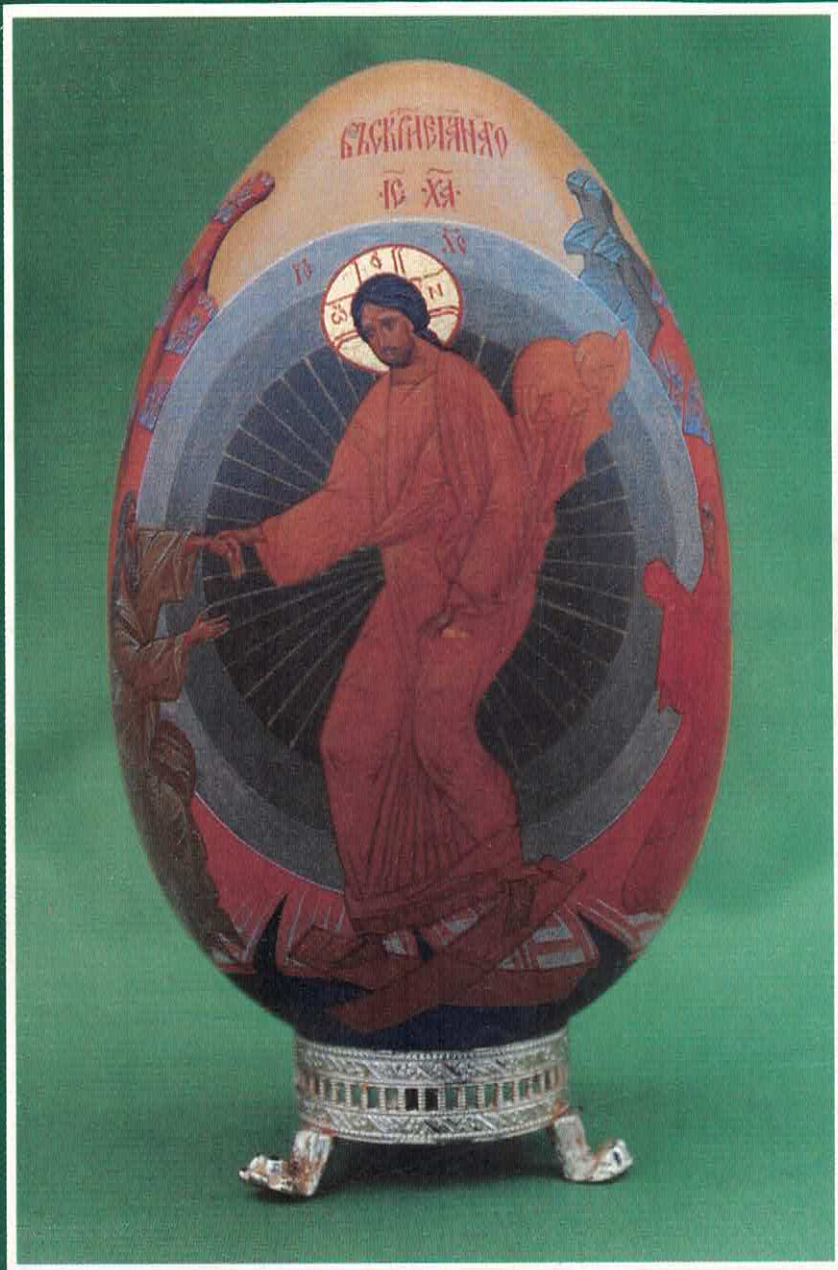


Your Diocese

# *Alive in Christ*

The Magazine of the Diocese of Eastern Pennsylvania, Orthodox Church in America Volume IX, No. 1 Spring 1993

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## *A Pastoral Epistle From Bishop Herman*

### *Dear! Beloved in the Lord: Christ is Risen!*

In this first year of diocesan renewal, when we are focusing our spiritual energies on the renewal of priestly vocations, it is good for us to remember the heart of priestly life: the performance of the Holy Mysteries upon man for his Christian and spiritual life. It is precisely when priests conduct all Church orders and services as Christ's celebrants and the ministers of the Divine Mysteries that they do His works most completely.

Within the communities over which we preside in fatherly love and affection, the faithful see Christ at work building up His mystical body. When we baptize, chrismate, confess, serve the Liturgy, join in marriage, and anoint the sick, we truly and most authentically fulfill the precepts of the priestly life and vocation. Therefore, it behooves all of us to remember that to be a priest is to offer ourselves to Christ daily to be His eyes, ears, voice, hands and feet, in the building up of the Church, and with all diligence and attention to celebrate the Holy Mysteries worthily. We can do this, first, by remaining persistent and fervent in prayer, and second, by reading diligently and often the liturgical orders required of us, and fulfilling them.

Our spiritual growth is also to be nurtured when we observe attentively the reading of Divine Scrip-

tures. We will have the mind of Christ within us when we are faithful to the daily reading of the Holy Gospel, and when we enrich our understanding of it through the continual study of the writings of our Holy and God-bearing Fathers. They have much to teach us and we, in humility, have much to learn. This discipline is not to be pursued sporadically, however. Each priest must organize his personal life so that there is a deliberate time for prayer and the study of Holy Scripture; a deliberate time for reading and reflection. Being instructed in piety by the Holy Spirit and the Holy Fathers prepares us to more effectively renounce vile and vain fables which continually present themselves to our flocks, and to build them up rather in sound Orthodox doctrine. The proud and inconstant age in which we live must be met head-on by priests who are prepared to live and to teach sound Orthodox doctrine, enjoining their faithful to be pure in faith and to obey the commandments of God.

Every priest must struggle to be an image to the faithful in word, life, love, spirit, faith, and purity. This is a great challenge and no easy task in a world which denigrates our vocation and treats the priest with disdain and contempt. The sacrifice of self for the sake of the Kingdom of God and the salvation of others is the principal quality among those who share the priestly calling. But he does not live in a vacuum! The Christian virtues the priest is called to manifest first of all show themselves in the priest's family, for he must keep an orderly home and keep his children in obedience and purity, as the Holy Apostle writes to Timothy. This is no easy task for anyone these days. How much more difficult is it for the

priest who must be not only husband and father to his own wife and children, but pastor, shepherd, and spiritual father to an entire parish, twenty-four hours a day, seven days a week?!

At all times, the priest must be aware of tending carefully his Church and his flock, mindful of the Apostolic admonition to "Be sober, be watchful. Your adversary, the devil, prowls around like a roaring lion, seeking someone to devour. Resist him, firm in your faith, knowing that the same experience of suffering is required of your brotherhood throughout the world. And after you have suffered a little while, the God of all grace, who has called you to his eternal glory in Christ, will himself restore, establish, and strengthen you" (I Peter 5:8-10).

The faithful of our diocese are also called upon to support and encourage the priest in his calling, and to recognize in his voice the Good Shepherd set over them through whose care "you may escape from the corruption that is in the world because of passion, and become partakers of the divine nature" (II Peter 1:4b). The celebration of the Holy Mysteries is the work of the whole people of God, led by their priest. How disheartening it is for the priest to prepare himself to serve the Lord with gladness in a church that is often nearly empty. The priest and his flock are "...a chosen race, a royal priesthood, a holy nation, God's own people," whose collaborative efforts are to "declare the wonderful deeds of him who called you out of darkness into his marvelous light" (I Peter 2:9). The faithful of the diocese can begin to renew the priestly character in their own lives by renewed commitment to attend regularly and to

*Continued on the next page.*



## Pastoral Epistle

*Continued from page 1.*

participate in all the Divine services.

All of us must recognize that the priest is not a priest in a void, but rather within a Christian community which is itself priestly in character and a living icon of Divine life. All the virtues which the priest is admonished to show forth in his life and family are also virtues which the faithful should strive to achieve in their own lives. To be sober, chaste, pious, honorable, hospitable, and virtuous in every way, is to possess qualities reflective of the life of Holiness in the community of which the priest is the head. "For this very reason make every effort to supplement your faith with virtue, and virtue with knowledge, and knowledge with self-control, and self-control with steadfastness, and steadfastness with godliness, and godliness with brotherly affection, and brotherly affection with love" (II Peter 1:5-7). The faithful must remember to pray daily for their priest, and to love and support him and his family in a mutual building up of the body of Christ. The more the priest is prayed for, loved, supported, and encouraged by his faithful spiritual children, the more he will be strengthened to bear joyfully the Cross of Christ in this world.

Finally, beloved, we must understand how great the attacks of the Evil One are against Christ's Holy Church and his priests. They are called to tend the reason-endowed sheep of Christ's Holy Church even unto the shedding of their life's blood. They are called to remain faithful shepherds while under attack by the wolf of souls whose principal aim is to strike down the shepherd and then scatter the flock. At all times, the priests and faithful of our diocese must recognize their mutual dependence in love and faithfulness upon Him who is the Good Shepherd, and who has laid down His life for His sheep. You

share a common life of fidelity to the Church, to her Holy Mysteries, doctrine, and prayer. And as the renewal of the priestly vocation is taking place in the lives of each individual priest through his repentance and renewed commitment to Jesus Christ, let the faithful of the diocese undertake a renewed

commitment in humility and love to pray for and work with their priest so that his labor in the vineyard of the Lord will bear much fruit.

"The harvest is plentiful, but the laborers are few; pray therefore the Lord of the harvest to send out laborers into his harvest" (St. Matthew 9:37-38).

## Official

### AWARDS

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#### Gold Cross

Priest John Terrell

#### Kamilavka

Priest Stephen Karaffa

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Holy Trinity Orthodox Church - Stroudsburg, Pa.  
St. Michael's Orthodox Church - Mt. Carmel, Pa.  
St. Nicholas Orthodox Church - Olyphant, Pa.  
Holy Ascension Orthodox Church - Lykens, Pa.  
Ss. Peter & Paul Orthodox Church - Minersville, Pa.  
Holy Trinity Orthodox Church - Catasauqua, Pa.  
St. John the Baptist Orthodox Church - Edwardsville, Pa.  
St. John the Baptist Orthodox Church - Nanticoke, Pa.  
St. Michael's Orthodox Church - Jermyn, Pa.  
Holy Cross Orthodox Church - Williamsport, Pa.  
Holy Trinity Orthodox Church - Wilkes-Barre, Pa.  
Holy Trinity Orthodox Church - McAdoo, Pa.  
St. Herman of Alaska Orthodox Church - Media, Pa.  
Holy Ascension Orthodox Church - Frackville, Pa.  
Holy Resurrection Orthodox Church - Alden Station, Pa.  
St. John the Baptist Orthodox Church - Dundaff, Pa.  
St. Vladimir's Orthodox Church - Lopez, Pa.  
Assumption of the Holy Virgin Orthodox Church - Philadelphia, Pa.  
St. Nicholas Orthodox Church - Coatesville, Pa.  
All Saints Orthodox Church - Olyphant, Pa.  
St. Basil O.C.A. Church - Simpson, Pa.  
St. Michael's Church - Wilmington, Del.  
Holy Trinity Church - Pottstown, Pa.  
Holy Assumption Church - St. Clair, Pa.



*Christ is Risen!*

*Indeed He is Risen!*

Your Diocese

# Alive in Christ

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

Volume IX      Number 1      Spring 1993

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## Your Diocese Alive

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*Christ is Risen!*

*Indeed He is Risen!*

Dedicated Clergy and Beloved Faithful of our Diocese:

Just three words, "Christ is Risen," and yet how much gladness they generate and cause the heart to beat with joy. There is no other greeting more solemn than "Christ is Risen!" and the response "He is Risen Indeed!"

Each of us from early childhood remembers that no other feast or celebration is comparable to the Holy Resurrection of Christ. Even people of little faith or no faith at all on this Lord's day, hasten to church for the Resurrection services, and carried away by the tide of universal happiness, willingly observe the Paschal Feast and its customs. It is difficult to imagine that anyone would be able to show ill-will toward others on this day, for everyone has the urge to embrace one another.

It is almost two thousand years since Jesus Christ appeared to the myrrhbearing women after His glorious resurrection and said: "Rejoice!" (Matt. 28:9), and even to this day no one can take away that happiness and joy from us. As long as the Christian world exists, and it will exist until the end of time, Christians will always observe Pascha very triumphantly.

Yes, today we rejoice, and at the same time, glorify our Savior because the Resurrection of Christ is the beginning and the source of our salvation and happiness. By means of His resurrection, Christ accomplished three great soul-saving acts. These are mentioned in one of the hymns the church sings on this morning: "We celebrate the death of death, the destruction of hades, the first fruit of another and endless life."

My dearly beloved pastors, monks, and faithful of our Diocese: "This is the day which the Lord has made; let us rejoice and be glad in it." Now we all are brothers and sisters in Christ; let us embrace one another lovingly. In the light of all that the Resurrection of Christ has done for us, let us forgive even those who hate us. We all have been redeemed from death and hell and made heirs of a divine life in Christ. Let us forget the deeds of the flesh, let us walk in newness of life, in purity of spirit—that we may live no longer for ourselves, but for Him who died for us and rose again.



With love in the Risen Lord,

*+ Herman,*

+HERMAN  
Bishop of Philadelphia  
and Eastern Pennsylvania



# Twenty Years Of Episcopal Service



his year, on February 10, 1993, His Grace, Bishop Herman, marked twenty years as a bishop of the Orthodox Church in

America. We as a diocese have been blessed to have such a spiritual leader in our midst for all these years! As a result of our bishop's tireless toil over these two decades, we have been the recipients of the many fruits of the labors of this devoted servant of Christ. The consequence of these labors is that the Diocese of Eastern Pennsylvania has grown in spiritual maturity, and in the strengthening of our parish life and our diocesan life, a necessary preparation for future growth. There has been significant development in the areas of mission, education, publications, and youth ministry. Many, both within the Orthodox Church and without, are aware of the achievements of our bishop and our diocese and have even looked to us for direction.

Bishop Herman, over the years, has been an energetic and capable leader, striving to do everything possible to build up the Body of Christ in this diocese, striving to lead people to be better disciples of Christ, for their salvation and in order that others might be led to Christ and might be saved. He has taught people the truths of the Christian faith from the amvon during the parish visitations he makes to his diocese, from the pages of the diocesan magazine, **Alive in Christ**, and by teaching, guiding, upbuilding, and inspiring clergy and laity to carry on this same work in their own parishes. He has spoken out about the Orthodox faith when visiting non-Orthodox churches and schools. He has been involved in the issues of the day, in speaking out for the rights of the unborn to live, and



His Grace, Bishop Herman

about the moral decline which surrounds us in our society. In this time when the Church of Russia has emerged from a very dark seventy years under communist suppression, Bishop Herman has shown a special care in extending the hand of fellowship and charity to the Orthodox of that land in this, their period of great need and opportunity, through his visits to Russia, his hospitality to Russian hierarchs, clergy, and other visitors when visiting this diocese, and his support for the charitable giving to those in Russia who are in great need.

Always ready to listen to and help those whom God sends to him for help, he looks after the people's spiritual needs, from the personal and individual level, all the way to his responsibilities at the highest diocesan level as bishop. Showing

care and concern and love for the people of his flock, he has been diligent in establishing and supporting commissions, departments, camps, activities, and publications to carry on the work of building up the Body of Christ throughout the diocese, and has strengthened the diocese through careful and thoughtful assignments and appointments of clergy and laity to carry out the work of Christ.

## **Bishop Herman's First Twenty Years: *A Brief Retrospective***

Following the canonization of St. Herman of Alaska, Father Joseph Swaiko was tonsured a monk at St. Tikhon's Monastery on December 4, 1970, receiving the monastic name, Herman. In 1971, he was made an Igumen by Archbishop Kiprian. In October, 1972, he was raised to the rank of Archimandrite, and on Sunday, February 10, 1973, Archimandrite Herman was elevated to the office of bishop, being consecrated Bishop of Wilkes-Barre, as auxiliary to Archbishop Kiprian. At this time, Bishop Herman was also named vice-rector of St. Tikhon's Seminary.

In May, 1981, after the repose of Archbishop Kiprian of blessed memory six months earlier, Bishop Herman assumed responsibility for the spiritual leadership of the people of the Diocese of Eastern Pennsylvania, being installed as diocesan bishop. At the same time, he assumed the offices of rector of the seminary, and deputy abbot of St. Tikhon's Monastery, which is the oldest Orthodox monastery in this hemisphere, being founded by St. Patriarch Tikhon in 1906.

During the initial years of his episcopal service, Bishop Herman

*Continued on the next page.*



## Twenty Years

Continued from page 5.

served in several departments of the Church. In 1975, he represented the Orthodox Church in America at the Fifth Assembly of the World Council of Churches in Nairobi, Kenya, where he also visited the churches and communities with the local Orthodox hierarch, Bishop George. In 1975, he served as temporary administrator of the Diocese of the West, and in 1976, traveled to Russia as the guest of His Holiness, Patriarch Pimen. In 1978, Bishop Herman represented the Orthodox Church in America at the twenty-fifth anniversary of the restoration of the Patriarchate of Bulgaria, where he was the guest of His Holiness, Patriarch Maxim.

In 1978, Bishop Herman was appointed to serve as *locum tenens* of the Diocese of New England, caring for the spiritual needs of that

diocese until December of 1980. Bishop Herman also has held the following positions in the national Church: member of the Lesser Synod of Bishops; Chairman or Vice-Chairman of many Pre-Conciliar Commissions for the All-American Councils, including the most recent one, held in Miami.

Presently, Bishop Herman serves as secretary of the Holy Synod for External Affairs; Chairman of the Pension Board; Episcopal Moderator, administrative program unit on Mission and Stewardship Ministries; Chairman of the Bicentennial Commission for the Orthodox Church in America.

Upon the death of Archbishop Kiprian, in December 1980, Bishop Herman was named Administrator of the Diocese of Eastern Pennsylvania, and on February 19, 1981, was elected by a special diocesan assembly, held in Wilkes-Barre, to the vacant See of Philadelphia and

Eastern Pennsylvania, this being confirmed at the March, 1981, session of the Holy Synod of Bishops. On April 29, 1981, his formal installation as diocesan bishop took place in ceremonies at St. Stephen's Cathedral, Philadelphia.

In 1988, Bishop Herman was part of the official delegation from the Orthodox Church in America to Russia to celebrate the millennium of the Baptism of Rus'. He also organized and participated in ceremonies at St. Tikhon's Monastery to honor the first thousand years of Christianity in Russia. He formally dedicated several new shrines to commemorate this occasion, including a special shrine to the Baptism. In July, 1988, he dedicated the new Millennium Bell Tower at St. Tikhon's Monastery Church. He also planned and supervised new additions to the monastery Church and the monastery building. In the

Continued on the next page.

**Address delivered by His Beatitude, Metropolitan Theodosius at the Twentieth Anniversary of Episcopal Consecration of His Grace, Bishop Herman at St. Tikhon's Seminary, South Canaan, Pennsylvania on February 10, 1993.**

It is a genuine pleasure to be here in honor of my friend and fellow bishop, His Grace, Bishop Herman, on the twentieth anniversary of his consecration.

As you know, bishops in the Orthodox Church are surrounded with many, many signs of honor from the very moment of their consecration, both at the liturgy and outside. They are called master or vладыko, they have the seats of honor at about every gathering they attend, subdeacons scurry about placing eagle rugs for them to stand on, bells ring as they process to church, and sometimes flower petals are strewn in their path; people ask for their blessing and kiss their hand, and

everywhere they hear, "*eis polla eti despota.*" And then there are the glorious vestments, the panagias, the episcopal staff. All of this is, of course, meant not for the bishop personally, but as a sign of honor for the office, for the one great High Priest, our Lord Jesus Christ, for whom the bishop is meant to be a living icon. Yet humanly speaking, with all this honor, it's very possible for a bishop to forget that he, too, is a servant and a laborer. It is precisely this vocation as a **laborer** in Christ's vineyard which Bishop Herman has preserved.

Anyone who knows him, knows that he works from morning till night on behalf of the Church. He is an archpastor who opens his door, who invites people in, and who himself steps out actively into the life of the Church. He involves and immerses himself in the lives of the parishes, priests, and people of the diocese, in the seminary and monastery, and in the community issues of our time, like the defense of the unborn. He is a strong pastoral

leader, for whom people are the first priority. Whenever there are problems—and who doesn't have them from time to time—in my experience he acts quickly to resolve the situation. What's more, he does not act in an authoritarian way, without consultation. On the contrary, he seeks out and listens to the advice of other bishops, priests, and laity.

His energy on the diocesan level is matched by his labor and genuine concern for the whole of the Orthodox Church in America. Whether it is the All-American Council, or the Bicentennial, or collecting foods and medicine for Russia and Eastern Europe, or hosting the visit of Patriarch Aleksy, Bishop Herman has shown himself to be hard-working and faithful to the vision of the Orthodox Church in America.

May our Lord grant him many more years of fruitful labor in Christ's vineyard.

*Eis polla eti despota!*



summer of 1991, under his leadership, the construction and dedication of the new Metropolitan Leonty Dormitory at St. Tikhon's Seminary, became a reality.

In February, 1989, Bishop Herman traveled to Warsaw and participated in the International Syndesmos Conference of Theological Schools. In November, 1989, in Tokyo, he represented the Orthodox Church in America at festivities commemorating the twentieth anniversary of the granting of Autonomy to the Church of Japan by the Russian Orthodox Church. In 1991, in Istanbul, he represented the Primate of the Orthodox Church in America, His Beatitude, Metropolitan Theodosius, at the installation of the Ecumenical Patriarch Bartholomeos. In May, 1992, he participated in the XIV Syndesmos General Assembly, held in Moscow.

This brief outline of some of our bishop's accomplishments speaks eloquently of his dedication and devotion to serving the flock entrusted to him by our Lord, and of his commitment to labor for its

upbuilding and that of the whole Orthodox Church in America.

Over the course of the past twenty years, the office of the bishop has been exposed to great challenges, and at the same time, unbelievable stress. Despite all of the stress and the heavy weight of his cross in the episcopal office, Bishop Herman makes his archpastoral visits to all his parishes, and presides at the liturgical services with dignity, sincerity, and genuine humility, leading all of us in the direction of Christ's Heavenly Kingdom. He takes special care that the services are celebrated correctly and with beauty for the glory of God. Bishop Herman has served God and His Holy Orthodox Church well and faithfully as the archpastor of his diocese. He has served as an administrator, teacher, preacher, and celebrant of the Holy Mysteries of Christ, as well as a counselor, a good friend, and a true Father to his spiritual flock. His love for children is well known in the Orthodox pro-life movement. When one speaks of pro-life, the name of Bishop Her-

man immediately surfaces. Just like his patron Saint, Herman of Alaska, Bishop Herman has a great love for children, including the most defenseless of human beings, the unborn.

Our greatest joy is knowing that Bishop Herman loves all of us and intercedes on behalf of all of us daily. We, his spiritual children, salute and honor him on the occasion of the twentieth anniversary of his consecration to the Holy Episcopate. We invite all to participate on Sunday, May 30 (Memorial Day Weekend), and return some of the love given to us by Bishop Herman as the diocese leads a tribute at the Genetti Manor in Dickson City.

*Eis Polla Eti Despota.*

—Fr. John Kowalczyk

## Letters

Dear Editor:

I must say that in all honesty, I must consider **Alive in Christ** one of the finest of all the publications of the Orthodox Church in America. I also assure you that I do receive all of them. Your publication is timely, as well as educational and inspirational.

I was very impressed to see His Grace on national television during the "Right to Life" march, delivering a message to the entire nation on this very important issue. There is no doubt concerning the position of the Orthodox Church. It is too rare that we receive the proper publicity and coverage. Let us hope that this and other events will be publicized.

Wishing you the best in keeping up your fine work.

Sincerely in Christ,  
Father Daniel Donovan

Dear Editor:

Once again it is my pleasure to renew my subscription for **Your Diocese, Alive in Christ**, which is certainly one of the very best Orthodox publications available. I saved every issue from the time I started subscribing, and recently was able to donate them to the library being started by the Orthodox Christian Fellowship that was recently organized at the University of Chicago, where I teach. I heartily recommend to your readers that they consider "recycling" their issues of **Alive in Christ**, by donating them to local school Orthodox Fellowships or public libraries. **Alive in Christ** is a perfect magazine for "new" as well as "old" Orthodox, and for those outside of Orthodoxy who are interested in learning more about the Orthodox Church. **Alive in Christ** is much too valuable to throw away! Keep up the good work in this important ministry.

Sincerely,  
Raymond E. Gadke

## St. Tikhon's SUMMER CAMP

Send your children  
to St. Tikhon's  
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this year.

**GIRLS - July 11-17**  
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Write to:  
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Camp Director  
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South Canaan, PA 18459



# “Because I live, you will live also!”

John 14:18-21

As we come to the conclusion of the salvific journey through Great Lent, and approach the celebration of the Feast of Feasts—the Holy Pascha—we, as many Christians before us, are today confronted with the difficulty of how to understand the central dogma of Christian faith—the Resurrection of the Lord.

“All our sources for the Resurrection of Christ are of Christian origin. There could not be non-Christian witnesses to the Resurrection, for these to whom Christ appeared after the Resurrection, became his followers and witnesses.”<sup>1</sup>

Thus, it is to these witnesses that we must turn to gain an understanding of Christ’s Resurrection and its impact upon our lives. We will consider but a few, and with clarity, will see the life-changing reality of what it means when we exclaim on Pascha night—“Christ is Risen!”

It is in Christ’s Resurrection that we are given hope and strength to overcome the fearful grasp of death upon our daily lives. Behind every sin, every cowardly failure, lies the fear of death. We grasp at possessions and people to save ourselves from loss and loneliness, but always end in disappointment and shame; we deceive ourselves when we try to kill the pain and fear in our lives by finding substitutes for the Lord of Life. But, we need no longer fear death! In the Gospel of St. John, Christ says: “Because I live, you will also live!”<sup>2</sup> This is life-changing and life-giving reality.

In the life of St. Peter, we can see the transformation of human nature that the Resurrection makes



possible. At the Last Supper, St. Peter, with all the best intentions, declared that even if all others were to desert Christ, he would follow the Lord even unto death. But, when not even faced with the threat of death, but merely with its possibility, St. Peter denied Christ three times. St. Peter’s shame at his weakness must have caused him to want to avoid Christ on the night when He appeared to His apostles in His Risen Glory. But instead of

bringing shame and condemnation, Christ gave them peace and the Holy Spirit.

A week later, Christ appeared to them again, as they fished off the shore of the Sea of Tiberias. The stranger, who called to them from shore, advised them to cast their nets to the other side, and, despite a night of failure, they did as they were told. The result was an astounding catch of fish, and recognition, on their part, of Who it was

<sup>1</sup> V. Kesich, *First Day of the New Creation*, p. 12.

<sup>2</sup> St. John 14:18-21.



that had called to them. St. Peter “sprang into the sea”<sup>3</sup> and swam about a hundred yards to join his Lord, God, and Savior.

What the Gospel does not tell us, is that at the traditional site of this event, the sea is shallow and is filled with razor-sharp volcanic rocks capable of making a painful and sure end of any swimmer’s life. St. Peter would have been well aware of the danger; but his experience of the Resurrection was now so real, that the terrors of death itself, could not shatter his joy. This is how we must experience Resurrection! It takes us from terror to joy, from the fearful grasp of death to the gentle embrace of Eternal Life, from Hell to Paradise, in the Everlasting Kingdom.

But, we must also remember that for all witnesses, for all apostles and followers of Christ, the Pascha began as a tragic disappointment, the shattering of all hopes. Let us not be so prideful as to imagine that we, today, are different!

Recall that Christ had warned His disciples that He would Rise on the Third Day—but they completely missed the meaning of His promise. And who would not? We just do not expect the dead to rise!

The Holy Orthodox Church has recorded in a visible, iconographic form, this experience of shattered hope and the true power of the Resurrection that allows us to be “born anew to a living hope through the Resurrection of Jesus Christ from the dead.”<sup>4</sup> We find it depicted on one of the truly rarest of Resurrectional icons, entitled “On the Road to Emmaus.” It is here that, in colors, we see captured the feelings of deepest pain, loss, and disillusionment that human beings ever experienced. The image itself is based on the story of the Gospel of St. Luke, chapter 24.

We are made witnesses, through this holy icon, to the time right after Jesus was killed. The image shows

us two of the disciples slowly making their way to the town of Emmaus with very heavy hearts. Their dreams of how life was going to be were shattered. They saw the crucifixion and death of Christ as an end to all their hopes for the future.

But wait! This is not the end of the story, but rather the beginning. There is a third figure shown on the icon, that of Risen Christ. This third figure is surrounded by a “mandorla”—the iconographic representation of the Divine Glory, which is inaccessible to the fallen human eyes. That is why Gospel says: “Their eyes were kept from recognizing Him.”<sup>5</sup> It is truly awesome to behold the Living God!

Nothing seems so permanent to us as death, and that is why they did not remember the words of Christ: “You have sorrow now, but I will see you again and then you will rejoice and no one can rob you of that joy.”<sup>6</sup> The disciples were not looking forward to see Jesus again—that is why they failed to recognize Him, as He suddenly came and walked beside them. How often it is so with us! He comes to each and every one of us, He walks beside us every day—if only we had eyes to see, ears to hear, minds and hearts to believe!

This icon is truly the image of how Christ converts and of how He sustains our lives. As the two were walking, talking of the death of Christ, we see, perhaps as on no other image, the feeling of love and compassion the Creator has for His creature. Christ’s figure is that of creating God, Who reaches out to fallen man and by His Resurrection creates love out of hatred, hope out of despair, and life out of death.

The Gospel account tells us that as He looked at their sad faces, he said, “What are you so concerned about?” “Haven’t you heard?” the one named Cleopas said. Jesus listened as they poured out their hearts to Him, telling about Jesus of Naza-

reth, who had done such great miracles, so that they were sure He was the Messiah, who had come to liberate Israel. But the religious leaders handed Him over to Roman authorities and He had been crucified. They spoke as if they just witnessed the great tragedy the world had ever known. “We had hoped that this Jesus was going to free Israel; that He was the Anointed One.” But He is dead.

When Jesus told them that it was necessary “that Christ should suffer those things and enter into his glory,”<sup>7</sup> they still did not recognize Him, nor were they helped by His interpretation of the Scriptures. By this time, they were coming near the town of Emmaus, and as it was getting late, they asked the stranger to spend the night with them. Jesus came home with them and when they sat at the table to eat, “He took bread, blessed and broke it, and gave it to them. Then their eyes were opened and they recognized Him.”<sup>8</sup>

At last they believed! The Risen Christ came to them in their despair. So it is with us. In the midst of our shattered dreams and broken hopes, in the midst of all our devastated expectations, in the midst of all our tragic experiences, the Risen Christ comes even today to bring us hope and victory. Where once there appeared to be no life, only death, He comes to bring Resurrection and new life.

It is Christ’s Resurrection—that overwhelming joy, which annihilates all the sorrows and agonies of the Cross, all the pains of sin and death. It is through His Resurrection that the Cross is transformed from an instrument of retribution and death, into a revelation of Divine Love and Life. In this way, the Resurrection is the fulfillment and completion of the Incarnation—the final victory of God over Satan, and thus, of Life over death.

<sup>3</sup> St. Luke 24:26.

<sup>5</sup> St. Luke 24:16.

<sup>8</sup> St. Luke 24:30-31.

<sup>3</sup> St. John 21:7.

<sup>6</sup> St. John 16:22.

<sup>4</sup> 1 Peter 1:3-4.

