

Christ is Born!

Glorify Him!

Your Diocese

Alive in Christ

The Magazine of the Diocese of Eastern Pennsylvania, Orthodox Church in America Volume VII, No. 3 Winter 1991



The Twelve Great Feasts



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Christ is Born! Glorify Him!

December 25, 1991

Beloved Children in Christ:



Today Christ is born of the Virgin in Bethlehem...The powers of heaven greatly rejoice and the earth with mankind makes glad. The Magi offer gifts, the shepherds proclaim the marvel and we cry aloud without ceasing: "Glory to God in the highest, and on earth peace, good will among men."

The advent of Christ, the Sun of Righteousness and the Dawn from on high, dispels once more the darkness of the works of night of mankind, of those who "sit in the darkness and the shadow of death."

Our world today is as much under the attack of the "prince of darkness," the devil, as it was in the past. We are personally under his attack. We also need to be freed from this confusion and error. Who else can do this for us but our Lord and Savior?

Christ the Sun of Righteousness, is the same yesterday, today, and in the ages to come. His eternal Light Shines to all. However, it does not happen automatically. It happens to those who have their spiritual eyes opened; to those that realize that they need Him and ask for Him to come to our lives. He comes to those who surrender to Him and to those who recognize Him as Benefactor. He comes to those who allow Him to be born again and again, day by day, in their own hearts and to direct their lives, their paths, their thoughts, feelings, and deeds according to His Divine Will.

Christ comes to His own people who are willing to accept Him. His yoke is easy and His burden is light. His path is easy to those who allow Him to carry them. It is a glorious path for it leads them "from strength to strength, from power to power, from glory to glory." It carries them to the new, glorious reality of God's Holy Kingdom manifested on earth, breaking through and advancing until it encompasses God's world.

Beloved in the Lord, Venerable Pastors, God-loving Monks and all Devout Children of our Diocesan Family: As we celebrate Christ's coming this Christmas, let us lift up our hearts, our minds, and our lives to Him. Let the Sun of Righteousness dispel the darkness of our night deeds, the result of our dark confusion and error. Let us acknowledge Him as our Benefactor and surrender our lives, our will, thoughts, feelings, and deeds to Him. Let Him guide us in His easy path and let us walk in it if we desire to attain the eternal glory to which He destined us before the creation of the world.

Wishing you a most blessed and joyous Feast and a New Year that might be acceptable unto the Lord, I remain

With love in Christ,

+ Herman

+HERMAN

Bishop of Philadelphia
and Eastern Pennsylvania

Your Diocese

Alive in Christ

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

Volume VII Number 3 Winter 1991

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Children from Kiev visit St. Tikhon's. Photo above, Bishop Herman presents gifts to the children from Chernobyl. See story page 56.

Your Diocese Alive

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The Historic Visit Of Patriarch Aleksy II

Hundreds of faithful gathered before the arch that forms the entrance to St. Tikhon's Monastery in South Canaan, Pennsylvania, on a cold and blustery Saturday evening. Their faces were radiant with joy and expectation, as old and young joined together in an outpouring of love that pierced the chill of the night.

As the bells pealed to signal the Patriarch's imminent arrival, a silence came over us. Children, grasping their precious flowers, animated the throng with their youthful excitement. The miracleworking icon of the Mother of God, "She who is quick to hear," was held high by priests. This very same icon, the most beloved one of the monastery, and whose feast day was also observed this day (Nov. 9), had also greeted the sainted Patriarch Tikhon in 1906 when he arrived for the monastery's founding.

After spending several weeks preparing for this historic first visit of Patriarch Aleksy II, the spiritual leader of seventy million Russian Orthodox believers, we now stood shoulder to shoulder, awaiting the arrival of this important visitor who would soon enter the holy place of the Monastery of St. Tikhon of Zadonsk. *"Blessed is He that comes in the name of the Lord"* are the words inscribed over the arch leading into the monastery. How significant and important are these words for us and for our eminent guest whom we would soon greet! What a glorious blessing, joy, and honor to be alive and witnessing such a miracle.

The banners and cross, and the icons and relics of St. Herman of Alaska and St. Tikhon of Zadonsk that we held, reflected our historical past and the present glory of the Church, and reminded us, in the words of the Psalm, how "precious in the sight of the Lord is the death of his saints."

The Holy Patriarch, our spiritual Father in Christ, comes like a bridegroom in the night for his bride, the Church! What he will find is the Church alive in Christ and in her saints, with the lamps of faith aglow. A little girl captured the mood of the moment well: "Mommy, this reminds me of being outside on Easter at midnight." Yes, the faith of the believers pierced the dark night and illuminated the evening, just as the fire of faith had lighted

Continued on the next page.



Patriarch Aleksy II

the darkness for millions during the years of persecution in Russia. And this was on our minds as we awaited the first visit by the leader of the flock that had so long been oppressed by dark powers of this world, yet all the while continued to be brightened interiorly by the spiritual light of Christ's "illuminating icon."

When the procession of cars, seventeen in all, drew near, the limousine carrying the Patriarch and our Metropolitan was the last in the long caravan to arrive. The Patriarch, making his way through hundreds of faithful towards the monastery arch, was met by His Grace, Bishop Herman, who embraced him with the kiss of peace and greeted him with these words:

"Your Holiness, this indeed is a holy and blessed day for St. Tikhon's Monastery in South Canaan. It was some eighty-six years ago that St. Patriarch Tikhon, in taking care of the Church in America in order to make it complete, said there had to be a monastery that would be the jewel allowing people to come and embrace the Holy Orthodox Faith. From the day of its foundation, there have been services here continuously, every day. The Church is only as strong as her monastic community. Our tie has always been a very close one with the Church in Russia, and even closer ever since we received our Autocephaly."

He continued, "Today our hearts rejoice in knowing that you are here present with us representing our brothers and sisters in Russia. You can see the hundreds of people that have gathered, clergy and faithful alike, awaiting your arrival. Our prayer is but one, that this monastic community, together with the seminary, continue with the good work that has started more than one thousand years ago in Russia, and that we grow and labor together for the building up of God's Holy Church. We welcome you with Abrahamic hospitality and assure you of our love and our prayers."

Patriarch Aleksy, having been greeted with the traditional bread and salt and the Cross, made his way through the archway while the tropar, "O Lord, save thy people," was sung. A multitude of children walked ahead of the Patriarch, forming a path with flower petals for the Prince of the Church of Russia who had just come. As the monastery church filled to capacity and then overflowed, the eminence and importance of the guest was manifest in the heavy security that surrounded him.

A prayer of thanksgiving was offered



St. Tikhon's Monastery Church.



Dinner at the Monastery Dining Hall.



Entrance Prayers in the Pavilion Chapel.



Divine Liturgy in the Pavilion Chapel.



Presentation of the Relics of St. Seraphim of Sarov.



Governor Casey with Patriarch Aleksy II.

by Bishop Herman. While Protodeacon Stephen Howanetz intoned the prayer for Many Years, and the Patriarch came out on the solia and blessed the faithful in the monastery church, one could sense the love and enthusiasm of the faithful toward the Patriarch, in the singing and crying out of the hundreds of voices, and the tears that streamed down the cheeks of some. Knowing that in the person of the Patriarch all the people of the Russian Orthodox Church were represented, we reached out in our singing that night also to those millions of pious believers, and shared both their grief and their joy—joy in celebration of their new-found freedom to worship God and their emergence after seventy years into a God-granted peace, and grief at what they have endured.

His Holiness, Patriarch Aleksy, greeted everyone with these words: "It gives me great joy to be in this holy monastery, dedicated to St. Tikhon of Zadonsk, and founded by my predecessor, the Sainted Patriarch Tikhon, when he was the missionary bishop in America. Since the founding of this monastery, the service and prayers have never ceased. During the terrible years when churches were devastated in the Russian land, and monasteries were destroyed, here at St. Tikhon's the prayers continued for the salvation and well-being of the Church in Russia.

"There were years you were not safe even if you just mentioned the name of Patriarch Tikhon. These terrible years passed by and new times came with the revival of the church life in Russia. The Church of Rus' celebrated the millennium of its Baptism, and that was the beginning of its revival. When we celebrated the Four Hundredth Anniversary of the installation of the Patriarchate [October 9, 1989], we canonized the great martyr and confessor Patriarch Tikhon.

"It is very significant that my official visit, coming at the invitation of Metropolitan Theodosius, brings me to this wonderful monastery founded by Saint Patriarch Tikhon. The period of service of Patriarch Tikhon was very difficult, the cross of his Patriarchal duty very heavy.

"On the 18th of August on the eve of the *coup*, we consecrated the largest Cathedral of the Donskoy Monastery. In 1925, at this very cathedral, the funeral service for Patriarch Tikhon was held. Shortly afterward, this monastery church

Continued on the next page..

was closed and terrible years of persecution began for the Russian Orthodox Church.

"During this one-year-and-a-half of my own Patriarchal service, I have realized how difficult and how complicated the burden of the Patriarchal office is. Today we are responsible for the future of the Church in our land. And every one of us, the bishops, the clergy, monastics, and laity—they all have their own responsibility for the future of the Church in Russia.

"The reign of military atheism created a vacuum in the souls and hearts of our people. Attempts are now being made, by both the good and the evil powers, to fill this vacuum. The people are discovering that their roots are in the Orthodox Church.

"Orthodox unity is absolutely necessary. Our visit to America, our communion with the bishops, the clergy, and with the pious believers of your land will strengthen this Orthodox unity.

"I am so grateful to Bishop Herman for his words that in this Monastery of St. Tikhon, the prayers for the Russian people and her Church never ceased. This holy monastery is necessary for you and for ourselves. May God bless the Orthodox Church in America, and may the links of our fraternity be strong, and may the love of Christ unite us to the service of the Holy Orthodox Church."

After the service at the monastery church, the Patriarch and the delegation traveling with him joined with all the bishops of the Orthodox Church in America and with other guests, in the monastery dining hall for a dinner prepared in their honor. Traveling with the Patriarch were, among others: Metropolitan Kyrill, the chairman of the Department of External Affairs; His Grace, Bishop Arseny, from the Patriarchal Cathedral; Archbishop Makary, and Protospyter Matfey Stadniuk and Proto-deacon Nazarkin.

After dinner, the Patriarch had the opportunity to take a tour of the monastery and the seminary, including the library, being guided by Archpriest Daniel Donlick, Academic Dean of St. Tikhon's Seminary.

The work of preparation had included enclosing of the sides of the outdoor pavilion, to ready it for the Patriarchal Divine Liturgy. The weather in South Canaan in mid-November is very unpredictable. Construction workers, monastics, the seminary clergy, seminarians, and staff worked around the clock in the



Bishop Herman receives the order of St. Vladimir.

last few days to prepare for this historic Liturgy. We were honored that St. Tikhon's Monastery was chosen as the site for the official welcoming of the Patriarch on his visit, and so, under the direction of His Grace, Bishop Herman and his committee, no effort was spared—everything humanly possible was done in order that St. Tikhon's would be in a position to welcome His Holiness in a manner worthy of him and of those he represents.

THOUSANDS ATTEND LITURGY

The next day, November 10, a very cold Sunday morning, hundreds of cars made their way to South Canaan along the narrow and hilly roads that lead there through the mountains. Thousands of believers filled the enclosed pavilion for this historic Divine Liturgy.

His Beatitude, Metropolitan Theodosius, the Primate of the Orthodox Church in America, led the long procession of bishops and clergy into the recently-transformed pavilion. As the Patriarch made his way in, the Metropolitan offered him these words:

"We greet you on these hallowed grounds and in you we welcome all the hierarchs, clergy, monastics, and thousands of faithful, and we join together in our prayers that the Lord God will send His blessings upon you. And in your most difficult ministry we pray that the Lord will give you strength, wisdom, and love.

Welcome, and give us your blessing."

Father Sergei Glagolev directed the superb choir comprised of hundreds of voices from throughout the continent, near and far. The Patriarch, arrayed in his green and white mantia and the *koukoulion* (a white headpiece decorated with cherubim, worn only by the Patriarch), under heavy security provided by the State Department, made his way into the pavilion, which had been turned into a temporary church.

Metropolitan Theodosius delivered a stirring homily, with these very timely words: "The visit of the Patriarch has become a media and political event, but today may it be a spiritual event. I hope that the visit of His Holiness will be a spark that will set our own church life on fire again. He has called for spiritual renewal in the Soviet Union. Here what we need most is enthusiasm for Christian life, we need zeal for waging the good fight, we need our hearts to be on fire for Christ and His holy Church. We need hearts that burn in love for each other and for the word of God."

In addition to the hierarchs already named, the following bishops of the Orthodox Church in America concelebrated: Archbishop Peter, and Bishops Dmitri, Job, Tikhon, Seraphim, Mark, Basil, and Boris. Bishop Maximos represented the Greek Archdiocese, Bishop Mitrophan the Serbian Orthodox Church, and Bishop Nicholas the Carpatho-Russian Orthodox Church. The following priests celebrated: Frs. Kondratik,

Meyendorff, Kreta, Kovalchuk, Minkovich, Saverino, Petorak, Hopko, Lazor, Donlick, Kucynda, Matusiak, and Hiermonk Gregory from St. Tikhon's Monastery. Also concelebrating were Protodeacons Nazarkin, Roshak, Howanetz, and Calin. Besides these, over fifty priests and four deacons received the Eucharist, together with more than eight hundred of the laity. His Holiness himself communed many of the faithful, and especially the children.

At the conclusion of the patriarchal Divine Liturgy, Bishop Herman took the opportunity once again to thank everyone for their participation in this historic Eucharist. He said, "We rejoice that so many of you came forward to welcome His Holiness, Patriarch Aleksy II. His labors are great, his love for the Church is unending. He thinks not only of his local church, but the entire Church throughout the world. In this Liturgy, we have the opportunity to express our love, that he will bless each and every one of us, that we will remain his good instruments, trying to lead his children in the direction of His Heavenly Kingdom."

At the end of the Divine Liturgy, Metropolitan Theodosius presented to Patriarch Aleksy an icon that was painted especially for this occasion. It depicts St. Innocent, the first bishop in Alaska and America, and St. Patriarch Tikhon, part of whose early ministry was in America, together holding St. Michael's Cathedral in Sitka, Alaska, the first Orthodox Cathedral built in this part of the world.

Patriarch Aleksy, being deeply touched by the thousands of faithful who had gathered for this historic Liturgy, offered these gracious words: "It is our deep conviction the future of Orthodoxy in America depends on the good will and harmony of all the local Orthodox Churches, who have their own jurisdictions. And we hope that through such harmony, America in due time will have one multi-ethnic Church which will occupy its rightful place among the other Orthodox Churches."

"Today we have experienced the victory of the Orthodox Faith," he added. His Holiness then presented the Primate of the Church in America with a beautiful icon of Christ the Saviour.

HOLY RELICS PRESENTED TO MONASTERY

To St. Tikhon of Zadonsk Monastery the Patriarch gave a holy icon and relics

of her patron saint, along with the icon and relics of St. Seraphim of Sarov. These two represent a revival in Russian spirituality. We all hope that through his relics, we can aspire to that same revival.

A beautiful hand-crafted mitre was presented to Metropolitan Theodosius.



In tendering it, the Patriarch observed, "Heavy is the crown worn by those who must govern the flock of Christ." For his immense effort in helping to organize flawlessly the splendid and necessarily complicated visit of His Holiness, Patriarch Aleksy, Fr. Robert Kondratich was presented with the distinct honor of the Patriarchal Cross.

Bishop Herman, the spiritual leader of the Diocese of Eastern Pennsylvania and Deputy Abbot of St. Tikhon's Monastery, had these words of thanks in response to the gifts presented to the monastery: "Words cannot express the joy you have given us with the gift of these relics. May this holy habitation founded by St. Tikhon grow and become that center constantly inviting people to embrace the Holy Orthodox Faith."

A grand banquet was held later that afternoon at the main ballroom of the Genetti Hotel in Wilkes-Barre. Nearly twelve hundred people gathered to honor the Russian Patriarch, who had honored the city by his visit.

The following academic guests were present, besides those already mentioned: Fr. John Murray, C.M, Vice-Rector, St. Charles Seminary and Graduate School, Phila.; Dr. Joan Campbell, Gen. Secy., National Council of Churches; Fr. J.A.

Panuska, President of the University of Scranton; Sr. Mary Reap, President of Marywood College; Fr. James Lackenmier, President of Kings College; and Fr. Thomas Acklin, Rector, St. Vincent's Seminary and College, Latrobe. Also present were Bishop Frances X. Dilozenzo

of the Roman Catholic Diocese of Scranton and Bishop John Swantek of the Polish National Catholic Church.

GOVERNOR OF PENNSYLVANIA OFFERS GREETING

Among political leaders present was the Governor of the Commonwealth of Pennsylvania, the Hon. Robert P. Casey. Gov. Casey offered the following greeting: "We salute your leadership, Your Holiness, in the great effort that lies before the Russian people in this historic time in your history. We are honored that among the few states you will visit you chose the State of Pennsylvania, on this historic visit to America by a Russian Orthodox Patriarch. May the bonds between the peoples of America and Russia prosper over the years, and may the words of peace, brotherhood, and tolerance that you have spoken so openly, guide us in mutual understanding and respect in the future." He added, "History and many common threads unite us today; that, of course, is one of the reasons the Russian Patriarch is here today. It was at South Canaan that St. Tikhon's Orthodox Monastery was founded in Pennsylvania,

Continued on the next page.

the first permanent monastery in this country."

Archpriest Daniel Donlick served as toastmaster for the banquet. Also present was the mayor of the city of Wilkes-Barre, Lee Namey, who presented Patriarch Aleksy with the key to the city.

Metropolitan Theodosius noted in his address, "From 1898 to 1907, St. Tikhon was the Archbishop of North America. In 1917, he was elected the first Patriarch of the communist period. Both St. Tikhon and Patriarch Aleksy presided over a nation in turmoil. For Patriarch Aleksy it is time of healing and restoration; for St. Tikhon it was a time of terror and destruction. Prior to his death in 1925, he uttered these now very prophetic words, 'We are absolutely confident that the enemies of the Church will be completely humiliated and scattered.'"

THE DOCTOR OF DIVINITY CONFERRED

In one of the more memorable moments of an evening that no one will forget, the degree of Doctor of Divinity was conferred upon His Holiness Patriarch Aleksy, by St. Tikhon's Theological Seminary. Bishop Herman, Rector of St. Tikhon's, read the citation, the text of which is printed in this issue of *Alive in Christ*. Metropolitan Theodosius then conferred the Doctoral Cross. Fr. Daniel Donlick, the Academic Dean, bestowed the Academic Doctoral Hood.

Patriarch Aleksy II awarded Metropolitan Theodosius, Bishop Herman, and Fr. Robert Kondratich the highest honor of the Russian Orthodox Church, the order of the holy Prince Vladimir, Equal-to-the-Apostles. The order of St. Daniel of Moscow was given to Archpriest Daniel Donlick, Academic Dean of St. Tikhon's Seminary.

Bishop Herman presented two checks to His Holiness, \$5,000 (anonymous), and \$20,000, as an expression of our love for the Patriarch and the Russian Orthodox Church in this time of both great need and great opportunity.

Patriarch Aleksy then shared with us his concern for his homeland and the Church in Russia. He said, "Warmth, openness, and heartfelt feelings are always surrounding us here, and we are very thankful for that. The terrible years of persecution of the Church are now in the past. The faith that was kept in the hearts of the people was carried in the hearts of the people. Today in Russia

thousands of people are accepting Christ in Holy Baptism and are returning to the Orthodox Church. Children are eager to

blessed us all by his holy presence while he was with us for a short, but meaningful, day that changed our lives for the



The conferral of the Doctorate Degree.

learn about the teaching of Christ in the Sunday Schools we are opening in the entire country. It is a miracle that after many years of militant atheism, people are finding their way back to the Orthodox Church." He added, "Our country is now experiencing economic difficulties. National conflicts and inflation rates are increasing and millions of people will be in difficult situations."

His Holiness, Patriarch Aleksy II

better. May the holy icon of the Theotokos, "She Who is Quick to Hear," continue to illumine our Church, diocese, and monastery, as we gaze prayerfully into Her tender, loving image, and give thanks to our Lord for the miracle of the visit of the Patriarch of Moscow and all Russia.

Glory be to God for all things!

by Father John Kowalczyk

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Citation

Conferring on His Holiness, Aleksy II, Most Holy Patriarch of Moscow and All Rus', the Degree DOCTOR OF DIVINITY (Honoris Causa)

From ancient times, the Church of Christ has honored the Fathers, Teachers, and Hierarchs of the Church who exemplified the high pastoral ideal revealed to humanity by Christ our Saviour. Ascending the lofty heights of Theology and contemplating the Divine and most sublime Mystery, they kept their feet firmly on the ground on which they walked, lovingly and courageously guiding their flocks in the proper understanding of the teachings of Christ. By the testimony of their lives, they demonstrated that the Christian ideal was not inaccessible, that it was one to which all could aspire and in which all could attain salvation.

Throughout the centuries, the spiritual planting by the Fathers and Hierarchs has yielded a bounteous harvest among many different nations, peoples, and cultures. In the past two hundred years, from the vineyard of Faith sown in Russian lands, a young and vibrant American offshoot has sprouted, which will also, we believe, bring forth bountiful fruit in due season. The legacy of the Russian Orthodox Church on our vast North American continent has forged a most profound spiritual bond of our Orthodox flock to the Mother Church in Russia.

St. Tikhon's Orthodox Theological Seminary cherishes its deep historical ties to the traditions of Russian Orthodox theological and pastoral education. Founded by St. Tikhon (Belavin)—bishop, architect, and builder of the Holy Church in North America, Patriarch of Moscow and all Russia and confessor of the Orthodox faith—and bearing the name of St. Tikhon of Zadonsk, an outstanding Russian hierarch of the eighteenth century, the Seminary has always endeavored to instill and nurture in its students the image of the Orthodox priest as pastor, teacher, and intercessor for his flock. It is thus particularly fitting that today, on behalf of all American Rus', our Seminary community honors an outstanding Orthodox hierarch, a most worthy heir to the legacy and throne of Patriarch Tikhon—His Holiness, Aleksy II, fifteenth Patriarch of Moscow and All Rus'.

For over forty years, His Holiness has faithfully served God and His Holy Church. Ascending to the ancient Throne of the Patriarchs of Moscow, His Holiness has exemplified the highest ideals of archpastoral ministry in the Holy, Catholic, and Apostolic Church. At a historically decisive juncture in the history of the Russian land, before the face of the entire world, he has shown himself to be not only a wise and prudent pilot of the Church of Christ, and a courageous teacher of the Orthodox faith, but also a loving and compassionate Father to a flock which is as ethnically and culturally diverse as it is geographically extensive. For his theological prudence and wisdom, his profound moral courage as intercessor for his Church and for his people, and for his loving archpastoral compassion, the Board of Trustees and the Faculty of St. Tikhon's Orthodox Theological Seminary hereby confer upon His Holiness, Aleksy II, Most Holy Patriarch of Moscow and All Rus', the degree DOCTOR OF DIVINITY (Honoris Causa).

"What Shall We Offer You, O Christ?"

Stichera on "Lord, I call upon you," Vespers of The Nativity.

The Christmas-Epiphany season seems to bring with it the lament that we need to be "spiritual" and counteract the secularization that has become so commonplace with the celebration of the holiday. The ever-earlier "pre-Christmas" sales and the unending litany of "I want..." from children's lips reflect the unabashed materialism of contemporary American secular celebrations. The Nativity of Christ has become another retailing commodity, the celebration of which is an end in itself.

There has been an attempt in recent years to "spiritualize" the holiday, but even this has become a commodity. One may purchase a "Jesus is the Reason For The Season" bumpersticker, coffee mug, or sweatshirt. If we are really careful in our shopping, it may only cost us "\$1.98 ea./2 for \$3.00" to "Keep Christ In Christmas." Contemporary cards by and large reflect winter scenes, environmental themes, or humor with a pleasant, non-threatening "Good Will" wish. Selections of a "religious" nature seem to claim a smaller amount of shelf space each year. Those available have the customary warm and fuzzy "Child of Bethlehem-Prince of Peace" theme.

Contemporary American "civilization" is post-Christian, eagerly pursuing a "New Age," and needless to say, as Orthodox Christians we are challenged to proclaim continually to our society the Incarnation of the Son of God and salvation through and by Him.

Israel was warned to "...be careful,



and watch yourselves closely so that you do not forget the things your eyes have seen or let them slip from your heart as long as you live. Teach them to your children and to their children after them" (Deut. 4:9). We, too, must remember and teach.

The liturgical texts for the Feast of the Nativity call us to remember and celebrate in *excitement and joy* the fulfillment of prophecy; the coming *in the flesh* of the promised one of Israel, the Messiah, the Savior of the World. *Awe and wonder* overwhelm us at the birth of the child who is true God and true man *in the*

flesh. "For in Christ all the fullness of the Deity lives in bodily form..." (Col. 2:9). All these qualities fill the liturgical texts. St. John Chrysostom in his sermon on the Feast writes, "I behold a new and wondrous mystery. My ears resound to the shepherd's song, piping no soft melody, but chanting full forth a heavenly hymn. The Angels sing. The Archangels blend their voice in harmony. The Cherubim hymn their joyful praise. The Seraphim exalt His glory. All join to praise this holy feast, beholding the Godhead here on earth, and man in heaven. He Who is above, now for our redemption dwells

here below; and he that is lowly is by divine mercy raised."

Joy, excitement, awe, and wonder as we "remember" the Feast need to be recovered in our lives, and can be if we would but reflect carefully on the liturgical texts of the feast and let them shape our consciousness. The teaching of the Church should be the heart of our understanding.

"Christ is born, glorify Him. Christ from Heaven, go to meet Him. Christ on earth, be lifted up. Sing to the Lord, all the earth. And that I may join the two in one word: Let the heavens rejoice, and let the earth be glad, because of him who is of heaven and is now on earth. Christ in the flesh, rejoice with trembling and with joy; with trembling because of your sins, and with joy because of your hope. Christ of a virgin. Live as virgins, you mothers, that you may be mothers of Christ. Who does not worship Him who is from the beginning? Who does not glorify Him who is also the End?

"Again the darkness is past. Again the Light is made. The people that sat in darkness, let them see the Great Light of full knowledge. Old things have passed away. Behold, all things are becoming new. The letter gives way, and the Spirit comes to the fore. The shadows flee away, for the Truth has come upon them. Melchisedek is now fulfilled. He who was without a mother (being begotten from the Father before all ages) now comes to be, without a Father (being born of the Virgin). The laws of nature are upset. The world above must be filled. Christ commands it. Let us not set ourselves against Him.

"Clap your hands together, all people. For unto us a Son is born, unto us a Child is given, and the government shall be on His shoulders...Let John the Baptist cry aloud: Prepare ye the way of the Lord! And I too will cry aloud about the power of this Day. He who is without flesh has become incarnate. The Son of God becomes the Son of Man. Jesus Christ: the same yesterday, today, and forever! Let the children of Israel who seek signs be scandalized. Let the Greeks who seek wisdom speak of folly. Let all the heretics talk till their tongues ache. They shall believe when they see Him ascending up into the heavens. And if not then, when

they see Him coming out of the Heavens to sit in judgement. Therefore let us keep the feast, not after the manner of a pagan festival, but in a godly way."

Canon of the Feast

The fact that these texts are readily available and inexpensively priced should facilitate every Orthodox Christian's capacity to "know the Truth" and enter into the joy of the Church—the joy of all creation—at the Celebration of the Savior's birth. We proclaim to all "Christ is Born!" And the response "Glorify Him!" is one of both joy and a call to Christian action.

We need to remember that the focus of the Feast of the Nativity is "fleshly." "The Word became flesh and made his dwelling among us" (John 1:14), and attempts to "spiritualize" it miss the point of the Church's celebration. St. John the Theologian warns that "many deceivers, who do not acknowledge Jesus Christ as coming in the flesh, have gone out into the world. Any such person is the deceiver and the antichrist" (2 John 7).

Undoubtedly, many would "spiritualize" the birth of Christ in a way that has nothing to do with this world, or their lives. And yet it is exactly this "coming in the flesh" that the witness of the Church insists upon. "We have seen his glory, the glory of the One and Only, who came from the Father, full of grace and truth" (John 1:14). It is this "becoming flesh" that is the content of the Church's action in the world.

The meaning of Christmas is to accept that the Incarnation of the Son of God has everything to do with this material world which the Father has so loved, and to understand that our witness as Orthodox Christians is to the fullness of this incarnation which we are to manifest in our individual and corporate life, for we are, each and every one, complete in Jesus Christ ("...you have been given fullness in Christ, who is the head over every power and authority"—Col. 2:10).

"What can we offer you, O Christ, who for our sakes have appeared on earth as man?" We can offer the fruit of the Holy Spirit in our lives: "love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control" (Gal. 5:22-23). We can and ought to incarnate

these gifts in order that the proclamation of salvation in the name of Jesus Christ by the Church be credible. These gifts are not ends in themselves, for by living to incarnate them, we make them real in the world, we give them "flesh," we build up the ministry of the Church: "apostles, prophets, teachers, workers of miracles, also those having gifts of healing, those able to help others, those with gifts of administration..." (cf. 1 Cor. 12:28-29); evangelists, pastors and teachers, to prepare God's people for works of service, so that the body of Christ may be built up..." (Eph. 4:12-13).

For Orthodox Christians, the Feast of the Nativity is intimately connected with the Feast of Theophany. "Let John the Baptist cry aloud: Prepare ye the way of the Lord! And I too will cry aloud about the power of this Day." We celebrate the revelation of the beloved Son of the Father, the "Lamb of God who takes away the sin of the world." If the challenge of the Nativity is to incarnate the gifts of the Holy Spirit and exercise them in the ministry of the Church, Theophany is a call to action. The Savior begins his public ministry. The Church, which is his body, continues it until he returns in glory "to judge the living and the dead."

We are called to confess "Today" that salvation has come to the world. We are commanded to "go to all nations"... "Today" with the Good News. The Church places this word on our lips constantly in the Prayer of the Great Blessing of the Waters:

"Today the grace of the Holy Spirit...descended upon the waters. Today the Sun that never sets has risen...Today the moon shines upon the world...Today the glittering stars...Today the clouds...Today the Uncreated of his own will...Today the Prophet and Forerunner approaches...Today the waters of Jordan are transformed into healing...Today the whole creation is watered...Today the transgressions of man are washed away...Today Paradise has been opened to men...Today the bitter water...is changed to sweetness...Today we have been released from our bitter lamentation...Today we have been delivered from darkness...Today the blinding

Continued on the next page.

"What Shall We Offer You, . . ."

Continued from page 11.

mist of the world has been dispersed...*Today* the whole creation shines with light...*Today* error is laid low...*Today* things above keep feast with things below...*Today* the triumphant assembly of the Orthodox...*Today* the Master hastens toward Baptism...*Today* He that bows not bows...that He may set us free from bondage...*Today* we have purchased Kingdom of Heaven...*Today* earth and sea share the joy of the world...He who covers himself with light as with a garment has vouchsafed for our sakes to become as we are. *Today* He is covered by the streams of the Jordan, though he has no need to be cleansed by them: but through the cleansing that he himself receives he bestows regeneration on us. O wonder! Without fire He casts anew and without shattering he refashions; and he saves those who are enlightened in him, Christ our Lord, the Savior of our souls."

Stichera at Lity, Great Compline
Vigil of the Feast

This is our joy: to be the body of Christ proclaiming salvation, *TODAY!*

Once again, the fact that these texts are readily available and inexpensively priced should help us "know the Truth" and enter into the joy of the Church—the joy of all creation at the Celebration of the Savior's Baptism. For it is "*Today*" that it takes place in our lives. It is not some vague recollection of history, neither is it the skepticism of a world lost in self-indulgence, nor empty contemporary theologies trying to explain it all comfortably away.

If we would "*Today*" be part of the "triumphant assembly of the Orthodox," we must first choose to make the life of the Blessed Kingdom our life; to live within the body of Christ in loving obedience "so that God may be all in all." In obedience to the great commission at the end of St. Matthew's Gospel to proclaim salvation to world, we must "produce works by faith, labor prompted by love, and endure inspired by hope in our Lord Jesus Christ" (1 Thess. 1:3) until he returns in glory. "Even so come LORD JESUS!" AMEN!

by Fr. John Terrell

An Interview With Patriarch BARTHOLOMEOS

Editor's Note: On Saturday, November 8th, His Grace, Bishop Herman, represented the Primate of the Orthodox Church in America, Metropolitan Theodosius in Istanbul, Turkey, at the enthronement of His Holiness, Patriarch Bartholomeos.

ISTANBUL—Bartholomeos' handshake is firm as he greets you in his wood-paneled office in the Patriarchate in Fener, his smile warm. You quickly find yourself seated on one of the yellow-silk upholstered chairs or sofas which stand along two 10-foot walls. The traditional spoonful of sweet is brought in and you settle down to talk.

inely sympathetic, self-confident, and comfortable with himself.

He demonstrates a sincere interest in human beings, putting his visitors at ease, and he responds willingly and openly to questions. In addition to Greek, he is fluent in Turkish, French, English, German, Italian, and Latin and admits with a shy smile that probably he has some kind

"The role of the Patriarch is very difficult because he is responsible for coordination among all other Orthodox leaders and all other Orthodox Christians; he has to guide the faithful on the right way; and he has to maintain and promote good relations with non-Orthodox Christians and their churches."

The first time the TDN's Istanbul office had contact with Bartholomeos was in 1985 when it was investigating reports that Turkish authorities were pulling down the Church of St. George in Bakirkoy. (They were not, but a portion of the front of the church had to be removed when the main road into the center of Bakirkoy was widened.) Contacts with Bartholomeos and other members of the Patriarchate continued over the years. And now Bartholomeos has been chosen the head of the Greek Orthodox Church in Turkey and spiritual leader to 300 million Orthodox believers all over the world.

At fifty-one, the new patriarch is young, far different from the traditional vision of long grey beard and venerable age one thinks of for such preeminent personages. He is someone who is genu-

of facility for languages.

Born on Imros (Gokceada) in the same village as the Archbishop of North and South America, Iakovos, Bartholomeos made his mark in the church from an early age. Patriarch Athenagoras arranged for him to have a scholarship to study Canon Law (Church Law) abroad with the idea that he would return to teach at the Theological School on Halki (Heybeli) Island. However, the school was closed in 1971 and he never had the chance.

Bartholomeos' career in the Greek Orthodox Church has been followed with interest by the people who have come into contact with him.

Those still left in the Greek community in Turkey like and approve of him very much: he was the best choice to succeed Patriarch Dimitrios who died Oct. 2, they feel.

That approval was echoed in the many telegrams and messages of congratulations which he received both from Turkey and from abroad once it was announced last week Tuesday that he had been chosen Patriarch.

From a doctorate in Canon Law at Rome's Gregorian University to running the late Patriarch Dimitrios' administrative affairs, from representing the Patriarchate at numerous Inter-Orthodox and Inter-Christian conferences, to accompanying Dimitrios on his journeys abroad, Bartholomeos has gained wide experience which will undoubtedly help him be successful in his new position.

In an interview conducted in his office, Patriarch Bartholomeos answered questions asked him by the *Turkish Daily News*. Portions of the interview follow:

How do you see the role of Patriarch?

It is a very difficult task and role, that of Patriarch, because he is the first among equals among all Orthodox church leaders in the world, and this primacy of honor has many responsibilities. For example, the responsibility of coordination among all other Orthodox churches. At the same time, he is the voice of his flock, his faithful; he has to guide his faithful on the right way.

He has to maintain and promote good relations with others, non-Orthodox Christians and their churches because our faith demands prayer and work for the unity of all those who believe in Jesus Christ.

Moreover, we have to work and act for peace, good will, and good relations among all men and all nations independent of their ideology, because we belong to only one human family which shares as its Father the heavenly God. So the task and role of the Patriarch is multi-lateral. It is very heavy, very responsible and in order to fulfill this new task which has been given to us, we ask first of all for the help and assistance of our Lord, and then the collaboration of our brothers in the Holy Synod, because the administration of our church is a democratic one. We decide and act not alone but through con-

sultation with other members of the Holy Synod.



Patriarch Bartholomeos

Have you had a chance to consider what you will do in future? For example, do you plan to travel?

Generally speaking, I will continue the tradition and line of our church and of my predecessors, especially the line and attitude of the late Patriarch Dimitrios, who was a very devoted, religious man, a man of love and peace, and these principles will guide my pontificate. It is in the framework of our traditions to exchange visits with other Orthodox leaders reciprocally.

Of course, this doesn't exclude visits to other Christian leaders and first of all His Holiness the Pope, as well as His Grace the Archbishop of Canterbury, who came personally to the funeral of the late Patriarch.

Through this exchange of visits and talks we try to coordinate our efforts for the benefit not only of our churches, but for all humankind. And to give a spiritual orientation especially in these modern times, which is a very historic moment after all these sudden and unexpected changes in the world.

There is no more East and West, no more Cold War, but there is a tendency to be united and collaborate, to serve our people and our faithful altogether away from troubles and wars, in peace and good will and love. The Patriarchate and myself as the spiritual leader, we can't

but glorify the Lord for these very positive changes in these last two years.

It was the dream and prayer of all of us in the Church to see humanity advance toward such a change.

We are very grateful to God that this positive change can happen so quickly and so suddenly.

And we are grateful to all those political leaders such as Presidents Bush and Gorbachev who courageously took these necessary initiatives in order to bring the whole world where we are now.

Due to the changing circumstances in the Soviet Union, the Russian Orthodox Church has been able to become more open and stronger. How do you perceive the situation?

We are happy that the Russian Orthodox Church and other Orthodox sister churches in Central and Eastern Europe are much freer and in a more positive situation than before. It is true that these sister churches suffered very much for more than seven decades. It is their right to enjoy this religious freedom.

