil. 2:12-16
8. Phil. 2:17-23
9. Phil. 2:24-30
10. Phil. 3:1-8
11. Phil. 3:8-19
12. 2 Cor. 1:8-11
13. Gal. 1:11-19
14. Phil. 4:10-23
15. Col. 1:1-2, 7-11
16. Col. 1:18-23
17. Col. 1:24-29
18. Col. 2:1-7
19. 2 Cor. 3:12-18
20. Gal. 2:16-20
21. Col. 2:13-20
22. Col. 2:20-3:3
23. Col. 3:17-4:1
24. Col. 4:2-9
25. Col. 4:10-18
26. 2 Cor. 5:1-10
27. Gal. 6:11-18
28. 1 Thess. 1:1-5
29. 1 Thess. 1:6-10
30. 1 Thess. 2:1-8
- Luke 10:38-42, 11:27-28
- Luke 6:46-7:1
- Luke 7:17-30
- Luke 7:31-35
- Luke 5:27-32
- Luke 7:11-16
- Luke 7:36-50
- Luke 8:1-3
- Luke 8:22-25
- Luke 9:7-11
- Luke 9:12-18
- Luke 6:1-10
- Luke 8:5-15
- Luke 9:18-22
- Luke 9:23-27
- Luke 9:44-50
- Luke 9:49-56
- Luke 10:1-15
- Luke 7:2-10
- Luke 16:19-31
- Luke 10:22-24
- Luke 11:1-10
- Luke 11:9-13
- Luke 11:14-23
- Luke 11:23-26
- Luke 8:16-21
- Luke 8:26-39
- Luke 11:29-33
- Luke 11:34-41
- Luke 11:42-46

NOVEMBER

1. 1 Thess. 2:14-19
2. 2 Cor. 8:1-5
3. Eph. 2:4-10
4. 1 Thess. 2:20-3:8
5. 1 Thess. 3:9-13
6. 1 Thess. 4:1-12
7. 1 Thess. 5:1-8
8. 1 Thess. 5:9-13, 24-28
Heb. 2:2-10 (Angels)
9. 2 Cor. 11:1-6
10. Eph. 2:14-22
11. 2 Thess. 1:1-10
12. 2 Thess. 1:10-2:2
13. 2 Thess. 2:1-12
14. 2 Thess. 2:13-3:5
15. 2 Thess. 3:6-18
16. Gal. 1:3-10
17. Eph. 4:1-6
18. 1 Tim. 1:1-7
19. 1 Tim. 1:8-14
20. 1 Tim. 1:18-20:2:8-15
1 Tim. 3:1-13
21. Heb. 9:1-7 (Theotokos)
22. 1 Tim. 4:4-8, 16
23. Gal. 3:8-12
24. Eph. 5:9-19
25. 1 Tim. 5:1-10
26. 1 Tim. 5:11-21
27. 1 Tim. 4:22-6:11
28. 1 Tim. 6:17-21
29. 2 Tim. 1:1-2, 8-18
30. Gal. 5:22-6:2
- Luke 12:2-12
- Luke 9:1-6
- Luke 8:41-56
- Luke 12:13-15, 22-31
- Luke 12:42-48
- Luke 12:48-59
- Luke 13:1-9
- Luke 13:31-35
- Luke 10:16-21 (Angels)
- Luke 9:37-43
- Luke 10:25-37
- Luke 14:12-15
- Luke 14:25-35
- Luke 15:1-10
- Luke 16:1-9
- Luke 16:15-18, 17:1-4
- Luke 9:57-62
- Luke 12:16-21
- Luke 17:20-25
- Luke 17:26-37
- Luke 18:15-17, 26-30
- Luke 18:31-34
- Luke 10:38-42, 11:27-28 (Theotokos)
- Luke 19:12-28
- Luke 10:19-21
- Luke 13:10-17
- Luke 19:37-44
- Luke 19:45-48
- Luke 20:1-8
- Luke 20:9-18
- Luke 20:19-26
- Luke 12:32-40

DECEMBER

1. Eph. 6:10-17
2. 2 Tim. 2:20-26
3. 2 Tim. 3:16-4:4
4. 2 Tim. 4:9-22
5. Titus 1:5-2:1
6. Titus 1:15-2:10
7. Eph. 1:16-23
8. Col. 1:12-18
9. Heb. 3:5-11, 17-19
10. Heb. 4:1-13
11. Heb. 5:11-6:8
12. Heb. 7:1-6
13. Heb. 7:18-25
14. Hph. 2:11-13
15. Col. 3:4-11
16. Heb. 8:7-13
17. Heb. 9:8-10
18. Heb. 10:1-18
19. Heb. 10:35-11:7
20. Heb. 11:8, 11-16
21. Eph. 5:1-8
22. Heb. 11:9-10
23. Heb. 11:17-23
24. Heb. 1:1-12
25. Gal. 4:4-7
26. Heb. 2:11-18
27. Jms. 2:1-13
28. 1 Tim. 6:11-16
29. Gal. 1:11-19
30. Jms. 2:14-26
31. Jms. 3:1-10
- Luke 18:18-27
- Luke 20:27-44
- Luke 21:12-19
- Luke 21:5-7, 10-11, 20, 24
- Luke 21:28-33
- Luke 21:37-22:8
- Luke 13:18-29
- Luke 17:12-19
- Mark 8:11-21
- Mark 8:22-26
- Mark 8:30-34
- Mark 9:10-16
- Mark 9:33-41
- Luke 14:1-11
- Luke 14:16-24 (Forefathers)
- Mark 9:42-10:1
- Mark 10:2-12
- Mark 10:11-16
- Mark 10:17-27
- Mark 10:23-32
- Luke 16:10-15
- Matt. 1:1-25
- Mark 10:46-52
- Luke 2:1-20
- Matt. 2:1-12
- Matt. 2:13-23 (Theotokos)
- Mark 12:1-12
- Matt. 12:15-21
- Matt. 12:13-27
- Mark 12:13-17
- Mark 12:18-27

The Twenty-eighth Diocesan Assembly

The 28th Diocesan Assembly of the Diocese of Philadelphia and Eastern Pennsylvania was convened at St. Tikhon's Monastery/Seminary on Saturday, June 22, 1991. The Annual Church School Teachers' Conference was also held at the same time. The day began with the Divine Liturgy and Molieben concelebrated by His Grace, Bishop Herman, the Diocesan Deans, Frs. Joseph Martin, Vladimir Fetcho, and John Udics; Fr. John Kowalczyk, Secretary/Treasurer of the Diocese; Fr. Michael Lepa, and Deacons Leonhard Poore and Nicholas Dotson. His Grace underscored the importance of beginning the day with the Liturgy, saying that this Liturgy offered us the opportunity "to receive the Holy Mysteries of the Church and to manifest our membership in the One Body of Christ and our commitment to live and act accordingly."

Following the Divine Services, delegates to the Assembly and participants in the Church School Conference gathered in the Seminary Dining Hall for a continental breakfast and fellowship.

The Assembly was declared open by Bishop Herman at 11:30 a.m. with prayer and the Bishop's blessing. Thirty-four clergy and thirty-three lay delegates attended the Assembly along with five alternates, three Diocesan Council members, and seven observers. Fr. Robert Kondratick, Chancellor of the Orthodox Church in America, was also in attendance representing His Beatitude, Metropolitan Theodosius.

Fr. John Udics, rector of the Assumption of the Holy Virgin Church and Dean of the Philadelphia Deanery, and Walter Myschowsky of All Saints Church, Olyphant, were elected vice-chairmen. Fr. David Shewczyk, rector of Holy Resurrection Church, Alden Station, and Mrs. Marie Proch of St. Basil Church, Simpson, were elected secretaries.

A packet of materials to be discussed had been sent to the delegates prior to the Assembly. The packet included the agenda, minutes of the previous Assem-



The 28th Diocesan Assembly

bly, and reports by the Diocesan officers, deaneries, and several departments. An opportunity to discuss and question each of the reports was given. The minutes and all reports were accepted by the Assembly.

The morning session was highlighted by reports given by His Grace, Bishop Herman and Fr. Kondratick. His Grace joyously welcomed all of the delegates to the Assembly. He then intoned "Memory Eternal" for the Diocesan clergy who had fallen asleep in the Lord within the last year, Archpriest Vladimir Borichevsky and Priest Adam Krell.

Bishop Herman outlined the life of the Diocese in his report. [The full text is printed in this issue.]

His Grace introduced Fr. Kondratick to the Assembly. Fr. Robert relayed greetings from His Beatitude, Metropolitan Theodosius to Bishop Herman and to the clergy and laity of the Diocese. His Beatitude would have liked to attend the Assembly, but could not, as he was dis-

charging his duties as Temporary Administrator of the Diocese of the Midwest.

Fr. Kondratick spoke about the life of our National Church, saying that a new course has been charted. Problem areas are being prioritized so that they can be solved. Our spiritual life and well-being is of the highest priority and is being discussed at great length. Other areas of concern include care of the clergy, liturgical life of parishes and institutions, clergy retirement, use of materials provided to parishes for discussion and education, and communication with dioceses and parishes within the entire Church. He reported that the financial problems have been resolved and the Church is on stable financial ground. Financial issues are being addressed by the Finance Committee. All departments are back up and running with an episcopal moderator at the head of each department.

Continued on next page.

28th Diocesan Assembly

Continued

The Chancellor joined Bishop Herman in encouraging participation by all clergy and parishes in the Tenth All-American Council. He said that all clergy must attend, as this Council will change the focus of the Church for the next six to ten years.

Fr. Robert announced that His Holiness, Patriarch Alexis II of Moscow and All Russia has been invited to attend the

Father Kondratich closed by saying that we have a structure in place. It is up to us to direct and use it. "You are loved, respected, and encouraged in your work. It takes you to respond and we can get more things done in the life of our Church." He then expressed greetings on behalf of Metropolitan Theodosius to Bishop Herman on the tenth anniversary of His Grace's election to be the Diocesan Bishop.

The session adjourned for lunch at the

increase in the Diocesan assessment.

Deanery, department, and Metropolitan Council reports were all accepted as presented. Bishop Herman noted the fact that Holy Cross Church, Williamsport, petitioned the Diocese to be granted full parish status. He commended the work of the parish and the entire Assembly applauded their work in light of His Grace's comments.

The proposed clergy compensation schedule was presented by the committee commissioned to study the subject. The schedule's figures were arrived at by examining compensation provided by various churches and taking the local economy into account. After discussion, the schedule was approved, and all parishes were strongly encouraged to consider implementation of the new clergy compensation schedule at their next Annual Meeting, and the schedule will be used upon the appointment of rectors for parishes.

Diocesan Council members were elected at this Assembly. They include Fathers Eugene Vansuch, Michael Hatrak, Stephen Karaffa, and John Mason from the clergy and John Zoransky, Marie Proch, Dr. Paul Pianovich, and Paula Lahutsky from the laity. Fr. Paul Borick, Gene Haverlak, and Mary Diffendorfer were elected Auditors.

The floor of the Assembly was then opened for the discussion of other matters of interest, and questions were posed to Fr. Kondratich.

The Assembly closed with congratulations and Many Years to our Spiritual Father, His Grace, Bishop Herman on the Tenth Anniversary of his election as Bishop of the Diocese. His Grace led the Assembly in the closing prayer and offered his blessing to the delegates.

The delegates then proceeded to the Monastery Church for Vespers and then to their parishes and homes. It is to be hoped that they will share with everyone the important information learned at the Assembly so that the entire Diocesan Family may share in the Lord's work for the building up of parishes, the Diocese, and the Orthodox Church in America.

by Fr. David Schewczyk

Fr. Robert announced that His Holiness, Patriarch Alexis II of Moscow and All Russia has been invited to attend the Bicentennial Celebration and will attend. The Patriarch will visit several areas in our country, including Pennsylvania.

Bicentennial Celebration and will attend. The Patriarch will visit several areas in our country, including Pennsylvania. Fr. Kondratich said that the Russian Church is very concerned about the intrusion of the Roman Catholic, Protestant, Evangelical, and Uniate Churches, as well as the uncanonical activities of the Synodal Church in Russia. He also spoke of the problems within the Diaspora and the desecration of Holy Sites in Jerusalem.

Fr. Robert closed by saying that in his travels he has seen many areas of activity. He said that it takes priests and Church Councils to motivate parishioners; it all starts with us. He called for "decent, decent" salaries for priests, bishops, and lay workers. He strongly encouraged the delegates to use the materials provided by the Church for use in the parishes. He noted that Patriarch Alexis II praised the activity of our Orthodox Church in America and its departments this past June. The Russian Church translates our materials for their own use, yet, we hesitate to use our own materials.

The Chancellor then thanked Bishop Herman for his activity on the National level saying that His Grace is well known for his dedication, and is one of the best known of all OCA bishops in the world of Orthodoxy.

Monastery Dining Hall, where Bishop Herman was presented with a cake and gift on behalf of the entire diocesan family, to mark the tenth anniversary of His Grace's election as Bishop of the Diocese. Fr. Donlick presented a toast in honor of His Grace, wishing him many years of continued fruitful work in the Lord's Vineyard.

Fr. John Jillions, main speaker for the Church School Teachers' Conference, was asked to address the delegates after lunch. Fr. John shared his experiences and insights into religious education. He talked about how we can overcome "divisions" in family life by living one life rooted in the life of the Church rather than separate "earthly and churchly" lives. He wonderfully illustrated his talk with his own family experiences. He reminded all those gathered of the words of St. Paul, who wrote about finding strength when we are weak. He talked of the importance of having someone to talk to about our weaknesses. Fr. John's short talk was truly inspirational and was well received by the gathering.

The Assembly reconvened at 2:00 p.m. Reports of the Diocesan Treasurer and Auditors were approved by the Assembly as was the proposed budget of \$115,875.00 which included a \$5.00



Procession with the Icon of the Mother of God.

True Theotokos, We Magnify You

Over the Memorial Day weekend, bright sunshine and perfect weather greeted this year's pilgrims who participated in the eighty-seventh Annual Pilgrimage to St. Tikhon's Monastery in South Canaan, Pennsylvania. The focus of this year's pilgrimage was: *True Theotokos (Birthgiver of God), We Magnify You*. Memorial Day, the high point of the Pilgrimage each

year, coincided this year with the Feast Day of the Holy Spirit. It is the Holy Spirit who unites all of us to Christ and inspires us to worship and calls us into fellowship. It is the Holy Spirit operating in our everyday existence, who enables us to reverence the Holy Virgin Mary and call her the Theotokos. It is the same Holy Spirit working in the lives of pious and dedicated pilgrims who has inspired thousands to make the yearly pilgrimage to St. Tikhon's Monastery.

It was on Memorial Day in 1906 that the late Patriarch (then Archbishop) Tikhon (canonized not long ago by the Russian Orthodox Church), accompanied by Bishop Raphael and Bishop Innocent,

opened the newly founded monastery by solemnly dedicating the new Church. Ever since that first Memorial Day Pilgrimage, thousands of pilgrims have traveled to Wayne County in Pennsylvania, to pay homage devoutly to what is the oldest Orthodox Monastery in the United States.

On Friday, May 24th, the pilgrimage formally opened at 4:00 p.m. with the services of Vespers and Matins being celebrated in the Monastery Church. During Matins the diptychs, lists commemorating the departed, were read by Bishop Herman and the Monastery and Seminary clergy.

On Saturday, May 25th, at 9:00 a.m., a Hierarchical Divine Liturgy was cele-

brated in the Monastery Church by His Beatitude, Metropolitan Theodosius, His Grace, Bishop Herman, and area clergy. The responses were sung by St. Tikhon's Seminary Choir under the direction of Archpriest Theodore Heckman. This service was followed by a glorious procession of bishops, priests, monastics, faculty, seminarians, and pilgrims to the monastery well (a favorite stop and a must for all pilgrims to visit) for the service of the sanctification of water. All of us were blessed by the Primate of the Church with a burst of cool and refreshing Holy Water rejuvenating our hearts and minds and enlivening our souls as we

Continued on next page.

True Theotokos

Continued
began this pilgrimage.

The service of the blessing of the graves followed at once in the monastery cemetery. This final place of rest for the religious leaders and pious laity of the Orthodox Church in America is the site of our ultimate journey. We bless the graves of these spiritual leaders because we shall never forget the holy lives they led and all the spiritual accomplishments they made, and struggles they endured for the sake of the Holy Church and the salvation of their souls. We bless and sanctify these graves, and in return, they are interceding before the throne of the majesty of God for our salvation. In preparation for the significant Feast Day of Pentecost, (the birthday of the historical Church of Christ), the Vigil service (Vespers and Matins) was served in the Monastery Church.

On Sunday, May 26th, the Feast Day of Pentecost began with the celebration of the Hierarchical Divine Liturgy at 9:30 a.m. It was followed immediately by Great Vespers with the kneeling prayers of Pentecost. Metropolitan Theodosius uttered these timely words: *"Pentecost is about the fire of the Holy Spirit. In the account of that first Pentecost in the Book of Acts, we hear that the Holy Spirit appeared as tongues of fire resting on each one of the disciples. On the icon of Pentecost we see those flames depicted."* He continued, *"Pentecost is the day of the Church's birth, and so many of our churches have cupolas that remind us of this burning flame of the Spirit. The Church today is filled with candles, alive with flame, but above all, it is we here, individually and together, who are called to be flames of the Spirit."*

During the course of this year's pilgrimage, the 49th annual Academic Commencement of St. Tikhon's Orthodox Theological Seminary took place at 2:30 p.m. at the Seminary Auditorium. The commencement address was given by Archpriest Robert Kondratich, who is the Chancellor of the Orthodox Church in America and a graduate of St. Tikhon's Seminary. At the monastery church later that afternoon, the service of Matins began at 4:00 p.m.

On Sunday evening at 5:00 p.m., a Grand Banquet was held at the Genetti



Hundreds of Pilgrims receive the Holy Eucharist



The Service of Anointing of Pilgrims.





Archpriest Sergei Glagolev

On this Feast-Day we celebrate the Promise, that in the Holy Spirit's Descent, that which is missing is completed and that which is infirm is healed. That healing power is a sign of the Kingdom of God bestowed upon us in the worship of the Holy Trinity, ushered in with the sound from heaven, the mighty rushing wind, and the tongues of fire on Pentecost. And as in the Pentecost the all-holy Virgin is ever-present, so is she present here, witnessing to Christ's love for us through the motherly compassion of her healing touch. Her healing power is the witness that the Holy Church is the gateway of the Kingdom of Heaven. The Blessed Theotokos in the Holy Spirit's power completes what is wanting and heals what is infirm.

Mt. Athos is a Holy Mountain because more than a thousand years ago the Blessed Virgin Mary clearly chose to dwell there among the holy monks seeking to live holy lives. And where there is holiness, there is healing. Eighty-six years ago these Athosite monks reached out across the sea to embrace the founding of St. Tikhon's Monastery here at South Canaan. Among the icons then received from Mt. Athos is the precious Image of the Theotokos, now so magnificently restored for this year's memorable Memorial Day celebration. This sacred icon is a heavenly sign that,

A Homily Delivered By Archpriest Sergei Glagolev During The Healing Service For This Year's Pilgrimage.

like Mt. Athos, this place is chosen for the Blessed Virgin's Protection; this icon is a heavenly sign that St. Tikhon's is a holy place of healing.

Then draw near now to the healing fount—to the Heavenly Mother from whose heart flows rivers of living water. Through our Baptism the Blessed Virgin has become the Mother of us all; truly, according to her promise, she is the Mother of all Christian people. So let us hasten to her for comfort and healing; for her motherly care never fails. Let us recount with grateful hearts how many times she has come to our aid (for who among us has not known the tenderness of her mercy?). See how she rejoices in our salvation, how she weeps for our sins and intercedes before the Throne of her Son and our God! Never does she turn away from us, but rather beckons us to draw near to her, to come closer, to whisper a trusting prayer in her ear and kiss those loving hands of hers which heal and bless us. No matter how sinful, no matter how careless or thoughtless or unfaithful we may have been, she receives us with a mother's heart—quick to forgive and quick to welcome us home.

—And this is "home." This is surely the holy place of her abode; and at St. Tikhon's you have come to her who is ready and willing to hear what it is you have on your heart—quick to listen, quick to respond, quick to save. Only love her, trust her, believe. If your burden is so great that you falter now under its weight, then cry out as did the father of the child possessed, and say with tears, "Lord, I believe; help my unbelief!" (Mk 9:24).

Place yourself under Christ's authority as did the Centurion who came to Him in Capernaum (Mt. 8:5). For the sacred ground on which you stand is dedicated to Christ, and is hallowed by the cover of His Mother's protecting veil.

But if words fail and your thoughts are too humbled and your spirit is too weak to utter a prayer, then let work the faith of those who brought you here—like the four men who broke through the roof to let down the bed on which the paralytic was lying—so that when Jesus saw their faith, He turned to the paralytic and said, "Son, your sins are forgiven...for which is easier to say, 'your sins are forgiven,' or 'arise, take up your bed and walk!'" (Mk. 2:4-5,9).

Like the paralytic you have been brought here—yea, carried as it were—by the faith of St. Tikhon who founded this monastery, by all the holy monastics who came here to live holy lives for Christ, and by the holy monks of Mt. Athos who sent this Sacred Icon of the Most Holy Theotokos to be a source of healing to those who would gather here. If we are found wanting in the presence of this holiness that heals, then let the Holy Spirit on His Day complete what is lacking in us in the faith of those gathered here with us, in the company of the cloud of witnesses both earthly and heavenly, both visible and invisible. And may the Lord Jesus, seeing their faith, turn to you with forgiveness and healing today, through the intercessions of His all-pure Mother who truly loves us all—who is quick to hear, and is ready to comfort and heal.

Manor in Dickson City, celebrating the 49th Annual Academic commencement and honoring our graduates. The keynote address was delivered by His Beatitude, Metropolitan Theodosius. Greetings and

a timely message were offered by the Rector of the Seminary, His Grace, Bishop Herman, and Archpriest Daniel Donlick served as the Toastmaster for the gala evening. On the dais, accompanying the

Bishops, distinguished clergy, and honored graduates, were the esteemed members of the Board of Trustees of St. Tikhon's Seminary.

Continued on next page.

True Theotokos

Continued

Memorial Day, May 27th, at 7:30 a.m., the first Divine Liturgy was celebrated at the Monastery Church by the Monastic and Diocesan clergy. The responses to the service were sung by St. Tikhon's Seminary Choir under the direction of Archpriest Theodore Heckman.

At 9:00 a.m. beginning from South Canaan Corners, a procession of pilgrims was held. Led by Bishop Herman, priests and pious laity from the Monastery Church helped carry the Miracle-Working Icon of the Mother of God, "She Who is Quick to Hear," the most revered icon in the monastery. This icon was presented to St. Tikhon's as a gift from the monks of Mount Athos in Greece in 1905, when it arrived for the first pilgrimage; it has been venerated by thousands of pilgrims ever since.

At 9:30 a.m., the procession of pilgrims was greeted by Metropolitan Theodosius, together with Bishop Job of Hartford and New England and Archbishop Makary of the Moscow Patriarchate. With the Icon of the Mother of God held high, the procession, led by Bishop Herman, circled about the Monastery Church and joined the hundreds of pilgrims who had already arrived.

The outdoor Hierarchical Liturgy

began at 10:00 a.m. at the bell tower chapel. The homily was delivered by Metropolitan Theodosius. "On this day of the Holy Spirit," he said, "it is especially fitting that today's celebration is devoted to Mary, the Mother of God. When we say, 'Most Holy Theotokos, save us!' we are saying that she is the one human being who is most perfectly filled with the Spirit of God. And for that reason she is present here with us today; she prays with us, she prays for us, and through her prayers and her example, if we follow she saves us."

A superb choir from St. Herman's Orthodox Church in Wallingford, Pennsylvania, sang the responses to the Liturgy under the direction of Mr. Daniel Drobish.

During this hierarchical Divine Liturgy, hundreds of faithful pilgrims drew near to the fountain of immortality and received the Holy Eucharist. The purpose of any pilgrimage is to find God and peace. By partaking of the eucharist, we receive the joy and reconciliation with God our Father, through Jesus Christ our Lord. The pilgrimage can only be completed when we allow Jesus enter our hearts and touch us with his healing power. During this pilgrimage, the Mother of God (She who is "Quick to hear") invited all of us to join in fellowship with her Son and our Lord, Jesus Christ.