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## Because I Live

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"We think of our many loved ones lying buried in the cold darkness of our cemeteries. As we think of them, we lose ourselves in despair. We had so many hopes for them, but they were all crushed by death.— Or were they? If Christ is Risen, then hope is risen. If Christ is Risen, they lie not in the darkness of the grave, but in the arms of our beloved Savior, in a place of everlasting brightness and joy. If Christ is Risen, there is more of life, more of joy, more of love—an endless eternity of them!"<sup>9</sup>

Christ said that because He lives, we will also live. But how does He bestow His Life and Resurrection upon us? Let us turn to the icon "On the Road to Emmaus" once again. Our Lord is depicted breaking the bread—in that action of breaking, His disciples recognized Him, for He said before "I am the Bread of Life." The "Emmaus" icon reveals the liturgical atmosphere of the Christian Church. The structure of the story itself is liturgical: Christ took bread, blessed, broke, and gave it to the disciples. At early eucharistic gatherings, the faithful would ask what Jesus did on particular occasions and what He said. Eyewitnesses would recount what they had seen and heard. The words and deeds of Christ were remembered and transmitted in the setting of these liturgical gatherings. After the Scriptural readings, the disciples would interpret them in the light of the Life, Death, and Resurrection of Christ. All this would be crowned with the breaking of bread, with communion in the crucified and glorified Christ. We might say, "But this is almost a Liturgy!" And yes, it is!

For it is in the breaking of the bread that "their eyes were opened." It is in the breaking of the bread that they partake of and join with Christ in His Resurrection. Before

that eucharistic participation, that breaking of the bread, their life-story, culminating in the tragic day of the Lord's Crucifixion, is truly sad. There is no more hope, expectation, joy, and life is meaningless. To us, today, the "Emmaus" story is a summary of the Gospel, the "Good News," of the Resurrection. For it presents the empty tomb and the Risen Lord, and points to the Eucharist as the ever-present evidence of and participation in Christ's Resurrection.

### **"I am the Bread of Life"**

In the Paschal Liturgy, we like the disciples once on the road to Emmaus, come face to face with the Victorious Christ in the breaking of bread, and are called to partake of the Resurrection. In that service, we are imparted the Bread of Life, Who is Risen Christ—but if we abstain, our eyes will remain closed, and we will not recognize the Lord. Should we not take communion on that Great and Holy day, we will be like the disciples before breaking bread with Jesus—in deepest pain, loss, and disillusionment, in fearful grasp of death.

There is a story from the famous Russian writer Leskov, which recounts an incident with a holy monk. He lived his life in continuous prayer and fasting, and God glorified him by making him a saint who performed miracles while he was yet alive. His fame spread in the neighboring areas and many people came to him for spiritual advice. Once, there were two teenagers, idle, bored, and with nothing to do. The one said to the other: "Let us go and ridicule the monk. Let us make fun of him and prove him, at times, to be wrong." The older of the two said, "I will catch a bird and hold it my hand, behind my back. We will go to the monk and I will ask him, 'Father, what do I have in my hands?'"

If by chance, he will guess it is a bird, I will then ask him if it is dead or alive. If he says it is dead, I will let it fly and prove him wrong. If he says it is alive, I will crush it in my hand and throw it dead in front of him."

So, they went to the monk. When the boy asked him what he held in his hands, the saintly old man answered without hesitation—a bird! The boy was slightly annoyed. When he asked if it was dead or alive, the monk looked at him for a long time with very sad eyes. Then, he said to the boy, "It is in your hands."

Brothers and Sisters in Christ! How we will greet the Risen Lord is also in our hands! We may come to Him and walk all the way to Emmaus with Him, but if we do not break bread with Him in His Risen Glory, then it was all in vain. It is in our hands!

Along with St. Peter and with the two disciples on the Road to Emmaus, this is the path we are called to take: to lay aside the old man inhibited by death, sin, and shame, and to be transformed in joyful encounter with the Risen Lord. The One Who awaits us at the shore, the One Who is ready to break bread with us, is mighty and faithful, and His power will lift us from the graves of fear, in which we too often hide. Let us accept no substitutes for "the one thing that is needful!"

Great Lent is a time for repentance, and repentance means changing one's mind. In Christ's Resurrection, we can attain that inner peace of mind—we can and we do know our destiny! Let us draw near in fear and love, and partake of Life Immortal!

"O Christ! Great and most holy Pascha! O Wisdom, Word, and Power of God! Grant that we may more perfectly partake of Thee in the never-ending Day of Thy Kingdom."<sup>10</sup> Christ is Risen! Indeed He Is Risen!

—Father Alexei Karlgut

<sup>9</sup> Fr. A.M. Coniaris, *Major Holy Days of the Orthodox Church*, p. 82.

<sup>10</sup> *The Divine Liturgy of St. John Chrysostomos*, St. Tikhon's Seminary Press, 1977, p. 82.



# The Orthodox Moment

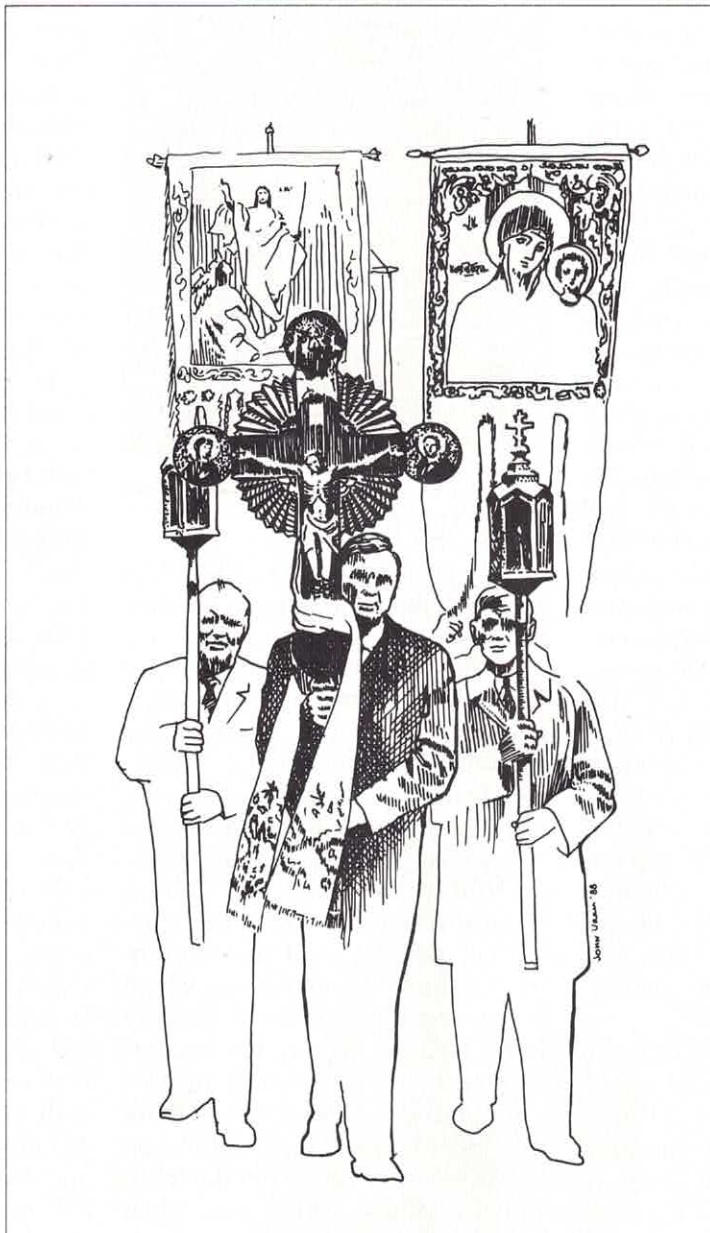
**Editor's Note:** The following is the sermon delivered by Fr. Michael Dahulich at the Triumph of Orthodoxy Service held at St. Mary's Church in Coaldale, Pennsylvania.

Each year we celebrate the Sunday of Orthodoxy with great liturgical pomp and ceremony—this year we have His Grace, a successor to the apostles in our midst; we have an impressive procession of clergy; an array of beautiful and meaningful icons; a common recitation of the Nicene Creed, the symbol of our faith; and the joyful pronouncement of the powerful words of the "Synodikon" of the seventh and final Ecumenical Council of the undivided Church.

But the Sunday Orthodoxy is much more than a liturgical rite—it is, in fact, a celebration of an important historic reality: the victory of the icons over the iconoclasts, an end to decades of rift in the Church, a triumph of the understanding that

we venerate the icons and the saints they depict, and not worship them but only God; an understanding that we can in fact have icons in our churches because as the Book of Hebrews tells us, Jesus Himself is the "express image ('icon') of the Father" (Hebrews 1:3).

Beyond all of this, the Sunday of Orthodoxy is even more than a remembrance of March 11, 843. In the words of Fr. Alexander Schmemmann of blessed memory, "If we understand worship as the public



act of the Church, then its final goal is to explain how the Church expresses and fulfills itself in this act." With these words in mind, we must find in the Sunday of Orthodoxy an expression of fulfillment in our own time; thus, it is a triumph of not only the use of icons over the heresy of iconoclasm, but also the triumph of all the truth of Orthodoxy over all the heresies of every age—Gnosticism, Docetism, Arianism, Nestorianism, Monophysitism, Monotheletism, and the rest; the

didn't die and rise from the dead, now alive and reigning over us with His Father in Heaven. There are wrong notions of the Christian Church—local congregationalism, infallible absolutism; women priests, gay clergy; new sects and cults springing up every day. There is blatant immorality—scores of sexual sins, the collapse of the traditional family, brash breaches of the Ten Commandments, abortion, euthanasia; need I go on?

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triumph of Orthodox Christianity over paganism, Judaism, Islam, atheistic communism, and over today's forms of heterodox Christianity.

## Heresies of Our Own Age

Yes, its fulfillment is even more than all this. The Sunday of Orthodoxy 1993 is a call for a dialectical triumph of our faith—again, anew—in this day and age—against and over the heresies of our own time and place. And yes, dearly beloved in Christ, there are heresies in our time and place.

Paganism, materialism, secularism, religious indifferentism, agnosticism, and atheism are among the most obvious. There are also widespread, prevalent incorrect notions of Who Jesus is—just a "good man" who would never stand in judgment of anyone; just a good man, not the Son of God born of the Virgin Theotokos; just a good man who lived kindly, but who



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### Our Moment in History

We know the eventual end of this story. Our Lord clearly and powerfully promises us: "I will be with you always, even to the very end of the age" (Matthew 28:20). "I will build My Church, and the gates of hell shall not prevail against it" (Matthew 16:18). We know that in the end, the truth will triumph, once and for all. But, what about our moment in salvation history, our moment here and now?

I submit to you that in the scope of the battle between the fallen world and "the Faith of the Apostles!...the Faith of the Fathers!...the Faith of the Orthodox!...the Faith which has established the Universe!"...As we move into the third millennium A.D. and the third century of Orthodoxy in North America, I submit to you—**THIS IS THE HOUR OF ORTHODOXY!—THIS IS THE PLACE!** It is here in America, in this great experiment of freedom, an experiment that allows us to be freely what we are, and yet an experiment that has clearly gone awry into such heresy—that our Church can be the ultimate witness for Christ, the "voice of one crying in the desert," the great bastion of truth!

How can this be? Surely America needs the truth of Orthodoxy, the moral fiber of the Orthodox Christian lifestyle, the unchanging strength of our sacred tradition. But, how can this be, when all too often Orthodoxy is regarded by Americans as ethnic customs, rich externalism, a relic of the past, liturgical prescriptions, small in numbers, etc? How can this be? Very simply—by our Church being exactly what she is—**THE TRUE ONE HOLY CATHOLIC AND APOSTOLIC CHURCH OF CHRIST!** We have not added to or subtracted a single thing from what has been handed down to us from the Lord and His Apostles. All we need to do is to be loyal to it, reflect it proudly in our lifestyle, proclaim it boldly to the world, be open to evangelize others

to it and stand united in the whole process.



Rev. Michael Dahulich

### What We Can Do!

What can we do as the Church in 1993—Bishops, priests, and faithful?

**1. We must remain ever loyal to the Faith handed down to us.** Probably all of you know of the parable told to us by Alexei Khomyakov, the famous Russian theologian of the last century: "A master departed, leaving his teaching to his three disciples. The eldest faithfully repeated what the master had taught him, changing nothing. Of the two younger, one added to the teaching, the other took away from it. At his return, the master, without being angry with anyone, said to the two younger: 'Thank your elder brother; without him you would have not preserved the truth which I handed over to you.' Then he said to the eldest, 'Thank your younger brothers; without them you would not have understood the truth which I entrusted to you.'"

The Orthodox Church is the eldest brother of that story. We have preserved the truth handed over to us. And we have come to understand and appreciate it in light of our brothers who have added to and taken away from it.

What each and every one of us, clergy and faithful, must do, here and now, is learn as much as we can, more than we already know, about our Faith—the Scripture, the

teachings of the Fathers, the theology of the Church. There are Bibles available for us to read, books on our faith for the asking. We must continually educate ourselves in the Faith; there is always more and more to learn. We must share it with our family, and teach it to our children. We can no longer fool ourselves by letting the religious raising of our children be left to chance or to their choice, because we will surely lose them if we do. And we must practice our faith always, proudly and loyally.

We must not be fooled by "*nouveau*" notions, modern theories, or "in vogue" practices. We claim in our ranks John the Theologian, Athanasius of Alexandria, John of Damascus; who can compete with that? They have championed the Truth, and there is **ONLY ONE TRUTH**—"One Lord, One Faith, One Baptism" (Ephesians 4:5).

**2. We must reflect what we believe in the Christian way we live.** Julian the Apostate was an emperor of the fourth century. He had converted to Christianity, and then abandoned the faith later. Following his apostasy, he stood outside the Church once again, as critic, but also as objective observer. He once commented on the Christian lifestyle, saying that you can tell Christians by the joy they reflect in their everyday lives, in everything they do, even in the face of sickness and suffering, persecution and death. They live apart from the rest of the world and its ways, and they love serving their Lord and His commandments.

We need to re-capture that spirit of serving the Lord with joy for which the early Church was so famous. We need to pray together—as a family every Sunday at the Liturgy, every day at home—morning and evening and at meals. We need to read the Bible together as a family, after church services on the Lord's day and other feasts. We need to live the liturgical life of the Church—daily, weekly, yearly.

We need to nourish our spiritual lives with the Holy Mysteries of the



Church, especially confession and communion. With the strength of the Lord's grace to support us, we must keep inviolate the moral teachings of the faith—the Ten Commandments, the doctrine of the Beatitudes from Jesus' Sermon on the Mount, the rules of Christian living espoused by the Church. We must keep pure the way of the Lord in our life, rejecting the values of the fallen world, even if "everybody else is doing it!"

St. Paul encourages us in this effort, with his words to the Church at Thessalonica: "So then, brethren, stand firm and hold to the teachings you were taught by us, either by word of mouth or by letter" (II Thessalonians 2:15).

**3. We must boldly proclaim our Faith to the fallen world.**

We must be, each of us, a witness for Christ. We cannot be lukewarm in our faith, when it comes to speaking out for what is true or what is right.

The Book of Revelation condemns those who are afraid to stand up for their faith: "I know your works; you are neither cold nor hot! Would that you were cold or hot! So, because you are lukewarm, and neither cold nor hot, I will spew you out of My mouth" (Revelation 3:15).

In the face of the heresy and perversity of the fallen world, we must be spokesmen for the Lord! He tells us in the Acts of the Apostles, "You are My witnesses...even to the very ends of the earth" (Acts 1:8). When it comes to the issue of "living together" instead of being married, the controversy over abortion, the debate over the right to life and other such moral questions—or when it comes to discussing what Christmas is all about: Santa Claus and presents or the Nativity of Christ and the birth of our salvation, we must speak up

boldly for the Faith of our Fathers!

One of the major mistakes our Orthodox people make is to adopt the philosophy of the adage, "I never discuss politics or religion." Our political views are important in a moral sense, but certainly the Truth of our Orthodox Christian religion must be defended—whether it is over a cup of coffee or on the front line at the March for Life in our nation's capitol.

We must not be afraid to stand up and speak for Christ. After all, think of those before us who were so valiant: St. Stephen the First Martyr, St. Ignatius of Antioch, and the modern-day Russian martyrs at the time of the revolution! They put their lives on the line for the Lord and His Truth! We probably will not be expected to do that, but we may find ourselves risking being slighted, even ostracized and rejected by "friends" who don't want to hear what we have to say. But

Orthodox Christians are no strangers to the experience of "exile" in this world. Just think of John Chrysostom or Patriarch Tikhon.

**4. We must be open to and evangelize the unchurched.** These are the words of the Great Commission of Our Lord, pronounced just before His Ascension into Heaven: "Go, therefore, and make disciples of all nations, baptizing them in the Name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you" (Matthew 28:19). For too long we have not reached out and welcomed into our Orthodox fold here in America others beside those of our own common background. We must end our parishes being "ethnic enclaves." We must stop staring at newcomers to our churches, possible and potential converts to the faith, asking "Is he OUR KIND?" We must also break down the jurisdic-

ditional elitism that tears at the very fiber of our Church here in America!

We have the Truth; we know that. But we must share it; we must begin doing that in earnest. If you had in your possession the original Michelangelo's sculpture of David, or Leonardo Da Vinci's painting of the Last Supper, or St. Luke's first Icon of the Theotokos...and you locked it away in a vault, you would surely be guilty of one of the greatest crimes in all of the civilized world—depriving humanity of one of its richest treasures. Yet we sort of smile when we hear that "Orthodoxy is the best kept secret in America!" It is a disgrace that we keep our faith to ourselves! WE are depriving humanity of its richest treasure!

ALL of us know of someone—a family member, a friend, a former fellow parishioner, someone never baptized—who is in need of the

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St. Mary's Church in Coaldale.



## The Orthodox Moment

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Lord and His Church and her sacramental life. We need to take such persons under our wing, bring them to our beautiful churches, share with them our precious Faith, and guide them along the way until they are fully in communion with Christ's Holy Church. Whether our "buzz word" is "Each one, reach one; each one, touch one," or "Bring a friend,"—whether our program is "Operation Andrew," or something else, we need to bring others to Christ and His Church. We need to bring potential Vladimirs to our replicas of Hagia Sophia—and convert a nation!

**5. Finally, we must be united in this magnificent effort.** We must work together to become, to be, a united Orthodox Church in this country! Americans of other religious backgrounds think that we are small and insignificant—simply because WE ARE separated, fragmented, and factioned. For thirty years we have talked about Orthodox unity; but not much has really been done. Perhaps not even

and show our spiritual power. Believing that the success of everything we do begins with prayer, we must pray together more than just once a year, on the Sunday of Orthodoxy. We must gather for prayer in local areas more often—perhaps we should have combined services of Holy Unction on the Wednesday of Holy Week, celebrating it as prescribed with seven or several priests, and churches full of people; perhaps on holy days that are not well attended on weekdays in individual churches, we could have joint services, say on the Ascension or the Transfiguration; when there are pilgrimages in different dioceses, we need to "jump jurisdictional lines" and attend!

Parishes should combine for charity work—soup kitchens, food and clothing drives, books and Bibles for overseas, etc. The Standing Conference of Orthodox Bishops has undertaken an incredible combined effort, International Orthodox Christian Charities, to support our brothers in need overseas; every church in every diocese should generously support IOCC.

neighboring parishes, or even bake sales and food bazaars, we need to support each other!

In these ways we will begin to convince the world that we are more than small, insignificant, isolated parishes—and educate ourselves ever closer to the day when there is only One Church in America!

## The Mantle of Faith Handed Us

**THIS IS THE HOUR; THIS IS THE LAND!** America needs the Truth, the Christian lifestyle, the moral values that we have as Orthodox. We need to stop debating whether or how to make Orthodoxy "American"; we need to begin to seriously work at making America **ORTHODOX**.

Much like Elisha was handed the mantle of power from Elijah—we have been handed the mantle of the Faith—"the Faith of the Apostles! the Faith of the Fathers! the Faith of the Orthodox! the Faith that has established the Universe!" (from the Synodikon of the Seventh Council). We must take up the mantle and work the marvels Jesus promises those who believe in Him.

When history judges us—in centuries to come here on this planet, or in the Book to be opened in the Kingdom—what will it say of our Bicentennial of Orthodoxy, the start of our third century of life as a Church in this hemisphere: that we had an incredible liturgical celebration—or that we also changed a society? Let us re-dedicate ourselves today and re-commit our whole life to Christ our Savior and His Holy Orthodox Church and its precious Faith. Remember, once upon a time Orthodox Christianity brought an entire empire of pagans to the true worship of the Lord! The time has come again! Another time of Triumph for Orthodoxy! This is the hour for Christ's Church, our Orthodox Church, to shine out in the darkness that is in the world, and to reflect the glory of Christ!

—Fr. Michael Dahulich



Clergy with Bishop Herman.

the bishops in America can make it happen; it may be beyond the scope of their power. But until that unity comes, there is much that we can do on a grassroots level, priests and faithful, to convince the world and ourselves that we are One Holy Catholic and Apostolic Church.

We must support each other, support our own—that means everyone and anyone who is Orthodox Christians—we must be the Church,

Our brotherhoods of priests should combine their abilities for counseling services; they can pool their scholarly talents for joint Lenten or fall seminars; we should have joint Vacation Church School programs and Bible studies. We need to fill buses together, protesting the fallen world's pro-abortion views in the annual March for Life. And, of course, when there are parish anniversaries, the visits of hierarchs to



# Diocesan Clergy Retreat

*The year of Spiritual Renewal*



Diocesan Clergy.



The Very Rev. Thomas Hopko.

His Grace, Bishop Herman, has proclaimed 1993 to be the year of spiritual renewal for all the faithful of the diocese of Eastern Pennsylvania. One special aspect of the general theme includes the spiritual life of our clergy and their "ministry" before almighty God and the faithful flock entrusted to them. In an effort to provide time to reflect on the priestly life, a diocesan clergy retreat was held on February 24 and 25, just before the beginning of Great Lent.

The speaker for the two-day retreat was the Very Rev. Thomas Hopko, Dean of St. Vladimir's Orthodox Theological Seminary. On Wednesday afternoon, February 24, the retreat opened with prayer; the topic to be presented by Fr. Thomas was "On Christian Priesthood." Over the two days, Fr. Thomas lectured on four aspects of this theme: 1) Christ and the Priesthood: Theological Reflections; 2) Presbyter/Bishop as Liturgical Celebrant; 3) Presbyter/Bishop as Teacher and Preacher; 4) Presbyter/Bishop as Pastor.

## 1. Christ and the Priesthood: Theological Reflections

According to Orthodox tradition, relates Fr. Hopko, all priests are called to share a common unique vision about the Holy Priesthood. Unfortunately, there appear to be significant differences among the clergy regarding ordination, hierarchy, conciliarity, and the relationships between bishops and clergy and between clergy and laity. These differences affect the overall ecclesiology of the Orthodox Church. Yet, because the Church is conciliar, all the faithful, bishops, and priests are responsible for preserving the "infallibility" of the Body of Christ. It is the Holy Scriptures, the liturgical services, the canons, and the infallible testimonies of the saints that help everyone in the Church to develop a "common mind."

Holy Tradition and Holy Scripture teach that God created male and female in His own image and likeness in order to make all human persons everything that the eternal Son is through the indwelling of the Holy Spirit. Human persons are thus created with a three-fold dimension of actualizing human life in the uncreated image who becomes man in Jesus.

This three-fold calling is at once prophetic, priestly, and royal. All human beings are called to be prophetic; to know the will of God, inspired by the Holy Spirit. To turn away from God means to be ignorant. The priestly calling of all human persons means to be one who offers, one who meditates, and one who consecrates. Every person is called to exercise dominion over both the physical and spiritual realm. The royal calling of all human beings means that man is to have dominion over creation, not by tyranny, but by nurturing God's creation. To be royal means to be kingly. These three aspects of the human vocation are interconnected; a person cannot be one without being all three.

The tragedy of this three-fold calling is that the creature did not want to worship the Creator. This made man ignorant and full of corruption—a fool. So God restructures all of humankind so that the real Adam could come, the Prophet, the Priest, the King—Christ. The Old Testament, with all the vestments, cows, blood, incense, and temples,

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## Diocesan Clergy Retreat

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is a "shadow," as St. Paul says, of the ultimate reality, the new covenant through the priesthood and the ministry of Christ the High Priest, the Good Shepherd who will pastor His flock. That which the first Adam could not do, Christ does. He fulfills all human life by establishing the New Covenant, the Kingdom of God on earth—the Church. Jesus announced the Kingdom as the Church which is the great mystery of the salvation of the world.

Christians, relates Fr. Thomas, by virtue of their baptism, chrismation, and participation in the reception of the Eucharist are then, a gathering of prophets and priests. All of us become by grace and faith in Jesus Christ, the new creation. As parishioners, all are members of Christ. The Holy Spirit makes all of this possible. Salvation is the prophetic, priestly, and royal gift of grace to all human persons who are in the flesh and blood of Jesus Christ.

"From the beginning of this New Covenant Community, the Church of Christ, there were always," says Fr. Thomas, "those among the membership who had a specific 'calling' of guaranteeing the presence of Christ in that community until Christ comes again." The Holy Apostles, and then the ordained presbyters, were the first ones to do this. Through the second laying on of hands, the apostles exercised this charismatic gift of grace from God. It is also important to realize that not all baptized persons are qualified for ordination to the Holy Priesthood. The epistles of St. Paul, to Timothy, and to Titus, both list the qualifications of priesthood. Furthermore, St. John Chrysostom stated that the Holy Priesthood "excludes most men and all women." Orthodox tradition tells us that there can be no Church without this unique presence of the Holy Priesthood. The priesthood must be understood as a sacrament, a gift from God. It must be received by the candidate and affirmed by the bishop

and the community.

Among the many tasks which must be fulfilled by an Orthodox priest, there is also care which must be taken for the priest's spiritual life. Fr. Hopko calls this an "ascetical podvig." A priest must be involved with spiritual and bodily discipline. Foremost is the rule of prayer, fasting, and prostrations. The spiritual and ascetical practices nurture the Word of God in the priest. The priest must also live an ascetical life. This includes: 1) a total mistrust of self; 2) total trust in God; 3) ceaseless prayer; and 4) constant striving (to open his life to grace).

### 2. Presbyter/Bishop as Liturgical Celebrant

As a liturgical celebrant, the priest is the one who is the "head," the one who leads the prayer. It is within this divine service that he stands in the person of Christ Himself. Because of this unique and special function in the life of every local community, the priest's personal preparation is very important. He must be concerned for his own spiritual life—a struggle which must be shared by the people. The priest has to be a participant or frequent confession and guidance from a spiritual father or elder. He must be a man of prayer. As intercessor, he must pray for his flock and know them all by name, even outside the worship of the Church. His personal life of prayer must be filled with Scripture reading, theological reading, and the ascetical practice of silence.

The notion of ecclesial governance by the priest, says Fr. Thomas, is important. It is the priest who leads the Divine Liturgy, pastors the flock through teaching, praying, preaching, and singing. If this is not the case, then the Divine Liturgy becomes a dead ritual.

The notion of "knowing each parishioner by name" is reflected by the frequency of pastoral visitations. Sufficient time must be spent outside of the regular worship with parishioners so that the priest is

constantly aware of whom he is praying for.

Two other aspects of the priest's ministry are important because he is a liturgical celebrant. The ecclesial preparation of the temple, the servers, the singers, and readers, is important. The actual celebration must be simple, clear, real, sure, sane, and true. The priest's work and preparation, in the end, is for the salvation of the people present within the local community he serves.

### 3. Presbyter/Bishop as Teacher and Preacher

"It is through the personal prayer life and struggle that a priest finds the unique 'word' for any appropriate time," explained Fr. Hopko. The parish priest is called to preach the Word of God and not opinions. When speaking, the priest must have something to say. He must rely on the intercessory prayers, and his awareness and observation of the life of the community which will inspire him to preach the Word of God. Preparation for preaching and teaching comes also by reading constantly, studying, and practicing silence. Jesus Christ, the Word, is most easily heard in silence. Ultimately, then, the priest is to be a living example of Christ to the faithful. They must see in him the constant struggle of living the Christian life.

### 4. Presbyter/Bishop as Pastor

In his discussion on the pastoral life of a priest, Fr. Thomas said that the priest and faithful together share in the life of the Church. It is the priest who is experienced, who has been tempted, who preaches the truth of Jesus Christ, who basically invites the people to share in his life, experience, and prayer. The faithful must also share the priest's desire for God, his love for the poor, and the overall struggle of the spiritual life. Parish life must be a shared struggle on the part of the priest and people together. This is developed by the priest, once again, by visiting the faithful outside of the



liturgical setting. He must see and hear what is going on in the community. He must also pray for each by name.

In St. Paul's first epistle to the Corinthians, chapter 14, verse 3, he lists the prophetic gifts of the holy people of the early Church. Fr. Thomas emphasized these in the life of every priest. They are edification, the constant inspiring and upbuilding of the people; exhortation, which means pointing out, rebuking, and encouraging the flock; and consolation, always comforting people. All three of these gifts are crucial to the balance of the overall edification of the laity. The entire experience in the New Testament concerning the traditional life of a priest is to continually correct and direct the very lives of the people

entrusted to him.

Holy Scripture teaches that a certain authority is present with the ordination of a priest. A priest is ordained to help guide authoritatively in the name of the Lord. The people, therefore, must also have a voluntary obedience to the priest. At the same time, the priest is also responsible for the total care of the flock entrusted to him. He must find and discern the gifts of the faithful and help them to use them. A priest can also share his ministry with other pastors, monastics, and lay people. Another priest may be more experienced with specific problems, and there may be a need for further assistance from doctors, therapists, and counselors. This is what is involved with total pastoral care in a local community.

As Fr. Thomas concluded his detailed presentation, he noted that when a priest truly gets involved with all the responsibilities of total pastoral care, he never knows what may come back to him. A priest is called by God to be engaged with people, to get to know their pain without being overcome by it.

After each presentation, there was ample time for discussion and reflection among the clergy in attendance. His Grace, Bishop Herman, spoke of his pastoral experience, and offered pastoral guidance on many issues discussed at the retreat. The clergy attended Vespers and Divine Liturgy, and then departed, following the lunch on February 25.

—The Rev. Emilian Hutnyan

## Clergy Wives Hold Winter Encounter

Mother Xenia (formerly Matushka Marie Sochka) was guest speaker at the second gathering for clergy wives of the Diocese of Eastern Pennsylvania on February 6 at St. Tikhon's Seminary. Mother Xenia, a tonsured nun from the Orthodox Monastery of the Transfiguration, Ellwood City, Pa., reminisced about her experiences as a clergy wife, and described her transition to monastic life following the death of her husband, Fr. John Sochka. She focused on the impor-

tance of prayer in the lives of clergy families, and prayer as a lifeline for wives of clergy.

"A life without prayer is like a bird without wings," she quoted St. Tikhon of Zadonsk, as she cited methods of prayer for "busy people." Her suggestions emphasized regularity in prayer, feasible prayer routines, and authenticity when communicating with God.

"Do a short rule of prayer daily," she said, "in order to obtain results. If one dumps a whole bucket of

water on a stone one day and none the next, the water will have no effect on the stone. But if one steadily drips water on a stone, those tiny drops eventually will make a dent in the stone. So it is with prayer. In order to have effects on our hearts, prayer must be done daily, in small doses."

She urged clergy wives to pray often during the day, making the sign of the cross or saying the Jesus prayer or the Lord's prayer during household or job-related routines. She emphasized the value of both reading prayers authorized by the Church and personal prayers springing naturally from the heart of a human being in dialogue with God. "The Bible says, 'God waits to hear our voice.' Isn't that a fantastic thought?" she queried. "Anyone can pray to God, anytime," she continued, "by retreating to one's room, or the room of one's heart."