Of course, these changes created new problems for them, not only financial, but also social and other problems arose. We wish that they will be able to solve these new problems in the best way and very soon.

We are always in favor of collaboration and good relations between the Moscow Patriarchate and other Patriarchates such as the Romanian, the Bulgarian, the Serbian Patriarchates. We already have good relations but it is our intention to promote and cultivate them further for the benefit of the whole Orthodox Church and for all humanity.

We are grateful to these Orthodox leaders because they came to the funeral of late Patriarch Dimitrios. It is a sign of respect for his memory but also a sign of the recognition of our Patriarchate as first among equals and a sign of brotherly love and of their intention to collaborate with us and to promote altogether the high principles and ideals of unity, love and peace.

by Gail Demir and Niki Gamm
Turkish Daily News



Procession around the Church.

St. Michael's Orthodox Church Old Forge Celebrates Its Centennial

St. Michael's Russian Orthodox Church in Old Forge celebrated its one hundredth anniversary on Sunday, September 15, 1991. A solemn Hierarchical Divine Liturgy was offered on Sunday morning, followed by a parish brunch and festive banquet later that evening. His Beatitude Metropolitan Theodosius, Primate of the Orthodox Church in America, along with His Grace, Bishop Herman of Philadelphia, presided at the Liturgy.

Nine priests concelebrated, including former pastors—the Very Rev. Daniel Donovan, now pastor at St. Basil's Church in Watervliet, N.Y., and the Very Rev. John Chupeck of Sts. Peter & Paul Parish in Syracuse, N.Y. Also serving were the Very Rev. Joseph Martin of Holy Trinity

in McAdoo, the Very Rev. John Mason of Holy Trinity in Wilkes-Barre, and the Rev. David Shewczyk of Holy Resurrection Church in Alden Station, all of whose Matushki are originally members of St. Michael's. In addition, there were at the altar native sons of the parish: The Very Rev. Dimitri Oselinsky of Assumption Church, Clifton, N.J., and the Very Rev. Elias Krenitsky and the Rev. Theodore Orzolek, both of whom are attached to St. Michael's, along with the current pastor, Rev. Alexander Fecanin.

Serving capably and augmenting the beauty of the Hierarchical Liturgy were Protodeacon Stephen Howanetz, originally of St. Michael's, and Deacon Eric Wheeler of the O.C.A. Chancery, who accompanied the Metropolitan to Old

Forge. Subdeacons Gregory Sulich and Gregory Hatrak contributed significantly to the liturgical proceedings. The choir was outstanding, being led by Ms. Nina Burlak of St. Michael's.

All in all, the centennial was a joyous and festive event for St. Michael's members and a time of special homecoming and reunion for many parish families, former members, and those who have faithfully served God at St. Michael's over the years. One could see plainly how many lives have been intertwined in St. Michael's community. As Bishop Herman reminded us at the Pittston Convention Center Banquet, "Whether we know it or not, whether it be for a few moments or a few hours...regardless of who it is we come in contact with as a community, we

touch their lives." It was likewise a day to honor the living and to remember and reminisce about departed founders, members, and benefactors, and to offer prayers for their souls before Almighty God. It was an opportunity to review again the rich and meaningful history of St. Michael's in Old Forge, and its contribution to the life and growth of Orthodoxy in America.

. . .

St. Michael's parish was founded by Slavic immigrants who settled in the Old Forge area beginning as early as 1878. These people came from areas of Eastern Europe which were primarily within eastern Poland and the Austro-Hungarian Empire, plus also some from Russia and the Ukraine. They generally belonged to one of two ethnic groups: the Galicians (or Lemko) from eastern Poland and western Ukraine, and those from in and around the Carpathian Mountains in Austro-Hungary, known as Carpatho-Russians. They spoke slightly different dialects, but shared essentially the same culture.

Life on the rural farms of the Carpathian and Galician regions was hard and at subsistence levels. In the time of the great immigration to America during the late nineteenth century industrial revolution, these Slavs, and other ethnic groups, came at that time in search for new opportunity and a better economic life for themselves. In Old Forge, as in other parts of the Wyoming Valley, jobs were waiting in the anthracite coal mining industry and in local factories. Often the men would arrive in America first and then save money to bring over family and relatives at a later time. As Pennsylvania State Attorney General Ernest Preate pointed out in his banquet speech, the Church was the center of the people's life in Europe and it would continue to be so in America.

At the outset, a church "society" known as the "Society of St. Michael the Archangel" was incorporated in Old Forge on October 17, 1890. This was a typical way of preparation towards the founding of a parish. After organizing as a society, groups would petition the bishop for a blessing to form a parish and to receive a

priest. This procedure brings to mind what these early immigrants apparently understood, that is, that without the bishop, there is no priest and no church life as such, but just a building or corporation. As St. Ignatius of Antioch (d. 107) said in the earliest times, "Where the bishop is, there is the Church of Christ."

On July 14, 1891, St. Michael's Greek Catholic Congregation was founded. At first, services were held in the home of a parishioner on Winter Street, opposite the present location of the church. From 1892 to 1895, services were celebrated in

first resident pastor, Fr. Gregory Hrushka, who served from 1896 to 1901. Fr. Gregory was a pivotal figure in St. Michael's history who provided the impetus for the parish's coming reception into the Orthodox Church. He arrived in Old Forge as construction of the church neared completion. The date of consecration was approaching, and by this time, the majority of parishioners manifested a desire to be Orthodox. While they were in Europe, their true spiritual identity had been suppressed, but the people realized that in America they had the freedom, even as a



Blessing of Church sign.

a new but unfinished church building at the current site. Among the family names of the parish founders are: Rusyn, Kopcho, Basalyga, Gambal, Krenitsky, Durniak, Korbelak, Pecuch, Sorokanich, Jadick, Stavisky, Hubiak, Dorosh, Danilo, Macheska, Serniak, Peregrin, Sumple, Lischinsky, Petrowsky, and Halchak.

From 1891 to 1895, the St. Michael's community was involved in debates and affected by pressures that also influenced many other Russian-American communities around the country. Disputes arose concerning old country politics, nationality questions, and, especially, religious identity. A return-to-Orthodoxy movement was sweeping through many Uniate parishes in America, impelled by the missionary efforts of Fr. Alexis Toth.

During this period of factional tension and transition, St. Michael's received its

minority group, to worship as they pleased.

It was on December 25, 1896, that Russian Orthodox Bishop Nicholas was invited to Old Forge. On this God-ordained day, he accepted St. Michael's parish into the Holy Orthodox Church. In 1897, the parish became chartered as "St. Michael Russian Orthodox Greek Catholic Church." Around this time, Fr. Alexis Toth was pastor in Wilkes-Barre and was close friends with Fr. Hrushka, whom he no doubt encouraged towards Orthodoxy along with his Old Forge faithful. In a sermon by Fr. Toth given at St. Michael's, he proclaimed, "His [Christ's] Holy Orthodox Faith and Church is the only one that brings salvation."

St. Michael's soon received another blessed visitor when, in 1897, Archbishop

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St. Michael's Church

Continued from page 15.

Tikhon, then bishop of North America, consecrated the parish's first temple. He would later become Patriarch of Moscow and All Russia and a Confessor of the Faith. He fell asleep in 1925, having earlier been kept under house arrest for a time by the Bolsheviks, and was canonized a saint by the Russian Orthodox Church in 1989. The parish received a citation (gramota), signed November 29, 1897, by Metropolitan Pallady of St. Petersburg, which expressed praise of the St. Michael's faithful for their courage in accepting Orthodoxy and trusting that the parish would always remain fervently Orthodox Christian.

Adversity struck the young community early on as the church temple was destroyed by fire in 1903. Undaunted, the parish rebuilt in the same year, replacing the wooden building with one of brick. This structure, known to current members as the "old church," stood until 1965, when it had to be razed because of structural problems. It was replaced by the majestic temple which stands today. Recently, in preparation for the Centennial, the Church temple underwent an extensive renovation which included a new altar and church furnishings. The church was re-consecrated in July of 1990 by His Grace, Bishop Herman.

A particularly noteworthy fact of St.

Michael's history is the number of vocations and servants of the Church in America who have come from Old Forge. Over the years, a dozen clergy and an equal number of matushki have come out of St. Michael's to contribute to the life of the Church throughout America and overseas. This is certainly a sign of spiritual vitality across a long span of years. Of special note is that St. Michael's nurtured from its flock the first American-born

the day after the feast of the Elevation of Precious and Life-Giving Cross. In his sermon, Metropolitan Theodosius spoke of the day's event in reference to the Cross of Christ: "Today we give thanks to Almighty God; not God in general, but God Who was crucified for us, was buried and was raised from the dead... We give thanks to God on the Cross and to God resurrected." As he pointed out, this focus of our belief, the world regards as

It was on December 25, 1896, that Russian Orthodox Bishop Nicholas was invited to Old Forge. On this God-ordained day, he accepted St. Michael's parish into the Holy Orthodox Church. In 1897, the parish became chartered as "St. Michael Russian Orthodox Greek Catholic Church."

bishop. This occurred with the consecration of Bishop (later Archbishop) Benjamin (Basalyga) in the 1930's. He served as Bishop of Pittsburgh throughout his episcopacy and also temporarily presided over the Orthodox Church in Japan in the years immediately following World War II.

St. Michael's anniversary occurred

foolishness. We, as Orthodox, unhesitatingly proclaim this revelation of God, because it reveals a God Who "loves us, (Who) desires to share completely with us our life." Therefore, the Metropolitan said, "Everything we do in the Church—our prayers, liturgy, and good works—is directed towards one goal, and that is uniting ourselves to Jesus Christ."

The centennial banquet took place at the Pittston Convention Center. Old Forge Mayor Anthony Trotta proclaimed Sunday, September 15, as St. Michael's Day in Old Forge. Pennsylvania State Attorney General Ernest Preate addressed the themes of St. Michael's history and place in Old Forge, plus those of faith and family in the community. He related St. Michael's Russian heritage to the exciting recent revolution in Russia, a "Russia that has somehow miraculously responded to the prayers of so many of the faithful, who for generations have prayed that the Church would once again surface in Russia." Preate revealed that in his meetings with Soviet government officials, they admitted that the tragedy of the Chernobyl nuclear accident and their inability to deal with it in the limits of a closed society, exposed the need for new ways of thinking in their system.

State Attorney Preate, a native of Old



Presentation of flowers.

Forge, reminded us of the fundamental flaw of communism. He said, "People innately have the desire to want to worship God. Communism cannot succeed because it denies the existence of God and goes against the human grain. The communist system went counter to nature." He further stated that, "No matter how much the communists tried to kill that practice of religion, to suppress the practice of religion in Russia, they could not, because it burned so deeply—that faith—in their hearts. You can't kill the spirit of the Russian people." He concluded by noting that the communists tried to substitute the state for the family, as the most important unit of a society. Our challenge for this parish, and for churches generally, is to overcome the great problems and difficulties of the family in America today through instilling the Faith in our youth of today and tomorrow. Attorney General Preate's well-taken remarks were appreciated by the banqueters.

His Beatitude, Metropolitan Theodosius, spoke again at the banquet, focusing on the subject of the parish as a community in Christ. He challenged us to live up to this, saying, "It is not enough to talk about Orthodoxy's unbroken link with the past. We must ask ourselves how can we continue now and in the future to continue to be faithful as a community. Today there is no more pressing need to be a community of loving and caring people." He spoke of how the early Church lived together "holding all things in common," as related in the Book of Acts, and how we must keep alive that vision of a "community of families of one heart and one soul." This, His Beatitude believes, is the most difficult goal for our parishes in modern America. It is difficult, that is, for our church communities to be a "safe haven" from the world where we each can "rejoice with those who rejoice, and weep with those who weep...accepting one another as Christ has accepted you." He concluded that "becoming a genuine Christian community and family takes commitment, not only to Jesus Christ, but to each other."

On such an anniversary day, there are invariably special acknowledgments to be made. His Grace, Bishop Herman, presented gramotas to parish committee

members Jacob Barsigian, Alex Krenitsky, Walter Ermolovich, and Harrison Hubiak, as well as the entire parish, plus the Men's and Ladies' Clubs. The St. Michael's centennial committee is to be commended for its many hours of work in preparation of the event. It was chaired by John Barsigian with notable contributions made by Sandra Condon, Joseph and AnnMarie Macijowsky, Charles and Marie Sigmon, Diane Buranich, and Program Book chairman Alex Krenitsky. His Grace put all such work done for the local parish in the correct perspective, noting that, "Too often we think that people ignore the work that we attempt to do, as we go through trials and tribulations (in parish work) and there are those joys that we often seem to overlook and don't appreciate. [But] every individual in the parish is most important. And regardless of what it is they offer, they offer something to the growth and to the life of the parish." As the Metropolitan said, we each must take up our portion of the Cross in our work for Christ. "Let us rejoice in this parish and its history. Let us rejoice in the reason for its history: the Precious and Life-creating Cross of our Lord Jesus Christ. Then we can truly say 'Christ is in our midst.'"

One important person was sadly absent from St. Michael's centennial celebration. Fr. Valerian Dzury, pastor of St. Michael's beginning in May, 1988, laid the initial plans for the church re-conse-

cration and one hundredth anniversary activities, but did not see them through. He had passed away after a brief, intense illness on May 30, 1990. St. Michael's was his first parish as pastor, after he completed seminary training, fulfilling a long time desire to serve the holy priesthood at the age of fifty-eight. He had served the Church as a deacon at St. Mary's in Binghamton, N.Y., for many years. A special set of altar covers was donated for the centennial day in his memory by Matushka Delores Dzury and family. May Fr. Valerian's memory be eternal, and may St. Michael's one hundredth anniversary be a memorial of his fervent dedication to this parish and of his determination to see this celebration be a complete success.

St. Michael's Church in Old Forge expresses its gratitude to our Hierarchs—to His Beatitude, Metropolitan Theodosius, and His Grace, Bishop Herman—for presiding at the one hundredth anniversary eucharistic offering "on behalf of all and for all," and for their words of Godly counsel and encouragement which gave us the appropriate meaning and perspective on this celebration. May our good God grant blessed repose to St. Michael's beloved departed founders and members, and may He bestow His overabundant Grace-filled blessing upon all its present and future faithful!

by Fr. Alexander Fecanin



Alex Krenitsky makes a presentation for the New Metropolitan Leonty Dormitory.

Russian Orthodox Bishops Decline To Attend Conference Appeals To Rome Go Unanswered As Anti-Orthodox Violence Explodes

Editor's Note: Enclosed is a recent statement made by the Russian Orthodox Church on the Special Assembly of Roman Catholic Bishops on Europe, November 28th - December 14th.

The Holy Synod of the Russian Orthodox Church together with the hierarchs who met for the Feast of St. Sergius of Radonezh on October 8, 1991, at the Holy Trinity-St. Sergius Lavra near Moscow, considered the invitation of His Holiness Pope John Paul II to His Holiness Patriarch Aleksy II of Moscow and All Russia to send a fraternal delegate to the Special Assembly of the Synod of Roman Catholic Bishops in Europe, to take place from November 28 to December 14, 1991.

This assembly is to work out new approaches to mission and evangelism in Europe today.

The invitation was searchingly and responsibly analyzed by all the participants in the distinguished assembly of Russian Orthodox bishops which took place on October 8, 1991.

After a comprehensive study of this matter, we make the following statement:

The Russian Orthodox Church believed, and still believes, that it is only fraternal ecumenical dialogue that can lead Christians in their search for God-commanded unity, and rally their ranks in the face of secularism and everyday materialism which increasingly capture human minds and hearts. The experience of the past decades has shown that our brotherly dialogue has helped us to oppose the state atheism, and now, in the new realities in Europe, let us not be tempted by freedom lest we should destroy all those positive things that we

have accumulated for almost thirty years of meetings and talks.

During the last five or six years the European continent has seen stormy changes. This was also the case in our homeland. For the first time in nearly seventy years, our Church has been given an opportunity to come out of the church walls to preach the Word of God, and to make an appeal to charity and good works. We have also received an opportunity to catechize not only the growing generation, but also many adults.

Thanking God for these opportunities, we see that the new historical situation, both in Europe and in our country, has also generated new difficulties in our Orthodox mission, in the evangelization of our flock.

To our mind, these difficulties stem, not only from the fact that for objective historical reasons we have lost missionary skill, but from the fact that with freedom coming to the Church, missionary relations have begun to break the spirit of brotherhood and ecumenical cooperation and to turn it sometimes into almost open aggression, threatening to grow into a religious war. This is not a mere emotional expression of some strength. Everybody can witness the developments in the Ukraine, especially in its western parts where Orthodoxy has been ruined almost completely, and where violence and blackmail have become major arguments used by the Greek-Catholic side. Having undermined the negotiations in early 1990, the Uniate side rejected the principle of dialogue and embarked on the disastrous path of continued conflict, compromising the very idea of dialogue.

We have not and will not lose hope that common sense will prevail. There-

fore, in seemingly hopeless situations, we have tried to find a way out and to resume the dialogue. This is how our appeals to the Primate of the Roman Catholic Church, Pope John Paul II, should be understood. Being aware both of high authority that the Bishop of Rome enjoys among Western Christians and his enormous pastoral experience, we hoped that he would help to heal the painful discords and confrontations existing between our two Churches today. To our profound regret and genuine bewilderment, Rome kept silent in the period from late 1989 to late 1990, when hatred in the Western Ukraine was flaring up. The personal appeals of both the late Patriarch Pimen and the present Patriarch Aleksy II have gone unheard.

It is evident that the processes taking place in our country and described as perestroika have opened up for the Roman Catholic Church, as well, an opportunity to renew its canonical structures. We are delighted by this fact, for both in the period called "stagnation" and the period of Krushchev's persecution, the Russian Church always pointed out to the authorities the need for a normal existence of the Roman Catholic Church in the territory of our state, and has never changed this view.

Today we can see that this process of normalization has come for the Roman Church as well. We are sincerely delighted by it. But at the same time, we would like to state in a fraternal way that we want to see the structures of the Catholic Church renewed as required by its pastoral needs, rather than prompted by missionary aims pursued in our canonical territory, which appears to be contrary to the ecumenical principles declared by

Vatican II. Our conviction that the latter is taking place, is confirmed by the fact that without any consultation with us or even a brotherly notice, an appointment of new Catholic bishops was made on April 13, 1991, to the territory of the Soviet Union, with sees in such cities as Moscow, Novosibirsk, and Karaganda, which have never had such sees before.

All the above compels us to state with bitterness that the Russian Orthodox Church finds it impossible to take part in the Special Assembly of the Synod of Bishops on Europe, and to discuss there mission and evangelism issues at a time when actually parallel missionary structures have already been created back home, and attempts are being made to establish in our canonical territory some parallel ecclesiastical structures. Our participation in such discussions in Rome would be of ambiguous nature and would not only mislead our faithful, but also tempt them. At the same time, world Christian opinion would be led astray as to the real nature of relations between our Churches at this moment.

Wishing to stay honest before God, our own people, and the Roman Church, we would like to say that in abstaining from participation in the Synod of Bishops we do not close the door for a brotherly dialogue and stay committed to it as the only way of solving problems between our two Churches.

We have come a fairly long way together. Progress in our theological dialogues is evident. There are many other promising signs of mutual understanding. Many of our hierarchs, clerics, and lay people have established good personal contacts. All this should be used for mutual advantage. Therefore, we do not want this statement to be interpreted as breaking-off of our relations. May it compel us to make a sober assessment of the situation, and through this assessment to help us come back again to our stimulating dialogue, our commitment to which is attested by this statement, as well.

We continue praying to our Chief Shepherd, Christ, that He may grant us, His pastors, to keep the flock entrusted to us in His Truth and Love, and to lead them along the way of salvation in the Church, about which the Lord said: "I will build My Church, and the powers of

death shall not prevail against it" (Mt. 16:18).

to lay the foundation." The Statement says further that there is a former Roman



Holy Trinity - St. Sergius Lavra

STATEMENT BY THE ORTHODOX CLERGY AND BELIEVERS OF THE CITY OF SAMBOR, THE LVOV REGION

The committee for defending the rights of Orthodox believers have put forward a Statement dated October 1, 1991, with the request that it be publicized together with the enclosed documents. The Statement is signed by the citizens of Sambor and Lvov: Archpriest Alexander Shvets, Archpriest Ioann Shvets, Priest Nikolay Bukhniy; and Ekaterina Sergeevna Nemira, chairperson of the committee for defending the rights of Orthodox believers.

The Statement says that "since May, 1990, the Orthodox have celebrated services without any difficulties in the Nativity of the Mother of God church in the city of Sambor. The Ukrainian Catholic Church opens a chapel in the local park, announces construction of its own church, and starts to collect money for its construction. According to the press, they have raised 150,000 [rubles] and started

Catholic church (an organ hall) in Sambor, that it is a nice building, but that "the Catholics refuse to take it, though it was the City Council which offered it to them." It is stated that with the population of fifty thousand "there are about seven thousand Catholics in Sambor" and twenty one thousand Orthodox. The authors of the Statement say that "since October there started to be heard calls to occupy the Orthodox church of the Nativity of the Mother of God, and in this connection the Catholics started to pray in the streets, near the church."

"The church was seized for the first time by the Catholics on the night of 30-31 January, 1990. In a day it was liberated by the Orthodox. After that, the local authorities proposed to celebrate services in the church by turns. The Orthodox wanted to have guarantees that the Catholics would not appropriate the church. The authorities gave no guarantees. The Orthodox did not agree to that." The Statement says further that in June, 1990, the Dean of the church, V. Golod, declared in the church that a part of the

Continued on the next page.

Russian Church Boycotts

Continued from page 19

parish "was going to join the Autocephalous Church." Thus, there appeared two Orthodox communities which were since then serving in the church in turn. After that, the authorities demanded keys of the church, and declared that they shall decide about the future of the church themselves. The Orthodox refused, and the City Council brought an action against the Orthodox and moved to cancel the lease with the Orthodox, and to give the keys to the City Council, which by that time had already signed a lease with the Catholics on the use of the church."

"The Ukrainian Supreme Court satisfied the protest by the procurator of the Republic, overturned all judicial decisions on the church by the local authorities, and left it to the Orthodox. This happened on August 21, 1991."

"The day before, on August 20, the Regional Council registered the Orthodox community with a status of a juridical person." (Authors of the Statement enclosed a copy of the certificate of registration of a religious community of the Ukrainian Orthodox Church from August 20, 1991, No. 430/280, signed by the Chairman of the Executive Committee of the Lvov regional Council of People's Deputies, V.M. Chornovil). "On August 30, the same Regional Council made a decision for the Orthodox to leave the church." Authors of the Statement attach the above-mentioned decision, signed by V.M. Chornovil and the Chancellor of the Regional Council, P.F. Gural, which reads as follows (translated from the Ukrainian):

"On the interconfessional conflict in the city of Sambor. In connection with a critical situation existing in Sambor between religious communities, and which can lead to unforeseen grave consequences, and taking into account that the church of the Nativity of the Mother of God has been seized and illegally held by a group of people who refuses to leave it, the Executive Committee of the Regional Council RESOLVED:

1. For the Regional Internal Affairs Department (Mr. G.Ya. Shabaev) to remove all the strangers from the Nativity of the Mother of God church in the city of Sambor, seal it up and organize its

guarding till the final decision by the Regional Executive Committee.

2. For the Chancellor of the Regional Executive Committee (Mr. P.F. Gural) to present a draft decision on the use of the church at the next meeting of the Regional Executive Committee."

Authors of the Statement say further: "The community was not informed of this decision by the Regional Council. It should be added that this summer, on July 24, about two hundred people from special police forces attacked the church... But the people defended the church. On August 29, 1991, at 6:00 a.m., the Catholics attacked the church, broke the doors and seized the building. The people liberated it again. After this unsuccessful seizure, the Regional Council made a deci-

cars. They knocked out priest Bukhniy's teeth, brutally beat a poor invalid, war veteran Khalyavko, several teenagers, and about ten women pensioners. One of the Orthodox believers—Anna Sarakhman—was taken to a hospital with a brain concussion and a broken jaw. She stayed for three days there without any surgical help." (Authors of the Statement enclose an explanatory note by Anna Sarakhman dated September 22, 1991, which says: "As a member of the church council of twenty, I was on duty at the church on the night of 16-17 September. At about 4:00 a.m., September 17, there appeared buses near the church. They surrounded it and blocked all the exits from the precinct, so that we found ourselves locked within the barricades which we had erected earlier

It is stated that with the population of 50,000 here are about 7,000 Catholics in Sambor and 21,000 Orthodox. The authors of the Statement say that since October there started to be heard calls to occupy the Orthodox church of the Nativity of the Mother of God, . . . The church was seized for the first time by the Catholics on the night of 30-31 January, 1990.

sion for the police to seal up the church and coordinate its guarding (August 30)."

"On September 17, at 4:00 a.m., forty-seven buses and three armoured cars approached the church that was protected by about forty Orthodox staying in the streets, and by about twenty inside the church, together with the clergy. Nine hundred people from special police forces, twenty-four regional police departments, and one fire station participated in the assault. They were led by fifty-four people, headed by Colonel Kret, Deputy Head of the Internal Affairs Department of the Lvov region. All defenders of the church were beaten and pulled back for two hundred meters, several cordons were built, and no one was allowed to approach the church. Then the entrance was blown up. The inner doors were hooked by steel cables and pulled out. Afterwards, tear gas was used. Two hundred people from special police forces broke into the church. Defenders were beaten with sticks over the head, and beaten by legs, even in the Sanctuary. Those beaten were pulled out and thrown into police

to protect against the actions of the local authorities violating the law on the freedom of conscience. From the buses there came running people dressed in black uniforms, with helmets on their heads and masks on their faces. They had lanterns directed into our faces, blinding us. Then they attacked us and were so swift that at first we could not make out what was happening. They started to beat us up with rubber truncheons and seemed to enjoy it very much. I was knocked down and cannot describe what happened afterwards. Even when I tried to get up, they attacked me with more violent blows. I lost consciousness. As a result, I was left with a concussion of the brain, broken facial bones, and bruises all over the body. Since I am rendered unable to write, I ask you to come to Lvov, to the Medical Institute and see with your own eyes what they have done to me. I demand that these people be prosecuted for their atrocity."

Authors of the document also enclose the documents given to "Mr. Alexander Fedorovich Shvets, born 1955, a clergyman, living in Lvov," "Mr. Ivan Fe-

dorovich Shvets, born 1955, a clergyman, living in Lukasevich St. 24, Lvov," and "Mr. Nikolay Iosifovich Bukhniy, born 1963, a clergyman, living in Sambor." These opinions (given by a forensic medicine specialist, N.N. Doley, from the Kiev regional bureau of forensic medical examination of the Ministry of Health cooperative "OSIRIS") confirm physical injuries of the examined persons, caused by "blunt-ended objects." "Judging from what they look like, they might have been caused at the time referred to...and are classified as light physical injuries..."

Authors of the Statement continue: "All the captured, nineteen of those who were in the church, were taken to the city of Drogobych to the regional and the city police departments. There were three priests among them: Shvets, A., Shvets, I., Bukhniy, N. They were kept there for more than eleven hours without any medical help.

"At that time, at 2:00 p.m., representatives of the Orthodox appealed to the Deputy Head of the Internal Affairs Department of the Lvov region with an inquiry about the fate of the captured. They received the following answer: 'All is quiet in Sambor, the priests have been taken to their homes.' At that time, the Orthodox of Sambor, demanding to set the captured free, blocked the railway traffic and lay on the rails. After that, the captured were released at 5:00 p.m."

"On September 19, the local newspaper *Samborskie Vesti* published an article by the chairman of the local Council Papadyuk under the title: 'With only the aim to establish order,' which falsified the real events and called into question decisions of the Supreme Court of the Ukraine."

The Statement concludes as follows: "The church is now sealed up and guarded by police. The Orthodox from the two communities watch the church. In Sambor and other cities of the region, there continue persecutions against the Orthodox who are threatened with dismissal and trial. The cases of attacks in the streets are more frequent now. In the mass media, there appear articles and TV programs which seem to be very biased in reporting the events."

OFFICIAL

Released:

Rev. David Lisko was released from his assignment as Rector of St. John the Baptist Church in Nanticoke and the Diocese of Eastern Pennsylvania and transferred to the Diocese of the Midwest for further assignment, effective December 31, 1991.

Assigned:

Rev. John Terrell was received from the Albanian Archdiocese and assigned Rector of St. Michael Church in Wilmington, Del., effective September 29, 1991.

Appointed:

Rev. Emilian Hutnyan, in addition to his duties as Acting Rector of St. John the Baptist Church in Edwardsville is appointed Spiritual Advisor for the Anthracite District F.R.O.C.

Parish Council Officers Confirmed:	St. Basil O.C.A. Church - Simpson
All Saints Church - Olyphant	St. Nicholas Church - Bethlehem
Christ the Saviour Church - Harrisburg	SS. Peter and Paul Church - Uniondale
Holy Annunciation Church - Berwick	St. Stephen Cathedral - Philadelphia

Dear Father and Diocesan Faithful:

Greetings in the Name of Our Lord Jesus Christ!

With profound gratitude and deep appreciation we acknowledge your participation in the American Tribute to His Holiness, Patriarch ALEKSEY II, during his historic visit to America and to St. Tikhon's Monastery and Seminary.

Indeed, the Patriarchal visit to our beloved Monastery and Seminary was truly a blessed and memorable celebration that we were privileged to have occur during our lifetime!

We especially commend those who offered their time and talents with the preparations for this blessed and solemn event in the life of our Church and our Diocese.

His Holiness was deeply moved by your expressions of love and respect extended to him and his delegation.

Once again, Thank You, Beloved Fathers, Brothers and Sisters in Christ, for your help and participation in our tribute to His Holiness during his visit to America.

With Archpastoral Blessings and prayerful best wishes, I remain,

With love in Christ,
+ Herman
 +HERMAN
 Bishop of Philadelphia
 and Eastern Pennsylvania

IS OUR LORD CALLING YOU
 TO THE HOLY PRIESTHOOD?

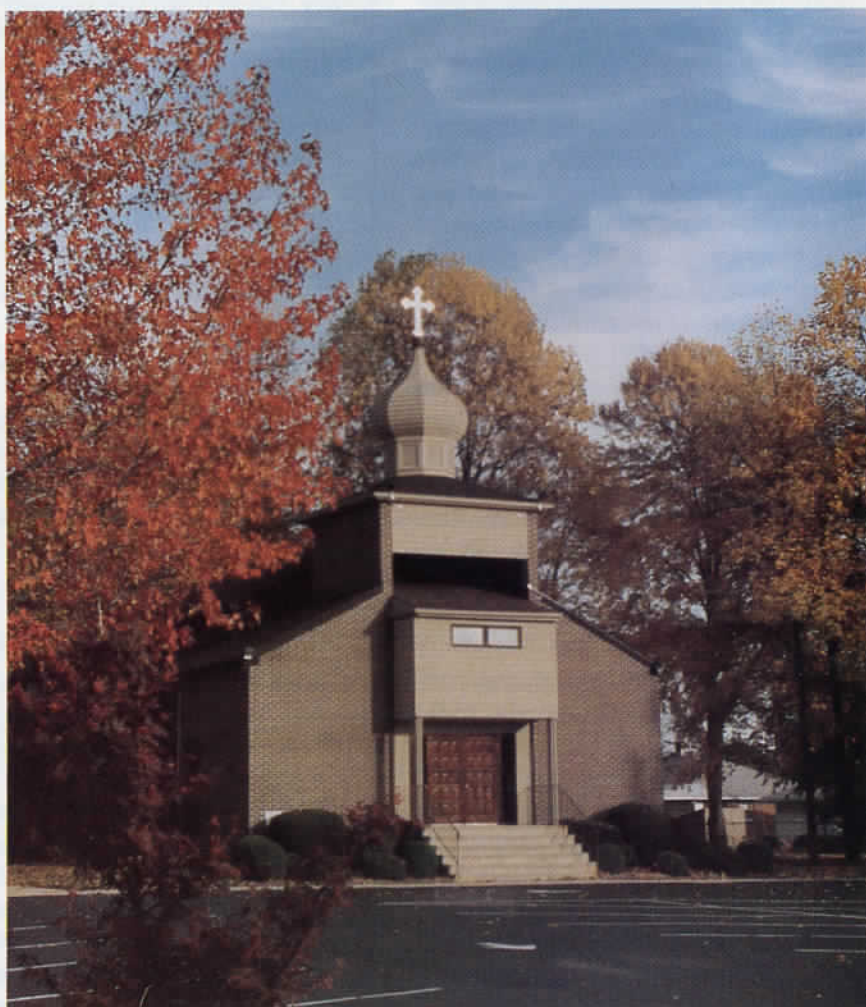
For further information please call or write the Seminary Registrar:

St. Tikhon's Orthodox Theological Seminary
 South Canaan, PA 18459
 Phone (717) 937-4411

PARISH PROFILE

St. Michael the Archangel Orthodox Church Wilmington, Delaware

In January, 1913, a small group of Russian immigrants met in the city of Wilmington to ascertain whether there was enough interest and support to form a parish church. After two years of preparatory labors, a larger group, gathered under the guidance of Fr. John Zloben, purchased a home at 431 South Clayton Street; it was then that the Orthodox community began to put down roots. Working together for the next three months, they converted the home into a Church edifice, and regular religious life began in earnest. The parish continued to develop over the years. In 1921, icons and religious articles were acquired from the Russian Orthodox community in Pennsgrove, N.J. when it was closed. By 1930, the parish had grown to the point where it needed to acquire facilities for a Church school and living quarters for a priest. Over the next twenty years, the routine of church life continued until demands on the original facilities were such as to require the building of a new church, likewise located on South Clayton Street. In 1962, the present property, located on Kirkwood Highway, was acquired. In 1978, the old church property on South Clayton Street was sold and the ground-breaking and consecration of the site of the present building took place. Two years later, the present six-acre site was dedicated. In 1985, the rectory, which had been located in Newark, Del., was sold, and the present one located in the



St. Michael's Church



Parish Rectory.

Pinecrest development adjoining the church property was purchased.

St. Michael's celebrated its seventy-fifth anniversary in 1990, and, through the efforts of the dedicated parishioners, a traditional cupola, topped by a gleaming gold, budded cross, inset with a three-bar cross, was added to the top of the building. The cupola was manufactured by parishioner Albert Schock, who owns a cabinet manufacturing company in Wilmington. New icons were written, and framing on which to mount them was again supplied by Mr. Schock. The parish was doubly blessed to have His Beatitude, Metropolitan Theodosius, join His Grace, Bishop Herman, for the anniversary celebration in November.

The parish will meet with Fr. Joseph Fester of the National Office of Growth, Stewardship, and Evangelization in February for a parish-wide, two-day workshop to begin developing plans for strategic growth in the parish into the next century. In addition to implementing a stewardship and outreach program, part of the plan will be to complete the iconostasis according to the traditions of the Orthodox Church, and to beautify the interior of the temple with additional original icons and frescoes. St. Michael's looks forward to a complete liturgical cycle and celebration as the basis for its proclamation of the Orthodox faith.

Priest John Terrell Assigned To Wilmington

Fr. John Terrell was born in New Haven, Conn., eldest of three children of Mary and Warren Terrell. He grew up in Guilford, Conn., where he graduated from high school. He attended the University of Massachusetts (B.A. in Sociology, Cum Laude 1975) and Holy Cross Orthodox School of Theology, (M.Div. With Distinction, 1978).

During the time Father was holding secular employment in Boston, he met his future wife, Mary (Mahoney), the third of six children of Irene and Francis Mahoney of Boston and Norwell, Mass. Matushka is a graduate of the Gate of Heaven Parochial School in South Boston.

Married in 1974, Fr. John and Mary were received into Orthodoxy at St. George Albanian Orthodox Cathedral (O.C.A.) in South Boston while Father completed his studies at Holy Cross. Ordained a deacon in 1977, and priest in January, 1978, Father has served at Holy Trinity, Springfield, Vt., Diocese of New England; St. Catherine's Greek Orthodox Church, Wollaston, Mass.; and St. John the Baptist, South Boston, Albanian Archdiocese, before coming to St. Michael the Archangel in Wilmington. Matushka Mary has been an integral part of Father's ministry,



John, Matushka Mary and Kyra Terrell

serving as a Sunday School teacher and choir member in various parishes, on the Board of Directors of St. Catherine's Philoptochos Society, Quincy, Mass., and as a teacher at the Children's Summer Camp, Greek Orthodox Diocese of Boston.



Interior, St. Michael's Church

**DEADLINE
FOR THE NEXT ISSUE
OF
ALIVE IN CHRIST
IS
MARCH 31, 1992**

Please send all articles,
pictures, Parish news, etc. to
Alive in Christ.
Diocese of Eastern Pennsylvania,
South Canaan, PA 18459

Disregarding The Sanctity Of Life

The catholic vocation of the Church and her mission in the world is to transform the world from what it is, to what we, as Orthodox Christians, know it should be. One clear and undisputed mission of the Church is to bear witness to the sanctity of Life. Our first proclamation is made when we personally accept Jesus Christ and his incarnation into the world as a Gift from God. *"For God so loved the world that he gave his only begotten Son, that whoever believes in him, may not perish, but have life everlasting"* (Jn. 3:16).

Having "put on Christ" in the mystery of baptism, we have embraced the source of all life (Jesus Christ) within our earthly existence. With this understanding of life as a gift from God, we can experience his loving redemption and participate in His Divine Nature.

As Orthodox Christians we proclaim the Sanctity of Life by holding high the icon of Christ in our lives. It is because of the death and resurrection of Christ, that our life becomes sanctified and has meaning.

