

Your Diocese

Alive in Christ

The Magazine of the Diocese of Eastern Pennsylvania, Orthodox Church in America Volume X, No. 2 Summer, 1994



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This month, as we mark the passage of the first two hundred years of Orthodox presence on the North American continent, the celebration that began last year reaches its climax in Alaska, where the Orthodox mission began in September, 1794. The main value of observing a milestone of this kind is that it prompts us to stop and look at ourselves and our mission—to take stock of what has been accomplished, to ask what we hope to accomplish; to give thanks to Almighty God for bestowing his great gifts, for revealing on this continent the light of salvation that is the Orthodox faith; to consider where we have failed and how we can improve; and in this process of self-evaluation, perhaps to enlighten others who may be standing by, looking and listening intently.

Of course, this introspective process is one that should be an ongoing, continual process, and not something that occurs only at intervals of a century. There are many ways to define the Church of Christ; one definition might be, that society of people who never “settle down”; who never cease to evaluate and criticize themselves, to search for ways to improve themselves—not in an earthly sense as encountered in purely human endeavors—as in the social sciences—but in a true, spiritual sense, energized by the Spirit. The Bicentennial of Orthodoxy in North America is a moment when this process becomes more public and collective. As such, it is like a spade that all of us can use to “turn over the soil” of our heart.

...

We cannot have a Bicentennial, however, without determining what year marks the beginning. There were Orthodox present in various times and places in North America before 1794, so that to pinpoint the dawning of Orthodoxy on this continent is a challenge.

It is useful to distinguish between the *arrival* of Orthodox Christianity in this land, on the one hand, and its *establishment* here. The first event would have taken place when the first Orthodox Christian set foot on the

continent. That date cannot be known with certainty, but it may have been in 1608, when Lavrenty Bogun, a settler of apparently Cossack nationality, was present in the Jamestown colony (in present-day Virginia) one year after the 1607 founding of that colony.¹ Between that time and 1794, it is quite possible that there were other cases of Orthodox emigrants to these shores which are not presently known to us.

But surely the permanent establishing of Orthodox Christianity is of as great interest, and of greater historical significance, than its first appearance. To determine this date, it is necessary to consider other factors besides the mere presence of Orthodox Christians. Here again, several dates vie for consideration.

In 1741, the first Orthodox Divine Liturgy in the Americas was celebrated on shipboard off the Alaskan coast. And in the 1700s, Russian explorers and hunters were present in Alaska; it is known that some of them baptized natives.

In 1768, Greeks and others arrived as indentured workers in the British colony of New Smyrna, Florida. Having left their homeland in hopes of escaping oppression, religious persecution, and disease, they were enslaved under even worse conditions in the New World. The New Smyrna story is a moving and poignant chapter in the history of American Orthodoxy, and parallels can be drawn between its tragic side and the exploitation of the natives in Russian Alaska.²

The 1794 mission to Alaska, however, was marked by the presence of Orthodox clergy, a conscious missionary effort, and permanency of ecclesiastical organization. For these reasons, 1794 would appear to be the most logical date by which to reckon the appearing of Orthodoxy in North America. (Although Alaska was at that time Russian territory, it was obviously a part of the North American continent.)

¹ Gvosdev, Nicholas, article in *The Dawn*, (published by O.C.A. Diocese of the South, September, 1992).

² Panagopoulos, E.P., *New Smyrna: an Eighteen Century Greek Odyssey* (Brookline, Mass.: Holy Cross Orthodox Press, 1978).

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Volume X Number 2 Summer 1994

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



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Your Diocese Alive in Christ

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Canonization Of Saint Alexis,
Confessor And Defender Of Orthodoxy In America

The Uncovering Of The Honorable Relics Of The Righteous Archpriest Alexis Toth



Editor's Note: This article, written by His Eminence, Archbishop HERMAN, describes the events leading up to the glorification of our Holy and Righteous Father Alexis at the Memorial Day pilgrimage.

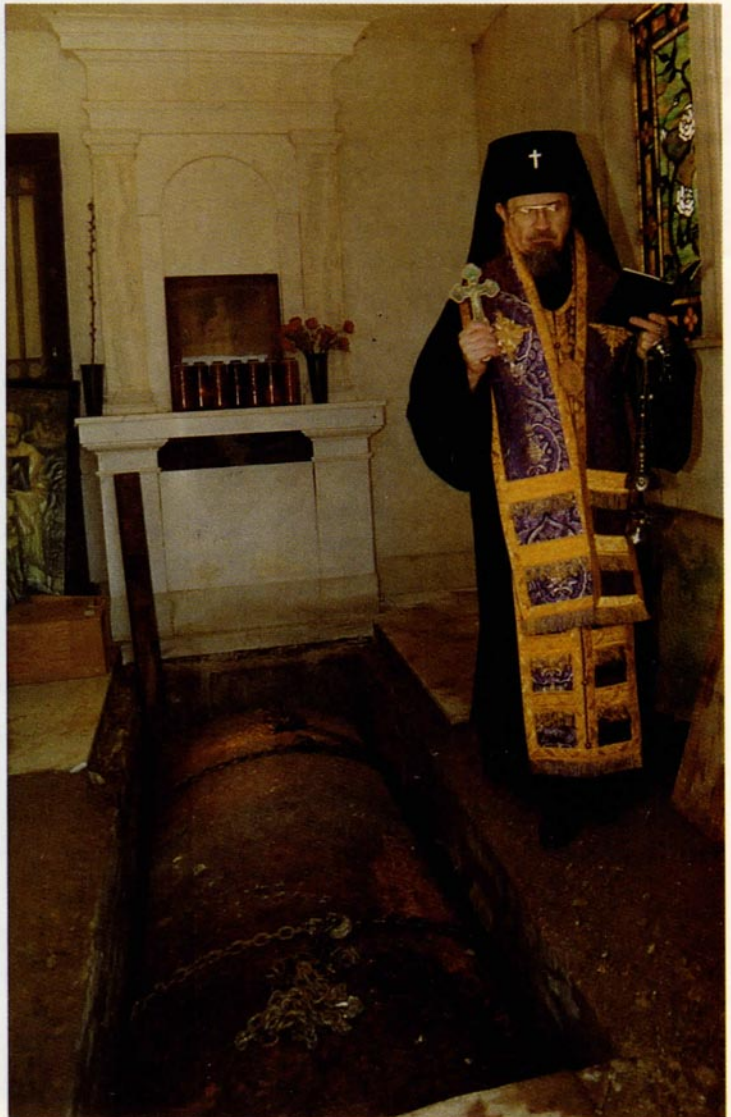


Having reviewed the proclamation for the act of canonization of Archpriest Alexis Toth, the draft of the in-depth history of his life, and the liturgical propers for the feast presented by the Canonization Commission, the Holy Synod of Bishops of the Orthodox Church in America after having made minor editorial changes in the texts, confirmed and signed the Proclamation for the Glorification of the Righteous Archpriest Alexis Toth during its Spring Session. The glorification was set for May 29-30, 1994 at St. Tikhon's Monastery in South Canaan, Pennsylvania during the 90th Annual Pilgrimage.

Immediately after the Spring Session of the Holy Synod of Bishops, in accordance with given instructions, the Deputy Abbot of St. Tikhon's Monastery, [Archbishop Herman - Ed.], made an investigation and reported to the Primate of the Orthodox Church in America, His Beatitude, Metropolitan Theodosius, that it was possible to exhumate the relics of the Righteous Archpriest Alexis Toth. The Deputy Abbot was then further instructed to make preparations and to proceed with the exhumation.

By the Grace of God and with the blessing of His Beatitude, Metropolitan Theodosius, [Archbishop Herman,] the ruling bishop of the Diocese of Eastern Pennsylvania [who also serves as the Deputy Abbot of St. Tikhon's Monastery - Ed.], on Sunday evening, April 3, the Sunday of the Veneration of the Cross, celebrated a prayer service and read the prayer before the beginning of every good work. Announcement was made earlier to the monastics of St. Tikhon's monastery and the Seminary community, as well as the clergy and faithful of the Diocese of Eastern Penn-

Continued on the next page.



The Uncovering Of The Honorable Relics*Continued from page 3.*

sylvania, and all were asked to prepare spiritually for the forthcoming exhuming and glorification. Seminarian Anthony Karbo was commissioned to construct the new wooden casket with the assistance of another seminarian, Brother Joseph Bussard.

On Monday morning, April 4, 1994, His Eminence, Archbishop Herman, went to the tomb of the Righteous Father Alexis Toth and a Litiya for the departed was sung. Immediately after the Litiya, John and Martin Paluch from the seminary community, assisted by the monastics, removed the marble slab that was over the vault of Father Alexis. His Eminence, Archbishop Herman, inspected the metal vault and found it to be rusty but not deteriorated. Since the condition of the bottom of the heavy metal vault was not known, chains were placed around it and then it was lifted to floor level and once again inspected. A Panihida was then celebrated by His Eminence, Archbishop Herman, with the responses sung by the Monastery and Seminary community. The vault containing the holy relics of the Righteous Father Alexis was then transported in solemn procession with the singing of "Holy God" to the entrance of St. Theodosius Chapel which is located in the Monastery dormitory.

As it was not found possible to open the riveted metal vault, it was necessary to saw both ends of it in order to remove the wooden casket. Upon inspecting the wooden casket, his Eminence found the ends to be discolored and slightly deteriorated. As the wooden casket was removed from the vault, it was tied with rope as a safety precaution for the imminent transfer into St. Theodosius Chapel. Following this transfer, His Eminence once again celebrated a Litiya, with the Monastery and Seminary community participating, and entrusted the care of the relics of the Righteous Father Alexis to Riasaphor Monk Alexis (Trader), awaiting further instruction from His Beatitude, Metropolitan Theodosius.

A full report was then given to His Beatitude, at which time he directed His



GLORIFICATION OF SAINT ALEXIS



Eminence to open the coffin and to examine the relics.

That same evening His Eminence, Archbishop Herman, went to Saint Theodosius Chapel, and following the singing of a Prayer Service and an Akathist and during the reading of Psalm 50, opened the lid of the casket, which was loose and slightly deteriorated. The relics were covered with the lining of the coffin which was decomposed. Upon removing the decomposed material it was seen that most of the relics were incorrupt. The silver hand cross was in good condition. The pectoral cross which had been presented to him on the occasion of the 25th anniversary of his ordination to Holy Priesthood was in fairly good condition but the chain was deteriorated. The medallions from the holy Gospel cover had fallen off and the cloth cover and Gospel were in very poor condition. The aer (chalice cover) was in fairly good condition but the miter and vestments, although not totally decomposed, were in a deteriorated condition. The under garment was decomposed. After examining the relics, His Eminence, Archbishop Herman, placed the lid on the casket, served a Litya and venerated the relics. Later that evening he made a report to His Beatitude, Metropolitan Theodosius.

His Beatitude, Metropolitan Theodosius arrived at St. Tikhon's Monastery on April 12. He and Archbishop Herman attended Vespers that evening, which were celebrated in the Monastery Church of St. Tikhon of Zadonsk. At the conclusion of the service, all present went into Saint Theodosius Chapel where His Beatitude served a Panihida before the relics of the Righteous Father Alexis. The next morning His Beatitude and His Eminence celebrated the Liturgy of the Presanctified Gifts.

Following the Liturgy of Presanctified Gifts, His Beatitude and His Eminence went into St. Theodosius Chapel and prayerfully prepared for the removal of the relics from the old casket to the new one. A long table and the new wooden casket were brought into the Chapel. After removing the Gospel, hand cross, pectoral cross, miter and vestments, the relics

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The Uncovering Of The Honorable Relics

Continued from page 5.

were covered with a white sheet and taken out of the casket and placed on the table. The body was then washed and anointed with holy Chrism and vested in new vestments and miter and placed into the new wooden casket. A Litya was sung and then the casket was locked. In the evening His Beatitude and His Eminence read the Great Canon of Saint Andrew of Crete during the celebration of Matins and at the conclusion went to the relics of the Righteous Archpriest Alexis and sang a Litya.

Thursday morning, April 14, the Thursday of the Great Canon, His Beatitude and His Eminence celebrated the Liturgy of Presanctified Gifts. Before noon the Clergy and Laity of the Diocese of Eastern Pennsylvania, together with visiting clergy from New York and New Jersey and other areas, gathered with the hierarchs and the members of the monastic and seminary communities in the Monastery Church of Saint Tikhon of Zadonsk. From there they went in solemn procession to Saint Theodosius Chapel to the relics of the Righteous Archpriest Alexis, where His Beatitude celebrated a Litya. Then, while "A helper and protector" was sung, the relics were taken in procession from the Chapel around the Monastery Church of Saint Tikhon of Zadonsk and then into the church, where the casket was opened and a Panihida sung. Following the veneration of the relics by the hierarchs, clergy, and faithful, the casket was closed and taken in procession to the left clerics.

It is almost impossible to describe the feelings of all who participated and the spiritual joy that was witnessed.

On Bright Saturday, May 7, the anniversary of the repose of the Righteous Archpriest Alexis Toth, His Beatitude returned to St. Tikhon's Monastery to join His Eminence, Archbishop Herman and the Clergy and Faithful of the Diocese of Eastern Pennsylvania for the annual Bright Week Paschal Liturgy for their clergy and their families. Also concelebrating at the Hierarchical Divine Liturgy was His Grace, Bishop Paul of Zarsk of the Russian Patriarchal Church.

At the end of the Divine Liturgy there was a Paschal procession around the church with the relics of the Righteous Archpriest Alexis with the reading of the Gospel. Following the return to the church, the casket was opened and a Paschal Panihida was sung, and the relics of the Right-

eous Archpriest Alexis were venerated. The casket was then closed and taken in procession to the left clerics. More than two hundred people participated in the Divine Liturgy, being filled with great Paschal joy and awaiting with anticipation the Glorification on May 29-30, 1994.



Glorification Accomplished Amid Paschal Joy



It was on Memorial Day in 1906 that the late Saint Patriarch (then Archbishop) Tikhon, canonized recently by the Russian Orthodox Church, accompanied by Bishop Raphael and Bishop Innocent, opened the newly-founded monastery by solemnly dedicating the new Church. It is very significant that the Mitered Archpriest Alexis Toth was also present at this first

Memorial Day Pilgrimage. Three years later, Father Alexis fell asleep in the Lord on May 7, 1909, after a prolonged illness. At his funeral, hierarchs and clergy hailed him as the "Father of the Orthodox Church in America," and as pastor of a parish that stretched more than eighteen hundred miles from his first parish assignment in Minneapolis, to his place of repose in South Canaan. According to the New Catholic Encyclopedia, over two hundred thousand Orthodox Christians in North America are descendents of his converts,

who formed the original nucleus of what is now the Orthodox Church in America. Besides these people, many people in his homeland were also inspired to return to Orthodoxy, as well as later waves of immigrants to American shores.

Eight years later in 1916, the body of Father Alexis was exhumed from its grave in order to transfer it to a mausoleum that was being constructed (this structure still stands today). There is still living today a member of Saint Tikhon's Monastery

Continued on the next page.



Final panikhida served by Archbishop Herman.

Glorification Accomplished

Continued from page 7.

parish who was one of but a handful of eyewitnesses of this event which took place when he was only a youth. He recalls, "When Saint Alexis's coffin was opened, it was seen that his body appeared as it might if he had just reposed that same day." An incorrupt state of a person's remains, as was observed in this case, is usually regarded in the Orthodox Church as evidence of sanctity. When the mausoleum was completed, Father Alexis' body was reinterred there; his body was washed and robed in new vestments. The construction of this tomb for Father Alexis Toth directly behind the altar at Saint Tikhon's Monastery Church was a visible example of the high esteem in which he was held by his contemporaries.

The Significance of Saint Alexis

At the turn of the twentieth century, the missionary activity and pastoral labors of Father Alexis Toth resulted in the conversion of thousands to Holy Orthodoxy, and as we celebrate the two hundredth anniversary of Orthodoxy in America, just six years before the turn of the twenty-first century, Saint Alexis appears to us again as a great intercessor for the Church in America. In proclaiming Father Alexis to be a Saint, the Holy Synod of Bishops gave him the title "Confessor and Defender of Orthodoxy in America."

Saint Alexis is the first Saint whose entire life and labors as an Orthodox Christian took place within the coterminous United States (the "lower forty-eight"). His canonization is the first to take place within that territory, and he is the third Saint to be canonized whose blessed repose took place there (after Saint Peter, whose martyrdom adorns the Church in San Francisco, and Saint Nicholas of Zicha, who reposed at St. Tikhon's Monastery in South Canaan, Pa.), and he is the second Saint who reposed in the eastern portion of the continent—but the first, chronologically. He is the fourth Saint to be canonized by the Church in America (after Saints Herman, Peter, and Juvenaly).

The Canonization

His historic and timely canonization took place at Saint Tikhon's Monastery, South Canaan, Pa., the first and oldest Orthodox monastic community in the New World. All of us were blessed with perfect weather for the entire weekend.

On Friday, May 27, the 90th pilgrimage to Saint Tikhon's Monastery formally opened at 4:00 p.m. with the services of Vespers and Matins being celebrated in the Monastery Church. At 5:30 p.m., the final memorial service for the Righteous Father Alexis was celebrated by Archbishop Herman. The responses were sung by the members of Saint

Tikhon's Seminary Choir and the visiting Hierarchs, clergy, and laity that had already begun to assemble for the glorification. These included clergy from the Carpatho-Russian Diocese, who came to honor one who was of their own nationality. (Many members of the O.C.A. are also of Carpatho-Russian parentage, being descended from Saint Alexis's flock. The region known as "Sub-Carpathian Rus'" was partly in Galicia, so that Carpatho-Russians are also sometimes called Galicians or Ukrainians; also, Rusyns.)

The anticipation of the approaching glorification was felt especially in the way this final panahida was conducted by



Veneration of relics following the panikhida.



Hierarchical Liturgy on Sunday.

GLORIFICATION OF SAINT ALEXIS

Archbishop Herman. The joy in his voice was felt by all, when Archbishop Herman intoned the final Memory Eternal, the responses being sung in the traditional Carpathian melody. This was felt by all

present, knowing that very shortly we would be asking for the holy intercession of Saint Alexis.

Presiding over the Memorial Day festivities was the Primate of the Ortho-

dox Church in America, His Beatitude Metropolitan Theodosius. The foremost visiting church dignitary was His Eminence, Archbishop Nicholas of Presov, Slovakia, the homeland of Saint Alexis. During the life of Saint Alexis, this region was part of the Austro-Hungarian Empire. Hosting the historic event was His Eminence, Archbishop Herman of the Diocese of Philadelphia and Eastern Pennsylvania, who also serves as the Deputy Abbot of the Monastery and the Rector of Saint Tikhon's Seminary.

On Saturday, May 28, at 9:00 a.m., a hierarchical Divine Liturgy was celebrated in the Monastery Church by His Eminence, Archbishop Makary of Vilnas in the Ukraine, His Eminence, Archbishop Herman, and area clergy. The responses were sung by Saint Tikhon's Seminary Choir.

The 52nd annual Academic Commencement of Saint Tikhon's Orthodox Theological Seminary took place at 2:00 p.m. at the Seminary auditorium. The commencement address was given by Archbishop Nicholas of Presov, who is also the Rector of the Orthodox Seminary in Presov, Slovakia. In his address, Archbishop Nicholas told of the great oppression being experienced by his church at this time.

On Sunday morning, a Hierarchical Divine Liturgy was held at 9:00 a.m. The main celebrant of the Divine Liturgy was Metropolitan Theodosius together with the Hierarchs and clergy already mentioned. The monastery Church was filled to capacity, many pilgrims having gathered already in anticipation of the Canonization.

On Sunday afternoon, this writer arrived one hour before the service at which the Church would for the first time commemorate Father Alexis as a Saint liturgically. This was scheduled for 3:00 p.m. during the Vigil Service. Already hundreds of people had gathered and it was difficult to find a parking place.

The festivities marking the Glorification of Saint Alexis commenced on time on that glorious Sunday afternoon. The service began with a majestic procession of hierarchs and clergy from the Monas-

Continued on the next page.



Archbishop Nicholas of Presov presents icon of Saint Alexis.



During liturgy relics are carried around the church.

Glorification Accomplished

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tory Church to the Bell Tower Chapel directly across from the mausoleum where Father Toth had been buried.

In addition to the hierarchs named above, the following also concelebrated at the canonization: Archbishop Kyrill of Pittsburgh and Western Pennsylvania; Archbishop Victorin of the Romanian Orthodox Archdiocese in America; Archbishop Peter of the Diocese of New York and New Jersey; Archbishop Dmitri of the Diocese of Dallas and the South; Bishop Job of the Diocese of Chicago and the Midwest; Bishop Mark of Bethesda; Bishop Seraphim of the Archdiocese of Ottawa and Canada; and Bishop Nicholas of the Carpatho-Russian Diocese.

As the bishops and priests and faithful sang "Christ is Risen" in the Carpatho-Russian chant that was so much loved by Saint Alexis, the procession made its way to the front of the outdoor chapel as eight priests carried the coffin, adorned with flowers and bearing the earthly remains

of this hardworking missionary in America. The holy relics were placed directly in front of the outside bell tower chapel. Because of the thousands of people already gathered, a decision was made to have the service of Canonization outside allowing all who gathered to witness and participate in this holy event.

Father Rodion Kontradick, from a podium situated between the bell tower, where the hierarchs stood, and the holy relics. The Holy Synod had declared that Father Alexis was to be numbered among the Saints in recognition of his missionary labors, "his steadfastness and his leadership in bringing thousands of souls

"The experience of the glorification cannot be described. It was so exhilarating that I could scarcely sleep last night—in fact, I woke up several times with those lovely chants ringing in my ears, and the vision of St. Alexis—so many things proved to me that we were right in recognizing his sanctity."

—Archbishop Dmitri of Dallas and the South

Prior to the start of the vigil service, the official Proclamation of the Holy Synod of the Orthodox Church in America on the Glorification of the Holy and Righteous Archpriest Alexis Toth was read by the Chancellor of the Church,

back to the Orthodox Church, manifested by his words and deeds among his own Carpatho-Russian and Galician people in America . . ."