She further stressed the value of prayer in healing inner turmoil due to emotions such as anger, frustration, or resentment. "It is especially important to pray for your enemies.



Mother Xenia.

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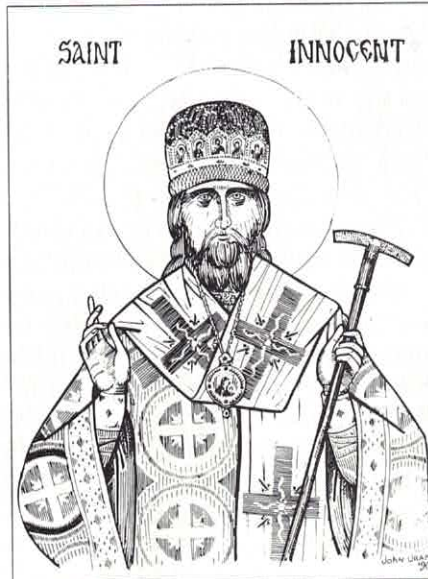


# Discerning The Way: Reflections On Orthodox Mission In America

Orthodox Americans today rightfully name St. Innocent—Enlightener of the Aleuts, Tlingits, and Yakuts, Apostle and first<sup>1</sup> ruling bishop of America, Kamchatka and Eastern Siberia, and, finally, Metropolitan of the ancient and holy capital of the Russian Orthodox Church, the venerable city of Moscow—as “our Father among the Saints,” and prayerfully venerate his memory. It was, indeed, St. Innocent, or Father John Veniaminov, as he was known before his monastic vows and episcopal consecration—who to a great extent and in many different ways laid the foundations of Orthodoxy in our country. In his life and work we are challenged to discover and recover not only certain significant aspects and dimensions of spiritual life lived both “in” and “for” Christ, but, more importantly, perhaps, to discern the paths on which we ourselves are called to bear witness to the Orthodox faith and to the Church in our own time and culture. This challenge, in fact, grows into an imperative as we begin to reflect on the approaching Bicentennial of Orthodoxy in America, as well as to ponder the implications of his spiritual legacy, the fruit of his literary and theological endeavors, to his North American flock.

To speak of St. Innocent, however, is to speak of many things. Depending on a particular accent or emphasis, or slight shift of atten-

<sup>1</sup> Or second, if we count as first Bishop Ioasaph, who drowned in the sea on the shores of Kodiak without actually administering his diocese. The essential dates of St. Innocent's biography are as follows: born August 26 (September 11 according to parish records), 1797; appointment to diocesan seminary in Irkutsk, 1806; married and ordained deacon, 1817; ordained priest, 1821. Set sail for America August 30, 1823, arrived in New Archangel (or Sitka) October 20, 1823. Death of wife Catherine occurs in 1839 while Veniaminov is in St. Petersburg; Consecrated Bishop of Kamchatka, the Kurile and Aleutian Islands, 1840; elevated to the dignity of Archbishop, 1850. Final visitation of America occurred in 1852-53, and took up permanent residence in the Monastery of the Saviour in Yakutsk on September 11, 1853; nominated for membership in the Holy Synod, 1865; appointed Metropolitan of Moscow, 1867; funeral on Bright Wednesday, April 5, 1879; canonization by the Holy Synod of the Russian Orthodox Church on October 6, 1977.



St. Innocent

tion, many different aspects of his life story can come to the fore. The narrative of his life and labors is a very rich mosaic of ideas and emotions, politics and scholarship that, like a crystal prism in the sun, scintillates in many varied colors. This, after all, is not only the biography of a man, or a historical record of his individual labors among the Aleuts and Tlingits. This narrative easily transcends the narrow framework of the individual and the personal, and overflows into intellectual history—of the Russian Orthodox Church, both on this continent and in Russia, as well as of the easternmost part of the Russian Empire, and thus, specifically, into “Russian” history. For us, however, its significance today lies in the fact that it is also history of the Orthodox faith in North America, a history of the Orthodox Church in North America, a history of the native peoples of North America, and thus very much part of “American” history. And it is precisely at this juncture—as American history—that it beckons to us today and demands a personal response.

Most of us have learned Ameri-

can history according to one or more of several dominant cultural paradigms, the *mythos* of America, which has been pre-defined and “authorized” by a dominant Protestant culture.<sup>2</sup> We can easily identify these myths according to one of several patterns. In this aspect, the story of America is essentially the story of the Pilgrim fathers, Protestants all, who fled the religious persecutions of the English crown and established colonies in Massachusetts, Rhode Island, and elsewhere, and who eventually triumphantly struggled for independence from English rule. Or, on a more intellectual level, it may be the story of cultural struggle—of English culture with Dutch culture in New Amsterdam, now known as New York; of English culture with French culture in Canada and Louisiana; of English culture with Spanish culture in Florida, Colorado, Texas, California, and Mexico, or of white European culture with the Indians. Or else it may be the story of civil rights—the Civil War, emancipation of the slaves, “Uncle Tom’s Cabin” and the “underground railroad,” Robert E. Lee and Ulysses Grant and Abraham Lincoln’s “Gettysburg Address,” Martin Luther King and the civil rights struggles of the 1960’s, Kennedy’s “New Frontier,” or Johnson’s “Great Society.” It may even be the story of Samuel Gompers and the labor unions, and the ongoing struggle with ideological vestiges of the Holocaust. On

<sup>2</sup> I am using the term “myth” here and below in its classical sense, as a substantial story that both describes and prescribes assumptions, values, relationships, and even ritual within a given culture. A lucid discussion of myth is contained in G.S. Kirk, *Myth: Its Meaning and Function in Ancient & Other Cultures* (London: Cambridge University Press; and Berkeley: University of California Press), 1970, pp. 8-31, *passim*. The problem with myth, however, argues Philip Rahv, is that it essentially represents a fear of history, as also a fear of the individual in history. “Individuality is in truth foreign to myth, which objectifies collective rather than personal experience. Its splendor is that of the original totality, the pristine unity of thought and action, word and deed. The sundering of that unity is one of the tragic contradictions of historical development.” See: Philip Rahv, *The Myth and the Powerhouse: Essays on Literature and Ideas*, (New York: Farrar, Straus and Giroux, 1966), p. 12 and *passim*.



the level of pop-culture, it is the story of the "Wild, Wild West"—of cowboys and Indians and the U.S. Cavalry—or even, in a somewhat bizarre way, the story of Al Capone and the Mafia.

In this world of pre-established paradigmatic models, we easily find ourselves begging the question: what then, of Orthodox ethos, or Orthodox culture? Where, and how, do we fit in or adapt in this Procrustean system? In this light, should it surprise us that many, who in the political parlance of the sixties and seventies were loosely classed together and defined as "PIGS" (i.e., "Poles, Italians, Greeks, Slavs"), and who did not comfortably fit inside the dominant *mythos* of American culture, have felt intense cultural pressure to abandon the Orthodox faith and the Orthodox Church and become "real" Americans—Protestants, Roman Catholics, or even agnostics? Or that, caught as we were in the political maelstrom and cultural vacuum of the "cold war," we felt pressured (or intimidated) to redefine "Orthodoxy" in a "generic" way so as to avoid the "undertow"?

In the light of epochal changes in the political climate of the world, perhaps some soul-searching is in order. Perhaps the time has arrived for us, both as individuals and as a community, to examine in a new light our religious and cultural heritage,<sup>3</sup> so that we too, on par with the self-same Pilgrims, and Anglo-Saxon Protestants, and Hispanics, blacks and "native Americans," may define a significant and meaningful "slice" of our common American cultural pie. Because, in fact, we not only have our own story to tell, or something meaningful to contribute to American history and "cultural mythology," but we truly hold the answer to the American religious quest, the keys to the salvation of the American soul in Christ and in the Orthodox Church.

Orthodox history in North America, after all, does not begin with the arrival from Europe, after World

War II, of Russian political emigres, as some would have us believe. Nor does the history of faithful witness to "true Orthodoxy" in our country begin with the arrival of the "Russian Synod in Exile," be it in 1933 or 1950, as some would loudly proclaim. And though we do not and should not exclude from the general picture of Orthodox missionary endeavor in America the tremendous and truly remarkable work accomplished in Jordanville or Platina, they cannot be seen as the "Alpha" and "Omega" of historical American Orthodox mission, as some would wish. Indeed, so "programmed" are we by the dominant politico-cultural mythology that it is difficult for us to reach beyond external appearances and come to terms with the fact that the two hundred year old history of Orthodoxy in North America, or of the Orthodox Church in North America, is almost perfectly contiguous with American political history!<sup>4</sup> We should take it as a sign of God's mystical Providence that our Church was planted on this continent only four years after the thirteen colonies ratified the U.S. Constitution, and has been quietly and patiently nurtured here for a purpose that will, we firmly believe, be revealed in God's own time.

<sup>3</sup> Lest I be accused of "ethnocentrism" or, worse yet, of "philetism," a disclaimer is in order. Just as in the history of the ancient Church, Hellenism and Byzantism lost their "ethnic Greek" flavor and became potent vehicles for truly *okumenical* cultural values and attitudes, so too, for the contemporary Church, classical Russian culture and history have abiding value *not* for their "ethnic flavor," but for their *Orthodox roots*. The one significant cultural, ethical, and philosophical underpinning of the Russian empire, we should remember, was the Orthodox faith, which, apart from the historical defeats and failures of the Russian Orthodox Church and the Russian Imperial government, both formed and informed "Russian" cultural attitudes and social values. Just a modest comparison of such values and attitudes as applied to native peoples—of an historical "Russian" attitude to the Yakuts, Tlingits, and the Aleuts, and an historical American approach to, say, the Cheyenne, the Sioux, or the Apaches—offers much food for thought and contemplation. I am very skeptical of "abstract" or "generic" Orthodoxy, as some would have it. The Church, as a mystical community of hypostatistically-separate individuals, cannot remain "abstract" or "generic" in real life, a theoretical sum of dogmas and doctrines. And just as the Fathers did not hesitate to assume Hellenistic culture as normative for Orthodox theological life and discourse, so, too, "Russian" cultural values and attitudes, which over the centuries have been shaped by the Orthodox Church, can also be useful in shaping and informing Orthodox life and discourse for our own time, and should not a priori be dismissed. "Russian" influence in Alaska, after all, did not make Aleuts into ethnic Russians, nor is there much danger of this happening to "real American" converts. Conversely, I sincerely doubt that adoption of an "American" Protestant ethic or of a religio-cultural (literal or figurative, whether in form or in content) iconoclasm which has been defined by this very ethic can be anything other than a dead-end for Orthodoxy in America.

In this regard, St. Innocent was not an aberration, not an exception to Orthodox culture, but the rule. It is precisely St. Innocent—the man himself and his work—who becomes a symbol and a paradigm, a cultural and spiritual benchmark, as it were, of Orthodox history in North America. In a very important and significant way he looms larger than life—as a saint he is, truly, a "meeting point," a common frame of reference, irrespective of how we choose to define ourselves—whether in ethnic, or political, or even religious terms. And to truly understand him, and to truly venerate him as our "Father among the saints," we must look beyond the icon, and discover a concrete man, his concrete work, and concrete circumstances of his life.

As Metropolitan Theodosius aptly pointed out in his foreword to Paul Garrett's biography of him, St. Innocent was truly an imposing figure:

"Although he was a person of humble beginnings with only a lower seminary education, [St.] Innocent proved in his life to be a highly talented, knowledgeable leader—something, in fact, of a 'renaissance man'...He was to reveal and utilize many and varied talents during his pastoral ministry, serving as carpenter, watchmaker, inventor, linguist, and original translator, naturalist and noted ethnographer, sociologist, missionary, teacher and scholar, as well as pastor and shepherd of his flock. His physical exploits alone, in traveling throughout the territories of his diocese by dog-sled across great expanses or in a one-man kayak through rough freezing waters, reveal something of his faith, courage, and inner stamina."<sup>5</sup>

But just as one cannot truly  
*Continued on the next page.*

<sup>4</sup> For the sake of reference and comparison, we should recall several dates: signing of the Declaration of Independence, 1776; ratification of the U.S. Constitution, 1787-90; first U.S. Census, 1790; establishment of the Russian Orthodox mission to Alaska, 1794; Fr. John Veniaminov's journey to Alaska and beginning of work with the Aleuts, 1823; Brigham Young's journey and the Mormon settlement of Utah, 1847; Utah becomes U.S. territory, 1850. That is to say, the Orthodox mission to Alaska precedes the Mormon settlement of Utah by twenty-five years—a quarter of a century!



## Discerning The Way

Continued from page 19

understand the accomplishments of St. Athanasius outside the framework of the political and religious struggle against Arianism, or the life of St. Sergius of Radonezh outside the framework of the Mongol invasion of Russia, so St. Innocent, too, must be seen in the light of his own time and culture. He appeared in America at a time when, as **The Tallahassee Democrat** observed, "Russia's pioneers were in Alaska more than thirty years before the thirteen American colonies rebelled against the rule of England's King George III."<sup>6</sup> He came on the crest of a historical political push of the Russian Empire eastward, when, observes James. R. Gibson of York University in Toronto, "Russia was a powerful rival of Great Britain, Spain and the United States for control of the resources of the Northwest Coast."<sup>7</sup> Elsewhere, Gibson writes:

"By 1817, besides its headquarters at St. Petersburg, its branch offices at Moscow, Irkutsk, Kyakhta, Yakutsk, and Okhotsk, and its agencies at Kazan, Tyumen, Tomsk, Gizhiga, and Petropavlovsk, the Russian-American Company had five hundred Russian trappers and twenty-six sailors at sixteen posts in Russian-America, including the colonial capital of Novo-Arkhangelsk (1799) on Baranov Island. Fort Ross (called simply Ross by the Russians), founded in 1812 on the coast of New Albion only about fifty miles north of the Spanish *presidio* of San Francisco, represented the easternmost point of the Russian Empire. Here on the Northwest Coast the Russians finally encountered their westbound imperialistic counterparts from Western Europe, and the eastward expansion of Russia came to a halt."

Professor Gibson continues, "This spectacular eastward expan-

<sup>6</sup> Paul D. Garrett, *St. Innocent: Apostle to America* (Crestwood, St. Vladimir's Seminary Press, 1979), p. 10.

<sup>7</sup> July 1, 1958, p. 7, cited in George Alexander Lensen, ed., *Russia's Eastward Expansion* (Englewood Cliffs: Prentice-Hall, 1964), p. 76.

sion on the part of Russia carried the double-headed eagle more than halfway around the globe, ...motivated primarily by lucrative trade and tribute in furs...Other motives certainly induced the movement across Siberia, such as the desire for personal freedom and adventure and the search for gold and silver and for mammoth and walrus ivory, but furs represented the overriding incentive, especially in Eastern Siberia, the Russian Far East, and Russian America, where the finest furs were found and where alternate sources of wealth, particularly agricultural land, were very limited. It has been said, with little exaggeration, that the conquest of Siberia was one continuous hunt for sables. With even less exaggeration it can be said that the conquest of Russian America was one continuous hunt for sea otters."<sup>8</sup>

Here, then, is a proper historical framework for us Orthodox, a framework no less meaningful or glorious than the story of the Pilgrims in Plymouth Harbor in 1620, or the Lewis and Clark Expedition, or the story of Brigham Young and the Mormons of Utah. A framework that in due time will also, we believe, occupy its rightful place in the "dominant myth" of America. Because the political and geographical story of the Russian colonies is just as significant to American history as the stories of the Dutch, or English, or French, or Spanish colonies in North America, as also because it frames the background of the history of our Church on this continent. This framework we hold in common with St. Innocent, for whom this was the framework of the Orthodox mission. As he himself wrote in 1839,

"The Christian faith came to the shores of America along with the first Russians to arrive and settle in

those parts...The desire for enormous profits sent many a Russian off into unknown lands, inducing them to undertake difficult voyages attended by incredible toils and dangers. But of the first men to lead these fortune-hunters to occupy new, hitherto unknown places in America (and thereby lay the foundations for a new industry for Russia and prosperity for themselves), there were a few who also laid the foundation of Christianity among the savages with whom they settled...On Kodiak the Christian faith appeared only during the time of G[regory] Shelekhov, who established the present American Company and is the first founder of the American Church...Thus, the Russian's desire for larger profits served as a means of spreading the beginnings of Christianity among the Aleuts, and eased the work of the missionaries who followed."<sup>9</sup>

Isn't it strange and even wonderful to hear—not "Orthodox," nay, **Christian** history in America recounted in a new way? And put into context not of the Pilgrims, or of the Jesuits in Maryland, but of Russian Orthodox—our "own"—missionaries? And isn't it even more strange, indeed, in the context of modern "ecumenical thinking," to hear an Orthodox missionary priest equate "Christianity" with "Orthodoxy"? It rings strange to our ear because, whether we want to or not, we often indiscriminately accept the dominant cultural assumptions of our society, and thus passively become subscribers to a particular bias, hesitating to question, as it were, the validity of an assumed Protestant view of the religious dimension of American history.

(To be continued)

—Archpriest Alexander S. Golubov<sup>10 11</sup>

<sup>9</sup> *Ibid.*, pp. 24-25.

<sup>10</sup> Garrett, pp. 28-29.

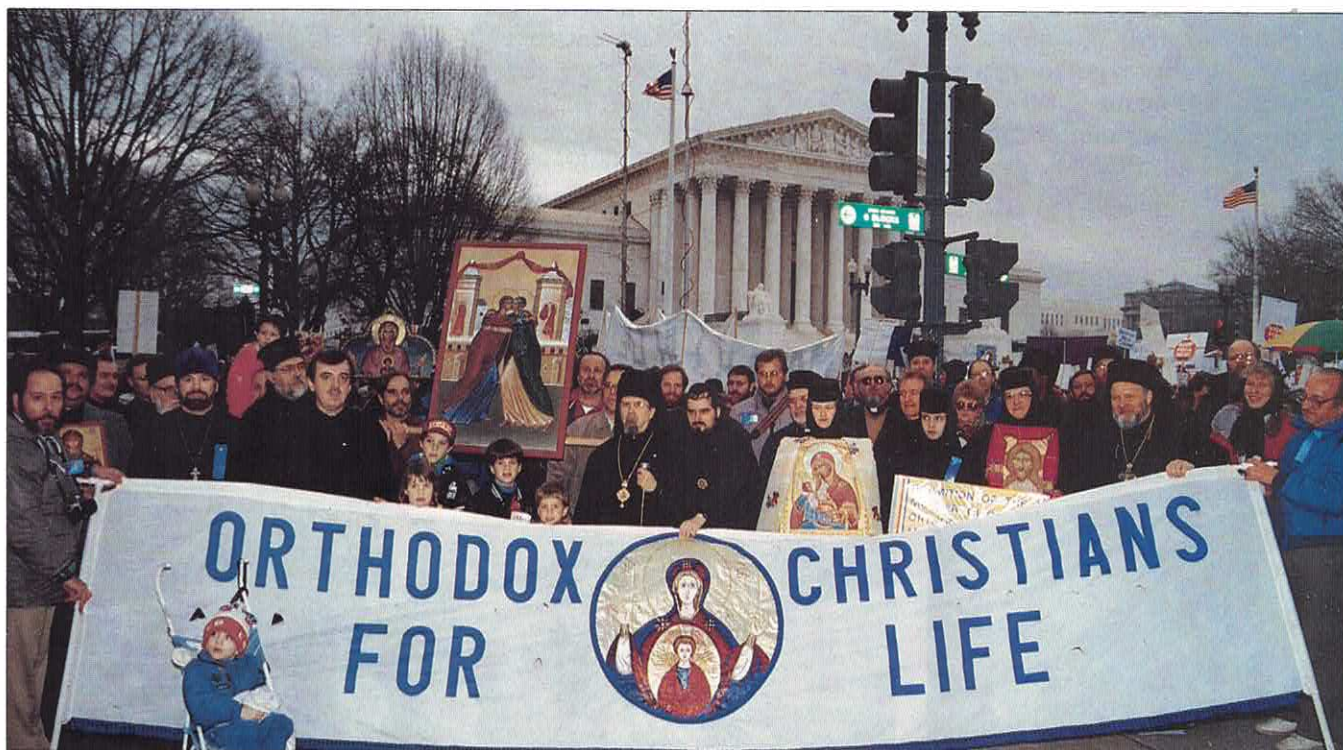
<sup>11</sup> Fr. Alexander Golubov is Assistant Professor of Patristics and History of the Russian Orthodox Church at St. Tikhon's Seminary, and Pastor of Three Saints Russian Orthodox Church in Garfield, New Jersey. The substantial part of the present article, originally titled "Indication of the Way into the Kingdom of Heaven" by St. Innocent, Apostle to America, was delivered as part of the twenty-second Annual Adult Lecture Series at St. Tikhon's Seminary on October 6, 1992.

<sup>8</sup> James R. Gibson, *Feeding the Russian Fur Trade: Provisionment of the Okhotsk Seaboard and the Kamchatka Peninsula, 1639-1856* (Madison: The University of Wisconsin Press, 1969), p. 24.

<sup>9</sup> *Ibid.*, p. 24



# Twentieth Anniversary of *Roe v. Wade*



Orthodox Christians before the Supreme Court.

The annual March for Life was held in Washington, D.C., on January 22, 1993, to observe the twentieth anniversary of the 1973 *Roe v. Wade* decision by the U.S. Supreme Court, which legalized abortion on demand<sup>1</sup> in America. This year the march was held less than forty-eight hours after the inauguration of the forty-second President of the United States, William Jefferson Clinton.

Orthodox Christians for Life, under the direction of John and Valerie Protopapas, the lay founders of our pro-life organization, once again proved that we are indeed a viable and serious movement in this

country. Not being discouraged by the election of a very pro-abortion president, hundreds of Orthodox Christians joined the nearly two hundred thousand people gathered in Washington to show our public dismay, and to make an outcry on behalf of the most defenseless of our citizenry, the unborn.

On a cold and overcast Friday in the nation's capitol, thousands of Americans came to send a message in defense of the pre-born babies. Two bishops of the Orthodox Church in America, Bishop Herman and Bishop Nathaniel, marched with Orthodox Christians for Life, witnessing for the pro-life cause. Bishop Nathaniel said during the march, "I am pleased to see many young people here today who are twenty years old, and who would be fellow citizens with those who have been murdered by abortion. We have gone, recently, through the days of

installing a new president, without bloodshed and without turmoil in government. Yet, underneath this all there is a turbulence. As we witness today, we know we are not being as responsible as we can for those who are unborn."

Bishop Herman was introduced at the March for Life by Nellie Gray, the president and founder of the annual March for Life. In his timely statement, Bishop Herman alluded to the hand of divine providence which can be discerned in all things. He told the immense crowd, "We have seen the weather change today many times, from a ray of sunshine breaking through to threats of rain. Likewise, we also must be prepared for the dark clouds that temporarily hang over this movement." He added, "We stand with you as the Orthodox Church in America, and we want to assure you

*Continued on the next page.*

<sup>1</sup> *Roe v. Wade* in principle distinguished between abortions carried out during the first trimester, or three months, of pregnancy, the second trimester, and the third trimester. Abortion was to be subject to tighter regulation and control by the governing authorities in the later stages of pregnancy. But subsequent Supreme Court decisions ruled out virtually any regulation of abortion, with the result that in the United States, alone among Western industrialized countries, abortion is, in practice, available on demand throughout the nine months of pregnancy in most places.



## March For Life

*Continued from page 21.*  
of our commitment, and we want to walk hand in hand with you for only one purpose: that is, to make a change. The Orthodox Church is unequivocally and solemnly committed to the defense of the sanctity of human life. It is our obligation and responsibility to go from door to door with this same message, so even the new president will some day join us and not walk in darkness, but in the light of Christ, bringing joy to this nation and to all the



Bishop Herman and presidential candidate Patrick Buchanan

world.”

This year also marks the sixth year of Bishop Herman's participation in the official program in Washington, D.C. His message was carried by C-Span Cable TV to all parts of this country and to portions of Eastern Europe, so that it was seen by millions of people. Bishop Herman was interviewed by representatives of the press, among whom, this year, was a reporter for a major newspaper in Milan, Italy.

At the conclusion of the march near the Supreme Court building, Bishop Herman and Bishop Nathaniel led us in singing the Service of the Departed in loving memory of the aborted children of our nation. Bishop Herman and Bishop Nathaniel gave us their blessing and parting words. Both bishops were

presented with an award from the Orthodox Christians for Life for their continued guidance in this movement.

At the completion of the march, early in the afternoon, President Clinton lifted the Bush Administration's "Gag Order" prohibiting abortion information and referral in clinics that receive federal funding. He also ended the ban on funding of research using fetal tissue from aborted babies, and initiated the processes legalizing the French abortion pill, known as RU-486. In addition, he ordered military hospitals overseas to provide abortions for military personnel and their families, to be paid for

by taxpayers. These actions were indeed the dark cloud over the march that day in our nation's capitol. This action of the president will in fact help encourage and mobilize millions of Americans to unite together in supporting the pro-life movement.

—Fr. John Kowalczyk

## Celebrating The Sanctity Of Life

### One Parish's Response

On Friday, January 22, 1993, the twentieth annual March for Life was held in our nation's capital. It began after the inauguration of the President and the opening of the



Bishop Herman addresses the March for Life gathering.



Orthodox Representatives at the Ellipse



102nd Congress.

For the past several years, the parish of Christ the Saviour Orthodox Church in Harrisburg, Pa., has participated in this march and celebrated the sanctity of life as follows:

Shortly before the beginning of the Divine Liturgy on Sanctity of Life Sunday (the Sunday preceding the march), the teen class from church school presents a dozen long-stemmed red roses to our priest, Fr. Daniel Ressetar. This takes place in front of the sanctuary. The roses are then placed on the ambo table in the center of the church. The petitions and prayers during the litany are remembrances of those departed souls of the children whose lives have been taken by abortion. God's design, the sanctity of life, is reaffirmed. March for Life pamphlets and literature were distributed to all the parishioners.

One year, the teens also sent a \$3 rose message—a letter and a single rose—to each of their congressmen. The letter asked the congressmen to sponsor and to support pro-life bills during the year ahead. (This is an ongoing activity.)

## ON TO WASHINGTON

On the morning of the March for Life, a gathering of Orthodox Christians of all ages meet and, wearing a red rose, travel together by bus or car to Washington, D.C. We join there, under the icon banner of the Theotokos, with our Pan-Orthodox representation of bishops, clergy, and marchers, including mothers and fathers with babies in arm, and/or strollers, children and teens carrying icons, parents and grandparents. We joyously sing hymns of the Orthodox Church as we make our way to the Supreme Court Building.

As we stand and face the edifice, we are led in a litany of prayer by our bishops and clergy, remembering again the departed babies taken by abortion, and singing for them Memory Eternal. In this way, we proclaim the sanctity of life as given



Bishop Herman with the Harrisburg delegation.

to us by God, our Creator. We return with feelings of being strengthened in our stand through this march for the sanctity of life. We pray to God to show us ways to express our concern.

## HOME FOR UNWED MOTHERS

Near Harrisburg, in Middletown, there is a home for unwed mothers called "New Beginnings Maternity Home." Several times a year contributions of food, clothing, and money that the Church has collected are taken to this center. We are grateful to these young women who choose life for their child, and we thank God for this means we have found to support them.

Our priest, Fr. Dan, is actively involved in attending pro-life functions, and he makes these activities known to the parish. He often responds to Letters to the Editor that are written on topic in the newspaper.

Our participation has also included the following:

**In May**—On Mother's Day, the Harrisburg newspaper runs a list of names of people who support the sanctity of life. For a contribution, your name can be listed, and the proceeds are donated to the pro-life movement. A number of parishion-

ers use this opportunity to donate and be listed.

**In September**—The annual "Walk for Love" for the New Beginnings Maternity Home is held. Pledges gathered by the walkers are given to the home.

**In October**—National Life-Chain Day takes place. People holding the pro-life banner, stand silently along the roadsides.

"As you did it to one of the least of these my brethren, you did it to me" (Matthew 25:40).

*Dorothy Sysak is an active member of Christ the Saviour Orthodox Church in Harrisburg, Pa. She has been a church school teacher, and represents the Church as a member of the Social Ministry Committee of the Central Pennsylvania Council of Churches.*

—Dorothy Sysak

## Update Overview Of Past Two Years Plight Of The Unborn Child

**Ignorance** among secular and religious people in America at large, Alaska in particular, has shed the live blood of over three million pre-born babies nationally during the past two years, and over five thou-

*Continued on the next page.*



## Update Overview

Continued from page 23

sand in Alaska during the same time.

**Apathy** among those who profess their faith in Jesus Christ has helped the slaughter. In any religious group, Orthodox included, if you get even five percent of the people to open their mouths concerning abortion, you are doing well. The silent ones either turn their heads hoping the problem will go away, or have utilized abortion as a problem solver in their immediate or extended families, and are in denial as to the murder that occurred.

Of the two sources of the killing, **ignorance**, particularly among those who are secular or belong to groups that endorse abortion on demand, offers the most productive area where we can work to give babies a chance to be born.

This means taking an approach fundamentally different than that taken now by most pro-life groups who aim at those they believe are already pro-life, rather than at those who are not, with hopes of changing them.

There are many inconsistencies within the "pro-life" community.

All too often those in the ignorant (meaning ignorant of the humanity of the unborn child) group are turned away from even considering the issue of the humanity of the unborn child by rabid espousal of causes which do not respect the sanctity of life, and totally overlook that each person on earth, whether he or she be murderer, drug dealer, or such ilk or Saint is created in the image of God.

No man or woman on earth is without sin, and to argue for one group of sinners to be able to kill another group of sinners is ludicrous and hypocritical. It is the hypocrisy of such arguments that alienates people who are genuinely concerned about children, about sexual and physical abuse of children and their material needs. But because they have never been shown

the full facts, they persist in standing behind trite cliches such as "Freedom of Choice" in ignorance, although they can respect (as something other than hypocrites), that the "children" they are genuinely concerned about are "children" from the moment of conception with the only variable being growth.

This vast segment of America

*No man or woman on earth is without sin, and to argue for one group of sinners to be able to kill another group of sinners is ludicrous and hypocritical.*

and of Alaska must be reached with a **consistent sanctity of life ethic** on a one to one basis in order to change hearts and minds, with resulting dramatic reduction or end to murder in the womb.

The effort extended to people tolerant of abortion should not be couched in the Christian evangelism mode because many people can come, as a first step, to appreciate the sanctity of human life without simultaneously accepting Christianity. If the effort is seen as religious in motive, then many opportunities to change hearts and minds will be lost. That becomes even more clear when you consider the apathetic group made up of people who accept Christianity with their mouths, yet still support abortion rights out of ignorance of the humanity of the preborn child. Once sanctity of life across the board is accepted, faith in God cannot be far behind.

During the twentieth March for

Life in Washington, D.C., on January 22, 1993, Orthodox Church in America Bishop Herman, stated as the **vision**:

"The Orthodox Church is unequivocally and solemnly committed to the defense of the sanctity of human life. It is our **obligation and responsibility to go from door to door with this same mes-**

**sage**, so even the new President will some day join us and not walk in darkness, but in the light of Christ, bringing joy to this nation and to all the world."

Political efforts have been and will continue to be a waste of time and money until the hearts and minds of the people at large have changed. Many of the **apathetic** Orthodox and other Christians referred to at the start of this letter, supported the Clinton/Gore ticket with its very pronounced promotion of abortion rights. That the support may have been ration-

alized by economic considerations is sad testimony as it means that if the economic benefits are there, murder can occur with objection. This phenomenon was seen in Nazi Germany where Hitler provided "full employment" and material benefits, and the majority of the populace kept their mouths shut while millions of Jews, Christians, and other "undesirables" were murdered.