The responsibility for bearing witness to the truth that human life is sacred from

the moment of conception to natural death, is ours. It is our commission to transform society, by proclaiming Jesus Christ as the Alpha and Omega of our Life.

This metamorphosis has become ever more difficult as the result of the changes that have taken place in our society over the last sixty years. At one time America was wedded to the goal of upholding the Judeo-Christian ideals of morality and ethics. Today, all of that has been swept away! While Christians of all denominations stood by, our nation had forced upon her, as a "state religion," atheistic secular humanism and its empty philosophy and barren ethics that now guide America along the amoral path she treads.

The cataclysmic result of the abandonment of the Christian ethic is the rejection of the doctrine that all human life is sacred, being created in the image and likeness of God—and the subsequent loss of the protection, by law, of that Life.

This abandonment has led directly to abortion, infanticide, euthanasia, assisted suicide, sexual perversion, violence, and the virtual destruction of the family, which had been universally recognized throughout the centuries as the foundation of

civilization itself.

Although most Orthodox Christians understand and accept the Church's proscriptons against abortion and support the cause of life, many are made uneasy when the institution of the Church becomes involved in what is often perceived as a "political" issue. Abortion, first and last, is a moral issue, and like all controversies, moral or otherwise, it has become politicized. That politicization must not and cannot stand as a barrier between the Church and her obligation to bear witness to the teachings of Jesus Christ on the sanctity of human life.

Further, abortion has led, as pro-life leaders predicted, to the medical and legal acceptance of infanticide, euthanasia, and "assisted" suicide, as members of the pro-death lobby seek to bring about their "brave new world" by killing off the "inconvenient" and "unwanted." Yet, someday all of us will be "unwanted" using humanist criteria.

The aftershock of Dr. Jack Kevorkian and his modern invention, "the suicide machine," as reported earlier this year, has now subsided, having sent tremors and shock waves into every home. Now

**Abortion stops
a beating heart**



**Plan To Attend
The March For Life
In Washington, D.C.**

On Wednesday, January 22, 1992

You are urged to participate in the MARCH FOR LIFE. If you are unable to do so, then pray for its success. YOUR SUPPORT IS NEEDED AND APPRECIATED.

+ Bishop HERMAN

that the dust has settled, a few more words must be said on this subject of euthanasia and the sanctity of life.

Dr. Kevorkian created a device for administering intravenously a death-dealing drug, and hooked it up to Mrs. Adkins (an English teacher at Portland Community College diagnosed as suffering from Alzheimer's disease). More recently, he "helped" two women in Wisconsin to carry out their suicidal intentions. If this is a foretaste of what is to come, the sinister cloak of euthanasia will be measured and found fitting by society, as the latter methodically tears at the Judeo-Christian principles on which this country was founded.

Many will be seduced and be led astray by euthanasia and the quick but deadly "solution" it furnishes its victims. The stage now has been set for another evil to be unleashed upon a society already deathly ill from the moral and spiritual corrosion eating at its very core.

Active euthanasia is the voluntary or involuntary killing of a patient (i.e. with or without his consent) by a physician. The voluntary type, though not legal, is a part of the Dutch medical practice (just as passive euthanasia—the withholding of life-sustaining treatment—is rapidly gaining medical acceptance in the U.S.). There are no official statistics on the frequency of active voluntary euthanasia in the Netherlands, but most knowledgeable estimates range between two thousand and ten thousand cases annually.

M.A.M. De Wachter, Ph.D., the author of an article entitled, "Active Euthanasia in the Netherlands," concedes the following: "For several reasons reporting of the incidence of euthanasia may be inaccurate and may be even higher...Physicians who participate in euthanasia want to avoid questioning by police and coroners, and they also want to protect the patients' family from official inquirers. Family members may also fear juridical consequences."¹

Active *voluntary* euthanasia in the Netherlands has led to active *involuntary* euthanasia. It is known that there are numerous instances in which some—especially those who are deemed a "burden" to society (i.e. the poor, the aged, etc.)—have been pressured to accept

doctor-assisted death, or have even been killed unwillingly. Thus, active "voluntary" euthanasia fosters attitudes and creates conditions which lead to involuntary euthanasia, just as passive euthanasia ultimately has led and is leading to the active type in our country in various cases.

Dr. Kevorkian has proposed that suicide clinics be established. "The acceptance of planned death," he wrote, "im-

ization, utilitarianism, and situationalism, we are witnesses to horrible violence, endemic disease, vile sexual perversion, fragmentation of the family, increasing ignorance, and rampant dishonesty.

The strength of our nation and our cities and neighborhoods is indeed the Orthodox Church and the Biblical ethic and the sanctity of life they promote. Our concern for children, young adults, and

Active voluntary euthanasia in the Netherlands has led to active involuntary euthanasia. It is known that there are numerous instances in which some—especially those who are deemed a "burden" to society (i.e. the poor, the aged, etc.)—have been pressured to accept doctor-assisted death, or have even been killed unwillingly.

plies the establishment of well-staffed and well-organized medical clinics (obitoria) where terminally ill patients can opt for death under controlled circumstances of compassion and decorum."

What is happening in the Netherlands, this writer believes, may very well soon be repeated on a large scale in our country, if we as members of the Orthodox Church sit back passively and pretend that this evil will go away by itself.

Would we be outraged if, one day, someone wanted to open a suicide clinic in our area for the terminally and irremediably ill, and finally for all those who constituted an "inconvenience" to society? Sound familiar?

For over two thousand years, the physician's role as healer has been undisputed. Twice in the present century has this indispensable legacy come under serious challenge: during the Third Reich, and today in our contemporary society.

The morally debilitating consequences of the legalization (and hence the moral legitimization) of abortion and other great evils in our once godly nation is evidenced in our continuing moral, spiritual, and physical collapse. As our nation's laws and customs shift from a foundation based on Biblical concepts to one based on the humanistic concepts of rationali-

adults is nurtured by our genuine love and concern for each other. Let us never abandon this gift of life given to us by our Creator.

There is still time for us Orthodox to make a difference in our culture, but, the time is growing shorter with every passing day! We have made a start by our participation in nationally known pro-life events. Our participation should be viewed only as a beginning—small steps in preparation for the giant strides yet to come.

It is through our common witness to the sanctity of innocent human life that our greatest opportunity for evangelism will come. When we are a strong voice for God in this godless society, especially in these issues of life and death, all those who seek the Light will finally see Him in the Church, doing His works in the world.

If we who call ourselves Orthodox Christians, remain silent in the public marketplaces of society, we will easily fall into obscurity. We as a society must once again embrace the scriptural understanding of the sanctity, the sacredness, of human life. The time is now, the crisis is at hand, the choice is ours.

by Fr. John Kowalczyk

¹J. Amer. Med. Assn., 262:3316ff. (Dec. 15, 1989)

Gifts - Grabiness Or Gratitude



"Flight #672 from Philadelphia is now arriving at Gate 3," the voice boomed over the loudspeaker in the airport terminal.

"Is that their flight, Daddy? Is that their flight? Are we near Gate #3? Are they coming now?" Words tumbled from Susie's lips, which seemed to keep time with her never-still feet.

"Of course it's their flight, silly," snapped big sister Elizabeth. "We've told you that a thousand times."

Mother pulled the excited little girl to her, saying, "Yes, this is Grandpa and Grandma's flight and we're right at Gate #3. Keep your eyes on that ramp over there. That's where they'll be coming."

It was four days before Christmas and the entire Edwards family was at the busy Springfield airport awaiting the arrival of their grandparents (Mom's mother and dad). Three Christmases had gone by since the grandparents had been able to celebrate the feast with them. Their coming this year was really the best present for everyone.

"There they come," shouted Nick, whose six-foot-plus height gave him an advantage over the others. "Hi Gramps! Here we are!"

At last the whole family was comfortably settled in the living room after a snack of pizza and hot cider; conversation turned to the trip.

"How was the flight? Was it crowded?"

"Oh my, yes! Thank goodness Grandma called for our seat assignments early. If she hadn't, we'd never have been able to sit together."

"We enjoyed being a part of the holiday crowd," laughed Grandma. "It was something to watch everyone grabbing for the miniature packages of chocolates, cookies, and cheese the airlines gave out."

"I really chuckled when a stewardess, who was trying to distribute the goodies, suddenly toppled onto a very surprised gentleman's lap," recalled Grandpa.

"Just didn't hear many thank you's," Grandma added. "There was a lot of spirit, but not much to do with Christmas..."

Dad smiled, "Sounds a bit like one of our Christmases some years back, when Ann and I were first married. None of you children were around yet, so we spent the holidays with Aunt Julia and Uncle Sam when your cousin Johnny was about three years old. Because he was, at that time, an **only child**—in fact, the **only** grandchild—everyone had loaded him with presents. We were really a doting family: grandparents, aunts, and uncles. We should have known better."

"Oh, my," mused Grandpa. "Do I ever remember that Christmas afternoon!"

"Yes," added Mother Ann, "I thought to myself that if I ever had a child who would act like that, I'd spank him even on Christmas. Johnny just kept tearing open packages, throwing the toys aside, screaming for something else. Poor Aunt Julia was embarrassed to tears, and we all sighed with relief when Johnny finally

fell asleep."

"I'm afraid that's all true," sighed Grandma. "But what I remember most about that holiday was not Johnny's cantankerous spirit. The blessing of that Feast Day was to have with us a young Orthodox Christian from West Africa. Remember Felembios who was studying at the seminary?"

"Oh my, yes," chimed in Mother. "What a joy he was. He was always at the right place at the right time, fixing the table, helping serve the dinner, and **directing the clean-up**, smiling as he aided others. Johnny soon succumbed to his charm!"

Grandpa picked up the remembrance of that past Christmas. "I can still see him sitting quietly near the fireplace—and keeping an eye on the fire too—enjoying watching everyone else open their gifts. All the gifts delighted him, regardless of whose they were. The few things that did come his way were received with sincere humility and gratitude, as if he didn't deserve anything, much less expect anything. He really personified, for me, what Christmas is all about. Whether sitting or serving unobtrusively, his heartfelt love for Christ shone through all he did. I felt ashamed of our expression of Christmas—gifts, goodies, grabiness..."

"Today our experience on the plane was similar," added Grandma thoughtfully. "Gifts, goodies, and grabs...no thoughts of why there is a Christmas!"

Susan jumped up. "Well, I surely know why we celebrate Christmas. Our church school class is going to the nursing home and is bringing gifts to the people. You should see what I bought...it'll be the best box there, I know, 'cause I spent five whole dollars on it."

Liz quickly added, "Oh, you aren't the only ones doing something for others. Our youth group raised \$500.00 for the mission church in Ghana. We're going to have our picture in the next church paper. So there..."

"Boy, that sure sounds **un-Christmasy** to me," drawled Nick. "You two trying to outdo each other in how good your gift is—or how much you spent. Seems as if you're trying to grab something too. You're **grabbing glory**, just as those

folks Grandpa and Grandma saw grabbing gifts in the plane."

Susie's head drooped.

Grandma reached for her hand while smiling at a sober Liz. "I know you girls really want to celebrate Christmas in the right way. Deep inside, you know why Jesus came to earth, born of the Holy Theotokos—to give to each one of us the chance to be with Him forever."

Grandpa lovingly summed it all up as he concluded, "Let's be done with a phony Christmas spirit. Can we remember our dear friend Felembios and his quiet example of his love for our Savior? If we can, then the next few days we have together will be a glorious celebration of

the wonderful birth of our Savior and His loving gift to us—life eternal!"

READ FROM YOUR BIBLE:

Luke 2:1-20

Philippians 2:1-11

THEME VERSE - "Have this mind among yourselves, which you have in Christ Jesus who, though He was in the form of God, did not count equality with God a thing to be grasped, but emptied Himself, taking the form of a servant, being born in the likeness of men" (Phil. 2:5-7, RSV).

Something to think about and talk over with your family:

What kind of Christmas spirit did Grandma and Grandpa find on the plane?

What kind of spirit were Susie and Liz showing?

Whose Christmas spirit impressed Dad and Mother? Why?

What kind of spirit do we show when we celebrate Christ's birth?

What is Christ's gift to us?

Are we grabby or grateful?

We thank You, our blessed Lord and Savior, who did not grab the glory which was really Yours, but willingly came to earth so that we might have life. Grant us a spirit of love and gratitude, that we may ever serve and glorify You, unto endless ages. Amen.

Unexpected Guests



December 24th had come. All the joyous preparations were completed—the tree trimmed, gifts wrapped, food prepared. In a few hours the beautiful Feast of the Nativity Compline and Matins Services would begin at church—just after the traditional Holy Supper. Thirteen-year-old David, together with his older brother Joseph, had been left at home to see that every last minute job was done: fireplace ready to be lighted, family room cleaned up, sidewalks shoveled of the still-falling snow...the list seemed endless.

Finished at last, Dave and Joe sprawled on the floor, munching apples and—sad to say—complaining a bit.

"Sure won't be the same tonight without Greg," grumbled Joe. "He may like his Navy assignment at the South Pole, but seems crazy to me. Why did he have to go just before Christmas?" (Greg was the oldest son of the Masters family, now

serving in the Navy following his recent college graduation).

"Yeah, and it was bad enough last year to have Grandma die at Thanksgiving time and not be with us for Christmas. But now, to have another of the family absent, doesn't seem fair," added Dave.

Before either could add another complaint, the phone rang. Picking it up, Joe heard his eighteen-year-old sister, Monica, say, "Is Mom there?"

"No, she and Dad are at church helping with last minute flowers and music stuff, I guess," replied Joe. "What's up? Don't tell us you won't be here for supper?"

"Oh, no," responded Moni, knowing how Joe and Dave missed their big brother. "I just wanted to ask if I could bring a guest home for supper. Please tell Mom and set another place at the table. I'm sure it's o.k., don't you think?"

"Yeah," retorted Joe, not too kindly,

"you know Dad and Mom never say 'no' to a guest regardless of what the rest of the family thinks. But do you have to bring someone—say, it's not one of your silly females from your old club, is it?—can't we just be family?"

Moni laughed, "Don't worry, Joe. You'll like this friend. Gotta run now, my break is almost over," and the phone clicked off.

"Rats," mumbled Joe as he walked toward the kitchen. "Sisters! What a pain!"

Again the phone rang, stifling any more negative words from Joe. This time Dave answered.

"Hi, Mom," Joe heard Dave say. "Oh sure—no problem! We'll do it right away. Wait a minute..."

Joe quickly related Moni's message to Dave.

"Joe says Moni called and is bringing a guest home. She wanted to talk to you...but since she couldn't, said she hoped you wouldn't mind."

Dave listened a bit, then—his gloom disappearing—cheerily replied, "Sure, Mom, we'll have it all ready before you get home. Drive carefully—it's still snowing. See you soon!"

"Now what?" asked Joe, whose cloudy mood **hadn't** changed. "Another job to do?"

Continued on the next page.

"An easy one," Dave said. "Two more places at the table, one for Moni's guest and one for Mrs. Lester. Mom and Dad are bringing her home with them."

"Who in the world is Mrs. Lester?" barked Joe.

"Don't you ever pay any attention to anything?" Dave snapped back. "She's that really neat older lady who just joined our church. She used to live here as a child. Now since her husband died, and she has no children, she moved back to her old home town. She's helped us at the Learning Center—you remember her—always wears fancy earrings!"

"Oh, you mean the bangles gal..." Joe finally cracked a weak smile. "Well, she's not too bad...but who will Moni drag in with her?"

All was in order when Dad, Mom, and Mrs. Lester came noisily into the house, shaking the snow from their coats and boots.

"Christ is Born!" Mrs. Lester called to the boys.

"Glorify Him!" they responded.

"At last the time has come for that special greeting. Oh, how wonderful that fire looks—and feels," continued Mrs. Lester.

"Please make yourself at home," Mom smiled. "I must check on the supper. Surely hope my oven switched on in time."

Again the door burst open and two snowy figures, burdened with packages, stomped into the room. Moni was home, and it seemed as if she'd brought a giant with her. Both Joe and Dave gaped in amazement at the tall man who was helping Moni with her coat and packages. He must have been at least 6'6" tall—and 250 pounds! Where did *he* come from?

"Hi everybody," called Moni. "Oh, hello, Mrs. Lester. How nice to see you! Meet Joel Panninen."

Dad quickly stepped up to shake the young man's hand, and Mom, back from the kitchen, greeted him with a kiss—just like a Mom!

"It's so very nice to be here," spoke Joel, in a rich, deep voice with a very

interesting accent. "I hope I'm not intruding."

"Of course you're not," Dad hastened to reply. "Our home always has room for one more, especially at Christmas!"

"Or two," chuckled Mrs. Lester, going up to Joel and also giving him a kiss.

Moni interrupted to explain. "Joel is in my American literature class at college. He's here from Finland, studying to teach English in his home country. He was to have spent Christmas with friends from town, but because of an emergency in their family they had to go away. So he was just wandering through the mall and I saw him on my break. No one can be alone on Christmas Eve! So here he is!"

"And most welcome..."

"Come," called Mom. "It's time to begin the Holy Supper! There, we can see the first star through the window!" And all entered the lovely candlelit dining room, where the white covered table—with the traditional straw—was laden with the eagerly anticipated foods! The beginning of the Nativity Feast!

Late Christmas night, when all the services, celebrations, dinners, and festivities were ended, the Masters family was enjoying a few peaceful moments by the fire.

"Wow," said Dave, "what a Christmas!"

"Didn't expect to have it turn out this great," admitted Joe. "I surely was missing Greg...and Grandma!"

"Greg's phone call during the Holy Supper made me feel as if he were here, sharing it with us," Mom reflected happily.

"And was I ever surprised to have Joel turn out to be Orthodox," added Moni. "From his comments I knew he was a Christian—he's taken some pretty courageous stands against some of our class scoffers when we were discussing stories with religious themes. But to find he's an Orthodox Christian made it about perfect..."

"He's a very sincere and thoughtful young man," Dad added. "I'm glad we've found him. He wants to come to church

regularly. Said he'd been lax in seeking out a way to attend an Orthodox church."

"Joel said we'd all have to go skiing soon," Joe offered, winking at Moni! "Boy, I bet he's a great skier, coming from Finland...Don't you agree, Sis?"

"Mrs. Lester could not get done thanking us for including her in our family celebrations," Mom concluded. "She said she had been realizing the lonely feeling the Virgin Mary and righteous Joseph must have experienced when they went to Bethlehem and found no room. She was so appreciative..."

"Isn't that what Christmas is all about? God becoming man for our salvation..." Dad went on. "Christ taught us to love, to share, for, 'Inasmuch as you have done it unto one of the least of these my brethren, you have done it unto me!' As we share, we are blessed..."

"Yes," Joe ended, "God sure gave us a wonderful Christmas!"

CHRIST IS BORN! GLORIFY HIM!

READ FROM YOUR BIBLE:

John 1:1-18 and Matthew 25:31-46.

THEME VERSE - "Lord, when did we see thee hungry and feed thee...a stranger and welcome thee..." (Matthew 25:37).

Something to think about and talk over with your family:

Who was unhappy about Christmas? Why?

How did Moni show she understood Christ's command to share?

How did this family follow the instructions Christ gave in Matthew 25:31ff?

How does this command fit in with a true Christmas spirit?

Why do we celebrate Christmas?

What are the important (essential) parts of a Christmas celebration?

Our Savior Christ, who humbled Yourself by coming to earth for the salvation of all of us, thank You! Make us mindful of Your great gift to all mankind and strengthen us to follow You, now and ever and unto ages of ages. Amen.

Department Of Religious Education News Items

I. SPECIAL LECTURE IN SEMINARY CLASS

On October 2, 1991, Matushka Faith Kuharsky, chairperson of the O.C.A. Department of Religious Education, spoke to the Religious Ed. class in Curriculum Development and Resources (Mat. Anderson, instructor). Church school teachers from the nearby area were invited to attend. The response was gratifying: sixteen teachers joined the seminarians for a most stimulating evening.

Matushka Faith spoke of the work of the D.R.E. in preparing helpful seasonal packets for teachers, distributed through the Church school coordinators in each parish. She solicited from those present ideas for crafts, programs, teaching units, stories—anything that has been especially useful in their own situation—stating that she is always looking for things to share with the whole Church.

She further explained the difference between the D.R.E. and its publications, the O.C.E.C. and their materials, and the O.C.P.C. (Orthodox Christian Publications Center), a clearinghouse for materials of the O.C.A. departments, which is now located in Wayne, New Jersey, under Fr. Paul Kucynda's supervision.

The profitable evening ended with requests for more such opportunities to learn and improve our teaching skills.

II. DIOCESAN DEPARTMENT OF RELIGIOUS EDUCATION COMMITTEE MEETING

October 12, 1991 found the enlarged diocesan D.R.E. committee meeting at St. John the Baptist Church in Edwardsville. Following animated and enthusiastic discussions these projected plans were forthcoming:

1 - to endeavor to hold retreats for Church School members in each deanery.

2 - to have a teacher training workshop for the entire diocese at a central location: probable place, St. Nicholas, Bethlehem: probable time, late January.

3 - to encourage children to write articles, stories, etc., which could be published in the diocesan newspaper.

As these plans and other ideas discussed are developed, proper information will be sent to each parish. We strongly encourage everyone to participate in these events, the purpose of which is solely to strengthen our life in Christ.

A plea was made for the questionnaire sent to priests, Church School coordinators earlier this year to be returned, if it has not already been sent back.

Those attending the meeting were Yvonne Bohlander, Williamsport; Fr. Emilian Hutnyan, Edwardsville, host; Fr. Stephen Karaffa, Wrightstown; Sergei

and Vicki Kapral, Wilkes-Barre (Holy Resurrection); Martha Malinchok, Frackville; Maria Proch, Simpson; and Mat. Isabel Anderson, St. Tikhon's, chairperson.

We are grateful for the interest of those on the committee and ask the prayers of all for a **growth in participation of educational activities for all ages in every parish throughout the entire diocese.**

III. DAILY CHRISTIAN EDUCATION

More and more people are asking questions concerning their children's education...home schooling...parochial education... Are you interested in these topics?

Read the article (How? Now?...) in this magazine to trigger your thinking.

We are seeking the names of people who want to learn more about this crucial issue—to form a kind of network of concerned families. Send your name to:

Diocesan Department of Religious Education

St. Tikhon's Seminary

South Canaan, PA 18459

or call: 717-937-4407.

**Matushka Isabel Anderson,
Chr. D.R.E. - E. Pa. Diocese**



Members of the D.R.E.



Matushka Isabel Anderson and Faith Kuharsky.

St. Theophan the Recluse wrote, "Of all holy works, the education of children is the most holy."¹ When things quite consistently go wrong, when present procedures are failing and we face a dead end, we say, "How now?" Then, at last, we begin to ask better questions and to gear up for bolder action.

In the present dilemma of deteriorating home and church life, many Christians are inquiring, "Is there *any* deliverance on the horizon? Dare we even hope there can be a change for good? Will our children, when grown, swell the congregation of the faithful; fill once again the choir loft; marry in the Church and *stay* married; raise happy households of yet another Orthodox generation to come?"

Aware of the advancing attrition in the Church, we ask ourselves, "Will this present downhill trend ever be reversed so that some positive progress can happen in our lifetime—even in the present decade?" Startling statistics from various societal studies bombard us. Only an innate self-preservation instinct saves us from dwelling on them and drowning in

¹ St. Theophan the Recluse, *Raising Them Right*, (Mt. Hermon, Calif.: Conciliar Press, 1989), p. 67.

How? Now? A Call For Orthodox Learning Centers

the dismal morass. Here is but a sampling of such studies.

REVIEWING THE STATISTICS

In every half hour that passes, fifty-seven kids in the United States run away from home. Most of them are thirteen to fourteen year olds, and three out of four of the girls become prostitutes. In this same half hour (any thirty-minute segment of time), twenty-three young girls, eighteen and under, will have an abortion. In one full year this will add up to over 400,000 in that teen group alone

who blindly terminate the life conceived within them. In every year, twelve million youngsters will be on drugs, five million children will experience the breaking-up of their homes, and four million will be somehow abused by their actual parents or a parent-person in the home. Over five thousand youths under twenty are killed each year by auto accidents due to drunken driving, the U.S. surveys also showing that almost one-half of all high school seniors are already "problem drinkers"—i.e., having problems with school authorities or police because of alcohol. Official records of youth suicide show that these tragic numbers have *tripled* over the past thirty years!

Do all these things really take place, or are they merely figures, so-called *statistics*—national averages—representing no one *anyone* knows? In my generation this often appeared to be the case; but we can't think this way now. In California, Matushka Isabel and I lived in a rather good-looking apartment complex with well-kept lawns and hedges. In spite of the appearance, police cars were often on our grounds. We experienced many shocking things and grieved with our



1985 - 1986 - All Nations Orthodox School

next-door neighbor when one of their young sons was discovered dead in the trash bin of a nearby public library. Friends from the Midwest reported a second sibling suicide within one family! Only whispered were the stories of a youth leader who took her own life, and of an intelligent art student's self-inflicted death. The local papers show mangled wrecks involving youth; we avert our eyes, but realize the statistics of which we speak are indeed accurate. We only wish they would go away.

MISSING: AN ESSENTIAL INGREDIENT

Many wonder, "Why are these awful things on the increase? What is missing today that was present and more in place at other times? Is some vital ingredient gone from society, or fading fast, in our day?" Education by God-fearing parents and earnest Christian teachers is surely disappearing in our world. Television has become the *predominant* teacher, moving ahead of the home, the Church, and the school in influence! The answer is evident: *Schooling of children in a Christian context is all but gone!*

Education was never enough *by itself*. In fact, our contention is that education is the very *culprit* when Christ is left out! St. John of Kronstadt wrote, "Many things are taught to the pupils (in the) educational establishments, but they often do not know the one thing which is needful—*God and themselves!*"² His biographer, Bishop Alexander, continues, "Father John spoke incessantly about the necessity for a church's education, and in the high school at Kronstadt, he said, 'One can be a scientist, but a very bad man. We have to educate people not only to be learned and useful members of society, but also—and this is more important and necessary—kindly, God-fearing Christians!'"³ He believed that the best education of all was provided by the Church's services. Learning and worship tie closely together.

God must be included in every educational venture and, therefore, our basic procedures must be changed before the statistics can change for the better. This is not a new insight in America. Back in 1886, the U.S. Assistant Attorney General, Mr. Zachary Montgomery, wrote in an official report:

"It is maintained by multitudes...[that is, it was already the trend of the times!...]...that the daily school should be exclusively reserved for the education of the mind and body. But have we not seen that the *conscience must be the governor* and supreme ruler of the entire man...? If, throughout the long day, the conscience is to remain practically dormant while the mind and body are both in process of active development, *what will be the end results?*"⁴

Dulled consciences! This is the "result" we are suffering under now, a century later. Learning without God, has brought us here.

An encyclopedia⁵ states that "Western education today is based on the ancient Greek model." That model was a pagan one, and though highly intellectual, was without the Law and the Prophets. Its philosophical ideal was to take children from the home and to train them in peer/age groups, outside parental influence; the State, not God, was first. This looks very much like our current educational philosophy and customary practice.

Why should we here in America—a nation "under God"—have chosen an irreligious system? Should we not have followed the Hebrew model as set forth in Sacred Scriptures? The Law in Israel was that the fathers make "the praises of the Lord, His *strength*, and His wonderful works, known to their children" (Psalm 78). That is, education was a parental responsibility.

This is *still* the only safe guide. To get on the right track in raising children today, *the father must take the leadership!* If he is unable to be the main teacher of his children, he, nevertheless, orders it, prays

ardently for it, while delegating many teaching duties to the mother. The mother, in agreement with her husband's decision and in maternal love, gently drills the family in their lessons. If the mother also cannot teach everything required (and practically, it must be admitted that parents without materials and guides, and the right work schedule, may find the task before them too great) the children should be placed into the Church-run *Learning Center*. Here the parents volunteer as monitors as often as possible, while the major supervising responsibility is given to a salaried head-teacher.

At such a Learning Center—held in the parish hall or church basement—the full-time teacher administers a Christian-oriented, academic curriculum under the guidance of the priest. The priest has the key position in the Learning Center plan and must see that everyone in the church is somehow touched by the program and actively supports it.

Prayer is of first import, for the Learning Center will be engaged in a spiritual warfare for the minds and souls of its students. This contest requires prayerful intercession. The world concludes that all it must do is pay; Christians find that they must pray. The Learning Center program, then, is a call to prayer, as well as an opportunity to train the young. There will be ideological conflict in getting started, some parents being unconvinced of the need for a change. The secularization of learning has been long entrenched and many folk have fully acquiesced to the training of only *mind* and *body* at school, *spirit* being overlooked. Thus, the public system has tended to produce like-minded citizens with a predictable blindness toward that which is left out, that is to say, *the one thing needful—God, and man's relationship to Him*. If the Church's children become the "statistics" we have referred to, it is due to the school-dulled consciences of parents and children. The conclusions of Montgomery were based upon statistics from the census data of 1880. They pointed definitely to an increase of social problems paralleling the development of compulsory public schooling. He even

Continued on the next page.

² (Fr.) John Sergileff, *My Life in Christ*, (London: Cassell & Co. Ltd., 1897), p. 319.

³ Bishop Alexander, *The Life of Fr. John of Kronstadt*, (Grestwood, N.Y.: St. Vladimir's Seminary Press, 1979), p. 23.

⁴ Zachary Montgomery, *The School Question*, (Washington, D.C.: Gibson Bros., 1886), p. 34.

⁵ World Book Encyclopedia, (Chicago: World Book Inc., 1985), Vol. 6, p. 67.

mentions the suicide rate:

"Here, then, in our humble opinion, is the true source of that alarming growth of suicides so prevalent in the United States. It is found in an educational system which has broken down parental authority, sundered the sacred bonds of affection that bound together parents and children, and which has weakened and almost obliterated the *human conscience*."⁶

Did he guess what would take place in one hundred years? The sad statistics we referred to prove his point. And so, they translate into this clear conclusion for us Orthodox Christians: the secular school must be replaced at once by a church school which allows the necessary spiritual dimension of life. Parish Learning Centers, as here proposed, can bring in the results we desire: obedient, God-fearing youth who will become adults who love the Church. In ten years many of today's parish Learning Center students will be beginning their own Christ-centered homes.

DREAM OR WORKABLE PLAN?

Is this a daydream—some folly that has never seen the stern light of reality? I would not pen these lines if they were 1) not in keeping with the will of God; 2) out of Orthodox precedence; or 3) beyond my experience.

Let us consider these points. First, we remember that children's spiritual training is commanded by the Lord in Deuteronomy 6:7; is re-established by the Psalm writers (such as Ps. 78:4-7); and is vividly highlighted by Christ when He warned those who "offend" children, saying it would be better that *such* guides of the "little ones" be drowned in the sea (Matt. 18:6)!

Secondly, we appeal to the notable witness of St. John of Kronstadt who was an active school teacher in the public school. He went to the public sector precisely because he knew the importance of keeping God constantly in the educational lives of the young.

St. John Chrysostom cherished the family and strongly promoted Christian education. When he reasoned with his flock about their apathy concerning children's spiritual instruction, he could

be speaking to our age: "Don't say, 'Bible reading is for monks; am I turning my child into a monk?' No! It isn't necessary for him to be a monk. Make him into a Christian! Why are you afraid of something so good?" He put the responsibility in the right place, saying, "*The father, as*

experience it was. It allowed daily Chapel and Divine Liturgy on the major feasts to accompany the Orthodox-oriented academics. Our educational venture never numbered more than eighteen students at any one time, but this allowed us to treat the students as members of our family!



Learning Center.

the head and source of authority in the family, is responsible for leading his children to obedience."⁷

This is fundamental to the Learning Center philosophy. However, the "patron saint" of the Learning Center may well be St. Spyridon of the island of Cyprus, Wonderworker and Bishop. Ordained a priest just after the turn of the fourth century, "he made it his first act to use the Church as a School for the education of children."⁸ His bold action reveals that he saw the training of the young to be the most holy work we can do!

The third category is our own experience in regard to education. Beginning in 1980, Matushka Isabel and I, with our bishop's blessing, established a school at the new mission we were planning in California. We, too, employed the church building as a Learning Center for the children during the weekdays. (For six years we used rooms at the Anaheim Greek Orthodox Church). What a great

Why did we insist on a day school along with the mission? And why the Learning Center method? It was a part of our life, a parcel of the good things taught us by the Lord. In 1955, when my young wife and I were sent as missionaries to West Africa, there were already three children in our family. As they came to school age, we merely did what many other overseas personnel had done—we enrolled them in the Calvert Correspondence School of Baltimore, Maryland—a school in operation since 1893. This school offered the teaching mother all the guidelines she might need. Our family grew in number until there were six children, all of whom used Calvert and "went to school" on our own porch! This Home Schooling later grew into Learning Center education when children from several families were grouped together in one place with a head teacher to direct them, volunteer mothers assisting. The children still studied the basic subjects independently, and at their own pace generally, but there were also some group classes, such as Daily Chapel, music, lives of holy men and women, Bible

⁷ St. John Chrysostom, *On Marriage and the Family*, (Crestwood, N.Y.: St. Vladimir's Seminary Press, 1986), p. 67.

⁸ George Poulos, *Orthodox Saints*, Vol. 2, (Brookline, Mass.: Holy Cross Press, 1978), p. 192.

⁶ Montgomery, *The School Question*, p. 34.

recitation and various crafts—besides recess play times—where the children were brought into contact with one another. In this heterogeneous mixing, a great advantage was discovered: the older learned by adult encouragement to help the younger, and the younger rather natu-

EVALUATED BY OTHERS

Without traditional classrooms, highly paid faculty, and stacks of equipment, the first-asked question by outsiders was, "Does it work?" Specifically, parents wished to know its outcome, *academi-*

but so did her skills and attitudes."

Another, "Our experience with Holy Transfiguration Orthodox School makes us want to compare it with other education...What makes it work is its basis on the Bible. Our daughter takes pride in her learning and what she memorizes—a pleasant surprise to us parents."

Other parents said, "Academically our children have excelled a lot faster than at public school."

A father stated, "I've put three of my children in the school...One daughter, after two years, knew the Bible better than I did!"

This latter family soon joined the Church! The school touched the homes for good. All in all, the good grew better, the troubled experienced relief, and each one was marked for eternity by having had God a part of every lesson, every day.

Children, yours and mine—and those of your neighbors—are just too precious to be given to the secular educators; indeed, godly parents along with their priest can do it better. Does the Lord always bring the best blessing whenever and wherever He is earnestly honored? He blesses *family life*.



Learning Center

rally looked up to the older. It approximated the family ideal, the God-given model.

Because of the experience we had overseas in this kind of education, we confidently set up a Learning Center concurrent with the new mission in La Habra, California. The materials we used are called Accelerated Christian Education (A.C.E.), one of many such programs now available. We happily discovered that this effective and common-sense system had been incorporated into Christian curriculums in the United States, dating from the early '70's, and that they had spread rapidly throughout the country, being widely used by conservative local congregations. While employing the A.C.E. study materials, we freely *added* Orthodox content whenever we saw this to be appropriate. The study of the Saints' lives was central, and our school calendar followed the Church's liturgical year.

Yes, we are convinced parents and ardent supporters of the Learning Center. We found the system to be uncomplicated, Christ-centered, and efficient.

cally. "Will our children be prepared for college?" By the early '80's, there were already nationwide studies on just this point. A.C.E. was consistently producing students two years ahead of the public school record, and a full year in front of the private school average (when using the traditional classroom approach). We were not too surprised to learn this, as Calvert families used to laughingly declare that after eight grades of independent study, their children could apply to college direct. Our own two children, by their SAT scores, mirrored perfectly the national averages of the various studies here referred to and entered college with ease. But above all, we are grateful for the Christian character it builds in the students so educated.

What did the parents of those children in our own Mission parish say about the system? Here are a few written testimonials:

One happy mother wrote, "My young daughter was slowly sinking in the public school—yet after attending our Mission school, not only did her grades improve,

A TIMELY PLAN

Opening a Learning Center is easy, as we have said, from the physical, legal and budgetary perspectives. Yet it requires a certain spiritual stamina to carry it on, a struggle that may even grow more difficult. The apostle Paul, writing of the coming apostasy of mankind (II Timothy 3:1-9), describes the youth of that fearful day as "disobedient to parents...treacherous and reckless."

Our "statistics" suggest that we are getting there. St. Nilus the Myrr-streamer, writing in the sixteenth century, foresaw the end of time, when he wrote:

"After the year 1900, toward the middle of the twentieth century, the people of that time will become unrecognizable. When the time for the advent of the Antichrist approaches, peoples' minds will grow cloudy...it will be impossible to distinguish men from women due to their shamelessness in dress and style of hair. These people will be cruel...there will be

Continued on the next page.

How? Now?

Continued from page 33.

no respect for parents and elders..."

These predicted conditions make it all the more urgent that we undertake a truly Christian, classically Orthodox education for our children, now!

ORTHODOX GUIDELINES

St. Theophan the Recluse gave us concise, excellent advice to "correct a bad order of things." He wrote:

1. "Understand well...the principles of true Christian upbringing and act according to them, *first of all at home*, for this is the root and foundation of everything that follows.

2. "One must rebuild, on new, true principles, the *school education*, introduce into it *Christian elements*...and at all times keep the education of the child *under the most abundant influence of the Holy Church*.

3. "Most needful of all, one must educate the *educators*! The educators should go through all the degrees of Christian perfection...and should be a group of the most pure, *God-chosen, holy people*."

What better promotion for the Parish Learning Center could be found anywhere?