After the reading of the proclamation, the podium was removed and the celebra-



Masses of pilgrims attend the canonization service Sunday afternoon.

tion of Vespers and Matins commenced. The texts of the service prepared for Saint Alexis were sung for the first time, and the holy icon of Saint Alexis was used in the Liturgy for the first time. During the Litya service at Vespers, the relics of Saint Alexis were carried by priests in procession around the Monastery Church. Prayers were offered at all four corners of the Church. During Matins, the Magnification for Saint Alexis was sung for the first time: "We magnify you, O holy Father Alexis, and we honor your holy memory. For you led your people back to the Orthodox Faith, and you pray to Christ our God for us." Likewise the troparion and kondakion were sung as well, also in the traditional Carpatho-Russian plain chant.

Following the Matins, a procession escorted the holy relics of Saint Alexis back into the Monastery Church. Also, in the center of the chapel for veneration for the first time was the Icon of the newly-canonized Saint Alexis. A Grand Banquet Dinner was held that evening in honor of the Bicentennial of Orthodoxy in America, and in honor of the new graduates from Saint Tikhon's Seminary. (Because of the solemnity of the occasion, the customary dance following the banquet was not held.)

Memorial Day

The next morning, Memorial Day, the first Divine Liturgy offered in the presence of the relics of the newest saint of the Orthodox Church was served in the Monastery Church at 7:30 a.m. by priests of local dioceses. The many clergy and hundreds of faithful along with those who had various assignments to coordinate the entire pilgrimage throughout the rest of the day attended this service.

At 9:15 a.m., a procession of hierarchs, clergy, and faithful carried the relics of Saint Alexis to the large pavilion church, a distance of perhaps five hundred feet. There, the Metropolitan, six Archbishops, and five bishops celebrated a hierarchical Divine Liturgy. Two choirs sang the responses—the Bicentennial Male Chorus under the direction of V. Rev. Daniel Kovalak, and a large mixed

choir, under the direction of V. Rev. Sergei Glagolev. Thousands of faithful literally filled the pavilion Church; the crowd overflowed and spilled over to the outside tent. Those who could not be inside surrounded the chapel and listened to the service broadcast over loudspeakers.

At the little entrance, the hierarchs themselves carried the relics of Saint Alexis through the Royal Door and around the holy altar. The holy relics were then placed in front of the icon screen; they were then opened for the remainder of the Liturgy. During the Liturgy, the hier-



Memorial Day Divine Liturgy.

archs, clergy, and faithful joined the two choirs in singing the troparion to Saint Alexis. Thousands of faithful confirmed these holy events by their participation and presence. It was estimated that nearly ten thousand faithful were present during the Memorial Day weekend at Saint Tikhon's Monastery.

In his homily, Metropolitan Theodosius said, "We have heard in this morning's Gospel the words of Jesus, 'Truly, truly I say to you, if one keeps My word he will never see death' (John 8:51). How fitting these words are, especially within the context of this Divine Liturgy and as we rejoice in the glorification of Father Alexis Toth. He was one who kept and shared the word of the Lord. As we come together to celebrate this Eucharist, having in our midst the relics of one of God's saints affirms that what we are

doing here is life-giving." His Beatitude concluded, "We will become temples of the Word when we draw near to the Chalice. Therefore, like Saint Alexis whose relics we will venerate, let us keep and love the word of the Lord, allowing it to grow within us so that our gathering may truly be the gathering of the saints who have been endowed with the kingdom which is to come."

During the Liturgy, multitudes of faithful received the Holy Eucharist. It was a stirring and unforgettable experience to see so many faithful respond to the invitation of the Banquet Feast, "In the fear of

God and with faith draw near."

After the end of the Liturgy, Metropolitan Theodosius presented the visiting hierarchs with relics of Saint Alexis to take to their flocks for veneration. An icon of Saint Alexis containing a relic was presented to the pastor of Saint Mary's Church in Minneapolis, which Father Toth had founded and served. Many faithful had come from Minneapolis to be present for the canonization; also present were two grandnieces of Father Toth, June Blankenberg and Stella Halloran.

The relics of Saint Alexis were then carried out of the pavilion chapel as a Moleben was being sung. Hierarchs, clergy, and thousands of faithful escorted the holy relics and formed a very large procession back to the Monastery Church. There the reliquary was opened; the rel-

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Glorification Accomplished

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ics were venerated by the Metropolitan, archbishops, priests, deacons, and monastics. The faithful lined up outside the Monastery Church for nearly five hours before everyone had a chance to pass by and kiss the Gospel, cross, and relics of the new saint.

As a memento of the historic canonization, each person who venerated the relics received a small icon of Saint Alexis and a relic, a small piece of cloth with which the bodily relics of Saint Alexis were wrapped when his body was transferred to the new casket on April 14. Countless candles were lit and placed before the relics, symbolizing individual prayers of the new saint's holy intercession.

At 1:30 p.m., the Pilgrimage concluded with a Moleben before the icon of the Most Holy Theotokos, "She who is quick to hear" and a healing service, both served

by Archbishop Herman. For nearly two hours thousands of faithful came to be anointed by Archbishop Herman and five priests.

The canonization of Father Alexis Toth signifies the consciousness of the Church that God has granted him entrance into

America." The action for which he is most remembered was his role in leading thousands of Slavic Eastern rite Catholic immigrants—mostly from present-day Slovakia, Poland, and Ukraine—to the Orthodox Church, which had been the Church of their ancestors.

"The canonization of Saint Alexis, all the liturgical services, gave me a new awakening. I was spiritually elevated and moved. In the sixteen years that I have been an Orthodox Christian, the Canonization will remain within me as a great event in my spiritual life as an Orthodox Christian."

—Hierodeacon Gregory

the heavenly Kingdom and that he is numbered among the saints.

Father Alexis Toth, who was born in 1854, has been described as "an exemplary leader and central force in the development of the Orthodox Church in

The canonization of Saint Alexis, is, first of all, a glorification of a new saint of the Orthodox Church. It is, as well, one of the highlights of the celebration this year that marks the completion of two centuries of Orthodoxy on this continent.



Thousands receive Holy Communion.



Relics carried back to the Church for veneration after Memorial Day Liturgy.



Metropolitan Theodosius preaching to the assembled crowds prior to the veneration.



Lines of pilgrims venerate the relics of the newly glorified Saint.

Saint Alexis was born in 1854. As an Eastern rite Catholic priest, he was sent to minister to immigrants in a Minneapolis, Minnesota, parish. He converted to the Orthodox Faith together with his entire parish, now St. Mary's Orthodox Cathedral.

Saint Alexis was later active in the community life of Wilkes-Barre, Pa. He served his parish there, Holy Resurrection Cathedral, and also founded and ministered to many other parishes. When Bishop (now Saint Patriarch Tikhon) was recalled to Russia on business, he entrusted his work to Father Toth, in whom he had the greatest confidence.

He was an honorary member of the Red Cross, for he contributed greatly to the Red Cross during the Russo-Japanese War. He received from Tsar Nicholas of Russia the Order of Saint Anne, which was a recognition of high excellency in civil service, especially in the clergy. He also received the Order of Saint Vladimir, the fourth highest order bestowed by the Russian Emperor for longlasting service. The Order of Alexander-Nevsky was also bestowed on Father Toth; it represents a high honor for distinguished service and meritorious effort and devotion to God and country.

He subscribed to forty-five newspapers, magazines, and periodicals published in nine different languages. Because his opinion was respected, Saint Alexis was called by the Russian peace representatives at New York City to speak with Baron Rosen in matters of importance to the Russian government, in connection with the peace conference between Russian and Japanese representatives, which led to the Treaty of Portsmouth, ending the Russo-Japanese war.

The labors of Saint Alexis Toth were formative in the development of the Orthodox Church in America. Therefore, his canonization is a turning point and a historic event. It is a gift from God which gives us a holy and sympathetic intercessor before the throne of God—one who knows and shared in the labors and challenges we now face. "Holy Father Alexis, pray to God for us!"

—V. Rev. John Kowalczyk

Pilgrims Express Their Thoughts On The Canonization

"At the beginning of my letter let me greet you in the name of our Lord Jesus Christ. After our return from the U.S.A. back home we are still full of deep impressions of what we had seen and what we had heard. During our stay in your country we enriched ourselves with the new experiences and knowledge about the life and work of your Orthodox Church in America. We had seen efforts of your clergy and your believers in promoting Christ's words of love among the people on the earth. And that is the reason why we felt during our stay in your country as we were among our own people."

"We still keep in our minds your monastery with its spiritual and even earthly beauty. It is hardly possible to forget the spiritual joy shared with you, your monastics, students, and believers at the canonization of Saint Alexis, to forget your love and hospitality that you offered us. For all that I would like to say again and again thank you very much."

—NICHOLAS, Archbishop of Presov and Slovakia

"We attended the 90th Annual Pilgrimage on Memorial Day, May 30, 1994. We rode the bus from Pittsburgh, Pennsylvania. It was a blessed event to be part of. It was spiritually uplifting to witness and be a part of God's celebration of the glorification of our newest saint—St. Alexis Toth. The Divine Liturgy, processions and veneration of the Holy Relics will always be part of us. We brought our seven-year-old Gregory to witness the day—so that he will remember in his mind, heart, and soul the power of God's Holy Church assembled that day at the Monastery. Vladyka Herman, you are truly a dedicated servant of the Lord Jesus Christ."

—Joseph and Nancy Mell—Allison Park, Pennsylvania

"I would take this time and opportunity to express my many thanks to all at St. Tikhon's, but especially to you for a most enjoyable and spiritual day at the canonization of St. Alexis. It certainly was a day of spiritual awakening for me as well as my husband Joseph."

—Barbra and Joseph O'Brick, Philadelphia

"I would like to express to you gratitude for the feelings of spiritual joy my family and I experienced in attending the entire Memorial Day weekend pilgrimage for the first time. The organization of all events by you and your staff was indeed exemplary. The glorification of St. Alexis was most uplifting. May God, through his intercessions and example, guide the Orthodox Church in America to ever greater spiritual achievements."

—Alexis Liberovsky, O.C.A. Archivist
and Canonization Commission Secretary

"This is the largest crowd that I remember since I have been helping parking cars over the past forty years. There was a steady flow of cars from 7:00 a.m. until 2:00 p.m. on Memorial Day. God Bless Archbishop Herman for this outstanding leadership."

—John Naholnick, South Canaan, Pennsylvania.

Metropolitan Addresses The New Graduates At Banquet

Editor's note: The address which follows was delivered by His Beatitude, Metropolitan Theodosius during the Memorial Day weekend Commencement Banquet.

Christ is Risen! Indeed He is Risen!

Again I am overjoyed at having the opportunity to address this year's graduates of St. Tikhon's Seminary. I want to expound on one of the points I made earlier in my commencement address about the need to refine and develop the gift of theology.

With the knowledge and experience you have received, all of you are now entrusted to share this treasure wherever you go. Many of you, perhaps even most of you, will, in God's time, be ordained to the priesthood. As priests of Christ's Church, as those participating in the priestly ministry of the Lord, it is essential that you strive to show that theology is not something restricted to seminaries and other institutions of higher learning, but has its source and sustenance within the ongoing life of the Church. This is a great challenge to you who are to be pastors within the body of Christ. It is a challenge because you are to engage

yourselves in the task of transposing what you have read and learned from the books into the minds and hearts of the faithful. I say this is a challenge because it is not enough to repeat what the Scriptures say, or what the Fathers say, or what the sacred canons say. Anyone, including a non-believer, can quote from a text. Your



Banquet Address

task is to make the texts come alive. To refine and develop the gift of theology requires applying theology to life, ultimately showing that it is necessary for life. And this can only be accomplished when you are opened to receiving the

grace of the divine and life-giving Spirit. Unless theology is lived out, it will quickly become a shadowy memory unable to radiate the light of Christ.

Continue to immerse your lives in prayer and study, for these are the ways you and your flocks will live out theology. Immerse yourselves in prayer and study, and you and your flocks will be challenged to mature in the faith. Never fall into the deception that a theological education is not necessarily linked to being a true pastor. For too long this deception has contributed to the dichotomy between "theologian" and "pastor" as if they are mutually exclusive of one another. A true pastor is a theologian and a true theologian is always a pastor. This is confirmed by some of the greatest personalities in the history of the Church. I need only to mention a few: Saints Basil the Great, Gregory the Theologian, John Chrysostom, Photios of Constantinople, and Gregory Palamas. All were great theologians because they were great pastors sharing with their flocks the Word of wisdom, power, and truth. This applies also to Saint Alexis Toth. His sanctity, manifested by his return to Orthodoxy and by the pastoral care of his flock, is rooted in theology.



Graduates and Faculty.

Dear Brothers, you will discover, if you haven't already, that in spite of the tremendous confusion permeating our pluralistic society, there is the ongoing search for the Truth. Within and outside of your parishes, it will be your words and your actions that will point the way to Christ. You will have to ensure that your parishes seek to become centers of divine life and light, always open to embrace those yearning to rest in the Truth.

As you begin to assume your positions as pastors in the Church, let me also remind you that your words of light and life will also be rejected. This will be a cause of great pain and suffering for each of you. The Lord himself speaks of those who cannot bear to hear his word (cf. Jn. 8:43). But do not allow yourselves to stumble, do not allow yourselves to waver from the path of righteousness and Truth. For even when you think you are alone, the Lord and all his saints will be with you. Even when you are surrounded by darkness, so long as you continue to integrate prayer and study the light of Christ burning within your hearts will never be extinguished.

It is my desire that the graduates of 1994 and all the graduates of St. Tikhon's Seminary, St. Vladimir's Seminary, and St. Herman's Seminary, will form a bond of love that is generated from a common vision and desire to serve the Lord and His Church in an ever-changing world. May the gift of theology ever grow within your minds and hearts so that the Church in this land may be strengthened by the Word of Truth who gives light and life to all who desire it.

Christ is Risen! Indeed He is Risen!

Official

The Rev. Peter M. Dubinin - assigned as Acting Rector of All Saints Orthodox Church in Olyphant.



A surprise tribute honoring Bishop Herman on his elevation to Archbishop was held on Thursday, May 5.



Mr. John Guzey, benefactor, looks over the plans for an icon museum to be constructed at St. Tikhon's Monastery by early fall.



A recording session held at St. Tikhon's Seminary this summer produced a new recording in honor of the Bicentennial of Orthodoxy in America.

The Sacrament Of Healing . . . For The Journey "Home"

This year's 90th pilgrimage to the Monastery of St. Tikhon of Zadonsk was both an historic occasion and a spiritually fulfilling experience. Those of us who were participants were most especially blessed by God this Memorial Day weekend. Not only were we a part of the Bicentennial of Orthodoxy in North America celebration in the Diocese of Eastern Pennsylvania, but we were also witnesses to perhaps a once-in-a-lifetime event: the canonization of a saint—our Holy Father Alexis (Toth) of Wilkes-Barre! The impact of such a gathering staggers the imagination: fifteen hierarchs, hundreds of clergy, and some ten thousand faithful, from throughout North America and from Europe as well, joined together "in the unity of the Faith"! That is history!

Our hearts were warmed by the celebration of the Hierarchical Divine Liturgy, the responses to which were sung so beautifully and so inspiringly by two choirs! Our minds were nourished with the Word of God read in the Holy Gospel and then explained so brilliantly by a successor to the Apostles themselves, His Beatitude, Metropolitan Theodosius, Primate of the Orthodox Church in America! Literally thousands of souls were fed the precious Body and Blood of Our Lord and Savior Jesus Christ by the bishops who were present! Such an incredible experience—what more could anyone hope for?

But as if all this were not enough, the Church provided every person there with one final blessing—a Healing Service for the journey "home." His Eminence, Archbishop Herman, offered the Mollen Service; several priests assisted at the altar. And for hours faithful came forward to be anointed with holy oil "for the healing of soul and body," as they prepared to leave St. Tikhon's Monastery and return to their own homes and the routines of everyday living.



Father Michael Dahulich preaching at the Healing Service.

Scriptural Basis

The Healing Service—the Sacrament of Holy Unction (or Holy Oil)—has a history rooted in antiquity. The use of oil for healing purposes has a long tradition. The ancient Greeks and Romans used it in this way, as did the Jews. The anointing of the sick is mentioned in the Talmud, the Jewish commentary on the Old Testament.

The Gospels make several references to the use of oil and to anointing, but there is only one instance in which anointing with oil is explicitly related to healing: in Mark 6:13, the Twelve on their missionary journey "cast out many demons, and anointed with oil many who were sick and healed them." The pouring of oil and wine by the Good Samaritan upon the wounds of the man who was victimized by thieves seems to have the purpose of healing as well (Luke 10:30-37), and Jesus commands His listeners to "go and do likewise."

Finally, the early Christian tradition

accepted the Scriptural passage James 5:14-16 as the authoritative foundation for the Sacrament of Healing: "Is any among you sick? Let him call for the presbyters (priests) of the Church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith will save the sick man, and the Lord will raise him up; and if he has committed sins, he will be forgiven. Therefore, confess your sins one to another, and pray for one another, that you may be healed. The prayer of a righteous man has great power in its effects."

It is to this rich heritage of the deposit of our Holy Orthodox Faith that we come with all our sicknesses and weaknesses—spiritual, psychological, and physical. It is through this Holy Mystery, that we come to the Divine Physician Himself, to Him Who made the blind see, the deaf hear, the cripple walk, and the dead rise. And having come before His presence and power, we pray to leave "healed of all our infirmities."

The Origin of Sickness

In coping with one's sickness and suffering, it is not uncommon for a person to ask, "What have I done that God has caused me to become ill?" The Orthodox Christian perspective on sickness, however, does not totally equate specific sins and particular illnesses. Our theology defines the "fallen condition" of the created world, its broken relationship with God, to be the reason sickness, suffering, and even death are part and parcel of our lives. Because Adam and Eve "chose" to be "on their own," God stopped creating directly. Everyone born into this world from Cain and Abel to the present day are the product of the imperfect love of two imperfect people, their parents. That part of each of us which is of God is spiritual and seeks perfection, but that part which is physical tends toward the imperfections that belong to the fallen world.

This explains, for instance, why a person might have a big nose or big ears; it also explains why there are babies born with serious birth defects. In either case, the result is the product of humanity "on its own." Even the most attractive and healthy of bodies have inside them the tendency to break down, to die, that may show itself with age or even earlier with disease. Along with sickness and death also come pain and suffering, also products of the fallen world. We know this from the words of God Himself to Adam and Eve in Genesis 3. This is reiterated by St. Cyril of Alexandria: "Human nature became sick with sin . . . the many became sinners, not because they transgressed together with Adam (for they were not there), but because of his nature which entered under the dominion of sin . . . Human nature became ill and subject to corruption through the transgression of Adam, thus penetrating man's very passions" (*On Romans* 5:18).

A More Direct Link

Sometimes, however, we ourselves choose to pursue the course of Adam and Eve and sin on our own. In some instances, this may be the cause of sickness, pain and suffering, and even death itself. Consider, for example, someone filled with anger or rage or hatred or the like. This person's spiritual sin may actually cause and aggravate tension and stress,

headaches and other pains, an ulcer or some kind of heart ailment. A lack of moderation in eating and drinking can lead to a variety of sicknesses and perhaps death. And sexual impurity can be the cause of illnesses, some of which are fatal.

The sometimes direct link between our sins and sickness has always been known. David the Psalmist captured this intimate relationship in these words: "O Lord, rebuke me not in Thy anger, not chasten me in Thy wrath! . . . There is no soundness in my flesh because of Thy indignation; there is no health in my bones because of my sin. For my iniquities have gone over my head; they weigh like a burden too heavy for me . . . I am utterly bowed down and prostrate; all the day I go about mourning. For my loins are filled with burning, and there is no soundness in my flesh. I am utterly spent and crushed; I groan because of the tumult of my heart . . . My heart throbs, my strength fails me; and the light of my eyes—it also is gone from me" (Psalm 38).

Whether it is merely a result of the fallen condition of humanity or linked to personal sin, illness—and all evil, for that matter—are within the parameters of the work of our salvation in Jesus Christ. His saving work is seen by our Church as victory over all the enemies of true human existence, as God intended it to be. This being so, sickness—as discontinuity with God, His presence and His energies—can be transformed into an instrument for fulfilling the human purpose, which is to realize as fully as possible the "image and likeness of God" within us. This is exactly what Our Lord did when He healed people during His lifetime on earth, and what He continues to do even today through His Church and His Holy Mysteries.

The Nature of Healing

We read in the Bible that Jesus Himself, when He healed people, distinguished between the "spiritual" and the "physical" dimensions of sickness. How many times before healing someone's physical ailment, does Christ say to the person first, "Your sins are forgiven" (Mark 2:5)? Or how often does our Lord first strengthen a person's belief in Him and say, "Your faith has made you whole"

(Matthew 8:13)! Or how can anyone forget Jesus' famous warning after healing the paralytic on the Sabbath, "See, you are well! Sin no more, that nothing worse will befall you" (John 5:14).

That the "spiritual" dimension has priority over the "physical" in the Gospel accounts of Jesus' miracles is clearly evident from the simple fact that the only miracle Our Lord performed without the faith of someone first being expressed was the raising of the son of the widow of Nain, which He did purely out of compassion (Luke 7:11-17). Every other miracle seems to prescribe spiritual wholeness before physical healing. This is not to minimize the latter dimension: indeed Jesus was well-known throughout Israel for His physical healings, and in performing them He used the personal touch. He laid hands on people and blessed them; He touched lepers and cleansed them; He made spittle of clay and anointed a blind man. And countless were those miracles of Christ: "Now Jesus did many other signs in the presence of His disciples which are not written in this book; but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name" (John 20:30).