Bishop Herman closed his talk with this question:

"What will it take to unite all of us in defending the life of the unborn? I submit it will take an effort such as described above and inclusion within the words **all of us** of all people, rather than polarization into two armed camps, as appears to be what is happening today."

—Moshe Zorea  
Orthodox Christians for Life  
Diocese of Alaska  
Anchorage, Alaska



### Not Politics As Usual

There is a tendency for most Americans—certainly for most Orthodox Christians—to be hesitant about subjecting politics and politicians to moral and religious standards. All of us, to one degree or another, have been conditioned by endless (and misleading) propaganda about the supposed inviolability of the “wall of separation between church and state,” a phrase that appears nowhere in the Constitution, but which now requires that opinions informed by religion be virtually barred from the public policy arena.

Still, almost everybody in informal conversation, no matter what the content of the opinions expressed, uses language that conveys a moral judgment, often with religious implications. Indeed, often such expression implies a complete **inversion** of morality. For example, naval aviator Keith Meinhold, whose dismissal from the Navy for homosexuality was recently reversed by a federal judge, condemned the Navy’s action against him as “immoral.” Likewise, in almost every major American city there occurs a celebration of “Gay Pride Day”—as if the sin that destroyed Sodom were something to be proud of—and homosexual activists commonly chant “Shame! Shame!” when taunting people they don’t like (i.e., “religious bigots” and “breeders”). In short, what is wrong, and contrary to the historic teaching of Christianity can be promoted and defended in the lexicon of right/wrong, moral/immoral, good/bad. But that which actually is right, moral, and good cannot.

Nowhere has this phenomenon become more pronounced than in the matter of abortion, which as we all know now is a “right.” Obviously, efforts to restrict or abolish it are “wrong” and “immoral.”

By this standard, then, America elected a highly “moral” president in the 1992 election. He may have misled the electorate with some of his promises, but when it comes to “moral” principles like promoting abortion and homosexuality, Bill Clinton is as “good” as his word.

On January 22, 1993, two days after his taking the oath of office (“so help me God”), and the twentieth anniversary of the **Roe v. Wade** decision legalizing abortion on demand nationwide, Mr. Clinton took decisive action to keep his promises to pro-abortion radicals. With one signature of an Executive Order, he helped ensure the “execution” of additional thousands of unborn children through the revocation of several Reagan/Bush policies. These are:

- Reversing the “Mexico City” policy, which had cut off U.S. tax money to organizations—primarily Planned Parenthood—that “perform or actively promote abortion as a method of family planning.”

- Revoking the ban on using Federal funds to pay for medical research using tissue and parts from aborted babies. The American taxpayer is now subsidizing latter-day disciples of Josef Mengele, with parts taken from dead and dying unborn babies now available. Indeed, it is not clear that there is anything to prevent subsidies for experiments on live infants, such as those documented in the 1970’s in Finland (supported by U.S. funds, this involved keeping decapitated heads alive) and in Britain (which involved artificial womb research, in which one poor child lingered for most of a day—see *Newsweek*, 2/22/93, p. 52).

- Directing “family planning clinics” funded by the Federal government to include abortion information and referral. In practice, this

allows abortionists, like Planned Parenthood, to use such clinics to recruit women and girls for abortions—and then to send taxpayers the bill.

- Ordering military hospitals overseas to provide “abortion services” for military personnel and dependents. This would turn every overseas hospital into a tax-supported abortion mill, and would not even protect medical personnel from having to participate in abortions.

- Instructing the Food and Drug Administration to “review” the possible importation of the French-made abortion pill, RU-486. This could be very useful to the abortion industry, not only because it would help confuse the difference between abortion and contraception, but because an RU-486 involves several visits to the abortionist, not just one. (Incidentally, RU-486 is manufactured by a subsidiary of the same German company that during World War II made Zyklon-B poison gas, used in Nazi death camps). As bad as these initial steps are, they are just the beginning. Among the horrors on the horizon:

- By far the most far-reaching and dangerous legislation to be faced this year is the so-called “Freedom of Choice Act” (FOCA), which would totally prohibit states from limiting or even regulating the killing of preborn children. Billed as a codification of **Roe v. Wade**, FOCA is in fact even more radical than the very radical **Roe** decision. Despite possible cosmetic changes, it would eliminate the few minimal constraints upheld by the courts under **Roe**, such as parental notice laws. In addition, FOCA is expected to overturn state conscience clauses (permitting medical personnel to refrain from abortion), bans on use of public facilities for abortions, and,

*Continued on the next page.*



## Not Politics As Usual

*Continued from page 25.*

possibly, bans on use of tax money for abortions. As pointed out by one of its sponsors in the House, Rep. Don Edwards (D-CA), the Kill Bill "provides for no exceptions whatsoever; a state may not restrict the right of a woman to terminate a pregnancy—and that is for **any** reason." Sadly, among FOCA's sponsors is a purported Orthodox Christian, Rep. Olympia Snowe (R-ME); two other Orthodox with pro-abortion voting records, Sen. Paul Sarbanes (D-MD), and Rep. George Gekas (R-PA), are not listed as sponsors as of this writing. (Incidentally, with the 1992 elections, the pro-life Orthodox presence in Congress was cut in half. Rep. Nicholas Mavroules (D-MA) was defeated, and Rep. Gus Yatron (D-PA) retired, leaving Reps. Michael Bilirakis (R-FL), and Helen Bentley (R-MD).

- Mr. Clinton will force the United States to contribute to the United Nations Population Fund, which supports Communist China's forced abortion and sterilization program.

- He will also overturn the prohibition on the District of Columbia's using public funds for abortions.

In short, Mr. Clinton has the bases pretty well covered when it comes to abortion. Now, if we, as Orthodox Christians, believe what our Church tells us about abortion, what are we to say about the president's actions? Should we just say, "Well, that's just politics as

usual?" Or maybe, "Well, this isn't good, but you can't legislate morality?" (However, it seems that legislating **immorality** works just fine). Or perhaps, "Well, I don't approve, but we have separation of church and state, so..."

Let us state facts plainly. The Scriptures command: "Put not your trust in princes" (Psalm 146:3). That is, if politicians behave imperfectly, we are to expect it and bear up under it. After all, politicians are fallible men, sinners like us, and their actions are subject to error. In the end, salvation comes from God, not man. But then again: "When the righteous are in authority, the people rejoice: but when the wicked beareth rule, the people mourn" (Pro. 29:2).

We have now elected ourselves a government that has adopted some policies that, when considered in the light of the Gospel, are wicked and evil. The power of the state could possibly be used to promote evil.

If we approve of these actions and do not oppose them, if we deem these actions of the President (and similar pending actions by the Congress—see above) as "politics as usual,"—then we, too, deserve to be held accountable. Then indeed shall "the people mourn."

The teachings of Christ, just mentioned, are based on love for God and for all who bear God's image, that is, for all humanity—born and unborn, rich and poor, good and evil. This principle contains within it the essence of what must be our

response to these tragic developments: that is, we must act with love for all those involved, even those who are the cause of the evil, those who enable it, and those who approve it.

Rendering what is due to Caesar, we must take those actions as citizens which will oppose immoral, evil, and, indeed, murderous deeds in our society. Rendering what is due to God, we must feel compassion for, and pray for, the President and all judges and elected officials, that God may enlighten their minds and soften their hearts, inclining them to mercy, persuading them to "forsake wrath" (Psalm 37), not to "call evil good and good evil," as was condemned by the ancient prophets of Israel, but to "forsake evil and do good" (Psalm 34).

We must not judge or condemn those who are in error, but must remember that many of them "know not what they are doing," just as our Lord said of those who crucified him. And just as he prayed that God would forgive them because of their ignorance, so we must pray that those who encourage the evil of abortion may be forgiven, whether they err through ignorance or in full knowledge, and would grant enlightenment and salvation to them, as well as to us and to all our compatriots, so that our land would continue to be a godly nation as intended by its founders—and not only that, but that it would move in the direction of holiness and true love and devotion to God.

*The F.M. Kirby Center for the Performing Arts,  
Wilkes-Barre, Pa., Presents*  
**"AKAFIST" Male Chamber Choir  
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**Thursday, April 29, at 8:00 p.m.**

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# All Creation Rejoices

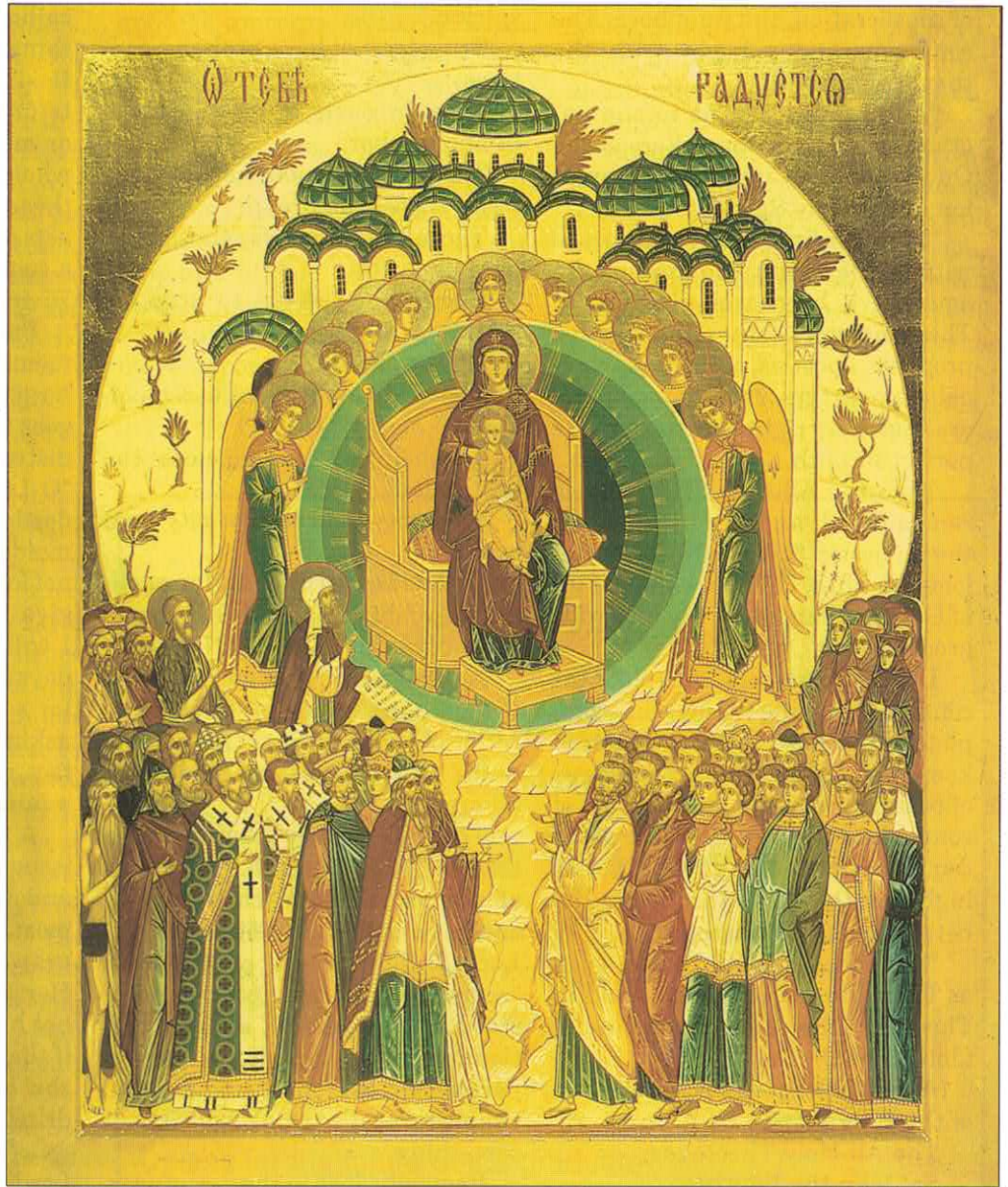
St. Maximus the Confessor, in his excellent treatise on the Liturgy—*The Church's Mystagogy*—tells us that the Holy Church, by her nature and in her sacred services, is an icon of God.

In all that the Church does, therefore, she must be conformed to that Most High Archetype. In all her worship such a conformity can easily be noticed by those who strive for purity of heart, while it will remain unnoticed by those who do not. The resemblance of the Church to God is particularly clear in the Divine Liturgy, the mother and cornerstone of all Orthodox worship.

Here is a striking example: God is Three Persons in One, not three gods, nor one divided into three parts, but Three Hypostases in perfect Oneness: a Tri-Personal Unity. Similarly, the Church is multiple persons—countless in number—in One Body, a perfect Unity. In St. Maximus' words,

"Numerous and of almost infinite number are the men, women, and children who are distinct from one another and vastly different by birth and appearance, by nationality and language, by customs and age, by opinions and skills, by manners and habits, by pursuits and studies, and still again by reputation, fortune, characteristics, and connections: All are born into the Church and through it are reborn and recreated in the Spirit."

The Church "...gives to all a



single, simple, whole, and indivisible condition which does not allow us to bring to mind the existence of myriads of differences among them (the members), even if they do exist, through the universal relationship and union of all things with it."<sup>1</sup>

St. Maximus recalls the description of St. Luke in the Acts of the Holy Apostles: the first Christians

"were of one heart and one soul" (Acts 4:32). "The Holy Church of God is an image of God," says Maximus, "because it realizes the same union of the faithful with God."

In the Divine Liturgy of St. Basil the Great, this unity of many persons is the main theme of the Mystical Prayer, said silently, during the Hymn to the Virgin, "In thee Rejoices all Creation." This prayer—

*Continued on the next page.*

<sup>1</sup> St. Maximus the Confessor, *Selected Writings, The Church's Mystagogy*, N.Y., Paulist Press, 1985, p. 187.



## All Creation Rejoices

Continued from page 27.

referred to as the "Commemorations" or "Intercessions"—follows immediately after the Invocation of the Holy Spirit (the Epiclesis), and is a continuation of the great prayer of consecration, the Anaphora. The commemorations begin with the theme of unity:

"And unite all of us to one another who become partakers of the One Bread and Cup in the communion of the Holy Spirit..."

"May we find mercy and grace with all the saints who through the ages have been well-pleasing to Thee: ancestors, fathers, patriarchs, prophets, apostles, preachers, evangelists, martyrs, confessors, teachers, and every righteous spirit made perfect in faith..."

Then the All-Holy Theotokos is remembered, and her hymn sung, the majestic "all of Creation Rejoices in Thee, O Thou who art Full of Grace," chanted slowly and with great feeling.

During this hymn, the celebrant continues praying the long and complete list of those whom the Church keeps in memory. This great prayer of commemorations links the act of consecration with the coming act of communion. It recalls Our Lord's high priestly prayer just before His betrayal and crucifixion:

"That they may all be one, even as Thou, Father, art in me, and I in Thee, that they also may be in us" (John 17:21).

All are united in the Communion of the Holy Spirit:

The All-Holy Theotokos;

St. John the Baptist;

The Holy Apostles;

The saints commemorated this day and all saints;

The sick and the departed;

The Holy Church;

Those who offered the Gifts and those for whom they were offered;

Those who bring offerings;

Those who remember the poor;

Those who live in chastity and godliness;

The nation and the civil authorities; the armed forces;

Those present and those absent for honorable reasons;

Those who are married;

The infants, the young, the aged;

The faint-hearted, those separated, those in error;

Those tormented by unclean spirits;

Travelers; widows, orphans, captives;

Those in courts, in mines, in exile, in harsh labor;

Those in affliction, need, or distress; those who pray;

Those who love us, those who hate us;

Those who ask us to pray for them;

All people;

Those whom we have not remembered;

The helpless, the hopeless, the bestormented;

This city and every city and country;

Orthodox Patriarchs, Metropolitans, Archbishops, and Bishops;

And, finally, ALL MANKIND.

A wonderfully comprehensive list; perhaps "cosmic" is a better description! This is what God calls to unity: all creatures, all conditions, all creation.

This call to unity is expressed in terms of "remembrance." The words of the prayer for each person or category begin, "Remember, O Lord..." Such a use of the term "remembrance" must not be understood in the modern, secular, dictionary sense; that is, to have a person or event come to mind again; simply to recall or think again about something.

Remembrance in the Scriptures, the Fathers, and the Liturgy is much more powerful, concrete, and mysterious. An illustration of this traditional usage of "remembrance" is the fifth Prayer of Light at Vespers:

"O Lord, Lord, Who upholdest all things in the most pure hollow of Thy hand...remember Thy compassion and Thy mercy..."

Here we are obviously not asking God to simply bring to mind His own compassion and mercy, but rather to *activate* these, to make

them effective or operative. The Church's remembrance is a calling upon God to *act*. Inasmuch as the prayers of remembrance are rendered by the celebrant in the Liturgy, they can be considered *our* activity, our effort. But they are calling on God to accomplish something; in the case of the prayer in St. Basil's Liturgy, God is called upon to unite all the multifarious parts or members of the Church, of the whole creation in fact. Therefore, these prayers—as all prayers and acts of the Church—are *synergistic*, a combination of human effort and Divine Grace.

Such an understanding of remembrance has deep roots in Old Israel. Hannah in her childlessness goes to the Temple to pray. Deeply distressed and weeping, she says, "O Lord of Hosts, if Thou wilt indeed look on the afflictions of Thy maidservant, and remember me, and not forget Thy maidservant, but wilt give to Thy maidservant a son, then I will give him to the Lord all the days of his life..."<sup>2</sup> She was not asking for a simple recollection. She was asking for action on God's part; in fact, she was asking for no less than a miracle.

A related and very important issue is the *manner* of her prayer and the manner of the Church's most important prayers. Hannah prayed in her heart, the text says. Her lips moved and her voice was not heard. Eli the priest wondered if she were drunk. But Hannah said she had not had wine nor strong drink, but was deeply troubled and was "pouring out" her soul to the Lord. To everyone's astonishment, Hannah's prayer was answered precisely with a miracle. The rabbis of Israel concluded from this that the most profound prayers should be rendered in holy *silence*. From that time, the central prayer of all liturgies, in Hebrew, the *Amidah*, was to be rendered silently—whether in the temple or synagogue, or in worship at home. The Holy Fathers of the Church of the New Israel honored this tradition and

<sup>2</sup> 1 Samuel 1:11.



continued its usage.

Other examples of "remembrance" as a plea for God's active intervention or accomplishment of a good work are found throughout both the Old and New Testaments. The Greek term for this understanding of remembrance is *anamnesis*. The Apostle Paul tells us that Our Lord's institution of the Holy Eucharist included the words, "Do this in remembrance of me" (1 Cor. 11:23-26). Neither Our Lord nor Paul were interested in a superficial recollection of something past, but in reconstituting or making *present* a sacred act which is both past and eternal. In this way, the followers of Christ after His Ascension could in every age and every place throughout the world be present and be participants of the Mystical Supper.

With this understanding, it becomes clear that the whole Divine Liturgy and the whole of our "reasonable worship" is remembrance. In the Liturgy, from the first prayer to the dismissal, we are privileged to be present at the Throne of God for a Sacred Meal of communion. This Meal does not take place in time, but in eternity, which we experience while we are yet living in this passing age. The meaning of this Supper and the prayers of commemoration which accompany it all have the same end: to effect the great nuptial union of Christ the Bridegroom with His holy and spotless Bride, the Church. St. Maximus, summarizing the true purpose of the Liturgy, says:

"The blessed invocation of the Great God and Father and the acclamation of the 'One is holy' and what follows and the partaking of the holy and life-giving Mysteries signify the adoption and union, as well as the familiarity and divine likeness and deification which will come about through the goodness of our God in every way on all the worthy, whereby God Himself will by 'all in all'..."<sup>3</sup>

—The V. Rev. Theodore Heckman

<sup>3</sup> St. Maximus, *Ibid.* p. 210.

## Clergy Wives

*Continued from page 17.*

Your attitude toward them will change as a result of this type of prayer."

Mother Xenia also highlighted general concerns of clergy wives, including expectations of parishioners *vis-a-vis* wives of priests or deacons, limitations on personal choices, financial constraints, and being in the public eye. She offered vignettes from her life in a parish to help retreat participants to deal with these anxieties in a positive manner.

Finally, she emphasized that the most important ministry a clergy wife has is to her husband and children. "It is your husband who is ordained, not you," she said frankly.

"Your ministry, as I understand it, is to be one of ministry in your own home first and foremost."

Following her talks, His Grace, Herman, Bishop of the Diocese of Eastern Pennsylvania, led a question and answer session with the wives. He also proposed future retreats to strengthen clergy families spiritually, including marriage enrichment encounters.

About twenty-two clergy wives attended the retreat, including wives of seminary students, who attended the morning session. Subsequent sessions were devoted to clergy wives whose husbands currently are assigned as rectors in parishes.

The next retreat is scheduled tentatively for June 26 at St. Tikhon's Seminary.

## *Attention Graduates*

# Announcing The 10th Annual Salute To Graduates

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

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

Deadline for all submissions: **July 15, 1993**

Send to:  
**Your Diocese Alive in Christ  
Diocesan Center  
South Canaan, PA 18459**



# St. Stephen's Cathedral

The parish of St. Stephen the Protomartyr was organized in 1970 under the leadership of our Pastor Emeritus, the V. Rev. Alexander J. Fedoronko. At a general meeting of our parish held on June 20, 1971, the parishioners voted to adopt St. Stephen the Protomartyr as our patron saint. Construction began on October 8, 1973, and was completed in July, 1974.

The temple was consecrated on September 7, 1974. By a resolution of the Synod of Bishops, the church was elevated to the status of Cathedral on October 30, 1974. The chapel, dedicated to St. Michael the Archangel, was consecrated on November 10, 1974. And, since Fr. Alexander's retirement, the V. Rev. Daniel Geeza has been our pastor.

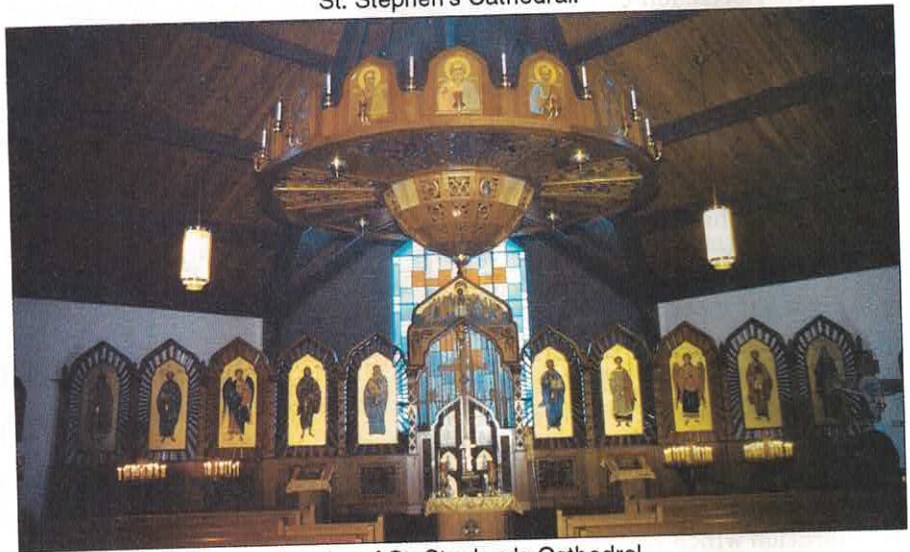
The cathedral is located in the northeast section of the city. The church, rectory, parking lot, and picnic grove sit on two and a half acres of wooded land, bordered by Pennypack Park. We share the grounds with frequent visitors from the park's deer herd.

Our multi-ethnic membership is drawn from Philadelphia and the neighboring counties of southeastern Pennsylvania and southern New Jersey.

The parish has a very active Women's Society, an O.C.F., Sunday School, and a senior citizen's group. The Women's Society sponsors various church activities that not only provide excellent fellowship for the participants but offer, as well, an opportunity for spiritual satisfaction and, in most cases, provide very helpful financial support for the parish. The highlight is the annual Christmas Bazaar, which features hundreds of handmade articles and all kinds of Slavic foods. A wooden chandelier, designed and carved by Gregory Licktar, was installed last year. Two-thirds of the funds for the chandelier came from the Women's Soci-



St. Stephen's Cathedral.



Interior of St. Stephen's Cathedral.

ety. The ladies prepared the "Agape" breakfast that followed the Paschal Liturgy last year. When any parish emergency arises, the women are the first to contribute money, time, and muscle!

St. Stephen's O.C.F. is the local chapter of the F.R.O.C. The club has been a contributor to the social and cultural life of the parish. In addition to the club's fraternal activities, the club organizes social activities which are open to the parish membership. On Mother's Day, the club provides beautiful flowers for our mothers. The club sponsors the annual Novigodny (New Year) Ball, and recently donated \$1,000 to the parish to help pay for the new roof.

We have a very active group of senior citizens who work on the perohi project. The income from this project is turned over to the general fund.

A large number of our parishioners are senior citizens. Several years ago, Nick Horsky offered to arrange seminars for the seniors. Nick has been successful in procuring experts on matters of senior concern.

Marge Pron and Helen Davis have a dream. They would like to get a set of bells for the cathedral. To achieve this goal, they established a store and earmarked all profits for beautification projects, including the bells. Marge and Helen have built up a quality inventory of crosses, icons, religious pam-



phlets, greeting cards, books, recordings, and Russian collectibles. The prices of the collectibles are competitive with those found on QVC.

We have a small but active Sunday School. All of the teachers are dedicated. This year's Yolka was superb. The pre-school "angels" were the hit of the program. Thanks go to all of the teachers, and in particular, to Barbara Fagan.

Nina Gavula, our school superintendent, and her husband, Bill, recently escorted a group of our youngsters to the winter retreat held at St. Tikhon's. Several other trips are arranged throughout the year for the full membership of the school.

Each year, a group of the students join other parishioners on the bus trips to the annual pilgrimage at St. Tikhon's on Memorial Day, and Education Day at St. Vladimir's Seminary in October.

The Women's Society and Parish Functions Committee, under the leadership of Ted and Irene Pshick, provide many activities for fellowship. The coffee hour following Divine Liturgy each Sunday is very popular. Several dinners held throughout the year, and the annual picnic held in July, round out the remaining social activities.

The parish has a lending library of religious books, periodicals, video tapes, and audio cassettes.

Fr. Dan has encouraged the parishioners to partake of the Holy Eucharist more frequently. He has introduced the parish to many beautiful Akathists. We are indebted to Sergei Arhipov for providing the parish with excellent translations of several akathists.

Corporate acts of charity have been a priority of the parish since its very inception. We support all three O.C.A. seminaries. In addition, we respond to any emergency request from the O.C.A., and try to address the needs of diocese and community. Our parishioners support a food bank from which agencies, who feed the homeless, may request items. The food bank is also available to members of the com-

munity and to members of the parish.

In view of the recent dramatic political changes in our ancestral homelands, the parish has expanded its charity activities to reflect concern for the Church in Eastern Europe, and for the Church in Russia in particular. When the sister parish project was started, we requested that we be allowed to select, as our sister parish, the Monastery of St. John, located in Ryazan, Russia. We became aware of the monastery's needs through the reporting of Christine Nass. Christine visited the monastery during the summer of 1990 with a group of Orthodox teenagers. The teenagers worked on some of the monastery's restoration projects.

Through the efforts of Fr. John Bohush and other clergy from the Philadelphia area, a trailer was made available to help send humanitarian relief to Russia. Our parish collected funds to purchase food and medicine for shipment to Ryazan last year. In addition to the food and medicine, we collected clothing for distribution to the members of the community surrounding the monastery. Last September, the parish held a dinner-dance to celebrate the installation of a new chandelier, and also to raise funds for our sister parish. A thousand dollars was turned over to the monastery recently.

Our Sunday School classes have been collecting items for the children of the orphanage that the monastery supports. Another drive to purchase basic medical supplies for the orphanage will take place this spring.

On September 17, 1989, we celebrated the burning of our mortgage. Since then, we have installed a beautiful chandelier and replaced the roof. More improvements to the complex are being planned. However, we now need to focus our attention on other issues.

Where do we go from here? Are we satisfied to keep the status quo? What beautification projects should we begin? What creative ways can

we come up with to generate funds to carry on the normal day-to-day business of the parish?

How do we expand our efforts to support our brethren in Russia and the other ethnic homelands of Eastern Europe? How do we effectively minister to the large Russian emigre population found in our community? What can we do to improve our programs for youth and for the aging in our parish and in the local Orthodox community?

How do we encourage our membership to participate more actively in the spiritual life of the parish? And finally, how do we use the creative talents of the parish membership to enhance the spiritual life of the parish and assist the Church in implementing its evangelization efforts?

We plan to address these and other questions at a series of informal brainstorming sessions scheduled for the near future.

We need to be mindful of the lessons of the past, but never to be so arrogant as to delude ourselves into thinking that we have done enough! Our potential is yet to be realized!

We need to discern God's will in all of our endeavors and cheerfully do His work.

In concluding this brief profile of St. Stephen's, I would like to share a quotation from one of my favorite akathists. The quotation comes from the thirteenth Ode of the Akathist titled "Glory to God for All Things." This akathist was composed by Protopresbyter Gregory Petrov in prison camp in 1940 shortly before his death.

*"Life-giving and merciful Trinity, receive my thanksgiving for all your goodness. Make us worthy of your blessings, so that, when we have brought to fruition the talents you have entrusted to us, we may enter into the joy of the Lord, forever exulting in the shout of victory: Alleluia!"*

—Bill Kraftician, Warden  
Cathedral of St. Stephen the Protomartyr  
Philadelphia, Pennsylvania



# Winter Teen Retreat - 1993



Teen Retreat Participants.

The howling winds, snow, and freezing temperatures did not intimidate those who were anxiously waiting to reach St. Tikhon's Seminary for the first Teen Winter Retreat in several years.

The Retreat—a three-day weekend held on January 29-31—was the culmination of much planning and concern about the need to offer a program for the teenagers of our diocese. Through the combined efforts of the Departments of Religious Education and Youth, this Retreat provided an opportunity for our teens to come together. (Their ages preclude their participating in the summer camp programs for our younger boys and girls).

Forty-nine young men and women (grades 7-12) from Philadelphia, Harrisburg, Bethlehem, St. Tikhon's, Jermy, Williamsport, Olyphant, Old Forge, and Wilkes-Barre gathered at the Retreat

around the theme: **Being a teen in 1993**. These teens braved the winter weather full of anticipation and eagerness to attend, and for most, it was a new experience. Several priests (some parents of teens), along with several dedicated men and women, gave their weekend time to attend as chaperones and help with the program. They numbered fifteen helpers, and help they did!

The Retreat began on Friday evening with the cold and howling wind outside. Inside, the smiles and faces were warm and sunny. As the campers arrived, there were hugs and kisses everywhere! This was a reunion time for many, catching up on news from the last time they met. It was also a time of anxiety for those who have never been to St. Tikhon's Seminary. By Sunday, that had changed.

Following the formalities of sign-

in, room assignments, and introductions, off we went for our fellowship of pizza, snacks, and refreshments.

Well-fed, refreshed, and rested, we gathered in the Seminary Chapel for Evening Prayers, led by Fr. Eugene Vansuch from Bethlehem. The candlelit Little Compline service set the tone for the entire weekend: coming together as young brothers and sisters in Christ to pray and discuss our lives as teenagers in today's world.

Lights went out early on Friday evening as we all returned to the camp rooms to visit, chat, and exchange "news and views."