RECAP AND CHALLENGE

Neither Matushka Isabel nor I knew of St. Theophan, of course, when we began the job of educating our own children on the mission field in the '50's...and for twenty more years we were generally unfamiliar with the writings of the Saints. Nonetheless, the same Lord, Who at length drew us to Holy Orthodoxy, had taught us by the same Sacred Scriptures the Saints loved, to keep Christ central in our children's educational life. If one labored to bring the Good News of Salvation to tribal people who still "sat in darkness," he could not neglect to evangelize his own offspring! In this way the Lord led us from Correspondence School to parent-guided study and soon moved us toward the "Learning Center" idea which preserved the home influence. At last,

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* St. Theophan, *Raising Them Right*, pp. 66-67.

Presidential Scholarship Honoree His Grace Bishop Herman



Sr. Mary Reap makes presentation to Bishop Herman.

On Friday, October 11th, His Grace, Bishop Herman was the recipient of a distinct honor bestowed by Marywood College: the awarding of the Presidential Scholarship in his name. This is the first time in the history of Marywood College that such an honor was conferred on an Orthodox Bishop. The following citation was read by Sr. Mary Reap, President of Marywood College.

The Bishop Herman Presidential Scholarship is named in honor of His Grace, Bishop Herman, rector of St. Tikhon's Seminary, Orthodox bishop of the Diocese of Philadelphia and Eastern Pennsylvania, and loving "good shepherd," who, with open arms and great heart, has steadfastly labored in the care of a "flock" which for him has enfolded all of humanity.

For more than a quarter of a century, this humble man of God, has walked the path of Christian service and stood champion in the cause of education...education enlightening the mind and exalting the spirit...education in the fullest, truest sense of the word.

Excelling as a scholar, respected as an educator, devoted as a pastor, distinguished as an administrator, he ever inspires and instructs, guides and directs by example as well as precept. In the classroom, he is a teacher who strives to learn. In seats of responsibility, he is a leader who seeks to serve. To every task laid before him he gives his total commitment. In so doing, he has become a true model of the ultimately educated man.

He has ministered faithfully to the

people of God in callings from small parishes to the large Philadelphia Diocese. He has journeyed to the far corners of the world as a representative of his faith, fostering peace and understanding in our global village. With unfailing courage, he has spoken out to defend the right of each soul to life and dignity.

On the occasion of Bishop Herman's twenty-fifth anniversary of ordination to the Holy Priesthood, Marywood College was pleased to issue a tribute which read in part:

"As an institution of higher learning whose mission for more than seventy-five years has been focused on value-centered education, Marywood has been enriched by the spiritual kinship with St. Tikhon's Monastery, and with Bishop Herman, whose life and ministry exemplify that of a true servant of God."

It is most appropriate, therefore, that Marywood College, whose mission has been directed to service, to concern for humankind, and to the advancement of individual potential—those very ideals exemplified in the life of Bishop Herman—should honor him by awarding a Presidential Scholarship in his name.

New Icons Blessed At St. Michael's Church



Blessing of Icons.

We began our Icon Blessing with the celebration of the Great Vespers on Saturday, 28 September 1991. His Grace, the Right Reverend Bishop Herman, arrived with Deacon Nicholas Dotson, Subdeacons Gregory Hatrak, Roman Katychev, Miroslav Nos, and Mr. Martin Paluch from St. Tikhon's Theological Seminary. Following services, all joined together in fellowship in the church parlor for a festive dinner.

The Hierarchical Divine Liturgy began at 9:30 a.m. on Sunday, 29 September 1991, with the vesting of His Grace, Bishop Herman. Before he entered the church, the bishop was greeted with a dozen red roses, presented by Miss Valerie Zbicki. At the vestibule, Mr. Stanley Zbicki presented bread and salt. We were also honored to have most of the clergy



Bishop Herman awards Gramota to Parish.

from our Frackville Deanery—Archpriest Joseph Martin, Dean, with Matushka Gloria; Archpriest Michael H. Evans, pastor; Archpriest Paul Ropitsky; Archpriest Michael Hatrak; Archpriest Paul Borick; and from the Wilkes-Barre Deanery, Archpriest Michael Lepa.

The homily was delivered by His Grace, Bishop Herman following the reading of the Holy Gospel. His Grace spoke about the proper use of Holy Icons. We must not come to services and just look or stare at icons; they must be offered our prayers and veneration. His Grace spoke on how we are to see the creation of God in everyone and where

ever we go.

Before the veneration of the cross, Archpriest Michael H. Evans, pastor, was awarded a gramota (certificate) for St. Michael's from Bishop Herman for achievement in the project of having new (soft Byzantine) icons written.

After the veneration of the cross and before the banquet, the ladies of our parish offered coffee and cake. During our fellowship hour, many people had a chance to renew acquaintanceships with friends and relatives. Several former parishioners who were in attendance reminisced about St. Michael's Golden Jubilee in 1958.



Bishop Herman delivers keynote message at Banquet.



Dedicated Workers of Mt. Carmel.

A BRIEF HISTORY OF THE PARISH

In the year 1906, a group of church-minded Orthodox immigrants living in Mt. Carmel and its vicinity felt that they needed a place to worship God and to continue living the Faith in this new land of America.

The people began their religious activities by organizing the St. Michael's Brotherhood. It was the Brotherhood that consulted the Chancery in New York about building a place of worship. In the year 1907, with the blessing, approval, and confirmation of the governing Holy Synod of Bishops, they began to build St. Michael's Church, which was completed in 1908.

With assistance from some local businessmen and with the encouragement of the surrounding community, St. Michael's Church began to establish itself on a sound basis by forming organizations—a church school and choir.

In 1917, the financial situation became critical. Urgent problems arose, but with the spiritual guidance of pastors, with willing contributions from the faithful of St. Michael's, the support of the Holy Synod of Bishops, and the determination of everyone to have a place to worship in the Holy Orthodox manner, they soon overcame this situation and not long after that built a rectory for their priest and family.

In 1922, the interior of the church was remodeled with paintings added to the ceiling and walls by artist V. Rozdelski. The paintings were later renovated by George McFee, who added his own renderings on the walls and iconostasis. This was done in conjunction with the Golden Jubilee of the parish in 1958.

Since the year 1922, St. Michael's has prospered. Many parishioners truly admired the spiritual leadership of the Fr. Andrew P. Dedick, who took charge as pastor in July, 1938. Like his predecessors, he was actively involved in promoting church growth.

On Sunday, 22 November 1990, His Grace, the Right Reverend Herman celebrated the Rite of Consecration of a new altar with the clergy of the Frackville Deanery and guests.

Continued on the next page.

St. Michael's

Continued from page 41.

For many years the clergy from Mt. Carmel served SS. Peter & Paul Orthodox Church in Centralia, Pa. Sts. Peter & Paul was closed because of mine-fires in the town of Centralia. The final Divine Liturgy was celebrated by our Diocesan Bishop Herman on Sunday, 16 March 1986. All parishioners were present and subsequently transferred to St. Michael's in Mt. Carmel, and have been members here ever since. The Rev. Thomas Kulp was pastor during this time.

OUR NEW ICONOGRAPHY PROJECT

On 5 February, 1989, a contract was awarded to Rudolph N. Rohn of Pittsburgh, Pa. to paint forty-three icons for our church walls, table of oblation, and iconostasis. All icons are written in oil colors, incorporating twenty-three karat gold.

During this time, St. Michael's Parish agreed to dedicate an icon of the Holy Apostles Peter & Paul in memory of the former parish in Centralia. It was also decided to commission an icon of St. Tikhon, Patriarch of Moscow, holding St. Tikhon of Zadonsk Monastery Church in his arms. On 20 June, 1991, Rohn Studios installed the iconostasis icons. (After our new iconography project was completed, the parish council decided to donate the old iconostasis icons to our neighbor on the Avenue, SS. Peter & Paul Ukrainian Catholic Church in Mt. Carmel. SS. Peter & Paul suffered a devastating

fire in the summer of 1991, and were asking all of the Mt. Carmel area for help.)

ICON BLESSING PROJECT

The Icon Blessing banquet was held at Lazarski's Hall in Mt. Carmel, with over three hundred in attendance. Following the dinner at 1:30 p.m., Archpriest Joseph Martin, the first speaker, expressed his sincere congratulations on behalf of our Frackville Deanery.

His Grace, Bishop Herman was the main speaker. His Grace commented on the many people who came that day, saying the Hierarchical Divine Liturgy was so well attended it seemed like Holy Pascha. He thanked the choir for their beautiful singing under the direction of Mr. Peter Yastishak.

His Grace spoke about the many important events and changes taking place in the Soviet Union and concerns for world peace. He explained the upcoming visitation of His Holiness, Patriarch Aleksy II to the United States.

Our president of the parish council, Mr. Stanley Zbicki, asked His Grace to intone "Many Years" for all parishioners of St. Michael's.

The final speaker was Archpriest Michael H. Evans, pastor. Fr. Michael noted that icons are called "windows into heaven," "theology in color," and "pictures of the Bible." Fr. Michael quoted the late Archpriest Vladimir S. Borichevsky: "The mysteries of the Church cannot be explained in human terms." Fr. Vladimir often said that people like to "take things apart and figure out what life

really is!" To understand what the Holy Orthodox Church is one must experience it in the sacraments of the Church and by prayer and fasting. So how can we express what an icon means to us in human terms? One must live the life of the Church.

Fr. Michael quoted the homily preached today by His Grace, Bishop Herman, that icons are not just to be looked at and admired, but we must offer our prayers to them. One can say one icon is more beautiful than another, but unless we venerate them, they in reality will mean nothing. We must consider the words of St. John of Damascus: "The icon is a song of triumph, and a revelation, an enduring monument to the victory of the saints."

On this most joyful day in the life of St. Michael's Parish, the pastor and parishioners wish to acknowledge the many donors, individuals, and parish council who offered their moral and financial support toward our icon project. We are eternally thankful to everyone! We of St. Michael's continue to offer our humble prayers, intercessions, praise, and thanksgiving to Almighty God for the spiritual growth and the memorable events of this most joyous day.

The Icon Blessing souvenir booklet is respectfully dedicated to those who donated icons in memory of their immediate families and for their posterity. We also respectfully dedicate our booklet to the former SS. Peter & Paul Orthodox Church in Centralia, Pennsylvania.

We cordially invite you and your friends to worship with us!

Archpriest Michael H. Evans

How? Now?

Continued from page 34.

sent to develop a new Orthodox parish in the greater Los Angeles area, we attempted only to continue what we had long been doing. However, now we enjoyed a fully Christian curriculum.

We are eager to share our experience of this with you. We believe in it; we know it works. Because it was so easy to do, we see Learning Center education to be within the reach of any Orthodox parish which has the will to begin. It provides

the answer to many problems Orthodox agonize over today.

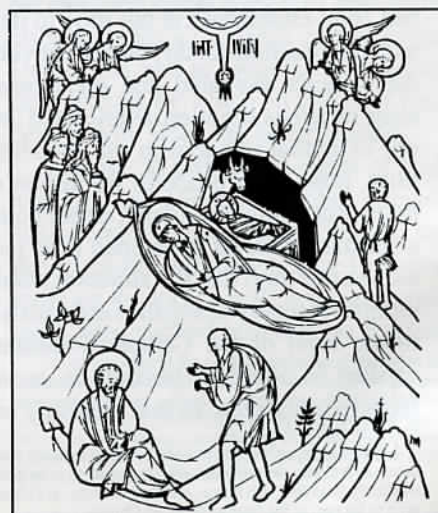
Oh how unlike the complex works of men,

Heaven's easy, artless, unencumbered plan! (Cowper)

It will be a privilege to answer any questions that you may wish to ask about Learning Center Education. Call or write.

When we know *how*, we can begin *now*.

Priest John Anderson



Whither The Church In The Ukraine: Catholics vs. Orthodox?

The past two years have brought disturbing accounts of new religious conflict in the Ukraine. Encouraged by revolutionary political processes in Eastern Europe, as also in the Ukraine proper, Catholics of the Eastern (Byzantine) rite ("uniates")¹ intensified long-standing demands for religious liberty and, specifically, for the official reestablishment and legalization of Eastern-rite Catholicism in the Ukraine. These demands, coupled to (and complicated by) political demands within a strongly nationalistic movement for Ukrainian independence, accelerated a cultural and social crisis of enormous magnitude, affecting virtually all aspects of life. It was to be expected that in such a highly charged emotional climate of competing political loyalties and cultural allegiances, a centuries-old religious conflict would once again erupt into open strife between Eastern-rite Catholics and the Orthodox.

Because of the peculiarities of religious law in the Soviet Union, as also because the long-awaited Soviet legislation on freedom of conscience had not yet been on the books, no official mechanism had been established at the time to deal with the situation quickly and effectively. As violence mounted and the already tense religious situation deteriorated into one of mutual antagonism and open hostility, hope for a peaceful resolution of the conflict diminished daily. At one point, a substantial threat developed (and persists to this day) that the situation would ultimately totally destabilize and escalate to the level of the Catholic-Protestant conflict in Northern Ireland, or, as we have recently seen, to that presently ex-

isting between Catholic Croats and Orthodox Serbs in Yugoslavia, where several centuries of perceived religious and political grievances have resulted in civil war.

Centering in the regions of Lvov, Ternopol, and Ivano-Frankovsk in the Western Ukraine, the religious strife rapidly got out of hand. Groups of Eastern-rite Catholics began to force their way into established Orthodox churches during services, and by threats of violence and use of brute force would attempt to disrupt services and clear the churches of people. Visits at night by "committees of persuasion" terrorized Orthodox clergy and parish councils into declaring parishes "uniate." Several instances of desecration of Orthodox altars have been officially reported. An Orthodox priest who had suffered heart failure in the midst of one such assault was denied humanitarian assistance and Holy Communion. In Lvov, an Orthodox priest in one of the churches attacked by the Catholics reported steel rods and wooden clubs used as "tools of persuasion" in the hands of the assailants. At least seven deaths of Orthodox people, both clergy and lay, have been officially recorded.²

Unfortunately, officials of the Council for Religious Affairs, the agency of

² See reports, *passim*, in *Moskovskii tserkovnyi vestnik*. It seems that the methodology of the proponents of unia ("union") remains unchanged. Dr. Nicholas Beskid, a Greek-Catholic priest, recounts the situation less than a century in Austro-Hungary: "Accompanied by police, the [Hungarian] civil authorities surrounded the [Orthodox] church, broke down the doors, and as soon as a Roman Catholic priest placed unleavened bread on the altar, the church with this act was considered Roman-Catholic. And wherever the people protested against such terrorism they were beaten up, and those who revolted were thrown into jail from which they were not released until they became Roman Catholics." (Cited by Fr. Lawrence Barriger in *Good Victory: Metropolitan Orestes Chomock and the American Carpatho-Russian Orthodox Greek Catholic Diocese* (Brookline, Mass.: Holy Cross Orthodox Press, 1985), pp. 12, 13. Albeit with a focus primarily on the Union of Uzhgorod, Fr. Barriger's book contains an excellent discussion in English of the general history and problems of the unia.



Fr. Alexander S. Golubov

the Soviet government ostensibly in charge of the legal aspects of religion in the Soviet Union,³ instead of judiciously mediating the conflict through effective crisis intervention, themselves became further cause for its escalation.

For virtually seventy years, under one of the fundamental axioms of Soviet religious legislation, the so-called "Decree on Separation of Church and State,"⁴ all religious property extant before the revolution of 1917 was nationalized and placed

Continued on the next page.

³ The Council for Religious Affairs (CRA) attached to the Council of Ministers of the USSR was formed by resolution of the Council of Ministers of the USSR on December 8, 1965, no. 1043, and is a consolidation of two formerly existing analogous bodies: the Council for the Affairs of the Russian Orthodox Church, and the Council for the Affairs of Religious Cults, both attached to the Council of Ministers of the USSR. See: *Zakonodatel'stvo religioznykh kul'takh* (Sbornik materialov i dokumentov) [Legislation on religious cults. An Anthology of materials and documents], 2nd edn. (Moscow: Iuridicheskaya literatura, 1971), p. 3. Comprised of seven departments, the Council for Religious Affairs by statute has broad regulatory powers in the sphere of religion, such as: assessment and supervision of the practical aspects of Soviet religious policy; drafting Soviet religious legislation; acting as intermediary between religious organizations and government agencies; keeping statistics; and registration of religious associations and individuals. The Council of Ministers of the USSR appoints the chairman and deputy chairmen of the Council for Religious Affairs, as also members of the Council on recommendation of the chairman. Each of the republics and autonomous republics which comprise the USSR, as also the lower-standing administrative divisions of government such as *kray* or *oblast*, have their own representative [upolnomochennyy] of the CRA who carries out the functions of the CRA on the local level. The republican representative is *ex officio* member of the CRA.

⁴ First published in *Izvestia*, no. 16, January 21, 1918, with the official title: "Decree on Freedom of Conscience, Ecclesiastical and Religious Societies." It was officially adopted by the Council of People's Commissars on January 20, 1918. When published on January 26 in *Sobranie zakonov i Rasporiazhenii Rabochego i Krest'ianskogo Pravitel'stva* [Compilation of Statutes and Decrees of the Workers' and Peasants' Government], 1918, art. 263, it was officially promulgated as the Decree "On the Separation of the Church from the State and the School from the Church." See: "K istorii otdeleniya tserkvi ot gosudarstva i shkoly ot tserkvi v SSSR. Dokumenty i materialy," in *Voprosy istorii religii i ateizma*, V (Moscow: Academy of Sciences of the USSR, Institute of History, 1958), pp. 6-8.

¹ The term "uniate" historically came to indicate those users of Orthodox rites who consider themselves to be ecclesiastically "in union" with Rome, and who, thereby, are considered to be part of the Roman Catholic Church.

in the ownership of the state, its use regulated by a network of representatives (*upolnomochennye*) of the Council for Religious Affairs. According to this decree, the Church as a corporate entity had no legal status as a juridical person and thus no right to ownership of property or to many functions essential to its inner life.⁵ Each individual religious community or parish thus could exist only in the legal form of a *dvadtsatka* ("group of twenty") which must have been officially registered⁶ before it could enter into negotiations with the government for the lease of religious buildings and other property. In fact, no Eastern-rite Catholic group in the Western Ukraine had been legally registered by the CRA before officials of the CRA, acting presumably under the political pressure of the mo-

ment, began handing over to the Catholics churches officially registered as Orthodox and contracted for with Orthodox *dvadtsatki*. This not only caused added confusion, but greatly intensified the emotional level of the conflict.

As reported in the press, for instance, the Ukrainian republican representative of the Council for Religious Affairs, N. Kolesnik, acting apparently without even cosmetic regard for Soviet law, unilaterally took on himself to transfer possession of the Orthodox Cathedral of the Resurrection in Ivano-Frankovsk to the uniates.⁷ As a result, the Orthodox archbishop of Ivano-Frankovsk, deprived of the central site of his diocesan administration, and having no possibility of recourse to normative legal process, in order to call attention to his plight was compelled to declare a hunger strike, causing thereby a quantum leap in the levels of tension and hostility already existing between the Orthodox and the Eastern-rite Catholics.⁸

The religious conflict which has erupted in the Western Ukraine is not one which came into being recently. It originates in the long, painful, and tragic history of the relationship between the Roman Catholic and Orthodox Churches from the time of the Great Schism of 1054, as well as in miscarried historical attempts by the Roman pontiffs to impose political solutions as remedies to ecclesiastical disharmony. It is equally rooted in the painful and tragic political history, as well as in the cultural geography, of the Ukraine, historically a borderland region⁹ situated at the cultural, political, and religious crossroads

of Orthodox East and Roman Catholic West.

In general, however, the present religious conflict hinges on three fundamental issues: the moral and ethical dimension of human rights; the historical experience of the "unia" as a "bridge" between Roman Catholics and the Orthodox; and the theological and ecclesiological problem of the unity of the Church.

The moral and ethical issue is perhaps the simplest and most uncomplicated of the three. It essentially involves a fundamental presumption of human and civil rights, of the moral freedom of an individual, or any group of individuals, to freely choose their religion, to be Roman Catholic or Orthodox, and to have the fullness of opportunity to pursue and exercise without outside interference this freedom within an ecclesiastical structure as defined by the respective Church. An equitable solution to this problem cannot be a case of "either/or," of an established majority whose rights are enforced and protected, and a disestablished minority whose rights are either unprotected or totally confiscated. There is virtually no disagreement on this point from the Orthodox, or—in theory, at least—from the Roman Catholic positions.

It would seem only natural that the appropriate resolution of this issue within the Soviet framework would assume a proper legal structure which could a) guarantee both to the Orthodox and to the Eastern-rite Catholic Churches the status of a juridical person, and b) guarantee the human and civil rights of both the majority and minority, however these might be defined, with c) equal access to due process and appropriate redress of grievances on a par with all citizens of the Soviet Union,¹⁰ as well as a regulated ecclesiastical process by which all issues of concern to both sides can be negotiated.

In order to protect the rights of both majority and minority in those circumstances where conflicting claims on the use of church buildings caused internal strife on the local parish level, an agreement was reached between the Russian

⁵ The implications of this ignoble decree, which initiated in the Soviet Union a seventy-year period of government atheism, religious persecutions and repressions, as well as the loss by the Church of its legal status as a juridical person were, of course, fully realized by Patriarch Tikhon and by his *locum tenens*, Metropolitan Peter of Krutitsy. It was to Metropolitan Peter's deputy, Metropolitan Sergius Stragorodsky, as well as to his successors, that fell the onerous task of providing for the legal existence of the Church administration in such circumstances. The recent repeal of this Decree and the passage of new legislation on freedom of conscience vindicates their efforts. It remains a matter of concern, however, that the status of a juridical person, while granted to church organizations on the local level, does not extend to the Church as a whole.

⁶ An administrative decision by the Council for Religious Affairs to refuse to register a *dvadtsatka*, or to deprive a particular *dvadtsatka* of its registration, has been the traditional method of internal control by the Communist Party not only of the number of religious communities throughout the country, but also of their internal religious life (i.e., parishes which for one reason or another did not "toe the line" were simply denied registration). The same held true for members of the clergy, who also registered on an individual basis with the local representative of the CRA. Because of the denial to the Church of legal status as a juridical person, and because ultimately the local *upolnomochenniy* of the Council for Religious Affairs owed political allegiance to the central Party organizations which secured his appointment and determined overall religious policy in the framework of Party doctrine, the *upolnomochenniy* could ostensibly look upon any religious community within his administrative domain as a private fiefdom, and exercise legal powers capriciously and without particular regard to any higher outside authority.

In its *Statement* dated 3 April 1990, the Holy Synod of the Russian Orthodox Church made official note of the "interference of government agencies in the cadre policies of the Church and in administration of the parishes." The inevitable result, according to the *Statement*, was that "the Church was driven out of public life. Her activity cruelly restricted to the conduct of church worship, the voice of Her witness weakened by constant pressure on Her clergy." "It is imperative," the *Statement* further asserts, that in the restructuring of the church-state relationships "everything that...provokes conflicts and tension be eliminated. This primarily concerns the so-called registration of clergy by the representatives of the Council for Religious Affairs. Such registration has no legal foundation and exemplifies direct interference of state officials in internal ecclesiastical matters."

In terms of the present conflict, the refusal to register Eastern-rite *dvadtsatki* was long-standing religious policy of the Communist Party, having little to do with the theological positions of the Russian Orthodox Church. In the absence of the right of the Church to exist as a juridical person, the official attempt to lay the blame on the Church for the religious conflict between the Orthodox and the Eastern-rite Catholics can only be seen as governmental hypocrisy of the highest order. It could well be that for reasons of internal political advantage, the present Ukrainian government and the anti-Moscow nationalist movement "Rukh" will artificially "plant" Eastern-rite Catholic parishes in the Ukraine, and "democratically" proscribe the Orthodox Church.

⁷ See the interview with Archbishop (now Metropolitan) Kirill of Smolensk, the head of the Department of External Church Relations of the Moscow Patriarchate, as reported in *Izvestia*, 35, February 4, 1990.

⁸ Makary (Svistun), at the time Archbishop of Ivano-Frankovsk and Kolomyia, Administrator (in the mid-1970's and currently) of the Russian Orthodox Church in the United States, is well known to many Christians here because of his broad ecumenical interests. Incredibly, all eight hundred *dvadtsatki* of the diocese at one point declared themselves Eastern-rite Catholic! With the subsequent appointment of Archbishop Theodosius (Dikun) of Astrakhan as Diocesan, the tide of what appears on the surface to have been a massive departure from the Orthodox Church was checked, and, according to latest information, a significant part of the seceding parishes have returned into the Orthodox fold. The larger implication of this affair, however, is not immediately clear: was this a manifestation of nationalist sentiment, in which the religious issues *per se* are only incidental? Or, taking into account the question of Kolesnik's role in the affair and the CRA's control over the clergy and the *dvadtsatki* (see previous two footnotes), was the personal involvement of the chairman of the Ukrainian CRA ultimately a loud and clear "signal" to all concerned that governmental religious policy in the Western Ukraine would henceforth be anti-Orthodox, just as it had formerly been anti-Catholic?

¹⁰ The question of the political and cultural identity of the Ukraine has historically hinged on by whom and how this area was culturally and politically defined: as Austro-Hungarian and/or Polish, and thus within the Roman-Catholic sphere of influence, or as Russian, and thereby Orthodox. National sentiment centering around the Ukraine itself as a political entity, is a more recent development.

Orthodox and the Roman Catholic churches to establish an extraordinary "Quadrilateral Commission" which would include representatives of the Patriarchate and the Vatican, as well as representatives of both the Ukrainian Orthodox and Eastern-rite Catholic Churches. The task of this "Quadrilateral Commission" was to examine meticulously, parish by parish, each case of conflicting claims to church buildings, and to distribute churches among the Orthodox and Eastern-rite Catholics equitably according to the freely-expressed choice of the majority of parishioners to be Catholic or to remain Orthodox, ensuring at the same time that the minority in any given situation would not be left without a place to conduct worship. The use of church facilities for seven parishes was negotiated in this way, despite intense political maneuvering by nationalist groups and Eastern-rite Catholics. Unable to accept the early results of the negotiations, however, the representative of the East-

¹⁰ In arguing for appropriate legislation of freedom of conscience, the official Statement of the Holy Synod of the Russian Orthodox Church dated 3 April 1990 noted: "In the process of preparation of this legislation, the Holy Synod twice expressed its position and generated concrete proposals. This position was presented successively to the Council for Religious Affairs attached to the Council of Ministers of the USSR and the Presidium of the Supreme Soviet of the USSR. In addition, it was expressed in principle on behalf of the entire episcopate by the Sobor [Council] of Bishops [in October of 1989] and published. Regrettably, the considerations and amendments proposed by the Church were not taken into account either in the draft submitted to the Council of Ministers of the USSR, or in a later variant. It is deplorable that each subsequent known version of the draft legislation to a greater degree than the previous version did not correspond to the position of the Church. In this respect the Holy Synod considered it imperative to communicate by letter to N.I. Ryzhkov, at the time the Chairman of the Council of Ministers of the USSR, the official position of the Russian Orthodox Church. Specifically, the letter expresses the hope that the draft legislation submitted for consideration by the Supreme Soviet 'would effectively reflect the aspirations of those whose rights it is called to guarantee—the believing citizens of our country.'"

The Statement listed, on the theoretical basis of a proposed juridical equality of religion and atheism in the Soviet Union, twelve distinct propositions which, in the understanding of the Church, would be essential to the proposed legislation. Among these, the last two specifically sought autonomy in resolving ecclesiastical questions without interference from the state:

"...11. Definition of the competency of government agencies of religious affairs, in order to completely restrict on their part all intrusion into internal ecclesiastical life and the resolution of current church concerns. Their purpose should lie in cooperation with and assistance to religious organizations in securing the right of citizens to freedom of conscience;

"12. Control and supervision of compliance with legislation on freedom of conscience should be carried out on the same basis as the control and supervision of all other legislation of the land. In this context, it is incompetent to transfer to the local Soviets extraordinary authority in matters of compliance with the legislation on the freedom of conscience."

On April 11, 1990, at a meeting of the Presidium of the Council of Ministers of the USSR chaired by N.I. Ryzhkov, a Synodal committee, consisting of Metropolitans Filaret of Kiev, Juvenaly of Moscow, and Archbishop Kirill of Smolensk, presented the official position of the Church in regard to the proposed legislation, with an extensive commentary. Expressing its agreement in principle, the Presidium authorized a special working committee to enter corresponding changes in the legislation. Needless to say, the legislation which was ultimately enacted was not fully in support of the Russian Orthodox Church.

ern-rite Catholics, Metropolitan Vladimir Sterniuk, simply walked out of the Commission, thus sabotaging and ultimately derailing the fragile negotiation process.¹¹

Ironically, the very failure of this attempt by both Catholic and Orthodox church authorities to find rational solutions for painful practical situations, and thereby to inject a note of reason into an otherwise difficult emotional and political environment—this failure, pointing, as it does, to the gruesome historical record—constitutes a fitting and eloquent commentary on the unia's efficacy as a "bridge of understanding" and as a vehicle of unity between the two churches.

Throughout the long history of Orthodox-Roman Catholic relationships, Rome made many attempts at reunion. Some of these attempts, such as the Unions of Lyons (1272) and Florence (1439), have failed spectacularly. Some have quietly fallen by the wayside. But virtually all of them were from the beginning doomed to fail in the very essence of what they were supposed to accomplish: visible unity of West and East in the One, Holy, Catholic, and Apostolic Church.

The first official attempt at union was actually made by the chief protagonist of the historical events of 1054—Cardinal Humbert—at a time when the Church itself did not fully comprehend the full meaning of what had taken place in Constantinople. The uniate church historian Chubaty observes that at the moment when the relationship between Rome and Constantinople was most fragile, Humbert, "with his lack of tact at the negotiations not only did not help but ruined everything...Having left a papal bull with anathema in the Church of St. Sophia, [he] secretly departed from Con-

¹¹ Eastern-rite Catholics were adamant: all churches belonging to the Eastern rite before the Lvov Council of 1946 were to be automatically returned to Sterniuk. This intractable and lopsided position, however, refused to take into consideration the historical fact that many of the former uniates, both clergy and lay, had returned to Orthodoxy in 1946 by reason of religious conviction (see below, footnote 18). In addition, almost fifty years have elapsed since the Lvov Council: two generations have grown up in the Orthodox faith, and two generations of clergy have graduated from Orthodox theological schools. To require by force or circumstance, for purely political reasons, their unwilling incorporation into the Roman Catholic Church would be a flagrant and totally unacceptable violation of their freedom of conscience, as well as their civil rights.

¹² M. Chubaty, "Istoria unioannikh zmagan v Ukrainy Tserkvi [History of the Struggle with the Unia in the Ukrainian Church]," MS., pp. 32-33, cited by I.F. Oksluk, "Church Unity and Church Unions," in *The Lvov Church Council: Documents and Materials* (Moscow: Moscow Patriarchate, 1983), pp. 10-11.

stantinople and headed northward, to Kiev, to draw the Eastern Churches (primarily the Russian Church) to Rome's side, apprehensive of schism in them."¹² Needless to say, the attempt did not prove fruitful, as the Kievan Metropolia sided with Constantinople.

In 1214, on the initiative of Prince Andrew II of Hungary, who had occupied the principality of Galich (Galicia) with the intent of uniting it to Hungary, Pope Innocent III granted to Andrew's five-year-old son Koloman the crown, on the strength of Andrew's promise to guarantee the union of the people and clergy of Galicia with Rome. Andrew's ill-fated attempts to install Latin clergy in this principality were short-lived. With the fall of Galich in 1219 to the Orthodox Prince Mstislav the Bold, the matter became academic, since the proponents of the unia fled, while the Orthodox population declared allegiance to Prince Mstislav.

The invasion of Mongol hordes under Batu and Sabutai in 1238 devastated Kiev and the principalities of Volyn' and Galicia. As Batu marched on to plunder Poland and Bohemia, Sabutai pillaged Hungary, advancing to the Adriatic into Croatia, Bosnia, Serbia, and Bulgaria. While in 1242, the Mongols were forced back to Rus' by Russian resistance, Pope Innocent IV nonetheless placed the question of defense from the Mongols on the agenda of the First Council of Lyons in 1245, and negotiated with Prince Daniil Romanovich of Galicia a church union, which ultimately failed for lack of real military support from Rome.

In general, however, in the historical experience of Southwest Rus' (roughly the area occupied today by western Belorussia, western Ukraine, south/eastern Poland, northeastern Hungary, and eastern Czechoslovakia),¹³ the Roman Catholic Church made two major efforts to realize union among the Slavic peoples: the so-called Unions ("unias") of Brest-Litovsk (1596),¹⁴ in the Polish-Lithuanian political domain, and of Uzhgorod (1646), in the Austro-Hungarian domain.

It is worthy of note that both of these efforts at forced reunification corresponded with internal political needs of

Continued on the next page.

¹³ I.e., the ethnic territories of Volyn', Polesye, Podolie, Kholm, Galicia, Sub- and Trans-Carpathia.

the Polish-Lithuanian and the Austro-Hungarian state. This, in turn, points to the very real presence of a complicating factor—a biased “third party”—in the centuries-long conflict between Eastern-rite Catholics and the Orthodox in the Western Ukraine: the state. Indeed, in both cases where severe conflict occurred, the state historically had clearly defined itself as being either Roman Catholic, as in the case of the Austro-Hungarian empire and Poland, or atheistic, as in the case of the Soviet Union.¹⁵ In both Austro-Hungary and Poland, of which the Western Ukraine was formerly part, the Orthodox were for a long time a disestablished (and, at times, persecuted) minority whose rights were consistently violated and infringed, not least in reprisal for the political and religious sympathy which the Orthodox populace naturally directed towards Orthodox Russia (in fact, in Poland the situation is still rather strained).¹⁶ In the post-war Soviet Union, on the other hand, it was the Eastern-rite Catholics, whose presumed collabora-

tion with the Third Reich and religious loyalty to a foreign-based central administration—the Vatican—made them politically suspect, who were officially proscribed by Stalin.

It is a cultural and religious tragedy of the highest magnitude that the fully legitimate process of an intellectual and cultural return to Orthodoxy of Fr. Gabriel Kostelnik and his followers, which culminated in the Lvov Council of 1946,¹⁷

because of the status of Orthodoxy in the Austro-Hungarian empire, was executed for his profession of the Orthodox faith in 1914” (*Good Victory*, p. 13; see fn. 3).

It is a matter of historical record that at the turn of the century, many so-called “Ukrainian Catholics,” after arriving in America from what is today the Western Ukraine, Poland, and Czechoslovakia, experienced a protracted conflict with the Roman Catholic hierarchy, notably with Archbishop John Ireland, because of the unilateral abrogation by the Vatican of the “unia” agreements entered into centuries before. Court records show that these so-called “uniates” consistently perceived themselves to be *de-facto* Orthodox, and, in fact, in a massive movement led by Fr. Alexis Toth and other clergy, returned to the Orthodox faith of their forefathers in the climate of religious freedom experienced on American soil. For sanctuary against what they discerned to be ethnic and spiritual violence being perpetrated against them by those who claimed to represent the Vatican, they applied to the Russian Orthodox Church, whose North American diocese had been established in 1794, a hundred-odd years before the October revolution, and were received by the Russian church with open arms. Their children and grandchildren are now part of the constituency of the Orthodox Church of America and the Patriarchal Parishes of the Russian Orthodox Church. Several decades later, a similar drama was again reenacted with Carpatho-Russian uniates led by Fr. Orestes Chomock, with the result that they now constitute the American Carpatho-Russian church in the jurisdiction of the Greek Orthodox Archdiocese of North and South America (Ecumenical Patriarchate).

¹⁷ Fr. Gabriel Kostelnik (1886-1948) is one of the tragic heroes of Southwest Rus', whose very genuine search and struggle for Orthodoxy occurred during the difficult and politically-ambiguous epoch of the fall of the Russian and Austro-Hungarian empires and the rise in their stead of two totalitarian giants: Hitler's Third Reich and the Soviet Union. Born in southern Hungary in a Greek-Catholic family, he studied theology at the Lvov Greek-Catholic Seminary, and was sent to the University of Freiburg to study philosophy, receiving his doctoral degree in two and a half years. Returning to Lvov, he was ordained priest in 1913, and spent the next thirty-five years as priest, secondary school teacher, professor of theology at his alma mater, writer, literary critic, and editor of the journal “Niva.” In 1915, he was assigned to the Transfiguration Church in Lvov and became an assistant to Fr. Vladimir Sadovsky, a well-known foe of the latinization of church ritual in the unia. After a visit to Rome in 1925, Fr. Gabriel became deeply disillusioned with the Roman-Catholic Church, and began to express his dissatisfaction in a series of theological articles: “The Epiclesis Controversy in the East and West” (1928); “Apostle Peter and the Popes of Rome, or, the Dogmatic Foundations of the Papacy” (1931); “The Evolution of the Papacy in the first five centuries” (1933). Relieved from his post as editor of “Niva” after the publication of the 1928 Epiclesis article and restricted in teaching at the Lvov Seminary, he was later reassigned to the Lvov Cathedral to be under the direct and watchful eye of the Metropolitan. This, however, did not stop Fr. Kostelnik's search for ecclesiastical truth. In 1936, at a major convocation in Lvov in honor of the tricentennial of the death of Metropolitan Joseph Rutskiy, Fr. Kostelnik criticized the ideological underpinnings of the unia in his hard-hitting speech, “The Ideology of the Unia.” In 1943, at a diocesan council meeting in Lvov, Fr. Kostelnik openly attacked new Roman-Catholic dogmatic teachings which the Church had not known in the first millennium of its existence and which, he felt, had been thrust on the Greek Catholics. After being harshly reprimanded by the Metropolitan, Fr. Kostelnik left the council and no longer concealed his hopes for the abrogation of the unia. In 1946, after Galicia was incorporated into the Soviet Union, at the Council of Lvov, Fr. Kostelnik became one of the prime movers of the act of reunification of the uniates with the Russian Orthodox Church and the liquidation of the Brest-Litovsk unia of 1596. Proto-priest Dr. Gabriel Kostelnik died a martyr's death from an assassin's bullet on September 20, 1948. A one-volume collection of Fr. Kostelnik's selected works in Ukrainian was published in 1987 by the Kievan Metropolia. See: *Protopriest Gavril Kostelnik, Vybryny Tvoriv*, Kiev: Metropolia of Kiev and Galich, 1987, 260 pp.

was seized upon and utilized by Stalin as a political weapon to disenfranchise and thence to repress politically and ecclesiastically those who would otherwise legitimately have chosen to remain in communion with Rome.