Our Lord did, in fact, define His mission in terms of a healer when He said, "Those who are well have no need of a physician, but those who are sick. Go and learn what this means, 'I desire mercy, and not sacrifice.' For I came not to call the righteous, but sinners" (Matthew 9:9-13). From that point on, the Church has come to know the Lord as the "Divine Physician"—the "Healer of souls and bodies." This is precisely what we pray in the "Prayer of Blessing" over the oil for anointing:

"O Lord, in Thy mercies and compassion, heal the brokenness of our souls and bodies; do Thou, the same Master, sanctify this oil, that it may be effectual for those who shall be anointed with it, for healing and for relief from every passion, every defilement of the flesh and of the spirit, and of every evil; and that through it may be glorified Thy most holy name of the Father, and of the Son, and of the Holy Spirit, now and ever and unto ages of ages. Amen."

Continued on the next page.

The Sacrament Of Healing . . .

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And again what the priest prays when anointing the parts of the body during Sacrament of Holy Unction:

"O Holy Father, the Physician of souls and bodies, Who sent Thine Only-Begotten Son, Our Lord Jesus Christ, Who heals every infirmity and delivers from death: Heal also, Thy servant (name) from the ills of body and soul which fetter him/her; and quicken him/her by the grace of Thy Christ; through the prayers of our most holy Lady, the Birth-giver of God and ever-Virgin Mary; through the intercession of [here the angels, the holy cross, John the Baptist, the apostles, the martyrs, the holy Fathers, the holy unmercenarys, Ss. Joachim and Anna, and "all the Saints" are named]. For Thou art the Source of Healing, O our God, and to Thee do we ascribe glory, together with Thine Only-Begotten Son, and Thy Holy Spirit, now and ever, and unto ages of ages. Amen."

A Place of Meeting

It is here, in such a Service of Healing, with prayer and the anointing with holy oil prescribed by the Tradition of the Church, that we meet Christ the Divine Physician as did so many people when He walked this earth. And it is here, in this juncture of time and eternity, earth and heaven, the human and the divine, that He once again comes to heal His people. It is here that we meet the Divine Physician, that we say to Him as did the father who brought his sick son to Jesus, "If you can do anything, have pity on us and help us" (Mark 9:22).

It is here that Jesus says to us what He said to the father of the sick boy, "If you can, believe; all things are possible to him who believes." Faith has a great deal to do with healing. The problem is not whether Jesus has the power to heal; the problem is whether or not we truly believe He has the power. "For all things are possible to him who believes" (Mark 9:23). God's power is limited only by our faith.

That notwithstanding, no person believes perfectly. In every one of us Christians there is a mixture of faith and doubt. The important thing is whether we let ourselves be controlled by our faith or by our doubts when we come to the Divine

Physician. Miracles happen, not because of perfect faith, but rather because of our imperfect faith in the Perfect Christ. He tells us exactly what He told Saint Paul, "My grace is sufficient for you, for My power is made perfect in weakness" (2 Cor. 12:9). Truly faith has no power of itself. It is only when faith clings to Christ that it lays hold of the tremendous power of the Almighty God. If you screw a pipe

continue to meet the Lord in Healing Services.

The Ultimate Healing

What happens when we pray for the cure of a physical condition at a Healing Service, and there is no apparent relief from the sickness or the pain or the suffering? What, in fact, if the person actually does die? Does that mean our prayer went



to a water main and turn a handle, the water flows out through the pipe and fills the empty vessel. Faith itself is as empty as the hollow water pipe, but when faith becomes the connection between the Almighty God and empty man, such as when they meet in the Service of Healing, the fullness of God's grace flows through and fills our emptiness.

And then the miracle happens, just as it did so long ago—yes, it is then that the blind see and the deaf hear and the cripple walk, and yes, even the dead rise! Just as they did when Jesus lived on this earth . . . because the same Jesus still lives in Heaven and still performs miracles for us here in this world. Sometimes it is through the anointing of oil in a Healing Service; sometimes, through the hands of a faith-healer-saint; sometimes, through God's guidance of surgery; or sometimes through His direct intervention. Cancers, heart conditions, paralyses and other physical impairments have been and are still being corrected by the Divine Physician. And believers continue to pray and

unanswered, and if it did, why? Let us return for a moment back to the time of Jesus, recorded for us in the Gospels. Remember all those people Jesus healed, and particularly the three persons He raised from the dead . . . the son of the widow, Jairus' daughter, and Lazarus? Eventually they all died—or, in the case of the last three, they all died again. The "end," the ultimate purpose, of healing is not physical health as such. Rather it is the entrance of man into the life of the Kingdom, into the "joy and peace" of the Holy Spirit. In Christ everything in this world, and this includes both health and disease, both joy and suffering, has become an ascension to and an entrance into the New Life that is made available to us by the Divine Physician with His Resurrection.

In this world pain and suffering, sickness and death, are indeed "normal," but (we know from Scripture) their "normalness" is abnormal, because of the fallen condition of this world. They reveal the defeat of man and of life, a defeat which

no partial victories of medicine or physical healing, however wonderful or miraculous, can ultimately overcome. But in Christ suffering is not "removed"; it is finally transformed into the ultimate victory. The defeat itself becomes victory; death becomes a way, an entrance, into the Kingdom, and that entrance is the ultimate healing, the only true healing. For once we enter the Kingdom, only

not another—and the last—chance to stop the awful pain; God is his very life; and thus, everything in his life comes to God, ascends to the fullness of Love" (*Sacraments and Orthodoxy*, 128-129).

Did not Jesus tell His followers, "Be of good cheer, I have overcome the world?" (John 16:33). With His suffering, all the suffering and pain, sickness and death, have been given the power to

we continue to pray.

But it has been five years. Joshua still cannot walk on his own. He still cannot say the words "I love you" to his parents. He still cannot show them that he cares about them by giving them a hug. They do not know for sure when these things will happen. But still we pray for healing, for a miracle, for the power of Christ. Are our prayers being heard? Are our prayers going to be answered? What is Joshua's potential and his purpose in this world if they are not?

Joshua—and his limitations—and the many miracles of his progress—is already, in the words of Father Schemmann, a "martyr," a witness to Christ in his very sufferings. This precious child is already more worthy than I am or ever will be to behold "the heavens opened, and the Son of Man standing on the right of God." He is here as a witness for us of "the pure of heart . . . who shall see God." He is an "angel"—a messenger from the Lord—to help us realize we need to "seek the things that are above, where Christ is, seated at the right hand of God. Set your minds on things that are above, not on things that are on earth" (Col. 3:1-2).

And as we pray for Joshua, we need to pray for our own ultimate healing. So that on the Awesome Day of the Lord, when Joshua will walk by himself—nay, rather when he will leap with joy—into the Kingdom and see clearly "what eye has never seen, nor ear heard, nor the heart of man conceived, what God has prepared for those who love him" (1 Cor. 2:9) . . . may we be worthy in the judgment of the Lord to follow right behind him!

Tradition of The Fathers

And so we pray for healing. That is the Tradition of the Holy Fathers of our Faith, and their instructions to us with regard to anointing with holy oil. Such evidence can be found in the "Didache" or Teaching of the Holy Apostles, Hippolytus of Rome, Origen, Aphates the Syrian, Innocent of Rome, the "Sacramentary of Serapion," Patriarch Arsenius Autoreianus and Archbishop Symeon of Thessalonica.

Let the words of the golden-mouthed preacher of all time, St. John Chrysostom, renowned Archbishop of Constantinople, suffice as representing the wisdom

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then is there "no pain or sorrow or sighing" . . . but life everlasting.

As the late Father Alexander Schemmann explained:

"Here is a man suffering on his bed of pain, and the Church comes to him to perform the sacrament of healing. For this man, as for every man, and the whole world, suffering can be the defeat, the way of a complete surrender to darkness, despair and solitude. It can be dying in the very real sense of the word. And yet it can also be the ultimate victory of Man and of Life in him. The Church does not come to restore health in this man, simply to replace medicine when medicine has exhausted its possibilities. The Church comes to take this man into the Love, the Light and the Life of Christ. It comes not merely to 'comfort' him in his sufferings, not to 'help' him, but to make him a martyr, a witness to Christ in his very sufferings. A martyr is one who beholds 'the heavens opened, and the Son of Man standing on the right hand of God' (Acts 7:56). A martyr is one for whom God is

become the sign, the sacrament, the proclamation, the "coming" of that victory. With Jesus' death, the defeat of man, his very dying has become a way of life. And so we pray, sometimes for the ultimate healing.

The Miracle of Joshua

In every Orthodox church, the parish prays for the healing of its sick at every Liturgy, in the Proskomedia, in special petitions and in the "Many Years" acclamations. In our parish in Phoenixville, we have prayed now for more than five years for my deacon's son, Joshua. The very day this handsome boy was born, the doctors said that he might not last the week. We prayed for a miracle. Five years later, every time he stands in church and watches his dad cense, or comes to the chalice and partakes of Holy Communion, or comes to venerate the cross, I hear the words of the Psalmist, "Thou art the God Who creates miracles!" and I see the healing hand of Christ the Divine Physician well at work in Joshua. And so

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of the great Fathers of our Church on this matter:

"The priests of Judaism had power to cleanse the body from leprosy—or rather, not to cleanse it at all, but to declare a person as having been cleansed (Lev. 14:2-3). And you know how much contention there was even in those times to obtain the priestly office. Our priests have received the power not of treating with the leprosy of the body, but with spiritual uncleanness; not of declaring cleansed, but of actually cleansing. What mean-souled wretch is there who would despise so great a good? None, I dare say, unless he be urged on by a devilish impulse . . . God has given to priests powers greater than those given to our parents; and the difference between the powers of these two is as great as the difference between the future life and the present. Our parents begot us to temporal existence; priests beget us to the eternal. The former are not able to ward off from their children the sting of death, nor prevent the attack of disease; yet the latter often save the sick and perishing soul—sometimes by imposing a lighter penance, sometimes by preventing the fall. Priests accomplish this not only by teaching and admonishing, but also by the help of prayer. Not only at the time of our regeneration (in baptism), but even afterward, they have the authority to forgive sins. 'Is there anyone among you sick? Let him call the priests of the church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick man, and the Lord shall raise him up, and if he have committed sins, he shall be forgiven.'" (James 5:14-15). (*On The Priesthood* 3, 6, 190-196).

The Unmercenary Saints

When we offer "the prayer of faith" that "shall save the sick man," we call upon not only the Divine Physician Himself, but also ask for the aid and intercession of His "holy ones," the Saints—and most especially, in the Sacrament of Holy Unction, in Healing Services, we call upon the name of the saintly unmercenary physicians, those who in their lifetime and now, after their deaths and as they stand before the Throne of the Healer

of souls and bodies, have been granted by Him the power of "casting out demons, healing the sick and raising the dead." These are the very powers granted by our Lord Himself first to the apostles (Matt. 10:8), to the infant Church and throughout the history of Christianity.

In the Healing Service at St. Tikhon's Monastery on Memorial Day, His Eminence, Archbishop Herman, called upon the intercession of that great unmercenary healer, Saint Panteleimon, whose icon glistened in the blazing sun on the amvon of the outdoor chapel: "O Holy Father, Panteleimon, pray unto God for us!" And he also invoked the prayers of

*. . . the anointing with
holy oil and the forgiveness
of sins—*



the newly-glorified Saint Alexis of Wilkes-Barre, whose very relics were being venerated for the very first time that day in the monastery church by lines of faithful four hours long: "O Holy Father, Alexis, pray unto God for us!"

There are other great faith-healers of Church history whose names are invoked and whose intercessions are called upon in Healing Services throughout worldwide Orthodoxy. Among them are Saints Cosmas and Damian, Cyrus and John, Hermolaus, Sampson, Diomedes, Photius, Mocius, Anicetas, Thalelaeus, and Trypho and Nectarios. Such a myriad of help from the "cloud of witnesses" that surround us "in the stands of heaven," cheering us on to victory as we struggle

here below in the arena of life—cheering us on, as we journey "home" to our houses, after the pilgrimage to St. Tikhon's Monastery and its concluding Healing Service—and cheering us on, after our "ultimate healing," as we journey "home" to the Bosom of Our Father in Heaven, "home" to that place where "there is no sickness or sorrow or sighing, but life everlasting."

The Healing Continues

The 90th pilgrimage to St. Tikhon's and its Healing Service have passed into our memories and into history, but the work of the Church continues into eternity. And especially so is the gift and power of healing at work at St. Tikhon's Monastery Church, and in our parishes and throughout Holy Orthodoxy. As long as there are those in need of healing—you and I and Joshua—as diverse as our conditions of body and soul and spirit may be—the Church is there for us—with healing: spiritual, psychological, and physical. The holy unmercenary physicians invite us—to prayer, the anointing with holy oil and the forgiveness of sins—and the Divine Healer of souls and bodies awaits us—with His power to make the blind see, the deaf hear, the cripple walk, and the dead rise—and eventually to bestow upon all of us "the ultimate healing" as well.

Seek the gift of healing in the Sacrament of Holy Unction in your parish church, from your parish priest. Come also to the monastery of St. Tikhon throughout this coming year, and find it there as well. The relics of the newest Saint of Orthodoxy, Alexis of Wilkes-Barre, await your veneration and prayers for intercession. The icon of Saint Panteleimon is enshrined, for you to pray before and beseech the power of healing at his disposal in the Name of the Lord. And Archbishop Herman is always willing to offer a service and the holy monks are ever ready to pray for your healing—for the journey home to your house and the routines of everyday living—and also for "ultimate healing" . . . for that final journey "home" to the mansions of our Heavenly Father and the enjoyment of everlasting life.

—Priest Michael G. Dahulich

The Theotokos And New Year

The Orthodox Church New Year is not January 1st as in the civil calendar, nor the beginning of Advent as in the Western Church, but September 1st. The logic of this is rooted in the Jewish festal calendar.

In the Jewish annual cycle of feasts it is at the equinoxes—spring and autumn—that the celebrations of greatest importance occur. And it is at those two points of the year that the connection with Christian feasts is most apparent. Everyone can readily notice the Jewish-Christian connection at the vernal equinox as Pesach (Passover) becomes Pascha and fifty days later Shavuot becomes Pentecost.

At the other point of the year, the autumnal equinox, the Jewish people celebrate *Yamim Nora'im*—the “Days of Awe”—beginning with Rosh Hashanah (New Year) and continuing ten days later with the solemn Yom Kippur (Day of Atonement). The New Year celebration on Tishri 1 and 2 developed in Judaism during Talmudic times as the Israelites in exile remembered and renewed through ritual celebration the original creation and the creation of the first man, Adam. Now Tishri is not the first month of the Jewish year; the first month is Nisan in which Passover occurs. Tishri is the **seventh** month of the year. Just as the seventh day of the week is Shabbat (the Sabbath), so the seventh month is an annual Shabbat: a time of active rest, creative renewal, and spiritual rebirth. One cannot understand Rosh Hashanah without seeing it as a kind of Sabbath—a time of sanctification which gives purpose and meaning to the rest of time. Shabbat, both weekly and annually, is an interruption of the “normal” tasks and pursuits of the people and an immersion in the real meaning of human existence.

Rosh Hashanah is a celebration commanded by God: “In the seventh month, on the first day of the month, you shall observe complete rest, a holy day commemorated with loud blasts” (Lev. 23:24; see also Numbers 29:1, and Nehemiah



8:2-3). Our Orthodox Christian calendar reflects this Jewish background: September, the corresponding month to Tishri, begins the church year marked by festal celebrations. But the first day of September is rather inauspicious. We commemorate St. Simeon the Stylite (the Elder) and his mother St. Martha, along with certain hymns and readings referring to the new year. The new year readings at Vespers are 1) Isaiah 61:1-9, which refers to the rebuilding of Israel's ancient ruins and a proclamation of the year of the Lord's favor; and 2) Lev. 26:3-12: “If you walk in my statutes and observe my commandments . . . then I will give you your rains in their season, and the land shall yield its increase . . . And I will give peace in the land . . . And I will make my abode among you . . .”

But the more festive beginning of the year is seen on September 8, the Nativity of the Holy Theotokos. Here the connection with the Jewish past becomes apparent in the details of both celebrations.

On the first day of Rosh Hashanah the Torah reading centers on Genesis 21, the account of the birth of Isaac to aged and barren Sarah, wife of Abraham. Abraham and Sarah become types of Righteous Joachim and Anna—childless and very old, awaiting the good favor of the Lord. The shame of barrenness is intensified in the case of the latter-day couple. Joachim comes to make his offering in the temple and is turned away by the high priest, reproached for his lack of offspring. Joachim retreats to the wilderness to pray, and there during his sorrowful and in-

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The Theotokos And New Year

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tense prayer he is informed by an angel of the coming blessing of a very special child. Anna, at the same time, is praying and receives the good news. In time, the child, "a life-giving branch," is born. It is the All-Holy Virgin, who will give birth to God in the flesh.

At the Vigil of her Nativity, we hear:

"Although by the will of God
Other women who were barren have
brought forth famous offspring,
Yet among all such children Mary has
shone most brilliantly with divine
glory.

For, herself born wondrously of a barren
mother,

She bore in the flesh the God of all . . ."
(Verse at Vespers)

The central theme of the Theotokos's birth is the breaking of the bonds of barrenness. And this is not only the experience of this righteous family, but an icon of a universal truth. Mankind since Adam's fall has been in the bonds of barrenness, unable to extricate itself from sin, death, and the beguilement of Satan. But the miraculous birth of the Holy Virgin is the beginning of a new era, when the most extraordinary events will take place: God will come Himself into His creation as a man to release the universe from its barrenness. For this He needs a most pure human Mother.

At Rosh Hashanah, another reading forms the background of our Christian feast. It is the account of the birth of the Prophet Samuel from aged Hannah (I Samuel 1:1-2:10). Deeply distressed at her childlessness and weeping bitterly, Hannah vows to God that if given a son, she will in turn give him to the Lord in the temple—a foreshadowing of the vow of Joachim and Anna and the giving of the Theotokos to God in the temple at the tender age of three. Hannah prayed most fervently with lips moving but no sound—a model of the most sacred prayer that came to be employed in Jewish liturgy (called the Amidah), and then employed in Christian Liturgy, as the most sacred moments of the worship are prayed in holy silence.

Hannah's prayer was heard by God and answered favorably. And when she took her son to the temple and "lent him

to the Lord," she sang her beautiful hymn:

"My heart rejoices in the Lord,
My strength is exalted in the Lord
My mouth derides my enemies,
Because I rejoice in Thy salvation.
There is none holy as the Lord,
There is none besides Thee . . .
The bows of mighty men are broken,
And they that stumbled are girded with
strength . . .

The Lord shall judge the ends of the
earth,

He shall give strength to His king
And exalt the power of His anointed."
(I Sam. 2:1-10).

This hymn, it is obvious, is the prototype of the Hymn of the Theotokos, the Magnificat:

"My soul doth magnify the Lord,
And my spirit hath rejoiced in God my
Savior,

For He hath regarded the low estate of
His handmaiden,

For behold from henceforth,
All generations shall call me
blessed . . ."

(Luke 1:46-55)

On the second day of Rosh Hashanah, the reading from the Torah is Genesis 22: God calling Abraham to sacrifice Isaac. This shocking event is called in Hebrew "The Akedah," the Binding. Because such a command is so completely alien to Hebrew experience, it has been the subject of endless discussion, meditation, argument, and speculation among Jews ever since. After all the discussion, the simple truth is that Isaac being offered to God is a type first of the Jewish nation—introducing the theme of redemptive suffering of the chosen people, and then it is surely a type of Christ, Who redeems the world through His suffering and death on the Wood of the Cross.

God stays the hand of Abraham, and a substitute, a ram, is provided for the offering. But in the antitype—the fulfillment—the Father does not stay the hand of sinful humanity when it kills the Only-Begotten Son. The type is fulfilled, the sacrifice is completed; mankind is redeemed and the Resurrection of Christ ushers in the beginning of the New Creation.

The New Creation, the deepest theme of Pascha, is seen in its preliminary stage here in the Birth of the Virgin:

"Behold, today is born she who was
foreordained

before the womb as Mother of God . . .
She is born, and with her has the world
become new again . . ."

(Verse at the Apostikha)

"From the root of Jesse and from the
loins of David Mary, the Child of
God, is born to us today,
And the whole creation is made new
and godlike . . ."

(Sessional Hymn at Matins)

A second reading on the second day of Rosh Hashanah, this one from the Prophets, is Jeremiah 31:1-20. This passage concerns the restoration of Israel:

"Again I will build you, and you shall
be built, O virgin Israel." (Verse 4)

"Behold I will bring them from the
north country, And gather them
from the farthest parts of the earth.
Among them the blind and the lame
The woman with child and her who
is in travail, together . . .

With weeping they shall come

And with consolations I will lead
them back . . ." (Verse 8-9)

The people of Israel will be saved from disaster and exile as a suffering child saved by his mother's tears. The suffering child is humanity; it is Jesus Christ, the Virgin's Son, on the Cross. She weeps for us as she wept for Him.

All of these events are foreshadowed today at the Nativity of this pure and most beautiful child. Her birth is truly the inauguration of a new age—the age in which the final battle and decisive victory are won by her Son, the God-man. And heaven and earth, God and mankind are rejoined in mystical union. The New Year has its beginning in time, but its "end" is in eternity.

"Today Anna the barren gives birth to
the Child of God,

Foreordained from all generations to be
the habitation of the King of all and
Maker,

Christ our God, in fulfillment of the di-
vine dispensation.

Through her we children of earth have
been formed anew

And restored from corruption to life
without end."

(Verse at Vespers)

—Archpriest Theodore C. Heckman

Godly Response To Tragedy: Saints Sophia And Melania

How easy it is to turn against God when tragedy strikes! We may be tempted to blame Him for letting the awful event occur, whether it be a fire or a flood that devastates our home, an automobile accident that seriously injures us, or perhaps the hardest thing of all to accept—the death of our young children.

When something like this happens, we may find ourselves crying out to God, “Why did You let this happen? After giving us our children, and after we have given them all our love and care, why have You now taken them from us?”