Five o'clock arrived quickly on Saturday morning as counselors began the "wake-up call" to prepare the teens for the Divine Liturgy at 7:00 A.M. on the Feast of the Three Hierarchs. There was much yawning, hustle, and bustle as the hum of



hair dryers filled the camp area. Then, off we went for a brisk walk up to the Monastery Church for the Divine Liturgy with His Grace, Bishop Herman, celebrating, along with Frs. Donlick, Vansuch, Maxwell, Anderson, Lepa, and Hieromonk Gregory. What a beautiful way to begin the day: entering the Church in darkness and leaving to a beautifully sun-lit sky.

Breakfast that morning, like all meals during the Retreat, was held in the seminary dining hall. Eating our meals together with the seminarians afforded the students the chance to meet seminarians and to learn about seminary life.

The morning session, led by Fr. Eugene Vansuch, dealt with the topic "Prayer in my life." He spoke on the importance of personal and corporate prayer, and how to pray. Much of the time was spent in an open discussion about prayer with the students interacting with one another, discussing among themselves the need for prayer and why we pray, and their participation in parish prayer life. The students received handouts: "Prayers," "The Meaning of Prayer," "What is Prayer?" and "Scriptural Readings for Special Occasions."

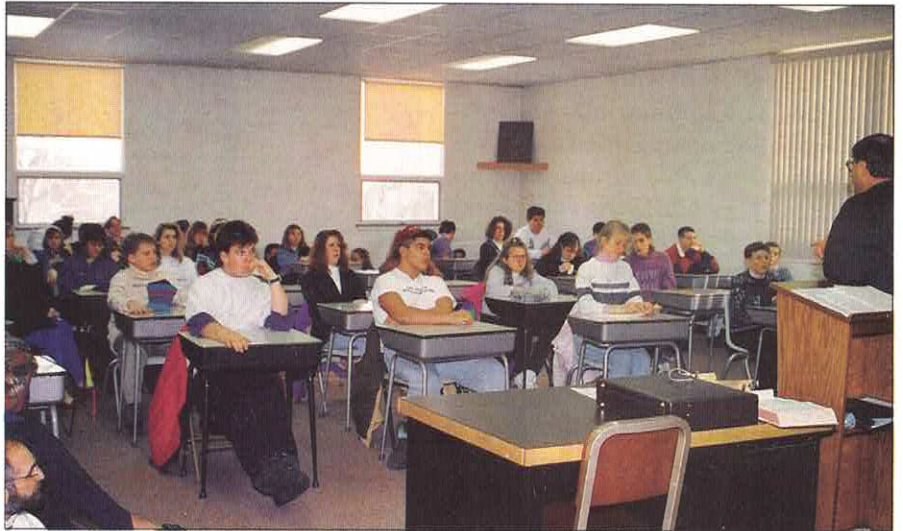
For the afternoon session, two separate groups, one for grades 7, 8, and 9, and the other for grades 10, 11, and 12, were formed. Each group met in a separate room for an open discussion on various topics, concerns, and problems. Fr. John Onofrey, Fr. Emilian Hutnyan, Fr. Deacon Serge Kapral, and Mrs. Yvonne Bohlander, led the afternoon sessions which gave our teens a chance to express their concerns, whether dealing with religious, moral, or family problems, or even the political influences on our Christian living.

All students and counselors attended the evening Vigil and had the opportunity for Confession. After the Vigil, we gathered for our evening meal.

Following the delicious supper, Fr. and Matushka Anderson shared



Fr. Emil Hutnyan delivers lecture.



Fr. Eugene Vansuch gives opening talk.

with all "An African Experience," a wonderful slide program on the Orthodox Church in Ghana and Africa. Andrew Anderson, a seminary graduate and son of Fr. and Matushka, who is living in Africa, provided the slides and photos of the Orthodox people in Africa, country scenes, and Churches in Africa. What a revealing experience it was to our teens, who for the first time were exposed to the Orthodox missionary efforts in Africa. We were made aware of how little African Orthodox have and possess in material terms, in contrast to what we have and possess here in America. We truly have a responsibility to our Orthodox missions throughout the world.

The remainder of Saturday evening was spent in free time and

recreation. A hot game of volleyball, involving the young teens and the aging counselors, provided a lot of fun. Of course, the counselors were the first to bow out of the game as they had a hard time competing with the younger players. Those not playing volleyball spent their time in the dormitory rooms visiting with old and new-found friends, or spent time with the counselors in quiet conversation to discuss personal matters. During the evening, Matushka Fran Vansuch and Matushka Myra Kovalak treated the group to ice cream sundaes with all the trimmings: several flavors of ice cream, toppings, and fruit. Seminarians were invited to join the special ice cream lovers' delight.

Lights went out early in order to

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## Winter Teen Retreat

*Continued from page 33.*

prepare for the morning Liturgy—not an easy task, as the air was filled with excitement. The students knew that in less than a day they must depart for home, although they had much more to share with one another.

Sunday morning we woke up to a glorious, bright, cold day outside. Inside the camp area, everyone was busy getting themselves ready for the Hierarchical Divine Liturgy. The Monastery Church was filled quickly with our campers joining the regular faithful.

His Grace joined the campers at the brunch following the Divine Liturgy. The seminarians and parents of the campers joined us for our farewell meal. His Grace gave an inspiring message to the youth, and thanked the DRE (Dept. of Religious Education), Dept. of Youth, and all those who contributed to the weekend events.

Before the campers left for home, each one drew a name for a pen-pal exchange, although by now, many of the participants had already accumulated their own mailing lists of newly-formed friendships. These friendships will grow as the teens grow into young adults and continue their active participation in the life of their parishes.

As the teens grow, so do their needs. The steps taken to meet these needs have begun and will continue with future retreats and camps.

The weekend began with **prayer**; discussions centered on **prayer**; and the weekend closed with **prayer**. The Retreat had come to an end. It was time to gather our belongings. Hugs and kisses, handshakes, and tears accompanied the words, "Good-bye." Emotions filled our minds and hearts that bitter cold afternoon: We shared the good feeling of making a new friend, of speaking openly about a problem, a fear, a loved one, and of knowing that the Holy Spirit was truly with us, and that with prayer, all things are

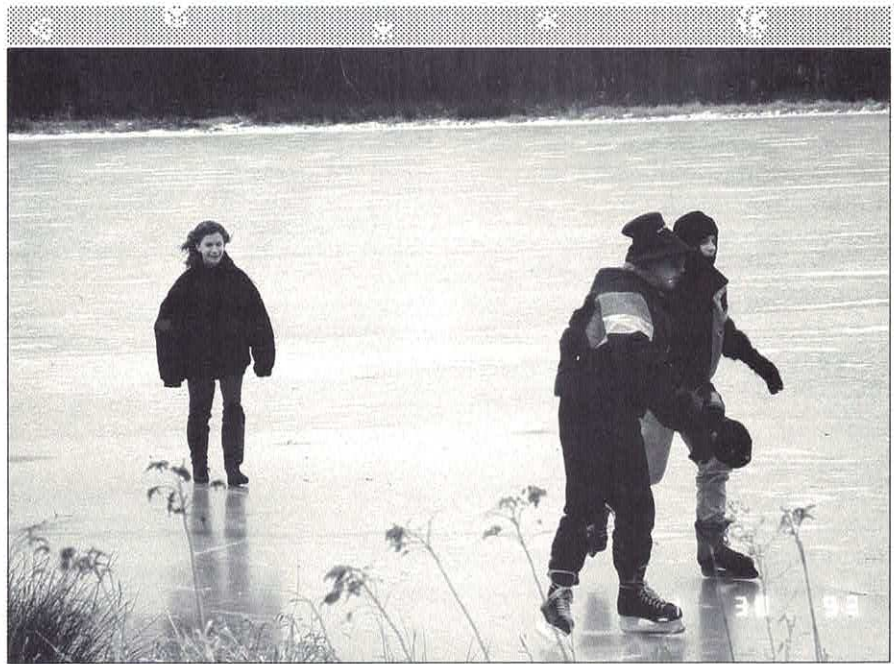
possible when we believe with our whole heart.

Leaving the Retreat with a feeling of hope and love in our hearts, made the journey home a pleasant trip. Our thoughts are on the next teen gathering when we will renew

All the wonderful parishioners who gave of their time to spend the weekend with our youth;

To the seminarians who accepted the invasion of their dormitory with friendliness and grace; and to,

Martin Paluch. What would



A time to go ice skating.

friendships and make new ones. If you are a teenager and you missed this Retreat, **PLAN ON ATTENDING THE NEXT! SEE YOU THEN!**

### A PERSONAL THANKS TO...

As the Retreat coordinator, I offer my personal thanks to His Grace, Bishop Herman, for his blessing to have the Teen Winter Retreat. Special thanks also to:

Fr. and Matushka Anderson, the Department of Religious Education, and the Department of Youth for their support, encouragement, and participation;

Fr. Eugene Vansuch, for his eloquent presentation on Prayer and being the Retreat Leader;

Fr. John Onofrey, Fr. Emilian Hutnyan, Fr. Deacon Serge Kapral, and Yvonne Bohlander, for leading the open forum discussions;

Matushka Anderson, Monk Andrew, and the seminarians for preparing the food, and being such gracious hosts at mealtime;

camp be without him? The entire weekend ran very smoothly under his guidance. He took care of any problem that arose, and handled the weekend with his friendly smile and calm manner.

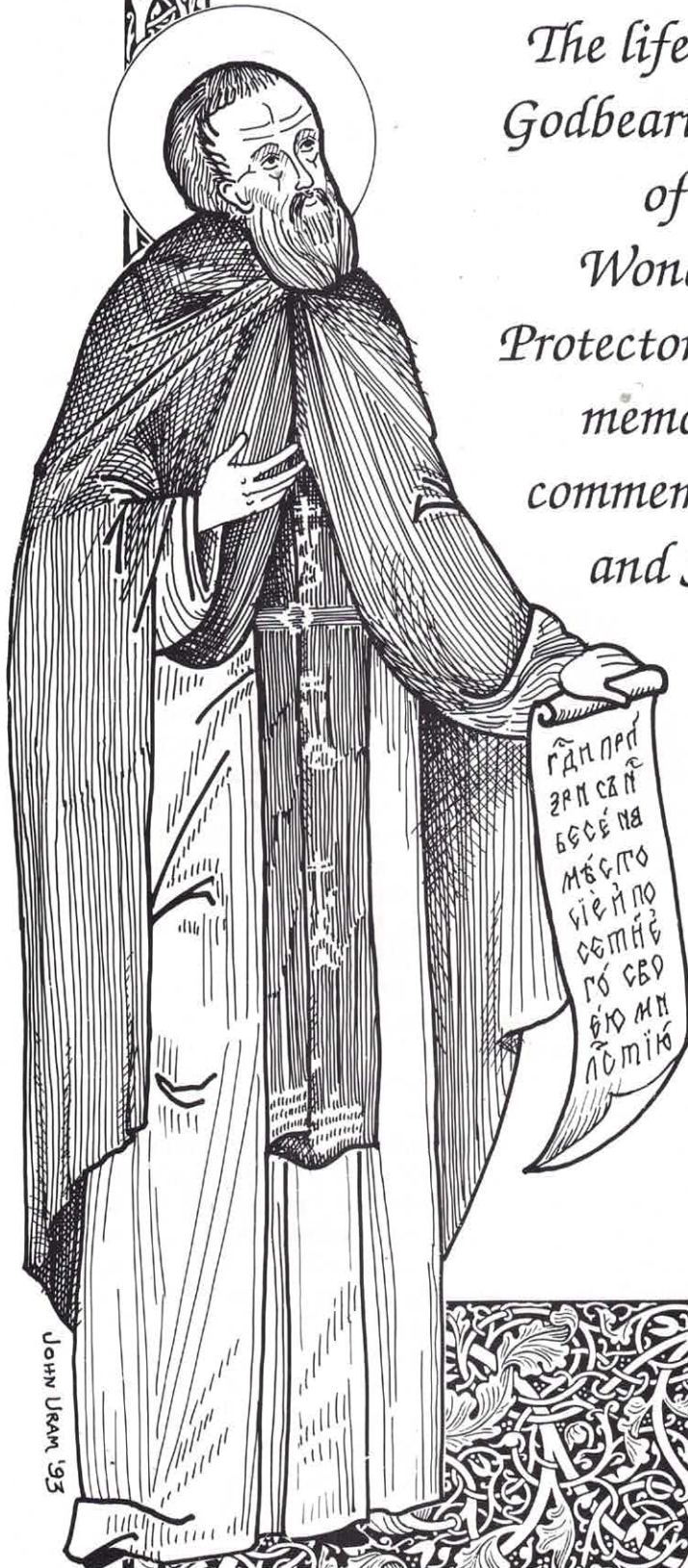
My deepest appreciation is toward all the parishes who supported the Retreat by offering to pay registration costs for their teen members; and to all the parents whose encouragement, interest, and love for their children reflected in their support of the D.R.E. and Youth Department **Teen Retreat**.

Our children live in a difficult and trying world which makes growing up a challenging experience. As Orthodox Christians and parents, we need to continue to guide them in our Holy Faith by our example. What we do for them **now** will prepare them to be, in the **future**, active men and women in the Holy Orthodox Church.

Love in Christ,  
Matushka Fran Vansuch



*The life of our Holy and  
Godbearing Father Sergius  
of Radonezh,  
Wonderworker and  
Protector of Russia, whose  
memory the Church  
commemorates on July 5  
and September 25.*



orn in Ros-  
tov in the  
year 1313,  
Saint Ser-  
gius was  
given the  
name Bartholomew at Holy  
Baptism by his parents,  
Kyril and Mary.<sup>1</sup> Even from  
his mother's womb, God let  
a glimmer of His servant's  
future glory shine forth. So  
it happened that once dur-  
ing the Liturgy before the  
reading of the Gospel, the

*Continued on the next page.*



## St. Sergius

*Continued from page 35*

child began to cry in his mother's womb so loudly that his voice was heard by others. Likewise, at the time of the Hymn of the Cherubim, the child's voice was heard once more, frightening his mother. At last, when the priest made the exclamation, "The Holy things are for the Holy!" the child cried out for the third time, bringing his mother to tears. Those present at the Liturgy wished to see the child, but the mother could only answer that he cried not from her arms, but from her womb. After this strange occurrence, Mary ate neither meat, or milk, nor fish, while she was carrying the child, but nourished herself solely with bread, water, and prayer.

When Bartholomew was seven years old, his parents sent him off to study. Unlike his brothers Stephen and Peter who learned easily, Bartholomew struggled with great difficulty. The schoolmaster punished him; his schoolmates mocked him; his parents reprimanded him, but despite all his good efforts, Bartholomew simply could not learn. From within this sorrowful situation came forth a miracle like unto that of the conversion of Saint Paul. One day, when his father had sent Bartholomew to bring the horses back from pasture, Bartholomew noticed an old monk who was praying with tears under an oak tree. The young boy meekly approached the starets and waited for the end of his prayer. Then, the starets said unto him, "What dost thou need, my child?" Bartholomew responded: "O Holy Father, despite all my efforts, I am unable to learn. Pray unto God for me that I may learn how to read." The starets uttered a prayer, gave the child a piece of prosphora and said to him: "Do not afflict thyself. From this day forth, the Lord will grant thee the understanding of letters." When the starets turned to leave,

Bartholomew fell at his feet and asked him to visit the home of his parents saying, "O Father, my parents have great love for people like thee." And so with a gentle smile, the elder set off for the home of the child's parents. Receiving the starets with great respect, the parents besought him to share a meal with them. After entering the family chapel, the starets took the child to himself, and ordered him to read the Hours. Troubled, Bartholomew replied that he could not read. Again the starets ordered the child to read. This time, the child received his blessing, and began to read the Psalter correctly and distinctly to the amazement of all. At the table, the parents told the monk what had taken place in church when the child was still in his mother's womb. Before leaving, the starets uttered these enigmatic words: "This child will become a dwelling of the Holy Trinity, and will lead a multitude to understand His will."

After this, Bartholomew began to read the Holy Scriptures and to attend church with great zeal. By the age of twelve, his life had become one of self-denial, for he abstained from all food on Wednesday and Friday, and was satisfied merely with dry bread and water on the other days. When certain misfortunes later struck Rostov, Bartholomew's father, Kyril, set out with his family for Radonezh, where Bartholomew continued his ascetic life. Although his two brothers were married, Bartholomew asked his parents' blessing to dedicate himself to the monastic life. Though they asked him to set aside this desire until after their death, they themselves entered the monastery a little while later and soon fell asleep in the Lord. During the forty days, Bartholomew prayed over their tomb, fed the poor, and had panikhidas<sup>2</sup> served. After this, he gave away his possessions to his younger brother Peter and was able to fulfill his desire to enter the

monastic life. When his elder brother Stephen's wife died, Stephen also made his monastic profession in the Monastery of Khotov, where his parents were buried. Now, as Bartholomew desired profound solitude, he persuaded Stephen to seek a place that would be more suitable for the ascetic life. Thus, they made their way through the forests until they found a place supplied with water and far from the beaten paths. There, ten versts from Radonezh and Khotov, they built a cell with a little church. Now, as the younger brother Bartholomew was obedient to his elder brother Stephen, Bartholomew asked him in which name should the church be dedicated. Stephen recalled the words of the starets to their parents, and answered that it was meet to dedicate the church to the Holy Trinity. To this, the younger brother said that such was his thought as well; and soon, the church was consecrated with the blessing of Metropolitan Theognostus. Having called upon Hegumen Mitrophan, Bartholomew received the monastic tonsure with the name of Sergius at the age of twenty-four (1337). As for Stephen, he left for the Epiphany Monastery in Moscow a short while later.

And so, Sergius found himself alone in his cell in this forest full of wolves howling round about, and bears coming nigh his dwelling. Once, Sergius noticed that one bear approached him not because it was ferocious, but rather because it was starving. Feeling pity for the animal, Sergius gave him some food. The beast then fell in love with the Father and came often to receive sustenance from his hand. The Saint gave him food each time, sharing his last crumb of bread with this animal, and even going to the point of depriving himself of food for the sake of the bear. Saint Sergius remained alone for three years until those zealous with piety began to ask him if they could live under his spiritual direction. Little by little,

<sup>1</sup>The parents of St. Sergius were canonized by the Church of Russia in 1992, because of their exemplary Christian life.

<sup>2</sup>Service of prayer for the departed taken from the funeral service.



twelve brothers gathered together, and each one built his own cell. Nocturns, Matins, the Hours, Vespers, and Compline were celebrated in the church daily. As for the celebration of the Liturgy, the brethren called upon a priest from the outside, for there were as yet no priests living within the monastery. At last, Hegumen Mitrophan, who had tonsured Sergius, came to live with them, but a short while later, this elder died. Now, out of humility, Sergius did not wish to become the Hegumen, but the brethren assembled together and came to the Saint, saying unto him, "O Father, without an Hegumen we cannot live. We beseech thee. Be the one to fulfill this charge, for then when we hasten to thee to reveal our sins, we will receive instruction and absolution from thee. It is also meet for the Liturgy to be celebrated and for us to receive the Holy Mysteries from thy pure hands." Despite their pleas, Sergius refused. But several days later, the community again gathered before the Saint beseeching him to accept the task of Hegumen. Saint Sergius answered, "It is not mine to fulfill the service of the angels. My portion is to weep over my sins." The brethren wept, and at last said: "If thou dost not desire to care for our souls, we have no choice, but to leave this place and wander like sheep gone astray. And for that, thou must answer before God." "I would rather submit than command," said Sergius, "but fearing the judgment of God, I will leave this all to the will of the Lord." Taking with him two of his eldest monks, he set out for Pereyaslavl to meet with Athanasius, Bishop of Volynia, to whom Saint Alexis had entrusted the affairs of the Diocese while he was in Constantinople.

In 1354, Sergius was ordained a priest and elevated to the rank of Hegumen by Bishop Athanasius. Daily, he celebrated the Divine Liturgy, and was the first to enter the church for every service. He himself made the candles and phosphora, never permitting any-

one else to participate in this latter task. For three years, the number of monks remained the same. The first who increased this number was Archimandrite Simon of Smolensk, who preferred to obey Saint Sergius rather than to command elsewhere.

During the evening hours after Compline, no one was given the blessing to go to the cell of another monk except out of dire necessity, for the hours of the night were to be reserved for God alone. As for the rest of the time, they remained in silence alternating between prayer and manual labor. At the conclusion of the prayer rule which the brethren were to fulfill in their cells, the Saint secretly walked throughout the monastery. If he heard vain conversation or laughter coming from a cell, he would knock on the window for them to stop and then walk away saddened. The next day, he would gather the guilty ones, and "from afar" he would instruct them through parables and his meek and humble tone of voice. Only with those who refused to repent and who persisted in their faults did the Saint become severe as each required.

The Saint loved poverty so much that he made it a strict rule never to solicit alms for the monastery regardless of its needs. Thus, the destitution was so extreme in the community that the services were lighted by torches, and the books were made from bark of birch trees. One day, the monastery found itself reduced to such dire need that the monks were without bread and water. After having spent three days without food, Sergius went to Brother Daniel and said to him: "I have heard that thou wouldst like to build an entrance to thy cell. I will build it for thee so that my hands do not fall into idleness. It will not be expensive, I only ask for some of the rotten bread that thou dost possess." Although Daniel brought him a few pieces of his moldy bread, the Saint said, "Keep them until the ninth hour, I will not receive my wages before I have

worked." Having finished his labor, Sergius prayed, blessed the bread, ate some of it and drank some water. This was his meal. On account of the lack of food, the brethren began to show their discontent. "We are dying of hunger," said the weak, "and thou wilt not let us seek alms. Tomorrow we will all leave this place on our own and never return!" The Saint persuaded them to place all their hope in God. "I believe," he said, "that God will not abandon the dwellers of this habitation." At that moment, they heard someone knock at the door. When the porter saw that the person was bearing much bread, he ran to the Hegumen with great joy saying: "Father, they have brought us much bread. Bless us to receive it!" After having first celebrated a service of thanksgiving, the Saint ordered that the benefactors be let in and that all the brethren come to the table. Not seeing the benefactors, the Saint asked, "Where are the bearers of these gifts?" The monk responded, "When we invited them to the table and asked them who sent them, they told us that they were sent by someone who loves Christ. Nevertheless, having another task to fulfill, they had to depart." Marvelously, this bread, which filled a whole wagon, was warm and fresh as if it had just come from the oven, though the monastery was located deep in the wilderness.

Another time late in the evening, the Saint was at prayer for the brethren of the monastery. Suddenly, he heard a voice saying unto him: "Sergius!" Having completed a prayer, he opened the window and beheld an unusual light descending from heaven. The voice continued: "Sergius! The Lord has heard thy prayer for thy children; behold the multitude which hath gathered about thee in the name of the Holy Trinity." And lo, the Saint saw a multitude of wondrous birds soaring throughout the monastery and all around. "Thus," continued the voice, "shall the number of thy dis-

*Continued on the next page.*



## St. Sergius

*Continued from page 37.*

ciples multiply and thou wilt not lack successors to walk in thy footsteps."

A short while later, the Patriarch Philotheus<sup>3</sup> sent the Saint a letter, together with a cross and other gifts. In this letter, the Patriarch wrote, "By the Mercy of God, the Archbishop of Constantinople and Ecumenical Patriarch Philotheus, unto Sergius, our son in the Holy Spirit and concelebrant with our humble selves. May grace, peace, and our blessing be with all of you! We have heard of thy virtuous life which we find so worthy of praise and in which we glorify God. But one thing is yet lacking: the common life (the cenobitic life). Thou dost know, O Father who art truly in the image of Christ, that David, the ancestor of God as a prophet grasped all things in his spirit. He praised the common life saying, 'Behold now, what is so good or so joyous as for brethren to dwell together in unity?' (Psalm 132). To this end, I give you a useful counsel: institute the cenobitic life. May the mercy of God and our blessing be with you!" Following the counsel of the Patriarch and with the blessing of Metropolitan Alexis, Saint Sergius introduced the common life into his monastery. He constructed the necessary buildings, defined the tasks proper to this life, and ordered that all things be held in common, forbidding the brethren to have their own property or to call anything "mine." Henceforth, the number of disciples grew and the monastery entered a period of prosperity. They began to offer hospitality to all, feeding the poor and giving alms to those who sought them.

Although Saint Sergius submitted to this counsel of the Patriarch in a spirit of obedience, he nevertheless remained a lover of solitude. In accepting this more rigid form of direction, he remained a father and a teacher rather than

becoming an administrator. But soon cruel trials came upon him. One Saturday, while the Saint was celebrating Vespers in the sanctuary, his brother Stephen, who had returned to the monastery, asked the canonarch: "Who gave thee this book?" The canonarch replied, "The Hegumen." "And who is the Hegumen here?" Stephen angrily responded, "Am I not the one who first founded this place?" To this, he added other angry words. The Saint heard all of this in the sanctuary, and understood that this manifestation of hostility was due to the new order which reigned in the monastery. Discontent with the cenobitic life, some left the monastery in secret, while others wished no longer to have Sergius as their Hegumen. The Saint, letting those who wanted to live according to their own will face their conscience, did not even return to his cell, but walked away from the monastery. The best monks worried, but they still thought that Sergius would return. Their hopes were disappointed, however, for the Saint settled at Kirjatch. On the request of certain people, Saint Alexis quickly sent a delegation to Sergius beseeching him to return to the monastery where he was so needed.

Now, as Saint Alexis knew that his own death was fast approaching, he turned to Sergius as a possible successor. When he asked Saint Sergius to accept his episcopal cross, Saint Sergius refused out of humility, saying: "Forgive me, my Lord, but since my childhood I have never worn gold, and all the more I wish to remain in my renunciation." "I know this, my beloved, but accept it out of obedience," replied Alexis. As he said this, he put the cross around his neck and named him his successor. But Sergius replied, "Forgive me, Venerable Pastor, but thou art entrusting me with a burden which is beyond my strength. In me, thou wilt not find what thou dost seek, for I am the greatest of sinners and worse than all."

Despite everything that happened between him and the blessed Metropolitan, when Saint Sergius returned to his monastery, he did not turn aside from leading the Russian people. As soon as the Tartar hordes swept down upon the Russian land and filled the people with fear, the Grand Duke Dimitri Ioannovitch turned with great faith to Saint Sergius, and asked him whether he should do battle with the impious Tartars. The Saint blessed the Grand Duke to enter into war and said unto him: "With the help of God, thou shalt be victorious and come forth from the battle unscathed and clothed with honors." During the Battle of Kulikovo<sup>4</sup>, the Saint was in prayer with his brethren and spoke of the successful progress of the Russian forces. He would even call out the names of those who fell and offer a prayer for them. In accordance with the prediction of Saint Sergius, the Grand Duke carried off the celebrated victory of Kulikovo which marked the beginning of the deliverance from the Tartar yoke.

One night, while Saint Sergius was singing the Akathist to the Mother of God and addressing fervent prayers for the monastery before her icon, he momentarily interrupted himself saying unto his disciple Misha: "Be vigilant, my child, for we shall be vouchsafed a wondrous vision." No sooner had Saint Sergius uttered these words than he heard a voice: "Behold, the Most Pure!" Turning towards the threshold of his cell, he was suddenly surrounded by an unusual light brighter than the sun. And lo, before him stood the Most Holy Theotokos and the apostles Peter and John shining in an indescribable glory. The Saint prostrated himself to the floor, but the Mother of God touched him with her hand and said: "Fear not, mine elect, I am come unto thee, for I have heard thy prayer for thy disciples and for this place. Henceforth, I will not depart

<sup>4</sup> This decisive battle for Russia can be compared to the Battle of Poitiers in France, since both victories gave the possibility for the establishment of a Christian nation.

<sup>3</sup> Commemorated October 11.

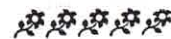


from thy monastery, no, neither during thy lifetime nor after thy death. I will be its protector." Turning to St. John, the Mother of God said, referring to St. Sergius, "He is one of ours!" After this, the Saint kept vigil all night long, meditating

with piety upon this mercy from heaven.

Six months before his death, the Saint called his community together and entrusted them to Nikon while he devoted himself to solitude and prayer. In September, he sensed an

approaching sickness, called his brethren unto him once more and gave them his last instructions. He died on September 25, 1391, at the age of seventy-eight.



*The life of the Holy,  
Glorious Apostle and  
Evangelist John the  
Theologian,<sup>5</sup> the Virgin  
Disciple and Beloved Friend  
who rested upon the breast  
of the Lord, whose memory  
the Church commemorates  
on May 8 and  
September 26.*

Saint John was a native of a poor village in Galilee named Bethsaida. Saint John was not only the son of Zebedee the fisherman, but also of Salome, who was the daughter of Joseph, the Betrothed of the Mother of God. Now, from a previous marriage, Joseph had four sons: James, Joshua, Judas, Simon (or Simeon), and three daughters: Esther, Martha, and Salome. Thus according to the reckoning of the world, our Lord Jesus Christ would be the uncle of Saint John the Theologian, since He would be considered to be a step-brother of Saint John's mother Salome.

While John and his brother James were helping their father at their trade as fishers, they were called by the Lord to follow Him so that they might become fishers of men. John immediately left all that he had and followed the Lord's heavenly teaching. John loved virginity and asceticism so much that, more than all the other disciples, he was found worthy of the title of virgin. His love for Christ was so fiery, his way of life so praiseworthy, that

<sup>5</sup> Saint John the Theologian is sometimes called John the Divine, "divine" being another word for "theologian."

among all the disciples he became the Beloved Disciple. His intimacy with the Lord was such that he was chosen as one of the three to ascend with Him upon Mount Tabor to contemplate the Divine Radiance of the Incarnate Word, and to hear the voice from heaven which said: "This is my beloved Son, in whom I am well pleased; hear ye him" (Matthew 17:5). John was the disciple whom his beloved Master allowed to sit at His side and rest upon His breast during the Mystic Supper (John 13:23). He was also the disciple who, being carried away by love, asked to be seated at the right hand of the Lord (Matthew 20:21).

And, when Christ was seized by the Jews, John was the disciple who followed Him into the Court of the High Priest (John 18:15). When they crucified the Lord, he alone remained with the Mother of God at the foot of the Cross. At that time, Christ called unto His mother showing her John and saying: "Woman, behold thy son," and likewise did He unto John, saying, "Behold thy mother." From thenceforth, the Virgin Disciple took the Virgin Mother into his own house (John 19:27).

When the Resurrection was announced, John outran Peter to the  
*Continued on the next page.*





## St. John

*Continued from page 39.*

tomb and was the first to stoop down and behold the linen clothes lying upon the ground (John 20:5-6). Christ appeared to him and the other disciples after His Resurrection. Upon them all, Christ breathed granting them a pledge of the gift of the Holy Spirit, and laying upon them the mission to go and preach the Glad Tidings to the ends of the earth (John 20:22). John was also present at our Lord's Ascension into Heaven, and with the other disciples he received the Holy Spirit in the form of flames of fire on the day of Pentecost (Acts 1-2). He was the last to remain in Jerusalem with the Mother of God, serving her until her Dormition.

When the time had come for the Apostles to go their separate ways and to preach throughout the world, they cast lots and thus decided where each apostle should go. To John fell the task of bringing the Gospel to Asia Minor, which at that time was full of idolatry and completely given over to pagan errors. These tidings greatly saddened Saint John, who, being still a man, did not yet know how to place all his hope in the invincible power of God. To purify this human weakness, God showed him that he would be tried at sea by a tempest and the fury of the waves for forty days before reaching land. During this storm, Saint John's disciple, Deacon Prochorus, was cast overboard by the waves and thrown onto the banks of Seleucia. There, the inhabitants of the city accused him of sorcery and suspected that he had stolen silver from the shipwrecked boat. Forced to flee, he reached the city of Asia Minor named Marmarote forty days later. There he found his master who had been cast upon this city's shores.