The historical failure of the unia ultimately focuses, in a very pointed and poignant way, on the theological and ecclesiological question of the unity of the Body of Christ, the Church. From the time of the Great Schism of 1054, both Roman Catholic and Orthodoxy theology understood and were in agreement, at least in theory, that the Church, comprehended precisely as “the Body of Christ,” cannot be divided. According to dogma promulgated by the first two Ecumenical Councils (A.D. 325 and 381), and defined by the Nicene-Constantinopolitan Creed, as received in both the West and East, the Church is “One, Holy, Catholic, and Apostolic.” Hence both Churches are and have always been in agreement that it is necessary to bring about a state of unity that would be not only theoretical, but also tangible and visible. But, as it often happens, at the root of the conflict there is to be found a substantial difference in the theology—the conceptual mechanism, as it were, both theoretical and “applied”—of “union.”

Historically, for the Roman Catholic West the concept of “visible unity” has always meant, primarily, administrative unity as defined by canonical submission to Rome and by ecclesiastical obedience to the Roman pontiff. The Bishop of Rome, according to Roman doctrine, by virtue of his claim to be the apostolic successor of Peter, the “Prince of the Apostles,” is the unique “Vicar of Christ” on earth, with appropriately unique and plenipotentiary powers of Church administration. As a necessary consequence of administrative unity, the Roman paradigm postulates and ensures doctrinal unity as devolving directly from the unique identity and administrative authority of the Pope.¹⁸

For the Orthodox East, however, the question of administrative unity has always been one of secondary impor-

¹⁴ Lamentably, it was by and large the bishops who behind the scenes drew their flocks into unwanted union with Rome, while to the parish clergy, who often had to suffer many and various indignities, and to the laity (Brotherhoods) fell the arduous and often humiliating task of defending the Orthodox faith against those who would disavow it. Thus, Prince Konstantin Ostrozshky, military governor (voevoda) of Kiev and Senator of the Polish Sejm, wrote in 1595 to the faithful in Poland-Lithuania: “In our day...the highest leaders of our faith...lured by the fame of this world and obscured by the darkness of ambition, our sham pastors, the metropolitan and bishops...have secretly agreed amongst themselves...to tear away the pious Christians of this region without their knowledge and cast them along with themselves into submission...Having reliably found out about these apostates and betrayers of the Christian Church, I hereby inform you, as my brethren beloved in Christ, about them, and I want to stand together with you as one against the foes of our salvation, so that with God's aid and your zealous efforts they may themselves fall into the snare which they secretly prepared for us.” Echoing Prince Ostrozshky, in the same year, Bishop Gedeon Balaban of Lvov wrote: “The decree on the Union was compiled against the rules and customs of our Orthodox faith, our rights and freedoms, without the knowledge and permission of the Patriarchs, our spiritual leaders, without conferences with the clerics, as well as without the will of the faithful—both the old nobility and the common people—of the Orthodox faith, without whose consent we do not wish to do anything.” (Cited by I.F. Okluk “Church Unity and Unions,” p. 18). Elsewhere, Fr. Barriger observes: “The union was popular with the clergy, since it improved their social and political status. In Hungary, the Orthodox priests were serfs; they belonged to the landowner just as did the Orthodox lay people. The Uniate priests were freed from serfdom and given (in theory) an equal place of respect along with their Roman counterparts. They were given material support from the government to bring their poverty to an end. Their children were allowed to be educated. Small wonder that the Uniate movement was a success with many clergymen!” (*Good Victory*, p. 12).

¹⁵ Conversely, the Russian Empire, interestingly enough, in which the Russian Orthodox Church was the “established” church until 1905, recognized and legally protected not only the “Eastern rite,” but also a wide variety of Catholic and Protestant churches and institutions. This also was true in respect to non-Christian religions.

¹⁶ Writes Fr. Barriger: “The Orthodox faith was outlawed formally [by the Austro-Hungarian authorities] and, as late as 1914, ninety-four Carpatho-Russian peasants were given prison terms and stiff fines simply for professing the Orthodox faith at the infamous Marmaros-Sighet trials. Their Orthodoxy was held to be ‘high treason against the Hungarian state.’ In similar circumstances, a young Carpatho-Russian Orthodox priest, Fr. Maxim Sandovich, trained in Pochaev in Russia

¹⁸ Theologically, of course, this concept finds its ultimate doctrinal incarnation in the dogma of “papal infallibility” promulgated by the first Vatican Council in the late nineteenth century. In Orthodox doctrine, it is the “One, Holy, Catholic, and Apostolic Church,” as the immaculate bride of Christ, that uniquely and at all times retains doctrinal infallibility.

tance. Defining "catholicity" as necessarily positing conciliarity (as reflected in the Greek concept of "ecumenicity" and the Russian concept of *sobornost'*), the Orthodox Church has always perceived itself administratively as a corporate and federative entity, which while having no visible administrative Head on earth, submits through conciliar consensus to the direct sovereignty of Christ Himself.

Hence the Orthodox Church does not recognize any unique claims to Apostolic supremacy (as distinguished from *primacy*), and considers each of the bishops of the Church, by virtue of the charism and grace of the episcopacy devolving directly from the Apostles, as having equal claim to apostolic succession. According to Orthodox doctrine and tradition, each "Local" or "Regional" Church¹⁹ determines its own administrative structure within the general framework of Orthodox canon law, and submits to its own head within the boundaries of the Local Church.

Thus, in the Orthodox paradigm, "visible unity" is achieved through the unity of doctrine and sacraments, and is mediated through conciliar acts and decisions of the Bishops of the Church on a basis of equality. Within this paradigm, the so-called "Eastern," or, alternatively, "Byzantine" rite, understood essentially and preeminently as Liturgy, has come to be identified as a unique "sign" of the Church, developed within and by the Orthodox Church, and hence its religious and doctrinal "colors."

In the centuries before Vatican II,

¹⁹ The boundaries of the "Local Church" substantially correspond to the historical, geographical, and cultural territory occupied by a "people" united by language, national customs, and civil administration. For the Russian Orthodox Church, for example, this has meant the historical and geographical territory of the national homeland and, in the twentieth century, also the cultural territory of the Russian diaspora, and thus for all other "peoples" that later came to comprise the Orthodox Church in the same geographical area. Oddly, this concept has caused what appears to be canonical havoc for the Orthodox in North America. After the Russian revolution, when the North American diocese of the Russian Orthodox Church was fractured by ethnic centrifugal forces, each "Mother" Church began to consider North America as the "cultural territory" of its ethnic diaspora. This circumstance, incidentally, was given potent internal support in the 1960's and 70's by the American cultural experience of the Vietnam and post-Vietnam eras, and especially by the civil rights movement. It was then that large segments of American culture virtually discarded the "melting pot" theory of Americanization in favor of a broad cultural and ethnic pluralism, which declares, essentially, that Black, or Hispanic, or any other "ethnic" experience is "beautiful" within the American cultural spectrum, in and of itself, without the necessity of validation by any other culture. Thus, by extension, being Greek, or Russian, or Arab, is equally valid and acceptable. The implications of such cultural pluralism for any substantive discussion of Orthodox unity in America are rather evident.

when the Roman Catholic Church rather disdainfully looked upon the Orthodox as "schismatics," the "unia" was envisioned as a means for active "conversion" of the East. It was only natural, then, that the Orthodox would come historically to perceive the appropriation and use of the "Eastern rite" by the Roman Catholic Church as fundamentally an instrument for imposing administrative unity in non-Roman-Catholic ecclesiastical territory, and thus as an aggressive and hostile act of deception, comparable to an enemy flying "friendly colors" to gain military advantage through subterfuge.²⁰

In the post-Vatican-II era, however, after Rome's professed reevaluation and redefinition of its relationship with the Orthodox Church, as well as the establishment of a new theological consensus for bilateral ecumenical dialogue and cooperation, it is quite apparent that the very concept of the "unia" as a "methodological bridge" between East and West, will, necessarily, have to be reassessed and abandoned, not only on theoretical and theological grounds, but, more importantly, perhaps, on the practical basis of its own failed historical record.²¹

Whither, then, the Church in the Ukraine? The agonizing process of birth into a modern democratic world is exacerbated at the present by recent experience of totalitarian methods of thinking and governing, which in their wake have brought economic, material, and environmental devastation of the land and of the human community. Even more significant is the spectre of the spiritual wasteland that has arisen, attended by the inner desolation and ravaging of the human soul. It is in these dismal circumstances that the Church in the Ukraine will have to bear Christ's message of hope, reconciliation, and resurrection to its people. And though Stalin's annihilation of the Catholic clergy and faithful of the Eastern rite can be truly deplored and

²⁰ A closely-related issue is the enforced celibacy of the clergy. Clergy in the Roman Catholic tradition are prohibited from being married, and celibacy is enforced as a matter of doctrine. The Orthodox Church, however, while enforcing the celibacy of bishops and monastic clergy, has always permitted, and, in parish situations, indeed, virtually insists on marriage of clergy before ordination. The fact that Rome permits a married clergy within the "Eastern rite," while demanding celibacy within the "Western rite" is perceived as a doctrinal inconsistency that can easily be construed as yet another deliberate and hostile attempt at camouflage.

regretted, surely the rebirth of Eastern rite Catholicism cannot be accomplished by methods of terror and civil war, its future in the Ukraine built on the tears, suffering, and deprivation of human and civil rights of the Orthodox. At a time of *kairos* and the dawning of a new age, when an entire human society is undergoing painful reconstruction, to perpetuate the mistakes of the past in the future would be the ultimate ignominy. It is tragic that zealots of the Eastern rite in the Ukraine (and elsewhere in the world) do not understand this. It would be a far greater tragedy for all Christendom if this were not understood—or were misunderstood—in the Vatican.

(V. Rev.) Alexander S. Golubov,
Ph. D.²²

²¹ Recent theological conversations between Roman Catholic and Orthodox theologians suggest that at least in theory the Vatican is willing to examine this problem. At the 4th and 5th plenary sessions of the Mixed Commission for Orthodox-Roman Catholic theological dialogue in Bari, Italy (1987) and Valaamo, Finland (1988) an *ad hoc* subcommission was established to begin cooperative study of the problems posed by the "Eastern rite." It met in Vienna, Austria, in January, 1990. On the basis of discussions held by this subcommission, the 6th plenary session of the Mixed Commission—co-chaired by Archbishop Stylianos of Australia and Archbishop Edward Y. Cassidy, president of the Papal Council on Christian Unity, and meeting in the Kardinal-Döpfner-Haus on invitation of Friedrich Cardinal Wetter, Archbishop of Munich/Freising—made pointed mention, in its formal Communiqué issued in June, 1990, of four salient issues pertaining to the problem of the *unia*:

a) because in certain regions tensions exist between Roman-Catholic churches of the Byzantine rite and the Orthodox Church, the problem of the *unia* acquires a particular relevance and priority before other questions;

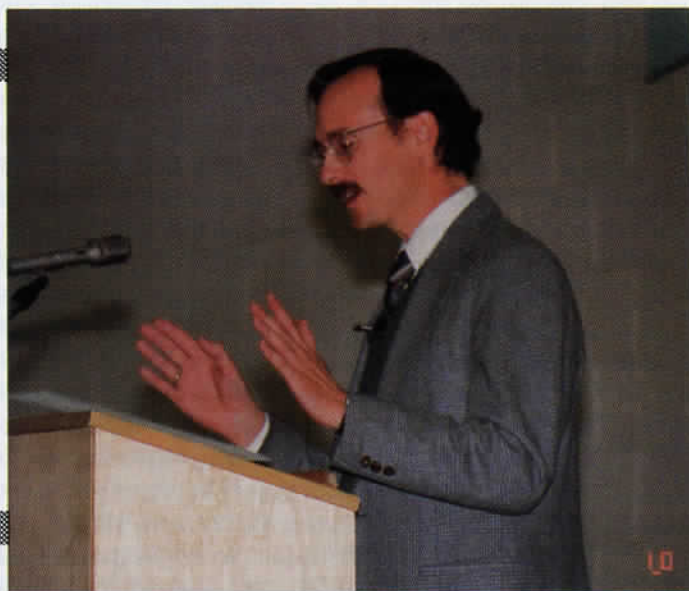
b) in the given context, the term *unia* signifies an attempt to attain unity of the Church by the fragmentation of Orthodox communities, without regard for the fact that ecclesiologically the Orthodox Church is a Sister-Church extending both grace and salvation. In the light of the documents of the Vienna subcommission, the *unia* as a method of discovering the unity of the Church is to be rejected as contrary to Tradition common to both Churches;

c) the *unia* as method in the areas where it was used did not serve the purposes of church union. On the contrary, it caused new divisions. The situation that was thus created became a justification for conflict and anguish, which was recorded in the historical memory of both Churches. In addition, ecclesiological motives necessitate the search for other possibilities;

d) At the present time, when our Churches meet on the basis of an ecclesiological fraternal fellowship, the *unia* could only destroy the significant achievements of dialogue. See: *Informatsionnyi Blulleten' Otdela Vneshnikh Tserkovnykh Snoshenii Moskovskogo Patriarkhata* [Information Bulletin of the Department of External Church Relations of the Moscow Patriarchate], no. 8, 30 July 1990, p. 13.

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Crisis In Marriage: The Wisdom Of St. John Chrysostom



Dr. David Ford

Lecture given at St. Tikhon's Seminary October 1, 1991, by Dr. David C. Ford, as part of the annual October Lecture series:

My prayer for our time here tonight is that the wisdom of our Father among the Saints, St. John Chrysostom, will help to enlighten us all about a truly Christian understanding of marriage. For us who are married, may his words inspire and help us truly to live out this vision of marriage.

Especially in an age such as ours, when traditional values are breaking down at an alarming pace, we need to saturate ourselves in all the spiritual resources of our Holy Mother, the Church. In this way, our faith is strengthened, enabling us to resist the pressures of our surrounding society that would urge us to abandon the ancient wisdom of our Church. The pressures against traditional family life are intense in our society today; sadly we see marriages—including those of Orthodox Christians—breaking apart before our eyes more frequently probably than ever before.

Too often, it seems, people today are too willing to give up on their marriage when things get tough. We need to remember that the temptation to give up, to dream about being free, about being with someone else—that these are exactly that: temptations, thrown at us from the devil,

which we must resist by calling out to Christ. For we know that Christ is always there to help us in every aspect of our lives. But especially in any time of crisis, in our marriage or in anything else, we need to turn instantly to Him for help and strength, wisdom, and comfort. St. David the Prophet cries out in the Psalms, "This poor man cried, and the Lord heard him, and saved him out of all his troubles" (Ps. 34.6).

Well, how can this trend of disintegrating marriages be reversed? How can we help people when we see them struggling in their marriages? What can we be doing to help assure that our own marriages are always growing stronger, becoming ever more filled with the love of Christ?

We are all thankful that our Church provides us with many resources to help us in our own individual spiritual development, which is the essential foundation for the enrichment of our marriages. Each of these resources—the liturgical life of the Church, especially Holy Confession and the Holy Eucharist, and the marriage service in which Christ Himself indissolubly and mystically linked together each of us who are married with our

spouse (and I think it would be a great idea if every married couple sat down together and read the text of the marriage service at least once a year); the Holy Scriptures; the wisdom of the Church Fathers; the icons; the Saints (their examples to us, and their ongoing intercessions for us—and married people should especially get to know the married saints, such as Ss. Joachim and Anna, Zechariah and Elizabeth, Isaac and Rebecca, Priscilla and Aquila [Acts 18.1-3 and 24-26; Romans 16.3-4; II Timothy 4.19], Gregory and Nonna [parents of St. Gregory the Theologian], Emilia and Basil [parents of St. Basil the Great, St. Gregory of Nyssa, and St. Macrina], Justinian and Theodora, Vladimir and Anna, Juliana Lazarev, and many others); and we also have the fellowship and encouragement of our brothers and sisters in Christ in the local church—each of these resources are infinite in depth and richness, to help us both individually, and in our marriages.

And we need to remember that just as the greatest help we can be to those around us is to be filled with the peace and love of God ourselves—as St. Seraphim said, "Save yourself, and thousands around you will be saved"—so the best help we can be for others in their marriages is to grow richly in our own, and so be an example and inspiration to others as God

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grants.

And how can we do this? Fr. Elchaninov, a Russian priest of this century, said, "In marriage, the festive joy of the first day should last for the whole of life; every day should be a feast day; every day husband and wife should appear to each other as new, extraordinary beings. The only way of achieving this: let both deepen their spiritual life, and strive hard in the task of self-development."¹

Tonight I have been asked specifically to focus on the writings of our Father, St. John Chrysostom, beloved priest of Antioch and Patriarch of Constantinople, who died a martyr's death in 407 A.D., to glean wisdom from him to help us in our marriages. He is the most natural of the Church Fathers to turn to for assistance, because he wrote more about marriage than any other of the Church Fathers, and because his view of marriage—his vision for Christian marriage—is one of the highest that has ever been expressed.

I think a major reason some people slowly begin to lose the joy of their marriage is because they forget the high vision of marriage that the Church presents to us, and that Christ is always wanting us to have as a reality in our life—and which He will enable us to have as we ask Him for His help. So let us listen to what St. John Chrysostom says concerning the beauty and joy and importance of Christian marriage.

First, we can hear St. John rejoicing in the creation of humanity in two sexes, and in the gift of sexual desire. In his famous homily on Ephesians 5:22-33, he declares:

"From the beginning God has been revealed as the fashioner, by His providence, of this union [*syzygias*]² of man and woman, and He has spoken of the two as one: 'male and female He created them' [Gen. 1:27] and 'there is neither male nor female [Gal. 3:28]. There is never such intimacy [*oikeiotes*] between a man and a man [*andros pros andra*] as there is between husband and wife, if they are united [*synezeuomenos*] as they

ought to be...For truly, truly this love is stronger [*tyrannikotera*] than any tyranny [*tyrannidos*]; other desires [*epithymia*] may be strong, but this one alone never fades. This love [*eros*] is planted deeply within our nature. Unnoticed by us, it attracts these bodies [i.e., of men and women] to each other [*symplekei tauta ta somata*], because in the beginning woman came forth from man, and now from man and woman both men and women proceed."³ Similarly, in his fourth sermon on Genesis, he states, as an example of God's *philanthropia* (love for mankind), "God also linked them together by their natural needs [*physikais anankais*]⁴—linked them as if by an unbroken bond when he encircled them with the chain of desire [*ten ek tes epithymias alysin*]. You see how sin [at the Fall] led to woman's subjection [*hypotagen*], but how God, so ingenious and wise, used these things for our benefit."⁴

We see here an indication of Chrysostom's view that God showed great mercy to Adam and Eve at the Fall. St. John says that the "curses" were not vindictive punishments, but were means for men and women to be drawn back to God and to one another in love. When God told Eve that "her desire would be toward her husband," St. John says that this was in order to help reconcile the two; otherwise, most probably Adam and Eve would have despised each other forever, each continually blaming the other for their Fall from Paradise.

There is no hint in these quotations from St. John (as opposed to many of the Western Fathers—St. Augustine, in particular) of sexual attraction being evil, or inevitably tainted with lust or "concupiscence," the common Western translation of *epithymia*.⁵ Rather, it is an integral part of our human nature, which is still basically good after the Fall. Moreover, it is this very sexual desire (*epithymia*) which God has given to preeminently express

³ Homily 20 on Ephesians, in *St. John Chrysostom: On Marriage and Family Life*, edited and translated by Catharine Roth and David Anderson (Crestwood, N.Y.: St. Vladimir's Seminary Press, 1986), pp. 43-44.

⁴ Sermon IV on Genesis, in *Women in the Early Church*, by Elizabeth Clark (Wilmington, Del.: Michael Glazier, 1983), p. 43.

⁵ Like *eros*, *epithymia* is not necessarily a negative term in Greek. It principally means "desire, yearning, or longing after." It only means "lust" when the desire becomes excessive and compulsive through misuse of our free will. The Church Fathers often talk about the ardent desire (*epithymia*) and the love (*eros*) which God has for us.

and accomplish human unity, whether or not it results in the birth of children:

"The child is a bridge connecting mother to father, so the three become one flesh...But suppose there is no child; do they then remain two and not one? No; their intercourse effects the joining of their bodies [*e mixis gar touto ergazetai, anacheasa kai anamixasa amphoteron ta somata*], and they are made one [*en*], just as when perfume is mixed with ointment."⁶ Sexual desire, good in itself, can, however, be misused:

"The fornicator, then, is not the only one that is unclean, but others more than he, such as especially the adulterer. But both are unclean, not due to the intercourse [*ou dia ten mixin*]⁷—for according to that reasoning a man cohabiting with his own wife would be unclean—but due to the injustice and rapacity of the act [*dia ten adikia kai ten pleonexian*], and the injury done to his neighbor...Do you see that it is wickedness that is unclean?...David who had many wives was not unclean. But when he had one unlawfully, he became unclean. Why? Because he had injured and defrauded his neighbor [*oti edikesen, oti epleonektese*]. And the fornicator is not unclean on account of the intercourse, but on account of the manner of it [*ou dia ten mixin, alla ton tropon*], because it injures the woman [*oti adikei to gynaion*], and they injure one another by making the woman common, and by overturning [*anatrepontes*] the laws of nature."⁷

It is remarkable that Chrysostom does not label the intercourse occurring during fornication as unclean; rather, it is the misdirected use of a good thing which is evil. (We can note also in this quotation Chrysostom's concern for the hurt which such activity causes to others—especially, in this case, the woman). Such misuse results from choosing to entertain sinful attitudes, and yielding to promptings to sin, which then make someone's life and will unclean (at least temporarily, until

⁶ Homily 12 on Colossians; Roth, p. 76.

⁷ Homily III on Titus, in *Nicene and Post-Nicene Fathers* (Grand Rapids, Mich.: Wm. B. Eerdmans, 1983), series 1, vol. XIII, p. 531. The quotations from the NPNF series (translated in the late 1800's) I have usually modernized and clarified with consultation of the Greek original.

In Homily VI on St. Matthew (NPNF 1, vol. X, pp. 42-43, St. John passionately urges Christians to avoid the theaters, where lewd actors and actresses "profanely exhibit the sacred things of marriage, and make an open mockery of the great mystery" (p. 42).

¹ Fr. Alexander Elchaninov, *The Diary of a Russian Priest*, (Crestwood, N.Y.: St. Vladimir's Seminary Press, 1982), p. 91.

² Literally, this word means a 'yoking with'; it is one of several Greek words for 'marriage.'

the cleansing of repentance, though it cannot fail to have a lasting effect).

From these quotations, and from other statements where he insists upon the equality of the human nature of men and women (i.e., that both are equally and fully human), and of their equal capacity for spiritual development (doctrines in which all the Eastern Fathers are in unanimous agreement), we see that for Chrysostom woman is not an inferior being, or a misbegotten male, or an evil seductress sent by the devil in order to deceive men and involve them in sin, as certain Western theologians have held. (And there is still a lingering ambivalence about the goodness of human sexuality in the Roman Catholic Church, as seen in their prohibition of married clergy). Nor is woman merely an afterthought of God, given only for the procreation of children, and more an encumbrance to men in all other areas of life. Rather, she is "flesh of man's flesh," his ontologically identical counterpart, sharing the same human nature absolutely and fully with him. For St. John, Eve's creation from Adam's rib is ineffably marvelous; she is, indeed, God's most precious gift to the man. As he exclaims:

"How great the power of God, the master of craftsman [*aristotechnou*], making a likeness of those limbs from that tiny part, creating such wonderful senses, and preparing a creature complete, entire and perfect, capable both of conversing and of providing much comfort to man by a sharing of [her] being [*te tes ousias koinonia*]."⁸ Thus, a husband is to cherish his wife as an integral part of his own being.

As St. Paul writes, "...husbands should love their wives as their own bodies. He who loves his wife loves himself. For no man ever hates his own flesh, but nourishes and cherishes it, as Christ does the Church" (Eph. 5:28-29, RSV).

St. John also emphasizes the importance of marriage as a kind of ultimate paradigm or microcosm for the oneness of all humanity. It offers the greatest possibility for two people to become so intimately connected as to be "of the same mind [*omonoian*]."⁹ And the forging of this unity would seem to be, then,

for Chrysostom, the ultimate purpose of marriage, though he also emphasizes two other major reasons for it—the bearing and raising of children, and the fostering of chastity, since marriage alone is the God-given means for the full expression of sexual desire.

In his renowned twentieth homily on Ephesians, St. Chrysostom attempts to convey something of the sublime and mystical depths of this unity which knits men and women in total interdependence:

"Can you see now how close this union is, and how God providentially created it from a single nature? He permitted Adam to marry Eve, who was more than sister or daughter; she was his own flesh! God caused the entire human race to proceed from this one point of origin. He did not, on the one hand, fashion woman independently from man; otherwise man would think of her as essentially different from himself. Nor did He enable woman to bear children without man; if this were the case she would be self-sufficient. Instead, just as the branches of a tree proceed from a single trunk, He made the one man Adam to be the origin of all mankind, both male and female, and made it impossible for men and women to be self-sufficient."¹⁰

Later in the same sermon he says, "A man should love his spouse as much as he loves himself, not merely because they share the same nature; no, the obligation is far greater, because there are no longer two bodies, but one...husband and wife are one body in the same way as Christ and the Father are one."¹¹

This analogy comparing husband and wife with Christ and the Father is a striking one (though it can be pressed too far, as Chrysostom himself observes). Among other things, this analogy gives insights as to how the husband is to relate to his wife in daily life: the Father and the Son are absolutely equal in their Divine Nature (just like the husband and wife are in their human nature), yet at the same time the Father has a certain precedence as the Fountainhead of Deity (just as the hus-

band has a certain precedence since Adam was created first, and then Eve from him). Christ said both, "I and the Father are one" (St. John 14:28). Jesus Christ, the Son of God, certainly loses no honor or prestige in being second in the hierarchy of the Holy Trinity—Father, Son, and Holy Spirit (just as the wife loses no honor or prestige or importance in being second to the husband in the hierarchy of the family). Just as the Son is in no way inferior to the Father, but has a different role—only He becomes incarnate and lives on earth in the flesh—so the wife is in no way inferior to her husband, but simply has a different role to play (especially centered around childbearing and nurturing). St. Paul suggests some of these thoughts when he says, "The head of every man is Christ, and the head of the woman is the man, and the head of Christ is God" (I Cor. 11:3).

Besides providing the God-ordained setting for the closest possible union between two people, for the procreation and raising of children, and for the chaste channeling of sexual passions, marriage for Chrysostom also serves as a "safe harbor" for husband and wife, helping them to better negotiate the struggles and vicissitudes of life in this world, and to develop more fully as loving human beings. As he says to husbands, "Your wife is for you both a harbor [*limen*] and a potent healing charm [*pharmakon*] to rejoice your heart [*euthymias*]."¹² And in his homilies on St. John's Gospel, he says, "When God in the beginning made man, He did not suffer him to be alone, but gave him woman for a helpmate, and made them to dwell together, knowing that great advantage would result from this companionship."¹³ The advantages are both physical and spiritual. For example, in his homilies on Genesis he says, "Two souls so united have nothing to fear. With harmony, peace, and mutual love, man and woman own all possessions. They can live in peace behind the impregnable wall that protects them, which is love according to God. By love's grace, they are harder than diamond and stronger than iron, they sail in abundance, they steer a course toward eternal

Continued on the next page.

⁸ Homily XV on Genesis, in *Fathers of the Church*, vol. 74 (Washington, D.C.: Catholic University of America Press, 1982), p. 200 (translated by Robert C. Hill).

¹⁰ Homily 20 on Ephesians; Roth, p. 44.

¹¹ Homily 20 on Ephesians; Roth, p. 52.

¹² Homily XXVI on First Corinthians; NPNF 1, XII, p. 156.

¹³ Homily XIX on St. John; NPNF 1, XIV, p. 67.

glory and attract more and more grace from God."¹⁴

He also speaks of a man's wife as the "partner of [his] living," his "member and body,"¹⁵ and of "a warm and genuine friendship" between them.¹⁶

But of course, "a warm and genuine friendship" between husband and wife does not happen automatically, and St. John is well aware of all the difficulties associated with married life.¹⁷ A good marriage takes a lot of ongoing effort—and especially, effort at *good communication* between husband and wife. In today's busy world it is often very hard for spouses even to spend enough time with each other, just the two of them—without the kids around, without TV, newspapers, magazines, etc. We simply have to force ourselves to make this kind of time; and I think priests and their wives must make an extra effort to insure that they have at least some time each day with just the two of them together. As Chrysostom strongly advises husbands, "Show her that you set a high value on her company [*synousian*], and that you are more desirous to be at home for her sake, than in the marketplace. And esteem her [*protima*] before all your friends, and above the children that are born of her, and let these very children be beloved by you for her sake."¹⁸

Perhaps the greatest gift received in marriage is the opportunity to be truly loved by another human being, and to truly love that person. Chrysostom speaks of the ineffable unity of husband and wife in the context of such love:

"The other party thereafter is yourself, when you love: since this is friendship [*philia*], that the lover and the beloved should no longer be two persons divided, but in a sense one single person

¹⁴ Homily XXXVIII on Genesis; quoted by Paul Evdokimov in *The Sacrament of Love* (Crestwood, N.Y.: St. Vladimir's Seminary Press, 1985), p. 45. This book by Evdokimov is a beautiful, poetic expression of the Orthodox vision for marriage.

¹⁵ Homily XIV Concerning the Statutes; NPNF 1, IX, p. 435.

¹⁶ "How To Choose A Wife"; Roth, p. 100.

¹⁷ He stresses these difficulties in several early writings addressed specifically to monastics, in which he is encouraging them to remain true to their monastic vows. It is blatantly biased and/or inept to assert sweepingly, based only on these early writings directed to monastics, that Chrysostom held a negative view of marriage and of women, as some modern writers, such as Elizabeth Clark and her disciple, Eve Topping, have done.

¹⁸ Homily XX on Ephesians; NPNF 1, XIII, p. 151.

[*ena tina anthron*], something which can never happen except from love [*agapes*]. Therefore, seek not your own, that you may find your own."¹⁹

Thus, he can say that marital love is "a thing that no possession can equal; for nothing, nothing whatever, is more precious than to be thus loved by a wife and to love her."²⁰ He also reminds husbands who perhaps are growing discontented and restless:

"You have a wife, you have children; what is equal to this pleasure [*hedones*]? You have a house, you have friends, these are the true delights [*terpna*]. Besides chastity [*sophrosynes*], great are the advantages which marriage bestows. For what, I pray thee, is sweeter than children? What sweeter than a wife, to him who desires to be chaste in mind?"²¹

When temptations to be discontent strike you, he is saying here, just remember your blessings, and be content. One of my favorite verses from St. Paul is when he says simply, "Godliness with contentment is great gain" (1 Timothy 6:6). If we are truly content, the devil can never shake us.

In addition to all the purposes and advantages of marriage described above, which could, more or less, apply to any marriage, marriage in a specifically Christian context is also meant to be a living icon, or image, of the marriage of Christ the Bridegroom with His Bride, the Church. Chrysostom seems to take delight in using this striking analogy from the Scriptures, undoubtedly because his essential vision of marriage is so positive. (Why, indeed, would Scripture repeatedly describe God's relationship with His people in terms of marriage if marriage were not an extremely positive, indeed a *holy*, thing)? A vivid example of his use of this Biblical imagery is the entire final third of his second sermon concerning Eutropius, the desperate court official who fell out of favor with Emperor Arcadius, and fled to the Great Church of Constantinople for refuge. Even as Eutropius clings to the altar, Chrysostom speaks of the ceaseless forgiving, protecting love of Christ for His Church in terms of a husband's love for his wife:

¹⁹ Homily XXXIII on 1 Corinthians; NPNF 1, XII, p. 197.

²⁰ Homily XLIX on Acts; NPNF 1, XI, p. 296.

²¹ Homily XXXVIII on St. Matthew; NPNF 1, X, p. 250.

"For He espoused her as a wife, He loves her as a daughter, He provides for her as a handmaid, He guards her as a virgin, He fences her around like a garden [*paradeison*], and cherishes her like a part of His own body; as a head He provides for her, as a root He causes her to grow, as a shepherd He feeds her, as a bridegroom He weds her, as a propitiation He pardons her, as a sheep He is sacrificed, as a bridegroom He preserves her in beauty, as a husband He provides for her support."²²

At the very beginning of his series of instructions to catechumens about to be baptized, he exclaims, "This is a time for joy and gladness of spirit. Behold, the days of our longing and love [*ai potheinai kai eperastoi*], the days of your spiritual marriage, are close at hand...Come, then, let me talk to you as I would speak to a bride about to be led into the holy nuptial chamber. Let me give you, too, a glimpse of the Bridegroom's exceeding wealth and of the ineffable kindness [*philanthropian*]²³ which He shows to His bride."²⁴

Just as Christ will be married to His Church eternally in unbroken continuity, with each believer experiencing the unity of his or her personal marriage with Christ more and more in Heaven, so too a Christian marriage is meant to last forever, according to Chrysostom and the Tradition within which he lived and thought.²⁵ He often reminded widows of this fact as he encouraged them to remain true to their husbands by not marrying again. For example, in his letter to a young widow, he writes: "But if you wish to behold him face to face (for this I know is

²² On Eutropius II; NPNF 1, IX, pp. 262-263. We find similar imagery in Homily XXIII on 11 Corinthians, NPNF 1, XII, p. 383 ("and in this case God sent His own servants [the Prophets] to seek the Church in marriage for His son"); in the Commentary on Galatians III, NPNF 1, XIII, p. 27 ("and in Hosea, He represents a husband set at naught by his wife"); and in Homily XVIII on St. John, NPNF 1, XIV, p. 63, where Christ is described as coming "to join Himself to the Church," with John the Baptist as the best man at the wedding (this imagery is repeated in Homily XXIX of the same series, p. 102).

²³ Literally, "love for mankind"; a favorite name for God in the Greek tradition is *o theos o philanthropos*.

²⁴ Baptismal instructions, I.1 and 3, *Sources chrétiennes*, vol. 50, 2nd ed., pp. 108-110 (also in *Ancient Christian Writers* [Westminster, Md.: The Newman Press, 1963], vol. 31, pp. 23-24).

²⁵ This is another difference between the Eastern and Western approaches to Christianity. Jerome, for example, states that "Marriage indeed must end in death" (Letters XXII, NPNF 2, VI, p. 29). In contrast to the typical Protestant or Roman Catholic wedding service, the Orthodox marriage service does not have the words "till death do us part." Of course, death does mark the end of physical marital relations.

what you especially long for), keep your bed in his honour sacred from the touch of any other man, and do your best to manifest a life equal [ison] to his, and then assuredly you will depart one day to join the same company with him, not to dwell with him for five years as you did here, or for twenty, or a hundred, or for a thousand or twice that number, but for infinite and endless ages."²⁶

If we continually bear this high vision for Christian marriage in mind, and if we often pray to God to help us to fulfill at least something of this vision in our own marriages, then I think we will be well-fortified to repel anything which would try to bring friction, discord, dissatisfaction, resentment, or any kind of lingering irritability between us and our spouse. We must realize that as long as we live, we are in the midst of spiritual warfare—that the Devil and his demons are real, and that *they are really cruel*, and that they really do want to destroy us and our marriages. As Christ said, "The thief [the Devil] comes only to kill, and steal, and destroy" (St. John 10.10).

So for a Christian marriage to flourish, we must realize that continual vigilance is necessary to ward off the attacks of the Devil, who seems to have a special vendetta against marriages. He knows that if he can disrupt marriage, he can undermine the entire family structure of even a whole nation, and bring many people to spiritual ruin, dragging them away from love, and into envy, self-centeredness, bitterness, resentment, meanness, vindictiveness, remorselessness, cruelty, sexual perversion, etc.

How can we successfully resist the devil's attacks? First of all, St. Peter exhorts us to "be sober, be vigilant; because your adversary, the devil, as a roaring lion, walks about, seeking whom he may devour" (1 Peter 5.8). So, we must be on our guard against any negative thoughts which would try to create strife between us and our spouse—thoughts like:

— "She doesn't really appreciate how hard I slave at work for her every day."

— "He doesn't care that I want to

spend more time with him; he must think watching football is more important than I am."

— "The least he could do is come to dinner when I call him, after all the trouble I take to make it the way he likes."

— "Look how she keeps spending money! Doesn't she realize these are hard times for us financially?"

— "He's late from work again; I wonder what kind of fooling around he's doing now."

— "There she goes yapping at me again! Doesn't she know how that irri-

little rock to our private rockpile. One day, if this rockpile of grudges and irritations keeps growing, something will set us off and we'll be like a volcano erupting against our spouse, who will have no idea where it all came from!

St. John Chrysostom talks about no longer having "mine" and "yours" in marriage—how everything should be held in common.²⁷ Surely this would also apply to sharing one's thoughts, and always having good, clear, open communication in marriage. Often we think it's easier not to say something when our spouse does



tates me?"—or, how she lets the door slam; or, how she lets the kids watch TV too much; or, how she talks on the phone so long to her girlfriends; etc.