At such times we must take all care to guard our hearts and minds from the poison of bitterness and resentment against God. We must beg Him for the grace to let us endure the loss with patience and dignity, and with faith that somehow, even this can be turned to the good, for God is still guiding our lives with His goodness and love.

In the first days of our loss, we will probably be very far from being able to say, as Job did after the sudden, inexplicable loss of his ten children, “The Lord gave and the Lord has taken away; blessed be the name of the Lord” (Job 1:21). But this can be a goal to work towards, through prayer, and as the passage of time also works its healing.

As a source of comfort and guidance for all, we want to offer now the stories of two Saints of our Church who responded to the tragic loss of their children in two

quite different ways. But in each case, the women went on with their lives in godly ways, and their losses proved to be the doorway to their serving hundreds of other people with Christ-filled love, and becoming holy themselves.

The remarkable service which these Saints performed perhaps would never have happened if it had not been for the loss of their children. So we have them as prime examples of turning personal tragedy into something very beautiful, and very helpful to the Body of Christ.



St. Sophia

As is often the case, this saint was the daughter of pious parents.¹ They were a distinguished family from the ancient province of Ainos, in Thrace. When St. Sophia came of age, she was a comely and well-educated woman. She married, and in time she and her husband had six children.

Although in raising six children, she obviously was very busy with daily life and its chores and concerns, this in no way hindered her spiritual life. She attended Church often, and she made her home a church through her frequent prayers and vigils. She strove in every way to fulfill the commandments, and to seek virtue. She showed by her own conduct that the concerns of everyday life need not in any way restrict one's desire to please the Lord, or one's possibility for growth in the spiritual life.

After some time, a plague struck, killing St.

Sophia's husband and all their children. Having lost her own children, she became a mother to many orphans. In fact, within twenty years, she adopted over a hundred children, whom she raised in the love and fear of the Lord. Her home became a haven for the poor and homeless, and she eagerly assisted other wid-

Continued on the next page.

¹ This Life is adapted primarily from *The Lives of the Spiritual Mothers* (Buena Vista, Colorado: Holy Apostles Convent, 1991), pp. 142-144. It will appear, along with the following Life of St. Melania, in a book soon to be published by St. Tikhon's Press, entitled *Marriage as a Path to Holiness: Lives of Married Saints*, by David and Mary Ford.

Saints Sophia and Melania

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ows. She cheerfully and generously gave alms, preferring to go without something herself, rather than see any of the poor leave her home empty-handed.

She lived a very ascetical life, constantly praying, and remembering the Psalms. She was an example of humility, considering herself least of all, in spite of her many virtues. She fasted very strictly, her Life says, eating dry bread and water; but she generously fed the poor and gave them wine with their meals.

After many years of such devoted service and hard labor, her health weakened. One year prior to her godly repose, at the age of fifty-three, she was tonsured a nun.

Because of her outstanding almsgiving and hospitality, her great love—especially for the poor, widows, and orphans—and her holiness of life, she was praised throughout the empire in her own day. She is truly a wise example for all times (her names comes from the Greek word meaning “wisdom”). She is remembered by the Church on June 4.

St. Melania the Younger

Both St. Melania and her husband Pinianus were from fabulously wealthy, aristocratic families in fourth century Rome. Their parents arranged for them to be married, when she was fourteen and he seventeen years old.

They had two children, but their son died at birth, and their daughter died when just a small child. These losses helped them to consider the ultimate questions of life, and to decide to devote themselves entirely to a life of ascetical labors for the sake of Christ and the salvation of their souls. From that time forth, they lived together as brother and sister.

They left Rome to begin living a simple life in the country with Melania's mother, Albina, who was the daughter-in-law of St. Melania the Elder (honored by the Church on June 8). Many young women and widows, and over thirty families, joined them, and their home became a center of hospitality, charity, and the religious life. Often they visited the monastic community of St. Paulinus of Nola (remembered on January 23), who was a

relative of Melania. And gradually Melania and Pinianus sold off their enormous fortune—said to be second only to the Emperor's—and gave the proceeds to the Church and to the poor.

After Melania's father died, they went with her mother Albina to North Africa, where they founded two monasteries at Tagaste. They also travelled throughout Egypt, visiting the Desert Fathers and Mothers. Eventually, they went to Jerusalem, joining St. Jerome (June 15) in monastic life in Bethlehem.

Later, they settled on the Mount of

“And immediately, at the time of Vespers, she gave her holy soul to her Lord, meekly and quietly, in joy and exultation. That evening was the eve of the Lord's Day [Sunday], so that also in this she showed forth her great love for the Savior and His Holy Resurrection.”

Olives. There, Melania became an anchorite (a monastic recluse), giving herself completely to meditation, increased fasting, prayer, Scripture reading, and transcribing holy writings both in Latin and Greek. After fourteen years, she came out of seclusion, founded monasteries for men and women, and helped many on the path of salvation.

In about 431, Pinianus died. The *Life of St. Melania*, written by a contemporary, the monk Gerontius, says this:

“While our holy mother Melania was in the midst of these spiritual combats, her most blessed brother finished the course of this life in the flesh, and completed the efforts of his spiritual struggles. And by his voluntary poverty and his obedience to the Divine precepts, he departed rejoicing to God, Who rules over all things, eight years before her own falling asleep.”²

In the last years of her life, Melania increased in humility and in the working of miracles. Many found healing in soul and body through her ministrations and prayers. In 436-437, she travelled to Constantinople at the invitation of her uncle, the senator Volusianus, whom she

converted to Christianity (something which the famous St. Augustine of Hippo had been unable to do).

In the days after the Nativity of Christ, in 438, she became gravely ill. Knowing in her spirit that her time of departure was at hand, she gathered her nuns to bid them farewell and to give them her last exhortation and encouragement. Many other monks, nuns, and clergy came tearfully to her side. One of them was the monk Gerontius, her biographer, who heard her last words: “As it has seemed good to the Lord, so it has come to pass” (Job 1:21 in the Septuagint). And then, Gerontius records:

“And immediately, at the time of Vespers, she gave her holy soul to her Lord, meekly and quietly, in joy and exultation. That evening was the eve of the Lord's Day [Sunday], so that also in this she showed forth her great love for the Savior and His Holy Resurrection.”³

—David and Mary Ford

² Gerontius, *The Life of St. Melania*, trans. Denys Gorée, in *Sources chrétiennes*, vol. 90 (Paris: Les Editions du Cerf, 1962), p. 220 (our translation). This volume presents the full text of this Life in Greek and French.

³ Ibid., p. 268.

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Raising An Orthodox Family In Modern America

We have good reason to ask, "What values?" and "Whose values?" are we applying in raising an Orthodox family in America—because the message of our faith and the notion of family are challenged today as never before.

A new report by feminist researcher Shere Hite scorns the traditional family as "outdated, authoritarian, and the cradle of many of society's injustices"—and so, she concludes, "It's not worth saving."¹ She states that children have more need of "warm and mature people around them than the archetypal two-parent family, and are better off growing up in a single parent family than an atmosphere poisoned by gender inequality." So, Ms. Hite concludes that a family can be made up of any combination of people whatever—heterosexual or homosexual—who share their lives in an intimate way.

I will not defend the traditional family that Ms. Hite condemns; rather, I will discuss the unique characteristics and significance of raising an Orthodox family that are, in fact, different from the excesses that may occur in "the traditional family" and certainly distinctive from leading us to the extremes that Ms. Hite suggests.

I believe that *the family's primary purpose is to nurture moral and healthy human beings so that they may attain their true potential: physically, emotionally, and spiritually.* But, how do we accomplish such nurturing? I think that the individual's character, morality, and range of being are developed more through practice than precept, that is, learned more from one's *experience of family* than through *thoughts* about what

a family should be. Therefore, to address the theme "Raising an Orthodox Family in Modern America," I will identify some of the forces surrounding family life, the practices that either enhance or distort our vision of the family and that ultimately affect the modern precepts for living based upon such experiences.

Here, I will identify and offer suggestions for meeting the challenges of three factors of American life that affect the experience of family life and intensify the conflict between family, church, and society. These factors are:

1. Idolatry; 2. Violence; 3. Passivity.

I. Idolatry

A recent article in *U.S. News and World Report* states that "America is at least as religious as it has always been,"² describing the plethora of traditional and non-traditional expressions of spiritual quests that Americans follow.

It is the nature of human beings to seek God—or gods. But which God (gods) do we follow?

MTV, the music video network saturated with sexually violent images and driven by the methods of American business, admits to being out to shape this generation. One of their corporate ads pictures the back of a teenager's head with "MTV" shaved in his hair. The copy reads, "MTV is not a channel. It's a cultural force."³ MTV has affected the way in which an entire generation thinks, talks, dresses, and buys.

Columnist Ellen Goodman observed in *The Chicago Tribune*, "Once the

chorus of cultural values was full of ministers, teachers, neighbors, and leaders. They demanded more conformity but offered more support. Now the messengers are Ninja Turtles, Madonna, rap groups, and celebrities pushing sneakers."⁴

Recently, while I was boarding a plane from LaGuardia to Logan, the fellow behind me in line saw that I was reading a book entitled *The Earliest Relationship* by T. Berry Brazelton and Bertrand Cramer.⁵ This man began talking to me about his seven-year-old son, stating that his son's "idol" was Donald Trump. The father asked what I thought. After reading from Brazelton how a child is so easily affected by early attachments, relationships, and interactions, I was struck by the contrast between what I was reading and what I was hearing. It seemed sad that this child had idealized someone who had abused wealth—and how Donald Trump's perceived power through our culture had such a hold on this child. It was also startling that the father was not aware of the impact of this idol.

Where is Orthodoxy in the face of these idols? Is there not a conflict between our faith and the modern day idols that influence our families? For clearly, if our Orthodoxy does not guide the values of our lives in America, the values of our lives in America will guide our Orthodoxy.

Our Idolatry is the basis of our spiritual chaos. Idolatry is not new. We need to recognize idolatry as a response of our dependent nature which has not ade-

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² "Spiritual America," *U.S. News and World Report*, April 4, 1994, pp. 48-59.

³ MTV 1993 media kit, quoted in *Focus on the Family*, February, 1994.

⁴ "Battling Our Culture Is Parent's Task," *Chicago Tribune*, August 18, 1993.

⁵ T. Berry Brazelton and Bertrand C. Cramer. *The Earliest Relationship*, Reading MA: Addison-Wesley, 1989.

¹ "Traditional Family Outdated, Hite Finds," *International News*, Saturday, February 19, 1994, p. 147.

Raising An Orthodox Family

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quately bonded with God and which gets redirected to other "objects," in the psychological sense. Naturally, a person is dependent upon God for sustenance; however, when one does not know God, he or she often seeks material or psychic replacements (from furs to cars to gurus) in order to be nurtured.

St. Paul, the Book of Acts tells us, was provoked in Athens when he saw that the city was full of idols and the people "who lived there and spent their time in nothing except telling or hearing something new." We can literally apply St. Paul's words "to the men of Athens" as if he were addressing the Americans who you recall we said are "at least as religious as they have always been."

Saint Paul says, "I perceive that in every way you are very religious. For I passed along and observed the objects of your worship . . ." (Acts 17:22-23). And he goes on to discuss the unknown god: "... This I proclaim to you. The God who moves the world and everything in it, being Lord of heaven and earth, does not live in shrines made by man, nor he is he served by human hands, as though he needed anything . . ." He tells them that God appointed "... that they should seek God, in the hope that they might feel after him and find him. Yet he is not far from each one of us, for in him we live and move and have our being" (Acts 17:23-28). St. Paul confronts the Athenians and by extension all of us to be aware of our unknown idols—by declaring the Knowledge of Truth of the God who is revealed.

Later in Corinthians, Paul says, "We know that 'an idol has no real existence' and that 'there is no God but one.' For although there may be so-called gods in heaven or on earth . . . yet for us there is one God, the Father, from whom are all things and for whom we exist, and one Lord, Jesus Christ, through whom are all things and through whom we exist" (I Cor. 8:6).

Like St. Paul, our response to the idolatry around us must be "Christ." We need to examine our practices in life and see if we have replaced Christ with idols of our times.

Recently, I listened to a religious program on the radio, where a priest, a

minister, and a rabbi were discussing "Who was Jesus?" I was disappointed with how lukewarm the Christian leaders were. In their effort to communicate harmony, to be politically correct, they addressed only the historical nature of the Person of Christ. What resulted was a "sanitized" New Testament with no revelation of God. Christians did not want to discuss Jesus' Divine Nature lest they be offensive. It was sad to hear that church leaders elevated pluralism over the message of Faith.

Jesus did not say, "Try it all." He clearly said, "I am the Way!" (John 14:6). This is the cornerstone that is essential for raising an Orthodox Christian family in modern America—belief and committed life in Christ.

And just as St. Paul and Jesus did not respond to the idols of their day through repetitious ritualism and traditionalism, we must translate our liturgy into life—the precept into practice—to show how God is alive in us, how our family is not alive merely as a generational lineage but as a transforming fellowship of brothers and sisters who celebrate life through love in Christ though applying Christian virtues in our behavior with one another.

II. Violence

We are inundated by crime! A University of Michigan study reported that nine percent of eighth graders carry a gun, knife, or club to school at least once a month. An estimated 270,000 guns go to school each day.

A survey by Tulane University found that twenty percent of suburban high school students thought it appropriate to shoot someone "who has stolen something from you." Eight percent said that it is "all right to shoot" a person who "did something to offend or insult you." Yet at the root of the violence of youth often is the violence that they experience at home. At a more basic level, is the problem violence, or has it to do with our morality and values?

Karl Menninger, the renowned psychiatrist and pioneer at the Menninger Institute, addressed the moral vacuum in American society through his inspiring book, *Whatever Became of Sin?* Menninger writes, "[Sin] was a word once in everyone's mind, but now rarely if ever

heard. Does that mean that no sin is involved in our troubles—sin with an 'I' in the middle?" He continues, "Has no one committed any sins?"

I am not promoting the notion here for a return to a form of Jonathan Edwards' family development, where we preach "Sinners in the Hands of an Angry God," live like the Amish, or espouse right-wing fundamentalism. We need to live Orthodox, truth-seeking lives, where we commit ourselves to a Christ-centered life of goodness, wholesomeness, and holiness. We need to adopt an Orthodox understanding of sin, which offers a positive perspective; where if I have committed sin, *amartia*, I have "missed the mark," and need to get back on the true path. For this, families need to accept responsibility—fathers, mothers, and children. My sense is that our society has taken a liberal backlash to the conservative judgmental mentality. Neither approach is balanced.

The American justice system does not reflect sensitivity to the Orthodox concept of responsibility, much less sin. We seem to have shifted from concern with moral responsibility to legal sensibilities. We are concerned when we commit "crimes"—that is, not God-based moral error but human legal error. And, in the name of human rights and justice, crafty legal language comes to the aid of the so-called criminal action so that no one's responsible. And today, "psychobabble now excuses crime as illness" as Charles Sykes describes in his powerful book *A Nation of Victims*. Sykes persuasively explains how the lawyers' modern game of defense strategies and plea bargaining encourages moral decay.

In the end, no one in the media speaks of the moral chaos in such instances as the case of the Menendez brothers, who obliterated their parents with guns following an alleged history of child abuse, or the now notorious case of Lorena Bobbitt, who severed her husband's penis after he raped her. In fact, such persons are not even convicted as criminals. We lose sight of the distorted values that bred such atrocity and, even abandoning social justice, debate whether or not the perpetrators are emotionally ill and responsible for their actions.

Our point is not to be judgmental but

to recognize that robbery and rape are the more extreme expressions of sin that society *has not* adopted, that have quite often evolved from sins that society *has* adopted, such as: envy, lying, gluttony, lust, pride, selfishness, laziness, and greed. For the most part, the violence of our day has spiritual origins.

We must respond to this crisis. Television does not propose to instill the values that foster spiritual being. We and our churches have been remiss in leading the needed spiritual awakening. We must incarnate kindness, care, support, virtue, and holiness that are sadly missing in modern life.

If our families do not know how to instill love, communication, joy, and spiritual vision, we must help them to do this with the fervor equal to our attentiveness in organizing meals or planning a budget. For the family itself is at risk.

III. Passivity

The image of children and families sitting passively before video games and television has stirred considerable speculation. Do such activities generate apathy? Depression? Loss of creativity? Yes. Indeed.

We live in the most materially prosperous time in human history. Yet with all of our advanced communications, from satellites and rockets that send messages to unknown extra-terrestrials in space to fax machines and portable phones, families aren't talking! In modern society which has taken over many of the duties of family and church, no one really has claimed responsibility for teaching spiritual values—including family and church. Family and church must reclaim their responsibility and genuine role! St. John advises, "You must all live in love" (II John 1:6).

I can think of no more effective antidote to this bizarre paralysis of bodies without hearts than the love of Christ, whose model of touching, caring, and compassion strengthens the soul and transforms the spirit. The one condition, however, is that we must apply the ways of Christ's Gospel.

Paradoxically, in spite of the isolationism in family relationships, this generation yearns for the spontaneous experience of the holy.

Barbara Marx Hubbard writes in *The Hunger of Eve*, "What sexuality was to the Victorian Age, mystical experience is to ours. Almost everyone experiences it, but almost no one dares to speak of it. We have been dominated by a scientific, materialistic culture which has made us feel embarrassed about our natural spiritual matters. Yet we read that sixty percent of the American people have had mystical experiences. We are a nation of repressed mystics."⁶

We must show our families how to be spiritual. Denied expression and direction, our spirituality becomes twisted. We know well the twisted spirituality saga of our times: occultism, astrology, so-called mind-expanding drugs—all unnatural, lopsided attempts at experiencing the Divine.

Although children are naturally inclined to the spiritual, we find ourselves cut off from the sacred. For this reason, the family and church must reawaken their clairvoyance and attend to nurturing the soul. Families must resist the manipulations counter to spiritual values by media and business and discover the precious challenge of the opportunity offered by personal interaction (relationship, connection, and love) in the home.

An article in *Life* magazine recalls how Lee Atwater, when facing death, found a "new spiritual presence in his life":

"My illness helped me to see that what was missing in society is what was missing in me: a little heart, a lot of brotherhood. The '80s were about acquiring—acquiring wealth, power, prestige. I know. I acquired more wealth, power, and prestige than most. But you can acquire all you want and still feel empty. What power wouldn't I trade for a little more time with my family? What price wouldn't I pay for an evening with friends? It took a deadly illness to put me eye to eye with that truth, but it is a truth that the country, caught up in its ruthless ambitions and moral decay, can learn on my dime. I don't know who will lead us through the '90s, but they must be made to speak to this spiritual vacuum at the heart of American society, this tumor of the soul."

⁶ From Barbara Marx Hubbard, *The Hunger of Eve* (Eastbound, Washington: Island Pacific Northwest, 1989), pp. 179-180 quoted in John E. Mack's "Psychoanalysis and the Self: Toward a Spiritual Point of View," *Person and the Self* (biblio. refs.).

To support this task of raising a family in America, I conclude with the recommendations:

1. Parents set the pace. Leadership is necessary. Parents need to motivate, direct, and develop family life in Christ. It is the parent's responsibility to influence the course of the family. The quality of relationships between family members are essential and need to be cultivated by examples of care and love.

2. Talk and talk about God. Communications—discussing what goes on in people's lives, enabling feelings to be communicated, and resolving concerns—is essential. Families need to provide direction and discussion. Talk with and about Christ. Be honest with one another. Speak honestly with God.

3. Much does not occur in the home to nurture the family. The Church must play an active role here. Parishes need to develop family nights weekly. Interactive-relational events such as adolescent groups, and family groups are needed as well as liturgical services. In order for people to get to know who they are, they need direction and opportunities to learn the processes of change and growth. It is incumbent upon the Church to provide such opportunities. Just as we have dysfunctional families, we often have dysfunctional churches that need attention. Curing a problem is often begun by naming it as it is.

4. A balance of love, fun, and discipline is essential for success. Enhancing harmony and respect, practicing virtue and talking about the details and faces of sin, temptation, and challenges for living a good life, by providing settings that are understanding and compassion—are essentials for raising an Orthodox family.

5. Finally, and always, pray. For it is only God, not even ourselves, on whom we can depend. Relationship and God-consciousness sensitizes us to rightness and wrongness and sets us on the path toward experiencing love, truth, and freedom.

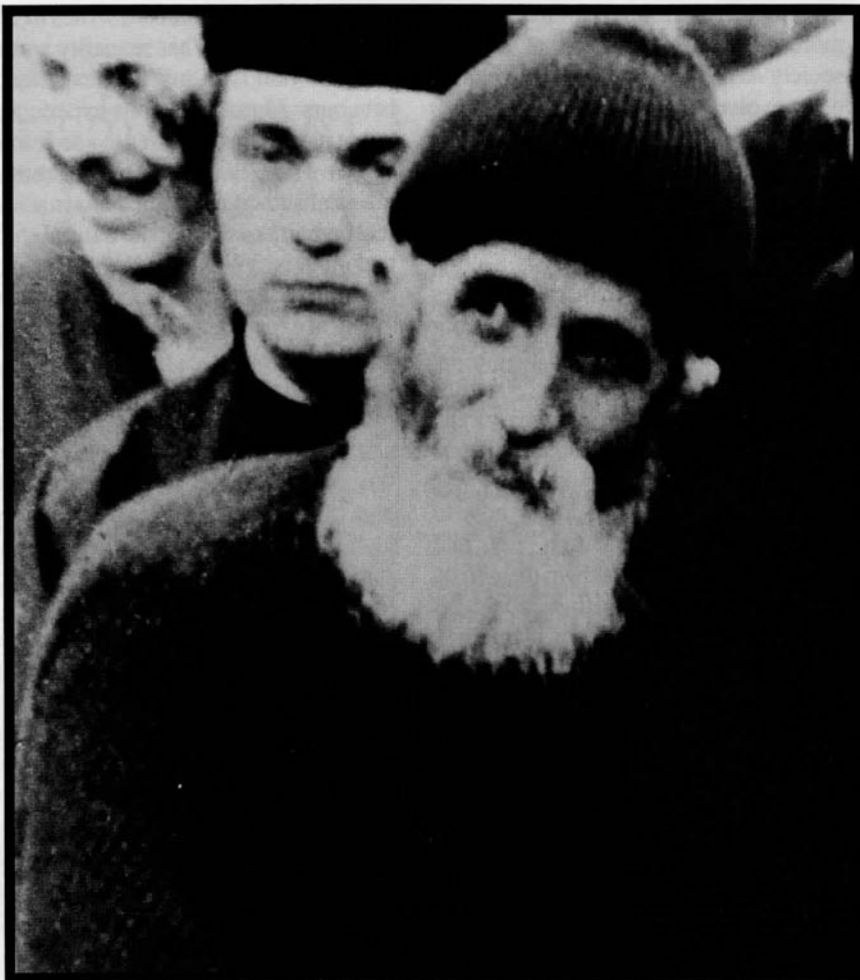
—John T. Chirban

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Father Paisius

On this past July 12, one of the greatest Greek elders of our day, the hermit Paisius of the Holy Mountain, reposed in the Lord. Father Paisius had been a father and elder to countless people, not only in Greece, but also to those from other countries and nationalities. Though he was only a simple monk and not a priest, there have been even those of priestly and episcopal rank who sought him out as a father. Being adorned with the grace of God, he was a noted clairvoyant and miracle worker. Father Paisius was operated on this past February for colon cancer, and since that time he resided at the monastery of St. John the Theologian at Suroti, which is a suburb of Thessalonika. Here at the monastery for which he had been the spiritual father, Father Paisius was cared for until his repose.