From here, John and Prochorus went to Ephesus where they fell into the hands of a woman named Romana, the bride of the Governor Privatus. She made them work under inhuman conditions in a bath

which she owned. Now, in this bath there dwelt a demon to whom the pagans had the custom of offering a young man or maiden as a tribute thrice a year. When the apostle and the deacon had worked there for three months, the demon seized a certain Domnus, a relative of Romana, and drowned him in the bath. Pressured by the cries of his mistress who thought that he was a sorcerer, John brought her relative back to life by his prayer. Making good use of the admiration that he had aroused in Romana and her next-of-kin, he instructed them in the Faith, baptized them, and cast out the demon by the whip of his prayer.

Now, the Ephesians had great devotion for the goddess Artemis, and in her honor they periodically held great festivals. During one of these festivals, John ascended the hill over which a great statue of Artemis towered. There, he held forth before the crowd. Seeing this, the pagans who were overcome by wrath tried to stone him, but by the grace of God, none of the stones touched the Saint. Rather, they struck the statue, which was thus broken into pieces by the very hands of its worshippers. Remaining deaf to the signs of Providence and to the discourse of Saint John, the people again tried to stone him, but the stones turned back upon them. By the prayer of the apostle, the earth quaked, swallowing up more than two hundred of the idol-worshippers. Following this wonder, the others who had at last returned to their senses, besought John to intercede for them that God be merciful and raise up to life those who had died. Thus did John intercede for them. And the dead came forth from the bowels of the earth, venerated the Saint, and were baptized by him.

As the miracles of John multiplied, and with them the conversions to Christ, the demon who inhabited the temple of Artemis became enraged. Thus, he took on the appearance of an imperial offi-

cer who was lamenting over the escape of two sorcerers with extraordinary powers. To any who would find these sorcerers and put them to death, the officer promised a great reward. With his noetic eyes enlightened by the Holy Spirit, John discerned the demon's machinations. Filled with the power of God, John boldly delivered himself with Prochorus to the pagans who seized them and dragged them into the temple of Artemis. There the Beloved Disciple lifted up his hands unto God in prayer, beseeching Him to destroy the temple without harming any human life. As soon as his prayer was uttered, the edifice, which was the glory of the pagan cult, collapsed, and by his word alone John cast out the demon which had dwelt there for two hundred and forty-nine years. Astonished before the wonder, the pagans standing round about came to believe in Christ.

When the fame of John reached the Emperor Dometian, the emperor summoned John to appear before him. In questioning him, the emperor understood that the Saint's confidence in Christ was stronger than any earthly powers. Thus, he decided to exile the blessed one, together with Prochorus, to the Island of Patmos and thereby lessen the Saint's influence. During his voyage, all were able to see in John the benevolence of God, for when John beheld the soldiers of his escort stricken with dysentery, he healed them all. Upon reaching Patmos, John continued to work miracles by casting out an impure spirit from Apollonidus, the son of an important islander named Myron. Through this miracle and the word of the Saint, the entire household came to believe in Christ and was baptized, as was the very governor of the island a short while later.

At that time, a fearful sorcerer named Kynopse dwelt in a deserted place of Patmos where he was served by a legion of demons. Now as the priests of Apollo were frightened by



the mighty works which Saint John had manifested since his arrival, they asked this sorcerer, who boasted of being endowed with all Satan's powers, to quickly bring this dangerous rival to nought. Overconfident in his strength, Kynopse did not deign even to leave his dwelling. Thus, he sent a demon to John, but John brought the demon to nought by the Name of Jesus Christ alone. And by the same means the Saint soon cast out all the sorcerer's demonic servitors from the island. Even though the power of Kynopse was but an illusion—for God alone can work miracles—he challenged the Saint to raise up a dead man who was in reality one of his demons. Another time, he defied the Disciple of the Lord by casting himself into the sea and claiming that he would not emerge again until a long time had passed by. But by John's prayer, the sea swallowed him up as Pharaoh was swallowed up of old when he pursued Moses. Thus, neither his magician nor his servitors were ever seen on the Island of Patmos again.

During his sojourn on Patmos, John received a letter from the Bishop of Athens, Dionysius the Areopagite, who was then ninety-nine years old. In this epistle, Saint Dionysius praised Saint John as the sun of the Gospel and prophesied his approaching liberation. And thus it was fulfilled: when Trajan succeeded Nero (98), he recalled Saint John to Ephesus, to the great sorrow of the islanders whom the Saint had converted. As the Saint did not wish to leave them alone as orphans, he began a divinely appointed fast for three days together with the people. Ascending the Mount with Prochorus, Saint John directed all his noetic attention towards God. Suddenly, claps of thunder and frightful lightning bolts were unloosed from the sky and shook the mountain. Struck with amazement, Prochorus fell to the earth like a dead man, while John remained impassible in contemplation, for "perfect love casts out fear"

(1 John 4:18). Then, he heard a voice as of thunder proclaiming from the highest heavens: "In the beginning was the Word, and the Word was with God, and the Word was God..." (John 1:1).

The utterances of this voice were faithfully written down by Prochorus, thus handing down this message of salvation revealed to John as the Law was handed down to Moses on Mount Sinai of old. But now this was done not for the Hebrew people alone, but for all peoples unto the very ends of the earth.

Yet another time on Patmos on the Lord's day, the Saint fell into an ecstasy and beheld Christ before him as a young man whose "face shone more brightly than the sun in all its radiance." With reassuring words, He said unto John: "Fear not, I am the first and the last; I am He that liveth, and was dead; and behold, I am alive unto the ages of ages, and have the keys of hell and of death. Write the things which thou has seen, and the things which are, and the things which shall be hereafter" (Apocalypse 1:17, and following). Then He revealed unto him (Apocalypse means Revelation) through awe-inspiring visions those things which would come to pass at the end of time: the growth of iniquity, the coming of the Antichrist, his battle against the faithful, and his final struggle against Christ Who will throw him into Hell forever with the devil and his angels. He likewise beheld the overturning of the world and the powers therein. He beheld the consummation of all things in the divine fire, the triumph of the Son of man, the resurrection of all, and the Last Judgment. The Apocalypse of Saint John, which is the last book of Holy Scripture, closes with the sublime vision of the descent upon earth of the Heavenly Jerusalem, the Holy and Eternal City where God shall forever dwell among men, as a bridegroom united to his bride. Perfect in all its proportions, this city appears to be fashioned from pure gold, like unto clear glass; her foundations are garnished

with all manner of precious stones and her gates are as of twelve pearls. "And I saw no temple therein: for the Lord God Almighty and the Lamb (Christ) are the temple of it. And the city has no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof" (Apocalypse 21:22-23).

Then closing the book of divine revelations, the Beloved Apostle, himself having been found worthy to contemplate the ineffable mysteries, invites the faithful to await in silence and prayer the coming of the Lord: "And the (Holy) Spirit and the Bride (The Church) say, Come. And let him that heareth say, Come. Let him that is athirst draw nigh...and let him take the water of life freely...He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus!" (Apocalypse 22).

On his return to Ephesus, John stopped in a city named Agroikia, where, among other blessings and miracles, he converted a sensitive young man to Christ and entrusted him to the Bishop. Some time later, as John was again passing through the city, he learned that this young man had become the chief of a band of robbers who plundered those traveling upon the great by-ways. Sparing no effort and disregarding all danger, the aged Saint took to the by-ways and the mountains seeking his lost son. On his own accord, Saint John delivered himself to the robbers and was thus able to persuade the young man to return by repentance to the way of Christ. After this, the Beloved Apostle peacefully spent the remainder of his days at Ephesus leading a great number of pagans to Christ.

Now, Saint John was fifty-six years old when he left Jerusalem to preach the Gospel. He preached for nine years until his exile; he spent fifteen years on Patmos; and he lived still another twenty-six years after his return, so that the length of his life was one hundred and five

*Continued on page 47.*



## Writing Contest

It is with great pleasure that we include in this issue of **Alive in Christ** the winning entries of the writing contest held for high school students of the eastern Pennsylvania diocese. We were grateful for the thirteen entries (eight girls and five boys). From these, the panel of judges chose the following winners:

Tied for **first place**: an essay by **Mary Maxwell** — a junior from Ss. Peter and Paul Parish, Uniondale; and: a short story by **Paul Sawarzynski** — a freshman from St. Nicho-

las Parish, Bethlehem.

**Second place**: a poem by **Jennifer Leigh Brown** — a sophomore from Holy Cross Parish, Williamsport.

**Third place**: an essay by **Jason Vansuch** — a junior from St. Nicholas Parish, Bethlehem.

Congratulations to these young folks, our winners, and our sincerest appreciation to all those others who submitted their written expressions of faith in Jesus Christ. Parental and priestly encouragement, in addition to the support of our

church school coordinators—all surely obvious in this venture—was so vital and much valued. We look forward to the next contest and many more participants!

### COMING EVENTS

At the 1993 St. Tikhon's Pilgrimage — May 31:

Watch for the annual Craft Corner in the Pavilion (12:30-3:30).

Take part in the **banner making and Pilgrim's Procession** (9:15 A.M.).

## The Abundant Love Of God

Lloyd was driving home from Christmas shopping. Suddenly he saw a semi backing out of a one-way street, right into his lane. At the same time, another car was speeding toward him. He slammed on the brake and swerved to the left as he simultaneously uttered "Lord have mercy!" A crash was inevitable. His car was totalled. He stepped out of the car with only a few minor cuts and scratches. The driver of the oncoming vehicle was killed on impact. The ambulance crew said that it was a miracle that he came out of it unharmed.

Had this been a true story, many would have felt that Lloyd was pretty lucky. Others would have recognized the hand of God in it. It is sad however, that so many of those who see the hand of God in dramatic occurrences like this one, fail to see His handiwork in their



Mary Maxwell

day-to-day experience of life, or appreciate His abiding and steadfast love.

This fact brings us to two questions: First, how can we better know the abundant love of God on a day-to-day basis? And, second, how can we help others share in this same wonderful experience?

### Recognizing the Abundant Love of God

How often do we on our way to school, work, church, or wherever we go, really stop to gaze and appreciate the Glory of God made manifest in His Creation? We have all experienced moments when we have felt very close to nature, and in those moments felt very close to God. Perhaps when walking in the woods, or stopping to watch a bee pollinate a newly-bloomed flower, we are made aware of the strong presence of God that overshadows

His Creation. Or when we watch a stream rushing over the stones, we are filled with peace and are reminded of the Psalm, "As the hart panteth after the water brooks, so panteth my soul after Thee, O God" (Psalm 42:1).

In the creation account, we see that in the abundance of His love, God made the earth, heavens, and everything therein. He put a lot of care into what He was doing. In Genesis 1:31, we read, "And God saw every thing that he had made, and behold it was very good..." Imagine the beauty that greeted God's eyes as He first gazed at His glorious creation: the awesome stars in the sky, magnifying the great power of God; the colorful plants shining in the sun and dancing in the wind; the beasts frolicking in the thickets, rejoicing over their newly-found strength and freedom; the very air ringing with the chants of the joyful songbirds; the gentle waves, rippling delicately; each manifesting the power of God and the beauty and splendor of His creation!



God was very pleased with what He saw, but one thing was left undone. His work was unfinished without the pinnacle of His glory. He needed a creature to be made in His image and likeness; to be, in a sense, the culmination of all of creation; someone who was capable of reasoning and understanding, and capable of loving as God Himself loves. So, He created Man. "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and every creeping thing that creepeth upon the earth. So God created man in His own image, in the image of God created He him; male and female created He them" (Genesis 2:26-27). We are indeed, "fearfully and wonderfully made" (Psalm 139:14).

Not only can we see the abundant love of God in creation, and more specifically in man, we can also see him at work directly in the normal affairs of our day. In the Antiochian Orthodox Prayerbook they have a prayer which speaks to the very heart of the matter. It begins "O Lord, help me to meet this coming day in peace..." and then concludes "...Let me not forget that all is sent down by thee..."

If we live in the realization that God is in control of our lives and all is sent down from Him, our whole perspective toward life changes. We no longer have to worry about how to get all of our homework done, nor need to be anxious about anything. All of that is in God's hands.

Perhaps we can even think of times in our own life when we had an unbearable amount of work. In this situation, we may have found ourselves realizing our own inadequacy. And in that moment maybe we did what St. Peter urged us to do in times of difficulty. "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time; Casting all your care upon Him; for He careth for you" (I

Peter 5:6-7). How wonderful it is when we lift up all our burdens to the Lord. Somehow, the load seems lighter, and what we thought was impossible is somehow made possible. In all of this, we once again see the abundant love of God for us.

It is amazing, when we see the glory of creation, that God doesn't forget us! God cares about everything that happens in our life. He cares about our schoolwork, our relationship with others, our spiritual growth, all our joys and sorrows, and everything about us! In the Preparatory Prayers for Communion, we read, "Nothing is hidden from Thee, my God, my Maker, my Redeemer—not even a teardrop or part of that drop." He knows us all by name. He watches over us with great care and hopes for the day when we will turn to Him.

This faith we have in God is not some kind of fairy tale, but we have great assurance that He loves us with an everlasting love. For, as St. Paul says, "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" (Romans 8:32). God loved the whole world; loved you and me so much, that He sent His Only Begotten Son, Jesus Christ, to die for our sins; to experience agony and humility for our sake, and then rise on the third day triumphantly, saving us from our deadly sins.

The love of God is so great that He wants to be in full union with us. And this we experience at every Eucharist where His promise is realized, "Behold I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him and sup with him and he with me" (Rev. 3:20).

Now that we have seen how we can see the abundant love of God in our day-to-day experience, we might ask ourselves, How can we speak to others about such love? How can we let others understand the abundant love God has to offer them? How can

we show others who are suffering inside that God is offering them a gift of forgiveness and wants to love them?

### **Sharing this Abundant Love of God with others**

Last year this writer felt a burden to convert a young man to God. After much effort, he responded, almost with irritation, that he didn't want to hear anything about God anymore. He wanted some space. One can see by this example that there is a right and a wrong way to go about sharing God with others. If one tries too hard, one may end up turning them even farther from God.

When one is filled with the love of God, one acts differently towards others. He is sensitive to the needs of others and is patient with them. In this patience, one realizes that people are generally not prepared to receive all that God wants them to experience. Therefore, one must deal with them slowly, and only giving them more as they respond to the light that is already given to them.

God has given us saints who have lived before us, to be our examples of how to be patient with others as they respond to the abundant love of God. St. Herman of Alaska and St. Innocent are known for bringing Orthodoxy to America. They were both great missionaries to the Alaskans. Both St. Herman and St. Innocent tried to understand their people. St. Innocent learned the language and lifestyle of his people, and translated the Liturgy into their language. They both set up schools, and St. Herman set up an orphanage. They loved the Lord so much and were dedicated to His will. When epidemics hit their people, they prayed over them and did what they could to help. They spent the majority of their lives in Alaska, patiently loving the natives to God. In both cases, it was because of their example of love and humility that

*Continued on the next page.*



## The Abundant Love Of God

*Continued from page 43.*  
drew the natives to God.

We are not all called to travel a great distance to share Christ to others, or even to become priests. We are called to, by our example

and sharing our faith, bring God to those that we come into contact with from day to day. As the Lord tells us in the Sermon on the Mount, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in

Heaven" (Matt. 5:16).

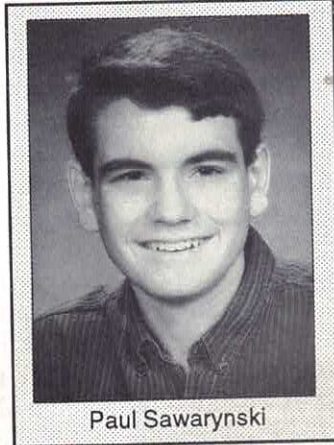
Let us hope that we can see by this that one doesn't have to be in a car accident to know the Love of God.

—Mary Maxwell

## "A Short Story"

It was a cold, windy night as Paul made his way from the train station through the unfamiliar streets of Gorky, as he looked for signs to the Dimitro District. He was on his mid-winter break from college, and was planning to spend a few days with his friend, Aloysha. Under his arms were a box of chocolates for the family and several books. The snow fell quickly and covered his face, making it difficult to see. On a side street, he saw a number of old babushkas leaving a large building topped with domes of gold. The warmth of a shelter attracted him to walk into the Church. He stared at the iconostas and the magnificent paintings. He smelled the perfume of incense in the dimly lit building, which came only from the quickly melting candles. He saw an old, bearded man in a black robe kneeling down in front of one of these paintings. He went over to the man, and tapping him on the shoulder, asked, "What are you doing?"

He heard the man faintly, "I believe in One God, the Father Almighty..." The man was a priest and he was reciting the Creed. Having grown up in a family of atheists, and having been taught in school that there was no God, Paul was puzzled. He had never been in a church before. "Who is God?" he asked.



Paul Sawarynski

The priest turned to him and asked, "What is your name, my son?" "Paul," replied the young man.

"Paul, we are taught of God by the saints, who dedicated their lives to the Gospel. St. Paul was one of the many saints who dedicated his life to Christ. He was once filled with

Evil, persecuting the Christians for many years under his given name, Saul. Then, one day, while traveling to Damascus, he was blinded by a vision of the Lord, Who said, 'Saul, why do you persecute Me?' Paul's sight returned in three days and he dedicated the rest of life to Christ until his death in 67 A.D."

The priest then asked Paul, "What are you studying to be?" Paul replied, "I am studying medicine at the institute."

"Good," said the priest. "I am reminded of two devout Christian doctors, twin brothers, Cosmas and Damian, who healed the sick for many years without taking money. They were beheaded in the reign of Emperor Diocletian for not renouncing their Christian faith. They were models of devotion to the cause of human betterment.

"You see, Paul, the Church is not only a building, but a home, where God calls his people. We come together to share in God's name."

As Paul left the Church, he looked into heavens. The snow had stopped and the bright moon glowed on the crystal snow like a warm blanket. Never had he felt such comfort and such purpose in life. He had met God and grace had touched his soul. He knew he would have to return the next day.

Early the next morning he made his way to the Church, finding the elder priest again in prayer.

"Please teach me, Father, how to talk to God," the young man asked.

"You remind me of this beloved Saint, son, whose Feast we observed yesterday, Seraphim of Sarov. He learned how to be in communion with God by living in the Holy Spirit through all the senses of life. He lived in the forest among the animals in the footsteps of God, cured the sick, and experienced the joys of heaven in this life."

As Paul listened to these wondrous teachings, he knew what his goal in life was to be. Several days later, before his break ended, he was baptized into the Christian faith and given the name Seraphim.

—Paul Sawarynski

Deadline for the next issue  
of  
**Alive in Christ**  
is  
**July 15, 1993**



# Our Lord's Love

The Lord loves us when we're bad, He loves us when we're good. He loves us when we're happy, He loves us when we're sad. He shows His love by helping us...the way a loving parent would. The Lord is looking over us, acting as our dad.

As we sing in church each Sunday, we show how much our Lord cares for us.

He shows His love in such a way, wanting to save each and every soul.

Our Lord was crucified at the cross, to help show us the way. This warm, caring, full-hearted man...GAVE HIS LIFE FOR US!

To find the Lord's love, look into

your hearts. There, everyone will find a space, only our Lord can fill this hole.

The Lord loves us all in different ways, with the measure of his love the same.

He shows His love for the homeless by shining His holy light down upon them on a cold winter day.

He shows His love for the wealthy by revealing to them that there is more to love than money and fame.



Jennifer Leigh Brown

The Lord wants the best for all of His children. We can show His love for us by treating each other in a loving way.

If you ever find yourself wondering...How can I show others the Lord's love for me? Just say to yourself...My Lord loves me because...I am part of Him and He is part of me.

—Jennifer Leigh Brown

## “The Lord Jesus Loves Me— How Do I Show This To Others?”

The Lord is my guide, my way, my light, and most of all, He is my path. He taught me to love others as He loved us. There is a beautiful hymn our choir sings in Church called, “A New Commandment I give to you, that you love each other as I love you.” In this hymn, the Lord is seen in everyone. We have to love each other as if they were God.



Jason Vansuch

I go to a Catholic school, so everybody I know in school has religion class and is taught about God. Some students don't care what they are taught about God, but I want to learn more about their Faith and how they view God, and share with them my Orthodox Faith and its teachings.

My love for people is the love my parents taught me to give and share. I care for and love all my friends. My

parents taught me to do this, but God taught them. God did not put pain upon anyone, so I try not to put pain upon anyone. If I hurt someone, I hurt part of God, because He is in each of us. Even though I hurt someone, there will always be a little click between us, because we are friends.

Loving someone is like having a special doll or teddy bear. You will always love that doll or teddy bear because it is yours and you have been through a lot together. When you love someone, you go through a lot together, because a part of that person is with you all of the time and a part of you is with that person.

I am nice to everyone because God taught us to be caring and loving. If you are not loving and

caring to people, you are not loving and caring to God. God gave the world His Son, Jesus, to love, care, and help us, and Jesus taught us well.

I try every day to help, love, and care for people even if they are not my friends or if I don't know them. The words of that beautiful hymn our choir sings is always on my mind to “love one another as I have loved you.”

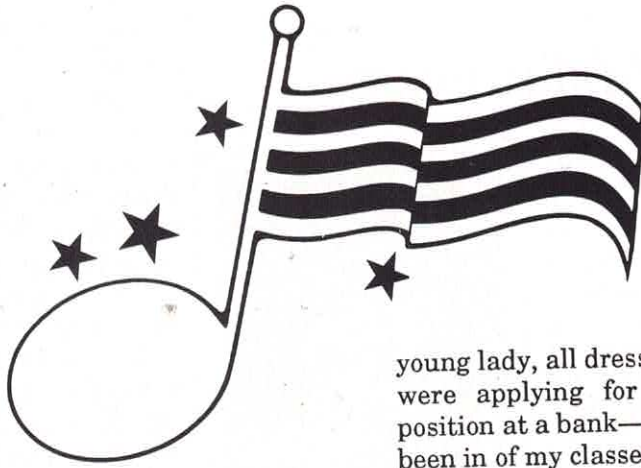
—Jason Vansuch

### *Remember!* **St. Tikhon's Summer Camp**

Girls — July 11-17  
Boys — July 18-24

Write to: Mr. Martin Paluch  
Camp Director  
St. Tikhon's Seminary  
South Canaan, PA 18459





# The Audition

The teachers were gathered in their lunchroom for the monthly faculty meeting; the main topic this time—the annual music festival presented by the middle and senior schools. The highlight this year was to be an adapted version of “The Sound of Music.” Of course, the primary hurdle was casting the role of Maria.

The three music teachers—band, choral, and orchestra—were chattering away together at a small table. Finally, when the others could bear it no longer, Miss Jaystrom, the first grade teacher, laughingly called out,

“Are you ever going to tell us, or do we just wilt in our suspense?”

No response from the three musicians.

“Hey, you three,” boomed Mr. Thrack, the football coach. “If you want any help from the rest of us guys, you’d better let us know what’s going on!”

His penetrating voice seemed to break the invisible curtain the trio had drawn about themselves. They leisurely rose up and strolled over to join the others at the main table.

“Well,” began Mrs. Lockier, the choral director, rather cautiously, “in my fifteen years of dealing with student musical productions and try-outs, this one was a first, I must say.”

“Sounds interesting! Tell us more!!! We’ve been wondering how you came up with this cast.”

“It all started last week, the day of the vocal tryouts. A very pretty

young lady, all dressed up as if she were applying for an executive position at a bank—who had never been in of my classes either, by the way—entered the music room and slowly surveyed the situation. Ignoring the chattering girls, but smiling coyly at the curious male section, she sauntered to my chair and paused.

“Mrs. Lockier, I’ve come to audition for the role of Maria. Here is the tape I made of several of the important songs, ‘My Favorite Things,’ ‘The Sound of Music,’ and ‘Confidence.’ This envelope contains a statement from my voice teacher concerning my training and several news clippings, reviewing my vocal recital and my appearances in programs at my former school. I feel this will aid in your evaluation of my performance.”

Mrs. Lockier concluded, “With those words, she shoved a large packet at me and strolled in the direction of the piano.”

Several teachers interjected, “Wow, who is she? Sounds as if she could really sing about ‘confidence!’”

Her eyes twinkling, the choral teacher resumed her narrative. “She never gave me a chance to speak. Now at the piano, she told Susie, our senior accompanist, to start a warm-up exercise.”

Mr. Hendrix, the popular, handsome bandmaster, interrupted. “Here’s where I jumped in. I just told Susie to ‘hold it,’ and motioned Miss Know-it-all to sit down. This she did, slowly and ungraciously, moving close enough to the boys so they could keep their eyes on her.”

Another teacher queried, “Who in the world was she?”

The orchestra’s Mr. Wright, took up the tale, which now held the attention of everyone at the faculty meeting, including the principal, who had just entered. “Remember this fall we got some students from the school in the eastern district—where they’d always had a great music program until recent cut-backs in staff because of the closing of their big auto factory and its ensuing exodus of workers. Seems this girl, Michi Forbes (short for Michelle) and—get this—her twin sister Julianna entered our system. I met Michi at orchestra practice when she brought her violin and tried to take over the first chair position. She’s not too bad—not all that good either—but she sure didn’t take well to our rule which states one must play in the orchestra one semester before taking a first chair position. Anyway, her sister Julianna tried out for the flute section—and I surely wished we didn’t have that rule. She’s the best flutist, we’ve had her in the decade I’ve been here. Yet, she just smiled and thanked me for allowing her to be in our group. They may look alike, but they’re as different as vinegar and honey in their actions and attitudes!”

The principal laughed, “Oh yes, I know those girls, met them at registration. We had a few ‘exchanges’ too, before Michi understood how our school works. She embarrassed Julianna no end. I can’t figure out where she came from. Her parents are such fine people. I’ve known them through our church.”

Mrs. Lockier hastened on, as the principal paused. “Auditions proved to be most interesting that after-



noon. We quickly got our chorus members all chosen. I noticed Julianna was in the soprano section—for the chorus we didn't bother with individual try-outs, as I knew all of the applicants from my classes. Michi never joined in singing any of the choral parts, even the warm-up exercises. Soon we had heard most of the students who were seeking specific roles. Only those trying out to be Maria remained to sing alone. I asked those girls to step forward. Michi assumed she would be first and I didn't bother to argue. She really gave it her all—wasn't too bad. In fact, she was much better than any of the others. She looked quite satisfied with herself, clearly feeling that she was to be 'Maria.'

"I nearly collapsed with astonishment when, after I called out, 'Any one else want to try out?' Jake, our big rough-and-tumble bass drummer ambled to the front of the stage," recalled Mr. Hendrix with amusement. "The kids howled, 'You wanna' be Maria, Jake?' Now Jake can handle any situation, be it as end on the varsity football squad or as lead percussionist in the band. 'No,' he drawled, 'not my style...but I do have a suggestion. We've not yet heard someone I think can do the job perfectly, and I wish she'd try a song. Mrs. Lockier, get Julianna Forbes to sing!'"

"I sought out Julianna. She

glanced at her sister who was staring at her, not with any signs of love or encouragement, either," Mrs. Lockier went on. "I nodded for her to come forward. Slowly she made her way to the piano, still cautiously eyeing Michi who now gave Julianna dagger-like looks. She whispered something to the pianist and finally started. She had not sung two lines before I knew we had found our Maria. The kids all stood and cheered when she finished; Julianna quietly returned to her seat in the chorus."

Mr. Wright concluded, "We dismissed the group and said the cast would be posted tomorrow by 9 A.M. Rehearsals would begin also tomorrow at 3:30 P.M. I couldn't help but notice that Michi flounced out of the room—alone—well ahead of her sister. Jake was proudly protecting Julianna from her admiring classmates."

• • •

Michi and Julianna may well be like two people Jesus spoke of in His teachings, two people we always talk about just before Great Lent begins—the Pharisee and the Publican. The Pharisee, like Michi, felt he was the best and most important person, while the Publican, like Julianna, stood back and did not rank himself above others. This is a lesson we must learn, and Jesus

must want us to—for three times, in Luke 14:11, Matthew 23:12, and Luke 18:14, He states,

"Whoever exalts himself will be abased, and he who humbles himself will be exalted."

In fact, Jesus' whole life was a demonstration in humility—he took the form of a humble servant (cf. Phil. 2:7).

Let's not waste any more time in pushing ourselves—and our importance, our own self-image. Rather, let us **study and copy** Jesus all the days given us.

READ IN YOUR BIBLE - Luke 18:10-14.

Something to think about and talk over with your family:

What is humility?

How does the world think of humility? Is it weakness?

Can humility be misused? How?

Who gives us the most perfect example of humility? In what way?

What does God promise to the humble?

Thank you, Lord Jesus Christ, for showing us the way to Your kingdom through a humble spirit. Daily may we seek Your help in attaining that right attitude so that we may be in Your Kingdom, now and forever and unto ages of ages. Amen.

—Mat. Isabel Anderson

## St. John The Theologian

*Continued from page 41.*

years and seven months.

When he was told by God that the time for his departure from this life had arrived, he ordered his disciples to prepare his tomb in the sand in the form of the Cross. After having embraced and consoled all, he laid himself down, and gave them the order to cover him up to his knees. Then after another farewell, they covered him up to his neck, and at last, after his repose, covered his face at the rising of the sun.

When they returned from the city weeping, the other disciples of the Saint also wanted to return to the place of his burial. They uncovered the place where he was buried, but he was no longer there. In fact, according to the tradition of the Holy Fathers, Saint John was resurrected and ascended into heaven in a manner like unto that of the Mother of God, thus fulfilling the enigmatic word of the Saviour in response to Peter who had ques-

tioned him about John: "If I will that he tarry till I come, what is that to thee?" (John 21:22). By this, the Saviour did not say that the Beloved Disciple would not die, but rather that he reserved a special place for him, there where the Lord so desired until His Second Coming.<sup>6</sup>

<sup>6</sup> The miraculous ashes which arise annually from the tomb of the Saint is a proof that Saint John truly died at that place. The miraculous ashes are the origin of his commemoration on May 8.



# Generosity Strengthens The Faith Of A Seminarian

It is a wonderful thing to receive a scholarship in order to continue one's seminary education, especially when it is an unexpected scholarship. There are many levels of significance in receiving a scholarship. It is more than just receiving money to help fulfill a financial obligation. For those in seminary preparing for priesthood, a scholarship is an affirmation from God that you are on the right course. It provides tremendous encouragement to persevere in the struggle to prepare for Holy Orders. When one takes the step to go to seminary, he is often told that when God calls, He also provides the means to realize that

*...the people whom  
you hope to care  
for as a priest  
some day, really  
do care about you.*

call. You really want to believe this, but sometimes your faith is weak and you wonder how you're going to make ends meet. Then it happens. When you least expect it, the means is provided in order to continue, just as you were told. It's a fulfillment of the words of St. Paul to the Philipians, "But my God shall supply all your needs according to His riches in glory in Jesus Christ" (Phil. 4:19).

When one receives a scholarship, it places a great responsibility on the recipient. The one who receives the gift realizes that many people gave of themselves, some very sacrificially, to help make money available for struggling seminarians to finish school. This responsibility immediately makes one work a little



Recipients of Diocesan scholarships: Gregory Sulich, So. Canaan, Pa.; Gregory Sagan, St. Clair, Pa.; Gregory Hatrak, Minersville, Pa.; Peter Dubinin, Williamsport, Pa.; Timothy Hasenecz, Bethlehem, Pa.

harder to achieve that for which he is called. When a person pays for something himself, there is liberty to do whatever one pleases with the item purchased. In this instance, however, it is different. When others help to put a seminarian through school, there develops an increased sense of stewardship and greater concern to care for the investment made by others in his future.