But we must remember how crucially important it is not to keep such thoughts of resentment and irritation inside, without saying anything! We simply *must* talk out with our spouse everything that could possibly become an obstacle to our marital harmony. I've heard it said that every time we harbor a little grudge, a little irritation, a little disappointment, against our spouse without telling them about and talking it out and asking for mutual forgiveness, that it's like adding another

something that irritates us—because we just want to avoid a conflict, or maybe we think we're such a good Christian that we aren't affected by it. But unless we really are saints, we probably will be affected. It's really safer to talk it out right on the spot, so it can't grow into something much bigger.

Or what if you have worries about something, like your health, or financial affairs, or something rough happening at your job? Some men may think that it's more manly to keep these things to themselves, that they don't want to give their

Continued on the next page.

²⁷ For example, in Homily 20 on Ephesians, (Roth, p. 63).

²⁶ Letter to a Young Widow.3; NPNF 1, IX, p. 123. In Homily LXIX on St. John (NPNF 1, XIV, p. 256), he says, "So if thou put off all this vanity, thou shalt have a double crown, wearing thy crown and triumphing with thy husband through those unalloyed ages"; and in Homily VIII on 1 Thessalonians, he refers to men standing with their wives and children on the Last Day (NPNF 1, XIII, p. 356).

wives something to worry about, and other such thoughts. But if you do this, you are really allowing something like a wall to come between you and your wife; you are closing her out from an important part of yourself. How can there be real closeness and true unity when this happens? You have to trust that your wife *wants* to share your worries and concerns with you—that she *wants* to be included. And she may well have some words of wisdom and encouragement that will help you not to worry about whatever is on your mind.

Even after we talk about our negative thoughts and feelings with our spouse, we still may get hit with them. St. John teaches us clearly about this battle against anger, suspicion, resentment, envy, and any other kinds of impure thoughts:

“What then is the conflict that is in us? That of the soul against the body, that of vice against virtue. This enmity let us put an end to, this war let us take away, and then being in peace we shall also address others with much boldness of speech, our conscience not accusing us. Anger fights against contempt of it [i.e., anger], envy against goodness of heart. Let us make an end of this war, let us overthrow these enemies, let us set up these trophies, let us establish peace in our own city [i.e., our own life].”²⁸

He talks about how vitally important it is to cut off sinful thoughts and actions at the very beginning: “Wherefore it is necessary for us to resist from the beginning. For at any rate, even if the first little sins stopped with themselves, not even so would it be right to ignore them; but now they go on to what is greater, when the mind is careless. Wherefore we ought to do everything to remove the beginnings of sin. For do not look at the nature of the sin, that it is little, but that it becomes a root of great sin when it is neglected.”²⁹ St. John says that in the face of dark thoughts and temptations, we must stand fast in Christ, and then “shoot the devil with prayer.”³⁰

Besides the all-important role of prayer, he emphasizes the role of long-suffering, of patient endurance when

things are rough for us. There certainly can be rocky times even in a strong marriage, when it seems that our spouse just isn't really listening to us, is acting cold to us, is getting too involved with something that is taking him or her away from the Church. Or things might even get worse; an addiction might develop, causing havoc in the marriage and the family. In times like this, patient endurance and long-suffering are greatly needed. Here again, the writings of St. John can be a great help to us, for he, like our Church as a whole, has a very rich theology of suffering, of bearing tribulations nobly (as I indexed his writings in doing my dissertation, I found this theme to be more prevalent than just about any other). He reminds us over and over again of the many benefits and blessings that can come to us through tribulations, through times of crisis, if we turn to Christ in the midst of them, and try to gain something spiritual from them. Here is list of some of the benefits which he gives that can come from trials and tribulations if we try to bear them, by God's grace, with patience and dignity:

- crippling our pride
- reminding us of the transience of this life
- rendering us impregnable to hurt
- quenching our anger
- teaching us to despise death
- compelling us to flee to Christ
- strengthening us
- humbling us
- convincing the devil that we are no longer his
- clearly demonstrating that our treasure is in Christ
- so that angels can minister to us afterwards
- gaining forgiveness of our sins
- stirring us to action, to courage
- gaining a greater reward in Heaven

In the particular case of a wife in the midst of a difficult marriage, he says this:

“For this is especially to obey God: not to transgress the law even when suffering things contrary to it. And by the same rule, he who loves only when being loved, is not accounted to do any great thing. But he who serves a person who hates him is the one who above all deserves to receive a crown. In the same manner, then, also remember that if your

husband gives you disgust, and you endure it, you shall receive a glorious crown.”³¹ St. John does not say that there would absolutely never be a time when a wife would be justified in leaving her husband; he does allow for a wife leaving if her husband tries to force her to do something immoral, or in order to preserve her safety and that of the children.³² But St. John is also very confident that a godly, virtuous, patient wife will have great power in the improvement of her husband:

“For nothing, nothing is more powerful [*ischyroteton*] than a pious and sensible woman to bring her husband into proper order [*rhythmizein*],³³ and to mold his soul as she wills. For he will not listen to friends, or teachers, or rulers, as much as he will listen to his partner [*synoikou*] advising and counseling him, since the advice carries some pleasure [*hedonen*] with it, because she who gives the counsel is greatly loved [*sphodra phileisthai*]. I could tell of many hard and disobedient men who have been softened in this way. For she shares his table, his bed, and his embraces [*paidopoiias*],³⁴ his words and secrets, and many other things, and she is entirely given up and joined to him as closely as a body is joined to a head. If she happens also to be discreet and well-attuned, she will go beyond and excel all others in the management [*epimeleian*] of her husband.”³⁵

Here is some more encouragement from him along this line:

“When together with words you give him instruction [*didaskalian*] also by your works, then he will receive you and obey you the more readily. This happens, for instance, when you do not seek after gold or pearls or costly garments, but instead of these things you seek after propriety

³¹ Homily XXVI on First Corinthians; NPNF 1, XII, p. 155. Similarly, Chrysostom urges husbands to bear patiently with “all the failings” of their wives: “only, He says, let not a woman be a harlot, but every other failing [elattomata] you must bear with” (Homily XV on Ephesians; NPNF 1, XIII, p. 124). Here Chrysostom is cutting away all grounds for a husband to seek a divorce except adultery—thereby raising the protection of women beyond that afforded by the state in his time.

³² Homily 19 on First Corinthians, (Roth, p.33); Homily XVII on St. Matthew (NPNF 1, X, p. 119); Homily XXIII on Romans, (NPNF 1, XI, p. 511).

³³ This is one of St. John's favorite words to describe the well-ordered Christian life.

³⁴ This word literally means “child-making.”

³⁵ Homily LXI on St. John; NPNF 1, XIV, p. 225. He immediately cautions that as women “have great power for virtue, so have they also for evil.”

²⁸ Homily XXXVII on Acts; NPNF 1, I, p. 231.

²⁹ Homily LXXXVI on St. Matthew; NPNF 1, X, p. 514.

³⁰ On the Incomprehensible Nature of God; *Fathers of the Church*, vol. 72, p. 133 (translated by Paul W. Harkins).

[*kosmioteta*], prudence, and goodwill, not only showing forth these virtues yourself, but also requiring them from him. If you need to do something to please your husband, let it be to adorn your soul and not your body...The gold which you put on yourself will not make you so lovely and desirable to him, as modesty and kindness towards him, and a readiness to die for your partner. These things most subdue [*cheiroutai*]³⁶ men."³⁷

And I am sure that St. John would also say that a godly husband has great power to influence an ungodly wife.

While all of this *personal* vigilance against the wiles of the devil, and for the development of virtue is crucial, in a normal Christian marriage we have the tremendous extra help of our spouse. Married people must always remember that they are not alone—that they are in the spiritual *warfare together*, to help and hold up and encourage each other. Some lines from the Book of Ecclesiastes say, "Two are better than one, because they have a good reward for their labor. For if they fail, the one will lift up his fellow; but woe to him that is alone when he falleth; for he hath not another to help him up...And if one prevails against him, two shall withstand him" (Eccl. 4:9-12).

So we must never hesitate to talk with our spouse about our struggles with thoughts of envy or irritation, or suspicion, or worry, or discontent. We need to talk together about what may be causing these things, and then pray together about them. And then, we should encourage each other with love. St. John suggests that there should even be a kind of friendly rivalry between the husband and wife in spiritual things, and in mutually exhorting and encouraging each other in the Christian life:

"But at home also, let the husband hear of these [spiritual] things from the wife, and the wife from the husband. and let there be a kind of rivalry among all in endeavoring to gain precedence in the fulfillment of this law; and let him who is ahead, and has amended his conduct, exhort him who is still loitering behind."³⁸ He also says, "Let them incite and urge

³⁶ This word means to "worst, master, subdue," or "conquer, overpower, subdue."

³⁷ Homily LXI on St. John; NPNF 1, XIV, p. 226.

³⁸ Homily V on the Statutes; NPNF 1, IX, p. 379.

one another to [come to] the assembly here, [i.e., to the Church]: the father his son, the son his father, the husbands their wives, and the wives their husbands."³⁹ He points to Abraham and Sarah as examples for us: "Both he obeyed her in all things, and she him."⁴⁰

In these quotations we see the great reciprocity and equality of husband and wife, which, of course, is set within the overall pattern of the headship of the husband, which St. John carefully explains as an authority of responsibility, of love, of self-sacrifice, of selfless servanthood, and that it is based not upon the power of the husband, but upon his virtue. Yes, he is made the head of the family—the "little church"—by God, but in a very real sense, every husband must *earn* this position in the eyes of his wife and children by his love, his devotion to them, and his care and protection of them.

Here is just one quotation of many from St. John along these lines—when he is talking to husbands about the passage from Ephesians 5 which is read at every marriage service: "You have seen the

measure of obedience [from verse 24—'Wives, be in subjection unto your own husbands, as unto the Lord']; hear also the measure of love. Do you want to have your wife obedient unto you, as the Church is to Christ Then take yourself the same provident care for her as Christ takes for the Church. Yes, even if it becomes necessary for you to give your life for her, yes, and to be cut into pieces ten thousand times, yes, and to endure and undergo any suffering whatever, do not refuse it...In the same way, then, as he laid at His feet her who turned her back on Him, who hated, and spurned, and disdained Him—not by menaces, or by violence, or by terror, or by anything else of the kind, but by His unwearied affection—so also you must act toward your wife."⁴¹

Here, then, is a glimpse of the Christian vision for marriage given to us by our beloved pastor and teacher and Father, St. John Chrysostom. May his love and wisdom truly guide us as we seek to fulfill this vision in our own marriages, by the ever-present grace of our Lord and God and Savior, Jesus Christ.

³⁹ "To Those Who Had Not Attended the Assembly"; NPNF 1, IX, p. 225.

⁴⁰ Homily XXVI on First Corinthians; NPNF 1, XII, p. 155.

⁴¹ Homily XX on Ephesians; NPNF 1, XIII, p. 144. Later in the same sermon he says, "Where there is love, everything else follows, but where love is absent, fear will be of no use" (Roth, p. 54).



*May the Blessing
of Christmas
Bring Peace and Joy
to the clergy
and faithful of our
Diocese and to
the patrons of our
publication
throughout
the New Year.*

*The Editorial Staff
of Your Diocese
Alive in Christ.*

The Return Of The Relics Of Saint Innocent Of Irkutsk

Late Sunday evening, on the platform of the Irkutsk Railroad Station, a Molieben was sung by Bishop Vadim of Irkutsk and Chita, celebrating the arrival of the Relics of Saint Innocent, first Bishop of Irkutsk. The entire day of September 2 was spent in nervous anxiety, waiting for this auspicious event to take place. The Number 10 express train had been experiencing delays. First, they announced an 8-hour delay, then it became 10, 12, 14 hours...Saint Innocent's return to Irkutsk took a very long time indeed. It lasted all of sixty-nine years.

Saint Innocent, whose surname in the world was Kulchitsky, was the son of a village priest in the Kiev Guberniia. He received his education in the Kiev Theological Academy, and was tonsured a monk at the Kiev-Pechersky Monastery. Innokenty was a contemporary of Peter the Great and a supporter of his reforms. When Peter built his new capital city, Innokenty was appointed the Hieromonk of the Cathedral at St. Alexander Nevsky Lavra. He also served as the rector and an instructor of Philosophy at Moscow's Slavonic-Greek-Latin Academy, and as the "Ober-Hieromonk" of the fledgling Russian Navy. On March 5, 1721, in the presence

of Peter the Great, Innokenty Kulchitsky was consecrated Bishop of Periaslavl, and having received a special commission, he departed straightway for distant China.

In March of 1772, Saint Innocent

arrived in Irkutsk and immediately he crossed Lake Baikal and traveled to Fort Selengin, not far from the Chinese border. There he waited until January of 1725 for the Chinese officials to grant him permission to travel to Beijing, where he was appointed to serve as head of the Russian Orthodox Mission. However, fate changed all of that. In the spring of 1725, Bishop Innokenty returned to Irkutsk, where he settled into the Monastery of the Holy Ascension. Then, in January, 1727, by order of the Holy Synod, he was appointed as the first Bishop of Irkutsk and Nerchinsk. Assuming his cathedra, St. Innocent raised the spiritual consciousness of the local clergy by himself setting a good Christian example. While tending to the needs of the Christian flock in his entrusted diocese, he never forgot the needs of the native people of other faiths who lived there, the Buriat and the Tungus (Evenki) people. Under his care, many of these local people voluntarily converted to Christianity without the use of coercion or force. Desiring to enhance the spiritual life

of Siberia, Innocent also established the Russian-Slavonic School in Irkutsk, and staffed it with competent instructors.

Here are a few lines from his *Life*: "Loving to work, Saint Innocent would often labor in the monastery fields as if he



were a simple novice. He helped catch fish in the nets, and he would also clear the monastery paths. Often he would spend entire nights working, sewing leather shoes called *chirki* for the students of the school."

Saint Innocent reposed in the Lord on November 27, 1731, and was buried under the altar of the wooden church dedicated to the Tikhvin Icon of the Theotokos at the monastery of the Holy Ascension. In 1776, an extraordinary event took place. The wooden church had burned down. When its ruins were being cleared, it was discovered that not only was the body of Bishop Innocent spared the ravages of the flames, his relics were found to be completely incorrupt. The Irkutsk Chronicles note that from 1766 to 1800, seventy-six miracles were attributed to the name of Innocent, all of which were attested to in bona fide documents. Then, in September, 1800, the citizens of Irkutsk turned to their Bishop, Benjamin, with an appeal to uncover again the incorrupt relics of the Saint. On November 28, 1804, by order of His Highness, Emperor Alexander I, and of the Holy Synod, the holy relics were glorified, and Saint Innocent was canonized as one among the Saints.

The peasants called him the "Holy man of Siberia," and his feast day was fixed on November 26. In many towns and villages throughout Siberia, this day is celebrated as a patronal feast. The name Innokenty became one of the most popular throughout all of Siberia.

The monastery of the Holy Ascension maintained a museum where the personal effects and books of Irkutsk's first bishop were on display. Many cities throughout Siberia established orphanages dedicated to the memory of Saint Innocent. On the site where the *Irkutsk-Energo* power plant stands today, there once stood a chapel dedicated to the saint, built by the citizens of Irkutsk in the mid-1800's. According to legend, the house of a certain merchant, one M.A. Elizarov, also stood here. This is where St. Innocent would stay whenever he came into the city from the monastery.

Now, let's turn to the year 1920. Irkutsk was engulfed in the storms of the civil war. The new government, represented by the chairwoman of the East-Siberian

Regional Committee, Martemiana Riutina, waged an all-out war against the Church. The First Congress of the East-Siberian Soviet established a commission to conduct an autopsy on the relics of Saint Innocent to disgrace the miracle before the public eye. The autopsy took place in the presence of representatives of both the clergy and the faithful laity. The professors of the University of Irkutsk prepared a detailed anatomical description of the relics. In addition, a detailed photographic record of the proceedings was also taken. It was on the basis of these very photographs and documents that in March, 1990, it was possible to identify the relics positively as indeed being those of Saint Innocent, after they were found lying for many years in the Yaroslavl Regional State Museum under a tag marked "A Siberian mummy."

But let us return again to 1921. After the work of the autopsy commission was done, a decree was passed condemning the Church, and requiring that the relics of Saint Innocent be turned over by the *Cheka* to the Moscow Anatomical Museum. By February, 1921, a special representative of the *Cheka* had delivered the relics to Moscow according to his orders. For more than ten years, the relics of Saint Innocent of Irkutsk were "on display" in the museum alongside the relics of many other Russian saints.

Then in 1939, the relics of Saint Innocent appeared in the Yaroslavl Regional State Museum. No accompanying documents verifying the "provenance of the exhibit" could be found. The relics were identified only as "the mummified corpse of an unidentified man." It can only be surmised that after the exhibit in the Moscow Anatomical Museum was closed, the relics were first placed in storage in one of the museum's warehouses, and then somehow found their way to Yaroslavl.

There is however, a "legend" which seems to contain a seed of truth. It goes like this: toward the end of the 1920's, the Anatomical Museum had amassed a large collection of relics of Russian saints. The Soviet government during this time was increasing its anti-religious propaganda and was, in fact, waging open warfare in order to eradicate all religious feelings

among the population. It's not really necessary to cite here all of the terrible statistics, to recount the parish closures, the horrible destruction of churches, the arrest and imprisonment of the clergy...A simple solution was also found for the relics. In 1930-31, the People's Commissar for Health issued orders that all relics should be burned. But here, the People's Commissar for Education, A.V. Lunacharsky, whose authority included the operation of all state museums, stepped in and spoke out in favor of saving the country's historical heritage. He defended his position using strictly materialistic terms, stating that the relics were the real remains of people who had lived centuries ago, and in the opinion of the "enlightened" Commissar, these relics could serve as an object of anthropological and archaeological study for specialists of the Institute of Material Culture and History of the Academy of Sciences of the U.S.S.R. As it turned out, a faculty member of this Institute (who incidentally lived in Irkutsk in the 1920's) made his subsequent career in this area of "field archaeology" by opening numerous tombs in the Kremlin, in various monasteries throughout the land, and even in distant Samarkand. Thus, the position of A.V. Lunacharsky prevailed and the relics were spared.

In 1939, the "Siberian mummy" or the "mummified corpse of an unidentified man," received "permission" to travel to the Yaroslavl Museum. The permission was signed by the People's Commissar of the RSFSR. Here at least, the relics were treated with a little less disrespect. The unclothed body of the Saint, discreetly covered only by a piece of paper, was not put on public display, but was kept in the museum's warehouse in a glass case. It was in this condition that the clergy of the diocese of Irkutsk found Saint Innocent when they arrived to claim possession of his relics.

Here the Lord revealed His miracle anew. Sixty-nine years of desecration and neglect failed to destroy the incorrupt relics of Saint Innocent of Irkutsk. The members of two commissions which examined the relics on March 12 and August 9, 1990, both comprised of medical doctors, museum specialists, restoration

Continued on the next page.

specialists, and members of the Yaroslavl Committee on Religious Affairs, were all amazed at the integrity and wholeness of the saint's body. The medical report dated August 9, 1990, established the very same facts and descriptions which were found back in 1921.

On August 25, 1990, the relics of Saint Innocent of Irkutsk finally left their last secular lodgings and were transferred from the museum to the newly opened Tolga Monastery for women in the Yaroslavl Diocese.

Immediately, Archbishop Platon of Yaroslavl and Rostov took off his Archpastor's Mantiya and directed that the unclothed relics of the saint be clothed in it. The relics were then placed in a pine casket, which up until a year before had held the relics of another saint, Ignatius Brianchaninov, which were secretly hidden and newly discovered at the monastery. Thus, once a proper reliquary was prepared for Saint Ignatius, the simple pine casket was providentially made ready to receive Saint Innocent.

On August 30, after the Feast of the Dormition of the Theotokos, and the Feast of the Image of our Lord Not-Created-by-hands, the relics of the saint departed for the place of his repose and glorification accompanied by Frs. Sergei Kuznetsov and Alexander Belyi of the diocese of Irkutsk. The procession of clergy carrying the relics left the monastery to the festive pealing of bells as the nuns and faithful sang the troparion and kontakion of Saint Innocent.

But beyond the gates of the monastery, sinister forces began to stalk the travelers returning to Irkutsk. The Number 10 express train, the "Baikal," scheduled to arrive on track number 1, was running late. Finally, an announcement came that the train was approaching on track 2. However, instead of the expected blue express train, a grimy green local train pulled into the station with signs saying "Moscow-Erevan" placed on the sides of the cars.

You can well imagine the surprise of the clergy when no more than three minutes before train was to pull away, the door of the last car, no. 17, opened, and a sleepy man dressed in a railroad uniform emerged. "Where is this train going?" asked the clergy. "To Irkutsk," answered

the man. So this was indeed the long-awaited train Number 10! By this time, the train began to move away from the platform, but the relics of Saint Innocent were still way back against the wall of the station. Somehow, but certainly without any help of the cold-hearted station workers, the emergency brake was pulled and the train ground to a halt. It took the next three or four minutes to carry the casket with the relics up to the train. Then the clergy had to beg and plead with the conductor to allow them on board and to at least allow some free space for the relics in an unused compartment in car number 17. Finally, with the help of God, the conductor gave in and the relics were carried aboard. The train began to move, but soon it stopped again just beyond the Volga River somewhere in the woods near Yaroslavl. It turned out that on the same line to the east, two freight trains had just collided in a horrible accident. Was it the clergy who were protecting and escorting the relics, or was it Saint Innocent himself who was protecting and escorting everyone aboard that train?

So after eight hours of delay, the "Baikal" finally pulled into the Taishet Station—the first major rail depot in the Irkutsk region. Let's now leave car no. 17 of the No. 10 express for a little while and go to the city of Irkutsk where the clergy and the faithful anxiously awaited the return of their saint to their city.

From the early morning hours of Sunday, September 2, the grounds of the Znamensky Cathedral were packed with the faithful, all the way back to the very gates of the wall surrounding the church. The faithful came not only from the far-flung diocese of Irkutsk, but from distant Siberian cities like Krasnoyarsk, as well. The cathedral itself was adorned with flowers and was filled with icons for the festive procession once the relics of the saint arrived. According to the schedule, the train was to arrive at 9:40 in the morning. His Grace Vadim, Bishop of Irkutsk and Chita, had made all the arrangements and had notified the city council and the Regional Council on Religious Affairs that prior Thursday about the planned Molieben on the platform of the train station once the relics of Saint Innocent arrived. By 9:00 A.M., a joyful and excited crowd, made up mostly of

young and middle aged people, had assembled at the station. The older aged people chose to await the relics at the cathedral. But something was missing. The scene familiar at all "sanctioned events" lately in the U.S.S.R., of militia units with clubs and militia vans standing ready to "keep order," was not evident at the station. The electronic clock kept counting the minutes...

Ten minutes passed after the scheduled arrival time, then ten minutes more. The stationmistress came outside and announced that the arrival of the Number 10 was being delayed for eight hours. Now it became obvious why the defenders of the peace were not present at the scene. Evidently they knew in advance that the train was to be delayed.

Back at the cathedral, after the Divine Liturgy was served, Vladyko Vadim announced that the Molieben to Saint Innocent was being postponed to 5:00 that evening. The many elderly people present sat down on the benches of the church or outside along the walls of the one-time monastery to wait. The weather was fine—a clear, bright autumn day gave additional joy to the people. Later in the afternoon, it was announced that the train was running ten hours behind schedule. Right before Vespers, the dispatcher of the Irkutsk Railway System announced a twelve hour delay. The sun was beginning to set, yet the tired people continued to wait. No one knew why the train was running late, but at 9:40 P.M. the train was still to arrive. Naturally, it was still light outside, and the local trains with passengers returning to Irkutsk from their weekends in the countryside received priority over the scheduled express. The Number 10 "Baikal" was delayed for yet another two hours.

Among those awaiting the train were members of the media. One of them, a well-known local TV commentator on the news program "Pri-angarye" decided to find out what was keeping a scheduled express so late. It did seem odd that this train would be delayed for fourteen hours while a mail run, the "Moscow-Blagoveshchensk" was only one and a half hours behind schedule. Normally, express trains received priority and rarely were they more than fifteen minutes late at any given stop. Naturally, the dispatcher at

the station had no idea what was wrong. Then it was decided to go to the main offices of the Eastern-Siberian Railroad. There, the chief dispatcher was a real Siberian named Dimitry Innokentievich (what a coincidence!) Belyi. But isn't it strange? First he cannot locate the "Baikal" anywhere on his charts, but then finally he "finds" it. But still, there is no reason found for its delay. Even the deputy director of the E.S.R.R., when he was disturbed at such a late hour could not find out the reason for the delay. These telephone conversations from the lobby of the imposing E.S.R.R. building would have lasted all night had not the E.S.R.R. dispatcher given the announcement that the train was going to arrive twenty minutes sooner than the last announced time.

The situation at the cathedral was also getting complicated, when after the last delay was announced, the people learned by telephone that the train would be arriving in twenty-five minutes. "Everyone into the buses!" "Let's get to the station!" "Fast!"

Everyone arrived in time. The patient Russian women waiting at the platform knew by instinct that they needed to find car number 17 and that it was the one carrying the relics. Their candles were lit. Prayer to the Lord does give strength. This group of elderly, determined Irkutsk women became the focal point for all who came to greet the holy relics, and who waited into the dark on this Sunday evening. Soviet democracy continued to flourish—still there was no militia present, no government officials were to be seen.

The brakes brought the "Baikal" to a halt at 11:30 P.M. The casket bearing the relics of Saint Innocent was taken off the train by the clergy during the singing of the Magnification and was placed on the platform. It is done. Once again, Saint Innocent nourishes the soil of Irkutsk. The people rush forward to venerate and kiss the casket. Everyone is crying. Vladko Vadim is here on the platform serving a brief Molieben to the saint. Now for the midnight ride through the city to the festive service inside the Znamensky Cathedral.

Vladko, barely staying ahead of the cortege, managed to vest and was stand-

ing at the gates leading into the courtyard of the cathedral, where he triumphantly greeted the return of Saint Innocent, while the bells pealed festively. Thus it came to pass that the clergy of the diocese of Irkutsk carried the casket into the courtyard of the cathedral at exactly 12:00 midnight. First, there was the procession around the church. Then, the relics were carried inside the cathedral and placed before the icon of the Sign of the Theotokos, and the icon of Saint Innocent. The simple wooden casket was then placed in the very center of the Znamensky Cathedral.

Immediately, the Molieben of Thanksgiving for the return of the holy relics to Irkutsk began. The faithful fell to their knees and tears of joy streamed down their faces. The late hour did not diminish their strength. Their common prayer and joy at this uncommon event intensified their faith. The miracle was shown anew. Forgotten were the many years of darkness and fear. The strength of the persecuted Church was in its faith.

His Holiness, Aleksy II, Patriarch of Moscow and all Rus' proclaimed September 2 as the feast of the Translation of the holy relics of Saint Innocent of Irkutsk from Yaroslavl to Irkutsk.

A month later, another event directly involving Saint Innocent took place. A long time ago, on a dark January day in 1921, the funeral clothes and vestments of Saint Innocent were taken away from the church and handed over to a local Irkutsk museum. For many years, no one, not even the workers of the museum knew anything of their existence. Then during the memorable days celebrating the Millennium of Christianity in Russia, the museum opened an exhibition of church embroidery and decorative cloth, and lo, the long-forgotten vestments of Saint Innocent again were discovered.

Everyone again saw the richly decorated felon, embroidered with freshwater pearls and golden thread. Tradition holds that Peter the Great himself presented it to Saint Innocent on the occasion of his elevation to the episcopate in the Alexander Nevsky Lavra. Saint Innocent's funeral shroud, his archpastor's mantiya, as well as his mitre, were also found in the museum. All of these, including his cuffs, epitrachilion, omophor, and chalice-veil,

as well as the prayer of absolution, which was placed in his hand, were reverently given back to the church on October 2 by the workers of the Irkutsk State Museum.

One month later yet another extraordinary event took place, this time right after the Divine Liturgy in the Znamensky Cathedral on the feast of the Kazan Icon of the Theotokos. Again, we have to return to that same year, 1921.

Up until that year, until the moment when the relics of Saint Innocent were taken from his reliquary, a simple wooden cross with the Crucifix of our Lord Jesus Christ was held in his hand. By a miraculous set of circumstances, even this cross was returned to the saint. One of the archimandrites present at the opening of the reliquary secretly hid the cross, and then handed it over to an honorable person for safe-keeping. Many years later, the cross, engraved with prayers of absolution, was given to His Grace, Anatoly, Bishop of Kerchensk, who, being a native of Irkutsk himself, agreed to return it into the hand of Saint Innocent should his relics ever be returned to the church.

Thanks to the providence of God, this too occurred! After the Festal Divine Liturgy on November 4, 1990, this cross was placed again into Saint Innocent's reliquary. His Grace Vadim, Bishop of Irkutsk and Chita, truly expressed the feelings of all the faithful: "...In January, 1921, an act of vandalism was committed against these holy relics. The very roots of the immorality which we see around us today trace back to that very same time. I just want to make the two important points: First, Bishop Innokenty Kulchitsky was a man of education and high moral character. He founded the diocese of Irkutsk and Nerchinsk in 1727 when anarchy, robbery, drunkenness, murder, and rape were daily occurrences in these parts. Saint Innocent devoted much of his strength to raise the moral consciousness, first of the local clergy, which differed little from the rest of the population...And the return of Saint Innocent, the return of his relics is also very symbolic: after all, he came to us in a very difficult time, now as well as then, back in 1727.

I believe that Saint Innocent is worthy of being considered a national treasure. I

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An Interview With Metropolitan Philaret Of Kiev And The Ukraine

Can you tell us of any new changes that have taken place within your Church in the Ukraine?

Metropolitan Philaret: In a recent communication, His Holiness Patriarch Aleksy proclaimed the decision of the Holy Synod of the Russian Orthodox Church, that the Ukrainian Exarchate is now known as the "Ukrainian Orthodox Church." Our autonomy consists in the fact that we ourselves elect and install our own bishops, without the prior approval of the Patriarch or the Holy Synod of Bishops of the Russian Orthodox Church. The Metropolitan of Kiev and All Ukraine is elected by the entire Episcopate of the Ukrainian Church, then blessed by the Patriarch of Moscow.

The internal life of the Church—the financial, administrative, educational matters—are independent of the Russian Orthodox Church. However, the Metropolitan of Kiev remains a permanent member of the Holy Synod of the Russian Orthodox Church, so when dealing with the life of the Church as a whole, the Ukrainian Orthodox Church is represented by its Metropolitan. The Ukrainian Church is not an Autocephalous Church, but we do have the same structure as the old Kievan "Metropolia" prior to the establishment of the Holy Synod. This structure remained after the union with the Moscow Patriarchate. Within the boundaries of the Ukraine, the Metropolitan of Kiev has the title of "His Beatitude," which is the title given to the heads of Autocephalous Churches, but, that title, again, is used only within the boundaries of the Ukraine. This is similar to the situation in the Patriarchate of Constantin-



Interview with Metropolitan Philaret, Kiev, December 1, 1990.

ople, where the Metropolitan of Thessalonika has the title of "His Holiness" within his Metropolitanate.

After the October 28, 1990, decision of the Holy Synod granting Autonomy to the Ukrainian Church, His Holiness Patriarch Aleksy came to the Great Church of St. Sophia to proclaim personally this historic decision. Despite the political unrest at the time, the Patriarch was driven to the Cathedral and the Divine Liturgy and services were conducted as planned.

The outrageous behavior of those trying to block the entry of the Patriarch was filmed and later aired on Ukrainian T.V. Our people were so dismayed at their behavior that some of those deputies that were present and took part in the violence were deprived of their "immunity" and were suspended, and at present are under criminal investigation. We are saddened to report that Abbess Antonia from the Florus Monastery was struck so hard that she received a concussion. This is one of many examples that may be cited.

The new political movement R.U.K.H. attempts to use the Church in its battle with Moscow. Nearly the whole Ukraine

is against R.U.K.H., especially when they saw the violence that was aired on television. The working people and students have started to come to Kiev from the eastern provinces to protest against R.U.K.H. In the past they did enjoy a relatively large amount of support from the population as promoters of *perestroika* and democratization. Now people see them for what they are: politicians who only pretend to care about changes, but really are interested only in their own gains. So they are losing the support of the people.

Now that the Ukrainian Church has received autonomy, do you see priests using Ukrainian in services and sermons?

Even before the granting of autonomy to the Church in the Ukraine, we had in the Ukraine services in both the Church Slavonic and the Ukrainian languages. In our Ukrainian parishes, where the faithful have expressed their desire to use Ukraine language, it is not forbidden, just as in your Church in America, you use either Church Slavonic or English. You have different parishes with individual

needs, just as we do. We are now in the process of publishing service books in the Ukrainian language for parishes that need them. The Gospel is read in Slavonic, followed immediately in Ukrainian; this has become the standard practice. In the western region of the Ukraine, the services are in Church Slavonic, and the Gospel is read in Ukrainian only, as is the sermon.

Though some parishes are using Ukrainian, they are not many. This is not because we forbid anyone, but rather because the majority of people, though they speak Ukrainian, desire when they come to Church to hear the services in Church Slavonic. The claim that the hierarchy and the ecclesiastical authorities of the Ukrainian Orthodox Church are not allowing the use of Ukrainian in the churches is completely untrue.

In what region of the Ukraine do you see the most political turmoil?

Met. Philaret: In the western diocese of Lvov, Ternopol, and Ivano-Frankovsk.

The Return Of The Relics

Continued from page 53

am very glad that he is respected and honored again..."

Troparion of Saint Innocent. Tone 3

O Most Glorious Illuminator of the Church, enlightening our land with rays of your good works, and glorifying God by healing those who come to you with Faith; we beseech you, O Hierarch Father Innocent, protect this city from all troubles and sorrows through your prayers.

Kontakion of Saint Innocent. Tone 4

O treasury of pastoral purity, preacher of the Faith to the faithless, and the glory and adornment of the flock of Irkutsk! Let us the faithful lovingly sing your praises, for you are the protector of this land, and the intercessor for our souls.

Written by O. Bychkov and I. Rodionov, Irkutsk, Nov. 7, 1990.

Translated by Sergei Arhipov, Philadelphia, Pa., Nov. 14, 1991.

The political situation is so difficult that priests, in order to save their lives, families, and homes, are forced to join other churches because the new political move-

dom of conscience has been enacted, which gives total freedom to the Church in her acts and actions; it gives to the faithful and to the clergy rights equal to



Church of the Nativity of the Mother of God - Kiev, towers over the tree tops.

ment R.U.K.H. favors only the churches that are totally separate from Moscow, such as the Uniates and others. The priests in order to save their lives have joined these movements.

How many Orthodox Churches do you have in the Ukraine?

Met. Philaret: We have twenty-five monasteries, seventeen convents, and six thousand parishes. In Kiev every weekend there are two hundred or more baptisms, and in my Cathedral of St. Vladimir's, forty couples are married. These figures only reflect weekends. In my cathedral, I remember as many as three hundred who came for baptism. This is truly great growth. We have begun religious instruction in secular schools at the request of the school administrations, as well as of the parents and the students themselves. A new law of free-

dom of conscience has been enacted, which gives total freedom to the Church in her acts and actions; it gives to the faithful and to the clergy rights equal to

Are there any Uniate Churches in Kiev?

Met. Philaret: There is no Uniate Church in Kiev. The attempt was made but it was not successful. We have a few college and university students, but, these are temporary residents of Kiev, here for only the duration of their studies. If the Roman Catholic Church is attempting to spread the *Unia* to the East (Kiev), what, then, is the reason for our dialogue with them? And this is not an opinion limited to the Russian Orthodox Church, but of many other Orthodox Churches as well, i.e. Constantinople, Jerusalem, and Antioch. There is no reason for continuing ecumenical dialogue to achieve Christian unity if Rome only desires to impose on us a "new *Unia*."

Children From Kiev Visit St. Tikhon's

On August 19, 1991, a representative of the Church in Kiev went to the American embassy in Moscow. His business was to pick up visas for eighteen children and two adult chaperones who were scheduled to take an Aeroflot flight the next day from Kiev to New York City, for a three week visit to America. The receptionist at the embassy took the passports, promising to return in a few minutes with American visas stamped inside. In a few minutes, she did return with the news that a government coup had begun, that the embassy had shut off its computers, and that there would be no visas. A telephone call to Kiev gave the children and their parents the bad news, and another telephone call to the United States on August 20 informed their American hosts of what had occurred. Several days later, however, the situation in Moscow had stabilized, the embassy finally issued the coveted visas, and the children left on three different flights to New York. So began an exciting and fun-filled experience that proved memorable, not only for the children, but also for their chaperones and their American hosts.

On August 27 and 29, the group of seven youngest children, aged seven and eight, arrived on two flights from Kiev. They were accompanied by the senior chaperone, Dr. Olga Degtiareva, a specialist in radiation medicine and endocrinology. They were joined on September 3 by another group of eleven children, eleven to fifteen years old, who arrived on a flight from St. Petersburg in the company of Ms. Zoya Gavrilenko, a journalist who works as an editorial assistant in the office of Metropolitan Filaret of Kiev.

The children, most of whom live only miles from Chernobyl and attend Sunday school in the famous Kiev Caves Lavra, came to our country at the invitation of the Standing Commission for Religious Education, Patriarchal Parishes of the Russian Orthodox Church in the U.S.A. They were hosted in New Jersey by Archpriest Alexander Golubov and the parishioners of Three Saints Russian

Orthodox Church in Garfield, with the generous support of other parishes and communities of both the Patriarchal Parishes and the O.C.A. The funding budget for this project required us to rely heavily on the good will of our donors, and they responded with generosity, warmth, and compassion. In 1986, when the nuclear

accident occurred, the children were from one to nine years old. Now Chernobyl poisons not only their milk, their food, the very air they breathe, but also their life, their future, and their hope. And as if this were not enough, these children are seeing the very fabric of society being torn apart in their country and in their



The children from Chernobyl with Bishop Herman.