As is customary during every Memo-

rial Day, a Panihida was offered at the grave of the late and beloved Metropolitan Leonty, for the departed spiritual leaders and faithful of the Orthodox Church in America.

A service of intercession to the Most Holy Theotokos Icon *She who is Quick to Hear* was held at 1:30 p.m. for the infirm and all pilgrims. The homily was given by Fr. Sergei Glagolev who spoke these inspiring words: "Mt. Athos is a Holy Mountain because more than a thousand years ago the Blessed Virgin Mary clearly chose to dwell there among the holy monks seeking to live holy lives. And where there is holiness, there is healing. Eighty-six years ago these Athosite monks reached out across the sea to embrace the founding of St. Tikhon's Monastery. Among the icons then received from Mt. Athos is the precious Image of the Theotokos, now magnificently restored for this year's memorable Memorial Day celebration. This sacred icon is a heavenly sign that, like Mt. Athos, this place is chosen for the Blessed Virgin's Protection; this icon is a heavenly sign that St. Tikhon's is a holy place of healing." Following the conclusion of this Service, hundreds of faithful approached to be anointed, praying to the Mother of God to be cured bodily and spiritually.

Throughout the Memorial Day weekend, the Brotherhood of St. Tikhon's Monastery welcomed thousands of pilgrims from the United States and Canada, as well as from Europe and the Soviet Union. Sisterhoods from the Monastery Church and area parishes prepared ethnic foods and the newly expanded bookstore was open for the entire Memorial Day weekend.

This special day for the thousands of pilgrims who came to this sacred place for spiritual renewal, began and ended with the Mother of God. Magnify in our lives, O Holy Theotokos, the joy we find in you and Christ Jesus our Lord. As pilgrims we arrived at St. Tikhon's looking for purpose in our lives and discovered the Mother of God and her perpetual presence in the Church and in our lives. Let us eternally sing the hymn, "True Theotokos We Magnify Thee." Glory Be To God For All Things.

by Fr. John Kowalczyk



Leaders Of Orthodoxy

Address delivered by His Beatitude, Metropolitan Theodosius during the Commencement Banquet on Sunday, May 26th, 1991.

Tonight I would like to talk about leadership in the Church. This is an essential topic for anyone concerned about the health and direction of our Church, and above all for anyone charged with leadership in the church, particularly the bishops and priests. I am not unaware that when church people get together one of the most frequent topics of conversation—not to say gossip—is priests and bishops. Behind all these conversations there is one basic concern: leadership. But what does that mean?

Leadership is a sensitive topic—especially for someone like me who is entrusted with the responsibility to lead. Either I will feel judged by my own words, or instead, in speaking about leadership I may seem to be calling into question the leadership of others. I am between a rock and a hard place. So to make it safer, let me go back a hundred years or so and talk about two universally acclaimed leaders of the Orthodox Church in North America who long ago went to their eternal rest: Fr. Alexis Toth and Bishop Raphael Hawaweeny. They both served under Archbishop Tikhon (and others) in the early part of this century when the Orthodox churches in the New World were all united into one church, regardless of ethnic background. Two very different men, two leaders, but both of them part of a single, united Orthodox Church that also included Serbians and Greeks, Aleuts and Eskimos, Albanians and Rumanians. It was the church's unity and its welcoming acceptance of diversity in cultures, languages, liturgical practices and religious attitudes—which made it possible for these two men to be leaders in the one church.

Fr. Toth was the Carpatho-Russian Uniate priest who returned to Orthodoxy in 1891 with his 361 parishioners in



His Beatitude, Metropolitan Theodosius

Minneapolis. When he died less than twenty years later, he had been instrumental in the return of some 29,000 faithful.

The Uniates—also known as Greek Catholics or Byzantine Catholics—celebrate their church services according to the eastern rite, but are part of the Roman Catholic Church. The Carpatho-Russians have been Orthodox as long as that region was part of Russia, but when it became part of the Roman Catholic Austro-Hungarian Empire, they were forced to accept the authority of Rome, but were allowed to keep their eastern-rite worship.

Fr. Toth came to America the age of 36 as a widowed Uniate priest from the Uniate seminary in what is now Presov, Czechoslovakia. He had served for a short time as an assistant priest, and then the local bishop noticed his talents, promoting him first to chancellor of the diocese, and then rector of the seminary, where he was also professor of canon law. But in 1889 one of his seminary classmates who had been sent to America (Fr. Alexander Dzubyay, who later followed Fr. Toth back into the Orthodox Church) wrote to the

bishop requesting that Fr. Toth be sent to America as a missionary. He responded to this call and arrived in Minneapolis on November 15, 1889. His first Liturgy was on Thanksgiving Day.

When Fr. Toth came to America, most Catholics—including their priests and bishops—were ignorant of the history of the Uniates and were hostile to the Uniate faithful and their clergy. This was true above all because the Uniates did not look like Catholics: they followed a different liturgy, they did not worship in Latin, and their priests were married.

A month after he arrived, Fr. Toth went to see the local bishop of Minneapolis-St. Paul to present his ordination papers according to canon law. He was essentially thrown out. Bishop John Ireland not only refused to bless the Uniate mission, but he denounced Fr. Toth to the other Catholic clergy in his diocese and forbid them to receive him. He also complained bitterly to Rome to protest the presence of the Uniate clergy.

This hostility quickly convinced Fr. Toth and his parishioners that it was time to return to the Orthodox Church. "I made up my mind," he wrote, "to do something which I carried in my heart a long time, for which my soul longed: that is, to become Orthodox. But how was it to be done? I had to be very cautious. The unfortunate union, the source of our decline and all our ills, had been part of our people for too long. We had already borne the yoke on our shoulders for 250 years. I fervently prayed to God to grant me the power to make all this clear to my unenlightened parishioners."

They agreed to seek out the Russian Orthodox bishop in San Francisco. After meeting with Fr. Toth and several parishioners, Bishop Vladimir traveled to Minneapolis for the Sunday of Orthodoxy in 1891 and received Fr. Toth and

Continued on next page.

Leaders Of Orthodoxy

Continued

his community of 361 Carpatho-Russian immigrants into the Orthodox Church. His courage soon inspired other Uniate priests and their communities: Streator, Illinois; North Pittsburgh; Wilkes-Barre; Osceola Mills; Bridgeport; Old Forge; Passaic; Lopez and Catasauqua; Philadelphia and Berwick; Yonkers; Edwardsville and many others.

As you can imagine, not everyone was pleased with Fr. Toth's action: the Roman Catholic clergy and bishops, many of the Uniate clergy—all of whom Fr. Toth had known well. The return to Orthodoxy also brought divisions into families of parishioners, as some remained in the Unia and others became Orthodox. And there were financial pressures too. "I received no salary," he wrote, "I was terribly in need...I lived through very difficult days. But regardless of the difficult situation and privations, I did not turn back from my temporary thorny road. The Lord gave me strength to overcome the difficulties of being scorned and disdained...All this trouble with its many uncalled-for offenses against me, I was able, with the help of God, to overcome. Glory be to God for his great mercy." He fell asleep in the Lord in 1909, and is buried at St. Tikhon's Monastery.

Raphael Hawaweeny has quite a different story. He was born in Syrian Damascus in 1860, studied at the famous theological academy in Halki and then at the Kiev Theological Academy. After completing his studies in 1894 he remained in Russia, and became professor of Arabic Language and literature at the Kazan Theological Academy, well-known then as a center for training missionaries. But like Fr. Toth, he gave up the prospects of a well-ordered career and instead accepted a request from the Syrian community in the Americas to be their first pastor and to organize the various immigrant communities springing up across the North American continent. He arrived in 1895 and spent the next year traveling extensively, and then spent the following years pulling the communities together, struggling with them and for them to establish churches. In 1904 he became the first bishop to be consecrated in North America. He served as St.

Tikhon's auxiliary bishop for the Syrian communities. Keeping the new immigrants together, confirming them in the new faith, helping them adjust to a new country as well as a new church: this was the source of much effort, and conflict as well. He issued many pastoral letters, he began a newspaper, the *Al-Kalimat*, to communicate with the widely scattered flock, which today is published by the Antiochian Archdiocese under its English title, *The Word*. There were always forces of disintegration at work. In some quarters of the Syrian community there were demands to be a separate ethnic jurisdiction. But this and other sparks of division were kept in check by Bishop Hahaweeny. After twenty years, he had overseen the opening of thirty parishes with 25,000 faithful.

The leadership of Fr. Toth and Bishop Raphael has many elements in common. Zeal for the Gospel, zeal to build the Church spiritually as well as materially, zeal to build communities, where the people are truly one in Christ. But they had more than zeal: they were well-educated and skillful pastors. They knew how to communicate the gospel and how to communicate with people. They had great energy and willingness to roll up their sleeves and work. They were not aloof from the nitty-gritty details and ambiguities of human life in their communities. They got their hands dirty with

church life, like a doctor bringing a baby to birth: he can't avoid messiness. He can't deliver babies from a distance; he can't delegate the job to someone else. He has to get his hands dirty. They have in common their ability to listen to the people, to work with them, without resorting to bullying tactics or threats. At the same time, they are firm in not allowing themselves to be bullied or cajoled into giving up their own vision and perspective.

All these elements of leadership are shared by Fr. Toth and Bishop Raphael, but this last one is the most important. In the midst of storms swirling around them they had vision and they held on to it, while never losing touch with the people they were called to lead and serve. They were good shepherds who knew their Lord, who knew themselves and their task, who knew their sheep, and who also knew the wolves. They were not driven to and fro by either the praise or displeasure of others. Why? Because they had an inner assurance of the rightness of their direction. They were centered in the self-assurance that comes from God.

"By their fruit you shall know them." The fruit of Fr. Toth's and Bishop Raphael's leadership endures even now, long after they left Christ's earthly vineyard. May their example continue to inspire all who lead or care about the leadership of Christ's Church.

NEW VISION-STEWARDSHIP, '92,
the Second Diocesan Annual Appeal,
commences during the month of Sep-
tember 1991 and will end in August
1992.

Your generous and immediate re-
sponse to this appeal will be greatly
appreciated.

Chancellor Of The O.C.A. Delivers Commencement Address

Editor's Note: The following is the Commencement Address delivered by Archpriest Robert S. Kondratick, Chancellor, Orthodox Church in America, on Sunday, May 26, 1991, at St. Tikhon's Seminary in South Canaan, Pennsylvania.

I greet and congratulate each one of you, the seminary graduates of St. Tikhon's Seminary for the year 1991, and extend greetings as well to your parents, family, and friends, and to all who are assembled for this joyous occasion.

Dear brothers and sisters: Christ is in our Midst!

With these words, we are affirming the fact that Christ abides with us and that we are with Him. Before His ascension, Jesus blessed His disciples and said: "I am with you always, even to the end of the world." Each time we celebrate the Liturgy—the Eucharist—we meet Christ, and we celebrate His glorious presence in our midst and in the world. Eating the bread of Christ and drinking from his holy chalice, we are enabled to say that "Christ is truly in our midst." And, through this eating and this drinking, we are empowered to go out into the world to preach the Gospel of our Lord and Savior, Jesus Christ.

As you prepare to "go out into the
Continued on next page.



Archpriest Robert S. Kondratick



Faculty and Graduates of St. Tikhon's Seminary

Commencement Address

Continued

world" you must be experiencing this day a feeling of joyful sadness. Commencement is always an occasion where these two emotions of joy and sadness share a common bond. It is a sad occasion because it is a time of ending, of parting, of saying good-bye to the friends you have made, of committing to warm memories the celebrations of fellowship and joy you have experienced at St. Tikhon's Seminary and Monastery.

But it is also a joyful occasion because, for so many of you, this time is a time of beginning, of expectation, of eagerly going out into the world to bear witness to Christ's holy resurrection.

Whether the form of your witness is as ordained priests or as anointed laity, your message is the same: Christ, crucified and risen, has sent His Spirit to enable us to proclaim to the world His resurrection; to advance His life-giving resurrection into the world; and to struggle to bring others into the new life of His Eternal Kingdom.

Each of you has been trained and educated for positions of leadership in Christ's Holy Church. You are called by Him to bear witness to the world of Christ's Life Giving Resurrection and to bring as many souls as you can into the safe harbor of the Church.

But you should also understand that it

often happens that the more fruitfully you proclaim and embody the life of God's Kingdom in your lives, in your deeds and words, the more ferociously will Satan and his demonic spirits attack you, seeking to silence the authentic Gospel of Christ. You and your flocks will be beset and tempted by doubts, by pride, by fears, anxieties and by passions of all kinds. As a pastor, I tell you this now so that when the attacks come you will not be taken and overcome by surprise. Be watchful and alert to the enemy.

In Christ's last discourse with His disciples in the Gospel of St. John, as He was preparing to leave them through His Passion and "graduate" them to full discipleship, He warns them that they will have difficulty, that they will be tempted and will suffer rejection. But He tells them that the power through which they will overcome, is the Spirit of His love. "If you love me, you will keep my commandments," He tells them. "And this is my commandment, that you love one another even as I have loved you."

In the work of all works—in the task of witnessing to Christ's resurrection—it is essential, not optional but essential, that you love one another, that you look after each other, that you remember each other and not forget each other simply because you have parted in a physical, external way. I think there is no need for me to point out to you that your presence among each other these last few years at

Seminary was not an accident. God has brought you together; He has united you in the bond of His Spirit and for His own purpose.

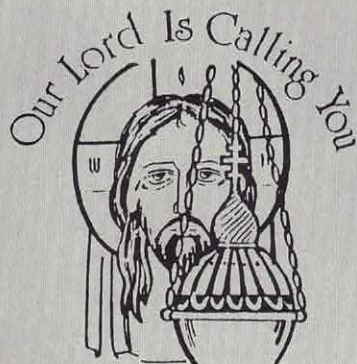
As the saying goes: "United we stand, and divided, we fall." United, together, in the Spirit, hold and bear each other before the Face of God, in remembrance and in love. Lift up those who are weaker, encourage to stand firm those assaulted by temptations, and help those who find themselves in difficulties. Silence and indifference to the sufferings of the brother or the sister in Christ are terrible sins through which the devil wins many victories, even in the Church.

St. John of Kronstadt wrote: "We must never forget that we are one body, and that we should encourage each other to love and good works. Pastors should especially remember this. If their souls are serene and they stand firm in faith, then their flocks will also be firmer, more serene, and pure. If the head is bright and clear, the members are also bright and clear. But if their souls are darkened by many passions, then darker too will become the body of the Church—their flocks, because there is a close connection between the head and the members, between the pastor and his flock."

If we expect to do the witness to Christ's resurrection independently, each going his own way without regard to the brother or the sister, we will all be swept away by the power of the devil, like feathers in a hurricane. But standing together in the union of faith and love in the communion of God's Holy Spirit, nothing, not even the powers of hell, will be able to overcome us.

"By this sign men will know that you are my disciples," said Christ, "if you have love for one another." Christ's love, fulfilled in our love for each other, is the only sure sign of God's Kingdom in the world, and the very proof of His resurrection.

As you end one part of your lives and begin a new chapter in the book of life, my fervent prayer for you is that Christ may eternally be in your midst, that you never fall away from Him, and that the "grace upon grace" of His love unceasingly fill your hearts so that you can go out and truly say: Christ is in our midst! He is, and ever shall be!



IS OUR LORD CALLING YOU TO THE HOLY PRIESTHOOD?

For further information please call
or write the Seminary Registrar,

Fr. Daniel Donlick, at:
**St. Tikhon's Orthodox
Theological Seminary
South Canaan, PA 18459
Phone (717) 937-4411**

St. Nicholas Church Celebrates Jubilee



Church Procession

On Sunday, April 28th, 1991, St. Nicholas Russian Orthodox Church in Bethlehem, Pa., celebrated its Seventy-fifth Anniversary. We were honored to have in our midst His Beatitude Metropolitan Theodosius and His Grace Bishop Herman leading the anniversary celebration. Joining with our hierarchs were the Chancellor of the Orthodox Church in America, Fr. Robert Kondratick, Matushka Elizabeth Kondratick, and Proto-deacon Eric Wheeler, Secretary to the Metropolitan, along with the sons of the parish and former pastors of St. Nicholas parish.

The weekend activities began with a Wine and Cheese Reception in the church fellowship hall on Friday evening, sponsored by the Sr. "O" Club. The Open House provided the parishioners with a chance to renew acquaintanceships with

former parishioners who had returned for the anniversary. Pictures of the past filled the room as everyone had an opportunity to reflect on the wonderful memories of their life at St. Nicholas.

Saturday morning began with the celebration of the Divine Liturgy, at which time prayers were offered for the departed parish priests, founding fathers, and faithful parishioners, whose lives are an example of unselfish sacrifice, dedication, and commitment to the growth of St. Nicholas Parish. May their MEMORY BE ETERNAL.

Following the Divine Liturgy, the Ladies' Altar Society prepared a wonderful Paschal luncheon, featuring all the Paschal foods, for all in attendance. Our honored guests arrived for the Paschal luncheon and shared in this fellowship meal before leaving for the parish ceme-

tery for a special blessing service. Metropolitan Theodosius and Bishop Herman served the Panihida and blessed the new cemetery cross, which was a gift to the parish from the Chernay family in memory of their beloved daughter, Paula Chernay Ward.

A mid-afternoon reception was held at the Church Hall in honor of Metropolitan Theodosius, Bishop Herman, and our guests. Hosted by the Seventy-fifth Anniversary Committee, the parishioners had the opportunity to meet our hierarchs informally and to share with one another the life of the Church on a parish, diocesan, and national level.

At 4:00 p.m. the parishioners filled the church for Great Vespers, which was followed by the service of Confession and Absolution in preparation for the

Continued on next page.

St. Nicholas Jubilee

Continued

Eucharist. After the Great Vespers, the parish council members, Seventy-fifth Anniversary Committee members, and their spouses had dinner with our honored guests. The dinner enabled all to share with one another the work of the Orthodox Church here and abroad.

On Sunday morning, as the church bells rang, the church school children, the choir, altar boys, and faithful led the hierarchs in procession to the entrance of the church. As Metropolitan Theodosius and Bishop Herman entered the church, they were greeted by children of the church school who presented them with floral bouquets. They were then greeted by Mr. William Keysock, the parish president, with the traditional bread and salt.

The Hierarchical Divine Liturgy was a prayerful and spiritually moving Eucharistic celebration. Co-celebrants at the Divine Liturgy were Fr. Robert Kondratich, Fr. Eugene Vansuch, Frs. Basil Karpelenia, Michael Frimenko, and George Hasenecz, sons of the parish; Fr. John Kluchko, a former pastor; Fr. Joseph Toroney, whose Matushka Katherine is a daughter of the parish; Fr. Gregory Horton, pastor of Holy Trinity Orthodox Church, Catasauqua; Fr. Deacon Eric Wheeler and Fr. Deacon Gregory Moser. From St. Tikhon's Seminary were pres-

ent the Subdeacons Gregory Hatrak, Gregory Sulich, and Gregory Sagan.

During the Hierarchical Divine Liturgy, Metropolitan Theodosius presented Fr. Eugene Vansuch with the Jeweled Cross, in recognition of his service to the parish, Diocese and National Church. The love of the parishioners for their Faith and their unity in the Body of Christ was evident when three chalices were offered to accommodate the faithful who received Holy Communion.

The Seventy-fifth Anniversary Grand Banquet followed immediately at the Holiday Inn, with over 360 guests in attendance. The beautifully decorated tables and banquet room were filled with our honored guests, clergy from the Philadelphia Deanery, and the Orthodox Brotherhood of the Lehigh Valley, local, state, and Congressional representatives, and former and present parishioners and friends of St. Nicholas Parish. Speaking at the banquet, both Metropolitan Theodosius and Bishop Herman encouraged the faithful to continue their parish and personal growth in our Lord Jesus Christ. Being built upon the foundation laid by our parish forefathers, the future of Orthodoxy in the Lehigh Valley is very promising as we look to the upcoming Bicentennial celebration of Orthodoxy in America, with the wonderful example being set by St. Nicholas Parish.

SEVENTY-FIFTH ANNIVERSARY CELEBRATION

The Bicentennial Moleben celebrated on July 4, 1974, in the original building of the St. Nicholas Russian Orthodox Church on East Sixty St. in Bethlehem, Pa., marked a real transition in the life of our parish. Central and East European family names of members were being supplemented by names from Western Europe; the Slavic traditions were being modified to meet cultural changes taking place everywhere, and with questionable thanks to the automobile, our congregation was becoming widely dispersed. The vernacular of the land—English—was becoming the language of the church which had become the Orthodox Church in America.

Formally founded in 1916, by a small group of Russian Orthodox believers primarily from the areas around Minsk, Grodno, and Volhynia, our parish survived many political and economic challenges. The steadfast faith and dignified persistence of our priests and our faithful kept the spirit of the parish alive, overcoming obstacles that had seemed insurmountable.

Most of the loyal, hardworking members of the parish lived within walking distance; a few had to ride the trolley car to come to church. Families who lived in immediate proximity to the church were called upon to serve as unpaid caretakers of the parish property. Often these homes served as hospitality centers and overnight lodgings for visiting and commuting clergy. Fr. John Zlobin was a visiting priest who ministered to their needs prior to the organization of the parish. In 1915, the first steps were taken to establish our parish. His Grace Bishop Evdokim designated the Rev. Rodion Marshalkevich as the first priest in June, 1915, to help in the organizing and building of a parish.

Through the efforts of the faithful parishioners, and with the donation of five lots from a non-Orthodox landholder, a church was built and consecrated in 1917 by His Grace Bishop Alexander.

Conditions were difficult for both priest and parishioners. Social and political problems of the First World War and the subsequent revolution in Russia had



Blessing of the Cross

their effect on our parish. But the courage and devotion of the original members of the church cannot be imagined now in this present technological age.

The first several decades were critical for the parish. Jobs were scarce, unemployment was high, and the effects of the Depression were being felt as the parish struggled to meet its current expenses. Threatened with the sale of the church property for non-payment of debts, the faithful found a way to pay the interest on the mortgage and to pay utility bills. But by the Grace of God the Church of St. Nicholas survived, as there was not a time when the doors had to be closed and locked and the Divine Liturgy not celebrated.

This is a tribute to the men who formed the Brotherhood, the organization whose purpose was the support and spread of the holy Orthodox Faith. This valiant group participated actively both in the work of the parish and in community events. On several occasions the Brotherhood made heroic attempts to save the parish and never did they fail. In 1924, sixteen women joined together and formed the lodge of the Assumption of the Virgin Mary Branch #59 of the R.O.C.W.M.A.S. Both the Brotherhood and the Sisterhood provided material insurance for its members and were the backbone of the efforts to raise money through the sponsoring of dinners for the parish and the community.

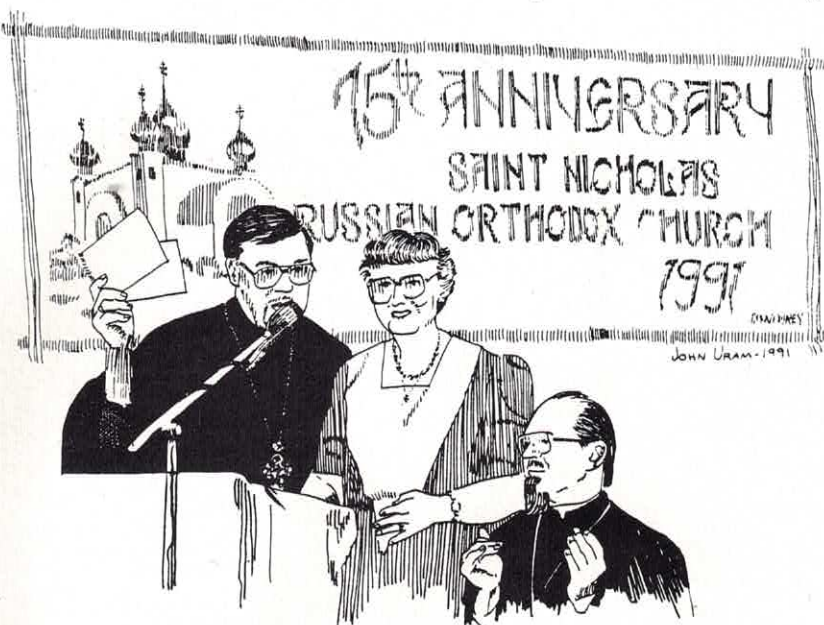
During the darkest days of the Depression, many positive events sustained the inner life of the parish. An excellent Russian School was organized by Fr. Paul and Matushka Lissok, with classes held daily teaching the children to read and write in Russian. In addition, the children were taught their prayers and were prepared to receive the Sacraments of the Church. A children's choir was organized to develop the young voices of the children in the parish. In later years, an adult choir that was organized by Matushka Podluskky gained the respect of the entire Bethlehem community, as the choir performed at Russian Day celebrations and Nationality Festivals, singing both sacred and popular Russian music. Unpaid choir directors served the parish until 1936, when the parish was able to have as its first salaried choirmaster, Professor Honchak.