Although on the day of his falling asleep, he was very peaceful, his last days had been painful. The death he experienced was actually something Father Paisius had once prayed for. He once told a visitor that he had twice been sick and near to death, once in a hospital and once when he was entirely alone. He said he highly valued both of these experiences, the one, because he had seen how good and kind people were, and the other because for the time he had been alone and at the point of death he was relying on God alone. He prayed that God would give him another such period just before he died in order to prepare himself for death. And so, this request was granted. Fully prepared to meet our Lord, Father Paisius reposed on July 12 and was buried at the monastery of Suroti next to the relics of St. Arsenius of Cappadocia who had baptized him.



Father Paisius

An Outline of the Life of Father Paisius

The parents of the late elder were of Greek heritage from the region of Turkey and in 1922 (when the population exchange occurred between Greece and Turkey) they came to their Greek homeland. At that time his mother was with child and soon after their arrival in Greece "the time came for her to be delivered, and she gave birth to her first-born son" (Luke 2:5-6).

Among those who were in the company who traveled together with the parents of Father Paisius and settled in the same area of Greece was St. Arsenius of Cappadocia (1840-1924). He was an Archimandrite and parish priest in Turkey; he was well known as a righteous and devout Christian. Even during his life he performed many miracles, so that even pious Turks respected him and asked for his prayers. He predicted that he would

not live more than forty days after his arrival in Greece and so it happened that forty days after coming to Greece he took his rest among the saints. The last function that Saint Arsenius performed as a priest was to baptize Father Paisius.

When the parents brought their infant son to be baptized, they desired to give him the name of one of his forefathers, but Father Arsenius, inspired by the Spirit, took him up in his arms and said, "Not so. He shall be called Arsenius. You will have many other children, but I am a monk; I will have no children. I want him to be a memorial to me." The parents consented and when the infant Arsenius was baptized, Saint Arsenius placed a special blessing upon the child and so, as in the case of Elijah and Elisha, grace passed from spiritual father to child.

Even from an early age Father Paisius had an inclination to monasticism (he had been heard to say that such a thing is a

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Saint John Chrysostom And The Light Of Tabor

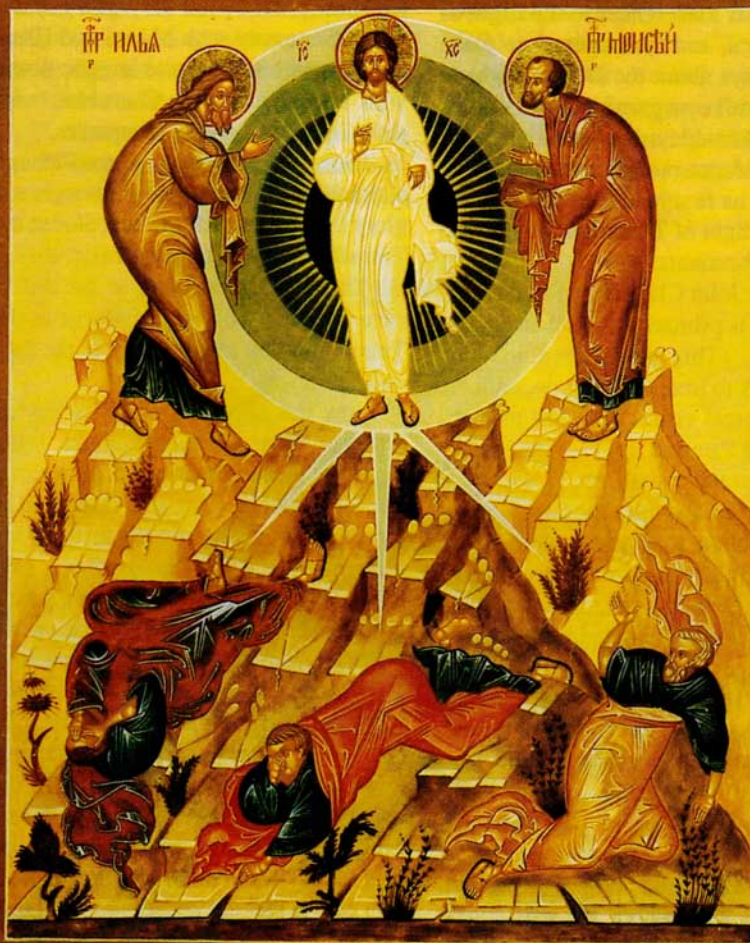
A study of his sermon reveals the saint understood the light of Transfiguration as a manifestation of divinity—consistent with Orthodox theology as later more fully elucidated.

With St. John Chrysostom (c. 347-407) we have the first homily *per se* on the Transfiguration of Christ: *Homilia 56 in Matthaeum*¹ This is the first extensive treatment of the Transfiguration since Origen,² and it is one which will greatly influence the homiletic tradition, and through it of course the whole liturgical and theological tradition of subsequent generations. (Chrysostom is the greatest exegete of Scripture in Patristic tradition, the homilist *par excellence*—he gives us about three thousand homilies on Holy Scripture—note vision seen by a disciple of St. Paul whispering in his ear.)

Origen's commentary on Matthew certainly influenced Chrysostom's homily on Transfiguration; but as in other notable writers, such as Maximus for example, one observes the influence of Origen more in the form of a starting point, which of course Origen was in many ways. Hence we find many subtle but significant shifts of emphasis in Chrysostom's treatment. (For further details on Origen's contribution, see my thesis, "The Transfiguration of Christ in Greek Patristic Literature: From Irenaeus of Lyon to Gregory Palamas" Oxford D.Phil. thesis, 1991, pp. 50-72). But for

¹ CPG 2:4424; BHG 1984, 1984b, BHGn 1984bd; PG 58:549-558.

² So far as I am aware, none of the homilies believed to be wrongly ascribed to Chrysostom precede this one. For further details, see: M. Sachot, 'Edition de l'Homélie Pseudo-Chrysostomienne BHG 1998 (CPG 5017) sur la Transfiguration,' RSR 58 (1984), 91-104; his *L'homélie pseudo-chrysostomienne sur la Transfiguration, Contextes liturgiques; restitution à Léonce, prêtre de Constantinople, édition critique et commentée; traduction et études connexes*, (Frankfurt-Bern, 1981), see esp. pp 22-37; and also his *Les Homélie Grecques sur la Transfiguration: Tradition Manuscrite* (Paris, 1987), pp. 107-127.



The Transfiguration of Our Lord God and Savior Jesus Christ

the purposes of this paper, let me just say that the most important difference between Origen's and Chrysostom's treatment of the Transfiguration is that Origen places little or no emphasis on the Transfiguration light, owing, of course, to the strong Platonic influence on Origen's thought.

References to the Transfiguration can also be found in other of Chrysostom's works which also shed light (no pun intended) on Chrysostom's understanding of the nature and significance of the revelation on Tabor.³

I should like to point out that

Chrysostom's treatment of the Transfiguration is extremely rich and varied, embracing a wide variety of themes (for further details, see again my thesis, *ibid.*, pp. 99-119) which cannot be treated here in the time that we have at our disposal, at this historic first meeting of the OUPBS, so for the purposes of this seminar, I have chosen to focus on the question of the nature and significance of the Light of

Continued on the next page.

³ In *Eutropium eunuchum* (CPG 2:4528; PG 52:395-414), *Homilia in Galatas* 2:11, in *Illud: In faciem ei restitit* (CPG 2:4391; BHG 1488d; PG 51:371-388), *Adhortationes ad Theodorum lapsam* (CPG 2:4305; SC 117:51-56), *De futurorum delictis* (CPG 2:4388; PG 51:347-354), and his *Ad viduam iuniorum* (CPG 2:4314; SC 138:211-215).

Saint John Chrysostom

Continued from page 29.

Tabor in St. John, also called "the golden mouthed."

So, what does Chrysostom say specifically about the Light of Tabor?

First, I propose to examine Chrysostom's references to the Light as supernatural, and then attempt to place what he says about the Divine Light in Chrysostom's own gnosiological context, which will enable us to assess its nature and significance more accurately.

But let us first read the texts pertaining to the light of Transfiguration in the Synoptic Accounts:

For St. John Chrysostom the Transfiguration is primarily an eschatological revelation. (This perspective may be traced back to Irenaeus of Lyon, with the eschatological vision of Christ resplendent in the Paternal light—examined in my *opus magnum*, *ibid.*, pp. 37-43.) So as to prepare His disciples for the trials that they were about to endure in this life (cf. John 16:33), Christ chose to give them a foretaste, concrete proof, of the heavenly blessings of which he had hitherto only spoken:

"These [trials] were in the present life and at hand, while the good things were still in hope and expectation; as in for example, they save their life who lose it; His coming in the glory of His Father, to render His rewards. But willing to assure their very sight, and show what kind of glory it is with which He will appear (*deixai tes pote estin he doxa ekeine, meth' hes mellei paraginesthai*), so far as they were able to understand this (*hos enchoroun en autois mathein*), even in this present life He shows and reveals it to them."⁴

The one thing of which Christ had only spoken, but which had not been revealed until the Transfiguration, was His coming again "in the glory of His Father" (*en te doxe tou patros autou*, cf. Matt. 16:27). The above passage indicates that the glory of the transfigured Christ is a foreshowing of the Paternal glory in which Christ is to appear at the Last Day.

However, in another passage Chrysostom states clearly that the righteous at the Last Day will see Christ, not merely as

His disciples had seen Him on Tabor, but "in the very glory of the Father" (*en aute tou patros te doxe*).

"For not thus shall He come hereafter.

For then, so as to spare His disciples, He disclosed only as much of His brightness as they were able to endure; whereas later He shall come in the very glory of the Father, not only with Moses and Elias, but also with the infinite angelic hosts, with archangels, with Cherubim, with those infinite heavenly companies."⁵

Thus, "the very glory of the Father," which is here referred to as an even greater glory than that which was revealed at the Transfiguration, will be revealed only at the Last Day. What, then, is the difference between the glory of Christ at the Transfiguration and the glory of the Second Coming?

Now this apparent inconsistency⁶ is resolved only when one looks more closely at the context in which our second passage appears. First, it is important to note that both passages come from the same homily. What Chrysostom is saying here is that the revelation of Christ's glory at the Last Day will not be on the humble scale of Tabor—where we have an intimate disclosure of Christ's divine glory before two prophets and three disciples—but rather it will be of such cosmic proportions that it will involve the infinite myriads of the heavenly Powers (*meta ton demon ton apeiron ekeinon*, cf. Luke 9:26). The underlying presupposition here is that the greater the participation in Christ's glory, the greater the manifestation of that glory [N.B.—John 17:10 all mine are thine, and thine are mine, and *I am glorified in them*]. Hence, Christ's glory at the Last Day will be greater than that of the Transfiguration, because it will also reveal the glory of the heavenly hosts, suffused with and bearing witness to the divine glory of Christ. It is, therefore, the manifestation of the full majesty of Christ's heavenly status that Chrysostom refers to here as "the very glory of the Father," that heavenly glory which is also proper to the pre-eternal and consubstantial Word of God. Thus, Chrysostom is not suggesting here that the glory shown at the Transfiguration is qualitatively inferior to that of the

Last Day, but that it is by comparison a humble foreshowing of that very same glory which will be unleashed at the Second Coming.

(As mentioned earlier, Chrysostom's position here greatly resembles that of Irenaeus, who, when speaking of the glory of the Millennium and that of the Kingdom of Heaven, makes no qualitative distinction and speaks of the same Paternal glory.)

But while Chrysostom does regard the Transfiguration as a genuine eschatological revelation, nevertheless in terms of scale he does not see it as a perfect or accurate manifestation of the glory of the future Kingdom (*ouk epideixis tou pragmatos akrives*).⁷ Even the light of Tabor, he says, can only be but a dim image of the future things (*amudran tina ton mel-lonton eikona*).⁸ For only at the Last Day shall we have a "face to face" vision of the Incarnate Word.⁹ At His Second Coming, therefore, the righteous will see Christ, "not as they then on the mountain, but in far greater brightness (*alla pollo lamproteron*). For not thus shall He come hereafter. For whereas then, to spare His disciples, He discovered so much only of His brightness as they were able to endure."¹⁰ Significantly, Chrysostom also explains why this had to be so:

"The glory of incorruptible bodies does not emit a light similar to that of this corruptible body (*ou tosouton afiesin to fos, hoson touto to soma to phtharton*), nor is it of a kind which is accessible to mortal eyes, but incorruptible and immortal eyes are required in order to see it. For then on the mountain He revealed only so much [of this light] to them as was possible for the beholders' eyes to see without being afflicted; yet even so they could not bear it and fell on their faces."¹¹

So the glory that was revealed on Tabor, the glory of Christ's divinity, is the very same glory that the incorruptible bodies of the righteous will receive in the Celestial Kingdom. This glory is perceived as light. But this light, says

⁷ *Adhortationes ad Theodorum lapsulum* 1.11 (SC 117:140, 51-56).

⁸ *Ibid.* (87); see also *de futurae vitae deliciis* 6 (PG 51:352).

⁹ *Ibid.* (91-93).

¹⁰ *Homilia 56 in Mattheum* 4 (554).

¹¹ *Op. cit.* (57-64; see also: *Ad viduam Iuniorum* 1.3 (SC 138:211-215)).

⁵ *Ibid.*, 4 (554).

⁶ See: E. Briere, "Scripture in Hymnography" (Oxford D. Phil. thesis, 1983), p. 441, n. 89.

⁴ *Ibid.*, 1 (549).

Chrysostom, which will be revealed more fully at the Last Day, is not a natural or physical light, for it is not "accessible to mortal eyes."¹² The reason why, then, the three disciples were unable to bear even the glory revealed at the Transfiguration was because the supranatural and immaterial nature of this light is fully perceptible only to incorruptible and immortal eyes.¹³ It is important to note here that this was according to Chrysostom a vision which the apostles actually saw with their bodily eyes, even if only in an imperfect manner—hence their physical reaction to it. But even though the three disciples actually saw Christ transfigured by His divine glory, they were nevertheless unable to contain the vision because, as St. John explains, they were still subject to corruption and death.

This highlights another important aspect in Chrysostom's appreciation of the significance of the Transfiguration: that of the glorification of the human body. He explains:

"Because the word concerning the Kingdom was until then unclear to those that heard it . . . He was transfigured before His disciples, thereby revealing to them the glory of the future things and, as in an enigmatic and dim way, showing what our bodies will be like. And whereas then He appeared with garments, it will not be so at the resurrection. For our body will need neither garments, nor abode, nor roof, nor any other such thing."¹⁴

Thus the Transfiguration is proof that the human body will also be transfigured at the General Resurrection. According to Chrysostom, the whole human person, body as well as soul, has been called to participate in the glory of which the Transfiguration is but a humble foreshowing.

Let us now turn to the gnosiological context in which we should understand the revelation of God in Chrysostom. Firstly then, St. John insists that a clear distinction should be made between those things pertaining to God in Himself (*ta tes theotetos*) and those things pertaining to God's action or operation in the world (*ta tes oikonomias*).¹⁵ In reference to this distinction Chrysostom first emphasizes

the immutable and inaccessible nature of God: "Most high was He, and lowly was [His economy]; Most high, not in locality, but in nature (*ou topo, alla physei*). He was uncompounded, His essence indestructible, His nature was incorruptible, invisible, incomprehensible, always being, the same being, beyond angels, superior to the heavenly powers, surpassing reason, transcending the intellect, being impossible to see, [He was] simply believed in."¹⁶ God in Himself, in His essence and nature, is invisible (*aoratos*) and incomprehensible (*aperinoetos*), and as such can neither be seen (*ophthenai me dynamenos*) nor comprehended (*nikon logismon hypervainon dianoian*).

But if this is so, how does God reveal Himself to man? Chrysostom answers with the following:

"When He wishes to show Himself, He does not appear as He is, nor is His bare essence revealed—for no one has seen God as He is; for at His condescension even the cherubim trembled; He condescended, and the mountains smoked; He condescended and the sea dried up; He condescended, and Heaven was shaken (for had He not condescended, who could have borne it?) Therefore, He appears not as He is, but as that which the beholder is able to see; that is why He sometimes appears aged, and sometimes young, sometimes in fire, and sometimes in a breeze, sometimes in water, and sometimes in weapons, not changing His essence, but fashioning His appearance according to the different circumstances (*schematizon ten opsin pros ten poikilian ton hypokeimenon*)."¹⁷

The key word in Chrysostom's description of the economy of God is *condescension* (*sygkatavasis*),¹⁸ for it is by His condescension that God reveals Himself to man. He does this, says Chrysostom, not by suffering change in His essence, but by conforming, shaping or adapting Himself¹⁹ to the capacity of His creature. Chrysostom is not here re-

ferring to created effects in God's revelation to man, for *sygkatavasis* denotes the loving descent and participation of God Himself in the life of His creature.²⁰ So, it is precisely God's *sygkatavasis* which reveals His love for mankind (*philanthropia*), and which finds its ultimate expression in the Incarnation—the hypostatic condescension of the Son and Word of God.

Here we find a remarkable resemblance between Chrysostom's concept of condescension and the Cappadocian, particularly the Basilian, distinction between the essence and energies of God.²¹ As far as I am aware, this distinction, just as in St. Basil, is made explicit a single passage (in the *De incomprehensibili dei natura* 1.5 SC 28bis:?), where indeed the word "economies" is used rather than "condescension." Here, Chrysostom in reference to St. Paul's passage on the partial knowledge of God, simply says of St. Paul that "he does not say this of the essence, but of the economies" (*ou perites ousias touto legei, alla periton oikonomion*).²² Given the created-uncreated distinction which is also to be found in Chrysostom,²³ the antithesis is clear: while in Basil we find the schema essence-energies, in Chrysostom there is the schema essence-economies (or condescension): the meaning, however, is the same.²⁴ Neither of these two great Fathers develops the theme further; indeed in both instances their main concern was to refute the claim of the Anomoeans (the

Continued on the next page.

²⁰ Note the profound difference here between Chrysostom's understanding of God's shaping or adapting Himself out of love for His creature, as opposed to the *Acta Iohannis'* polymorphic depictions of Christ in order to demonstrate the radical unknowability of an all powerful *Deus philosophum*.

²¹ Cf. St. Basil of Caesarea, *supra*, p. 86, n. 2.

²² *De incomprehensibili dei natura* 1.5 (SC 28bis:?).

²³ In particular, see: *de incomprehensibili dei natura* 1 (SC 28bis:304-320), where Chrysostom maintains that no created power can know the essence of God, and that even the angels cannot fully bear His condescension. Also, his *homilia* 15.1 (PG 59:98), where, after stating that only the Son and the Spirit can see God the Father (*Monos oun auton hora ho Huios kai to pneuma to hagion*), he asks the following rhetorical question: *He gar kiste physis hapasa pos kai idein dynasetai ton aktiston?* (For how can a created nature see the uncreated?). On the distinction of essence and energies or condescension of God in Chrysostom, see: Theodore N. Zissis, *Anthropos kai kosmos en te oikonomia tou Theou kata ton hieron Chrysostomou* [Man and the Cosmos in the Divine Economy according to Saint John Chrysostom], *Analecta Vlatadon* 9 (Patriarchal Institute for Patristic Studies: Thessalonica, 1971), esp. pp. 65-69.

²⁴ See the chapter *Ho Iannes Chrysostomos kai oi Kappadokai* in P.K. Christou, *Theologia Meletemata: Grammateia tou D'Alonos* (Patriarchal Institute for Patristic Studies: Thessalonica, 1975), esp. pp. 265-266.

¹² Cf. e.g. St. Basil of Caesarea, who says that this light is "contemplated only by the mind," *Homiliae in Psalmos* 44:5 (400BD).

¹³ *Hm* 56:3 (553).

¹⁴ *De futurae vitae delictis* 6 (PG 51:352).

¹⁵ In *Eutropium eunuchum* 2.9 (PG 52:403).

¹⁶ *Ibid.*, (404); cf. *homiliae in Ioannem* 15.1 (PG 59:98).

¹⁷ *Ibid.*

¹⁸ See also *homiliae in Ioannem* 15.1 (PG 59:98); and cf. *Adhortationes ad Theodorum lapsum* 1.11 (SC 117:140, 61—142, 64): *hoson dynaton e/kai me thlipsai*, which again is due to the divine condescension.

¹⁹ Cf. *homiliae in Ioannem* 15.1 (PG 59:98), where the nature of God is described as shapeless (*aschematistos*). What is seen, therefore, cannot be the essence of God.