When a seminarian receives a scholarship, it creates a greater awareness of life in the Body of Christ. St. Paul said in his epistle to the Romans, "For none of us liveth to himself and no man dieth to himself" (Rom. 14:7). There are many parts of the Church necessary to make a priest, and each part works a unique function. Some are not in a position to assist financially, but they support the preparation of priests through their prayers. Others help in the preparation by their counsel and words of

encouragement. Others are able to help financially. It takes all of these parts working together to prepare a seminarian for Holy Orders.

Finally, to receive a scholarship is just a great relief of a tremendous burden. Many seminarians left good jobs and have called upon their wives and children to sacrifice many things most people take for granted, in order to attend seminary for three to four years. In these cases, when a scholarship is received, especially from one's diocesan family, it helps to make the burden lighter and easier to bear. It means that the people whom you hope to care for as a priest some day, really do care about you.

On behalf of those seminarians who received a scholarship, thank you to all who contributed to the scholarship fund and to all who were instrumental in making the fund a reality. Many Years!

— Sem. Peter Dubinin



# Archpriest Claude Vinyard Honored On Twenty-Fifth Anniversary

The Very Reverend Claude Vinyard was honored on January 17 by his parish, All Saints Orthodox Church, Olyphant, with a celebration in honor of the twenty-fifth anniversary of his ordination to the Holy Orthodox Priesthood.

On Sunday morning, a Hierarchical Divine Liturgy was served with His Grace, Bishop Herman, as the main celebrant.

After the Divine Liturgy, a banquet was held at Genetti's Manor, Dickson City, at which time Father Claude received his guests and friends.

Fr. Claude received his theological training at St. Tikhon's Theological Seminary, South Canaan, graduating in 1968. In 1981, he received a Master of Science degree in Religious Education from Marywood College. He was ordained to the Diaconate in 1966, and ordained to the priesthood one year later by the late Archbishop Kiprian.

Shortly after ordination, Fr. Claude was assigned to serve temporarily the spiritual needs of St.



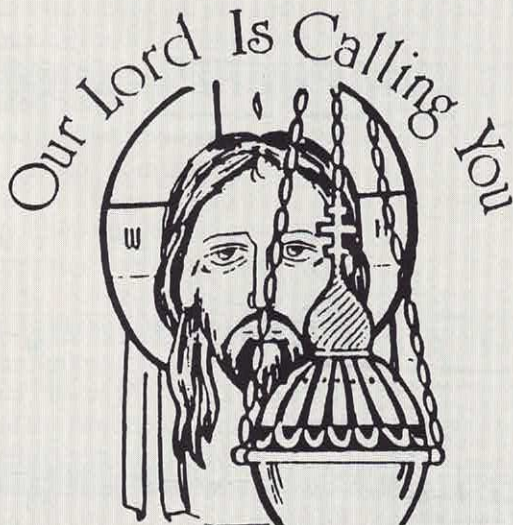
The Very Rev. Claude Vinyard

Michael's Orthodox Church, Mt. Carmel, and he was assigned as rector of St. Michael's upon graduation from the seminary in June of 1968. In 1979, he was reassigned to the Nativity of the Virgin Mary Orthodox Church, Chelsea, Massachusetts. In 1981, he was returned to the Diocese of Philadelphia and Eastern Pennsylvania as rector of St. Herman's Orthodox Church, Wallingford, before his present as-

signment to All Saints Orthodox Church, Olyphant.

During his twenty-five years as a priest, Fr. Claude served as secretary and treasurer of the Boston Deanery, Philadelphia Deanery, and Wilkes-Barre Deanery. While pastor of St. Herman's in Wallingford, he was a volunteer chaplain at the Thomas Jefferson Hospital, Philadelphia, and a chaplain at the Veteran's Hospital, Philadelphia. He held the position of diocesan chairman of Lay Ministry and Stewardship, was a member of the Diocesan Council, and served as spiritual advisor of the Anthracite District FROC. He is also currently a chaplain at the Veteran's Hospital, Wilkes-Barre.

Fr. Claude is the son of the late John and Leah Vinyard. He and Matushka Frances, the former Frances (Euphrosinia) Ferchak, married in 1952, and are the parents of a daughter, Deborah Rebeck. They also have four grandchildren, Claudia, John, Alexandra, and Rachel.



## Is Our Lord Calling You To The Holy Priesthood?

For further information please call or write the Seminary Registrar,

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



## Blessed Is The Man — Performance Considerations

Orthodox Church Music is inextricably linked to pre-existent spiritual and musical traditions. Any attempt to sever this link is self-defeating, for no tree can blossom without roots. American Orthodox Church Music is a tender flower; we can ensure its growth by nourishing the ground with fresh and thoughtful reaches into the past. Perhaps *Blessed is the Man* from the Pochaev Monastery can serve as such an offering for our church musicians.

The Great Znamenny Chant and the multitude of outstanding melodies from various monasteries across Russia are, to be sure, musically cohesive, well-structured, and indicative of highly developed musical systems; and, we have much to learn about these musical attributes in our attempts to transplant and adapt them to our own language. But, perhaps a more significant aspect of this music is, however elusive in technical terms, the sheer power of its spirituality. These melodies are not merely well-written or simply pleasant to the ear; this music is imbued with the dynamism of prayer, chiseled to perfection by generations of spiritually endowed Orthodox communities. We have more than musical information to gain from these sources in our journey to a contemporary and vibrant Orthodox faith.

*Blessed is the Man* from the Pochaev Monastery presents an interesting mixture of “unmeasured” and “measured” musical settings of the text. Each verse begins with an unmeasured musical segment (by unmeasured, we mean music that is not necessarily subject to organization by meter) and culminates in a measured segment which leads to the threefold *Alleluia* (by measured, we are suggesting a context with the traditional use of strictly organized rhythm and meter by means of time signatures and barlines). The unmeasured segments we have designated by the word expression—*In recitative style*, and the measured ones with *In tempo*.

The Italian word *recitato*, means “recited,” and has been traditionally applied to solo vocal music that imitates the natural inflections of speech. For our purposes, *In recitative style* simply means this: sing the words as you would speak them, grouping the words and syllables in a manner which is conducive to optimum understanding and expression; and let the **word**, moreover, its **meaning**, determine the speed of enunciation. In order to allow the performer freedom in this process, we have omitted time signatures and barlines in the verse portions preceding the *Alleluia* refrains. In order, however, to provide the performer with a minimal guidance for the organization of the text, we have

**Blessed Is the Man** From the Pochaev Monastery  
Arr. by Peter Jermihov (1992)

*In recitative style.*  
*mp*

Soprano  
Alto  
Tenor  
Bass

Bless-ed is the man who walks not in the coun-cil of the

*In tempo. (♩ = 96 - 110)* REFRAIN (after each verse)  
*mp cresc. mf cresc.*

wick-ed. Al-le-lu-ia, al-le-lu-ia,

*f* *dimin.* *mp*

al-le-lu-ia.

*f* *dimin.* *mp*

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Verse 2

Soprano or Tenor 1  
Soprano or Tenor 2  
Alto or Bass

For the Lord knows the way of the right-eous, but the

way of the wick-ed will per-ish.

Verse 3

Serve the Lord with fear and re-joice in Him with trem-ling.

Verse 4

Bless-ed are all who take ref-uge in Him.

Verse 5

A-rise, O Lord, save me, O my God.



beamed or connected the eighth notes to suggest which words and syllables might be grouped together. (For example, in verse 1, the words: *coun-cil of the*, appear under four beamed eighth notes). The delivery of the text should be intelligible and heartfelt, an objective

Verse 6

Sal - va - tion be - longs to the Lord, Thy bless - ing be up - on Thy  
peo - ple.  
Glo - ry to the Fa - ther, and to the Son, and to the  
Ho - ly Spir - it.  
Now and ev - er, and un - to a - ges of a - ges. A  
men.

Sung 3 times, each time softer.

Soprano  
Alto

Tenor  
Bass

Al - le - lu - ia, al - le - lu - ia, al - le - lu

1. 2. Final ending  
ia. Glo - ry to Thee, O God. Glo - ry to

rit.  
Thee, O God.  
rit.

that is best achieved by speaking the words many times over before attempting to sing them.

But, how do the recitative-like verses connect to the metered *Alleluia* refrains? Where does the half-note pulse of the *In tempo* sections come from? There are no fixed or absolute answers to these performance challenges; every thoughtful rendition will present its internal logic. It stands to reason, though, that the pulse of the *In tempo* segments does not appear “automatically” or without preparation. Certain proportional, rhythmic relationships between the verses and refrains can be found and, once identified, can help the performer achieve a smooth transition from the verse to the refrain. There are two basic proportional relations which are capsulized in verses 4 and 5. Verse 4 contains two groups of eighth notes, each with three beamed eighth notes over the words: *Bless-ed are* and *all who take*. One set of three eighth notes can be easily notated as a dotted quarter note ( $\text{♩.}$ ), which then equals the half-note ( $\text{♩}$ ) pulse of the 4/2 measure. The  $\text{♩.} = \text{♩}$  relationship can be also applied to verse 2 and the *Now and ever* section. Verse 5 contains two groups of eighth notes, each with two beamed eighth notes over the words: *-rise, O and Lord*. One set of two eighth notes can be notated as a quarter note ( $\text{♩}$ ), which then equals the half-note ( $\text{♩}$ ) pulse of the 4/2 measure. The  $\text{♩} = \text{♩}$  relationship can be applied to verses 1, 3, and 6, and the *Glory to the Father* section. Each verse presents its own unique combination and sequence of groupings and, therefore, the proportional relationships inferred in verses 4 and 5 must be conscientiously applied to the other verses. (A more comprehensive discussion of this method of organization is reserved for a workshop context which can permit actual illustrations of the verses in question in performance). Ultimately, this approach is presented as a practical aid to the conductor. We must bear in mind that any single approach has its flip-negative-side. For instance, the notion of grouping syllables and words in the recitative sections may lead to an exaggerated stress on the first note of each beamed group, possibly destroying a desired, smooth articulation of the text. This music is not easy; we can arrive at a meaningful rendition only after long hours of careful and persistent examination of the performance problems it presents.

With the decline of oral traditions and of the use of aural memory as a means of preserving and transmitting musical information, musical notation assumes a critical role, particularly in our understanding of lost traditions. The purpose of musical notation is to facilitate, and one hopes, to enhance, performance. Inevitably, we are confronted with the very real questions: How was this music actually sung? How did it sound? (The German-made film—*Hram*, dedicated to one thousand years of Christianity in Russia, contains a section of the

*Continued on the next page.*



The winter issue of *Alive in Christ* contained my article which introduced the diocesan faithful to the important study undertaken by the Diocesan Council concerning our long-term growth plan. An introductory letter from His Grace accompanied a data sheet and questionnaire which was distributed to every diocesan household. Every parish priest was given his parish's information packet with the manner of distribution being determined by each parish. However the manner of distribution, whether by mailing, distributing in Church, or personal hand delivery, the survey information was received in diocesan households from late December to early January. Once this was achieved, all that remained was to await the returns. By mid-January, the initial returns were being received at the Diocesan Chancery, and continued to be received into mid-February.

The Diocesan Council met in session on Thursday, February 18. At the meeting, I submitted a report updating the responses to our demographic study and questionnaire. Since that meeting, additional responses have been received. As of March 1, the following represents the responses received from each deanery:

*Deanery, demographic study, and questionnaire respectively:*

Frackville	278	206
Philadelphia	239	200
Wilkes-Barre	<u>633</u>	<u>494</u>
<b>Totals</b>	<b>1150</b>	<b>900</b>

## Long-Term Growth . . . The Next Step

The returns represent a nearly twenty percent response to the demographic study, and a nearly sixteen percent response to the questionnaire from our total diocesan membership. Considering that a ten percent response from surveys is considered a satisfactory response, the faithful of our diocese did extremely well. Following the Diocesan Council meeting, all parish rectors and council members were notified of the number of responses received from their parish.

In order to allow for additional parish responses, since there were varying methods of distribution, the deadline was extended to March 15. This will allow all parishes a fair amount of time to have the returns submitted to the Chancery office.

The study asked for honest input to the questions, and honest input was received in the form of well-written responses from our faithful. A number of responses were accompanied by two to three page letters expressing sincere and genuine concern over the future of our parishes. The sincerity and concern

expressed in the responses will enable our diocese to assess its needs, and to establish an overall program for diocesan church growth.

The Diocesan Council received the update with great enthusiasm and has charted the following course:

A. The demographic data will be reviewed, compiled, and presented to the Diocesan Council. The information will provide us with an overall perspective of parish, deanery, and diocesan demographics.

B. A two-member panel will be appointed by His Grace, Bishop Herman, to work with me to read through the nine hundred responses and to compile the comments, suggestions, concerns, and recommendations submitted by the faithful. The panel will present its report at the next session of the Diocesan Council on May 20. This will be an all-day session to review the findings in preparation for a complete report for the Diocesan Assembly in June.

I thank all parish rectors, parish council members, Diocesan Council members, and faithful, for their support and response to the diocesan study. The information received will provide a solid foundation for a diocesan long-term growth plan which will enable our parishes to be healthy, vibrant communities, while meeting the spiritual needs of God's people.

— Archpriest Eugene Vansuch

## Blessed Is The Man—Editorial Comments

*Continued from page 51*

famous *Blessed Is the Man* from the Kiev-Pechersk Monastery, sung by present-day monks. One is left wondering whether this rendition is truly representative of an indigenous performing tradition or is, rather, the sound of a splintered, once stylistically uniform and glorious, local performance practice). We can piece

together fragments of scattered information, and the editor's choices in presenting a cohesively notated piece of music can be helpful. But the overwhelming burden of a conscionable performance lies squarely on the performer—the conductor and the singer. We must develop our own meaningful notation based on a

living performing tradition. Perhaps the spiritual attribute of this music from the past will help us overcome our technical challenges.

—Dr. Peter Jermihov and  
Irina Riazanova, Editors





# 1993 Diocesan D.R.E. Conference

## Total Education—Total Commitment

Over eighty people participated in the D.R.E. (Department of Religious Education) Conference held at the Holy Ascension Orthodox Church in Frackville on Saturday, January 16, 1993. The Very Reverend Paul Ropitsky and members of St. Barbara's Auxiliary served as hosts, providing refreshments at registration time, and a lovely luncheon. After a brief welcome by Father Emil Hutnyan, the group was first addressed by His Grace, Bishop Herman. The following are excerpts of the information gleaned by this author from the conference speakers and discussion sessions.

*Total Commitment*—means lifelong learning. As we perceive this country today, we are encouraged to look to "new beginnings." Our political leaders are calling for new standards—new commitments in order to break loose the shackles of general apathy. As Orthodox, we must emphasize that Christ's teachings are here for centuries, but are as new and relevant as when they were first preached on the Mount, and then taught by His disciples. And yes, we agree there is widespread apathy of all people, including identified Orthodox. What to do???

It is vital that this apathy be addressed. We, all Orthodox are charged with teaching our children to continue the concepts of Orthodoxy, and to work throughout the world to evangelize Orthodoxy. American wealth, standards of living, opportunities, and morality are the example for the rest of the world. But are these standards and morals in concert with the teachings of Orthodoxy? Most will agree they are **not**. This fact adds to the ur-

gency of the challenge to bishops, priests, and laity, to lift up the spiritual life of all God's children—whether five years old or eighty-five. Those who are charged with religious teaching must avoid an attitude of knowing all the answers, or assuming everyone understands the teachings of our church, our faith, the basic Orthodox doctrines. Although church teaching traditionally is done by a few, it must be expanded to be the responsibility of everyone. Whether a class consists of five or fifty persons, the teachings must be relevant and understandable and must include information to be taken by the learner from the classroom to home and families, and into their activities of daily living. Honest communication and responses to questions is vital. People are generally thirsty for knowledge. Church leaders are reaching out and appealing to parish families—children, parents, grandparents—to participate in lifelong learning through group interaction and parish activities that foster continuous learning.

"Church School" education as we know it today is fifty-two Sundays—one-half to one hour per Sunday. This presents many problems. A few of these are:

1) Lost is the home as an extension of the Church or the "little Church" where prayers with meals are a daily occurrence, and an icon is placed where family members can offer frequent veneration. "Modern" day life has put these practices into the past. Mixed marriages, broken marriages, diverse family units found in society have added to the demise of religious home/family practices. Therefore,

concepts taught in "Sunday School" are stored away and only thought about on Sunday. A suggestion offered in group discussion was to have checklists of activities sent home from church school with the children. On this list, include activities like daily prayers, religious readings, Christian helping-hand activities, etc. Parents are asked to monitor and to get involved with these activities and then to sign or document the child's paper to be returned the following week. Friendly competition and rewards with prayer/icon cards, etc., will encourage week-long learning.

2) Children are like sponges and want to learn, but teaching must continue beyond Sunday; this problem area expands on the above. Church school teaching content must be vigorous and meaningful if it is to have an impact on the developing child/learner. Instruction must be developmentally progressive and planned to meet the needs of each group. Mothers or parents should be invited on a rotating basis to help with teaching. Youth can participate in teaching younger children, and also in church services to give them more depth of understanding and a sense of belonging. (Harrisburg provided the idea of "Youth Sundays.") Later in the day, Father Nehrebecki strongly recommended that altar boys become deeply involved with services by participating with prayers and singing. It was also suggested to organize **Parent-Teacher** organizations. These are helpful in general education schools and certainly can be an asset.

*Continued on the next page.*



## 1993 Diocesan Conference

*Continued from page 53.*

Another problem identified was:

3) The lack of interaction of Orthodox children from one Sunday to the next. We must then emphasize the value of the interaction and work hard to make the experience of church school positive and dynamic. We should work to plan activities, such as readings, videos, and/or other creative means of bringing continued religious concepts to mind during the week, as well as opportunities to interact with other Orthodox more than fifty-two times a year.

An important aspect of teaching today is to maintain the threads of common Christian ethics and an attitude of tolerance toward all faiths, while emphasizing the truths of Orthodox principles. God's love for all children will assist us to encourage participation of parishioners who may be of another religious affiliation.

Teenage parishioners are a crucial target group. Discussions in church school must be on current issues such as birth control, homosexuality, abortions, etc. We must strongly defend Orthodox teachings on these issues. Auxiliary speakers within the parish who have relevant careers should be utilized to present meaningful talks or lead discussion sessions in an open, supportive church environment. During this cultural war in the U.S., we must stand up and declare our faith. Our children are looking for examples and leaders and for someone to support them to follow through living that which they know in their head and heart. There is a closeness between what comes from Jesus and what comes from the Devil. We need to guide the maturing youth to distinguish the call of each. They need help and encouragement to behave as they know they should, and to resist peer pressures.

The Very Reverend John Nehrebecki presented his talk in a most colorful and dynamic evangelistic

manner. Words of wisdom from his presentation follow:

"Our mission should be to *Be Prepared*. We are all teachers and are held accountable for the jobs we do. God does not tolerate sloppiness or negative thinking. Christ will lead the Church to the twenty-first century. We need only listen and follow. Be cautioned that we do not become *spiritual stillbirths*. Too many people are asking for secularization or modernization of the Church—or they will leave it, i.e., abort. We need to recognize that the Church—Orthodoxy—is constantly in tune with the time and is modern, whether we view the Church in the first, tenth, or twentieth century. Care must be taken to stand up for what is right and not to let values slip through our hands or fall by the wayside. We should never lower the Creed, but strive to elevate children and all believers to reach the highest mountain."

Religious education should never be taken as fun and games. Teaching religion is as serious as life and death since concepts taught are to help us with living and dying. Never lie to children or present Church teachings as stories or fairy tales. Lies and stories lead to atheism, since the real facts and truths come through when the fairy tales fade. We need to teach right from wrong. If someone goes through school without knowing what is wrong or without being corrected, he is not prepared to perform critical thinking and/or make rational decisions to move forward in a meaningful life.

To teach religion or Orthodoxy is to **practice** Orthodoxy. To teach the Vespers or Liturgy is to be a **participant**. Orthodoxy and the Church cannot be changed or mutilated—they must be accepted as they are. We cannot stay the same. We must grow, for if we stand still, we diminish. As a practicing Orthodox, each of us adds to the religion by our own uniqueness—thus the religion changes and grows. Although change is an inevitable fact

of life, basic truths never change. Scripture must continue to be read in the context of the Church. Scripture should not be read on street corners or in small dark rooms as the basis for a social gathering.

Years ago, people aged chronologically, mentally, and spiritually at about the same rate. Where we used to see the adolescent stage of maturity at about fifteen to sixteen years, today we frequently see the spiritual adolescent at thirty-five to forty years of age. Father humorously added that, "we may even see men and women aged sixty still taking baby food." A strong argument for lifelong learning!

Throughout the presentation, several myths and facts were identified:

**Myth:** We can all do whatever we want today.

**Fact:** We are all here to serve God.

**Myth:** The world belongs to ME—the Church serves ME.

**Fact:** We must nurture the Church and work to maintain the world.

**Myth:** Power leads to success.

**Fact:** Power leads to corruption.

**Myth:** Giving in to temptations brings happiness.

**Fact:** Being faithful leads to eternal salvation.

**Myth:** Priests teach their opinions.

**Fact:** Priests teach the Bible.

**Myth:** Icons are pictures of saints.

**Fact:** Icons are inditements of Acts and Teachings.

We are at war—for morality, spirituality, salvation. Those who sin or send missiles must be made to miss their targets. Faith, education, and truth are strong defenses. The challenge to bishops, priests, and laity is to promote lifelong learning. Lifelong learning must involve a true stewardship of all Orthodox to practice and to teach their children, grandchildren, neighbors, and friends. Arm yourself with the ammunition to win the war and have Orthodoxy flourish into the twenty-



first century and beyond.

As I ponder over the many valuable ideas and teaching suggestions offered by the speakers and participants of the conference, it is clear to me that a challenge of great magnitude confronts us all—bishops, priests, and laity. But let's look back to 1793, when eight monks arrived on Kodiak Island off Alaska and began to evangelize Orthodoxy. They had little more than their faith to take them forward. Today, two hundred years later, we celebrate our commitment to this mission, vision, and spirit in which Orthodoxy in our land was planted. Today, with all the tools of modern technology, plus the years of experience and wisdom of our predecessors, our task should be much less burdensome than that of the monks. The wealth of data collected at this conference is small evidence of what is available to us. Each of us—

whatever our age, our station in life, our talents, should renew our commitment to practice and teach Orthodoxy, and embrace the chal-

lenge that today's Church School and Church school children will guide the Church well into the twenty-first century.

**St. Tikhon's Monastery  
Pilgrimage  
Memorial Day 1993  
Come and participate in this  
Spiritual Feast!**

*Volunteers: If you would like to offer your labor and time to help beautify the grounds, man the booths, help with the cooking, and the like, your help will be greatly appreciated to make this day a success for all and for the glory of God!*

*Please call and volunteer today!*

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**"AKAFIST"**

**MALE CHAMBER CHOIR  
OF**

**MOSCOW, REPUBLIC OF RUSSIA**

4:00 PM

SUNDAY, MAY 16, 1993

**THE FORUM**

**CAPITOL COMPLEX, HARRISBURG, PA**

**Admission: \$15.00, \$12.00, \$10.00 (All Seats Reserved)**

**Group discount available, advanced reservations required.**

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**Harrisburg, PA 17109-5623**

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# Christ Is Risen!

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# Christ Is Risen!

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# Indeed He Is Risen!!

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Julie Forte  
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Mary Kandrot  
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Olga Thomas  
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Mr. & Mrs. Kenneth R. Gula  
Pauline & Michael Spitko  
Thersa & Helen Polanchik  
Julia Hubiak  
Mr. Harrison Hubiak  
Helen B. Krenitsky  
Mildren Wozniak  
Al & Mary Krenitsky  
Helen & Millie Krenitsky  
Sandra & John Barsigian

## ALL SAINTS ORTHODOX CHURCH

**Olyphant**  
**All Saints Senior R Club**  
**All Saints Junior R Club**  
V. Rev. Claude & Matushka Vinyard  
Mr. & Mrs. Lawrence Bonczar & Family  
Mr. & Mrs. John Boyko  
Olga Boyko  
Helen Bryer  
Mr. & Mrs. David Brzuchalski & Family  
Mr. & Mrs. John Chuckalochak  
Mr. & Mrs. David Crea & Daughters  
Helen Dzwonczyk  
Mr. & Mrs. John Dzwonczyk  
Joseph Dzwonczyk  
Mr. & Mrs. James Foley  
Maryjane & Tanya Gilbert  
Irene Glowatz  
Olga Grancey  
Mr. & Mrs. Nicholas Holowatch  
Justine Horhutz  
Natalie & Vera Honyak  
Mr. & Mrs. Harry Hunyak  
Ann Klemko  
Mr. & Mrs. Theofan Koziar  
Mr. & Mrs. Victor Koziar  
Mr. & Mrs. Joseph Mazur  
Dr. Gregory Meholic  
Mr. & Mrs. Nicholas Meholic  
Claudia Mikulak  
Mr. & Mrs. Walter Moschowsky  
Mr. & Mrs. John Naughton  
Mr. & Mrs. Edward Oles  
Vera & Olga Paulishak  
Mr. & Mrs. George Perechinsky & Daughter  
Mr. & Mrs. Thomas Puhalla  
Mr. & Mrs. John Puthorosky, Sr.  
Mr. & Mrs. John Puthorosky, Jr., & Daughter  
Marguerite Puthorosky  
Mr. & Mrs. Andrew Puzza  
Mr. & Mrs. Peter Rezanka, Sr.  
Mr. & Mrs. Peter Rezanka, Jr., & Family  
Mr. & Mrs. Richard Roberts  
Barbara Rusen  
Mr. & Mrs. John Schlasta  
Mr. & Mrs. George Schlasta  
Mr. & Mrs. Joseph Schlasta & Family  
Mr. & Mrs. George Scochin & Family  
Mr. & Mrs. Joseph Semon & Daughters  
Mary Semon  
Regina Senasen  
Mr. & Mrs. James Specht & Family



# Christ Is Risen!

Ken & Dan Stafursky  
Mary Stafursky  
Mr. & Mrs. Stephen Stafursky  
Julia Voloshen  
Dorothy Wansacz & Son  
Veronica Wansacz  
Drs. Kenneth & Joann Zenker & Family

## ST. NICHOLAS ORTHODOX CHURCH Olyphant

Fr. & Matushka Vladimir Fetcho  
Julie, James, Jonathan, & Richard Cesari  
John & Josephine Chichilla  
Michelle Chichilla  
Mr. & Mrs. Jerry Dreater & Nicole  
Mr. & Mrs. Paul Dreater & Family  
Mike Evanina  
Dorothy Fetchina  
Joseph Fetchina  
Kyra Fetchina  
Olga Fetchina  
Marie Grabania  
Mike Grabania  
George Kopestonsky  
Joan Lengel  
Thekliia Mikridge  
Mrs. Anna Murawsky  
Matushka Pelesh  
Mr. & Mrs. Stephen Rebar  
Dr. & Mrs. Larry R. Sherman  
Miss Ann Thomashefsky  
Mr. James Thomashefsky  
Mrs. James Thomashefsky  
Helen Witiak  
Mary Youshock

## ST. STEPHEN'S ORTHODOX CATHOLIC CATHEDRAL Philadelphia

Father Daniel & Matushka Geeza  
Matushka Mary Horsky  
Ron, Kathy, Diane, & Ron Bisaga  
Anna Burdziak  
Jack, Judy, & Jennifer Clyde  
Halina & Charles Colter & Family  
John, Kate, Nicholas & Alexander Cox  
Nicholas Cronin  
Paul & Andrea Cholakis  
Helen, Stephan, & Mark Davis  
Ray, Michelle, Matthew & Natalie Decker  
Mr. & Mrs. Willis Dietrich  
Paul, Diane, Laura, & John Fedoronko  
Pat, Barbara, Patrick, & Katie Fagan  
Nina, Bill, Kathie, Michael, & Matthew Gavula  
Baba & Helen George  
Michael & Jennie Harb  
Anna & Michael Hargrave  
Mr. & Mrs. Joseph Herrschaft  
Nick & Nina Horsky  
Tim, Barbara, & Tim, Jr., Horsky  
Arnold, Katherine, & Anna Jensky  
Peter Kalandiak  
Alice Karpiak  
Nadia Kolesnik  
Mr. & Mrs. Alex Kuzman  
Greg & Lydia Kuzmenchuk  
Bill Kraftician  
Lydia Magee & Matthew  
Mr. & Mrs. Walter Mokriski  
Janice & Christine Nass  
Rose Neher  
Olga Oprouseck

Catherine Paulasack  
Mr. & Mrs. Heinz Poessl & Family  
John, Denise, Sonia, & Michael Rowe  
Olga Russin  
Larry, Connie, Jon & Chris Skvir  
Ted & Irene Pschick  
Robert G. Tallick  
Dr. & Mrs. Michael Taptykoff & Michael  
Mr. & Mrs. William Wasser

## HOLY TRINITY ORTHODOX CHURCH Pottstown

Father Nicholas Yuschak  
Matushka Vera Yuschak  
Helen Pershinsky  
Victor Pershinsky  
Catherine Novak  
Michael Brill, Jr.  
Nicholas Bodich  
Dorothy Ecker  
George Gerasimowicz, Jr.  
Terry Gerasimowicz  
Katherine Gerasimowicz  
Nicholas Gerasimowicz  
Dr. Walter Gerasimowicz  
Mary Matchuk  
Anna Meko  
Michael Novak  
Kenneth Sekellick & Family  
John Sekellick  
Helen Wokulich

## ST. MARY'S ORTHODOX CHURCH

St. Clair  
Verna Papinchak  
Stella Kadingo  
Tat Heffnar  
Betty Hoptak  
Anna Bolush  
Steve Pelak  
Mary Zuk  
Leah Chrush  
Jenny Sagan  
Terry Sagan  
Sem. Gregory Sagan  
Andrew Horoschak  
Atty. Joseph & Jenny Zane  
Danny Perrin  
Wassil Draovitch  
Sam & Joan Wisnosky

## ST. HERMAN OF ALASKA ORTHODOX CHURCH

Shillington  
Reverend & Mrs. John Onofrey  
Mr. & Mrs. Joseph Anderson & Family  
Ms. Louise Coleman  
Mr. John Drosdak  
Mr. & Mrs. Dennis Dougherty & Family  
Mr. & Mrs. Jefferson Gore & Family  
Mrs. Rosalie Hardman  
Mr. & Mrs. Edward Hyland  
Mrs. Eva Kopera  
Mrs. Elizabeth Lewandowski  
Mr. & Mrs. Michael Losk  
Mr. & Mrs. Michael Lucas & Son  
Mr. & Mrs. Stephen Matsick & Family  
Mr. & Mrs. Karl Osterburg  
Mr. & Mrs. David Scheese  
Mr. & Mrs. John Seman & Family  
Mr. & Mrs. Nicholas Sichak & Family  
Ms. Gloria Spitko  
Sem. & Mrs. Theodore Stout & Family

Mrs. Catherine Terenchin  
Ms. Cheryl Terenchin  
Mr. & Mrs. Edward Yurick & Family  
Mr. & Mrs. Henry Zerbe