Post-Second World War prosperity was having a positive effect on the parish. With the expansion of the Bethlehem Steel Co., there were more jobs as people moved to Bethlehem for employment opportunities. The membership of the parish increased.

As the physical appearance of the church was changing with growth, likewise was the spiritual life changing with

fund, supported solely from the voluntary donations of the students, is used to benefit other Orthodox children in the United States or in foreign countries who lack the instructional materials for Christian education that our own students are privileged to receive.

Following the Fortieth Anniversary in 1956, the work of the church in St. Nicholas parish continued under the spiri-



growth. In 1946, Fr. Nicholas Vansuch was assigned to Bethlehem and he, together with a young choir director named Charles Hasenecz, gradually introduced the use of the English language in the church services. The change was painful, but necessary, if the parish was to realize the growth it was anticipating. The successor to Fr. Vansuch was Father Theodore Shevchuk, who put into full flower the beauty of the Divine Liturgy sung entirely in English. By 1954, one Sunday every month was reserved for a complete English service.

In addition to overseeing the work of the choir, Fr. Shevchuk, along with several parishioners, felt a need for a formal Christian education program for the children of the parish. The St. Nicholas Church School Program was organized in 1951, and a year later a parent-teachers auxiliary was organized which provided the material support for the church school. A program instituted by the church school and still a part of the program to this day, is the Church School Mission Fund. The

tual leadership of several priests, one being our present diocesan hierarch, His Grace Bishop Herman, who faithfully served the needs of the parish in 1965, until the assignment there of Fr. Apollon Nowicki.

Working with the youth, training altar servers, providing a weekly parish bulletin in English were all part of the commitment Fr. Apollon made while serving St. Nicholas parish. During his pastorate the needs of the parish were increasing and the possibility of relocating to another site was to become a reality. In 1966, the parish purchased seven and three-quarter acres of land on Bridle Path Road in Hanover Township. There were many reasons for relocating the parish. Its location was no longer in the geographical center of its membership. Primarily, however, the facility was becoming too small for the growing congregation.

Groundbreaking took place on May 15, 1977, with His Eminence, Archbishop Kiprian celebrating a special Moleben on

Continued on next page.

St. Nicholas Jubilee

Continued

the new site. Six months later, in November, excavation was begun for the project which would take almost two years. On October 21, 1979, the church was consecrated by His Beatitude Metropolitan Theodosius and His Grace Bishop Herman.

The parish being encumbered with a large mortgage, the Ladies' Altar Society embarked on a weekly pierogi-making

keep alive the tradition of Christmas caroling, Christmas carol concerts are presented annually in the church in December.

The church school, under the direction of Mrs. Maxine Marsh, has been a very active program involving more than fifty children. The annual St. Nicholas Day Program, honoring the Patron Saint of our parish, and the monthly "Youth Sunday" have been very successful programs involving the children of the parish.



Metropolitan Theodosius, Bishop Herman, and Fr. Eugene and Family

project, in addition to their bi-annual holiday bake sales. As a result of their dedication and hard work, the parish was able to pay off its debt by 1988. The efforts of our dedicated parishioners provide us the opportunity to accomplish the tasks facing a growing parish. Our annual three day outdoor "Russian Days" Festival allows us to share our ethnic food, tradition, music, heritage, and Faith with the Bethlehem community.

Our choir, under the direction of Nicholas Lezinsky, has not only provided us with spiritual inspiration at church services but has enlightened the Lehigh Valley with its concerts of liturgical music and folksong presentations. To

In 1988, a Parish Lending Library was established to give the faithful better access to Orthodox reading material. Through individual donations, the volume of books is increased to accommodate the desire of the faithful to learn more about their Orthodox Faith.

Fellowship is a very important part of our parish life. Our weekly coffee hours, hosted by the parish organizations, permit us to get to know each other...The Sr. and Jr. "O" Club Chapters regularly sponsor parish dinners, dances, and activities for the parish.

Our benefaction to Mission Churches reaches beyond the borders of our Deanery, Diocese and Orthodox Church in

America. In 1988, Father Joseph Kwame Labi and his lovely wife Gertrude, visited our parish as part of the Ghana Mission Tour throughout the United States. Our parish responded by collecting school supplies, office and stationary supplies, books, clothing, icons, altar coverings, and vestments which were sent with Fr. Kwame when he returned to Ghana. Moved by the missionary efforts of the African Orthodox Christians, our parish undertook a project to raise money for the purpose of constructing a church in Ghana. On April 20, 1991, our parish presented a \$10,000 check to Fr. Alexander Veronis of the Greek Orthodox Archdiocese Mission Department as our gift to the church in Ghana which will enable them to complete the interior of the church with an altar, icons, and iconostas.

Earlier in 1991, the Ladies' Altar Society together with the Sr. "O" Club presented a beautiful Holy Gospel to the Holy Transfiguration Monastery in response to the request published by the F.R.O.C. in their Mission Hotline.

Within our deanery and diocese, the placing of treasures from the old parish into newly organized parishes all attest to the dynamic involvement of our local church in the work of the universal church.

The Eleventh Anniversary of the consecration of our parish, October 21, 1990, inaugurated the Diamond Jubilee celebration. A parish dinner was held following the Divine Liturgy, where honors were bestowed on those persons who made significant contributions in the history of our parish. In the Fellowship Hall of our church hang plaques listing the names of those who served in a leadership capacity from the beginning of our parish to the present: the Reverend Fathers, parish presidents, choir directors, Ladies' Altar Society presidents, church school directors, and the Sr. and Jr. "O" Club presidents. Honoring our parish leaders on the Seventy-fourth Anniversary was a heartwarming and inspirational way to begin our seventy-fifth year.

We have moved from a debt-ridden past to a spiritual richness. When the next chapter of our history is written, there is sure to be evidence of physical growth; but the moral and spiritual dynamism of the Church will be the central theme.

Sesquicentennial Celebration Of The City Of Scranton

Editor's Note: On Monday, July 15th, His Grace, Bishop Herman was one of the principal speakers at a prayer service for the Sesquicentennial Celebration of the city of Scranton. We are pleased to share with our readers his timely message.

"You are the salt of the earth. But if the salt loses its saltiness, how can it be made salty again? It is no longer good for anything, except to be thrown out and trampled by men.

"You are the light of the world. A city on a hill cannot be hidden. Neither do people light a lamp and put it under a bowl. Instead they put it on its stand, and it gives light to everyone in the house. In the same way, let your light shine before men, that they may see your good deeds and praise your Father in heaven" (St. Matt. 5:13-14).

As the representative of the Eastern Orthodox Faith, it is my personal joy to join all of you who have gathered here to participate in the Sesquicentennial Thanksgiving Prayer Service. This morning we give thanks for the one hundred fifty years of God-directed growth and expansion which is the foundation for the current community stability we appreciate in Scranton and the basis for future spiritually and morally sound development.

Beginning in the early 1800's, settlers from Philadelphia moved to what is now the Scranton area in order to develop the Anthracite coal industry. They cleared the land, built homes, raised families and built churches. As the iron and coal industries grew, more people were drawn to the area. By 1910 the population of Scranton swelled to 130,000, largely through the influx of immigrants, such as my own father, from all parts of Europe. They were attracted to this industrial area with the hope of improving their lives by securing employment in the mining industry.

The city of Scranton and the surrounding picturesque valley is adorned with



Bishop Herman delivering the homily.

many beautiful churches, and among them are several Eastern Orthodox churches which were built by the new immigrants from Eastern Europe and Russia. The Orthodox people, like the other immigrants who came to Scranton, were grateful for their new homeland in America and their opportunity to live and work in this city where the coal mining industry was the mainstay of the region.

The opportunity to raise a family and improve their quality of life was a challenge that they met and paralleled with moral stamina and hard work. Usually one of the first things the settlers did was to build their house of worship. Their principles of hard work and self-determination were reinforced with religious and moral values that they clearly understood. Following days of hard labor in the mines they would gather as a community in their churches to drink from the fountain of immortality and to renew their faith in God.

The God-fearing immigrants who settled in Scranton faced many obstacles such as language barriers and prejudice, and overcame them because they were determined to make this their new home where they were blessed to worship God without fear, reprisal or persecution. Their pioneering spirit, coupled with their deep religious convictions and determination, was indeed the solid foundation on which the city of Scranton was built.

This kind of faith that frames our lives

in the Christian scheme of things is more than a moral reminder. It provides in the larger perspective the way we see our tasks and in another sense, the spiritual dynamic for handling them with courage and confidence.

The city of Scranton, like all of America, is more than mountains and streams. It is made up of people of many classes and races. There are still those that suffer from prejudice and injustice. As citizens of this city in this great nation of ours, we still agonize from many ills. We must willingly speak out against the crime of abortion and protect the elderly from the threatening horrible offense of euthanasia that lurks on the horizon. We have crossed the final bounds of sexual impropriety, and this and the proliferation of drug abuse have brought on the dreadful AIDS epidemic.

The world is rapidly changing with the adoption of new canons of morality. However, the standard for truth is still the Bible and the basic family values proclaimed by the Church and supported by this community in which we live. The indispensable religious principles that guided those individuals that came before us and helped them to secure a future for us, are the same principles that we must continue to follow in our daily lives.

Every child of God individually, and all the members of His Church as whole, bear the responsibility for their respec-

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A Vision Of Youth Ministry

Editor's Note: The following is adapted from a lecture delivered by Father John Matusiak at a gathering held January 23-27, 1991, at Moscow University, during which the All-Church Orthodox Youth Movement of the Patriarchate of Moscow was established. Over three hundred delegates from throughout the U.S.S.R. were present at this historic and unprecedented event. The theme of the article is applicable to our own situation in America.

Nearly a year ago, my wife noticed that her voice was becoming increasingly hoarse. Uncertain as to the cause, she underwent a series of tests which indicated the presence of a tumor on the thyroid. The tumor was growing rapidly and, in fact, was beginning to entangle the vocal cords. After unsuccessful attempts at dissolving the tumor with various medications, the doctor declared that the tumor would have to be removed surgically.

Having spent most of my days in tenth grade biology daydreaming, I know very little about thyroids. I have heard of "over-active" thyroids and "under-active" thyroids, but I have never been clear as to what exactly a thyroid does. My knowledge is limited to the fact that the thyroid affects many other parts of the body and that, for this reason, it must function properly.

ONE BODY, MANY MEMBERS

In many ways, the Church can be compared to the human body. Like the body, the Church is made up of many "parts" or "members"—the *People of God*. Each member has a specific and unique *function*, as does each part of the body. The thyroid, the heart, and the brain have different *functions*, yet each shares a *common goal*—to work in harmony with the other parts of the body to ensure physical health and growth. In the



Archpriest John Matusiak gives lecture at Moscow University.

same way, the clergy and the laity, the young and the old, the active and the contemplative, have different functions within the Body of Christ, yet they too share a common goal—to work together for the spiritual health and growth of God's People, the Church. According to Saint Paul, it is only when each member of the Church fulfills his or her function that "the whole body, joined and knit together by every joint with which it is supplied" begins "working properly, makes bodily growth, and upbuilds itself in love" (Ephesians 4:16).

God's People have been blessed with the *talents* and *gifts* required to fulfill their specific functions within the Church. While there are many gifts, there is but a single, *common purpose* for which these gifts are to be used: to build up the Body of Christ by proclaiming the Good News of salvation in Christ Jesus to all who would receive it. This was the very heart of Christ's ministry. And it remains at the very heart of *our* ministry. *Everyone*—from the Patriarch to the most elderly believer in the remotest area of Siberia—shares in this ministry in different, yet equally important, ways.

THE FUTURE, OR THE PRESENT?

Holding a special place among the People of God are our children, teenagers, and young adults. On the one hand, they are the "future" of our Church. They are the ones destined to carry on the ministry of Jesus Christ well into the twenty-first century, long after most of us are gone. The babies we baptize today are tomorrow's priests, bishops, Church School teachers, monastics, parish council members, and faithful, Christian parents.

Yet we cannot be content with relegating our youth to a place in the "future." Our youth, especially our teenagers and college-age young adults, have an essential and vital role in the *present* life of the Church. And this is a fact that we must recognize and accept if we are to take the task of youth ministry seriously.

Before delving further into this area, however, it is important for us to reflect on the needs and characteristics of teenagers and young adults.

Each one of us was, at one point, fifteen years old. Think back to the time when you were fifteen. What were you

like? With what were you concerned? What were your aspirations and dreams, your fears and needs?

At the age of fifteen, most, if not all, of us faced a plethora of confusing challenges and decisions. Our bodies were changing, growing, maturing. We worried about how we looked, what we wore, who we *hung around* with, and acne. We wondered about life, friendships, sexuality, and what we wanted to be when we became adults. We were filled with insecurities, questions, hopes, dreams, and ideals. We were presented with countless contradictions. Having been told that we were no longer children, we were chastised whenever we tried to act like adults. We were told to take on responsibilities, only to be reminded time and time again of how irresponsible we were. Some of us rebelled against our parents, our teachers, our counselors, and other "authority figures." Often we felt alone and abandoned, convinced that no one cared, that no one was concerned about us, that we were unloved and unwanted. And yet, at other times, we felt that we were the very center of the universe, the still point around which all else revolved. We had those moments of invincibility, omnipotence, self-sufficiency, and independence only a teenager can appreciate.

When I was thirteen, I decided to run away from home. My father told me, "If you don't like it around here, find some other place to live." In a fit of rage appropriate to my age, I hastily threw a variety of clothes into a knapsack, left a note for my parents, and walked to the train station, where I sat. And sat. And sat some more. I had no money, no plans, and no idea of what I was going to do—although I knew how much I wanted my parents to appear suddenly and rescue me. The longer I sat, the more I realized how much I depended on my parents, how much I desperately wanted them to listen to me, to understand me, to treat me as the adult I had not yet become while affirming that I was still a child—their child. Just as boredom, hunger, and loneliness began setting in, I saw my father entering the station. On the one hand, I was convinced that I was going to *really* get it; on the

other, I felt wanted and loved. My dad had taken the time to look for me. Without saying a word, he hugged me, took my bag, and drove me home. I never ran away again. In fact, I never really *wanted* to run away in the first place. What I *really* wanted was an expression of love, a sign of affirmation, a sympathetic ear to *listen* to my fears and to *reassure* me that everything was going to be just fine.

"LET THOSE WHO HAVE EARS TO HEAR, HEAR"

Jesus was a great listener. He knew His audience and accepted them for what they were. When speaking with farmers, Jesus used words and images which they could readily identify with. He spoke of God's Kingdom in terms of planting and harvesting. Yet He addressed the sophisticated, more learned element of His time with clear, concise, and polished answers. He knew how to *speak* because He knew how to *listen*.

The first thing we must be, as pastors, parents, and youth ministers, are *good listeners*. In the Church we often *talk* too much, as Saint Gregory of Nazianzus once dryly remarked concerning his refusal to "sit in those gatherings of cranes and geese." We want our youth to listen to *us*, but we sometimes fail to offer our youth a forum in which *they* can be heard. We delight in debating what *we* feel our youth need, yet we neglect to ask our youth what *they* feel they need. We continually proclaim that *we* have the answers, but we often ignore the burning questions *they* are continually asking.

The world in which we live is growing more and more complex. During the past year alone, we have experienced a war in the Persian Gulf, the emergence of a "new world order," the plight of Romanian infants, earthquakes, volcanic eruptions, revolutions, Boris Yeltsin's rise, Milli Vanilli's demise, a recession all but denied, exorcisms televised, an increase in suicides, and the Kurds rejected and despised. If *you*, as an otherwise rational adult, are periodically convinced that things are spinning out of control, imagine how teenagers feel! To these global

crises they add the countless insecurities and cravings for acceptance, clarity, reassurance, affirmation, direction, and guidance that are a natural part of being a teenager. Add to these the potent draw of *heavy metal*, drugs, alcohol, peer pressure, sex, a little more peer pressure, success, fashion, Madonna's latest flick, and still more peer pressure, and the reason youth swim in a sea of confusion desperately seeking an answer to "the meaning of life," becomes obvious. Indeed, the Church has the answers, but the sensitivity required to listen to the questions is all-too-often lacking. If we are to address youthful fears, hopes, and needs effectively, we must accept our youth as they are, where *they* are at, rather than where *we* are at or where *we want* them to be. Only a fool defends the notion that *Orthodox youth* are untouched by the problems faced by their non-Orthodox or unchurched counterparts, that "our people" are unaffected by the world in which they live. As the rock group Styx states in the lyrics to *Show Me the Way*, "Every night I say a prayer in the hope that there's a heaven." Our youth—all youth—need something stable, permanent, eternal in which to place their faith and hope and by which we discover the true meaning of love.

Listen to our youth—and listen without prejudice or arrogance. Can you hear their intense need for self-acceptance? Youth, above all, need to *love themselves*, to discover their strengths, to discern their unique gifts, talents, and abilities, and to feel loved, wanted, and accepted. If these essentials are not experienced at home or within the faith community, they *will* be experienced *elsewhere*. Where the family and the Church fail to offer youth a positive self-image, a sense of community, and a caring, loving environment, the vacuum is filled by gangs, drugs, rock idols, and other elements which promise a definite, if disastrous and sometimes fatal, identity and sense of community.

THE IMPORTANCE OF LOVE

In addressing the needs of teens and
Continued on next page.

Viewpoint

Continued

young adults, love must be the motivating force. Jesus teaches us that *everything* is based on a single commandment: *Love*. But before we can love God or others, He says, we must love ourselves. I cannot respect you if I am unable to respect myself; I cannot trust a God whom I cannot see if I am unable to trust those whom I can see.

Love *heals*. Jesus' miracles are a testimony to this simple fact. The woman Jesus saved from death by stoning did not need a sermon on the evils of adultery. She needed to experience *genuine* love, concern, and warmth—and the experience was enough to heal and transform her. Jesus listened to her heart and showed her that it was not *she*, but rather, *what* she had done, that was bad: "Go in peace. Sin no more."

There are so many young people who need—and *want*—healing. The so-called demise of the American family is, in reality, a breakdown in the experience of love. The Christian community, the *family* of believers, is continually challenged to become the loving, healing community which teens and young adults so desperately seek.

LIVING THE CHALLENGE

How might all of this be accomplished? Based on my experience in ministering to youth for twenty years, I would like to offer the following suggestions:

1. The Christian community must provide the setting by which youth will share and discuss their needs and fears. This might take the form of a *conference* or a *retreat*—a gathering of one to three days at which youth can discuss and share their problems, hopes, fears, and joys, listen to talks by clergy, lay ministers, and peers, and react without fear to what they hear and feel. Such gatherings build a sense of community and become a very model, or microcosm, of the Church as the Body of Christ. The atmosphere must be one of trust, mutual acceptance, and love, focused on *ministry* rather than *activity*, as the time spent together as a

Kairos, as the Lord's time—time spent in conscious awareness that the Lord is present in all that happens. In this way, youth are given the opportunity to be heard as well as to hear, to share their feelings, and to identify with the feelings of others. When youth see that others feel the same way they do, and that the problems and fears they face are not theirs alone, they begin to open up. Trust builds. A bond is established. The things that unite, rather than separate, are discovered, as are the ways God reveals Himself through others. When I ran away from home, my father came and rescued me. His action still reminds me of how God seeks us when we are lost, and the joy we share when we are found.

Camping programs should also be based on this vision and should include talks, discussions, reactions, sharing, fellowship, and worship, in addition to the usual camping activities. Even athletic activities enable youth to discover their unique roles within a team or community. A lively football game provides enjoyment while teaching the very principle upon which the Church is based: many individuals working together for a common goal and purpose.

2. We must generate a nucleus of well-trained youth ministers—clergy, lay adults, and youth who already possess a genuine experience of God's presence in their own lives and in the lives of others. Whether we like it or not, we must admit that not everyone has been blessed with the gift of working with youth, and we need to seek out and set apart those individuals who are able to:

- a.) love youth and accept them as they are.
- b.) be good listeners
- c.) know when to speak and when to be silent.
- d.) make youth feel comfortable rather than threatened.
- e.) empathize with the fears, problems, pressures, and uncertainties youth face, as well as with their joys, hopes, and successes.
- f.) be genuine in their own faith and experience of the Church.
- g.) be honest and trustworthy.
- h.) be sympathetic, open, and willing

to share their personal experiences.

- i.) serve as role models.
 - j.) admit their own faults and the fact that they do not know everything, without feeling threatened.
 - k.) sense the pressures youth face in their daily lives.
 - l.) discover and develop the talents and gifts of youth.
 - m.) accept each youth as a unique person, a special individual, and a genuine gift from God.
 - n.) see God's presence in the youth with whom they work.
 - o.) see that their ministry is an extension of Christ's ministry, designed to lead youth to salvation.
 - p.) put aside their own self-interests, ego, pride, and arrogance.
 - q.) possess a sense of humor and a playful spirit.
 - r.) accept a certain amount of freedom by the Church to experiment and to try new methods of youth ministry.
 - s.) display confidence without being boastful.
 - t.) possess a genuine rapport with youth and an understanding of contemporary youth culture and interests.
- Above all, youth ministers must *love* youth and *accept* them as equals. Nothing is more deadly than youth ministers who see youth as "beneath" themselves. Jesus ministered to prostitutes, tax collectors, lepers, and many whom others had rejected. He accepted them for who and what they were. *Never* did He reject them as inferior.
- Finally, youth ministers must, to a certain degree, be youth themselves, at least in spirit. What makes retention of this youthful spirit possible? Rod Stewart offers an excellent outline in the lyrics to *Forever Young*:
- May the good Lord be with you down every road you roam.
And may sunshine and happiness surround you when you're far from home.
And may you grow to be proud, dignified and true,
And do unto others as you'd have done to you.
Be courageous and be brave, and in my heart you'll always stay
Forever young.

Unfortunately, we cannot *teach* these gifts to those who do not possess them by nature. We can, however, develop the God-given abilities of those whom we know to possess youth ministry skills. As the old saying goes, "either you *have* it, or you *don't*." A person who does not possess a natural love for youth cannot be taught such love.

3. Youth must not only be ministered to, but they must also be encouraged and allowed to minister to others as a living expression of their faith and belief in Jesus Christ. During the Liturgy, we serve the Lord. But, as the Liturgy ends, we are challenged to "depart in peace" to serve one another, thereby transforming our day-to-day encounters and relationships into expressions of God's presence and love. This is especially important at this time in history when the Church has new and exciting possibilities for affecting society as a whole. The broader community needs to see our youth serving others, if for no other reason than to reverse the impression that the Church is an archaic, irrelevant institution. Our youth must be given the support necessary to:

a.) offer assistance in hospitals, nursing homes, and other endeavors where charitable service is necessary.

b.) teach and assist in Church Schools, Vacation Bible Schools, camping programs, etc.

c.) organize activities for younger children and their peers on our church property or in other available public locations.

d.) participate in the liturgical services as readers, choir singers, altar servers, ushers, greeters, etc.

e.) speak of their faith to others openly and without fear—and speak of it with a genuine joy and warmth.

f.) recognize God's presence in others and treat others as they would treat Christ.

g.) live and share their faith at school, at work, and in their neighborhoods, thereby offering an experience of God's presence with the unchurched and others who might otherwise never come into contact with the Christian community.

h.) develop their talents—writing, speaking, singing, etc.—for the glory of

God and the building up and spreading of the Christian community.

i.) use their experience to minister to other youth who are lost, searching, or troubled.

j.) invite others, especially the unchurched, to camps, retreats, and youth group gatherings.