Saint John Chrysostom

Continued from page 31.

followers of Aëtius and Eunomius) that human reason and the human intellect are capable of penetrating into the divine mysteries to the point of apprehending even the essence of God. And as we know, it is only in the fourteenth century that the full significance of this distinction is made clear by the Hesychasts.

The Transfiguration, then, clearly falls within the realm of *tates oikonomias*. As such it is yet another example of the *sygkatavasis* of God. On Tabor the pre-eternal divine glory manifested in and through the theandric Christ appears to Peter, James and John as a brilliant light. Now with the benefit of what we have learned about Chrysostom's gnosiological framework, let us look at what he says about the language of Scripture in the description of the divine Light of Tabor:

"When He wishes to say something about Himself, He uses human images. As for instance, He went up to the mountain, 'and was transfigured before them, and His face shone as the light, and His garments became white as snow'. He revealed, he says, a little of His divinity, He showed them the indwelling God . . . The Evangelist, then, wanted to show His brilliance, and so he says, 'He shone'. How did He shine? Tell me. 'Exceedingly'. And how do you say? 'As the sun' . . . Why do you say so? Because I have no other star brighter. And He was white, 'as snow'? Why 'as snow'? Because I have no other matter whiter. That He did not shine in this way is indicated by the following: And the disciples fell to the ground. If He had shone as the sun, the disciples would not have fallen (for they saw the sun every day, and did not fall); but because He shone more than the sun and more than the snow, that is why, unable to bear the brilliance, they fell down."²⁵

The revelation on Tabor demonstrates that the language which Scripture employs in order to describe the revelation of God to man should not be interpreted literally, but rather it should be under-

stood in a manner befitting God (*theoprepos*).²⁶ As he puts it in another passage, we should raise our minds to the meaning that the words of Scripture try to convey.²⁷ According to Chrysostom, therefore, Scripture likens the light of Tabor to the sun and snow because there is nothing brighter within the realm of human experience to which this particular light could be likened. (Note that Chrysostom, like Diodore of Tarsus, was opposed to the allegorical interpretation of Scripture, which makes his interpretation here all the more striking—so St. John is not interested here in metaphor or figurative language.)

But what of the bright Cloud of Tabor? Since we have, more or less, covered the subject of the Light of Tabor, let us look briefly also at what Chrysostom says about the bright Cloud of the Transfiguration. Firstly, like Origen before him, Chrysostom regards the appearance of the Cloud as a direct reply to St. Peter's proposal to build three tabernacles. The Cloud appears, therefore, as a divine tabernacle; a tabernacle, as Chrysostom puts it, which is not made by the hands of men (*acheiropoiotos*, cf. Acts 7:48, 17:24; Isa. 16:12).²⁸ Secondly, the purpose of this Cloud, the brightness of which he contrasts with the thick darkness of the Cloud of Sinai (Exod. 20:21; 19:16), was to instruct rather than to threaten or frighten.²⁹ Thirdly, the bright Cloud also marks the beginning of a further stage in the revelation on Tabor. In fact, Chrysostom sees it as the prelude to the voice of the Father. However, it is interesting that the Cloud itself is not identified with the Father,³⁰ nor for that matter with any Person of the Holy Trinity in particular. It is simply regarded as a manifestation of God: *Houtos aei phainetai ho Theos*.³¹ Hence, the voice of the Father emanates

²⁵Cf. *In Eutropium eunuchum* 2.7 (402-403).

²⁷*Ibid.*, 9 (404).

²⁸*Homilia 56 in Matthaeum* 3 (PG 58:553).

²⁹*Ibid.*

³⁰*Ibid.* Although a cursory reading of this passage might give the impression that Chrysostom simply refers to the Father as God, as indeed he does in, for example, *ei gar dynatos ho Theos . . . eudekon holi kai ho Huios homolos*, it will be observed upon closer examination that this is not in fact so in the case of the Cloud. Chrysostom's main concern here is to make clear that in emanating from the Cloud, the voice was immediately recognized as coming from God: *'In' oun pisteusasin, holi para tou he phone pheretai, ekeither'* [sc. from the Cloud] *archetai*.

³¹See: Eusebius of Caesarea, *supra*, p. 78, n. 4.

from the Cloud in order to assure the disciples of its divine origin. A clear distinction can be discerned here, then, between the *Cloud*, on the one hand, and the *voice from the Cloud*, on the other.

However, there is in Chrysostom no explicit statement regarding the nature of the Cloud beyond what has already been said, namely, that it is simply a manifestation of God. But there is a small passage in his homily on the Transfiguration, which offers, perhaps, a more positive indication of what Chrysostom believes the bright Cloud to be. He says, "There is probably nothing more blessed than the apostles, and especially the three, who even in the Cloud were made worthy to be under the same roof with the Master."³²

Of course, the general point being made here is that there can be no greater blessing for us than to be with Christ. The context of this passage, however, is eschatological. Being with Christ, then, is the blessing that the apostles received, and it is also the one thing that all Christians should strive and hope for. But there is also a strong emphasis here on the three disciples, who received the extra special distinction of being with Christ even in the Cloud (*kai en te nepheli*). What, then, is the significance of being in the Cloud? On one level, it is possible that Chrysostom is simply making a statement of fact: Peter, James, and John were with Christ more often even than the other apostles—even, that is, in the Cloud. While this is undoubtedly true, it still does not offer a satisfactory explanation of this passage, because it does not take into consideration either the strong eschatological perspective of the passage in general, or the special emphasis which Chrysostom places on the Cloud in particular. Perhaps a better explanation, therefore, would be that the three disciples were indeed blessed to be in the Cloud with Christ, because this was a further and deeper revelation of the Celestial Kingdom. This harks back to the Cloud as the Tabernacle of God—a place where God is. In the Cloud, then, the three disciples experienced the heavenly bliss of the righteous—the blessed life of the future Kingdom.³³ This would imply, therefore, that the bright Cloud is not merely an indication of the presence

³²Op. cit., 4 (554).

³³For a similar interpretation, see my section on the pseudo-Basilian contribution, *supra*, pp. 86-88.

of God, but that it is itself a description of the three disciples' participation in the Life of God.

In conclusion, therefore, we can say that the theological implications of the Transfiguration of Christ in Chrysostom are predominantly eschatological. Its significance lies chiefly in that it reveals the future blessed state of the righteous in the Kingdom—the glory of the Father. The glory of the Transfiguration is not qualitatively inferior to that of the Kingdom, but its magnitude is on a far humbler scale than that of the Last Day. Moreover, it also shows that the human body, despite its incapacity prior to the General Resurrection to bear the full experience of the divine glory, is clearly intended to participate fully in that same glory in the Age to Come. This eschatological glory is manifested on Tabor as Light which cannot be compared with any created light known to man. The gnosiological framework, into which Chrysostom places the Light of Tabor, demonstrates that even descriptions of the revelations of God in Scripture are ultimately always apophatic in character. The Taborian Light, then, is not a physical or material light, and cannot be perceived fully by the corruptible physical eyes of mortal man. Therefore, although he never refers to the Transfiguration Light specifically as uncreated (*aktiston*), it is not difficult to appreciate how these factors combine to point to its supranatural and—because of His clear-cut created-uncreated distinction—also uncreated nature. Equally significant in Chrysostom's treatment of the Taborian theophany is his insistence on the revelation of God by His condescension rather than by His essence or nature, which is not only invisible and incomprehensible but also totally inaccessible to both human reason and intellect. Indeed, as we shall see, the fundamental presuppositions as regards the relationship between the Light of Tabor and the divine economy are remarkably similar to those which may be found in Greek Patristic literature throughout the period which this study aims to cover, that is, up to and including the person of St. Gregory Palamas in the fourteenth century.

The Cloud, on the other hand, offers the disciples a deeper experience or fore-

taste of the life of the blessed in the Kingdom of Heaven. And the words of the Father, by informing us of the hypostatic individuality and uniqueness of the Son's generation from Him, transport

us once more to the plane of the life of the Holy Trinity—the Kingdom of Heaven.

—Christopher Veniamin

Prayer To The Holy Trinity



ALMIGHTY AND LIFE-GIVING HOLY TRINITY, Source of Light, Who from pure goodness alone have brought into being out of non-existence all the creatures of this world and of the world above, providing for them and sustaining them all; and Who, among the other ineffable benefits You have bestowed upon those who dwell on earth, have also given us repentance before death, because of the frailty of our flesh—leave us not to die like poor wretches in our wicked works, nor let us become an object of mockery for that envious destroyer, the prince of evil. For in Your compassion, You see how great are his assaults and his hostility against us, and how great, too, is our subjection to passion, our weakness and our heedlessness. But we, who provoke You to anger every day and hour by transgressing Your precious and life-giving commandments, beseech You to shower upon us Your unfailing goodness. Forgive and remit all our offences in deed or word or thought, committed during the whole course of our past lives up to this present hour, and grant us to end the rest of this life in repentance and contrition and in the observance of Your holy commandments.



hough, enticed by pleasure, we may have committed all manner of sin; though we may have spent our time in foul, unseemly and harmful lusts; though, moved by unreasonable wrath and hot displeasure, we may have offended our brothers; though we may have let our tongues be caught in strong and hostile and inescapable snares; though, through one or all our senses, willingly or unwillingly, knowingly or unknowingly, through beguilement or false doctrines, we may have stumbled in our folly; though we may have defiled ourselves by iniquitous thoughts and a vain conscience: whatsoever other way we may have offended, being harassed by the machinations and habits of evil, O All-compassionate, most good and most merciful God, forgive us and remit all these things. And grant us for the rest of our lives, the eagerness and strength to do Your good and pleasing and perfect will, so that, being changed from the dark evil of night by the bright light of repentance, we may, though unworthy, appear walking like gods in the day, cleansed by Your love for man and praising and magnifying You forever, Amen.

—From the Midnight Office (Nocturne) for Sundays

Holy Trinity Church, Catasauqua Celebrates 95th Anniversary

By the Grace of God, Holy Trinity Orthodox Church in Catasauqua celebrated its ninety-fifth anniversary on Sunday, June 26, with the Hierarchical Divine Liturgy and a festive banquet. It was in 1899 that Saint Alexis, Confessor and Defender of Orthodoxy in America, gathered the mostly Byzantine Catholic Galicians and Carpatho-Russians and returned them to the bosom of Holy Orthodoxy as a community. This newly glorified servant of God would travel from Wilkes-Barre to Allentown by locomotive where he was met by a horse and carriage for the remainder of the journey into the hamlet of Catasauqua. The soon-to-be-glorified martyred priest Alexan-

der Hotovitsky followed Saint Alexis as pastor of Holy Trinity a few years later. He also would visit and celebrate the Divine Services for the recently gathered flock and influx of new arrivals from the "old country." The heavenly legacy does

later Patriarch of Moscow, but then Archbishop and Enlightener of America, actually consecrated the temple in Catasauqua. This is the very temple where the faithful gather to this day.

Immigrants from all traditional Ortho-

This newly glorified servant of God, Saint Alexis, would travel from Wilkes-Barre to Allentown by locomotive where he was met by a horse and carriage for the remainder of the journey into the hamlet of Catasauqua.

not, however, end there. It was in the year of our Lord, 1903, that the Blessed Tikhon,

dox lands continued pouring into the area and relied upon Holy Trinity parish and



Faithful commune at Holy Trinity Church on anniversary.

her venerable pastors for their spiritual life and health. This included not only Russians, Carpatho-Russians, Galicians and Ukrainians, but Syrians, Greeks, and others as well. Only later did the various ethnic groups form their own parishes in

Allentown, Bethlehem, and throughout the Lehigh Valley and surrounding areas. At the outset, Orthodox Christians from as far and wide as New Jersey to the east, Wilkes-Barre to the north, Philadelphia to the south, and Reading to the west called Holy Trinity Church their home, especially during those moments of life when the blessing of the Church is vital. Numerous infants were baptized, marriages sanctified, and departed Orthodox Christians laid to rest. Such is the comforting legacy of the "Mother of Orthodox Christianity in the Lehigh Valley and beyond."

All of this richness and fullness transfigured the faithful and pilgrims who assembled to mark the anniversary of the community. Our Most Reverend Lord, Archbishop Herman, celebrated the festive Divine Liturgy. His Eminence was accompanied by the pastor, Father Gregory Horton; the dean of St. Vladimir's Orthodox Seminary in New York and featured

speaker of the day, Father Thomas Hopko; the only ordained native son of the parish, Father John Chromiak, who traveled all the way from Georgia to share the day; and Protodeacon Stephen Howanetz, whose brilliant voice and excellent countenance set the tone for a Divine Liturgy that was truly permeated through and through by the All-Holy Spirit. The efficient subdeacons, Gregory Hatrak and Jason Vansuch, together with the altar servers, Andrew and Zachary Brusko, assisted magnificently. The parish choir was enhanced by the addition of singers from St. Nicholas Church in Bethlehem and other parishes, under the capable direction of Nicholas Lezinsky. Yet another blessing for the parish community was given when His Eminence tonsured Christopher Rowe to the office of Reader

before the Divine Liturgy. Christopher and his wife MaryAnn have been a special part of Holy Trinity for several years, and during that time, have added Katherine and infant Samuel to their family. Chris is also an extension student in the



Archbishop Herman, Father Gregory, and Tonsured Reader Christopher.

program at St. Tikhon's Seminary.

The processional Cross glimmered in the blazing, brilliant sun as the sweet-sounding music of church bells and chorus mingled in the air. His Eminence was greeted at the doors of the church first with flowers by Tatiana Horton, next with traditional bread and salt by Joseph Horoschak, and finally with the hand cross by Father Gregory and the clergy. Incidentally, the bread was pleasantly garnished with fresh basil by Rebecca Romanchik, who never ceases to surprise the parish with her creative ingenuity.

Following the glorious Liturgy, greetings were exchanged and the founders of the community were remembered. Of special note was the awarding of three gramotas to the worthy recipients Joseph Horoschak, Michael Brusko, and the

Blessed Virgin Mary Ladies Guild. Joe has helped guide the course of the parish as council president for several years and has proven himself insightful and attentive to the will of God in this sometimes difficult position. Michael has dedicated

himself to the service of the Church as choir director for years without the benefit of pay. The parish has certainly appreciated his selfless offering of time and talent. Finally, the ladies have repeatedly distinguished themselves as true "Myrrhbearing Women" time and time again. They are truly the cement which helps bind the community together in all the right places. Our parish prays that they remain young at heart and continue struggling for the glory of God and His Church.

The grand anniversary banquet was held at the Dockside Inn, also located in Catasauqua. Guests who joined the celebration there included Fr. Michael and Mat. Julia Romanchak. Father Michael, who was the pastor of Holy Trinity for thirty-two years, spoke eloquently, wishing his former parish well in the coming years. Other guests included Fr. and Presbyter Michael Varvarelis of St. Nicholas Greek Orthodox Church in Bethlehem; Fr. and

Mat. Eugene Vansuch of St. Nicholas Russian Orthodox Church in Bethlehem; Fr. Robert Rebeck of Protection of the Blessed Virgin Mary Carpatho-Russian Orthodox Church in Allentown; Fr. and Kuriya John Kahle of St. Paul's Antiochian Orthodox Church in Emmaus; Fr. John Udics of Assumption of the Blessed Virgin Mary Church in Philadelphia and dean of the Philadelphia Deanery, O.C.A.; Fr. Theodore Heckman of St. Mark's Orthodox Church in Wrightstown; and Fr. Bazyl Zawierucha of Holy Assumption Ukrainian Orthodox Church in Northampton, Pa.

In his feature presentation, Fr. Thomas Hopko focused on the three-fold mission of a parish commemorating such an historical anniversary as ours. The

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Holy Trinity Church

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three components of this mission that he stressed are remembrance, reconciliation, and rededication. As the people of God, it is first vital that we remember and know from where we come and from whom we are descended. Much of what we do lies in this area of remembrance, beginning with the remembrance of our Lord, Jesus Christ Himself. His teachings, miracles, and the events surrounding His Passion, Resurrection, and Ascension into heaven form the core of our very life as Orthodox Christians. In order to live this Christian life, therefore, we actively engage our collective memory.

Secondly, we are called to reconcile ourselves continually to God and to one another based upon our common inheritance of love and community. Once we remember who we are, we do all that we can to make things right in our lives once again. This is a never-ending cycle and struggle that draws us closer to the Kingdom of Heaven.

Finally, with our spiritual focus set in the right position, we are able to rededicate ourselves to the high calling of Orthodox Christians in a lost world. Father Thomas illustrated this basic theme with many colorful stories from his parish days and from his experience in general. The parish was truly blessed to have so gifted a speaker on this great and holy day in our history.

His Eminence, Archbishop Herman, rounded out the afternoon with an address to His beloved flock in Catasauqua. The Archbishop congratulated the faithful and challenged them to undertake at least one large spiritual project each year as a fitting preparation for the hundredth anniversary of the parish in 1999.

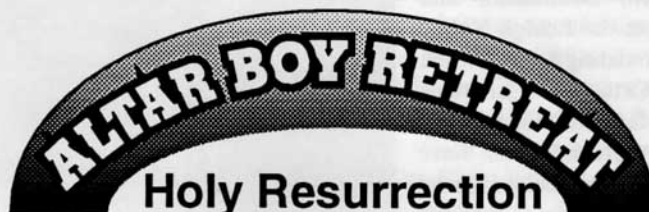
After the banquet, the Archbishop and many of those who had assembled traveled to Saint Nicholas Russian Orthodox Church in Bethlehem to hear Father Thomas speak yet again. There they joined many other clergy and faithful who had gathered in anticipation of this event. The Brotherhood of Orthodox Clergy of the Lehigh Valley sponsored Father Thomas as the speaker for this local commemoration of the Bicentennial of Orthodox Christianity in North America. (The text of Father Thomas's message on that af-

ternoon appears elsewhere in this issue.)

All in all, it was a most glorious festival marking this special day which the parishioners of the God-protected parish in Catasauqua and all of the local Orthodox Christians set aside as an offering of

love to the Most Holy Trinity—the Father, Son, and Holy Spirit, to Whom be all glory, honor and worship, now and ever and unto ages of ages!

—Priest Gregory Horton



Holy Resurrection Cathedral

Wilkes-Barre, Pennsylvania

Saturday, December 3, 1994

10 a.m. to 3 p.m.

You are invited to attend

**The 24th Annual Adult Education Lecture Series at
St. Tikhon's Orthodox Theological Seminary
South Canaan, Pennsylvania**

Celebrating the Bicentennial of Orthodoxy in North America



Tuesday, October 4, 1994

Tuesday, October 11, 1994

Tuesday, October 18, 1994

Tuesday, October 25, 1994

All Lectures begin at 7:00 P.M.

REGISTRATION FORM

NAME _____

ADDRESS _____

CITY _____ STATE _____ ZIP _____

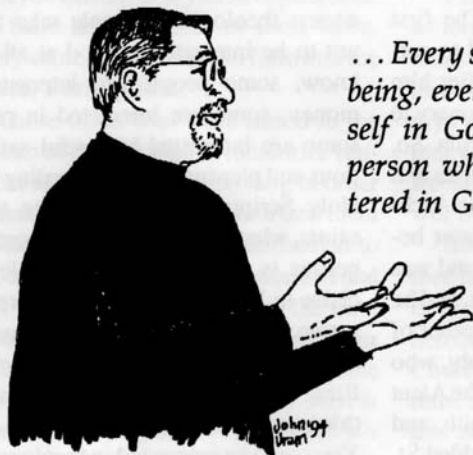
Registration Fee: \$12.00 per person; \$100.00 for a group of 9 or more per Parish. Please make check payable to: St. Tikhon's Seminary. Return by September 28, 1994 to St. Tikhon's Orthodox Theological Seminary, South Canaan, PA 18459 or present at the Registration Desk at the Seminary on Oct. 4, 1994, from 6:00 to 6:45 p.m.

On The Bicentennial Of Orthodox Christianity In America

Editor's note: The following lecture was presented on All Saints Day at St. Nicholas Church, Bethlehem, by Father Thomas Hopko.

It is very proper and right that we take

ture which is love, peace, joy, kindness, fidelity, compassion, wisdom, truth, beauty. This is what God is and we are created by God's grace according to God's *blagovolenie*¹ to be everything God is,



... Every saint, every true human being, everyone who finds life itself in God and in Christ, is a person whose life is totally centered in God.

Father Thomas Hopko.

time to reflect on the events of the Bicentennial and ask primarily the question "What does this have to do with us? What does this have to do with me personally? What is it that we should be thinking about and remembering, seeing on this day?"

It happens that this particular Sunday is the Sunday of All Saints. In our church we celebrate All Saints on the Sunday after Pentecost, because the direct purpose of the outpouring of the Holy Spirit was for us to share the holiness of God. God became man in the person of Christ Jesus, who was God's eternal Son and Word, that we could literally share in, be like God, so that we could literally have all the attributes of God, because we're made in God's image and according to God's likeness. And the Holy Spirit is given to us so that literally we could by grace, as the saints say, be everything Christ is who is God Himself, by nature become God, according to His very na-

ture which is love, peace, joy, kindness, fidelity, compassion, wisdom, truth, beauty. This is what God is and we are created by God's grace according to God's *blagovolenie*¹ to be everything God is,

by God's energies literally to share the life of God. This is what we mean by "created for." This is what the Church is for. This is what the Church is. The Church is, as St. Gregory of Nyssa says, "the re-creation of creation itself." It is the restoration of humanity to what it was created to be. And what we are celebrating today is perhaps not the very first arrival of the Orthodox Church in America. Sometimes, people point out that there were Orthodox in America before 1794. It was in September, 1794, that the missionary team arrived with the express purpose of establishing a mission of Orthodoxy in America and remain. So, in 1994, what we are celebrating is the two hundredth anniversary of the arrival of the first establishment, the first intentional mission and the beginning of the Church structure that has existed right down to this present moment. But, there were Orthodox in America before. In

¹ Good pleasure.