## ST. BASIL'S ORTHODOX CHURCH

Simpson  
Pearl Bock  
James & Mary Anne Braun  
Maria Kathleen Braun  
Olga & John Buberniak  
Olga Carvey  
Mary Chupeck  
Sam & Nadine Demianovich  
Helen Dorval  
Olga Gallick  
Helen Hrichuk  
Ester Kowalsky  
Stephen Kowalsky  
Thomas & Elaine Kravetsky  
Lori, Lynn, Kimberly Kravetsky  
Helen Kutch  
Michael & Theresa Luczkovich  
Julia Mazza  
Anastasia Mikulak  
Michael J. & Julia Mikulak  
John & Mary Okorn  
Walter & Marie Proch  
Maria, John, & Daria Proch  
Walter & Mary Anne Proch  
Christina & Maria Proch  
Anastasia & Jo Ann Sample

## ST. TIKHON'S ORTHODOX MONASTERY CHURCH South Canaan

His Grace, Bishop Herman  
Very Rev. & Matushka Daniel K. Donlick  
Rev. Fr. John & Matushka Isabel Anderson  
Dea. Keith S. Russin  
Dea. Nicholas & Matushka Elizabeth Wyslutsky  
Matushka Mary Borichevsky  
Matushka Dorothy Sulich  
Reader Andrew Anderson  
Reader Gregory Sulich  
Mary Andreychik  
Olga Barna  
Dr. & Mrs. Boosalis  
Paul & Anna Delman  
Drs. David & Mary Ford  
Julia Jacewicz  
Jule Lepa  
Mr. & Mrs. John Minarick  
John & JoAnne Paluch  
Mr. Martin Paluch  
Peter & Stephanie Sklarsky  
Harry Warholick

## SS. PETER & PAUL ORTHODOX CHURCH Uniondale

Rev. & Matushka John Maxwell & Family  
Raymond & Janice Dubois & Family  
Mr. & Mrs. Donald Bock  
Joseph Bendyk  
Martha Dorosh  
Mr. & Mrs. Vladimir Demianovich  
Marie Hutnyan  
Rose M. Kennedy  
Alexanne Kennedy  
Mr. & Mrs. Peter Jubinsky



# Indeed He Is Risen!!

## ST. HERMAN OF ALASKA ORTHODOX CHURCH

### Wallingford

Fr. & Matushka John Perich  
Taisia & Alexandra Perich  
John & Sonya Perich  
Olga Pishtey  
Albert M. Fernandez  
John & Mollie Smarsh  
John & Audress Krowzow  
Ann boris  
William & Barbara Bone  
Ralph Bitsko  
Alex & Peg Hendrick  
Hammerer Family  
Anna C. Woodring  
George, Danielle, & Larissa Pahemov  
LuAnn & Don Motel  
Reader Oleg & Beth Dudkin  
Mary & Bill Kessler  
Deb & Tom Bradley  
Margaret & Frank Sullivan  
Mary Ann Kelley & Meaghen Jane  
Claire & Mary Ellen Brown  
Reader Gregory, Sharon, Katyn, & Alexander Hubiak  
Dorothy Sisson  
Leroy & Eugenia Hughes  
Eleanor Bryan  
Rubercheck Family  
St. Herman's Sunday School  
Joan F. Godun  
John & Rose Novak  
Matushka Susanna Pishtey  
Fr. Alexander & Matushka Fedoronko  
Mr. & Mrs. George Taylor & Sons  
Irene Scarloss  
Anastasia Jabkowski  
Mary Zawawski  
Nadia Stulpin  
George & Anastasia Plisko

## HOLY RESURRECTION ORTHODOX CATHEDRAL

### Wilkes-Barre

Father Vladimir & Matushka Petorak  
Father Deacon Sergei & Matushka Kapral  
Father Deacon Keith S. Russin  
Mr. & Mrs. D.H. Anderson  
Mr. & Mrs. Angelo Bartolomei  
Mr. & Mrs. Stephen Berlozan  
Justine & Jim Borino  
Seminarian Andrew Buleza  
Laverne Chapman  
Mrs. Anna Cherup  
Coslett Family  
Marguerite & Tom Czekalski  
Mrs. Mary Drahus  
Lovey Drahus  
Mr. & Mrs. John Dulsky  
David E. Dulsky  
Vladimir Glowatsky  
Mr. & Mrs. Harry Holak  
Mr. & Mrs. Peter Humko  
Anna & Ann Marie Hutz  
Sandy, Julieann, & Nick Kapelan  
Mr. & Mrs. David Kessler & Son David  
Matthew & Anna King  
Sandra King  
Mr. & Mrs. Vladimir Konstantinovich  
Vera & Ray Kraynanski  
Mrs. Mary Krill  
Olga Layton

Natalie Manusky  
Olga Marich  
Mr. & Mrs. Walter Narkoff  
Audora Lee Obeid & Alexis  
Mary Onufer  
Michael & Nancy Pieck  
Betty Polk  
Mr. & Mrs. Greg Polk  
Mrs. Helen Pryor & Family  
Elizabeth Reese  
Joseph Romanick  
Mr. & Mrs. Charles Romanuski  
Simon S. & Anna Russin  
Margaret Sapp  
Andy & Florence Skordinski  
Rose Sorochak  
Ann Swanko  
Elizabeth Takach  
Mr. & Mrs. Walter Tempalski  
Mr. & Mrs. Wendell J. Thoman  
Agnes Timchak  
Helen Umphred  
Ann Wensel  
Mr. & Mrs. Edward F. Wysocki  
Nettie Yaremko  
Nettie Zielinski  
Mr. & Mrs. John Zimich  
John & Doris Zoranski  
Kyra E. Zoranski

## HOLY TRINITY ORTHODOX CHURCH

### Wilkes-Barre

Father & Matushka John Mason  
Father & Matushka George Pawlush  
Joseph Klemash  
Andrew Dennis  
Bernard Golubiewski  
John & Elizabeth Goobic  
Mr. & Mrs. Ted Soyryda  
Mrs. Helen Kompinski  
Mrs. Barbara Kasaczun  
Pearl Tutko  
Mr. & Mrs. Joseph Sanders  
Mr. & Mrs. Michael Stchur  
Basil & Lydia Homick  
Elaine Homick  
John Pawlak  
Mary Salmay  
Bill & Mary Gurka  
Liz & John Gurka  
Peter & Helen Welgo  
Mrs. Helen Zavada  
Mrs. Mary Petro  
Mr. & Mrs. Paul Gozick  
Susan Bawn  
Mr. & Mrs. Edward Gudaitis  
Mr. & Mrs. Samuel Cross  
Stella Hanas  
Basarab Family  
Jerry & Donna Stankiewicz  
Mr. & Mrs. Stanley Bishop  
Mary Ann Kudey  
Anna T. Homick  
Ralph & Nettie Kompinski  
Mary Bankos  
Mary & Stephen Krill  
Marianne Krill  
Elaine Benzekowski  
John & Gabriel Homick  
Mrs. Anna Kondratik  
Mr. & Mrs. Michael Lisko, Sr.  
Mr. & Mrs. Marion Sowyrda

Mr. & Mrs. Peter Pawlak  
Peter M. Pawlak  
Mrs. Justine Paddock  
Mary Brown  
Mike & Anna Goobic  
Nick & Vera Goobic  
Dolly Kozmiski  
Mr. & Mrs. William Yankovich  
Gabriel Homick  
Holy Trinity Altar Boys  
Mr. & Mrs. Walter Mason  
Mr. & Mrs. Jerry Chilcott  
Mr. & Mrs. Joseph C. Zula  
Mr. & Mrs. Boris Mayher  
Mary Walko

## HOLY CROSS ORTHODOX CHURCH

### Williamsport

Fr. Dan & Myra Kovalak  
Daria & Natalie Kovalak  
Michael & Julia Stefanick  
Yvonne & Nathan Bohlander  
John Kovich  
Elsie Skvir Nierle  
Michael Zielaskiewicz Family  
Douglas Brown Family  
Dr. & Mrs. Minas Hiras  
Dr. & Mrs. John Hranitz  
Michael & Carol Serwint & Family  
James Chuta & Nancy Pashchuk

## ST. MARK'S CHURCH

### Wrightstown

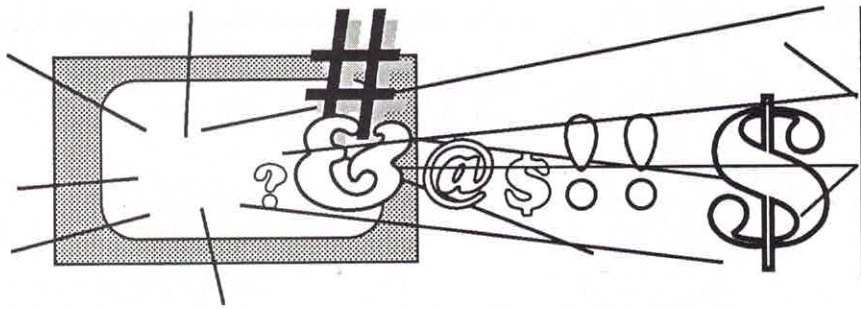
Fr. Theodore Heckman  
Vera Gambone  
Elena Polakow  
Valerie & Nicholas Polakow  
Joseph Horoschak  
Miele Family  
In Memory of Archpriest Vladimir  
John Wanko  
Bohlender Family  
Marmaluk Family  
Pitra Family  
Nakonetschny Family  
Borichevsky Family  
Vicki & Peter Kiproff  
Anne & Sam Mervis

## ST. MICHAEL THE ARCHANGEL ORTHODOX CHURCH

### Wilmington, DE

Fr. John, Mary & Kyra Terrell  
Mary & Len Guretsky  
Anna Streltsoff  
Harry & Emily Wujeik  
Mrs. Olga Maloney  
Peter & Delores Karawulan  
Marie Karawulan  
Sophia M. Puitt  
Dorothy Chupko  
Mr. & Mrs. Bill Herrman & Family  
Robert & Jean Zopora  
Mr. & Mrs. Edward Hojnicky, Sr.  
Mr. & Mrs. Edward Hojnicky, Jr., & Family  
Mr. & Mrs. David Roberts & Family  
Anna Frenchko  
Connie & Nick Gerassimakis & Family  
Mr. & Mrs. James F. Riley & Family





## Drawing A Line For Decency And Taste

Mr. President, like most men and women of my generation, I am not too jaded to marvel still at the miracle of television.

As a young boy growing up in southern West Virginia, I can yet remember listening on an old Atwater-Kent radio to the crackling sound of a long-distant radio program broadcast and considering that in itself to be a wonder.

Never did I imagine that I would witness in my own home clear, brilliant-colored pictures that were being almost instantaneously generated thousands of miles away—picture and words coming directly through the air from London, Moscow, Beijing, Tokyo, or Berlin.

Television is indeed a marvel, and because of television's extraordinary nature and potential, I am particularly disturbed by the mediocrity of so much of popular television's program content, by the corrupting quality of so much of television's dialog and story lines, and by the failure of television programming executives at both the major networks and local stations to consider the sensibilities of wide segments of their audience in judging the content of so many of their programs. I am referring particularly to the omnipresent profanity of speech, sensationalized violence, and semi-pornographic visualization of so much that is being broadcast over the airways for public consumption.

On most given nights, with a flick of a remote-control device, the living rooms of average American families can be treated to a melange of foul-mouthed brats uttering language for which any stranger entering those same living rooms and uttering that same language would

probably be immediately thrown out bodily, and the use of which in any polite company would earn its user a reputation as a boor and a lout.

Likewise, apparently to titillate viewers, action programs, dramas, comedies, and even cartoon shows aimed at preschoolers obviously resort to gratuitous violence as a continuing staple. The scriptwriters of Hollywood seem to think that the American people are slaving to watch automobiles explode in billows of flame; to see men and women pushed to their deaths from high-rise balconies or mountain cliffs; to witness people cut down by the score by semiautomatic assault weapons; and to watch the mayhem of stabbings, muggings, rapes, assaults, gang fights, and murders.

Those who tune in daily to the soap operas will be served up a movable feast of adultery, explicit sex, white-collar crime, and the glamorization of villains, so generous as to make Mickey Spillane look like Mother Goose.

And has anybody caught the new breed of "stand-up comics" now so popular on much cable programming and increasingly appearing on network programs?

On the occasion of a recent public celebration of his eighty-third birthday, comedian Milton Berle was apparently treated to samples of contemporary comics that he found embarrassing to the point of chagrin. Berle commented, "In my day, we knew where to draw the line!"

Much of today's scourge of drug abuse can probably be laid squarely at the feet of television programming.

In the late 1970's and early 1980's, popular television comedy

and variety shows regularly treated drug use as an inside joke and teased their audiences with drug-touting innuendoes and thinly veiled drug-glorifying anecdotes. The result was to underscore drug abuse as the sophisticated, hip, avant-garde "thing to do." And, in part at least, the ultimate harvest of that scenario is the crop of AIDS babies being born to intravenous drug users, the addiction of thousands of men and women to crack and cocaine, the death of promising athletes like Len Bias from drug overdosing, and the virtual war that we are now conducting against drug kingpins here and abroad.

Television is probably the most powerful and effective means of influencing and swaying public opinion ever discovered and developed by the mind of man.

Through the power of television, millions upon millions of people are persuaded to buy this automobile or that automobile, this or that deodorant, or this or that political candidate.

Are we so naive, then, as to assume that millions of viewers are not being swayed by this constant diet of foul language, debased behavior, outrageous violence, and sexual promiscuity?

In fact, the television audience is like that man who would become immune to the effects of arsenic or snake venom by gradually and continuously ingesting those poisons over a long span of time. With each dose of vulgarity, profanity, pornography, promiscuity, assault, murder, and other violence, we become less and less uncomfortable with those crimes and vices, until at last our consciences lose the ability to object to them—in others or even



in our own behavior.

Should we be surprised to hear six-year-old children who can swear like the vilest Barbary pirate? Should we be astonished if teenage boys and girls murder their own mothers and fathers in cold blood? Should we be shocked if bright and promising young men and women in our own neighborhoods wind up as drug abusers and alcoholics, if we learn that the class valedictorian overdosed on cocaine at his graduation party, or that some sixteen-year-old youngster took a slasher program seriously and butchered his own girlfriend while high on drugs?

Again and again, night after night, week after week, models for such behavior and the possibility of these crimes are attractively and seductively presented on the commercial channels on our television dials.

And too often, these hypothetical possibilities are becoming our daily experience or the subject of the stories in our newspapers or on the six o'clock news.

In each case, those young people have been programmed—literally and figuratively—by a constant feeding since babyhood on such possibilities. And if the glamorous, sophisticated, polished actors and stars who have been regular visitors in their homes over the years can indulge in these vices with no negative results and no objections from society, then those vices must be acceptable and even desirable practices, right?

Here is one Senator who is today calling the television industry to account for its ongoing corruption of our nation's cultural and social wells of values and taste.

Some may recall that a generation ago, television programmers were sensitive to the values of their viewers. At one time, criminals were not glamorized on our television screens, cursing and profanity were never uttered over the air, and four-letter words were never "in." Such themes as drug abuse, homosexual-

ity, and adultery were beyond the pale of family programming.

In the early sixties, Jack Paar's utterance of the letters "W.C." in an anecdote blacked out television screens nationwide in an instant.

Certainly, I am not calling for that degree of self-policing, but I do commend the sensitivity that gave rise to that preemptive action by the network.

My concern in this matter is not the promotion of prudery or the promulgation of ironclad censorship.

My concern is, however, for the future tone of public civility and

casting are beamed belong to me and millions of people like me who object to being assaulted by language and depictions of behavior that I would never countenance in my home in the real world.

I appeal, therefore, to the television industry to realize that broadcasting presumes a public trust, and that the poison being regularly spewed out in so much current programming is a violation of the terms of that public trust.

I appeal to producers of television programming in Los Angeles and New York and wherever else to remember that they are shaping

***... I am raising the alarm of disgust with this continued outpouring of trash and junk and vileness from the television industry.***

tastefulness in this country. The crudeness, cursing, profanity, vice, and violence that we tolerate today on our television screens from beautiful actresses, handsome actors, and cute juveniles, we'll be forced to endure in our real lives in the years ahead. By the current tolerance of this diminution of taste and values on television, we are teaching our children that the basest level of human behavior is the norm of life, not an aberration.

Mr. President, I am raising the alarm of disgust with this continued outpouring of trash and junk and vileness from the television industry.

If people want to pay their admission and expose themselves to trash at a movie theater, that is their privilege. If Americans want to buy filth at their neighborhood video stores, that is their prerogative. Indeed, if people want to subscribe to a cable service whose programming is full to overflowing with filth and perversion, that, too, is their privilege.

But the airwaves over which network and local television broad-

public taste and public distaste by their programs. I appeal to the producers of television programming to take responsibility for the society that their choices are subtly but relentlessly nurturing.

And I appeal to the sponsors of television programming to remember that their public images and reputations are attached to the programs that they pay for, and that they, too, have a responsibility for the impact on society of the pictures and words for which they are shelling out millions of dollars annually.

Mr. President, I may be crying my message in the wilderness, but I believe that we in this Chamber have a responsibility to call attention to those matters in our country that need attention, and I hope that someone will heed my outrage before the medium of television itself is beyond self reform and self correction.

**— U.S. Senator Robert Byrd of W. Va.**

*Congressional Record*, Sept. 18, 1990



# Daily Devotions

## MAY

1.	Acts 5:21-33	John 6:14-27
2.	Acts 6:1-7	Mark 15:43-16:8
3.	Acts 6:8-7:5,47-60	John 4:46-54
4.	Acts 8:5-17	John 6:27-33
5.	Acts 8:18-25	John 6:35-39
6.	Acts 8:26-39	John 6:40-44
7.	Acts 8:40-9:19	John 6:48-54
8.	Acts 9:20-31	John 15:17-16:2
9.	Acts 9:32-42	John 5:1-15
10.	Acts 10:1-16	John 6:56-69
11.	Acts 10:21-33	John 7:1-13
12.	Acts 14:6-18	John 7:14-30
13.	Acts 10:34-43	John 8:12-20
14.	Acts 10:44-11:10	John 8:21-30
15.	Acts 12:1-11	John 8:31-42
16.	Acts 11:19-26,29-30	John 4:5-42
17.	Acts 12:12-17	John 8:42-51
18.	Acts 12:25-13:12	John 8:51-59
19.	Acts 13:13-24	John 6:5-14
20.	Acts 14:20-27	John 9:39-10:9
21.	Acts 15:5-34	John 10:17-28
22.	Acts 15:25-41	John 10:27-38
23.	Acts 16:16-34	John 9:1-38
24.	Acts 17:1-15	John 11:47-57
25.	Acts 17:19-28	John 12:19-36
26.	Acts 18:22-28	John 12:36-47
27.	Acts 1:1-12 (Ascension)	Luke 24:36-53 (Ascension)
28.	Acts 19:1-8	John 14:1-11
29.	Acts 20:7-12	John 14:10-21
30.	Acts 20:16-18,28-36	John 17:1-13
31.	Acts 21:8-14	John 14:27-15:7

## JUNE

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

## JULY

1.	Rom. 11:13-24	Matt. 11:27-30
2.	Rom. 11:25-36	Matt. 12:1-8
3.	Rom. 6:11-17	Matt. 8:14-23
4.	Rom. 6:18-23	Matt. 8:5-13
5.	Rom. 12:4-5,15-21	Matt. 12:9-13
6.	Rom. 14:9-18	Matt. 12:14-16,22-30
7.	Rom. 15:7-16	Matt. 12:38-45
8.	Rom. 15:17-29	Matt. 12:46-13:3
9.	Rom. 16:1-16	Matt. 13:4-9
10.	Rom. 8:14-21	Matt. 9:9-13
11.	Rom. 10:1-10	Matt. 8:28-9:1
12.	Rom. 16:17-24	Matt. 13:10-23
13.	1 Cor. 1:1-9	Matt. 13:24-30
14.	1 Cor. 2:9-3:8	Matt. 13:31-36
15.	1 Cor. 3:18-23	Matt. 13:36-43
16.	1 Cor. 4:5-8	Matt. 13:44-54
17.	Rom. 9:1-5	Matt. 9:18-26
18.	Rom. 12:6-14	Matt. 9:1-8
	Heb. 13:7-16 (Fathers)	John 17:1-13 (Fathers)
19.	1 Cor. 5:9-6:11	Matt. 13:54-58
20.	1 Cor. 6:20-7:12	Matt. 14:1-13
21.	1 Cor. 7:12-24	Matt. 14:35-15:11
22.	1 Cor. 7:24-35	Matt. 15:12-21
23.	1 Cor. 7:35-8:7	Matt. 15:29-31
24.	Rom. 12:1-3	Matt. 10:37-11:1
25.	Rom. 15:1-7	Matt. 9:27-35
26.	1 Cor. 9:13-18	Matt. 16:1-6
27.	1 Cor. 10:5-12	Matt. 16:6-12
28.	1 Cor. 10:12-22	Matt. 16:20-24
29.	1 Cor. 10:28-11:7	Matt. 16:24-28
30.	1 Cor. 11:8-22	Matt. 17:10-18
31.	Rom. 13:1-10	Matt. 12:30-37

## AUGUST

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



## All In The Diocesan Family

### CATASAUQUA

#### Holy Trinity Church

##### Baptisms and Chrismations:

Anna Girling, adult convert to the Faith, on December 24, 1992; Sally, Dina, Rana, and Michael Tadros, chrismated on December 13, 1992; and their parents, Nadia and Gamil Tadros, chrismated on January 17, 1993.

**Special birthday greetings:** to Eva Fox, who celebrated her eighty-second birthday on March 21. **MANY YEARS!**

**Parish activities:** Co-sponsored a concert of the Bicentennial Male Chorus, together with the Orthodox student group at Muhlenberg College, on February 7. Also on that day, we hosted two of the nuns from Holy Transfiguration Monastery in Ellwood City, Pennsylvania.

The Lehigh Valley Orthodox Clergy Brotherhood will sponsor an evangelical weekend with Fr. Peter Gilquist, chairman of Missions and Evangelism for the Antiochian Orthodox Christian Archdiocese. Fr. Peter will be at Cedar Crest College in Allentown on Friday, April 30, 1993, at 7:00 p.m., in Alumnae Hall.

### COALDALE

#### St. Mary's Church

**Baptisms:** Karoline Ann, daughter of Geri and Dennis Vavra, February 7, 1993.

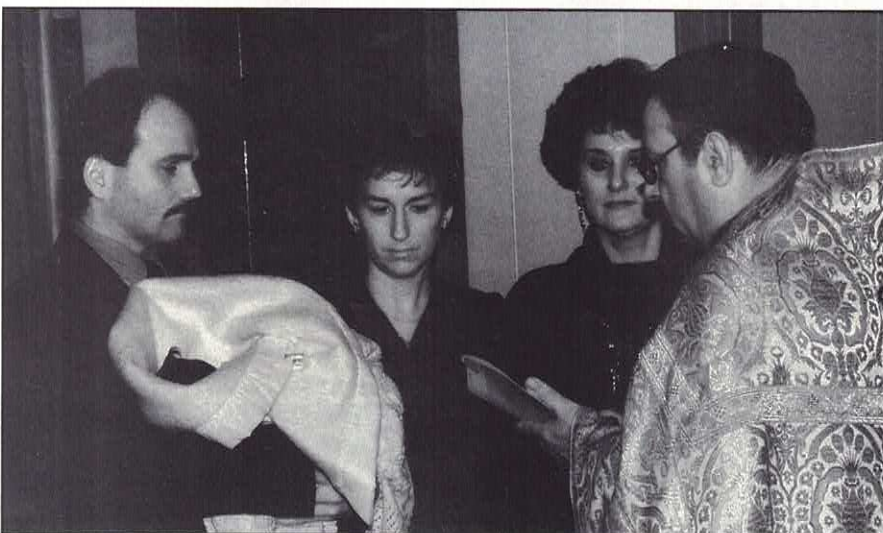
**Anniversaries:** Geri and Russell King, twenty-fourth wedding anniversary on January 23; Eleanor and John Sidoriak, twenty-fifth wedding anniversary on January 24; Alice and Daniel Skripnek, fortieth wedding anniversary on February 18.

**Birthdays:** Mary King celebrated her one hundred and second birthday in December. Mary Kinn Daduk celebrated her ninety-sixth birthday on February 12. **MANY YEARS!**

**Parish activities:** A pre-lenten buffet brunch was held February 21. The annual fish dinner on March 28. The Paska project was held



Newly Chrismated, Tadros children.



Baptism of Karoline Vavra, February 7th at St. Mary's in Coaldale.



Children's Christmas Program at St. Mary's, Coaldale.



## All In The Diocesan Family

*Continued from page 65*

during March.

On Sunday, December 27, the Church School children presented their annual Yolka. Their presentation of the Christmas Pageant was enjoyed by all in attendance. A musical talent presentation was also given by several of the children.



Mrs. Mary King celebrated her 102nd birthday.

### HARRISBURG

#### Christ the Saviour Church

**Baptisms:** Joseph, Jr., son of Linda and Joseph Kurtz, Sr. on February 2; Ryan Nicholas, son of Melissa and Mark Sutovich, on March 7.

**Parish activities:** On November 21, a Church School Craft Workshop was held at the parish hall. Students made decorations for the Christmas tree, greeting cards, and Nativity Fast wreaths for the Saints Cosmas and Damian Home in Staten Island.

The St. Nicholas Program on December 6 included a twenty-five minute play on stage with forty-five performers. A lenten spaghetti luncheon was served after St. Nicholas, portrayed by Gregory Ressetar, distributed gifts.

ACAFIST, the Russian Male Chamber Choir from Moscow, will present a concert in the Forum of the State Education Building in downtown Harrisburg on Sunday, May 16, at 4:00 p.m. For tickets, call (717) 652-1825.

*Continued on the next page.*



Sunday School Craft Workshop at Christ the Saviour Church, Harrisburg.



Sunday School, Christ the Saviour Church, Harrisburg.

### Jermyn — St. Michael's



On March 21, Bishop Herman blessed the newly renovated social hall located underneath the church.



On Saturday and Sunday, June 5 and 6, the parish will have its annual Food Festival/Picnic. On Sunday afternoon, the Polka Platters will furnish the music.

### LYKENS

#### Holy Ascension Church

**Congratulations:** to John M. Coles on placing second in the fourth annual Citizen Bee, sponsored by the Pottsville Republican. He will go to statewide competition in Harrisburg.

### MINERSVILLE

#### Ss. Peter & Paul Church

**Parish activities:** The parish was proud to present the Bicentennial Male Chorus in concert on Wednesday, January 17. Approximately 250 were in attendance, many of whom were not Orthodox. The community was made more aware of our Orthodox Faith and rich musical heritage.

### OLYPHANT

#### All Saints Church

**Baptisms and Chrismations:** Alexandra Stankiewicz, daughter of Catherine and Mark Stankiewicz, baptized and chrismated on February 7.

**Marriages:** Gary P. Cunningham and Daria J. Masko were united in the Sacrament of Holy Matrimony on February 14; James E. Foley and Darlene Moschowsky on February 20.

**Parish activities:** The Sunday School children presented their annual Christmas play, entitled "In Search of Critma."

### WALLINGFORD

#### St. Herman of Alaska Church

**Baptisms and Chrismations:** Christa Guzewski, on December 6, 1992; Emily Ann Bradley, November 29, 1992.

**Parish activities:** On January 10, the Church School held its annual Yolka. The older children read the Christmas Gospels and recited a poem. The younger children recited poetry and "acted out" the Nativity scene. All the children



Saints Peter and Paul Church School children, caroling at the home of shut-ins.



St. Stephen's Senior Citizen's Forum, presentation on legal tips for senior citizens. Left to right: Mr. and Mrs. Dimitri Archie, Mrs. Dana Breslin, Esq., Senior Citizen Advocate, Very Rev. Daniel Geeza.



St. Herman of Alaska Church School children at their annual Yolka.

sang the Christmas Troparion.

February 28 marked the parish's annual Cheesefare Dinner.

On Sunday, June 13, the church will celebrate the twentieth anniversary of the founding of the par-

ish, and the Cross Planting at the newly acquired property in Edgemont Township. For more information concerning this celebration, please contact Mr. Don Motel at (215) 783-0814.



*You are cordially invited to attend the*

# St. Tikhon's Seminary Grand Banquet

*Celebrating the 20th Anniversary of His Grace Bishop Herman's  
Consecration to the Holy Episcopate  
and the 51st Annual Academic Commencement*

*on*

**Sunday, May 30, 1993 beginning at 5:00 P.M.**

*at the*

**Genetti Manor**

**1505 Main Street, Dickson City, Pennsylvania**

Banquet and Dance — \$30.00  
"Music by Henry Charles Orchestra"

*For Banquet Reservations, make your check payable to St. Tikhon's Seminary.  
Please mail your check and reservations to:*

*Mrs. Florence M. Boyko, Reservations Chairperson  
1208 Summit Pointe  
Scranton, PA 18508 Phone: (717) 343-2232*

Checks must accompany all reservations.

**Reservations close May 18, 1993**



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### New Compact Discs from St. Tikhon's Bookstore

#### CD 304 Vesper Mass P. Chesnokov OP.44.

A collection of hymns from the Orthodox Vigil Service, composed and arranged by P. Chesnokov. This masterful work is sung by the "Orthodox Motherland Choir", under the direction of Nikolai Georgievsky. Includes selections from the Vesper and Matins services of the Orthodox Church, sung in Church Slavonic.

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#### CD 305 The Lord is My Light; Russian Sacred Music.

A rendition of Some of the most favorite hymns of the services of the Russian Orthodox Church. It includes selections from the Vigil service, Great Lent, Pascha, and the Liturgy. This collection is sung by the Russian Sacred Choral Ensemble "Blagovest", under the direction of Galina Koltsova. All arrangements are sung in Church Slavonic.

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#### CD 306 The Light of Christ Illumineth All Men.

A collection of excerpts from the Vigil Service of the Orthodox Church. This collection is sung by the Choir of the Moscow Church "Joy to all Sorrows" under the direction of N. Matveyev. Sung in Church Slavonic.

\$17.95

#### CD 307 The Divine Liturgy: Celebrating the Bicentennial of the Orthodox Church in America

Selections from the Divine Liturgy Service of the Orthodox Church. This Collection was recorded at St. Tikhon's Seminary by the combined choirs of students and alumni of St. Herman's, St. Tikhon's, and St. Vladimir's Seminaries to mark the Bicentennial of Orthodoxy in America, under the direction of David Drillock. All selections are sung in English.

Compact Disc \$15.95  
Cassette Tape \$10.00



**89th ANNUAL PILGRIMAGE  
ST. TIKHON'S ORTHODOX MONASTERY  
SOUTH CANAAN, PENNSYLVANIA**

**May 28 - 31, 1993**

***IN THE FEAR OF GOD, AND WITH FAITH, DRAW NEAR!***

*The Brotherhood of the Monastery of St. Tikhon of Zadonsk, America's first Orthodox Monastery, located in the beautiful Pocono Mountains, in the Village of South Canaan, Pennsylvania, invites you to gather with our Venerable Hierarchs, Beloved Clergy, and Faithful Orthodox Christians to celebrate the 89th Annual Pilgrimage. The Liturgical schedule planned for this Pilgrimage offers bountiful opportunities for prayer and Christian fellowship. The Monastery awaits your visit!*

**PILGRIMAGE SCHEDULE**

**Friday, May 28, 1993**

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

**Saturday, May 29, 1993**

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

**Sunday, May 30, 1993**

- 9:30 a.m. Hierarchical Divine Liturgy
- 2:00 p.m. The 51st Annual Academic commencement of St. Tikhon's Orthodox  
Theological Seminary - Seminary Auditorium
- 4:00 p.m. Matins - Monastery Church \*

**Monday, May 31, 1993**

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

\* Priests will be available for Confessions at these times.