There are countless other areas in which our youth can bring a vibrant, living experience of God's Kingdom to others. The entire Christian community must encourage and affirm our youth in all they attempt, thank them for all they accomplish, and assure them of our support in every way.

"We've only just begun..."

I would like to conclude by saying that the work that has been entrusted to us in our attempt to minister to our youth is awesome, almost overwhelming, and we must take great care in keeping our vision clearly focused on ministry *to* and *by* youth, rather than on merely organizing activities which fail to minister, heal, or reveal God's presence. Our vision must be on the needs of our youth rather than on the needs of organizational structures, important as it is to be organized. All too many youth have been lost in the passion for establishing organizational structures. And, when vision is shifted away from the needs of our youth, nothing is or can be accomplished.

Recognize that our youth are the *present* as well as the *future* of our Church, and that their function within the Body of Christ is no less important simply because of their age or supposed lack of experience. A finger is not a thyroid, as we've stated, yet both are essential in making the human body whole and complete. In the same way, our youth are not the only ones to whom the Church must minister, but without them, something *most* essential—the *future*—will be lost.

Father John Matusiak is Chairman of the O.C.A.'s Department of Youth and Campus Ministry. For many years, Father John served as a high school teacher, and has conducted countless youth retreats and rallies throughout the country.

Recently, he has become involved in establishing Orthodox youth ministries within the U.S.S.R., and has trained dozens of Russian teens in youth and peer ministry techniques. He also serves as a founding member of a joint American-Soviet Foundation dedicated to religious, cultural, and educational programs for American and Russian youth. In addition to his work in the field of youth ministry, Father John was recently appointed Managing Editor of The Orthodox Church newspaper. Father John is also pastor of Saint Joseph's Orthodox Church, Naperville, Illinois, where he lives with his wife Barbara and their two children, Joseph 16, and Juliana, 14.

Sesquicentennial Celebration

Continued from page 27.

tive attitudes toward the fate of other people. They should not neglect to strive to establish a perfect social system on earth; they should actively help to solve the urgent problems of modern life in the light of the Gospel teaching on justice. Their duty in their personal relationship with one another is to walk in love; in social life, to seek justice; in international relations to support the ideas of peace, friendship and cooperation.

As local citizens and the sons and daughters of the early founders and immigrants, this morning we proudly stand on the religious and moral principles they have laid. The city of Scranton and the Anthracite Coal Region is truly blessed to have had such a humble beginning.

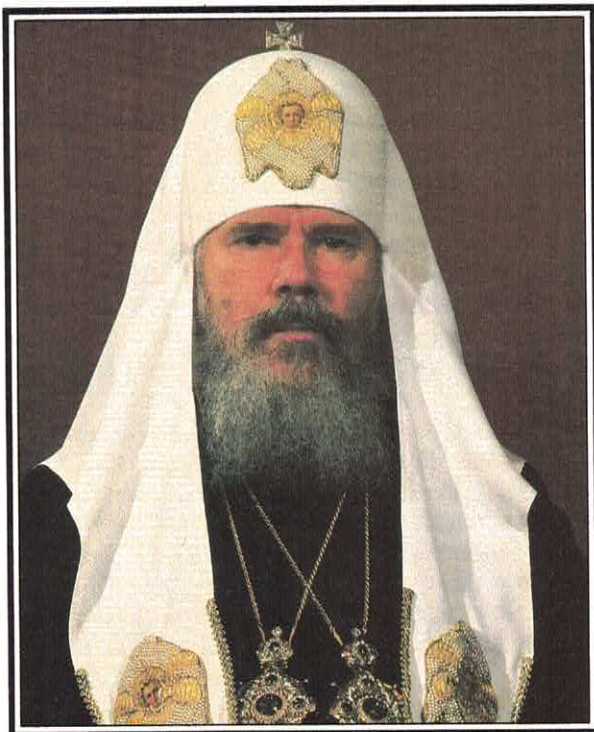
On behalf of the hierarchs, clergy and faithful of the Eastern Orthodox Faith, we offer our heartfelt congratulations to The Honorable James Connors, Mayor, and to all of the inhabitants of Scranton on this joyous celebration—the Sesquicentennial. May Almighty God bless us with unanimity of thought and spirit, brotherly understanding and patient love for one another as we advance into the future continuing to build on the solid foundation that has been laid. May our light continue to so shine before men, that they may see our good works and glorify our Father in heaven.

A Message From Patriarch Alexis II Of Moscow And All Russia To The Youth

My Dearly Beloved!

I am 62 years old—you are about three times younger than I. It has now become obvious that you will live in a world which will be radically different from the one in which I have lived my life—with the exception of the time I have left to me, which, I am sure, will be my most difficult. The society in which you will live, however, will be even more severe. It is my hope that this society will exercise less governmental pressures on you, but it will, however, bring to bear on you its own force to compel you to personally take action, to force you to make your own decisions, to live in a state of constant action, to fight for your own self-expression and to achieve your own success. The burdens of freedom are always severe, always difficult to bear.

The society into which you will enter (or the one into which you will be taken) will be completely new in the course of all history. This is said not to praise it, but to serve as a warning to you. You see, the situation is, that for the first time, a society of competitive economics is being established under conditions of spiritual ruin. The market economies of Europe developed under conditions of strict Protestant puritanism, which gave a moral and religious foundation to the personal and societal behavior of each person. In its turn, the Catholic Church as it emerged from the Counter-Reformation much stronger than when it entered it, helped people to rid themselves of a "one-dimensional" attitude regarding their economic position, reminding them that they, as well as everyone else are first, the children of God; only second, are they either businessmen or workers. Our own Russian Orthodox Church can also give



His Holiness Patriarch Alexis II,
Patriarch of Moscow and All Russia

this same reminder, as well as many other essential spiritual lessons, to the people. But how many are actually ready to listen?

Is it really necessary to have to convince anyone that even in these days of Perestroika, our society has not become more spiritual? There are people, and thank God, there are not a few, who were actually ready to come into contact with the world of Christianity and thus became kindlier, more profound and serious. But are there many like them among your own friends, and are you yourselves ready to listen to their advice?

The truth is that today our society is devoid of any national sense of values, and the people who are in charge of remaking our society do not themselves possess any religious inspiration or convictions. It is for this reason that I am fearful that the coming changes—which are both absolutely necessary and un-

avoidable—will come down upon us like a steam-roller and mercilessly crush countless lives, including your own. May God grant you the courage and patience, the ability to overcome adversity, and most important, may God grant you the sense to know when, by your own actions you may actually be hurting others.

You will be living in a new Russia. In the old Russia, the Communist Russia which is now passing away, not only did we lose so much, but neither did we gain anything. In part, under those harsh conditions, when open political and social activities were dangerous, when the nation was submersed in a freeze, people learned to cherish especially the warmth of personal relationships, the warmth of family life, and they wisely learned the ability to live

in peace within themselves. While they were afraid to be open with strangers, they would be more than open with their close friends. People hungered for truth and yearned for information, yet, in the depths of their soul they honestly perceived every little grain of truth.

Oh, how I wish, that this same honesty toward yourselves, and toward Truth, and also that personal and spiritual warmth were handed down by you to the world in which you will live.

I am a monk. I have neither a family nor any children. But I know for what reasons I gave up these ultimate earthly joys. It is possible to deny oneself love for another person and for those who would have come into this world as a result of that love for the sake of another, greater love, the Love of God; for the sake of a calling; for the sake of the opportunity to devote oneself completely to the service of all people. But it hurts me bitterly to

see how many young people today choose not to have children for a completely different and absolutely unfathomable reason, that of achieving material and earthly "happiness." And not only to deny themselves children, but they kill them, not even give them the opportunity to be born, slaying them in their own maternal wombs... The world into which you will enter may in fact become a world of unrepentant murderers, killers who do not even realize what they have done, to what they have given their full consent.

Christianity teaches that man comes into the world so that after him it may be, even if just a little bit, a brighter and better place. Christianity teaches that man comes into the world to give, and not just to receive; and more than anything else, man must first give of himself. I am afraid that today, people are taught to look upon themselves as if they were each some sort of "special being" whose every need must be satisfied by the rest of the world. I must warn that you Christianity looks upon mankind's place in the world somewhat differently. Remember the Crucified Christ; remember, how much He loved the world. Also, remember what Pasternak wrote about this earthly life: "After all, life itself is but a moment; we diffuse ourselves into each other as a gift..."

It is difficult to be a Christian. But remember that it is Christianity which keeps the world ever young. Yes, in Orthodoxy, great reverence is given to our Startsy, our elders who, being filled with wise counsel and experience, serve as our spiritual guides. If ever you get the chance to experience the joy of conversing with a spiritual Priest or Starets, you will know how much youth, how much happiness, light, internal strength and peace abide within him. "I came that they may have life,"—said Christ, "and have it abundantly" (John 10:10). And if youth is a sign of the fullness of life, then Christianity is truly the way of the young.

Do not feel uncomfortable if in our churches you see more old women than you do young people. In our churches there is always a place for you. And in your souls, inside each of your souls there is a place which God has set aside so that He Himself may come and abide in you. If that place is filled with the Presence of the Living God and not with the idols of vanity and the quest for self gratification,

then you will obtain courage—to overcome the trials that tomorrow may bring; charity—to soften the impact of change; and love—so that you will not fear those who will come to you for help. May God deliver you from vanity and may He grant unto you the spirit of prayer!

I am a Priest. But do not feel wary that we Priests are always dressed in black. Know that we carry the Joy in the Lord and in the salvation of mankind always in our hearts. For truly does the Savior say, "That My joy may be in you, and that your joy may be full... Not as the world gives, do I give to you. Let not your hearts be troubled, neither let them be afraid" (John 15:11, 14:27). The color of our

clothes shades the purity of our joy in contrast to how a godless world may blacken the hearts of mankind.

And finally, if at some moment you should feel an emptiness in your hearts which somehow cannot be filled with anything that you may have experienced thus far in life, remember that there is Christ, and that there is the Church, which says of itself through the words of the Apostle, "We are treated as impostors, and we are true; as unknown, and yet well known; as dying, and behold we live; as punished, and yet not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich. Our mouth is open to you, our heart is wide" (2 Cor. 6:8-11).

OFFICIAL

Patriarch to visit America and St. Tikhon's Monastery

We were pleased to receive word from the Office of the Chancellor of the Orthodox Church in America that, at the personal invitation of our Primate, His Beatitude Metropolitan Theodosius, His Holiness Patriarch Alexis II, of the Orthodox Church of Russia, will visit the United States from November 8th - 17th, 1991.

The Diocese of Eastern Pennsylvania and St. Tikhon's Seminary / Monastery will be honored with the presence of His Holiness on November 9th - 10th.

ORDINATION:

Deacon Leo Poore ordained to Holy Priesthood at St. Tikhon's Monastery.

RELEASED:

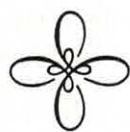
Rev. Joseph Irvin to the Diocese of New England
Very Rev. John Kuchta to the Diocese of Washington
Rev. Joseph Woodill to the Diocese of New York and New Jersey

ASSIGNED:

Rev. Daniel Degyansky as Acting Rector of Holy Trinity Church in Pottstown, Pa.
Rev. Emilian Hutnyan as Acting Rector of St. John the Baptist Orthodox Church in Edwardsville, Pa.
Rev. Leo Poore, in addition to his responsibilities at St. Tikhon's Seminary, as Acting Rector of St. Basil O.C.A. Church in Simpson, Pa.



The Return Of The Relics Of St. Seraphim Of Sarov



by His Grace, Bishop Basil

On February 4, 1991, Bishop Basil left for a month's stay in Moscow at the personal invitation of His Holiness, Patriarch Alexis II and of the publishing department of the Moscow Patriarchate. His Grace participated in a conference at Pochaev Monastery devoted to contemporary church issues there, and filmed a series of catechetical talks for Soviet television. Fortunately Bishop Basil was sufficiently—almost miraculously—recovered from a seven month bout with a painful ulcer on his foot. His Grace narrowly escaped having his foot amputated, yet was ready to begin another special mission to Russia.

Bishop Basil stayed at the Patriarchal residence at Danilov Monastery, where he was able to send regular reports by FAX to the Orthodox Christian Broadcasting Center. The following is a special report from Russia.

RUSSIA'S NEWEST MARTYR

His Grace arrived in Moscow as believers mourned another tragic murder of a priest in the wake of the case of Father Alexander Menn. Igumen Seraphim of Danilov Monastery was the third priest to be brutally murdered in Moscow. Crosses were cut out of his skin, including his eyes and face while he was still alive and conscious, and his skull was broken. Evidently, his murderers were attempting to extract information from him. No one knows who is really responsible. It was reported in Komsomolskaya Pravda after the murder that Fr. Seraphim had phoned one of their reporters to say that he had some important information which he wanted to make public. The next day, instead of the meeting taking place as they had agreed, Fr. Seraphim was murdered.

It was only a few weeks earlier that Igumen Lazarus of Novodevichy Monastery, assistant to Metropolitan Juvenaly of Krutitsy and Kolomna, had been murdered in his room. Like Fr. Alexander, he died of loss of blood following a blow to

the head. After the murder, Met. Juvenaly announced that Fr. Lazarus had been appointed to a special independent church commission to investigate the murder of Fr. Alexander Menn.

The Holy Trinity Cathedral of Danilov Monastery was packed with mourners at the funeral of the latest victim, Fr. Seraphim. Most of them were young. A television crew was present. His Grace met, among the mourners, the young family of a priest whose children were Fr. Seraphim's god-children. "Fr. Seraphim was like his patron saint," they said, "who is now coming to Moscow." Many believers noted the mystical coincidence of the arrival of the relics of St. Seraphim of Sarov as the new Martyr Seraphim was being taken to Siberia, the place of his birth.

"My first act in Moscow," His Grace reports, "was to kiss the remains of Russia's newest martyr."

"The next morning at 7:00 a.m., I was at the Leningrad Station where dozens of Bishops, hundreds of priests and deacons and thousands of faithful" gathered to await the arrival of the Red Arrow Express from Leningrad (now renamed St. Petersburg).

"At 8:25 a.m. the train slowly moved in to the station. The last car had been reserved for the Holy Relics, which were accompanied by the Patriarch and his entourage. The immense crowd was singing hymns: the Troparion to St. Seraphim, Velichaniye (We magnify Thee), and 'O Lord, Save Thy People.' Choirs were placed in different areas of the crowd and they were echoing each other, with everyone joining in. It was very moving.

"As the train stopped, Bishops stepped forward to receive the relics which were in a silver gilded reliquary ('raka'). They carried it on their shoulders along the platform. The whole atmosphere was such that I 'didn't know where I was, on earth or in heaven.'

"The pressure of the crowd on the platform between the two trains was enormous, but nothing happened. There

were some young, very strong men in the crowd, including some priests, who volunteered to join the militia in keeping order for the entire three-mile trip to the Patriarchal Cathedral. As we came out from the platform, we were met by another huge crowd. They were also singing; some were holding candles. Inside the station, behind the big glass wall, was another crowd and there were many candles. 'Look at those lights,' the Patriarch exclaimed! As we left the station, we were immersed into the vast crowd which was waiting there and singing.

"There were some difficult moments when the route narrowed and the crowd, moving alongside the relics, was caught in a bottleneck. Even the Patriarch and Bishops were pressed by the crowd and at one point the situation could have become another 'Khodynka' [a reference to the tragic event during the coronation of Nicholas II when 1500 people were trampled to death on Khodynka field]. But the able young believers and the militia working together did a marvelous job. The militia were very friendly. One of them started to admonish the crowd, 'Brothers, stop, stand still.' And it worked. The impression was that these people were themselves part of the crowd of pilgrims.

"All along the way there were people everywhere—on top of walls, in the windows, on the roofs, just as they were at Danilov Monastery during the Millennium celebrations. The prayerful enthusiasm of the crowd was self-evident and overwhelming. I have not seen anything like this since Belgrade before the war.

"But there were other moments too: as we were passing a construction site, one of the workers was overheard asking, 'Who are they carrying?' 'Lenin's remains I suppose,' answered another worker.

"As we approached the Cathedral, yet another huge crowd was waiting in the square and adjoining streets, rejoicing and singing. The large cross and icon of St. Seraphim at the head of the procession

was immersed into that waiting crowd and slowly made its way into the Cathedral which was lit and packed with people. The choir inside was singing. It was here that we found the real 'babushki.'

"But the majority of the faces in the crowd were unmistakably young—men and women. One young deputy of the Congress of the Russian Federation, Victor Aksiuchitz, approached me on the platform of the station, his face radiant, and exclaimed, 'Isn't it wonderful. This event marks the beginning of a new era.' Indeed, I felt the same. I could visibly see what had been predicted to me some years ago by Metropolitan Nikodim, that 'the believers themselves will take the fate of the Church into their hands.' A new generation of the Church has come into being.

"A moleben (prayer service) was served in the Cathedral; babushki were sobbing loudly. The Patriarch delivered a moving sermon saying, 'Our shrines were desecrated...now we are witnessing a great spiritual uplifting.'"

THE FINDING OF THE RELICS

Just one month earlier, on January 11, 1991, thousands of people had been similarly gathered at the Kazan Cathedral in "Peter's city." The Patriarch then celebrated the first moleben in the presence of the newly-found relics of St. Seraphim. The relics had been found in a dark cellar of the former anti-religious museum, discovered by a special Church-State commission of scholars working for over a year. Their search led them to documents which had been inaccessible for many years, to witnesses, who had been silenced until the recent reform, and then to the cellar of the Kazan Cathedral. They were able to identify the reliquary and its contents through descriptions in documents from the canonization in 1903, and 1920, when the relics were expropriated by the Militant Atheist Movement (*Soyuz Voinstvovoyushikh Bezbozhnikov*).

The relics had been brought to the Kazan Cathedral, together with "other objects" in 1920, left, and eventually forgotten. There was a plan at that time to establish an anti-religious museum in the cathedral, subject the relics to "scientific investigation," expose the "fraud" and destroy them. The relics were lost and forgotten, and nothing ever came of that

plan. Rumors, however, began almost immediately in the '20's that in fact the relics had been hidden away by believers. It is now thought that someone may in fact have hidden the relics in that dark corner of the cellar of the Cathedral, covered and surrounded them with trash, for that is how they were found.

These details were described by His Holiness, Patriarch Alexis II in a private meeting with His Grace, Bishop Basil, at the Patriarch's residence in Moscow.

THE RETURN OF ST. SERAPHIM TO DIVEYEVO

The relics will remain at the Patriarchal Cathedral of the Epiphany in Moscow until after Easter. Then they will begin the long journey of 700 kilometers to Diveyevo, and the great women's cloister there which was founded by St. Seraphim in 1825. Plans are being made for the procession of the relics to Diveyevo on foot. They will stop in villages and parishes along the way, reviving one of the ancient customs of the Russian Church. In spite of opposition from various quarters to such a public religious event, the Patriarch firmly supported the formulation of these plans. As he further disclosed to Bishop Basil, the army offered to help in the transportation of the relics to Diveyevo, by supplying special emergency medical facilities, field kitchens, tents, and other practical help. The procession would begin during Bright Week with the singing of "Christ is Risen" all along the way, for the entire three-month trip to Diveyevo.

His Holiness described the extraordinary coincidence of this plan with the prophecy of St. Seraphim that he "would leave Sarov and return only to you" at Diveyevo. He also prophesied that "there will be a national repentance and it will be Pascha in the summer." Many see in this event a real turning point for Russia, "a unifying force," as the Patriarch commented. It is an interesting coincidence that the story of the prophecy of St. Seraphim was published in several religious journals both in Russia and abroad (including the publication of the St. Herman Brotherhood in Platina, California, *The Orthodox Word*) several months before the dramatic discovery of the relics.

The relics were scheduled to arrive at Diveyevo on August 1, the eve of the

feast day of the saint (old style). At present, foreigners are not permitted to visit Diveyevo because of its proximity to Sarov and the Atomic Institute there. But the Patriarch said that he has already initiated the proposal of a change in the law to allow pilgrims from abroad to venerate the shrine of St. Seraphim at Diveyevo.

The itinerary of the Volga pilgrimage planned for this summer included a stop in Nizhny Novgorod (formerly Gorky) only a short distance from Diveyevo, on August 2. It was hoped that the group, led by Bishop Basil, would be able to attend the arrival of the relics at Diveyevo.

WHO WAS ST. SERAPHIM?

St. Seraphim, when asked what he was doing alone in his hermitage, replied, "I am combatting the one who combats me." He spent nearly all of his life in seclusion, transforming himself. At the end of his life, he opened the doors of his lonely cell at the order of Our Lady who appeared to him with that commandment. The crowd rushed in, scandalizing the other monks of the monastery. The scandal soon turned into a miracle. Dostoevsky described in his novel *The Brothers Karamazov*, how "elders" (the old men of God or Startzy as they are known in Russia) such as St. Seraphim had a transforming effect on the entire society around them.

St. Seraphim was born in Kursk on July 19, 1759. He became a monk of the monastery at Sarov and later founded a sister community for women in nearby Diveyevo. He died on January 2, 1833 and in July of 1903 he was canonized on the initiative of Emperor Nicholas II who personally participated in the ceremonies at Sarov, carrying the reliquary on his shoulders with other members of the Imperial Family.

THE DISAPPEARANCE OF SAROV

The monastery of Sarov, where St. Seraphim lived and where his relics remained until 1920, has virtually disappeared. In the 1930's it was a prison camp. On the eve of World War II, a detachment of the NKVD—predecessor of the KGB—surrounded the whole town with barbed wire, and it came to be known

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Instructions of St. Seraphim Of Sarov

ON HOPE

All who firmly pin their hope on God find their way to Him and become illuminated with the Light Eternal. A man has true and wise hope when he has no excessive care of himself, because of his love of God and devoting himself to good works in the knowledge that God shall take care of him. And should a man solely rely upon his own strength, turning to God in prayer only in the hour of unexpected need, such man's hopes are false and unreliable. The true hope is for the Kingdom of Heaven alone; it is fully confident that all it really needs for this earthly and temporal life shall be given to it. One's heart cannot have peace until it secures this kind of hope, for it alone brings complete peace and joy.

This is what the Saviour had in mind when He said: Come unto me, all ye that labour and are heavy laden, and I will give you rest (Mt. 11.28), which means—place your hopes upon me and you shall be consoled in your labours and fears...

ON LOVE OF GOD

He who has perfect love of God goes through this life as if he did not exist. For he regards himself as a mere visitor in this world, who is alien to the things visible

and who is looking forward to the things invisible. He is fully transformed into the love of God, abandoning all his other attachments...

ON RENUNCIATION OF THE WORLD

To free oneself completely from all passions and attain complete peace of the soul, one has to exercise himself in spiritual recollections and prayer. But how can one completely devote himself to re-



flections upon God and His law, striving towards Him with all of one's soul in a flaming prayer, while remaining amidst the constant hustle and bustle of this passionate world? The world lies in wickedness. Without freeing itself from this world, the soul cannot have the sincere love of God. For in the words of St. Antioch, things of this world blindfold the soul...

ON BEING ATTENTIVE TOWARDS YOURSELF

He who has embarked upon the road of taking an attentive attitude towards himself should not be guided by his heart's desires

alone, but check them and the whole of his life against God's law and the life of pious ascetics who had followed the same road... According to the holy fathers every man has two angels attached to him—a good and an evil one. The good angel is peaceful, meek and silent. When he enters man's heart, he talks with him of the truth, purity, honesty and tranquility and of every manner of good works. When you feel these things in your heart, then the angel of the truth must be in you. And the evil spirit is spiteful, cruel and insane. When he invades your heart, recognize

him by his works. St. Isaac of Syria advised us to be mindful of ourselves. While doing every manner of work, have your spiritual gaze fixed upon your sorrows, the wilderness where you happen to be, the gaps in your knowledge and all manner of trials and temptations which may either come from the True Physician who thus heals your inner man, or from demons who may cast upon you ill health and excessive labours, all manner of fears and terrible visions of the last things in life... So, enter into yourself and see which passions abandoned you and which have weakened their grip upon you because you have learned to prevail over them. Look and see whether the festering wounds of your soul begin to heal and give you spiritual peace. Also see what manner of passions pursue you and how often; whether these are bodily or spiritual passions, are they simple or complicated, whether your mind—this king of passions—boldly wages a combat against them, or simply ignores them; whether your passions are new or old; do they take the form of visible images or manifest themselves as mere sensations or memories? By paying attention to all of these things you can assess the measure of your spiritual health...