Bishop Herman presents gifts to the children from Chernobyl.

city, making the labor of growing up that much more difficult...

After the children were comfortably situated in the homes of Three Saints parishioners, a program of activities and visits to places of interest began. There was a trip to the Bronx Zoo, the boat tour around Manhattan, and the Great Adventure Safari. The children visited the statehouse in Trenton and met with Governor Jim Florio of New Jersey; the headquarters of the Orthodox Church in America, where they were hosted at lunch by His Beatitude, Metropolitan Theodosius; and the All Saints of Russia Patriarchal Center in Pine Bush, N.Y., where they were hosted for lunch by His Eminence, Archbishop Makary.

On the afternoon of September 21, the children, with their chaperones and host pastor, arrived at St. Tikhon's Monastery to spend a weekend in the fresh mountain air and enjoy the warm hospitality of His Grace, Bishop Herman, and the Monastery and Seminary community. After Saturday Vigil in St. Tikhon's Church, the group ate supper in the Seminary refectory, and had a happy and fun-filled visit with Bishop Herman in his residence. Joyful Ukrainian folk songs rang out from the bottom of the hearts of the appreciative children. Their joy was further multiplied when their eyes beheld

the colorful Barbie dolls, remote-controlled cars, and cassette players that were presented to them by Vladyko Herman. After a few more rounds of songs, it was off to their rooms and beds in the Seminary, arranged for by John Paluch.

On Sunday morning the children all went to Divine Liturgy at St. Tikhon's Church, where some joined in receiving the Body and Blood of Christ. After Liturgy, Bishop Herman introduced the children and their chaperones to the St. Tikhon's community. A round of picture taking was followed by lunch cooked Ukrainian style by Tamara and her helpers. Afterward, the children went paddling and rowing on the monastery lake. Then they were served hotdogs and hamburgers, prepared cook-out style. The children discovered the joys of the backyard chair-swing, and were pleased when Bishop Herman joined them. The arrival of a television crew permitted Bishop Herman and Dr. Degtiareva to share information on the children with a larger audience. Martin Paluch, using the monastery tractor and a hay wagon, gave the children a hay ride, which they thoroughly enjoyed.

Soon the visit to St. Tikhon's drew to a close. After saying goodbye to their gracious host, the children climbed into the van which took them back to their

foster families in New Jersey. And in just two days, after a warmhearted and tearful farewell to their big Garfield family, the children left America and flew back to Kiev.

This project was undertaken to focus local attention on the needs of Orthodox children who are enrolled in newly-opened Sunday schools back home. The children were invited here so that they could have a chance to eat good food and drink fresh milk and juices, to enjoy clean country air, and restore their health somewhat. We realized, of course, that a three-week stay in our country would not solve the problems of Chernobyl, or of Kiev, or of a country which is painfully changing gear. But surely to those who came here it gave perhaps the greatest gift of all—hope. And if we have succeeded in wiping away at least one tear from at least one of "God's little ones," then we have succeeded in full measure.

If you think you might like to help with another such project, or to make a donation, or even to be put on our mailing list, please write to us at this address:

ATTN: Fr. Alexander Golubov
Friends of the Children of Chernobyl
Three Saints Russian Orthodox
Church

454 Outwater Lane
Garfield, New Jersey 07026-1426

Chernobyl Revisited

For many inhabitants of the Ukraine, Byelorussia, and Russia, the memory—to the minuscule details—of the night before and morning after the nuclear accident at the Chernobyl atomic power plant cleaved time into two distinct and well-marked epochs: B.C. (Before Chernobyl) and A.C. (After Chernobyl). And while their lives B.C. were relatively stable and emotionally secure, A.C. continues to fill them with a vague, lingering dread and a deep-set, pervasive anxiety about the future.

The small town of Chernobyl lies in the very heart of Eastern Europe, some eighty miles north of Kiev, the capital of the Ukraine. There, on that fateful night

of April 26, 1986, a nuclear explosion occurred which released two hundred times more radiation than the atomic blasts at Hiroshima and Nagasaki. Under the cover of the darkness of night, driven by atmospheric winds, a death cloud of poisonous radioactive residue from the explosion and the fire which followed began to slither stealthily away, powdering the ground below with deadly debris. For the next few days, the cloud hovered over Briansk in Russia, and Gomel in Byelorussia. It eventually drifted onward to northeast Europe and Scandinavia. Meanwhile, people on the ground below slept or carried on with the business of their lives, ignorant of the magnitude of the

disaster that had occurred. In the town of Pripyat, a mile and a half away from Chernobyl, children played on the playgrounds, continued with kindergarten and school, and even ran to see the light blue pillar of flame from the fire at the burning reactor.

The first clear indications of danger came from Sweden and Poland, where special devices monitoring levels of atmospheric radioactivity began to sound the alarm. At the same time, western radio stations began to broadcast insistently the unsettling news to the world, demanding an explanation from the Soviet government.

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For two days, the leadership of the former Soviet Union maintained silence. On April 28 and 29, the government hesitatingly informed its people that an accident had occurred at an atomic power plant, that as a result of a fire several people had lost their lives, that the effects of the accident were being liquidated...But for ten more days, the damaged reactor at Chernobyl continued to spew its noxious waste into the atmosphere, and for several months more the fallout drifted down to the earth below, peppering vast areas of land with radioactive isotopes of iodine, strontium, cesium, and other mutagens.

Bland assurances from the Ukrainian authorities that there was no danger to the public, coupled with simpering praise for the heroic "liquidators" (i.e., rescue workers), belied the true scale of the disaster and the ineffectiveness of methods of disaster control. Apart from the usual panic and disorder that always seem to reign at man-made disasters of such magnitude, and apart from the attempts to protect themselves from any possible future charges of culpability, it seems that the authorities themselves were either unaware of the seriousness of the situation, or were simply ill-prepared to deal with the emergency.

Firemen and police battled to control the raging fire without breathing apparatus, without protective clothing, or even radiation monitors. No attempt was made to evacuate Pripyat for at least thirty-six hours. And some of the most hazardous measures, such as dropping sand from helicopters, or dousing the graphite fire with water, were simply ineffective, and subjected the lives of the rescue workers to unnecessary risk. Though the wind was blowing towards Kiev, a city of some two million inhabitants, and although around two million curies of radiation were being thrown out into the atmosphere daily, it wasn't until three weeks later that children under fifteen years of age were evacuated to summer camps elsewhere in the country.

Meanwhile, alarming rumors spread through Kiev: that significantly more people were supposedly injured than was announced; that there was to be some sort of evacuation; that somewhere roads were filled with anxious and frightened crowds

of people. For the first time since World War II, we heard the frightening word "refugees." But, outwardly, life in Kiev remained calm. We continued to go to work, the children went to schools and nurseries, tourists admired our beautiful green city, which was preparing for the May 1 spring holiday. As demanded by the authorities, on May 1 the usual workers' demonstrations had maximal participation by students, while many Kievans relaxed at their dachas in the countryside, or went swimming on the beaches of the Dnieper. All were mostly unaware that

fortunately, that many, even close relatives, were afraid of "contaminated children," afraid as well to disturb the comfortable routine of their daily lives, closed off their hearts and ignored desperate pleas for charity.

In the rural areas of the Kiev, Zhitomir, and Chernigov *oblasti* (provinces) of the Ukraine, in the Gomel *oblast'* of Byelorussia, as well as in the Briansk, Smolensk, and Kaluga *oblasti* of Russia, people could not even imagine that peril was lurking in their backyards. They continued tranquilly to work the lush

No one can see the contaminants in the air and food, yet the abandoned buildings and villages, and hospitals full of the dying, are an ever-present reminder of Chernobyl's invisible assailant.

sensitive radiation counters were recording massive increases in radiation...It was only a week later, on May 8, that Romanenko, the former Minister of Health of the Ukraine, in an effort to stem the rumors and "soothe" the people, went on television to announce that although, indeed, the levels of radioactivity had risen, there was no cause for alarm, since there was no danger; that it was alright to stroll outdoors, to eat fruits and vegetables, to drink milk—in fact, "everything was normal."

At about the same time, we discovered that the inhabitants of Pripyat had been evacuated, and that preparations were underway to evacuate the children from Kiev. In this cover-up atmosphere, in which truth was concealed and rumor ran wild, fear began to multiply, fear for the children and fear of an enormous, yet still unidentified, cataclysm. People began to send their children out of Kiev, to plead with their relatives and friends, especially with those who lived far from the city, for help.

Many, indeed, responded with generosity and compassion to these desperate cries for assistance. But it is also true, un-

green fields, cattle peacefully grazed in grassy pastures that had been poisoned by deadly radiation, and children serenely drank milk containing inconceivably high levels of radioisotopes of iodine, strontium, and cesium.

It was only in June, after a month had passed, that teams of doctors were formed, whose task it was to visit the villages and small towns and warn the people of the peril of eating food contaminated with radioactive waste. The doctors were helpless, however, when it came to revealing to these same people where they could get clean, uncontaminated food. And so the people continued to eat their own...

I remember with horror how hard it was to migrate from city to city in the Ukraine that summer, with two daughters who at the time were three and one-and-a-half years old, trying to save them from the hazards of radiation. What discomforts and limitations we had to endure as we moved every three or four weeks to a different city, living with various people, some of whom were kind, and some who were not. It was then that the word "radiation" entered into my children's vocabulary and into their life: no, don't drink

milk, it's contaminated by radiation; no, don't eat berries and mushrooms, they are contaminated by radiation; no, don't walk in the leaves or on the grass, they are contaminated by radiation; no, don't walk in the rain, it's contaminated by radiation; and countless other "no, it's contaminated by radiation" in the short period of their life!

Then mothers from radioactively contaminated regions started bringing their children to the hospital where I worked, and in the eyes of these mothers I saw fear, emptiness, and doom. The children had enlarged lymph glands and thyroids, their blood analysis tests were poor. They laughed and cried, ate and slept like other children. But they were not as active, they slept more, and their eyes were filled with inexplicable alarm.

At the same time, a blanket of official silence descended on the country. Tight controls were imposed on news media, on medical research, and on the publication of statistical data. Though black market sales of radiation counters flourished, possession of unauthorized radiation monitors became a criminal offense. It was not until 1988 that a more or less coherent picture began to emerge of what had actually taken place. This picture was much worse than expected.

For the first time since the accident, a 1988 documentary filmed in the village of Narodichi, in the Zhitomir *oblast'*, some eighty miles west of Chernobyl, punctured the impermeable veil of secrecy and outright lies. The twenty-minute film detailed a horror story of piglets born blind, of calves with birth defects of the head and legs, and of a population sickened by and catastrophically dying from radiation illness. Even those who remained nominally "healthy" experienced a constant and overwhelming fatigue and loss of ability to work. Doing their own checking, the camera crew recorded radiation levels of 2,000 micro-rems/hour, several hundred times above levels acceptable for human habitation. The documentary also revealed a high level of confrontational tension between the people and local officials. Soon thereafter, pictures appeared of the cow without a jaw, or the six-legged horse, or the gigantic oak leaves and pine needles.

In 1989, for the first time, levels of

radioactive contamination were measured in Byelorussia and Russia proper, and it was discovered that upwards of 7,000 sq. km. were contaminated at more than fifteen to twenty times the acceptable levels. Throughout 1989, reports filtered through that areas of significant contamination, which would require the evacuation of millions of people from the polluted areas, extended well beyond the original thirty kilometer danger zone.



The dense odor of melted wax and incense wafts through the ornate Minsk Orthodox Cathedral as pious church members gather to celebrate Russian Orthodox Christmas. For the survivors of the Chernobyl tragedy, who are faced with a rising death toll and questions that go unanswered, God is the true light in their darkness.

Beginning also in 1989, maps were published which showed where berries and mushrooms should not be picked, and only recently have maps appeared that show with any real precision the actual geographical contours of ground contamination. Not surprisingly, some of the most radioactively-polluted areas are to be found around the beaches on the Dnieper river.

The ban on medical research was felt in a special way at the Center for Radia-

tion Medicine in Kiev, established not long after the accident. Since all research before publication must first be submitted to the Ministry of Nuclear Power or the Ministry of Health for approval, practically no independent medical research on the Chernobyl disaster was published. Only within the last two years has it been officially permitted to disclose information on the health of both children and adults, and on the number of people who

have experienced the medical effects of the accident, as well as to disclose statistical figures which describe various aspects of the disaster. In the statistics, however, the disaster reveals to us its human face.

In May, 1988, a four-year-old girl, Natasha Karavayeva, was admitted to our clinic. We diagnosed cancer of the thyroid, most likely stemming from high levels of radioactive iodine. In 1986,

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Natasha K. had lived with her mother in a village approximately thirty km. (twenty miles) from Chernobyl, on the "other side" of the barbed wire which delineated the "thirty-kilometer dead zone" of contamination from the "clean zone." In fact, in the past two years alone, we have diagnosed seventeen new cases of cancer of the thyroid in children. In just five months of 1991, there was at least one new incidence of this cancer per month in children seven to fourteen years old. According to all prognoses, the incidence of these cancers is expected to grow. In comparison, before the accident there were two to four such cases per year in the entire Ukraine, while in the Kiev, Zhitomir, and Chernigov *oblasti* they were a rarity.

Natasha Lukina, a girl who earlier lived in the town of Pripyat (approximately 50,000 former inhabitants of Pripyat now live in Kiev), now only cries when she is asked about her health. But the story of Natasha's life and illness is typical. As did thousands of other children, on April 26, Natasha went to school, but she did not join other children who went to look at the fire at the Chernobyl atomic plant. She experienced a severe headache, scratchiness in the throat, felt nauseated and vomited, and even lost consciousness. After receiving help, she was taken home from school. Evacuation from Pripyat began only on the 27th, some thirty-six hours after the accident. For Natasha and her family, the difficult life of an evacuee began, of being constantly on the move, from one apartment to another. But Natasha's headaches have become more severe. She began experiencing stomach aches and liver pain; blood test results come back progressively worse, and her thyroid gland is constantly enlarged. Natasha is now thirteen years old, but her "life experience" is that of an adult. She trusts no one, and dismisses any thought of a future for herself—she only asks doctors to take care of her little sister.

Five years have passed since the accident at the Chernobyl atomic power plant. The plant continues to operate, and three of its four nuclear reactors are still working, generating electric power. As emergency crews battled to extinguish the raging fire and contain Unit #4, tons of

sand, cement, zinc, and other materials were dumped into the gaping aperture of its stack. Some time later, Unit #4 was encased in a gray, supposedly impermeable, concrete shell with the grim appellation of "sarcophagus," a technique that at the time seemed to be the optimal solution. Inside the sarcophagus, however, up to 86% of the reactor's molten fuel is still burning, generating some 200 degrees C. in the core.

And now, experts say, yet another

als to somehow dismantle and neutralize the core must be weighed against proposals to entomb the present sarcophagus in a yet larger outer shell, which would be designed to last perhaps for several decades. In a time of economic collapse, the proposed price of 2.5 to 3.9 billion pre-inflation rubles for these projects is truly daunting. Yet the consequences of inaction to all of human society are even more so.

Chernobyl is not a made-for-TV dis-

"The Slavic languages have a word, chernobyl, which means wormwood (bitter grass). I am devoid of fatalism, but who can fail to be moved by [the] mournful and tragic lines from the Revelation: '... a great star, blazing like a torch, fell from the sky on a third of the rivers and on the springs of water— the name of the star is Wormwood. A third of the waters turned bitter, and many people died from the waters that had become bitter' (Revelation 8:10, 11).

—Pytor K. Kravchanka, Minister for Foreign Affairs, Byelorussia

potential disaster is in the making: the sarcophagus is beginning to show strain from its sheer weight, as also from the severe heat being generated inside. The foundations of this monstrous concrete tomb, apparently, were so poorly and hastily constructed that the walls are beginning to sink into the ground. Numerous cracks have appeared in the foundations and in the walls that spell another disaster if ignored. A distant earthquake could demolish the building. Rainwater could seep into the core inside and cause a nuclear reaction. The cracks in the bottom slab could expand and permit seepage of nuclear waste into the groundwater. At the worst, we are told, if no action is taken, the whole structure could collapse, sending yet another lethal radioactive cloud into the atmosphere, and further poisoning the earth.

Those entrusted with the care of the sarcophagus face a grim choice. Propos-

aster, with bodies lying on the streets and people appropriately dying in front of the cameras. Nonetheless, according to statistics furnished by the Ministry of Health, one million children are already suffering from the aftereffects. More than five million people have sustained radiation in unhealthy doses. Of the 600,000 people who have directly taken part in the "liquidation" of the disaster, 6,000 have already died. This is a tragedy that spans centuries, far beyond the span of an ordinary human life. And we may have only taken a peek at the consequences.

by Olga Degtiareva, with
Fr. Alexander Golubov¹

¹ Dr. Olga Degtiareva is an endocrinologist and a Deputy Director at the Center for Radiation Medicine in Kiev. She is visiting this country in an effort to raise funds to help children whose health has been placed in jeopardy by the Chernobyl accident. Fr. Alexander Golubov is Rector of Three Saints Russian Orthodox Church in Garfield, New Jersey, and has collaborated in the writing and editing of this article, as also in the translation of portions of it from the original Russian.

DAILY DEVOTIONS

JANUARY

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|-------------------------------|-----------------------------------|
| 1. Col. 2:8-12 (Circumcision) | Luke 2:20-31,40-52 (Circumcision) |
| 2. James 4:7-5:9 | Mark 12:38-44 |
| 3. 1 Pet. 1:1-2,10-12; 2:6-10 | Mark 13:1-8 |
| 4. 1 Tim. 3:14-4:5 | Matt. 3:1-11 |
| 5. 2 Tim. 4:5-8 | Mark 1:1-8 |
| 6. Titus 2:11-14; 3:4-7 | Matt. 3:13-17 |
| 7. Acts 19:1-8 | John 1:29-34 |
| 8. 1 Pet. 4:1-11 | Luke 20:1-8 |
| 9. 1 Pet. 4:12-5:5 | Luke 20:9-18 |
| 10. 2 Pet. 1:1-10 | Luke 20:19-26 |
| 11. Eph. 6:10-17 | Matt. 4:1-11 |
| 12. Eph. 4:7-13 | Matt. 4:12-17 |
| 13. Heb. 3:5-11,17-19 | Luke 20:27-44 |
| 14. Heb. 4:1-13 | Luke 21:12-19 |
| 15. Heb. 5:11-6:8 | Luke 21:4-7,10-11,20-24 |
| 16. Heb. 7:1-6 | Luke 21:28-33 |
| 17. Heb. 7:18-25 | Luke 21:37-22:8 |
| 18. Eph. 2:11-13 | Luke 13:18-29 |
| 19. Col. 3:4-11 | Luke 18:35-43 |
| 20. Heb. 8:7-13 | Mark 8:11-21 |
| 21. Heb. 9:8-10,15-23 | Mark 8:22-26 |
| 22. Heb. 10:1-18 | Mark 8:30-34 |
| 23. Heb. 10:35-11:7 | Mark 9:10-16 |
| 24. Heb. 11:8,11-16 | Mark 9:33-41 |
| 25. Eph. 5:1-8 | Luke 14:1-11 |
| 26. Col. 3:12-16 | Matt. 15:21-28 |
| 27. Heb. 11:17-23,27-31 | Mark 9:42-10:1 |
| 28. Heb. 12:25-26; 13:22-25 | Mark 10:2-12 |
| 29. James 1:1-18 | Mark 10:11-16 |
| 30. James 1:19-27 | Mark 10:17-27 |
| 31. James 2:1-13 | Mark 10:23-32 |

FEBRUARY

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|-------------------------------|-------------------------|
| 1. Col. 1:3-6 | Luke 16:10-15 |
| 2. Heb. 7:7-17 (Meeting) | Luke 2:22-40 (Meeting) |
| 3. James 2:14-26 | Mark 10:46-52 |
| 4. James 3:1-10 | Mark 11:11-23 |
| 5. James 3:11-4:6 | Mark 11:23-26 |
| 6. James 4:7-5:9 | Mark 11:27-33 |
| 7. 1 Pet. 1:1-2,10-12; 2:6-10 | Mark 12:1-12 |
| 8. 1 Thess. 5:14-23 | Luke 17:3-10 |
| 9. 1 Tim. 4:9-15 | Luke 19:1-10 |
| 10. 1 Pet. 2:21-3:9 | Mark 12:13-17 |
| 11. 1 Pet. 3:10-22 | Mark 12:18-27 |
| 12. 1 Pet. 4:1-11 | Mark 12:28-37 |
| 13. 1 Pet. 4:12-5:5 | Mark 12:38-44 |
| 14. 2 Pet. 1:1-10 | Mark 13:1-8 |
| 15. 2 Tim. 2:11-19 | Luke 18:2-8 |
| 16. 2 Tim. 3:10-15 | Luke 18:10-14 |
| 17. 2 Pet. 1:20-2:9 | Mark 13:9-13 |
| 18. 2 Pet. 2:9-22 | Mark 13:14-23 |
| 19. 2 Pet. 3:1-18 | Mark 13:24-31 |
| 20. 1 John 1:8-2:6 | Mark 13:31-14:2 |
| 21. 1 John 2:7-17 | Mark 14:3-9 |
| 22. 2 Tim. 3:1-9 | Luke 20:46-21:4 |
| 23. 1 Cor. 6:12-20 | Luke 15:11-32 |
| 24. 1 John 2:18-3:10 | Mark 11:1-11 |
| 25. 1 John 3:11-20 | Mark 14:10-42 |
| 26. 1 John 3:21-4:6 | Mark 14:43-15:1 |
| 27. 1 John 4:20-5:21 | Mark 15:1-15 |
| 28. 2 John 1:1-13 | Mark 15:22-25,33-41 |
| 29. 1 Cor. 10:23-28 | Luke 21:8-9,25-27,33-36 |

MARCH

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|---------------------------------|---------------------------|
| 1. 1 Cor. 8:8-9:2 | Matt. 25:31-46 |
| 2. 3 John 1:1-15 | Luke 19:29-40; 22:7-39 |
| 3. Jude 1:1-10 | Luke 22:39-42,45-23:1 |
| 4. Joel 2:12-26 | Joel 3:12-21 |
| 5. Jude 1:11-25 | Luke 23:2-34,44-56 |
| 6. Zechariah 8:7-17 | Zechariah 8:19-23 |
| 7. Rom. 14:19-26 | Matt. 6:1-13 |
| 8. Rom. 13:11-14:4 | Matt. 6:14-21 |
| 9. Genesis 1:1-13 | Proverbs 1:1-20 |
| 10. Genesis 1:14-23 | Proverbs 1:20-33 |
| 11. Genesis 1:24-2:3 | Proverbs 2:1-22 |
| 12. Genesis 2:4-19 | Proverbs 3:1-18 |
| 13. Genesis 2:20-3:20 | Proverbs 3:19-34 |
| 14. Heb. 1:1-12 | Mark 2:23-3:5 |
| 15. Heb. 11:24-5:32-12:2 | John 1:43-51 |
| 16. Genesis 3:21-4:7 | Proverbs 3:34-4:22 |
| 17. Genesis 4:8-15 | Proverbs 5:1-15 |
| 18. Genesis 4:16-26 | Proverbs 5:15-6:4 |
| 19. Genesis 5:1-24 | Proverbs 6:3-20 |
| 20. Genesis 5:32-6:8 | Proverbs 6:20-7:1 |
| 21. Heb. 3:12-16 | Mark 1:35-44 |
| 22. Heb. 1:10-2:3 | Mark 2:1-12 |
| 23. Genesis 6:9-22 | Proverbs 8:1-21 |
| 24. Genesis 7:1-5 | Proverbs 8:22-9:11 |
| 25. Heb. 2:11-18 (Annunciation) | Luke 12:43 (Annunciation) |
| 26. Genesis 7:11-8:3 | Proverbs 10:1-22 |
| 27. Genesis 8:4-22 | Proverbs 10:31-11:12 |
| 28. Heb. 10:32-38 | Mark 2:14-17 |
| 29. Heb. 4:14-5:6 | Mark 8:34-9:1 |
| 30. Genesis 8:21-9:7 | Proverbs 11:19-12:6 |
| 31. Genesis 9:1-17 | Proverbs 12:8-22 |

APRIL

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|-------------------------------|----------------------|
| 1. Genesis 9:18-10:1 | Proverbs 12:23-13:9 |
| 2. Genesis 10:32-11:9 | Proverbs 13:19-14:6 |
| 3. Genesis 12:1-7 | Proverbs 14:15-26 |
| 4. Heb. 6:9-12 | Mark 7:31-37 |
| 5. Heb. 6:13-20 | Mark 9:17-31 |
| 6. Genesis 13:12-18 | Proverbs 14:27-15:4 |
| 7. Genesis 15:1-15 | Proverbs 15:7-19 |
| 8. Genesis 17:1-9 | Proverbs 15:20-16:9 |
| 9. Genesis 18:20-33 | Proverbs 16:17-17:17 |
| 10. Genesis 22:1-18 | Proverbs 17:17-18:5 |
| 11. Heb. 9:24-28 | Mark 8:27-31 |
| 12. Heb. 9:11-14 | Mark 10:32-45 |
| 13. Genesis 27:1-42 | Proverbs 19:16-25 |
| 14. Genesis 31:3-16 | Proverbs 21:3-21 |
| 15. Genesis 43:26-32; 45:1-16 | Proverbs 31:23-22:4 |
| 16. Genesis 46:1-7 | Proverbs 23:15-24:5 |
| 17. Genesis 49:33-50:26 | Proverbs 31:8-31 |
| 18. Heb. 12:28-13:8 | John 11:1-45 |
| 19. Phil. 4:4-9 | John 12:1-18 |
| 20. Exodus 1:1-20 | Job 1:1-12 |
| 21. Exodus 2:5-10 | Job 1:13-22 |
| 22. Exodus 2:11-22 | Job 2:1-10 |
| 23. Exodus 19:10-19 | Job 38:1-23; 42:1-5 |
| 24. Exodus 33:11-23 | Job 42:12-16 |
| 25. Rom. 6:3-11 | Matt. 28:1-20 |
| 26. Acts 1:1-8 | John 1:1-17 |
| 27. Acts 1:12-17,21-26 | John 1:18-28 |
| 28. Acts 2:14-21 | Luke 2:12-35 |
| 29. Acts 2:22-36 | John 1:35-41 |
| 30. Acts 2:38-43 | John 3:1-15 |

CHRIST IS BORN!

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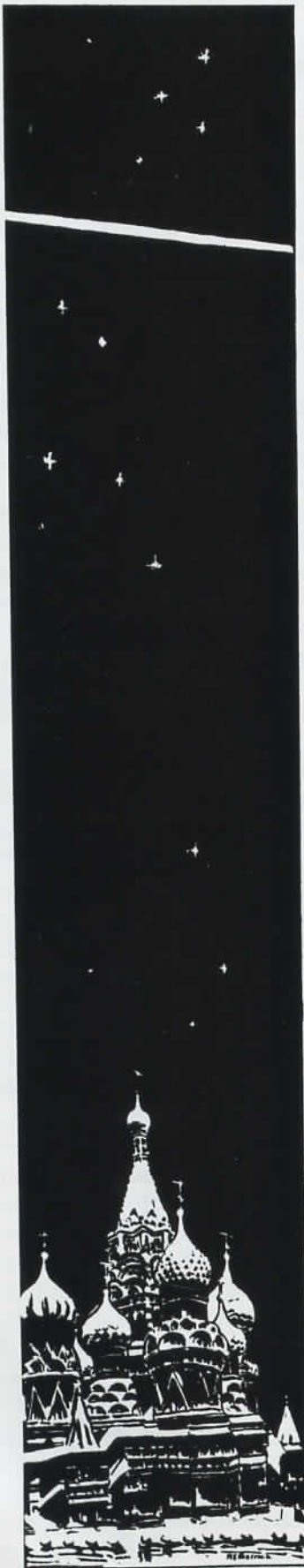
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 Mr. & Mrs. Michael Stafiniak & Family
 Mr. & Mrs. Edward Stellato & Family
 Mr. & Mrs. Boris Stoiancheff
 Belinda & Maria Stoiancheff
 Julia Strohl
 Anastasia Symanovich
 Mr. & Mrs. Stephen Symanovich
 Mr. & Mrs. Russell Tatusko
 Mr. & Mrs. Wash Telephak
 Damian, Basil & Jason Vansuch
 Martha Wagner
 Mary Zakocs
 Mary Zenkof
 Rosemary Ziegenfuss

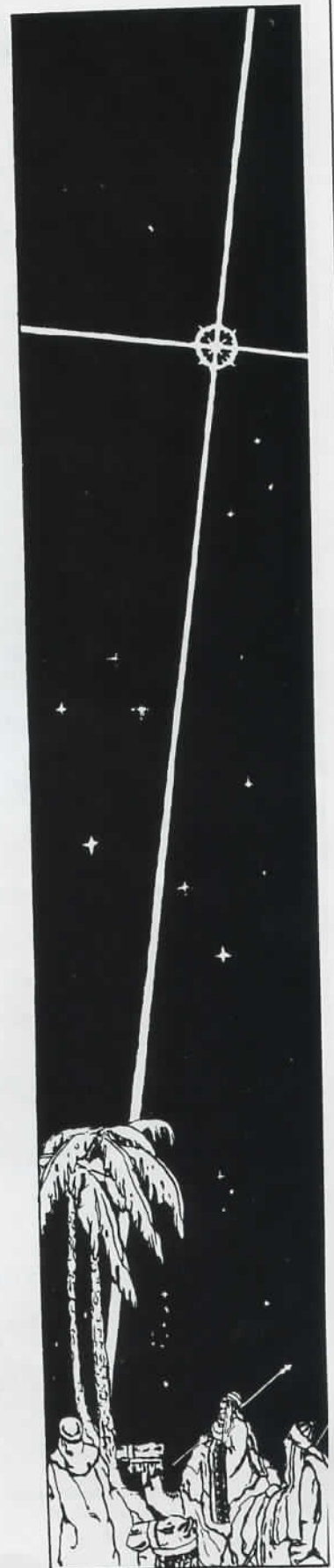
HOLY TRINITY ORTHODOX CHURCH

Catasauqua
 Fr. Gregory & Matushka Cindy Horton
 Tatiana, Maximos, & Sebastian Horton
 Susan Greitzer
 Louis & Betty Hilt
 Mary Zbur
 Olga Crayosky
 Lucy Wasco
 Andy & Pat Brusko & Sons
 Sophie & Fred Long
 Dr. Salivonchik & Family
 John & Mary Yuhas
 Nancy A. Sabol

James Basara
 Mary Horoschak
 Olga Salivonchik
 Joe Horoschak
 Nina & Christopher Bagshaw
 Helen Suda
 Mildred Bowski
 Mary Zemchak & Mary Muha
 Michael & Vincentine Brusko
 Andrew Brusko, Sr.
 Richard & Mary Baker
 Kathryn Kokolus
 Rosemary Ziegenfuss
 Debbie & Michael Brusko
 Laurel, Kate, Ruth & Peter Kandianis
 Eva Fox
 Nicholas & Cheryl Steck
 Edward & Holly Bachert
 Scott Morgan
 Dana Miller
 Steven Kandianis
 Steve Baron
 Charles & Helen Gaston
 George & Harriet Mazur
 John & Pat Wasko
 Kiprian & Sherri Fedetz & Family
 Michael & Tonya Gaston
 Richard & Jean Garrison
 Helen Cudlic
 Edward & Pauline Bachert
 John & Sandra Miller
 Frank & Irene Momrock
 Verna Teaman
 A Friend
 Martha Billy
 Dorothy Smickley
 Sue Tzope
 Randy & JoAnn Bearish
 Nikolya Romanchik
 Robert & Rebecca Romanchik
 Anna Lalo
 David & Janice Cudlic
 Laura & David M. Cudlic
 Stephen & Mary Grason

ST. MARY'S ORTHODOX CHURCH

Coaldale
 Fr. Paul & Matushka Borick
 Anastasia Bench
 Mr. & Mrs. John Bench, Jr. & Family
 Helen Berezniak
 Harry Bialis
 Max & Anna Bubernak
 Donald & Helen Butts
 Mary Bybel
 Mr. & Mrs. William Bybel
 Andrew & Stephanie Chmel
 Mr. & Mrs. David Christman & Daughters
 Dr. & Mrs. Richard Chwastiak
 Richard Gregory Chwastiak
 Nicole Ann Chwastiak
 Mary & Edward Conarty
 Mary Kinn Daduk
 Irene & Larry Davis
 William & Helen Evetushick
 Rose Harkins
 Olga Hebda
 Catherine Hedes



CHRIST IS BORN!

Anna P. Horoschak
Olga & Joe Kash
Helen & Wash King
Mr. & Mrs. John King
Ann Kononchuk
Rose Lisella
Ted & Pauline Lorchak
Frank & Mary Lutash
Pauline Maholick
Paul & Kay Maliniak
Jack & Mildred O'Shura
Helen Ostrosky
Mary Papinsik
Helen Philapovich
Mr. & Mrs. Bernard Pisko
Stephen Redash
Nancy Ruggeri
Paul & Helen Sheers
Mr. & Mrs. John Sidoriak & Sons
Mr. & Mrs. Wasil Slanta
Martha D. Teno
Harry Wyshosky
Olga Weiss (N.C.)
Mary Zemanick
Michael Zemanick

ST. NICHOLAS ORTHODOX CHURCH Coatesville

Archpriest Dimitri J. Voytilla
George Babich
Sam Babich
Mrs. Karen Campbell
Alex Griskevich
Mrs. Nanette Hare
Vera Hatcher
Eugenia Papst
Mr. & Mrs. Nicholas Ruczhak
Georgette Sarosi
Peter Sarosi
Michael Sarosi
Mr. & Mrs. Andrew Toroney
Mrs. Maria Toth
Daria & Paula Voytilla
Jan Zatyczyc

ST. ANDREW ORTHODOX CHURCH Dallas

V. Rev. Michael Lepa
Florence M. Brin
Mrs. Robert T. Rhodes
Margaret Yankoski
Delores Ostrum
Rebecca Smith

ST. JOHN THE BAPTIST ORTHODOX CHURCH Edwardsville

Rev. Fr. Emilian Hutnyan
Matushka Laryssa Hutnyan
Demetris Kolinchock
Julia Capp
Mary Pisaneschi
Bob & Irene Husted
Mary Piznar
Mr. & Mrs. Nicholas Medar
Helen Moncovich
Tillie Panco
Mary Ann Scarnulis
Kathryn Prokopchak

Mr. & Mrs. William Talpash
Mr. & Mrs. Michael Talpash
Marie Talpash
William Talpash, Jr.
Elizabeth Biezup
Rita & Russell Dugan
Michael Skopic
Barbara Toporcer
Sophie Mischak
Beatrice Kowalskie
Julia Sitar
Eva Kopko
Elizabeth Dutko
Anna Romanchick
Ann Lukatchik
Wanda Wanko
Michael & Margaret Hoidra
Mr. & Mrs. William Delitconich
Mr. & Mrs. Sylvester Dugan
Mr. Peter Dutko
Sandra Williams
Michael & Kyra Harmanos
Steve & Kathy Harmanos
Helen (Kopko) Chavrid
Anna Bowanko
Samuel & Mary Stanchak
Mr. John Berdy
St. John's Church School
Eva Balash
Anna S. Dudek

Faithful of the FRACKVILLE DEANERY V. Rev. Joseph Martin, Dean

HOLY ASCENSION ORTHODOX CHURCH Frackville

V. Rev. Paul & Matushka Ropitsky
Russell Lahutsky
Julie Beltrami
Nicholas & Marge Tatusko
William & Mary Keysock
David, Greg & Daniel Keysock
Marianne & Jim Blachinski
Mary Torick
Mr. & Mrs. Michael Trynosky
Mary Diffenderfer
Miss Eva Cuttic
Anna Yacilla
Olga Williams
Mr. & Mrs. Joseph Chrush
Mr. & Mrs. Sergus Chrush
Mr. & Mrs. Peter Swoboda
Olga Purcell
Sophie Osenbach
Anna Dudash
Eva Boniscavage
Mary Kuschick
Tessie Billie
Midge & Mike Paulonis
Carole Sagan
Mr. & Mrs. Andrew Smarkanic
Mary Krutz
Myron & Helen Polanchyk
Frank & Jean Holowaty
Mrs. Vera M. Timko
Theresa Basara
Mrs. Mary Hancher
Michael Ropitsky
Mr. & Mrs. John Malinchok

Peter Weremedic, Jr.
Mr. & Mrs. George Thomas
Mr. & Mrs. John Orris & Family
Margaret & Paul Pelak & Family
Mary Sagan
Michael & Elizabeth Weremedic
Jimmy Weremedic, Jr.
Pete & Marie Weremedic
Michael & Roseann Weremedic
Jim & Lisa Weremedic
Michael Patrick
Mr. & Mrs. John Pellock
Mr. & Mrs. Robert Kuchta
Michael Petronko
Mr. & Mrs. John Nester
Eleanor Ann Thomas
Mr. & Mrs. Daniel Lesko & Family
Mr. & Mrs. Don Bricker & Family
Mr. & Mrs. Peter Harahus
Mrs. Laura Polinsky
Mrs. Margaret Kuchta
Mrs. Sophie Chrin
Anna Andrusichen
Mr. & Mrs. Michael Dikun
Mary & Nancy Reed
Nancy Sowchak
Mr. & Mrs. Alex Peleschak
Anna Jordan
Dr. Paul Thomas
Barbara & Peter Pelak
Mr. & Mrs. Thomas Fletcher
Mr. & Mrs. John Semanchick
Sandra, Jack & Phillip Morash
George Thomas, Jr.
Mr. & Mrs. Victor Shirknus
Mr. & Mrs. Paul Malinchok
George & Mary Marr

CHRIST THE SAVIOUR ORTHODOX CHURCH Harrisburg

Saint Mary's Altar Guild
Father Daniel & Theodora Ressetar
Father Michael & Olga Kovach
Martha Allen
Mr. & Mrs. Steve Barbu
John R. Barns
Mary & George Cvijic
John Caba, Jr.
Gerald & Ann Cole
Barbara Cain
Tusha Dernbach
Mr. & Mrs. David Dugan
Mary Dotsey
Suzanne Demchak
John & Jean Dotsey
Mr. & Mrs. Robert Ensslen & Anysia
Mr. & Mrs. Joseph Fetski & Brian
Angelina Georgias
Carl & Debbie Hisiro & Family
Mr. & Mrs. Ronald Hancher, Sr.
Anna Hand
Jim & Vickie Henry
Michael, Matthew & Jessica Henry
Ann & Bill Kuchta
Joseph & Linda Kurtz
Mike & Alice Mallick
Adam & Dolly Mallick
Eli & Sonia Mioff
Dave Martin

GLORIFY HIM!