1784, in Old Harbor, Alaska, there were Russian traders and we know for sure that some of the lay people who belonged to the commercial enterprise, sailors and traders, were baptizing native people. They were teaching them the Gospel and even baptizing some of them in the Name of the Father, Son, and Holy Spirit. But, of course, they were not chrismating them, as there were no sacraments; but, they were bringing them the Light of Christ even before the missionaries came. As pointed out also, in Florida, previously in the mid-eighteenth century, some of the indentured slaves coming under the Spanish Conquistadors were, in fact, Greek Orthodox. There were Greek Orthodox in St. Augustine, Florida, before the establishment of this mission. So, there was some presence of Orthodox in America previous to 1794. But, in 1794, the missionary team came, and with the purpose of establishing the Orthodox Church here. And what they were bringing was the very Light of God, the very Kingdom of God to this part of the world. They were bringing the presence of all the fullness of God in Christ in the Holy Spirit—the Sacraments, the teaching, the prayer in the Church that was defined by St. Paul in the New Testament as the pillar, the bulwark of the earth.

Saint Paul says God has made His Son, Jesus Christ, the head over everything, not just the head of the Church, but the head over everything for the sake of the Church, which is His Body. The Church is Christ's own Body and the Church [members] would become members of Christ, not just members of the Church, but members of Christ Himself, constituting His Body. Then, the apostle said the fullness of Him who fills all in all; the whole fullness of God and the fullness of grace and truth, fullness of life itself, we believe, has come in the person of Christ given to us in the person of the

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On The Bicentennial . . .

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Holy Spirit. And, that's what the Church is.

It is important for us when we celebrate this two hundredth anniversary, first of all, to remember that's what the Church is. The Church is not an agency of social change; the Church is not a museum to keep customs and traditions; the Church is not an ethnic center as a shrine of our various heritages; the Church is not some kind of an organization where people play a role to be someone; the Church is not a consumer market where people come with their own needs, picking and choosing what they like, thinking they could even have it because they paid for it. That's not the Church. The Church is the very presence of God's Kingdom, the fullness of God's Life, Truth, Glory, Grace, in the midst of life itself. Salvation itself is life. That is what we are celebrating today, the establishment of the Church in this sense, on this continent, and that means, on this day of All Saints, that the Church has only one purpose: and that is, to allow every single one of us to become a Saint. We are all, as it says in Holy Scripture, called to be saints: Called, Belonging; Called apart, belonging to, the Church for the sake of becoming holy as God Himself is Holy. This is what we are called to do. And each one of us personally is called by God, given a name. Everyone of us who is a Christian, has died with Christ in Baptism, has been sealed with the Spirit, has become a participant of Christ's own death and resurrection in Baptism, in the Eucharist, in the broken body and in the spilled blood in order to live in this world NOW, as those who—as we sing at every Divine Liturgy on Sunday morning—have seen the True Light, [who] have found the True Faith, [who] worship the undivided Trinity, Father, Son, and Holy Spirit, who has saved us, who has given us life.

Now sanctity, holiness, for us Orthodox Christians is not different at all simply from being a human being. People want to know, "What is a human being?" And all these schools, and I noticed in this valley you have schools every three inches. Notice all the signs? Moravian, Lehigh, Muhlenberg, Lafayette—they are all over, all these schools. When I think of

these schools and think that people there are trying to ask the question, "What is a human being?" We say, there is no definition of human life except in reference to God. We are created to be icons, images, according to God's own likeness. And that icon [*pointing to icon of Christ*] is the image of the invisible God. And it's true, Jesus in His Spirit really wants that each one of us become human beings, images of the invisible God.

Now, when we think of that and go to the original missionary team, we see that among those members of that original band, there are those who are officially glorified as saints of the Church: and in the prayers we just heard it. The first member of the missionary band to survive was Herman of Alaska. After him came Innocent, who was a missionary to Alaska, Siberia, and into California. So, these two were the first missionaries and later, at the turn of the century, the Archbishop here was Tikhon, who later became the Patriarch of Moscow, and was killed as a confessor for the Faith, and he was here for ten years. Then, another of the first missionaries was Juvenaly, who became the first hieromartyr and the Aleut Peter, who was killed for the Faith, and then, just a few weeks ago, we added St. Alexis who was a defender and confessor of Orthodoxy bringing the Orthodox Faith and bringing many, many thousands of people back into the bosom of the Orthodox Church, people who, for political and other reasons had been estranged from their own Church, from their own roots, which included the grandparents and parents of many of us in the Church now. One of his followers was, in fact, my grandfather. So, we have these saints, the saints have this All Saints day and when we think of the saints, and you think of these people: Herman, Innocent, Tikhon, Juvenaly, Peter, and Alexis, and you think of any of the other saints of the Church, whoever they may be, there are certain characteristics and certain qualities that belong to every single one of them. You cannot be a saint, you cannot be a human being made in God's image unless you have these qualities. And it is important for us this afternoon as we reflect on the Bicentennial—the coming of Orthodox Christianity to our country, to our continent and into our own life. What are those

elements that are really present in the life of every saint?

The first one is, that every saint, every true human being, everyone who finds life itself in God and in Christ, is a person whose life is totally centered in God. And we have to repeat that again and again. You know, you might think well, "My goodness, did we come out here on a Sunday afternoon and bring this guy in all the way from New York to give him some money to come and tell us this about God!" But, brothers and sisters, it is not a waste of time to remind ourselves of our parents. Because it is so easy, so easy, even for the Church, even for the seminaries, theologians, people who teach, not to be interested in God at all. You know, some people are interested in money, some are interested in power, some are interested in lustful satisfactions and pleasures; but, according to the Holy Scriptures and according to the saints, what is a million times more dangerous is when you have people who claim to be believers and who are very active in churches, who wear cassocks and crosses and give talks, who quote the Bible backwards in Hebrew or something and are not interested in God at all. You could be interested in theology; you could be interested in the right kinds of icons; you could be interested in the right school; you can make an idol out of anything. And according to the Scriptures, the worst possible idol are those realities which were meant to become means to the Glory of God and they became ends in themselves and separate us from God and they are terrible, because they invoke the Name of God. And we can even invoke the Name of God, Father, Son, and Holy Spirit and that God, Father, Son, and Holy Spirit could be as much as an idol as any statue that Nebuchadnezzar could build. The Archbishop calls it the hunk of junk outside the city wall. We can make all kinds of idols that we feel like. One thing is for sure, according to the Scriptures, there really is no such thing as atheism. And the problem in the Bible is not atheism. Everybody has a god. Whatever you worship. Whatever urges you on, whatever motivates your life; whatever you live for and care about, that is your god. It could be power, pleasure, money, whatever; but, it

also could be church. It also could be choir, my parish, my nationality, my monastery, monasticism. How many people are incredibly interested in monasticism but if you talk to them about neighbors, love and God, they don't want to hear. And if you think that is not true, read the book called *The Arena*, by St. Ignatius Brianchaninov, which was a letter to contemporary Russian Orthodox monks at the end of the last century. He spent the first forty pages trying to convince them that their real authority is not the Typikon and the Canons, but the Gospels. It is not about how you dress or what you eat, but how you save your soul. So, there are all kinds of idols there. Every saint is a person who followed the advice: worship God.

Those of us who were raised in the Church as a child used to memorize sentences in the form of a singsong in order to remember them. We memorized them in Slavonic. I had to be a seminarian to discover that the words I memorized and sang were, as a matter of fact, the First Commandment: "I am the Lord Your God, you will have no other gods beside me." It is about God, and every saint is about God. Being about God—then it's about my neighbor. Because the Scriptures says you cannot serve God or love God whom you cannot see unless you serve and love the person right next to you. St. Anthony says, "You win your brother, you win your God; you lose your brother, you stand to lose your God."

I remember once being at St. Tikhon's Monastery, I don't recall the exact reason, but there was an older monk named Fr. Vasily, who was at the monastery for about fifty-four years. There was a group of children around Fr. Vasily who was talking to them.

And I was dying to know what he was saying to them, you know, curious. I moved closer to hear and I didn't realize that he spoke English and Fr. Vasily was telling them that we are at a monastery, we pray to God and try to do God's will, we serve, we pray. And one little child raised his hand and asked, "Did you ever see God?" And without even blinking or breathing, this old monk said, "Yes!" Then I got closer. The child then asked, "What does God look like?" Fr. Vasily said, "God looks just like you!" Then he

went around the circle and said: "and you, and you and you!" Then Fr. Vasily said: "You cannot see God, but when you see the face of your neighbor, that is the image of God." That is an old story in the Christian world.

When one man wanted to enter the cenobium of Pachomius back in the third century in Egypt, he was asked why he wanted to enter. His reply: "I want to see God!" "How many prostrations do I have to do? How many Psalms do I have to sing? How many services do I have to go to?" And Pachomius said: "None! None at all!"

Pachomius said, "Follow me!" And he took him to the community where the monks are working and shows him the dirtiest and simplest of all brothers and says to him, "God!" The man asks, "Is that God?" St. Pachomius says, "Yes! Because if you do not see God in him, you will not see God in anyone."

Since God became a man by nature, then the face of every human being for us is the face of Christ. Even if they are heretics, even if they are persecuting the Church, or drug addicts and AIDS victims, and people marching in New York this afternoon, they are made in God's image and likeness. We are called to see God in them, to serve God in them, to love them, and every saint was given to this. He was not centered upon himself. Because you cannot be God-centered without being centered in another human being, the brother who is next to you. There is only one way to serve God, to bless those who curse you and pray for those who hurt you. To give to those who ask of you, to, in fact, love your enemy. Because that's what God is. Totally compassionate. Judging no one, but standing firm in the truth of God. Therefore, every saint is then other-centered and the only way that person could do this is by God's own power. That is another characteristic of a saint.

This morning in the sermon, His Eminence said, "People hear the Gospel especially on All Saints day, they say, 'This is impossible.'" And the answer, yes, it is true, it is impossible. It is impossible for human beings alone, but with God, that was the point of the sermon, it becomes possible. What is literally impossible becomes possible.

When Jesus was preaching and Peter said to Him: "Lord, who can do what you teach?" Jesus did not say, "Oh, it's hard, keep trying!" He said, "With man, this is impossible, but with God, it becomes possible." And Jesus said, "Apart from me you can do NOTHING!" He did not say, "some things, a few things, these things, or those things." He said, "NOTHING! Apart from me you can do NOTHING!" And a saint believes that.

Theophan the Recluse, one of the great saints, said if you are going to be a human being and a Christian, there are several things you have to do:

First, you don't trust yourself for anything. You know, you have power over nothing.

Second, You trust God for everything.

The saint knows I can do NOTHING! but yet, I can do everything through Jesus Christ and those go together. The least little bit that we think we can do something, we end up doing nothing. When we finally convince ourselves in our gut, not just our brain, that I can do nothing, then the power of God can act, then the power of the Holy Spirit can act. And every saint lived by the Holy Spirit. Not by human skills, not by technical method, not by worrying, but by the Holy Spirit. Now, the Holy Spirit provides the technical methods, the learning, the insight, the skill, but it comes from the Holy Spirit. That it comes from the Holy Spirit—this is another point of the saint—that for the saint the Holy Spirit is not a fairy godmother who picks you from the heaven and turns you into a saint; the Holy Spirit is not a magician who could say the magic words and turn you into Seraphim of Sarov; the Holy Spirit is not a mechanic that could program you into I do not know who. No! The Holy Spirit is the Spirit of Truth, of Wisdom, of Grace, of Peace, who works together with us. And we work with God, but we have to work! The ascetic life, the working life, is not an attempt to try to make ourselves holy. The ascetic life is to open ourselves and do those things that allow the Holy Spirit to act in us. Saint Ignatius himself said in *The Arena* and St. Seraphim of Sarov said, "The acquisition of the Holy Spirit is the end, the goal of the Christian life." That is the mission of a saint, that is what

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On The Bicentennial . . .

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we celebrate today, Pentecost and All Saints. He said, but there are means to this end. The means are not the end. But the means are essential. And what are those means? Those means are:

- A. Going to Church
- B. Saying your prayers
- C. Reading the Scriptures
- D. Struggling with the devil

Cultivating the soil to get out the rock and the weeds—and that means prayer, and that means fasting, that means silence, that means work, labor. Every saint was a laborer, a worker, but a person who was working as a co-worker with God Himself who works.

You cannot be in this part of Pennsylvania without remembering that line of the Scripture: "We are saved by faith, not by works, so that no person should boast." You know, Protestants like that line. It is in Ephesians. We are saved by grace through faith and not by works lest any person should boast. This sentence does not end there, it continues, "For God is at work in us, who are created for good works." And [as for] their famous faith, Jesus said, "The person who believes in Him will do the work that I do," and Jesus even said, "Greater works than those will he do because I do the will of the Father."

So the saint is God-centered, other-centered, Christ-centered, ascetic-centered; giving up oneself always so that God could act.

Now, this afternoon, I wanted to first of all, make this point that this is what we find in the saints canonized in America. If you take those five: Herman, Innocent, Tikhon, Juvenaly, Peter, and Alexis, newly-canonized (he is not on the icon) you will find those qualifications in each one of them, because they are in every saint. For the sake of our Bicentennial reflection, we will say one thing more about the saints. That although there are certain general qualities, characteristics that are in every holy human being, and this is what the Church exists for, it is known by all that no two people are the same. It is also true that no two people live this life in the same way. Every person has his or her time; his or her place; his or her gifts; his or her temptations, his or her crosses; we live in a

specific time and a specific place. And the characteristic of a saint is, they accept their time, they accept their place. We don't say, "If I lived in the nineteenth century, with all the church bells and everything, and Philaret was the Metropolitan, I could be a saint too! But now, in America, with Archbishop Herman?" That is not right. God is here with us. Saint Simeon, the New Theologian, says that is the greatest heresy. The greatest heresy is to want to be in some other time, some other place, and some other person, and here is the Holy Spirit, everywhere except where I am. NO! The Holy Spirit is everywhere present, filling everything, even you and even me, even here and even now! And so each life is unique, each life is different, and even the sanctity of each life has a particular quality. And when the Church glorifies a saint or you may want to put it another way around: When God inspires the Church to recognize a person very particularly and to make their icon and to sing their service and so on, there is a reason for it. You do not canonize saints just because you think they lived a good life and went to heaven. I frankly believe that my mother is in heaven. I believe that my father is there too, thanks to my mother. But in any case, I'm not going to push to canonize Anna. I might pray for her myself in my heart at certain times. She does not need to be canonized.

But we do have canonized saints and in them we do have particular aspects of life that are particularly showing in the particular saint. It was amazing to me that when we think of these five saints and we count the martyrs as well, you see in them a very particular aspect of the Christian Faith that is absolutely essential to the life of the Church and absolutely essential to our life in the Church today, here and now. And I would like to conclude, for the second part of the talk would be to look at each one of them and ask this question: When we particularly remember them, this whole mission, these two hundred years in the person of these saints, *what would be the unique and particular word that is spoken through each one of them?* And when I think about this, this is what occurs to me.

When we begin with St. Herman, who is the first canonized saint on the North

American territory, the North Star of Christ's Holy Church as we sing, means he is the one who guides us, the first light, the first one that God glorified. What do you see in him particularly? And here, I think, the answer to that would be, you see very particularly, a very simple thing: That is, what you could call just for this afternoon, the foundational element of all sanctity: personal holiness, simply personal sanctity. Because what do people see in Herman you discover that there was nothing particular about him. He was a classic of a monastic saint, but he was not learned; he was not ordained, he was a layman. Although he was a monk, he was a layman. He had no particular skills, he had no particular place in the Church. In fact, he was forgotten. He had no particular goal to claim; he was not prominent at all when he was alive. And, in fact, he was totally simple, totally humble, totally hidden, totally poor, totally marginalized, totally alienated, and when he died only a handful of Aleuts even knew that he existed.

Now, when you say why would God have this kind of person be the first North Star of Christ's Holy Church of North America? I think the answer would be because he is the exact opposite of everything that we praise. The exact opposite! In the Church, as well as society, Americans love power; he had none! Americans love possessions; he had none! Americans love prominence; he had none! Americans love prestige; he had none! Americans love pleasures; he had none! Americans love to have a first place; he had nothing! Americans love to have rank; he had nothing! Except God, and he was a miracle worker, he was a miracle worker.

By the way, maybe the other saints were not miracle workers the way he was. But humanly speaking he had nothing, he wasn't even a subdeacon. He didn't know about anything. We don't have a word he wrote. We don't even know his last name.

And I think God has a sense of humor. You know, I always thought to myself, the Lord God: the first one to go into paradise was a robber. The first one to see Him risen from the dead was a woman who had seven devils. The greatest of the apostles was the guy who killed the first martyr. And the first saint in America had

nothing. That's how God works.

Then we go to Innocent, and there is one who had everything. He had brains, he had talents, he had gifts, he had linguistic skills, he could build organs, he could make clocks, he could write in languages; he was a powerful man, he had a wife, he had a mother-in-law, he had four kids. He went across Siberia with them! Traveled down to Alaska, went all over the place. And you see another thing: missionary energy, labor, work, activism, strength, power, and absolute sobriety. You know, even when they tried to spring some miracles on him

with the original Orthodox in America. It was a mission, a mission to the people here. It was not keeping the thing for ourselves. The rumor also got around that when they sold Alaska to America when he was the Metropolitan of Moscow that he was against it. He wrote a big letter saying, "I am not against it at all! I am absolutely for it! And they should have bishops and priests from their own people! They should serve in English, they should have their own customs in America and they should have their own church life and their own government." He said this in 1860.

Then we go to Innocent, and there is one who had everything. He had brains, he had talents, he had gifts, he had linguistic skills, he could build organs, he could make clocks, he could write in languages; he was a powerful man, he had a wife, he had a mother-in-law, he had four kids.

he would not take it. There is a famous story that as he was going to Alaska there is a huge storm and that he said: "Holy Father Herman, pray to God for us!" That's even one of the reasons Herman was canonized, by the way, because Innocent prayed to him. And then the story got around that Innocent had a vision of Herman and heard his voice saying: "I am with you!" So, Innocent immediately sat down and wrote a letter. He said, "Yes, I said it! Yes, we prayed! Yes, the storm stopped! Yes, we did not drown! But I saw nothing and I heard nothing!" Maybe he did, but at least he said he didn't.

In fact, he visited an island where two angels were visiting a shaman. I won't get into that story, but he did not want to see those angels at all. So when he told his bishop, "I think there are angels here teaching this guy about the Christian Faith and they want me to visit him and I don't want to go." The bishop wrote back and said, "You go!" Lucky in those days they did not have fax machines and telephone calls, it took six months in between. So, by the time he got back to the island, it was the fortieth day since the man's death, so he did not have to see the angels.

But here you have the church as a missionary activity; evangelical outreach, three languages and other directives; not self-centered at all. And that is a big sign

So, you have this saint as the energetic active worker giving all his talents to God with incredible finding. The only thing he did not have, I have to mention, is a higher theological education. He did not go to the Academy. Do you know the reason why? Because, in those days you could only go if you were single. He was dying to get married, so when the Angar River flooded in the spring, the bishop was on one side and he was on the other, he went and got married. Then, since he didn't go to the Academy, he went to Alaska instead.

Then, we move over to Tikhon. And here, I think, the image that we see in Tikhon is the image of what we could call generally, the pastor. If Herman was the quintessential holy saint, the holy man having nothing but God, and if Innocent was this incredible worker with incredible energy, skills, education, and talent, capable of so many things, the one thing about Tikhon was that care about people and care about the Church. And he is known as a pastoral person. I will give you three stories from his life which I think show who he is.

When he was a young bishop, before he got sent to America—and he probably got sent to America because he was this way—he was in Volhynia where the Uniates were. It was a very troubled ter-

ritory, very troubled and people were fighting and God knows what and so on, he was there and then he was bishop there for awhile, then he got sent to America. And the bishop that took his place was named Evlogy, who later became Metropolitan in Western Europe, in Paris, who founded St. Sergius Academy and ordained Fathers Schmemmann and Meyendorff. Well, this Evlogy replaced Tikhon in Volhynia and I read Evlogy's memoirs and this story exists there.

He wrote, "I went to a little village in Volhynia where the priest's name was Fr. Tkach, a kind of Galician, small-Russian priest, fiery preacher. And this Fr. Tkach had to keep a diary"—and you had to keep a diary not only of baptisms, weddings, but also the events. So when the bishop would visit he would read the diary. So he said, "I went to this church and opened the diary and started to read it." He says, "I couldn't believe my eyes what was written in this diary. So I called in the priest and I said, 'How could you write such a thing in the diary of your parish?' So Fr. Tkach, who was upset, says: 'What did I write?'" And then the bishop opened it and then read these words:

"Bishop Tikhon visited our village. In the afternoon he walked around and talked with all the people. He just wore his *podriassnik*, without the big sleeves and skufia and the people could not believe that the bishop was talking with them." Then he wrote these words, "The first time in my life I see a hierarch who is a human being."

So Evlogy says to the priest, "Were the other ones beasts? Were the other ones scary?" The priest had to explain, but he said, "This is a human being."

Before you can be a Christian or a saint you have to be a human being. If you're not a human being you can't even be baptized, you can't become a Christian, certainly not a saint unless you are first a human being. If Tikhon was anything, he was a human being. When you follow his whole career, you see he was a human being.

He was elected Patriarch after he went back to Russia. The way they elected the Patriarch was they chose three names at the Holy Synod, the Sobor, and they put them in the chalice. Then a blind

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Archimandrite or an elderly hieromonk came and picked the name out. There were three names in the chalice: Arseny of Novgorod; Anthony of Kiev, who was Khrapovitsky who founded the Synod; and Tikhon.

One Protopresbyter wrote an article in a church newspaper at the time, which I read and this is what he wrote: He said, "The Holy Sobor elected three men to be Patriarch of the Russian Church, the first Patriarch in 217 years. The Sobor chose Arseny of Novgorod, the most zealous of the Russian hierarchs. The Sobor also chose Anthony Kievsky, the most worthy, the most intellectual of the Russian hierarchs." Then he wrote, "But God decided to have the name of Tikhon pulled out of the chalice—the nicest, kindest, the most gentle of the Russian bishops." He was not only good, but nice. But, at the same time, he was not unworthy. And this will be the last story.