The one who has embarked upon this road must not pay attention to any reports filling his head with vain thoughts and memories. He must concentrate upon himself. Do not turn your attention to other people's affairs, do not think of them or discuss them, remembering the words of the Psalmist: Take not up their names into my lips (Ps. 16.4); pray instead to the Lord: Cleanse Thou me from secret faults, keep back Thy servant also from presumptuous sins (Ps. 19.12,13). To be able to concentrate your attention you must withdraw into yourself, according to the words of the Lord: salute no man by the way (Lk. 10.4), that is, converse with no one without great need, except there be someone seeking your urgent advice...

ON THE PEACE OF THE SOUL

Heavenly peace is secured through sorrows. The Scripture says: we went through fire and through water: but thou

broughtest us out into a place of refreshment (Ps. 66.12). The way of those who wish to please God passes through many a sorrow... The sign of spiritual life is when a person withdraws deep into himself and engages in the secret work within his heart... When one attains peace, he can illuminate himself and others with the light which illuminates human reason. Above all one should repeat the words of the Prophetess Hannah: let no arrogancy come out of your mouth (Sam. 2.3), and the words of the Lord: Thou hypocrite, first cast out the beam out of thine eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye (Mt. 7.5)...

ON THE LIGHT OF CHRIST

In order to accept and feel in your heart the light of Christ, you must distract yourself as much as you can from the visible things. Having cleansed your soul with repentance and good works, with sincere faith in the Crucified One, you must shut your bodily eyes, lock in your mind within your own heart and keep calling on the name of our Lord Jesus Christ. Then in the measure of your zeal and ardent love of the Beloved One (Lk. 3.22), you will find pleasure in the name you call upon and this shall make you seek higher enlightenment...

ON REPENTANCE

He who seeks salvation must always have his heart disposed to repentance: The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise (Ps. 51.17). A person with such a broken spirit can escape unharmed from the evil schemes of the devil, who does his best to confuse man's spirit and cast therein his temptations... The beginning of repentance is the fear of God combined with attention towards yourself. St. Boniface says that the fear of God is the father of attention, and the attention is the mother of inner peace...

So, go and repent without hesitation—this shall be your defense before God.

ON PRESERVING YOUR HEART

...We must not reveal without need

what we have best in our hearts. This shall preserve our possessions from the enemies visible and invisible. Do not reveal the secrets of your heart to everyone.

ON SAYING MANY WORD

Exchanging many words with people of a different disposition can plunge our inner man into confusion. And it is the greatest pity of all that this may extinguish the flame which our Lord Jesus Christ came to kindle in the human hearts... Therefore to safeguard your inner man you must restrain your tongue from saying many words... Nor should you hasten with an answer before you hear out the person you talking with: He that answereth a matter before he heareth it, is folly and shame unto him (Prov. 18.13).

ON SICKNESS

The body is the slave of the soul and the soul is its queen; therefore it is often the mercy of God when the body is weakened by sickness and the person regains himself; and a bodily illness is caused by vices. Eliminate the vices and there will be no ailments, because they happen ourselves from sins, as St. Basil the Great points out: "Where do the illnesses come from? Whence comes the bodily ill? The Lord created the body, and not the disease; the soul and not the sin. So, what do we need above all? A union with God and communion with Him through love. When we lose this love, we fall away from Him and become subject to various and numerous ills." He who bears his illness with patience and gratitude, to such a one this is credited as an exploit or even more...

ON LONG SUFFERING AND HUMILITY

As wax cannot bear the imprint of a seal without being heated first, so also a soul unhardened with labour and ailments cannot receive upon itself the seal of God's grace. When the devil left the Lord, angels came and ministered unto Him (Mt. 4.11). So, if during temptations

Continued on next page.

Instructions Of St. Seraphim

Continued

the angels of God withdraw from us, they remain very near and soon return to us and minister unto us with thoughts of God, consolation, longsuffering and joy...

ON ACTIVE AND CONTEMPLATIVE LIFE

The road of active life passes through fasting, abstinence, vigilance, praying on one's knees and similar bodily acts which lead one to life eternal (Mt. 7.14). The way of contemplative life consists in elevating one's mind to the Lord, in inner concentration, prayer of the heart and similar labours which let one see things spiritual. Everyone wishing to enter spiritual life must begin with leading an active life and then pass on to a life of contemplation. The aforesaid active life helps cleanse us of sinful passions and elevates us towards a degree of perfection, thus paving the way to a life of contemplation. For as we read in the Scripture: Blessed are the pure in heart: for they shall see God (Mt. 5.8). St. Gregory of Nazianzus says that only those who have perfect experience can embark upon a life of contemplation... And they must do so with fear and trepidation, with a contrite and humble heart, with a proper knowledge of the Scripture and, if possible, under the guidance of some experienced elder, and not with arrogant conceit... And if one can't find a guide who can direct him into a life of contemplation, he should guide himself by the Scripture, because the Lord Himself teaches us to learn from the Scripture, saying: search the scriptures; for in them ye think ye have eternal life (Jn. 5.39). One must also study in detail the writings of the Holy Fathers and try to the best of his ability to fulfil what they say. In this way one can learn to ascend little by little from an active life to the perfect life of contemplation...

PRAYER TO ST. SERAPHIM

O great Saint of God Serafim, our God-bearing father among the saints! Look down from the heavenly glory upon us, humble and weak, burdened with many sins, who are supplicating your help and

solace. Heed us in your kindness of heart and help us to keep the Lord's Commandments faultlessly, firmly keeping the Orthodox faith, offering to God our zealous repentance for our sins so that we may grow in Christian piety and be worthy of your prayerful intercession. Do hear us, O Saint of God, who are calling upon you with faith and love, and do not forsake us who are humbly asking for your intercession. Help us in our final hour and protect us by your prayers from

evil slanders of the devil, so that they will not prevail over us. May we through your help inherit the bliss of the heavenly mansions. Upon you we do place our hopes, O gracious father: be our guide to salvation and lead us to the unwaning light of the life everlasting through your intercession before the Throne of the Holy Trinity, so that we with all the saints may hymn and glorify the all-holy Name of the Father, and of the Son, and of the Holy Spirit, now and unto ages of ages. Amen.

The Return Of The Relics Of St. Seraphim

Continued from page 35.

as Arzamas 16, a top-secret research center that was not even shown on maps. Andrei Sakharov lived there for twenty years as a member of the team of physicists who built the first nuclear bomb. After the publication of his first dissident treatise on human rights, he never returned. Today, Sarov is still off-limits to Soviet citizens, and Diveyevo, a few miles away, is inaccessible to foreigners because of its proximity to the nuclear center.

But something of the spirit of St. Seraphim and the monastery seems to have remained at Sarov. Gregory Shevkunov, of the publishing department of the Moscow Patriarchate, described how he met a young resident of the nuclear institute at Sarov while on his way to Diveyevo more than a year ago. "Great was my surprise when I heard from the young man that he believed in God, although he had never been to church. He knew much about St. Seraphim, whom he revered and loved. He had visited the little hermitage where the saintly man once lived and labored. He asked me where and how he could receive Holy Baptism."

Within the compound of the Atomic Institute located on the site of the Sarov Monastery, it is now known that there is a community of several hundred believers, many of them scientists and scholars. Until recently it was a very closed community, but now it is possible for church people to visit there. Georgy Shevkunov has just returned from the first such visit to Sarov and reports that although all the churches are closed, the believers of the scientific community are now able to attend services at the restored churches of

Diveyevo several miles away. There is a general interest in theological and philosophical matters within the scientific community, which has its own radio station where several of Bishop Basil's religious talks have been broadcast. Everyone there—believers and non-believers alike—are very interested by the finding of the relics of St. Seraphim, but at present this will not affect Sarov itself, which will remain a city of scholarly research.

THE RESTORATION OF DIVEYEVO

It was less than a year ago, on March 31, 1990, that the Holy Trinity Cathedral of the St. Seraphim Convent in Diveyevo was reconsecrated for services. Built in 1875 and closed by the authorities in 1927, the cathedral had stood in a state of neglect for decades until it was suddenly and almost prophetically returned to the Church last year. The side chapel of the cathedral was dedicated to St. Seraphim in 1903 and now it seems that this will be the place where his relics will be brought in August of this year. Interestingly, a great deal of help in the work of the restoration—which was done in record time—came from the nuclear institute in Sarov. As the Church has acknowledged, "the selfless work carried out by the Sarov craftsmen to revive the Trinity Cathedral deserves the most profound gratitude." During the first Divine Liturgy at the cathedral, more than five thousand parishioners received Holy Communion. The communing of the people lasted for over an hour.

In The Time That Remains

How shall it be spent?

As the tenors completed the stanza, "Christ is coming soon," the theme was picked up by the bass section, chanting softly, "He is coming soon, He is coming soon..."

The year was 1941, springtime in Minneapolis, and the Cannon Falls High School choir was assiduously preparing a F. Melius Christiansen arrangement to be sung in Class B competition at the University of Minnesota auditorium in just a few days. Last year we had achieved an A rating with "Lo, How a Rose E'er Blooming," and our hopes were high that we could do it again.

A junior now, in numerous extra-curricular activities, and enjoying an expanding social life in town (having joined my class from a rural elementary school), I let my thoughts rove a wide gamut of disassociated items, as we practiced the competition number. With Carpenter, Halling, and Pagel graduating in June, our football hopes would be less. Their maturity added to the timbre of the basses... We juniors would serve them at the senior prom, as the principal had explained; then the graduation exercises. After next year—college, but that seemed very far away. Returning home each weekend, and attending my country parish church, I picked up there an apprehension that Hitler's military build-up in Europe might lead to a world-wide war. "Wars and rumors of wars" I knew to be associated with the end of the world! Little or nothing was said of such things at the high school, just as nothing was hazarded concerning the words we were singing. Everyone—teachers and students—were church people, but I was coming to understand that here in high school we were not free to mention the Christian faith, as had been more possible in the little white schoolhouse from which I had come.

"Tenors," Mr. Heltne said kindly, "try your part alone." We gave him our full

respect and admired his gentle, dedicated spirit. With Billy Scofield on one side of me and Irving Johnson on the other, I always listened to their strong lead and tried to blend my voice with theirs. The three of us were classmates. Irv was also my roommate at his aunt's house in town and we both played on the football team.

Would the war expand? Would our country get into it? Why were we singing about the End of the World, and why was there no comment? My questions were left unanswered.

Looking back, I realize that I had two tracks of thought. At home on the farm I mused more soberly on the current world events and their possible relation to Christ's Return; at school I concerned myself almost solely with pleasing my peers, enjoying our social life—and football!

We were given an A rating once again. Summer passed. Fall came, and sure enough, Irving, Billy and I played sixty minutes every game. Then, after the football season was over and the banquets following, one Sunday night—December 7th—Irv and I lay awake, unable to sleep. Pearl Harbor had been attacked that very day and the United States was at war! What would this mean for our country—and for us? Before dropping off to sleep, finally, we had concluded that his older brother, Herb, would no doubt get in and perhaps even be a flier, as he was already taking civilian lessons. Indeed, he did become a pilot, and so did Irv.

But Irving, as well as Billy—and Carl and Howard from the bass section—were called to make the supreme sacrifice. Irv's ill-maintained bomber crashed one night on take-off and Billy was killed on a battlefield in Okinawa. Carl and Howard died in the European theater. How short their lives in this world.

It's now a half century since two boys wondered if WWII would touch their lives and what it all might mean for the

world. How things have changed! For one thing, religious songs are not sung in schools today. Mr. Heltne stands taller in my memory now for his quiet courage to plant the coming Parousia into our young hearts.

Bishop Dmitri of Dallas in the *Dawn*, October, 1990, diagnosed the typical malaise about us, saying, "There is perhaps no part of Christian teaching that is as widely neglected as the Second Coming of Christ. The modern mind is uncomfortable with the idea." "However," he asserts, "We Orthodox Christians, if we paid attention to the words of the hymns we sing as well as the Scripture we read, would be rather constantly reminded of (it)." The Holy Apostle Peter in his second letter foresaw our time when he referred to "scoffers" who would sow doubt by saying, "Where is the Promise of His coming?" Nevertheless, St. Peter declared, "But the day of the Lord will come."

St. Seraphim of Sarov, a hundred and fifty years ago, spoke some striking words on the subject. Before his death he is quoted as having said that he would return to Diveyevo and there would be a time of repentance and then the end! Until his precious relics were found recently (reported in a N.Y. Times article by Serge Schmemmann), these words did not have the meaning suggested for us now when the faithful have carried his relics to his dear Diveyevo by August first of this year. Thank God for the awakening of faith now underway in the USSR. How long, then, until the Second Coming? More importantly, what should we do in the time that remains? To what ought we be putting our most earnest energies? Or, as St. Peter himself reflected, "What sort of persons ought you to be in lives of holiness and godliness, waiting for and hastening the Coming of the Day of God?"

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Diocesan Church School Workshop

The annual Church School Workshop again took place at the time of the Diocesan Assembly. Though the number of attendees left something to be desired—the quality of the sessions was tops and all who participated were rewarded for doing so.

Guest speaker was Father John Jillions, priest of Holy Trinity Church, Rahway, New Jersey, who spoke challengingly and informatively on the theme of Church and Home. In discussion this topic, Fr. Jillions stressed the need to have the Church again in the home, to erase the division between these two entities. There cannot be one sort of performance in the home and another in the Church. Our hearts should not be divided.

Church school teachers and workers were urged to look at themselves and see how personal disunion—so easily seen by others—can cause ineffective work and witness among the children. Questions everyone needs to ask—from the Baptismal service—do I renounce Satan?—do I unite myself to Christ?—A sincere response to these queries can help rid oneself of a division in our lives (in the things we are concerned with) and bring about more influential relationships with those in the Church School, the Church, and the home.

Fr. John spoke also of the importance of listening, of becoming that sort of person others can talk to, without fear of ridicule, shame, misunderstanding. A

revolution in listening is needed. Everyone is so busy talking, no one listens. (Someone once said—there is only one shortage in the U.S. and that is SILENCE!)

(More of Fr. Jillions remarks are printed elsewhere in this issue.)

Following Father John's excellent presentation and discussion of some books he found valuable in dealing with families today, the group heard Matushka Isabel Anderson, Diocesan DRE Chairman, speak of several goals for next year. They then participated in a time of sharing of ideas which had worked well for them in their respective schools/parishes. Each parish had been asked to share something they had found particularly useful and instructive. Four individuals brought excellent ideas: Yvonne Bohlander (Williamsport), a lovely craft project on the Cross; Matushka Theodora Ressestar (Harrisburg), a fine study/craft activity on Judgment Sunday; Ellen Motoviloff Miller (Harrisburg), a stimulating outline of a discussion series for teens on Careers; and John Uram (Harrisburg), a detailed schedule of discussions and topics for adults. All were thoughtfully presented and submitted to the Diocesan DRE office so that they are available for those interested.

Matushka Anderson explained the successful pilot project—Youth Work 'N' Worship Week—held at the Seminary June 17-21, 1991. It was agreed that such a program could readily be done regionally with several parishes joining together

to present it.

A lively discussion concluded the afternoon, showing the enthusiasm of those present, their frustrations with lack of family cooperation and unconcern about children's spiritual growth and development, their willingness to keep trying to reach out to others, and their desire to grow themselves. Questions about and suggestions for future activities included a traveling youth retreat (developed by trained seminarians and taken to various parishes), regional meetings for training, discussion, and fellowship, day retreats in deaneries, teen youth gatherings, and curriculum ideas.

It is sincerely longed for that more and more parents, parishes and people join together to strengthen our educational endeavors so that our young people will truly know the Faith of the Fathers and continue that unbroken line of witness of Jesus' Apostles forever! Pray that it may be so!

A short questionnaire was mailed to every priest/church school coordinator concerning the religious education in each parish. If you have not returned yours, please do so as soon as you can, regardless of the size of your program. If you did not receive such a questionnaire, please contact Matushka Anderson, St. Tikhon's Seminary, South Canaan, PA 18459. Thank you!

Matushka Isabel Anderson

Church And Home

We dance round in a ring and suppose,

But the Secret sits in the middle and knows.

—Robert Frost

In preparing to speak, I asked a number of people—parishioners, fellow priests—what comes to mind when they hear the phrase "Church and Home." The answers could be classed in two categories: The first, thoughts of bringing the church into the home through family

prayer, family celebration of feastdays, having icons in the home and so forth. The other response was a collective sigh about how divided church life feels from the everyday reality of home life.

This dissociation between church and home is something I experience daily. I can illustrate this with a cartoon I saw recently. A grumpy-looking priest is arguing with his wife before Liturgy, and the wife says: "I've got it! Why don't we try something different today/How about you be grumpy at church and nice at

home!" There it is: division, acting one way at church, and quite another way at home, when we're "off duty" where others outside the circle of our family secrets can't see. And even within the family circle it isn't often that we admit the secrets.

It is encouraging to me how many others feel this division between their Church and home life. For many of us—clergy and laity—it is our family life that Christ is using as the arena of our salvation. What can we do to cooperate with

Him in our salvation and heal this division?

Let me focus on just one action we can take. We can begin to **speak honestly** about our real life, including the division we experience. I do not mean by this the sacramental confession of sins. Yes, we need that too, but we also need an opportunity to speak honestly about our **whole** life, not just our sins. We need to be able to talk about our joys, or sorrows, our pain, our sources of anger, embarrassment and shame, what it was like growing up, the significant events in our own personal history. Secrecy is what keeps the church-home division open like a fresh sore. Talking about these hidden corners of our life helps to heal the division and rob the secrets of their power.

It may be to a priest that we talk, to someone else, or to a group of people. And it doesn't have to be a church member. The only essential ingredient is trust—trust that we will be accepted for who we are without being dismissed, ridiculed, demeaned, interrogated, analyzed, or judged.

Acceptance is what so many in the Gospels felt—perhaps for the first time in their lives—from Jesus. Time and again, acceptance was the door to genuine change of heart: Zacchaeus, the woman caught in adultery, the prostitutes and tax-collectors, Peter after his betrayal. Every one of them changed—repented—but only after first experiencing acceptance from Jesus.



Fr. John Jillions

In being accepted we have a sense of safety, a sense that we can lower our guard and breathe freely without having to protect an image. It is precisely this safety which is so characteristic of Christ's Kingdom: "Beholding the sea of life surging with the storm of temptation, and **taking refuge in Thy calm haven** I cry unto Thee: raise up my life from corruption, O greatly merciful one" (Funeral service, Ode 6). This is exactly what the Church is meant to be. It is no accident that the earliest description of the Church in the book of Acts depicts a community that is of "one heart and soul." It's hard to imagine any community of people being "of one heart and soul" without having as

its foundation the experience of genuine acceptance. This ideal of Church life was also the model for many of the early communities of monks. So why nor for our own Church life today?

Christ accepts us and loves us unconditionally. Acceptance is what we in turn are to share with others. As St. Paul wrote, "Accept one another, therefore, as Christ has accepted you, for the glory of God." (Romans 15:7) We are each called to be the kind of person in whose presence others feel safe to expose their secrets, their weakness. Where there is acceptance, Christ is already at work to heal the division between church and home.

Fr. John Jillions

Before Beginning

In everything he did, Chris was out to get ahead of the pack. His friends laughed as he pushed his way to the front of every line.

"There goes 'charging Chris' again," they'd say!

In the fall the Junior Choir was going to have a fundraiser—selling candy—to raise money for the new Church School library. There was even to be a special award for the highest salesman. Each member was to be given order forms with descriptions of the candies to be sold. As soon as they had these forms in hand, the

students would start to take orders for the candy. The money was to be collected when the candy was delivered.

Chris was thrilled with the challenge, and, as usual, couldn't wait to get started. In fact—he didn't wait! The very day the candy sale was announced, Chris was on the phone. Both grandmas were constrained to buy, as well as every aunt and uncle. He called Father Joseph, and the parish president, as well as the senior choir director and.... Only after his older brother finally took the phone away from him did he give up!

At church the next day he bragged about his sales, chiding others for being so slow in getting going. Some of his friends complained to the teacher that Chris wasn't playing fair, but she wisely counseled them to wait and see who would really come out ahead. This teacher knew Chris well; she knew that for all his fast starts and "I'm first" antics, he rarely completed that which he started.

The sale finally got underway with everyone circulating their order forms throughout the parish community and

Continued on the next page.

among their other friends. Once again Chris was seen rushing about, badgering people to buy. The last day of order taking came and everyone brought in the completed forms. Mrs. Johnson, the choir director, was overwhelmed with the number of orders the young singers had collected.

"Do I have everyone's order?" she finally asked. "It will take me all tomorrow to tabulate this and call the candy company! Congratulations, boys and girls! Everyone is proud of your hard work!"

About that time Chris, rather quietly, slipped into the back of the room. "Hi, Chris," called Mrs. Johnson, "we've all brought in our orders. Bring me yours...It must be a big one..."

Chris lamely answered, "I forgot it. I'll bring it next week."

"Oh, Chris, I can't wait till then. I must call in the order tomorrow afternoon. Can't you drop it off at my house in the morning as you go to school?"

"Oh, okay," mumbled Chris.

Some of the kids whispered together, almost laughing at him. Quick-to-speak Ben called out, "Hey, thought you have so many sales...you started before any of the rest of us!"

Mrs. Jackson stopped any further comments by passing out some new music to be learned for the upcoming feast of the Presentation of the Theotokos.

Next morning Mrs. Jackson waited for Chris to bring his order, but he never showed up. Finally finishing her count of all the sales, she decided to call Chris's mother and try to get his.

Mrs. Brown was surprised to get the call. "Oh my, I'd forgotten about the sale. I remember Chris calling some folks one evening, but I've never heard any more about it. I'll check his room for his orders and call you back. Is he supposed to turn in money too?"



"No," Mrs. Jackson quickly replied. "We collect upon delivery of the candy."

"Thank goodness," laughed Mrs. Brown. "If he can't turn in orders on time, how could he ever get money matters straight?"

A hasty search in Chris's room found the order forms lying under a pile of baseball cards on top of his desk. Only a few had been filled out—certainly not the large order which he had predicted!

Sadly Mrs. Brown called Mrs. Jackson and reported the unhappy end of Chris's fast start! Once again Chris had charged ahead—started a project—only to fail to complete his task, to reach his goal.

Are we like that? Do we rush into some activity, excitedly pursuing it for a short while, only to forget about it and try

something else? Jesus talked about a man who started to build a house but couldn't complete it because he'd not first counted the cost—studied the game plan—surveyed the whole situation!

As Christians, let's learn early in life that—in order to follow Jesus totally—we need (1) to count the cost of being a disciple, (2) to trust in His being with us no matter what may come to us and (3) to keep our sights on the goal—being with Jesus—now and forever.

READ FROM YOUR BIBLE - Luke 14:25-33.

THEME VERSE - "Whoever does not carry his own cross and come after Me, cannot be My disciple" (vs.27).

Something to think about and talk over with your family:

Why was Chris's rushing to be first unwise?

What often happens to those who want to be first?

What do we mean by "counting the cost?"

How do we carry our cross?

What do we do when the cross gets heavy?

Lord Jesus Christ—we thank you for your infinite patience with us who so often do not count the cost. Open our eyes to see the needs in our own lives and continue to grant us courage to follow you always, through whatever events may come to us—now and ever and unto ages of ages. Amen.

Matushka Isabel Anderson

RU 486

The Abortion Pill

A controversy is brewing in the United States over a revolutionary new French drug "RU 486," commonly known as the "Abortion Pill." It is the first non-surgical first-trimester abortion method to be approved for widespread use. Over 50,000 women worldwide have aborted their children by using this drug, but as yet it is not available in the United States. This

may soon change. Pro-abortion advocates are feverishly pursuing every avenue to bring this drug here. New York newspapers recently reported that Mayor David Dinkins has written letters to the mayors of major American cities to enlist their support for RU 486.