Ellen, Roger, & Andrew Miller
 Mary Macavei
 Sue Mandell
 Evelyn J. Onufer
 Mr. & Mrs. John Pylypciw
 Polyniak Family
 Buck, Kathy & Teddy Pankiw
 Matushka Anne Prislopsky
 Paul & Elizabeth Pellegrini
 Mark Rodak & Family
 Joseph Russian
 Nicholas & Alexander Ressetar
 Greg, Candi & Dimitri Ressetar
 John, Nadzia, Natalie, John, Nicholas
 Schilling
 Mr. & Mrs. Mark Sutovich
 Mr. & Mrs. Nicholas Sutovich & Kevin
 Russell & Shirley Sass
 Peter & Patrice Taleff
 Jonathan Taleff
 Helen Tatusko
 Glenn & Natalie Treece
 June Taleff
 John & Susan Uram, & Justina & Alex
 Mr. & Mrs. George Volsko
 Leo & Marlene Washburn, Joe & Ben
 Ron, Judy, Holly & Noelle Webb
 Gary, Sue Windemaker & Family
 Mildred Wolfe
 Susan Wolfe
 Sandra & Richard Wood & Family
 Alice Yankosky
 Michael & Janice Zuro & Son

ST. MICHAEL'S ORTHODOX CHURCH

Jermyn

Very Rev. John & Matushka Kathy
 Kowalczyk, Sophia & Nicholas Kowalczyk
 Andrea & Jeff Baldan & Andrew
 Barry & Debra Bernosky, Paul & Rachel
 Wendy & Serge Bochnovich, Serge & Amy
 Mr. & Mrs. Robin Bonda
 Mary Bowan
 Delores Brophy & Stephen
 Willard & Sue Brown & Family
 Eddie & Eileen Brzuchalski
 Eileen & Robert Dance
 Elizabeth G. Day
 Delores Dreater
 Jean Dzwonczyk
 Mrs. Kathryn Fedirko
 Don, Rosalie & Bill Fives
 Eva & Mary Franchak
 Steve & Rose Franchak
 Mr. & Mrs. Anthony Franchak
 Peter & Delores Frenchko
 Joseph Getzie
 Mary Getzie
 Nicholas Getzie
 Tom, Helen & Stephanie Grancey
 Bessie Guzey
 John & Lucille Guzey
 Mr. & Mrs. Andrew Hanchak
 Julia Hanchak & Tom
 Mr. & Mrs. William Hanchak
 Clarise Hesser
 Mr. & Mrs. Basil Hoholick & Family
 Julie Hockin
 Mr. & Mrs. Andrew Homish

John, Debbie & Jonathan Jaye
 Joseph & Olga Jaye
 Mr. & Mrs. Thomas Jesuitt & Lynn
 Mrs. Mary Jubinsky
 Stacey & Ken Kashuba
 Mr. & Mrs. Joseph Keklak
 Rose Kelechawa
 Julia Kitchura
 Mr. & Mrs. Michael Klapatch & Sons
 Henry II & Jeremi Korpusik
 Mary & Henry Korpusik
 Thelma Koval
 Mr. & Mrs. John Krenitsky
 Mr. & Mrs. Joseph Krenitsky
 Irene Kupinsky
 Helen Lahey
 Daria Lehman
 Mr. Samuel Mattise
 Myra & Elizabeth McInnis & Rebecca
 Mr. & Mrs. Andrew Michalczyk
 Mr. & Mrs. Mike Mikulak & Sons
 Mrs. Anna Mizok
 Mrs. Alice Mosley
 Steve & Martha Myshak
 Mr. & Mrs. Buddy Naydych
 Mr. & Mrs. Miles Neutts & son
 Michael Orinick
 Mrs. Justine Orlando
 Barbara Palubniak
 Tillie Palubniak
 Patsy & John Pash & Family
 Antoinette Petorak
 Rev. Deacon Gabriel & Matushka Delores
 Petorak

George, Marilyn & Joshua Petorak
 Martha Pollock
 Mr. & Mrs. John Raban
 Anna Rusiniak
 Mary Rusiniak
 Mary Joan Rusiniak
 Martha Scopelliti
 Anna & Sandra Sernak
 Ron & Lorraine Sernak
 Delores Serniak
 Steven & Dolly Serniak & Allison
 Janice Skolic
 Mr. & Mrs. Ralph Sloat
 Bob & Juliann Speicher
 Mr. & Mrs. Gerald Soroka & Family
 Mrs. Emily Stawisky
 Helen & Gene Strosky
 Irene Swirdovich
 Damian & Stephen Telencio
 Chap. Lt. Col. Peter
 & Matushka Martha Telencio
 Bob & Millie Telep & Rebecca
 Eva Urda
 Yvonne & John Wargo & Family
 Mary & Michael Wyziak
 Julia Zaccane
 Peter Zaccane
 Mary Zielinski
 Betty Zrowka
 Joseph & Dorothy Zrowka
 Anna Willgrube

ST. VLADIMIR'S ORTHODOX CHURCH

Lopez

Hieromonk Michael Thier
 Leo Mattichak

Vera Gulich
 Mr. & Mrs. Daniel Kravitz & Family
 Mary Kravitz
 Helen Fullerton
 Pete, Helen, Craig Kachmarsky
 Mr. & Mrs. John Alpaugh Kachmarsky
 Olga Serecsko
 Anna Hoch
 Mrs. Mary McNeddoft
 Robert & Nanette Carter
 Rosemary K. Gaylord
 Nick & Helen Kachmarsky
 Metro McCobin
 Mr. & Mrs. Dimitri Hubiak
 Mr. & Mrs. Andrew Matychak
 Mary Serecsko

HOLY ASCENSION ORTHODOX CHURCH

Lykens

Fr. Michael & Matushka Hatrak
 Sem. Gregory, Matthew & Natalie Hatrak
 Michael & Olga Hrinda
 Johnnie & Chris Coles
 Nancy & John Coles
 Mrs. Kathryn Lapicky
 Anna Mahoney
 George & Betty Tiazkun
 Margaret Carl
 Dr. & Mrs. Alexander Pianevich
 Mr. & Mrs. John Sass
 Nadia Sass
 Elisabeth Y. Sultzbaugh
 Gayle & John Sultzbaugh
 Suzanne S. Smeltz
 John L. Sultzbaugh
 John & Mary Mehalko
 Ann Kopko

HOLY TRINITY ORTHODOX CHURCH

McAdoo

V. Rev. Joseph Martin
 Matushka Gloria Martin
 Cathryn Martin
 Juliana Martin
 Marina Martin
 Debbie Martin
 Daniel Oneschuck
 Mr. & Mrs. Michael Zabitchuck
 Mr. & Mrs. George Zabitchuck
 Mr. & Mrs. Michael Kurtz, Sr.
 Mariora & Gheorghe Pop
 Mr. & Mrs. George Stronko
 Mary Dikovitsky
 Mary Rusanovcki
 Sue Pisura
 Pearl Elko
 Irene Yaworsky

SS. PETER & PAUL ORTHODOX CHURCH

Minersville

Fr. Michael & Matushka Hatrak
 Sem. Gregory, Matthew & Natalie Hatrak
 David Studlack & Family
 Helen Weidner
 Joe & Mildred Visintin
 Peter & Betty Butsko
 Madeline Bonchalk
 John Bonchalk

CHRIST IS BORN!

Anna & James Antonio
Rick & Lynda Hutton & Family
Luke Oakill
Ann & Nick Wyslutsky
Mary Wartella
Harry Oakill
Susie Frew
Andrea Frew
Helen Polinsky
The Stablum Family
Michael, Lisa & Christian Pascuzzo
Elsie Herman
Mike & Barb Rogers
Michelle, Kim, Kathy & Casey
In Memory of George & Helen Oakill

ST. MICHAEL'S ORTHODOX CHURCH Mt. Carmel

V. Rev. Michael & Matushka Evans & Michael
Louis Horvath
Mrs. Fred Markovich
Anna Gondal
Mary Moroz
Sophie & Louis Horoschak
Anna & Charles Raber
Pearl Fedock
Stella Manello
Mr. & Mrs. Paul Paduhovich
Sandra Bohaczyk
Mr. & Mrs. Joseph Cuff
Julia Bushick
Mr. & Mrs. Walter Sebasovich
Olga & Robert Thomas
Dorothy Beckus
Eva Roushinko
Florence Bubernak
Mildred Trefsgar
Mary Kandrot
Joan & Chris Mathias
Mr. & Mrs. Joseph Tosca
Mr. & Mrs. Stanley Zbicki
Costy Melnick
Pearl Winnick
Helen Sorocka
Henry & Antinette Mazzari
Julia Barnes
Mary Zeluskey
Mr. & Mrs. Leon Markovich
Mr. & Mrs. Michael Yonkovig
Peter J. Horoschak
Helen Timpko
Olga Berkoski
Anna Buckwash
Margaret Olaf
Catherine Shaffchick
George Bortnichak
Anna Wislock
Mr. & Mrs. Ernie Hill
Mr. & Mrs. Bernie Malkoski
Anna Panikarchuch
Metro Bohaczyk
Mr. & Mrs. Charles Chidovich
Mr. & Mrs. Albert Weikel
Chris Buchkarik
Mr. & Mrs. John Revak
Mary R. Shields
Mr. & Mrs. Frank Homicz
Mary McPeak
Peter Yastishak

ST. JOHN'S ORTHODOX CHURCH Nanticoke

Father David & Matushka Lisko
Jason, Chrysa, Nika Lisko
Mr. & Mrs. Paul Sulewski
Mr. & Mrs. George Cieslak
Mr. John Pihanich & Ellie Capatula
Mr. & Mrs. James Oram
Mr. & Mrs. Leo Misewich & Family
Miss Mary Hunchar
Mr. & Mrs. Joseph Paprota, Sr.
Mr. Carl L. Kotz
Mrs. Dorothy Fugula
Mr. & Mrs. Andrew Gluhanicz
Mr. Joseph Paprota, Joey & Jill
Mr. & Mrs. John Klos
Mrs. Eva Chervak

ST. MICHAEL'S ORTHODOX CHURCH Old Forge

Fr. Alexander & Melanie Fecanin
Joseph & Ann Marie Macijowsky
Neil Freeman
Ann Freeman
Lovie Peregrim
Ann Peregrim
Helen Chesniak
Nicholas & Mary Halchak
Nick Lezinsky
Michael & Pauline Spitko
Paul & Helen Mizgala
Mary Adamiak
Harrison Hubiak
Michael & Eva Pregmon
Daniel & Sandra Pregmon
Anna Zupko
Martha, Paul & Paul Andrew Tumavitch
Mr. & Mrs. Steve Polanchik
Mr. & Mrs. Alex Krenitsky
Mr. & Mrs. Michael Jadick
Mr. & Mrs. Nicholas Jadick
Theresa & Helen Polanchik
Sophie Pronovich
Mary Conon
John & Sandra Barsigian
Luke & Tina Ludwig

ALL SAINTS ORTHODOX CHURCH Olyphant

V. Rev. Claude & Matushka Vinyard
John Boyko
Florence Boyko
Olga Boyko
Mr. & Mrs. Lawrence Bonczar & Family
Mr. & Mrs. David Brzuchalski
Alexis & Nicholas Brzuchalski
Helen Bryer
Anastasia Calinski
Mr. & Mrs. John Chukalochak
Mr. & Mrs. Henry Derbin
Mary Jane & Tanya Gilbert
Mary Guman
Justine Horhut
Mr. & Mrs. Nicholas Holowatch
Vera & Natalie Hoyniak
Mary Hryhorcoff
Mr. & Mrs. Harry Hunyak
Irene Kaczmarcik
Mr. & Mrs. Thomas Kovalchik & Son
Mr. & Mrs. Michael Koziar

Mr. & Mrs. Theofan Koziar
Mr. & Mrs. Kuzmiak, Jr.
Irene Kushmanich
Mr. & Mrs. Joseph Mazur
Nick & Fran Meholic
Dr. Gregory Meholic
Claudia Mikulak
Mr. & Mrs. Walter Moschowsky
Darlene Moschowsky
Mr. & Mrs. John Naughton
Mr. & Mrs. Edward Oles
Helen & John Peruka
Mr. & Mrs. George Perechinsky
Mr. & Mrs. Richard Roberts
Mr. & Mrs. Peter Rezanka & Family
Mr. & Mrs. Peter Rezanka, Sr.
Mary Semon
Mr. & Mrs. Joseph Semon & Daughters
Mr. & Mrs. John Schlasta, Jr.
Mr. & Mrs. Joseph Schlasta
Mr. & Mrs. George Schlasta
Mr. & Mrs. George Scochin & Family
Mary Stacknick
Ken & Dan Stafursky
Mary Stafursky
Mr. & Mrs. Stephen Stafursky
Mrs. John Wansacz & Son
Veronica Wansacz
Mary Wasilchak

All Saints Senior R Club Chapter #105

ST. NICHOLAS ORTHODOX CHURCH Olyphant

Fr. & Matushka Vladimir Fetcho
Matushka Pelesh
Julie, Rick, Jim & Jonathan Cesari
Michelle Chichilla
Mr. & Mrs. Jenny Dreater & Nicole
Mr. & Mrs. Paul Dreater & Family
Mike Evanina
Mr. & Mrs. Joseph Fetchina
Kyra Fetchina
Olga Fetchina
George Grabania
Jennie Grabania
Mr. & Mrs. Michael Grabania
George Kopestonsky
Olga Kuzmick
Theklia Mikridge
Anna Murawsky
Dr. & Mrs. Larry R. Sherman
Miss Ann Thomashefsky
Mr. & Mrs. James Thomashefsky
William Witiak
Mary Youshock

ST. STEPHEN'S ORTHODOX CATHEDRAL Philadelphia

V. Rev. & Matushka Daniel Geeza
Mr. & Mrs. William Garula & Family
Ron, Kathy, Diane & Ron Bisaga
Janice Nass & Christine
Mr. & Mrs. Walter Mokriski
Don & Kim Berman
Nicholas J. Cronon
Paul & Andrea Cholakis
Pauline & Dr. George Englessen
George & Maureen Kaminsky
Peter & Martha Linski

GLO RIFY HIM!

Larry & Connie Skvir & Sons
 Peter & Elizabeth Hetman
 Michael & Jennie Harb
 Ted & Irene Pschick
 Catherine Paulesak
 Mary Radick
 Elizabeth Burch
 Bill Kraftician
 Betty & Mike Matovich
 Nicholas Hubiak
 Nicholas & Mary Suchniak
 John Kozlowski
 Charles & Helen Lackatos
 Nicholas & Nina Horsky
 Peter Kolandiak
 Igor & Valentina Bergners
 Lev & Adel Mozhaev
 Stephen Davis
 Stephen & Margaret Pron
 Sonia & Michael Mariani
 Halina & Charles Colter
 Irene & Dan Braeckman
 Zoia & Nick Bubernak
 Tamara & Heinz Poessel
 Ann Burdziak
 Alex Kuzman
 Sonia Bondira
 Pat, Barbara, Katie & Patrick Fagan
 Rose Neher
 Jack, Judy & Jennifer Clyde

HOLY TRINITY ORTHODOX CHURCH Pottstown

Fr. Daniel & Matushka Kathy Degyansky
 Christine & Mary Degyansky
 Dr. Walter V. Gerasimowicz
 Mr. & Mrs. George Gerasimowicz, Sr.
 Kershner Family
 Anne Meko
 Nicholas Budich
 Mike Brilla & Family
 Katherine Novak
 Mike Budich
 Helen Wokulich
 John Sekellik

ST. MARY'S ORTHODOX CHURCH

Saint Clair
 Leah Chrush
 Stella Kudingo
 Dan Perrin
 Verna Papinchak
 Anna Bogush
 Mrs. Helen Pelak
 Steve Pelak
 Joseph A. Zane
 Anne K. Zane
 Ted Sagan
 Wassil Draovitch
 Mary Kritak
 Jeanette Ward
 Julia Bucklar
 Sue Kritak
 Lat Heffner
 Betty Haptak
 Sean Wisnosky
 Matto & Dimoff
 Marcy Lingar
 Jenny Sagan
 Mary Zuk

Sam & Julia Marchack

ST. HERMAN OF ALASKA ORTHODOX CHURCH Shillington

Reverend & Mrs. John Onofrey
 Mr. & Mrs. Joseph Anderson & Family
 Mrs. Beverly Bisazza & Family
 Ms. Louise Coleman
 Dr. & Mrs. Gregory & Rachel Cortellessa
 Mr. & Mrs. John Drosdak
 Mr. Bill Dudash, Jr.
 Mrs. Helen Dukeman
 Mr. Michael Dukeman
 Mrs. Gloria Duty & Sons
 Mr. & Mrs. Joseph Gurgon
 Mrs. Rosalie Hardman
 Mrs. Mary Hartz
 Mrs. Olga Hognowski
 Mr. & Mrs. Edward Hyland
 Dr. & Mrs. Vadim Kurjanowicz
 Mrs. Jean Kusior
 Michael & Vera Losk
 Mrs. Irene Lupco
 Michael & Janice Mallick
 Mr. & Mrs. Stephen Matsick & Family
 Ruth & Karl Osterburg
 Ms. Camille Palese
 Mrs. Olga Palese
 Mr. Paul Savage
 Mrs. Teresa Savage
 The Seman Family
 Ms. Alexandra Semion
 Mr. & Mrs. Nicholas Sichak & Family
 Ms. Gloria Spitko
 Mrs. Catherine Terenchin
 Ms. Cheryl Terenchin
 The Tomilin Family
 Mr. & Mrs. Michael Waselus
 Michael, Tina Marie & John Waselus
 Mr. & Mrs. Edward Yurick & Family
 Hank & Anne Zerbe

ST. BASIL'S ORTHODOX CHURCH,

O.C.A.
 Simpson
 Pearl Bock
 James & Mary Ann Braun
 Maria Braun
 Olga Carvey
 Mary Chupeck
 Sam & Nadine Demianovich
 Helen Dorval
 Olga Gallick
 Helen Hrichuk
 Esther Kowalsky
 Thomas & Elaine Kravetsky
 Lynn & Kimberly Kravetsky
 Helen Kutch
 Julia Mazza
 Anastasia Mikulak
 Michael J. & Julia Mikulak
 John & Mari Okorn
 Walter & Marie Proch
 Maria, John & Dari Proch
 Walter & Mary Anne Proch
 Anastasia & Jo Ann Somple
 Bill & Irene Sumple

ST. TIKHON'S MONASTERY CHURCH South Canaan

His Grace, Bishop HERMAN
 Very Rev. & Mrs. Daniel K. Donlick
 Rev. Fr. John & Mat. Isabel Anderson
 Matushka Mary Borichevsky
 Matushka Dorothy Sulich
 Reader Andrew Anderson
 Reader Gregory Hatrak
 Reader Gregory Sulich
 Reader & Mrs. Nicholas Wyslutsky
 Galina Abolins
 Marge Barna
 Olga Barna
 Alice & Bill Boga
 Mr. & Mrs. Manfred Burkhardt
 Paul & Anna Delman
 Sophie Delosky
 Olga Dzury
 Daisy Geeza
 Mr. & Mrs. William Huniak
 Julia Jacewicz
 Alice Karpiak
 John & Helen Kuchmanich
 John Kuchmanich, Jr.
 Katherine Lazorick
 Mr. & Mrs. John Minarick
 John & JoAnne Paluch
 Mr. Martin Paluch
 Joe & Olga Telowsky
 Julianna, Maria & Michael Tihanich
 Mr. Harry Warcholak
 Julie, Bill & Sue Zielinsky

HOLY TRINITY ORTHODOX CHURCH Stroudsburg

Rev. Neal J. Carrigan
 Olga Bogatnikowa
 Kathryn Pinto
 Mr. & Mrs. Thomas Kessler
 Mr. & Mrs. Leopold Bonisese
 Mr. & Mrs. Walter Zablotsky
 Mr. & Mrs. Peter Stavisky
 Russ & Nancy Futchko

SS. PETER & PAUL ORTHODOX CHURCH

Uniondale
 Fr. John & Matushka Maxwell
 The Dubois Family
 Rose M. Kennedy
 Donald & Ann Bochi
 Martha Dorosh
 Betty & Vladimir Demianovich

ST. HERMAN'S ORTHODOX CHURCH Wallingford

Fr. & Matushka Perich
 Taisia Alixandra Perich
 Olga Pishtey
 Mary C. Faas
 Albert Fernandez
 John & Mollie Smarsh
 George & Danielle Pahomov
 Larissa Pahomov
 Dorothy Sissons
 Steve Sissons
 Mr. & Mrs. Michel George
 Mr. & Mrs. William Bone

CHRIST IS BORN! - GLORIFY HIM!

Larissa Bone
Mr. & Mrs. George Taylor & Sons
Anna C. Woodring
John & Audress Krawzaw
Gregory G. Godun
Ann Krill
Ann Boris
Don & LuAnn Motel
George & Anastasia Plisko
Nadia Stulpin
Mr. & Mrs. Alan Pcsolyar
Nika & Joshua Pcsolyar
John & Rose Novak
Serge & Svetlana Tapytkoff
Irene Scarloss
Olga V. Dudkin
Computer Hymnographics, Devon
Reader Daniel, Taissa & David Drobish
Daria C. Collins
Mildred Schipchak
Helen Marx
Amelia Salisbury
Anastasia Jafkowski
Alice Rubercheck & Family
John & Vera Hubiak
Jim Chobany
Reader Gregory, Sharon,
Katya & Alexander Hubiak
Jacques & Brigitte Lepine
Gregoise, Joachim & Andre Lepine

HOLY RESURRECTION ORTHODOX

CATHEDRAL

Wilkes-Barre

Fr. & Matushka Petorak
Rev. Deacon Keith S. Russin
Mr. & Mrs. David Kessler & Family
Seminarian Andrew Buleza
Mr. & Mrs. John Dulsky
Nancy & Michael Pieck
Helen Day
David Pronovich
Sam Macekura
Mary C. Zakosky
Agnes Timchak
Mrs. Laverne Chapman
Mr. & Mrs. Stephen Berlozan
Mr. & Mrs. Walter Tempalski
Mrs. Mary Fedak
Mrs. Helen Pryor & Family
Helen Umphred
Anna Hutz
Kathryn Lipko
Marguerite Czekalski
Vera Kraynanski
Mr. & Mrs. Peter Sokola
Sandra King
Matthew & Anna King
Mr. & Mrs. Nicholas Basarab
Mr. & Mrs. Vladimir Konstantinovitch
Mr. & Mrs. John Zimich & Family
Mr. & Mrs. Joseph Mascioli & Family
Mr. & Mrs. Edward F. Wysocki
Mr. & Mrs. Nicholas Fennick
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Mr. & Mrs. Peter Humko
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John & Doris Zoranski
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Charles & Irene Urban
Charlene Faust
Ann Marie Hutz
Anna Kondratich
Mr. & Mrs. Orlando Zingaretti
Mrs. Celia Cease
Mrs. Stella Terpack
Mr. & Mrs. James Borino
Mrs. Olga Marich
Cynthia A. Dulsky
Audoralee Obeid & Alexis
David E. Dulsky
Mr. & Mrs. Frank Romancheck
Elizabeth Takach
John Polinsky
Mr. & Mrs. Joseph Schmid
Ann Swantko

HOLY TRINITY ORTHODOX CHURCH

Wilkes-Barre

Father John & Matushka Mason
Father George & Matushka Pawlusch
Mary Salmay
Joseph Klemash
Mary Skordinski
Basil & Lydia Homich
Walter & Anna Mason
Jerry & June Chilcott
Agnes & John Homick
Gabriel Homick
Mary & Stephen Krill, Jr.
Ralph & Nettie Kompinski
Helen Kompinski
Barbara Kasaczun
Michael & Anna Goobic
Mary Petro
Helen Zavada
Eleanor & Ted Sovyrda
Liz & John Gurka
Mr. & Mrs. Marion Sowyrda
John Jr. & Elizabeth Goobic
Mary Bankos
Pete & Helen Welgo
John Pawlak
Marianne Krill
Boris & Mildred Mayher
Susan Bawn
Joseph & Nora Sanders
Andrew Dennis

Bernard & Ann Golubiewski
Mr. & Mrs. Michael Lisko, Sr.
Mr. & Mrs. Michael Stchur
Mr. & Mrs. Nicholas Latzman
Mr. & Mrs. William Yankovich & Family
Mr. & Mrs. Paul Gozick
Mr. & Mrs. Michael J. Yeosock
Mr. & Mrs. Joseph Zula
Mr. & Mrs. Edward Gudaitis
Mr. & Mrs. William Gurka
Pearl Tutko
Mr. & Mrs. Dino Mazarki
Mary K. Brown

THE ELEVATION OF THE HOLY CROSS

ORTHODOX CHURCH

Williamsport

Father Daniel & Myra Kovalak
Daria & Natalia Kovalak
Elsie Skvir Nierle
Anna Peterman
Ralph Lukens, Jr.
John Kovich
Jennie & William Good
Nancy Pashchuk & James Chuta
Lenora Golamis
The Zielaskiewicz Family
Mary Yurch

ST. MICHAEL THE ARCHANGEL ORTHODOX CHURCH

Wilmington, Delaware

Fr. John, Matushka Mary & Kyra Terrell
Mary Tuneff
Peter & Dolores Karawulan
Mary Guretsky
Sophia Puit
Kay Fedirko
Terry & Kathy Telep & Sons
Marie Karawulan
John & Marie Skrobot
Peter & Elizabeth Melnik
Vladimir Melnik
Dorothy Chupko
Maria Gregors
Michael Mizgala
Mr. & Mrs. Edward Hosnicki, Sr.
Mr. & Mrs. David Roberts & Family
Jean & Robert Zapora

ST. MARK'S ORTHODOX CHURCH

Wrightstown

Fr. & Matushka Stephen Karaffa
Kevin Karaffa
George & Alla Nakonetschny
Joseph Horoschak
Mrs. Mark H. Hubbell
Janet Kalnish
Walter & Beth Labick
Peter & Vicki Kiproff
Helen Bulley
Wayne & Mary Mulcahy & Family
John & Dorothy Nemetz
Judi & Charles Rybny
John & Joyce Hawvanick
V. Kiriakidi
Susan Pachowka
Mary Ane & Kevin Swan
Betzy Werner
Sonya Miele

ALL IN THE DIOCESAN FAMILY

BETHLEHEM

Baptisms and Chrismations: Adam David Howell, son of Mr. and Mrs. Leo Howell, August 4; Matthew Mazur, son of Mr. and Mrs. George Mazur, September 1; Nicholas Roberts, son of Mr. and Mrs. Gordon Roberts, September 15; Timothy Kovolenko, son of Mr. and Mrs. Timothy Kovolenko, September 21; Zachary Angstadt, son of Mr. and Mrs. Gary Angstadt, October 27; Elizabeth Nielsen, daughter of Mr. and Mrs. William Nielsen, December 1. **Chrismations:** Vladimir Pummer, August 10; Kathleen Eileen Mazur, August 30.

Weddings: Egon Larsen and Jane Chromiak were united in the sacrament of Holy Matrimony on August 17, 1991; David Hudak and Lee Ann Venable on September 28, 1991.

Parish Activities: The parish welcomes new members Mrs. Helen Yergey and Miss Anastasia Yergey.

The Ladies' Altar Society, the Sr. "O" Club, and the parish joined to honor Father Eugene and Matushka Frances on the occasion of their twenty-fifth wedding anniversary in June. A surprise covered dish dinner was held in the fellowship hall.

The three-day "RUSSIAN DAYS" FESTIVAL, held in September, was the most successful in the eleven-year history of the annual event.

The Ladies' Altar Society annually sponsors a Christmas Craft Bazaar and Christmas Bake Sale in November and December.

The Church choir recently completed recording liturgical hymns for a cassette to be produced as part of our seventy-fifth anniversary celebration.

During our anniversary year, the Ladies' Altar Society published a cookbook, "75th ANNIVERSARY OF TREASURED RECIPES," available from the Ladies' Altar Society for a donation of \$10.00

COALDALE

St. Mary's Church

Baptisms: Nicholas Andrew Rudenko, son of Douglas and Mary Ellen Rudenko, July 28; Samantha Theresa

Continued on the next page.



Coaldale - Presentation of plaque to workers - blessing of new lounge.



Procession, annual Patron Saint Celebration at St. Mary's, Coaldale.



St. Mary's, Coaldale, Sunday School hay ride.

Vavra, daughter of Dennis and Geri Vavra, August 11.

Parish Activities: The Annual Patron Saint Celebration was held Sunday, September 8, 1991. A procession carrying the icon of the Nativity of the Theotokos was held following the Divine Liturgy. A banquet and dance followed.

The remodeling of the lower level of the social hall has been completed. A new lounge area is now situated in this level of the hall. An open house was held on Sunday, October 6. Thanks to Harry Wyshosky, Peter Maholick, William Bybel, and Ben Macalush for their many hours of hard work.

Two very successful parish events were: a Chinese auction in October, and the twentieth annual Christmas Bazaar in November. The Bazaar featured many homemade craft items, Christmas decorations, toys, tree ornaments, etc. American and ethnic foods were also served.

The Church school children enjoyed a horse-drawn carriage hay ride on Saturday, October 26.

Graduate: Leonard H. Macalush, from Kutztown University, Kutztown, Pennsylvania.

FRACKVILLE

Holy Ascension Church



Jimmy Weremedic, Jr., State College, Pennsylvania.

HARRISBURG

Christ the Savior Church

Baptisms and Chrismations: Maria Lavrova, Rozaliya Arakelova, Elina Arekelova, and Igor Arakelov, all adult



Annual Halloween Party, Frackville.

immigrants from Baku, Azerbadzhan, a republic of the former U.S.S.R., on July 31, 1991; Daria, the 10-year-old daughter of Valerie and Irina Kostylev, an immigrant couple from Moscow, Russia, August 25; Skye Elizabeth, the daughter of Carl and Deborah Hisiro, November 11.

Parish Activities: The Harrisburg "O" Club sponsored the sixty-first annual convention of the Central Pennsylvania District of the F.R.O.C. on October 26 and 27. A banquet was held at the parish hall after a Hierarchical Divine Liturgy.

His Grace, Bishop Herman, presented a Certificate to Stephen and Katharine Macut on their fiftieth wedding anniversary, October 26.

John Schilling, an altar server, was presented the Alpha-Omega Scout Award.

Our parish has two extension students at St. Tikhon's Seminary: Peter Pier and John T. Uram.

A successful second annual Chinese Auction was held on Sunday afternoon, October 6. Alice Mallick chaired the event.

The Pro-Life Committee of our parish, chaired by Dorothy Sysak, is again organizing a group to attend the annual March for Life in Washington, D.C., on Wednesday, January 22.

The second annual Super Bowl Party, sponsored by the Orthodox Men's Club, will be held in the parish hall on Sunday, January 26, from, 5:00 p.m. until 10:00 p.m. David Martin is chairing the event.

The fare is \$12.00 Please make your reservations by January 19.

A Valentine Polka Dance, chaired by Paul Pellegrini, will be held February 16 in the parish hall, from 4 to 8 p.m.

JERMYN

St. Michael's Church



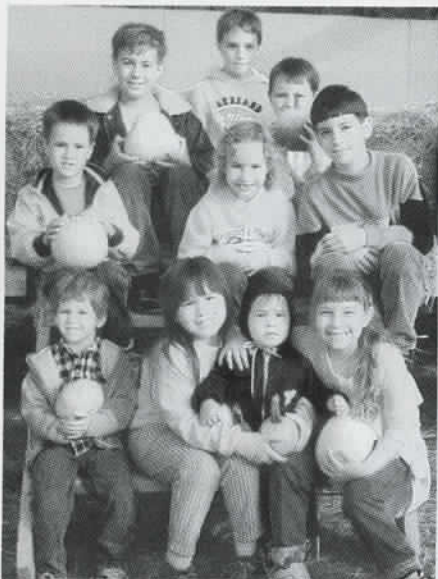
Daniel Kitchura received Pearl Harbor Survivor's Medal from Rear Admiral John R. Dalrymple, U.S.N. Commander, Saturday, November 9, 1991.

OLYPHANT

All Saints Church

Baptisms and Chrismations: Nicole Katharine Tokash, child of George and Lydia Tokash, July 14, 1991. David Crea was chrismated into the Orthodox faith on September 21, 1991.

Weddings: David Crea and Nadia Frye were united in the sacrament of



St. Michael's, Jermyn, Church School children visit pumpkin patch.

Holy Matrimony on August 24; George Tokash and Lydia Ponzelli, on August 25; Brian Sigafoos and Loraine Ponzelli, on September 7.

Parish Activities: Ethnic Folk Dance classes were held and were well attended. The instructor was Mr. David Brzuchalski. Plans are underway to hold a "refresher course" in the spring.

A Halloween Party was held on October 27, and was well attended by children as well as parents.



Ethnic Folk Dance class, Olyphant.



All Saints Church Halloween Party.

SIMPSON

St. Basil's Church

On Sunday, July 14, St. Basil's honored two couples celebrating their twenty-



John and Mary Okorn, Fr. George Alexson, Elaine and Thomas Kravetsky.

fifth wedding anniversary: John and Mary Okorn, and Thomas and Elaine Dravetsky.

At the annual Church Picnic, Fr. Leo Poore was honored for his ordination into the Priesthood, and welcomed as acting rector.

SOUTH PHILADELPHIA Assumption of the Holy Virgin Church



Ronald Kavalkovich, Jr., Matthew and Christopher Andrews, beginning their first year of Church School.

WILLIAMSPORT

Holy Cross Church

October, "Vocations Month," was observed with special emphasis this year at Holy Cross. Together with special sermons and published articles, the faithful were challenged to discern their unique gifts in connection with the problem of hunger in the world. Many Holy Cross faithful joined over one thousand other local residents in participating in the annual CROP WALK Against World Hunger on October 13. The event, sponsored nationally by Church World Service, an arm of the National Council of



Fr. Leo Poore.

Churches, raised over \$30,000 locally.

To bring the plight of the world's hungry a bit closer to home, Holy Cross hosted a special presentation on Sunday, November 3, when, after the Liturgy, Mr. Peter Mikuliak shared first-hand experience from his extensive travels. Mikuliak, an Orthodox Christian from Cherry Hill, N.J., is a regional director for CROP and Church World Service. Having worked in humanitarian efforts in Brazil, Peru, Alaska, Russia, and other areas, he reflected on the significant contributions being made to alleviate world hunger through the CROP walks. Peter also delivered a keynote address, dealing with like issues, at the annual Assembly of the United Churches of Lycoming County.

At the United Churches meeting, Fr. Daniel Kovalak, Holy Cross pastor, was elected second vice-president of the ecumenical agency. He has served on the executive board for the past three years as a member-at-large.

Continued on the next page.

On Friday, November 15, Holy Cross sponsored an anniversary concert featuring Dana and Sue Talley, operatic tenor and concert pianist respectively, from New York City. A near-capacity crowd, including many non-Orthodox, enjoyed an inspiring evening through the gifted talents of these two Orthodox Christians.

During December, Fr. Kovalak anchors a local religious news broadcast, under the auspices of the United Churches of Lycoming County.

WRIGHTSTOWN

St. Mark's Orthodox Church

Chrismations: Kevin Thomas Swan, on July 27, 1991.

Parish Activities: The Church School of St. Mark's held a Church School Vacation Bible Study during the Holy Days of the Dormition of the Theotokos August 14-15. The event was well attended and successful.

The new Church school year began on September 15, with very good attendance.



Peter Mikuliak giving presentation at Holy Cross Church, Williamsport.

Mary Mulcahy is our new Church school coordinator.

The Church Sisterhood sponsored a successful Harvest Fair on September 28, featuring crafts, flea market, religious items, fine food, and forty-eight vendors.

We plan to repeat this event in 1992.

The parish and friends of St. Mark experienced great joy in making a trip to Ellis Island and the Statue of Liberty, to see the port of entry where their ancestors arrived on America's shores.



Holy Cross parish bus trip to St. Tikhon's for Patriarchal Divine Liturgy, Sunday, November 10.

Deadline for the next issue of ALIVE IN CHRIST is March 31, 1992

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Holy Resurrection Orthodox Cathedral

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100th Year Schedule of Events

January 12, 1992	Ecumenical Renewal - Breakfast*
February 9, 1992	Bishop Herman Day*
March 15, 1992	Pastoral Celebrations
April 26, 1992	Easter - 20 Year Celebration
May 17, 1992	Father Toth Sunday
June 14, 1992	Pentecost
July 19, 1992	Homecoming - Montage Picnic*
September 13, 1992	Te Deum Molebien
November 8, 1992	100th Year Banquet Celebration*

* Reservations needed for these celebrations.