How It Works

Using the abortion pill is not as simple

as it sounds (take this pill and no more pregnancy!) but rather involves a four-step process. A woman, suspecting she may be pregnant, goes to a clinic for a pregnancy test. If the test is positive and she wishes to have an abortion, she takes the drug RU 486 in the form of three pills. Two days later she must return to the clinic for an injection of prostaglandin, a

drug which stimulates uterine contractions. The woman must then wait up to three hours at the clinic to begin menstrual bleeding with the expulsion of her dead embryo child. A week later she must make a third trip to the clinic to be sure the abortion is complete.

The abortion pill is only effective up to the sixth or seventh week of pregnancy. The pill kills the developing child by blocking the action of one of the two female hormones—progesterone, which prepares the lining of the uterus to feed and nourish the baby. The baby is unable to obtain its needed nourishment from the mother through the uterine wall and it starves. It must be made clear that this drug is by no means a new form of contraception: it does not prevent the union of sperm and egg but kills the developing child after conception has occurred. By the time a woman suspects she may be pregnant and goes to the clinic, her baby's heart has already begun to beat. Her child, despite the earliness of the pregnancy and its small size, is alive!

Dangerous Side Effects

Along with making the horror of abortion "simpler" for women, there are a number of dangerous aspects to the use of this drug. The abortion pill can very likely deform babies much as did thalidomide in the 1950's. The abortion pill is

ineffective in causing an abortion in 5% of the women. In these cases, the action of the drug prevents the developing child from receiving vital nutrition during the period of formation and growth of major organs and body parts, such as arms and legs. With these 5%, the woman must then undergo a surgical abortion to complete what the drug failed to do. What happens if, after taking the drug, such a woman changes her mind on abortion? What if she neglects to keep her appointment for a follow-up visit and unknowingly remains pregnant? Some of these babies will undoubtedly be born with serious deformities.

The abortion pill also injures women. All reports speak of severe cramping, nausea, vomiting, and heavy bleeding. As this article is being prepared, the media has reported the first death of a woman in France from use of this drug.

Spiritually and psychologically, while in surgical abortions women are often traumatized over "what was done to them," with this pill more of the dreadful load of guilt is placed upon the woman. Women will assume more of the moral responsibility for the death of their children since they are the principal actor in the death.

Spiritual Deception

For Orthodox Christians, this drug is

nothing more than a new, easier way to commit murder. Whether it is done in the third week or third month, abortion stops the beating of a second tiny heart within the body of a mother. It is especially distressing that the company which owns the drug, Hoechst A.G., is a spin-off of an older German company, I.G. Farben, which was broken up after World War II. I.G. Farben had developed and used Zyklon B gas to murder millions of Jews. History repeats itself!

We must remain strong in our faith as Satan, the great deceiver and father of lies tries to hide and disguise the horror of abortion by a new means. The Journal of the American Medical Association even claims that the drug can have other therapeutic uses such as in treating breast cancer. While none of this has been proven, other studies report that RU 486 might cause cancer. Again, Satan tries to deceive us by one of his oldest means—mixing good with evil so that the evil is then more readily acceptable. Be informed what this drug does to an unborn, living child! Work with those who are opposing its introduction into our country. Reach out to pregnant women in your community so that they are not forced into the tragic choice of abortion.

Fr. Edward Pehanich

In The Time That Remains

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We have a definite and truly realizable goal: TEACHING OUR CHILDREN! "Go into all the world" translates into "the Gospel in every family!" That is being sure that we are doing everything possible to help all the young and teachable youth in our midst.

Is there a better time than now for fathers to call their children and to offer daily, family prayers in front of the images of those Saints who have given their all for Christ in His Church?

What would be more telling upon the spiritual life of any parish than just this daily witness of parents to their children?

Considering the frightful influence the various media machines have on everyone, children especially, Christian parents need to maximize for their youth what is of most importance. This has

been the fathers' responsibility since the beginning, when the Lord said, "You shall teach (God's Words) diligently to your children...in your house morning and evening" (Deut. 6:7).

David called this the "Law of Israel," affirming that God, Himself, "commanded our fathers that they should make them known to their children in order that they should set their hope in God, and not forget the works of God" (Psalm 78). It was imperative that the new generation not be "stubborn and rebellious"!

Equipping our Orthodox children for Life in Christ, in today's world, means a number of things. It means being regular at church, chalice and confession, which are to be supported by certain necessary activities within the week—within the home life. Indeed, even Sunday school requires for full effect, the foundation of family prayers led by father, with mother's

help, in the home. Youth and camp encounters, study sessions, retreats and the like, may turn out to be useless if there is no follow-through at home. Orthodox elementary schools can help busy parents in their responsibility and also give the children an arena where Christ's First and Second Coming can be celebrated without the restrictions presently operative at the public school. Home and school, parents and teachers ought to work together for the spiritual salvation of the child! An Orthodox school in Northridge, California, quickly grew from eighty students, to about four hundred!

Can we teach our children as God commands? Is there time? We must begin now with determination and prayer—noting the signs of the times—reaching and rescuing the children about us.

"Let the children come unto Me!"

Father John W. Anderson

Vocations Encounter Held At St. Tikhon's Seminary



Encounter participants.

St. Tikhon's Seminary community extended a cordial invitation to high school and college students and graduates to participate in VOCATIONS ENCOUNTER—a special Retreat/Information event designed for those contemplating a priestly vocation and/or an expanded role in the work of the Church.

The Retreat, scheduled for April 19th and 20th, offered guests the opportunity to participate in a schedule designed not only to create an atmosphere and awareness of one's calling and challenge as an Orthodox Christian in contemporary society, but also introduced participants to the course of studies and the priestly formation program offered at the Seminary, which is located on the grounds of America's first Orthodox Monastery dedicated to St. Tikhon of Zadonsk.

The Retreat's schedule of liturgical worship, talks, and informal meetings offered each participant the opportunity

to consider very seriously his active role, purpose, and responsibilities as a member of the Body of Christ—His Church. A special emphasis was placed on the theme of the calling "to be apostles, prophets, evangelists, pastors, and teachers of the Lord" (Eph. 4:11).

After registration, on Friday, April 19th, participants gathered in the Seminary Chapel for the Evening Prayer Service and Confession.

The Seminary Rector, His Grace, Bishop Herman, celebrated the Divine Liturgy on Saturday morning, April 20th, in the Monastery Church. Following breakfast in the Seminary Dining Room, the Bishop greeted and formally welcomed the Retreat participants. At 10:00 a.m., a tour of the Monastery grounds and the Seminary campus was conducted. At 11:30 a.m., participants gathered in the Seminary Chapel for the first talk: "CALLED TO SERVE," and discussion.

Lunch was afterward served in the Seminary Dining Room. At 1:00 p.m., participants had time for informal talks with members of the Seminary community and also had the chance to visit the Seminary Bookstore. Participants returned to the Seminary Chapel at 2:00 p.m. for the second talk, which dealt with the Seminary's mission to the Holy Orthodox Church, and its program of studies and priestly formation. At 3:00 p.m., closing remarks and meditation was formally concluded the Retreat program. Guests then, if they were able, attended the Vigil Service in the Monastery Church before departing to return to their homes.

Individuals considering holy priesthood and/or an expanded role in Church ministry, are invited to contact St. Tikhon's Seminary and to arrange for a visit. Write to: Office of Admissions, St. Tikhon's Seminary, South Canaan, Pennsylvania 18459, or call 717-937-4411.

Summer Camp - 1991



Girls Summer Camp and the visiting Russian Youth

Editor's note: Fr. John Anderson, a key member of the Summer Camp Staff at the Seminary, gave lectures, and held daily prayer services for the children who attended camp. His dedicated service and contribution to the Camp Program was greatly appreciated.

Now completing twenty-six consecutive years, St. Tikhon's Summer Camps continue to be a cherished experience for each youthful participant. This year the Girls' Camp, July 7-13, had fifty-two registrants; the Boys' Camp, July 14-20, thirty-three, showing a significant enrollment increase. And judging by the overall enthusiasm for the many varied activities, and the gratifying specific interest in the Scripture studies, this annual youth encounter proves to be worth the time and the effort. Not all, today, know that the camp originally came about through

Continued on next page.



Fr. John Anderson lecturing during the Boys Summer Camp.

Summer Camp - 1991

Continued

Bishop Herman's concern for the children of the Church, and it continues through his blessing and generous support. The ultimate aim of this summer project is, of course, to help form young lives to become fruitful and faithful lifelong members of the Church of Christ. In this worthy endeavor, the director, Martin Paluch, takes deep interest and gives his total energies; his twenty-one years in the program shows in his unusual rapport with the campers.

The theme this year, **Jesus Christ: Yesterday, Today and Forever**, reminded the young people that they are in God's gracious Salvation, His panoramic plan. In the all-too-brief period of five days, they nevertheless gained a deeper perception of Creation, the Fall and Redemption. They were told how a well-known Orthodox theologian explained "without these three, nothing can make sense." Filmstrips on the important contributions of Old Testament figures—a theme developed later in discussion sessions—were introduced first devotionally at each morning Chapel, and gave a meaningful forward motion to the week's learning experience. An eight-year-old boy appeared in the Seminary Bookstore one day to buy a Bible, "One that says in the beginning Jesus Christ was there—like the priest said in Chapel this morning." He wanted one with both the Genesis account and St. John's Gospel prologue. Upon hearing this, the adults in silent amazement thanked God. Such, however, was the level of earnestness expressed by most of the campers much of the time during the two weeks. Surely some, upon reading this, will echo the camp leaders in saying, "It's worth it!—Would that there was **more time and opportunity** to touch these young lives!"

To assist the families represented by these young people in home devotions, Matushka Isabel Anderson prepared a small booklet entitled, **Let's Sing Unto the Lord**, which was presented to each camper at the closing gathering by His Grace, Bishop Herman. Parents and parishes sending their children are earnestly thanked by him and by the entire staff of the camp.

Blessed also by beautiful weather, the



Matushka Anderson directing the Girls' Choir.



One of many cook-outs.

"cook-outs" were frequent; swimming, boating, and fishing were unhindered, as were the traditional hikes, hayrides, campfires, and other outings. An added attraction this year was the Washer-Board game, introduced to the Seminary by a worker, Wes Sudia. Tournament results revealed some of the "littlest" campers to be among the best washer-throwers! The trophies made by Martin will be treasured life-long keepsakes for the winners.

The girl campers, particularly, enjoyed

singing, and once again were ready by the time of the Saturday Divine Liturgy to be the replacement choir. Few of the faithful present that morning could resist singing along with them, warmed in heart as they were by the angelic quality of the campers' voices.

Essential to the success of these two weeks were the volunteer adult counselors: Matushka Stephanie Onofrey (who was highly skilled in crafts), Eugenia Marx, and Evelyn Suhoski. Seminarians



Fishing

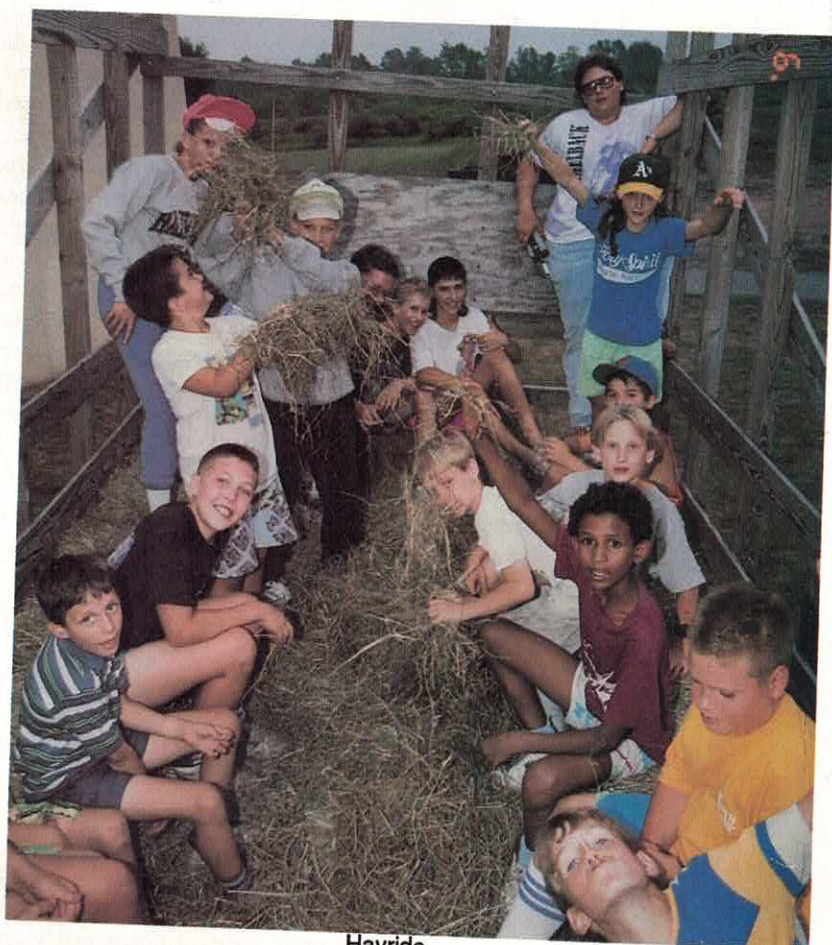
Kyrl Quatrone, Gregory Hatrak, Gregory Sulich, Stephen Kidde, and Seminary staffers, Albert Paquet, Wes Sudia, and Brother Andrew performed full-time yeoman service. Student counselors and counselors-in-training included Mary Maxwell, Rebecca Sichak, Claudia Urbanic, Daria Young, Michael Bench, Michael Stavrou, Matthew Sysak, and Jason Vansuch. As the complement of the camp grows each year, more volunteers are required. Let your willingness to help be known. A sweet and thoughtful gesture, displaying the good spirit present, was the volunteering (without pay) by three older girl campers to stay on to help with the kitchen duties during the second camp week!

Not least to be noted or easily forgotten by appreciative campers, was Father Andrew Shuga and his Friday pizzas.

So many cooperated to make St. Tikhon's Camp, 1991, what it was—a reassuring Christian togetherness experience. In truth, it was daily testimony to the Promise of the after-meal grace spoken regularly by the priest, "God is with us through His Grace and Love for mankind..."

We are grateful.

Fr. John W. Anderson



Hayride

What St. Tikhon's Camp Meant To Me

As a little girl I remember being excited about my family traveling across the mountainous state of Pennsylvania to St. Tikhon's Orthodox Monastery for the Annual Memorial Day Pilgrimage. The winding roads and picturesque mountains made me feel like I was journeying into Europe. Billowy clouds floated in the air or hung down in wisps. Peaks of mountains were etched along the horizon in various shades, from mint to a deep emerald green. Scattered along the mountain sides, were big, white farm houses that represented a simple way of life. For me, Pennsylvania was a sharp contrast from my home in Ohio, which was flat in terrain and possessed a congested and hectic atmosphere. Nestled in the peaceful scenic mountains of Pennsylvania is St. Tikhon's Monastery. To me the atmosphere was heavenly, and it seemed "magical." I realized then the importance nature played as a spiritual guide. Nature had a strong influence in reuniting me with God. Not only did I discover that the monastery offered tranquility which cleared my mind of all the worldly cares—the natural setting influenced me to strengthen my spiritual bonds with God. The holiness of the monastery captured my young heart.

During my turbulent teen years I was laden with anxiety and had deep conflicts with my parents. I revisited St. Tikhon's because I was compelled to seek an answer to my dilemma. The strong traditions and moral support of friends at the monastery assisted me. As I traveled down the path to adulthood, I sought answers to modern day moral issues. Just being at the monastery gave me answers to my questions and helped me grow into adult maturity.

Fifteen years slipped quickly by. One day I received an invitation from the camp director to attend St. Tikhon's summer youth camp program. I hesitated for a second, because I hadn't visited the monastery in such a long time. However, I decided to take my daughter in hopes that she would experience the same mystical feeling I had as a child. A quick question passed through my mind: had I been so busy that I had not made time in my life to return to a place of spiritual



Martin Paluch with Gina Marx and daughter.

healing? I dismissed the thought as quickly as it entered my head. I really did not have much time to think about it, but though I didn't know it, that was the moment my spiritual life was about to blossom again.

My child and I enjoyed the days of camp that were packed with fun and spiritual activities. No matter how hectic the days were, I was able to absorb an enormous amount of peace and tranquility from the monastery. I really began to search within myself. Eventually, I observed that I was so caught up in day-to-day survival and the trials of life, that I had made little time for God. A horrible realization stared me in the face, as I came to the conclusion that my spiritual flame was low. I discovered that for years I had mechanically attended church, but I lacked the spiritual involvement that was necessary. As the days of camp passed, the tranquility of the monastery, and my presence there, made me think seriously of my own spiritual condition, my life as an Orthodox Christian.

St. Tikhon's is like a magnet and I'm like a piece of metal: the magnetic force pulls and tugs at my heart and my memory, and moves them towards the spiritual. Touched by my recent experience, I will look at life differently forever. **I have realized that each time in my life I have visited the monastery, life's path was clearer to me.** For me, it was like being inside a house and viewing life

through a foggy window. Every time we attempt to become closer to God, the fog on the window slowly diminishes. Priorities become more defined, and the path in life is clearer. My talents and weaknesses were vividly revealed to me. My eyes are now opened to how I can improve my character. Ultimately, I will find peace within in this hectic world. My spiritual life was rekindled and was burning brightly.

At St. Tikhon's, one can obtain communion with God through nature. I feel that the individual who makes a pilgrimage to St. Tikhon's, and has an open mind, can become blessed with a touch of spirituality, and gain an awareness of the all-pervasiveness of the divine providence. Maybe it's not feasible for everyone to make a trip to St. Tikhon's; but a special time for God can be set aside every day. As a result, a new closeness with God will emerge and will help develop stronger bonds that will enable one to cope with the adversities of life.

In today's world of materialistic ideology, it is easy for people to become entangled in purely human pursuits and lose their sense of direction in life. The monastery makes people realize what the center of importance in life is—God, and serving Him in the best way a person knows. Many people today could benefit from a retreat to re-evaluate their lives. St. Tikhon's is the perfect place to start.

by Gina Marx

Russian Teens Visit St. Tikhon's Monastery/Seminary

For the first time in the history of the Russian Orthodox Church in the Soviet Union, and the Orthodox Church in America, a two-week-long youth exchange between the two Churches has taken place. This is possible because the changed political climate in the Soviet Union allowed young Russian Orthodox Christians the chance to leave the Soviet Union and travel to the United States.

From July 3rd through the 18th, 1991, the Department of Youth and Campus Ministry of the Orthodox Church in America, hosted a group of thirty-two Russian Orthodox teens and young adults from Moscow, in order to familiarize them with Church life in America, and provide contact with American Orthodox teens.

These Russian Orthodox teens and young adults were at St. Tikhon's Russian Orthodox Monastery/Seminary in South Canaan July 13th for the Divine Liturgy at 9:00 a.m. This was followed by a tour of the monastery, lunch and lectures in the afternoon on the history of the monastery. During their stay at St. Tikhon's, they were the guests of His Grace, Bishop Herman, of the Diocese of Philadelphia and Eastern Pennsylvania.

On Sunday, July 14th, St. Michael's Church in Jermyn, Pennsylvania, hosted the teens from Moscow. His Grace, Bishop Herman, was the main celebrant at the Hierarchical Divine Liturgy. Following the Liturgy, the faithful of St. Michael's held a farewell luncheon in honor of our young guests. The warmth and kindness of His Grace, Bishop Herman, Fr. John Kowalczyk, and the parish, was felt by all present.

From July 21st through August 7th, a group of forty-one American Orthodox young adults and chaperones traveled to Moscow as part of the reciprocal exchange. They visited Moscow, Zagorsk, Suzdal, and other historical and religious sites. It is hoped that the 1991 youth exchange program will be only the first of many between American Orthodox teens and their European counterparts.



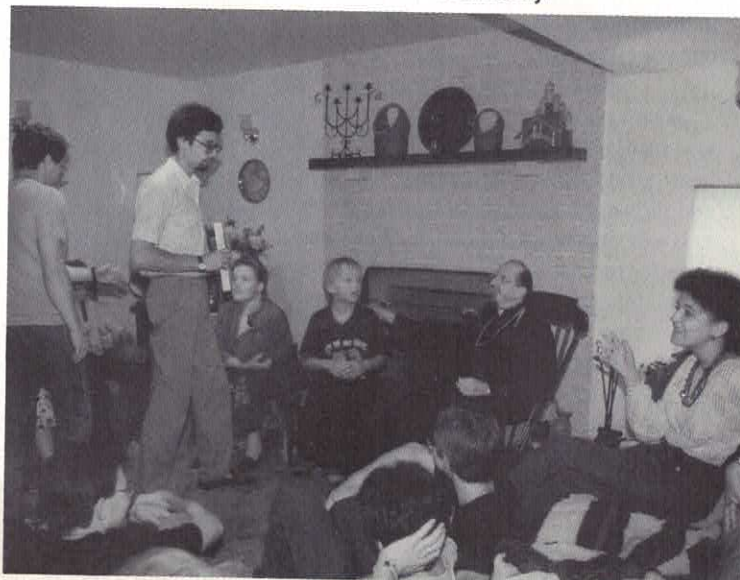
Bishop Herman and Fr. John Matusiak with Russian Teens.



Russian Teens at St. Tikhon's Monastery.



Susan Brown presenting gifts in Jermyn.



Informal gathering at the Diocesan Center.

Youth Work 'N' Worship Week

A little step in the right direction.



Worship Week participants.

Orthodox Christian Education: Never was there more need to find ways to increase quality learning experiences for our young people!

A new plan to help our diocesan youth was inaugurated by Bishop Herman this year: a one-week Day School for boys and girls ages ten to early teens, a **work and worship week**. Of course, there was time for recreation and refreshment, but the plainly stated purpose was **religious**. It was very well received.

Nine boys and six girls from seven nearby parishes were brought in to St. Tikhon's Seminary each morning and picked up in the afternoon. The study theme was the Great Commission of the Church, with real life stories showing the way this outreach was achieved in the lives of the Apostles—especially St. Paul—and in the experiences of such

missionary saints as St. Andrew, St. Nina, St. John of Kronstadt, and others.

Is the mandate to "Go into all the world"—even down the streets to a neighbor—to be followed in our time? What does the Church's mission mean for Orthodox youth today?

This was the thrust of the daily classes and discussions led by Seminarian Kyril Quatrone, together with Fr. John and Matushka Isabel Anderson. During a creative hour, directed by Jan Dubois, the students participated in a number of unusual artistic projects which were later displayed for Bishop Herman. Nature walks with Drs. David and Mary Ford produced forest items for small terrariums cared for by each child. Andrew Anderson and Gregory Hatrak completed the staff here. As the day opened and closed with prayers in the seminary chapel, there was opportunity for a hands-on type of approach to Great Vespers,

noting the meaning of each part of that service. On the afternoon of the final day, the Work 'N' Worship students were led in a complete Great Vespers by His Grace, Bishop Herman.

It was only a little step in the right direction, to be followed, let's hope, by similar programs in various parishes all around.

As parents come to see the great need to counter-balance the secular character of education common in all textbooks today, they should opt for more time to train their own children, both at home and in parish-oriented, extra-school sessions. If the idea catches on, the Youth Work 'N' Worship Week experiment may turn out to have been a larger step forward than we knew.

Participating parents are commended for eagerly bringing their children into this new pilot project of the diocese.

Fr. John Anderson

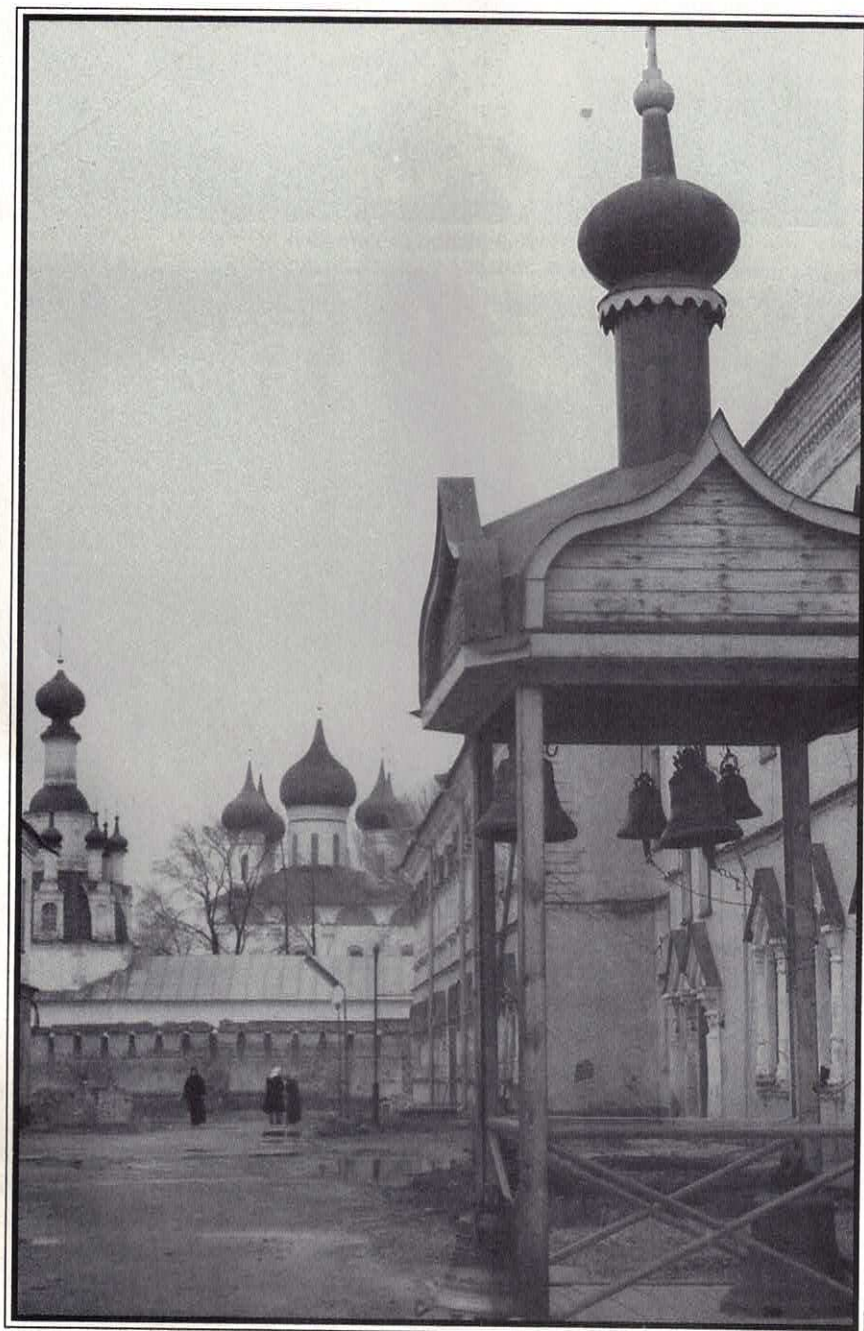
The Ancient Tolga Monastery Is Given Back To The Church

Editor's Note: Aleksei Kuznetsov, the Vice-President of the Revival Association for the Tolga Monastery, recently visited the Orthodox Church in America, and St. Tikhon's Monastery. His mission in America was to raise funds for this very famous monastery. Because of the lack of funds in the treasury, the restoration work on the monastery has stopped. We share with our readers this account of the important historical role the monastery played in the life of the Russian Orthodox Church, and a glimpse into the daily life of the monastery.

The first mention of the Convent of Tolga can be found in the Russian Historical Chronicles of 1314. On his way to Yaroslavl from Belozero (White Lake), Archbishop Trifon and his company had to stay for a night on the banks of the Volga River. They set up their camp about five miles up the river from Yaroslavl. That night when the Archbishop left his tent, he saw a pillar of fire and a bridge that appeared across the river. When he crossed the bridge and reached the mouth of the small river Tolga, he beheld a miracle. There was a pillar of fire, and at a height of fifteen meters he saw an Icon of the Holy Virgin with the Christ-Child in her arms. He said his prayers, and when he returned to his tent, he found that he had left his staff behind. In the morning he sent his men to find the staff where he had lost it. But they found nothing, and came back. Then he and his men crossed the river again and resumed their search. They searched till noon and finally the Archbishop saw his staff lying near a cedar tree, and beside it was the same Icon of the Holy Virgin. Thus he received the revelation from God to build the Monastery on this site. The news circulated quickly and soon it reached Yaroslavl. Thousands of people came to Tolga that same day to join in building the new monastery. The Archbishop appointed an abbot.

This all took place on the 8th of August (August 21 n.s.) 1314. This day was the birthday of a new monastery that played an important part in the history of Russia. The Icon was called the Holy Virgin of Tolga, and remained in the

Continued on the next page.



The Tolga Convent.

Tolga Monastery

Continued

monastery up until the "dark" nineteenth-thirties.

In 1315, there was a terrible fire that burnt the monastery to the ground. The monks were searching for their precious Icon in the smoldering ruins for a long time. But to their own surprise, they found it safe and sound on a cedar tree aside from the ruins. And the Russian people rebuilt their monastery, making it more beautiful.

Returning home from a military campaign, suffering with a severe leg disease, the Russian Tsar, Ivan the Terrible, visited the monastery in the sixteenth century. He was so sick that he was carried into the monastery. He said his long prayers in front of the Miracle-Working Icon of the Holy Virgin of Tolga and visited the cedar grove, a place of pilgrimage for thousands of believers. To the joy of his court, he recovered completely from his illness. To express his gratitude, the Tsar donated to the monastic community a golden cross for the Holy Table, a particle of the Holy Sepulchre, and fifty thousand rubles (an enormous sum of money at that time).

Having all this money, they started to build brick churches. The best artisans were invited and towards the end of the sixteenth century the Cathedrals of the Presentation of the Theotokos (which could be compared in its beauty with St. Basil's on Red Square in Moscow, built by the same artisan-builder), the Cathedral of our Saviour, the Church of the Elevation of the Cross were built. The Nikolsky monastic cells at the monastery were all constructed, as well as with some other buildings. Ivan the Terrible gave great attention to the monastery and continually donated gifts to it. One of them was the largest bell in Russia, which was installed on the bell-tower of the Cathedral of the Presentation of the Theotokos.

Anna Ivanovna, Peter III, Catherine the Great, and other members of the Romanov Dynasty, visited the monastery at various times and added their donations to it. Being very busy and regretting that he couldn't visit the monastery, Peter the Great nevertheless contributed to it twice, each time giving one



Archbishop of Yaroslavl



The Nuns at the Tolga Convent.

hundred thousand rubles.

In the seventeenth century during the Polish invasion, the monastery was seized by Lisovskiy's troops. But the monks, who are not permitted to bear weapons, did not leave their monastic community. They all gathered together to say their final prayers and were killed by the Poles. A chapel was later built on the grave of their martyred bodies and their names are all inscribed on it.

In 1619 Yaroslavl was the temporary capital of Russia. Prince Pozharsky and the Boyar Minin (anyone who has

been to Moscow remembers seeing on Red Square a statue in front of St. Basil's Cathedral) assembled their main forces there and moved them to liberate Moscow from the Poles. During their Time of Troubles, the Russo-Turkish wars, the Napoleonic invasion of Russia, and the First World War, the monastery served as a hospital for wounded soldiers, where they could receive whatever care they needed. There was a charity house for poor people as well.

The monastery also served as a burial ground for many dignitaries: Constantin

and Gleb, the sons of Prince Fyodor Yaroslavsky, and the nobility of the Golitsyn, Treokurov, and Urusov families were buried there. There, too, lie the remains of the hero of the Battle of Borodino, Lieutenant General Tutchov, who served as the prototype for Leo Tolstoy's hero Andrei Balkouskey in his famous novel, *War and Peace*.

Shortly before his death Patriarch Nikon stayed and prayed at our monastery. Then as he was returning home, he died on the Volga River. The final resting place of Patriarch Nikon remains to this day a mystery, but many believe that his body was returned to the Tolga Monastery where it was buried at the spot where he had said his final prayers.

For centuries the monastery has been a well-known place of refuge for all needy Christians who sought spiritual and physical help at this well-spring of Russian culture.

In the nineteen-thirties, the monastery was closed by Communist authorities. The monks and novices were evicted

and persecuted and the monastery itself became a colony for criminally delinquent youth—in other words, a prison. These young offenders, who were raised as atheists, vandalized and destroyed what was left of the Tolga Monastery with the permission of the prison personnel. Not only were the churches and chapels vandalized on the outside, but the Holy Icons and frescoes on the inside were damaged, too. The Church of the Elevation of the Cross, the Nikolsky monastic cells, the church cemetery, and the cedar grove were almost completely destroyed.

In 1987 the Soviet government finally decided to return the Tolga Monastery to the religious community of Orthodox believers for a nominal rental fee. Now it is a convent. At the present time, the Convent of Tolga has a population of one hundred seven inhabitants—nuns, sisters, and novices who labor and pray for the glory of the Lord under the wise guidance of Mother Superior Varvara, who speaks several languages and has had advanced theological studies. The

sisters maintain the garden, where they grow their own vegetables, and a farm, where they raise various domestic animals and poultry. They also have an apiary and several fish ponds. The nuns usually get up at 5:30 a.m. and begin their day with prayer. They work and pray all day long and go to bed at 11 p.m. They also help elderly and disabled people who live nearby. Twelve nuns have had higher education. This helped them to set up and run their own restoration workshop, bakery, sewing-shop, and choir. With help and donations from the local people, they are doing their best to restore the convent, but it is impossible for them to fulfill this immense task on their own. Their treasury is almost empty. They had to stop all restoration work because the artisans started to leave. There is little money to pay the workers, and building materials are very expensive. That is why they have decided to ask for help from the outside.

Aleksei A. Kuznetsov

You are cordially invited to participate in the

**American Tribute to His Holiness Patriarch ALEXIS II of Moscow and All Russia
on the occasion of his first Patriarchal visit to America
on Sunday, November 10, 1991**

SCHEDULE OF EVENTS

Hierarchical Divine Liturgy: St. Tikhon's Monastery – South Canaan, Pa.

9:30 a.m. Greeting of the Patriarch

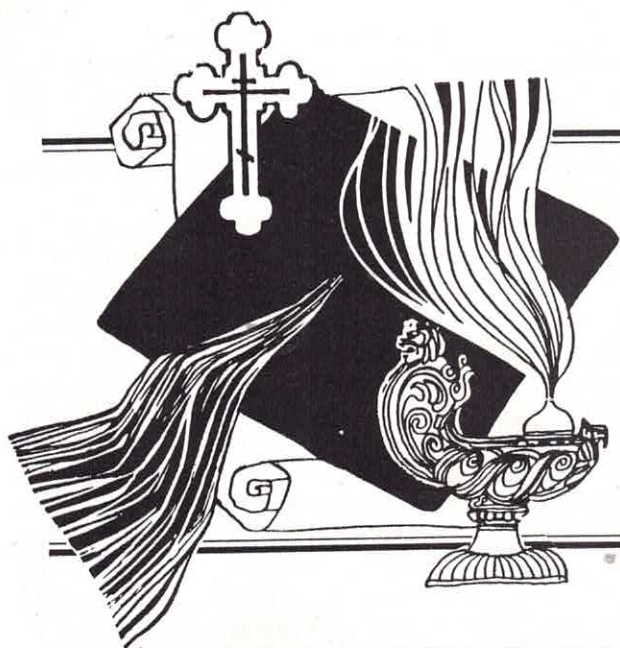
GRAND BANQUET: (3:00 p.m.) The Woodlands Inn and Resort
Highway 315, Wilkes-Barre, Pa.
Dinner (including gift) \$50.00

For Banquet Reservations, please contact:

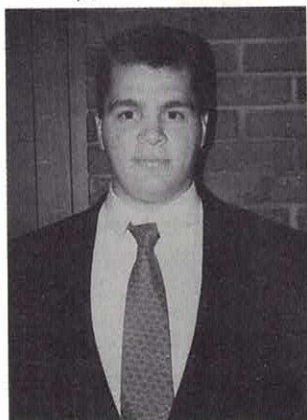
Mrs. John M. Boyko, Banquet Reservation Chairperson
1208 Summit Pointe, Scranton, PA 18505 Phone (717) 343-2232

Checks must accompany all reservations. Please make checks payable to: St. Tikhon's Seminary.

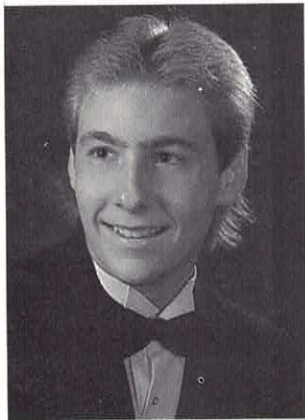
RESERVATIONS CLOSE November 1, 1991. Admission by reservation only.



We Salute Our 1991 Graduates



David Bachert
Holy Trinity Church
Catasauqua, PA
Allentown Police Academy



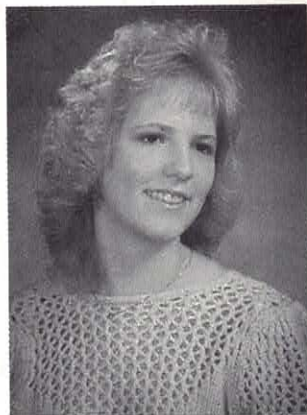
Brian A. Benczkowski
Holy Trinity Church
Wilkes-Barre, PA
University of Virginia



Diane M. Bisaga
St. Stephen's Cathedral
Philadelphia, PA
University of Delaware



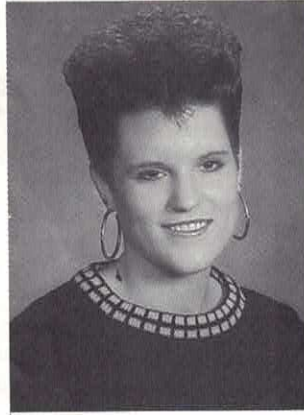
Valerie M. Buberniak
St. Michael's Church
Jermyn, PA
Wilkes University



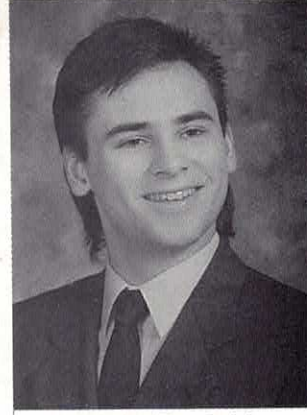
Janet A. Bushick
St. Michael's Church
Mt. Carmel, PA
Pennsylvania State University



Deborah Marie Donlick
St. Tikhon's Monastery Church
South Canaan, PA
Lockhaven University



Tanya Dreater
St. Nicholas Church
Olyphant, PA
Misericordia College



Nicholas Ermolovich
St. Michael's Church
Old Forge, PA
University of Scranton



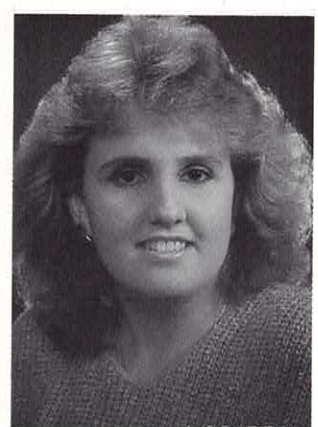
Tanya Ermolovich
St. Michael's Church
Old Forge, PA
University of Scranton



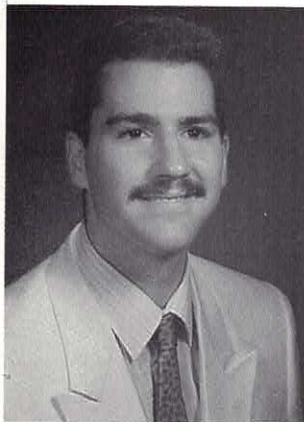
Michelle Essig
St. Michael's Church
Jermyn, PA
Lackawanna Junior College



Ruth Ann Flynn
St. Michael's Church
Old Forge, PA
University of Scranton



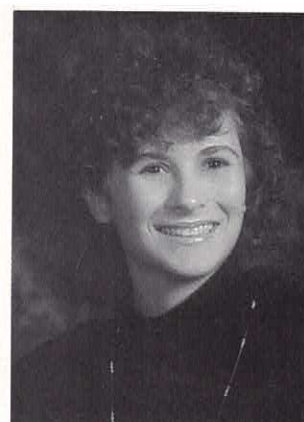
Lorissa Glushko
St. Michael's Church
Jermyn, PA
University of Pittsburgh



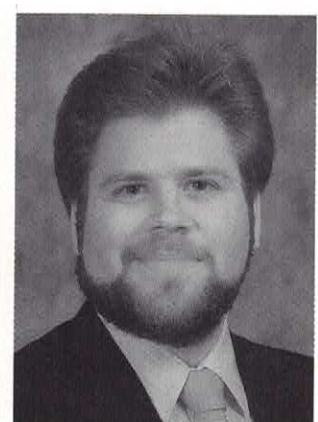
Alexander Hahalis
St. Nicholas Church
Bethlehem, PA
Moravian College



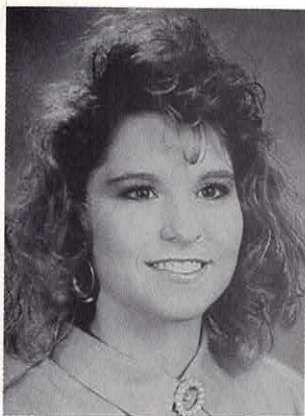
Anastasia Hahalis
St. Nicholas Church
Bethlehem, PA
Philadelphia College of Textile &
Science



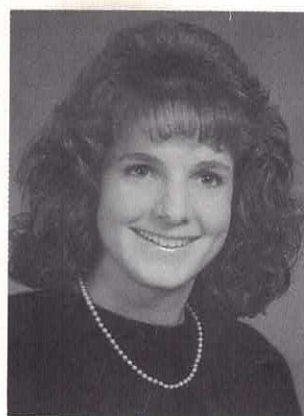
Andrea Hancher
Christ the Savior Church
Harrisburg, PA
Pennsylvania State University



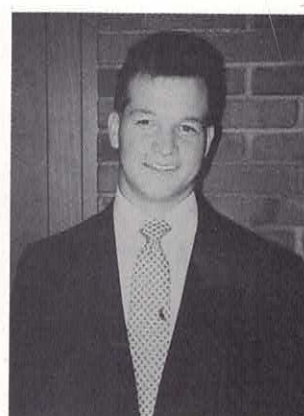
Timothy Horsky, D.O.
St. Stephen's Orthodox
Cathedral
Philadelphia, PA
Philadelphia College of
Osteopathic Medicine



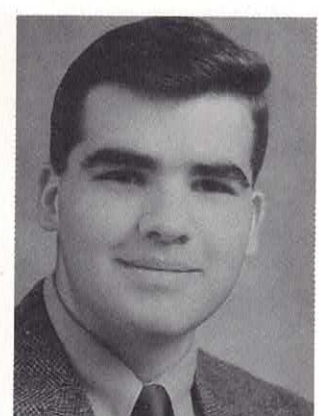
Lisa Husak
Holy Annunciation
Berwick, PA
Duquesne University



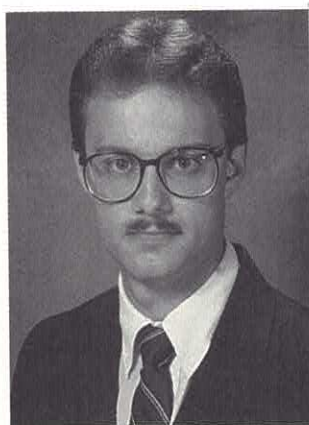
Dana M. Miller
Holy Trinity Church
Catasauqua, PA
Shippensburg University



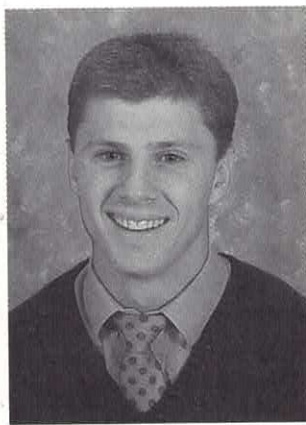
John Miller, Jr.
Holy Trinity Church
Catasauqua, PA
Allentown Police Academy



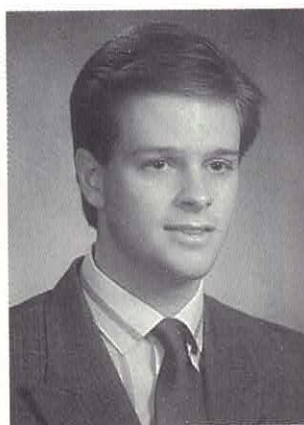
Michael Norato
Christ the Savior Church
Harrisburg, PA
Syracuse University



Michael Orinick, III, M.D.
St. Michael's Church
Jermyn, PA
University of Pittsburgh School
of Medicine



Michael Peregrin, Jr.
St. Michael's Church
Old Forge, PA
Methodist College

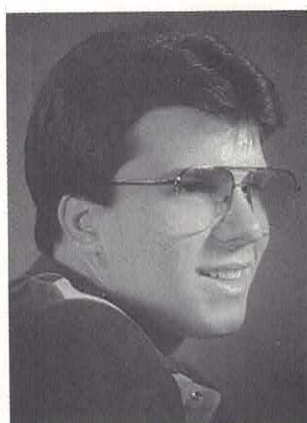


Serges J. Salivonchik, Jr.
Holy Trinity Church
Catasauqua, PA
Muhlenberg College

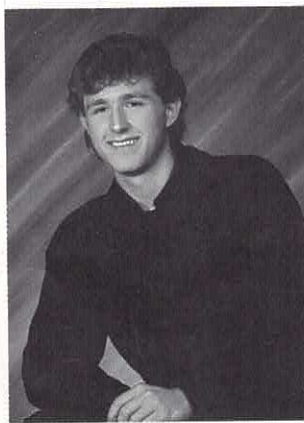


Debra Ann Scheese
St. Mary's Church
Coaldale, PA
Kutztown University

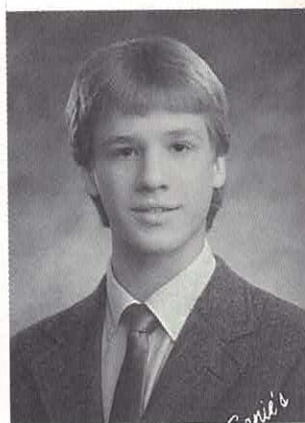
HIGH SCHOOL GRADUATES



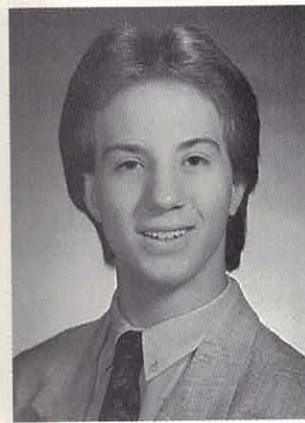
Joseph A. Schlasta
All Saints Church
Olyphant, PA
Pennsylvania State University



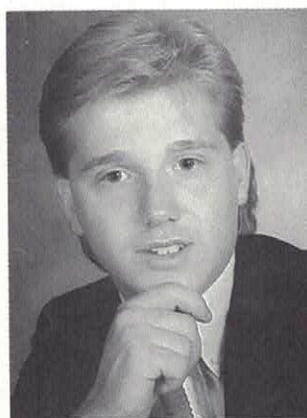
Matthew J. Collura
St. Andrew's Church
Dallas, PA
Lake Lehman High School



Michael J. Cuttic
Holy Ascension Church
Frackville, PA
North Schuylkill High School



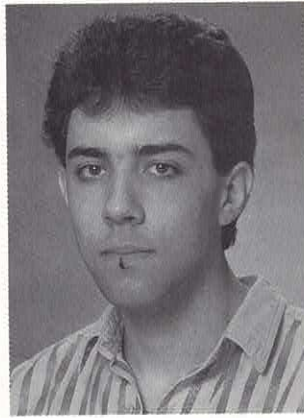
Donald Debus
St. Nicholas Church
Bethlehem, PA
Southern Lehigh High School



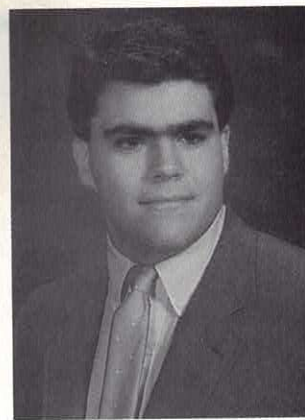
Thomas D. Donlick
St. Tikhon's Monastery Church
South Canaan, PA
Western Wayne High School



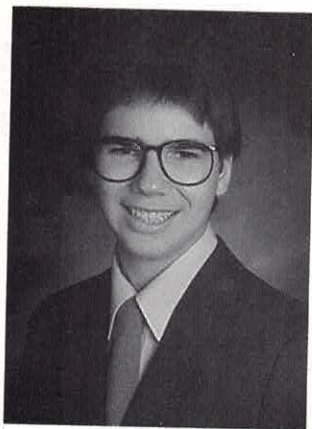
Nicole Marie Dreater
St. Nicholas Church
Olyphant, PA
Lakeland High School



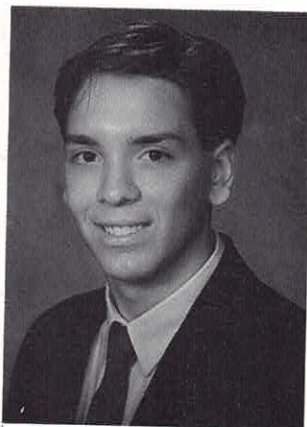
James D. Fortner
Holy Assumption Church
Philadelphia, PA
Delsea Regional High School



George Hahalis
St. Nicholas Church
Bethlehem, PA
Bethlehem Catholic High School
& Milford Academy



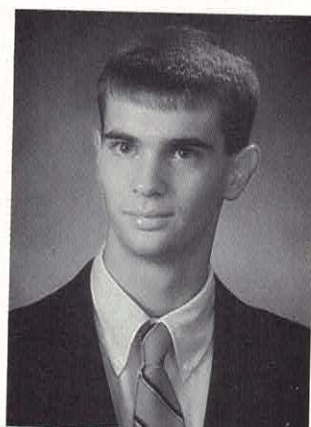
Matthew Hatrak
Saints Peter and Paul Church
Minersville, PA
Minersville Area Jr./Sr. High
School



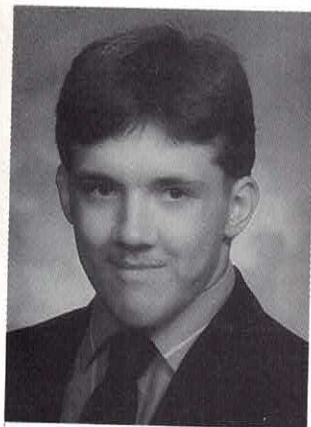
Derrick Andrew Haverlak
Holy Resurrection Church
Alden, PA
Crestwood High School



Diane Kondratik
Holy Trinity Church
Stroudsburg, PA
East Stroudsburg High School



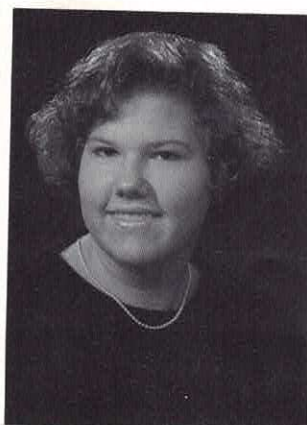
Steven M. Koran
St. Herman's Church
Shillington, PA
Pennsylvania Manor High
School



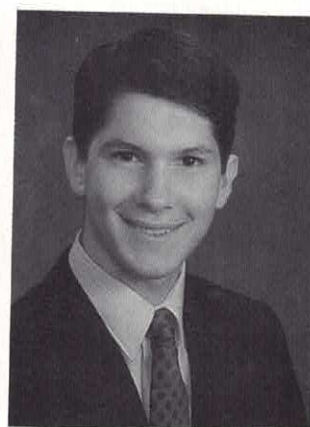
Doug Kurtz
Holy Trinity Church
McAdoo, PA
Hazelton High School



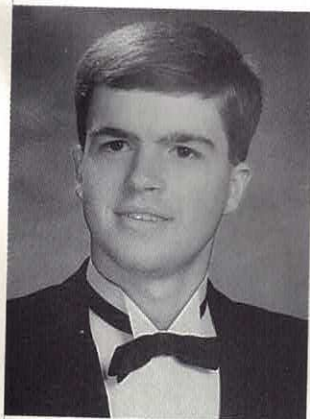
Melissa A. Lutz
St. Michael's Church
Mt. Carmel, PA
Shamokin Area High School



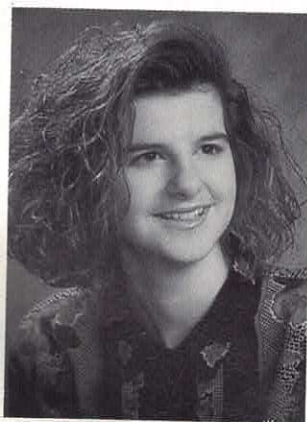
Stephanie Parker
Holy Annunciation Church
Berwick, PA
Berwick Area High School



Gregory Peckham
Holy Annunciation Church
Berwick, PA
Central Columbia High School



Gregory H. Pelesh, III
St. Nicholas Church
Olyphant, PA
Meade High School



Holly Kristen Pieck
Holy Resurrection Cathedral
Wilkes-Barre, PA
James M. Caglin High School



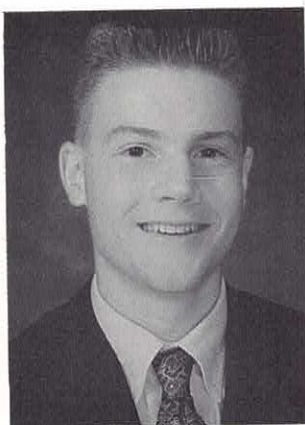
David Prestys
All Saints Church
Olyphant, PA
Lakeland High School



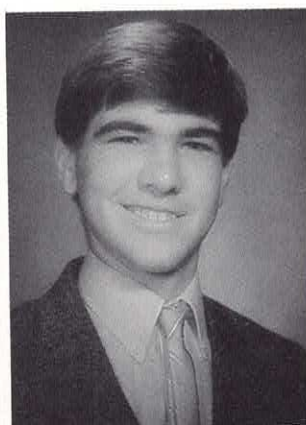
Michelle A. Rogers
Saints Peter and Paul Church
Minersville, PA
Minersville Area High School



Julia Ann Romanuski
Holy Resurrection Cathedral
Wilkes-Barre, PA
Pittstown Area High School



Charles R. Sarosi, II
St. Nicholas Church
Coatesville, PA
Coatesville Area Senior High School



Matthew Sawarynski
St. Nicholas Church
Bethlehem, PA
Liberty High School



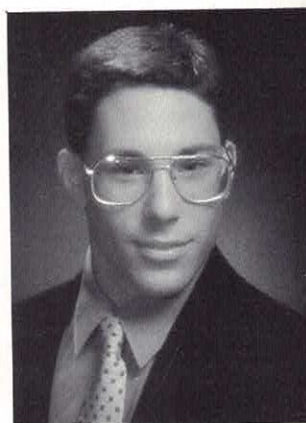
Natasha Stavisky
St. Michael's Church
Old Forge, PA
Abington Heights High School



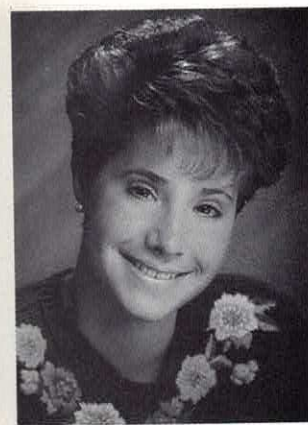
Gregory S. Sysak
Christ the Savior Church
Harrisburg, PA
Carlisle High School



Tanya Taleff
Christ the Savior Church
Harrisburg, PA
Central Dauphin High School



Basil Vansuch
St. Nicholas Church
Bethlehem, PA
Bethlehem Catholic High School



Larissa Wargo
St. Michael's Church
Jermyn, PA
Lakeland High School



Tina Marie Waselus
St. Herman's of Alaska Church
Shillington, PA
Exeter High School



Nichole Zedock
Holy Resurrection Cathedral
Wilkes-Barre, PA
Crestwood High School

The deadline for the next
issue of

ALIVE IN CHRIST

is November 15, 1991

Please send all
submissions to:

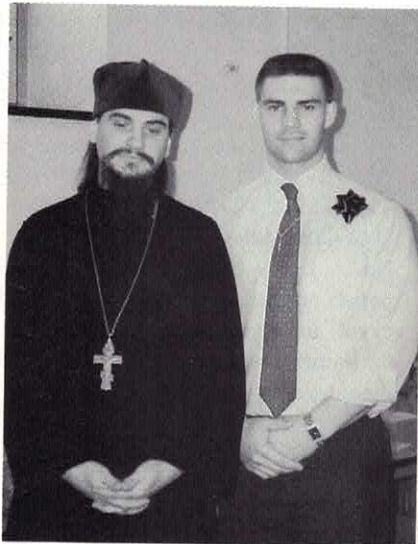
ALIVE IN CHRIST
DIOCESAN CENTER
SOUTH CANAAN, PA
18459

ALL IN THE DIOCESAN FAMILY

CATASAUQUA

Holy Trinity Church

Chrismations: Menas (Scott) Morgan was chrismated into the Orthodox Faith on March 30, 1991.



The newly chrismated Menas (Scott) Morgan.

Divine Liturgy, awards were presented. Perfect attendance awards for the year went to Richard Chwastiak, Nicole Chwastiak, Michael Bench, and Larissa Bench. Highest scholastic achievement award in the young adult class went to Barbara Bench. Highest scholastic achievement in the middle class went to Jolene Marek. Following the presentation of awards, the children, teachers, and parents shared a lunch at McDonald's.

On July 27th, the children enjoyed their annual trip to Knoebel's Amusement Park.



Nicholas and Mildred Danchak celebrate their fiftieth wedding anniversary.



COALDALE

St. Mary's Church

Wedding Anniversary Congratulations: To Nicholas and Mildred Danchak on their fiftieth wedding anniversary. A service of thanksgiving was served by Fr. Paul Borick. Family, friends, and parishioners joined the family for coffee and cake at the parish social hall.

Baptisms and Chrismations: Eric Christopher Zuber, son of Christopher and Sandra Zuber, was baptized and chrismated on June 16, 1991.

Jana Marie Scheese was chrismated into the Orthodox faith.

Weddings: Irene Ketchledge and Larry Davis were united in the sacrament of Holy Matrimony on May 18th.

The parish has held several successful functions since March, including a special coffee hour on Father's Day. The parish is looking forward to the annual parish patron saint dinner and dance coming in September, and a Chinese auction in October.

The final day of Church School classes took place on June 2nd. Following the



Sunday School Class.



Awards presented at St. Mary's, Coaldale: Michael Bench, Father Paul Borick, Barbara Bench, Jolene Marek, Larissa Bench, Nicole Chwastiak, and Richard Chwastiak.

COATESVILLE

St. Nicholas Church

The Church School term ended June 2nd; classes will resume in September. A prayer book was presented to Christen Hare, age 10, for outstanding achievement for the year. Fr. Dimitri made the presentation following the Divine Liturgy. A luncheon was served to all the students and parishioners in the Church Hall honoring the achievements of all the students and teachers.



Christen Hare receives prayer book for outstanding achievement.

HARRISBURG

Christ the Savior Orthodox Church

Baptisms and Chrismations: Adam Michael Pawlusch, son of Michael and Lauren Pawlusch, on March 7th. Sara Marie Somple, daughter of Nicholas and Barbara Somple, on May 11th.

John R. Barns was chrismated into the Orthodox Faith on June 24th.

Weddings: William Perbetsky and Sylvia Fillappelli were united in the sacrament of Holy Matrimony on June 30th.

The parish honored the Very Rev. and Matushka Daniel D. Ressetar on April 21st. They have served the parish for more than twenty-five years. The festivities began with Saturday evening Vespers after the arrival of the Rt. Rev. HERMAN, Bishop of Philadelphia and Eastern Pennsylvania. His Grace was the main celebrant of the Hierarchical Divine Liturgy. He was assisted by the V. Rev. Joseph Martin from McAdoo, Dean of the Frackville Deanery; the V. Rev. Dr. Michael G. Kovach, the associate pastor; Fr. Daniel, the pastor; and Deacon Le-

onhard Poore. The youth choir and the adult choir were directed by Matushka Theodora. Before the Liturgy began, Peter Pier, a parishioner and a student in the St. Tikhon's Seminary Late Vocation Class, was tonsured as Reader. Also present was Mother Christophora, Abbess of Holy Transfiguration Monastery in Ellwood City.

Later, in the parish hall, over two hundred and thirty-five persons attended the informal catered luncheon that was hosted and paid for by St. Mary's Altar Guild. Harry Sysak, a member of the parish council and co-chairman of the event, acted as master of ceremonies.

Father Daniel was ordained to the diaconate by His Grace, Bishop John of Chicago, on June 21, 1958, at St. Michael's, and to the priesthood on July 27, 1958, by His Grace, Bishop Dimitri of Wilkes-Barre, at St. Mary's Church in Coaldale.

Several parishioners participated in a talent show on June 2nd, and on October 6th the parish will sponsor a Chinese auction in the parish hall.



Twenty-fifth Anniversary Banquet.



Talent Show participants.



Father Daniel and Theodora present a check to Randy Sheaffer, director of New Beginnings Maternity Home for unwed mothers in Middletown, Pennsylvania.

JERMYN

St. Michael's Church



Paska Sale in Jermyrn.

LYKENS

Holy Ascension Church

A Fall Bazaar will be held on Sunday, October 13th, in the church hall. Home-made crafts, baked goods, and refreshments will be available.

The parish was able to help two-year-old Jessica Carl by contributing \$1,500.00 to her heart transplant fund. These funds were acquired by donations from our parishioners which were matched by the Church.

The parish presented Bishop Herman with \$500.00 towards a \$1,000.00 pledge for the new Metropolitan Leonty Dormitory.



Church School Picnic in Mt. Carmel.

MT. CARMEL

Saint Michael's Orthodox Church

On Sunday, September 9th, His Grace, Bishop Herman, Diocesan clergy, and invited guests will bless the new iconostasis at the Divine Liturgy, beginning at 9:30 a.m. A banquet will follow at Lazarski's Banquet Hall in Mt. Carmel. The installation and blessing of the new iconostasis completes a two and a half year replacement project for the parish.

On Saturday, July 13th, the parish sponsored the annual Church School Picnic. The picnic was held at the home of Mr. and Mrs. Paul Tomcavage and family.



New Iconostasis at St. Michael's Church, Mt. Carmel.

OLYPHANT
St. Nicholas Church



Bright Saturday Liturgy and Procession at St. Nicholas Church, Olyphant.

OLYPHANT

All Saints Orthodox Church

Baptisms and Chrismations: Nicholas James Scochin, son of George and Mary Ann Scochin, on January 27th. Nicholas Myron Roberts, son of Mark and Helen Roberts, on March 10th. Alexandra Rebuck, daughter of James and Deborah Rebuck, on May 12th.

Brian James Siebecker was chrismated into the Orthodox Faith on March 27th.

Weddings: Thomas J. Evans and Edie A. Kushamanich were united in the sacrament of Holy Matrimony on May 18th. Joseph J. Buczynski and Marlene Schlasta were united in the sacrament of Holy Matrimony on June 29th.

A committee comprised of parish council members is preparing for the dedication of the vestibule enclosure to the front of the church. The dedication is scheduled for All Saints Day, 1992.

The Sunday School ended on June 7th. The children and parents attended a party at Valley Lanes, and look forward to resuming classes in September.

OLD FORGE

St. Michael's Church

St. Michael's will be celebrating its centennial on September 15th. There will be a Hierarchical Divine Liturgy served by His Beatitude, Metropolitan Theodosius, and His Grace, Bishop Herman, beginning at 10:00 a.m., and a banquet at the Pittston Convention Center at 5:00 p.m. Tickets are available for \$30.00 from Sandra Condon, 457-9280, or 457-3703.

PHILADELPHIA

St. Stephen's Cathedral



A surprise luncheon was held for Archpriest Daniel Geeza on his tenth anniversary as Pastor of the Cathedral.



James Ingles and John Zwidk being received into the Orthodox Church.

SIMPSON

St. Basil's Church

Baptisms and Chrismations: Christopher Luke Getzie, son of Peter and Paula Getzie, on May 25th.

Weddings: Sharon Skasko and Stephen Lutchko were united in the sacrament of Holy Matrimony on May 4th.



On Sunday, June 2nd, Lt. Col. Peter Getzie was welcomed home from Saudi Arabia. Peter is a member of the field hospital station in Ashley, Pennsylvania.

SOUTH CANAAN

St. Tikhon's Monastery Church



Archbishop Makary presents the Kamilavka award to Rev. David Schewczyk on Bright Tuesday, April 9th.



Archbishop Makary presents the Nebedrenik award to Hieromonk Michael (Thier) on Bright Tuesday, April 9th.

WALLINGFORD

St. Herman of Alaska Church

The parish was again successful with its pre-Lenten dinner. During Lent, the annual Sunday School Retreat was held. Fr. Dennis Rhodes of St. John's Orthodox Church, Philadelphia, served as the Retreat Master, and the retreat centered on all the Saints of America.

On Pentecost, May 22nd, director of Fellowship of Orthodox Stewards, Fr. Basil Summer, celebrated the Divine Liturgy, and afterward gave by a talk on the work of FOS.

On June 1st, the Holy Myrrhbearers Sisterhood sponsored a fund-raiser for the New Valaam Fund.

On June 23rd, all Sunday School students received certificates of participation, and were afterwards treated to a picnic sponsored by the parish.

WILLIAMSPORT

Holy Cross Church

Baptisms and Chrismations: April 6th, Christina Van Pelt and the Zielaskiewicz family: Michael, Mary Ann, Joshua, Sarah, and Rebecca.

Holy Cross was raised from "Mission" to "Parish" status by Bishop Herman and the Diocesan Council on April 23, 1991.

The parish continues to emphasize education, charity, and community witness, providing opportunities for all people. Several successful "OPEN DOOR" programs were held, and a new group of individuals are now enrolled in the CAT Inquirers Classes.

The plight of the homeless in the area was addressed by a presentation on June 23, 1991, offered by Luana Cleveland, the coordinator of the Williamsport Interfaith Hospitality Network. A contribution of \$300.00 was given for the group's effort in providing emergency housing and shelter to needy families. The parish also financially supports the work of Williamsport Shepherd of the Streets Program, and the local chapter of Habitat for Humanity.

In November, the parish will host a program featuring the work of the Church World Service, a relief agency of the National Council of Churches. Peter Mikuliak, an Orthodox Christian and Field



St. Tikhon's

Left: On Saturday, August 20th, Rev. Deacon Leo Poore was ordained to the Holy Priesthood by His Grace, Bishop Herman.

IS OUR LORD CALLING YOU TO THE HOLY PRIESTHOOD?

For further information please call
or write the Seminary Registrar:

St. Tikhon's Orthodox Theological Seminary

South Canaan, PA 18459
Phone (717) 937-4411



Very Rev. Michael Chanda, the first graduate of St. Tikhon's Seminary, celebrated the fiftieth anniversary of his ordination to Holy Priesthood at St. Tikhon's Monastery Church on Sunday, July 28, 1991. A service of thanksgiving was celebrated after the Divine Liturgy and His Grace, Bishop Herman presented Fr. Michael and Matushka Chanda with an Icon of our Lord Jesus Christ.

Left: Bishop Herman presents Icon to Father and Matushka Chanda.



Received into the Church on Great Saturday were Christina Van Pelt and the Zielaskiewicz' family, pictured with their sponsors.

Williamsport

continued from page 63.

Coordinator for CWS, will present the program. He will also address the Annual Assembly of the United Churches of Lycoming County on November 5th. Fr. Daniel Kovalak, Holy Cross rector, serves on the Executive Board of the local ecumenical agency.

**Deadline for the
next issue of
Alive In Christ
is November 15, 1991.**

You Are Cordially Invited to Attend the
St. Tikhon's Seminary Grand Banquet
Celebrating the 49th Annual Academic Commencement
on Sunday, May 26, 1991 beginning at 5:00 p.m.

at the
Genetti Manor
1505 Main Avenue, Dickson City, Pennsylvania

Banquet and Dance - \$25.00
(Music by the Henry Charles Orchestra)

For Banquet Reservations, please contact:
Mrs. Helen M. Boyko, Banquet Reservation Chairperson
1208 Summit Pointe, Scranton, Pennsylvania 18505
Phone: (717) 343-2232

Checks must accompany all reservations. Please make checks payable to:
St. Tikhon's Seminary

RESERVATIONS CLOSE MAY 17, 1991. Admission by reservation only.

AREA HOTEL AND MOTEL ACCOMODATIONS

The following listing reflects availability of rooms for Saturday and Sunday, May 25, 26, 1991, and reflects in most cases a Special Rate for Pilgrims and Guests. Therefore, you are requested to call the Hotel/Motel of your choice as soon as possible and identify yourself as a St. Tikhon's Pilgrim/Guest. *(Please make your hotel and motel reservations early.)*

Holiday Inn East, Dunmore, PA (717) 343-4771
Single: \$41.00 - Double: \$44.00

Sheraton Inn, Scranton, PA (717) 344-9811
Single: \$64.00 - Double: \$74.00

Comfort Inn, Hamlin, PA (717) 689-4148
Single: \$47.00 - Double: \$57.00

Grand Plaza Hotel, Dickson City, PA (717) 383-2491
(Formerly the Treadway Inn)
Single: \$33.00 - Double: \$38.00
- *Special Rate for St. Tikhon's*

87TH ANNUAL PILGRIMAGE
ST. TIKHON'S ORTHODOX MONASTERY
SOUTH CANAAN, PENNSYLVANIA

May 24-27, 1991

TRUE THEOTOKOS, WE MAGNIFY YOU!

He said to His mother, "Woman, behold your son!" (John 19:26). Over the entrance to the Monastery Church, the Most-holy Theotokos, arms outstretched with a mother's love, beckons us, the children committed to her by her Son, to partake of her consolation, her protection, her help, and her joy. The Brotherhood of St. Tikhon's Monastery invites you to come to her who is the "Heavenly Gatekeeper opening to us the doors of Paradise" and to contemplate the mystery that is the Mother of God. Indeed, the shrines, chapels and quiet pathways located on the Monastery grounds offer the pious Orthodox faithful many opportunities to offer up prayers and magnifications to "She Who Is Quick To Hear."

PILGRIMAGE SCHEDULE

Friday, May 24, 1991

- | | |
|-----------|--|
| 4:00 p.m. | Formal Opening of the Pilgrimage—Vespers and Matins—Monastery Church |
| 6:00 p.m. | Procession around the Monastery Church and Akathist to St. Tikhon of Zadonsk, followed by the veneration of his relics |

Saturday, May 25, 1991

- | | |
|-----------|--|
| 9:00 a.m. | Hierarchical Divine Liturgy followed by a Procession to the Monastery Well for the Blessing of Water. After this will be the Blessing of the Graves in the Monastery Cemetery. |
| 4:00 p.m. | All-Night Vigil—Monastery Church |

Sunday, May 26, 1991 — Holy Pentecost

- | | |
|-----------|---|
| 9:30 a.m. | Hierarchical Divine Liturgy followed by Vespers and the Kneeling Prayers |
| 2:30 p.m. | The 49th Annual Academic commencement of St. Tikhon's Orthodox Theological Seminary—Seminary Auditorium |
| 4:00 p.m. | Matins—Monastery Church* |

Monday, May 29, 1991 — Day of the Holy Spirit

- | | |
|------------|---|
| 7:30 a.m. | Divine Liturgy—Monastery Church* |
| 9:15 a.m. | Pilgrim's Procession to the Monastery, Greeting of the Primate and Bishops, and vesting of the Main Celebrant |
| 10:00 a.m. | Hierarchical Divine Liturgy—Monastery Bell Tower. Following the Liturgy a Memorial Service will be offered for the departed spiritual leaders and faithful of the Church. |
| 1:30 p.m. | Procession and Akathist to St. Seraphim of Sarov—Shrine to St. Seraphim |
| 2:30 p.m. | Molieben to the Most-holy Theotokos and Anointing of the Sick, Infirm and all Pilgrims—Monastery Bell Tower |
| 4:00 p.m. | Vespers and Matins—Monastery Church |

*Priests will be available for Confessions at these times.