When sixteen of his priests were brought in by the Bolsheviks because they refused to give holy objects for the famine [*the communists tried to discredit the Church by demanding that she hand over sacred objects to be sold to help the starving in the famine the communists had deliberately caused—Ed.*], they brought in Tikhon as the Patriarch. And they said, "Why don't you give your church goods for the poor?" Tikhon said, "We will give you all the money we got; we will give you all the land we got; we will give you all the diamonds out of our stuff; but we cannot give you chalices, we cannot give you icons. They are not ours. They belong to God. And you cannot melt down a chalice which held the body of Christ and we cannot do this."

So then the judge says, "You mean you are not going to surrender these items? Aren't you going to order these men on trial to give up these possessions?" And Tikhon said, "I can't!" Then the Bolshevik judge said, "You know, by refusing this you are pronouncing their death sentence!" Tikhon stood up and he said: "Then I bless them to die!" He died himself. He was in house arrest. Some people think they fed him glass. Today, when you die, you do not know if it was a martyr's death being confessed.

But when you move from Tikhon to Juvenaly and Peter, then you have a quintessential witness of a saint. The word witness in Greek means mouthpiece. That is where you get the word martyr. If you are a human being, you live for God, you have to die. You may not die physically, but you have to die for your own opinions; you have to die for your own way; you have to die to your own agenda; you have to die to your own power, so that the power of God could live in you. So, we have already in our saints those who literally were killed because they lived the Christian faith. Juvenaly was apparently slain by some American natives. Peter was allegedly slain by public officials who tried to get him to convert, but he kept saying, "but I am a Christian." So they beat him to death in San Francisco. So, the blood of the martyrs.

Then when you find St. Alexis, the newly canonized, you have the holiness, the zeal, the missionary labor, the goodness, the kindness, the pastoral care for the love of God, the witness unto death—and with St. Alexis, what do we celebrate? Zeal for the Faith! Every Orthodox saint was zealous for all things and by the way, every saint was Orthodox. And every true Orthodox person is a saint. And so it is a very interesting thing, that those who were kind, who were energetic, who were missionary, who were prayerful, they were all zealous for the Truth of the Faith and for the purity of what had been received, and energetic in their testimony and defended it. And this is what we particularly see in St. Alexis. We don't know much about him as a personally holy man. We don't know if he had particularly pastoral gifts. He doesn't seem to have that outstanding gifts, talents to which missions are involved with. And he certainly didn't get killed for it literally. But, he defended it and gave his whole life to defend it and traveling around from coal mine to coal mine, steel mill to steel mill, and three-bar cross to three-bar cross; his legacy probably could be the legacy of my grandfather to my father.

When my father was twelve years old and my grandfather was thirty-six, dying of TB, he called my father to him and this is an Alexian tradition, I'm sure it is a Toth tradition—he said to my father: "My son, two things you remember; your faith

is Orthodox and your nationality is Russian." Then he said, "Only go to a church that has a three-bar cross and the priest has a wife." I always thought then, I can't go to a Greek Church served by an Archimandrite; no wife and no three-bar cross! But what he meant was, this is our Faith and that was a confession of Faith. It wasn't just a practicality, it was a tradition of Faith. Those were symbols of those who were homed in the Faith in the form in which people believe was given to the One, Holy, Catholic, and Apostolic Church. So, we have the saints and they are presented to us each in their dimension and every one of us has to ask himself or herself, right now: What has God called me to be? Or even more important and more basic, Who is God calling me to be? Before you DO anything, you have to BE somebody. And what we are, by definition, are creatures made in the image and likeness of God, for everlasting life with God. To share the very grace and power and glory of God, centered in Christ and centered in our neighbor—but then, this is the point of the second part of my talk today, in the unique way given to us.

If you take these people as human beings, you could not find more different kinds of human beings, as human types, they are radically different, radically different, by origin, by education, by interest, by talents, by skills, by place, by whatever, but each one of them did, whether it was in Wilkes-Barre, San Francisco, or Sitka, or Moscow or Siberia. They did what God called them to do. Which no one else in the whole universe can do. Because nobody is *me* and nobody is *you*. There is even a saying of the desert fathers, "When the Lord comes in glory, He is not going to say: 'Why weren't you John the Baptist? or why weren't you the Virgin Mary?' And He is not going to say, 'Why weren't you St. Innocent? or St. Herman? or St. Tikhon? or St. Juvenaly? or St. Alexis?' He is going to say: 'WHY WEREN'T YOU, YOU?'"

And that is the message we have to give the Bicentennial. We have to do in our place, in our time, what all the saints have done in their time and their place before us, and this can now be particularly for those who labored for us here in North America.

Father Theodore Heckman Celebrates Silver Anniversary As A Priest



Father Theodore and family with Archbishop.

Father Theodore Heckman, ordained to the Holy Priesthood at Holy Virgin Protection Cathedral in New York on June 22, 1969, celebrated his twenty-fifth anniversary at his parish, St. Mark's Church in Wrightstown, on Saturday, June 11, 1994. The ordination in 1969 took place at the consecration of His Eminence Dmitri (presently Archbishop of Dallas and the South).

The festive anniversary at St. Mark's was marked by a Hierarchical Divine Liturgy celebrated by His Eminence, Archbishop Herman, with Archpriests Daniel Geeza and John Udics, Priest Gregory Horton, Fr. Theodore, Deacons Gregory Moser and Anthony Karbo, Subdeacon Gregory Hatrak, Reader George Nakonetschny, and Servers Stephen Sedor, Nicholas Moser, and

Justin Heckman. The choir of St. Mark's parish sang the responses beautifully under the direction of Tom Scheponik. Fr. Theodore was awarded the Palitsa by His Eminence.

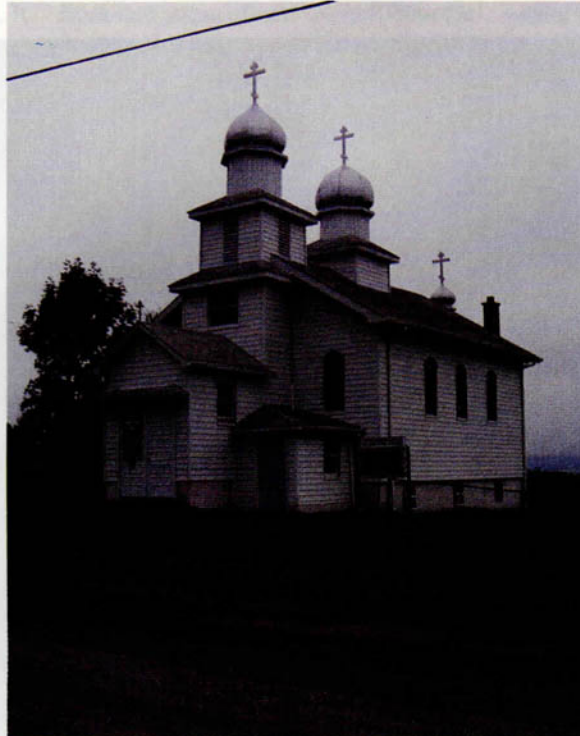
Following the Liturgy, an outdoor luncheon was held adjacent to the church in the very pleasant surroundings of the natural beauty of St. Mark's property. Brief comments were offered by His Eminence, Archbishop Herman; Fr. John Udics, Dean of the Philadelphia Deanery; Matushka Mary Borichevsky, Fr. Theodore's godmother; Reader George Nakonetschny, warden of St. Mark's; and some warm and witty reflections from Fr. Theodore's own father, the Rev. Carlton L. Heckman, who recently marked sixty-two years of service in the Lutheran ministry. Also in attendance was Fr.

Theodore's sister, Florence, retired librarian of the National Science Foundation in Washington, D.C.

The luncheon was prepared by St. Mark's parishioners under the able direction of Mr. Peter Bohlender. Many guests and friends came to share in the day, including parishioners from Fr. Theodore's former parishes, and some Lutheran clergy: Pastor Werley and his wife from Topton, Pa., Pastor Sorcek from Advent Church in Richboro, and Pastor Bagnall from Trenton, N.J.—a former classmate of Fr. Theodore.

Fr. Theodore expressed his deep gratitude to all for their many kindnesses. He said, "The priesthood is not possible without the active love, support, and prayers of the faithful."

Saints Peter And Paul's Church In Uniondale



St. Peter and Paul's Church.

The history of Saints Peter and Paul Orthodox Church actually begins with the founding of another earlier church, the Nativity of the Virgin Mary, by four men: Afton and Samuel Bock, and Aleck and Ilko Tellep. After working in the coal mines for a number of years, these men took their savings and purchased land on top of a mountain three miles east of the village of Uniondale in Wayne County. After building their homes and clearing the land for farming, these men quickly felt the spiritual need to build a church, where they, together with their children, and their children's children, could worship our Lord and Savior, Jesus Christ.

Having received the blessing for such an endeavor from Saint Tikhon, Patriarch of Moscow and Enlightener of North America, who at that time was serving as Archbishop in America, Afton Bock donated about 5,700 square feet of land, on which a church with a cemetery was erected in 1904. The monks of Saint Tikhon's Monastery took care of the spiritual needs of this new parish, which was comprised of fifteen families.

As more and more settlers of the Russian Orthodox faith moved into the area, the need arose for a larger and more

centrally located church. Originally, it was felt that the church should be built at Belmont Corners where the fire station is today. However, after Alex Kowalchuk sighted a falling star which he felt landed into the field where the church is presently located, he offered one and one-half acres of land for the sum of fifty dollars. This being seen as a sign of divine providence, the land was purchased. It was decided to dismantle the Nativity of the Virgin Mary Church and to use its lumber and furnishings to construct and adorn the new church and rectory.

In 1920, Hieromonk Joseph Novak began construction on the foundation. An A-frame roof was constructed over the basement and for four years church services were held in this earth basement

structure. During this time, the parish house was erected.

In 1923, when the Rev. Theodore Migdal came to serve as pastor, the church was completed, and in 1928 during the pastorate of Father Nicholas Gress, the interior of the church was completed. A church hall was built in 1931, and in 1947, the parish house was razed and a new one erected. In 1960, under the capable direction of the Rev. Alexander Poshyvajlo,

an addition was made to the hall to include a kitchen, auditorium, refreshment room, and restrooms.

Among the many capable spiritual leaders which the parish was blessed to have was our beloved Archbishop Herman, who in the fall of 1964 began his first pastorate. The then Father Joseph Swaiko oversaw the purchasing of new vestments, altar covers, sacred vessels, and many renovations in the church and faithfully guided the flock on the path of salvation.

In 1985, under the direction of Father Mark Shinn, the parish commissioned Vladislav Andrejev to write new icons for the church. These icons have become a source of inspiration to many who have prayed before them.



Saints Peter and Paul's Church interior.

The parish has forty-six members, including twelve children. The parish has an active church school which holds classes every Sunday. In addition to this, we have had many youth outings, which have included trips to Dorney Park, Red Barons baseball games, bowling, picnics, camping, and skating. Unique to our parish is our costume party around the 31st of October. Our parties are theme-oriented. One year the theme was on the Old and New Creation and so everyone dressed up as something to do with creation. Another year the theme was Noah's Ark and its counterpart, the Church. Everyone that year dressed as animals. Last year, our theme was the tower of Babel and Pentecost, and so we had an international dinner and dressed in international costumes. The event is both educational and fun. We have many games, and the climax is the popular journey through a very large maze constructed out of large cardboard (freezer size) boxes.

The parish also holds adult education classes once a month as well as a coffee hour. The liturgical life of the parish includes Saturday night vespers, Sunday liturgy, the various lenten services and vespers/vigil and liturgy for all major feast days as well as some minor feast days. The parish has been active in charitable activities, and has made significant contributions of aid to the former Soviet Union.

One of the fundraisers that the parish is involved in is its ever popular dinners. The parish holds two dinners a year, one in July and the other the Sunday before Labor Day. The July dinner is roast beef dinner and the Labor Day dinner is a chicken and halupke dinner. The food is served family-style and, therefore, it is all you can eat. Following the dinner, there is time for music and dancing. The dinners normally attract around three hundred people. Our parish is blessed to have dedicated workers who see to the success

of these dinners every year.

Currently, the parish is in the midst of its preparation for the celebration of its seventy-fifth anniversary, which will take place on Saturday, June 17, 1995. We have acquired new vestments, a chalice set, and a censer. A new fence has been constructed around the cemetery, and other renovations have been completed or are being made.

Our parish may be small in number, but we are a family that works and prays together. Moreover, we have the largest cupola, because it reaches all the way to heaven. We all realize the challenge that is before us. We are ever in need to deepen our spiritual lives, to rekindle in our hearts the flame of the love of God, and to reach out to those around us with the Good News of Jesus Christ. May God bless us, sustain us, and add to our number by the grace of His All Holy Spirit.

—Priest John Maxwell

Orthodox Theologians Convene At St. Tikhon's

The Orthodox Theological Society of America, whose membership includes Orthodox scholars from across the country, held its annual Conference and Business Meeting at St. Tikhon's Seminary here, June 14-16. The theme of the three-day assembly was "Key Issues in Scripture Studies Today."

Some twenty-five theologians participated in the convocation. Host for the gathering was His Eminence, Archbishop Herman, hierarch of the Orthodox Church in America's Diocese of Philadelphia and Eastern Pennsylvania, and Rector of St. Tikhon's Theological School.

Each day the Conference's agenda included liturgical services at St. Tikhon's Monastery Church, the presentation of theological papers and responses, followed by discussions, and fellowship.

Welcoming the participants to the encounter were the Very Rev. Thomas Hopko, Dean of St. Vladimir's Seminary, who serves as OTSA president, and Archbishop Herman.

The first evening, Fr. John Breck, Professor of New Testament at St. Vladimir's, delivered a paper on the "Orthodox Interpretation of the Scriptures." Responding to his presentation was Dr. Mary Ford, Scripture Professor at St. Tikhon's. A discussion followed; it was moderated by Fr. Michael G. Dahulich, who teaches New Testament at St. Tikhon's.

The following day, a paper by scholar Elizabeth Theokritoff, on Scriptures contained in liturgical texts, was examined. Respondent to the presentation was Fr. Alkiviadis Calivas, Professor of Li-

turgics at Holy Cross School of Theology. Later, Fr. Paul Tarazi, New Testament Professor at St. Vladimir's, lectured on the teaching of Scripture in seminaries and parishes. A student of his, John Barner, responded to Fr. Tarazi.

Wednesday evening, the annual Fr. Georges Florovsky Memorial Lecture was presented. It is the keynote address at each Conference, and is offered in memory of the renowned Orthodox scholar, writer, and professor Fr. Florovsky, who taught at both St. Vladimir's and Princeton University. Delivering this year's memorial lecture was Rev. Deacon Mirko Dobrijevic, of the Serbian Orthodox Diocese in America.

His presentation was entitled "St. Nicholas (Velimirovich) of Zicha: A contemporary Orthodox Witness." It



Orthodox Theological Society of America members.

spanned the life of the recently canonized saint, who served the Serbian Church in America early in this century as both parish priest and bishop, and whose published works include both catechetical and spiritual writings. Saint Nicholas was beloved by countless Americans—from Serbian immigrants in his diocese to the racial minority children of inner-city ghettos—all of whom he served and cared for in the name of Christ.

The following morning, the OTSA held its annual business meeting. Participants first took up for study the texts of

the Inter-Orthodox Preparatory Commission's November 1993 meeting at Chambésy, which concerned the Diaspora and Autocephaly, and formulated a response. Also discussed was the recent bomb attempt on the life of His All-Holiness, Ecumenical Patriarch Bartholomew I of Constantinople; OTSA letters to the U.S. government officials are being sent, appealing to insure the Patriarch's safety.

A resolution was passed expanding OTSA membership to include theologians from the Oriental Orthodox Churches

(Armenian, Egyptian, and Ethiopian). Five new members were inducted into the society, bringing the total membership in the elite organization to 134.

Elected officers for this year were: Fr. Thomas Hopko, president; Fr. Nicholas Apostola, vice-president; Fr. Michael Dahulich, secretary; and Fr. Anthony Nichlas, treasurer.

Next year's conference will be held at St. Vladimir's Seminary, June 5-7. The theme for the gathering will be "Synodality, Conciliarity, and Authority in the Church."

STATEMENT

The Orthodox Theological Society in America, meeting at St. Tikhon's Seminary in South Canaan, Pennsylvania June 14-16, 1994, took up for study the texts of the Inter-Orthodox Preparatory Commission that were adopted at Chambésy on November 7-13, 1993. The first study concerned the completion of its work on the *Orthodox Diaspora*, and the second took up the question of *Autocephaly and the Way in which it is to be Proclaimed*. The members of the Society are encouraged that the Commission has continued its work on this most vital of issues, not only for the faithful in the 'diaspora,' but also for the entire Church. We are also honored that two members of the Society, Rev. Fr. Thomas FitzGerald and Prof. John Erickson, were invited to take part in the deliberations of the Commission and to provide the first-hand experience of the Orthodox faithful living in North America.

The members of the Society take special note of the decision of the Commission to charge the Secretariat for the Preparation of the Great and Holy Council to prepare a regulatory plan for the implementation of the 'episcopal assemblies' according to the provisions of paragraph 2c of the November 1990 Commission's adopted text, and that the convocation of these 'episcopal assemblies' will await the final decision of the Fourth PanOrthodox PreConciliar Conference. We affirm with the members of the Commission "that the next InterOrthodox Preparatory Commission be convoked by His Holiness the Ecumenical Patriarch as quickly as possible" so that the practical issues outlined in paragraphs 3 and 4 of the November 1993 text may be addressed in preparation for the Great and Holy Council and for the health of the Churches in the 'diaspora.'

Since 1960 we in North America have had the 'first stage' of an 'episcopal assembly' described in the Commission's Adopted Texts of 1990 and 1993, in the form of the Standing Conference of Canonical Orthodox Bishops in the Americas. We look to the Fourth PreConciliar Conference for provisions that will solidify what presently exists in North America and guide us to the next level of cooperation

and unity. As a general rule, we believe the bishops of a region comprising the 'episcopal assembly' should not do anything separately which can be done collectively. Examples that come to mind are in the areas of education on all levels, youth work, charity, and social activity, such as the Orthodox Christian Education Commission (OCEC) and the International Orthodox Christian Charities (IOCC) created by SCOBA. But much more can and should be done. Can we in North America expect specific guidelines on the next steps to be taken by SCOBA toward the establishment of a local Orthodox Church in North America uniting all canonical jurisdictions?

We are in agreement with the PreConciliar Commission, expressed in the text *Autocephaly and the Way in which it is to be Proclaimed*, that in theory autocephaly is to be granted by a Mother Church only with the confirmation of the other Churches within the family of Orthodoxy. The Ecumenical Patriarchate's ministry of primacy is crucial for such a pan-Orthodox consensus on the matter of the autocephaly of a local Church. We would suggest that the Commission might address the issue of the degree of autonomy a Mother Church might grant to its local church in the 'diaspora' that will both enhance its ability to cooperate with the other local churches within the same territory and give it practical experience in self-governance as it prepares, within the context of the 'episcopal assembly,' for local autocephaly in one fully-united Church.

Within the Society the issue has been raised as to whether the first region should include all of North America and Central America, or whether this area should be divided into Canada, the United States, Mexico, and Central America.

We repeat what we said in 1991: "The Commission has stated that 'all Orthodox Churches are unanimous that the problem of the Orthodox "diaspora" should be resolved as quickly as possible.' Our Society shares this conviction and hopes that the Commission's work will be brought swiftly to a happy result."

Happiness Is Overcoming Addictive Demands



Editor's note: John Calbom, an incoming student at St. Tikhon's Seminary, wrote the following simple and practical set of suggestions. It is assumed, of course, that they are to be practiced in an Orthodox Christian spiritual context.

Do you find yourself caught up in a never-ending treadmill of fear, worry, anxiety, disappointment, frustration, boredom, anger, resentment, irritation, or hostility? These emotions are a direct result of *your response* to situations and people that you have no control over. Why is it that we can get up in the morning feeling positive and happy and two hours later become so "tied up in knots," angry and irritable that some might say we are a "poor excuse for a human being"? The reason this happens is that most of us are trying to find happiness in things we believe will give us security, power, or sensation (e.g., sex, food, drugs, television). It is not these things that make us happy or unhappy. We have developed these addictive demands and desires because we tell ourselves we won't be

happy unless we have these things.

In the process of growing up, we have programmed into our biocomputer (brain) beliefs that we have decided will give us happiness. Many of these beliefs become addictions in that when they are not fulfilled, we automatically experience pain, fear, or anger. In other words, they control us: we don't control them.

When this happens, our reticular activating system (the alerting system of the brain) only selects the stimuli or information picked up from our senses that is compatible with what we have previously programmed into our brains. That is to say, we see what we want to see based upon how we believe our world to be.

The three lower levels of consciousness are known as the *security*, *sensation*, and *power* centers. These three levels of consciousness are ways in which we have programmed ourselves to achieve happiness. Ironically, the end result of focusing on any of these three areas is that we set ourselves up for the very thing we are trying to avoid—unhappiness. If we tell

ourselves that in order to be happy we must be *secure*, we program our brains to be preoccupied or dominated with having enough of what we perceive will make us feel secure—peace at all cost, job security at the expense of true fulfillment, or perhaps a predictably boring life. If our focus is on experiencing happiness by having pleasurable *sensations*, our lives will be centered around getting more and more sensation—food, sex, drugs, visual stimuli such as pornography, or any other pleasurable sensation. If our focus is on getting *power*, we will find ourselves automatically trying to control people and situations for the purpose of getting more wealth, prestige, or success.

Let's look at three individuals that typify an addiction to power, to security, or to sensation, respectively. Alan, who had hypertension, had been referred by his family physician to a counselor to learn more effective ways of dealing with his emotions. He owned his own business and considered that to be a major source of his problems. But Alan had decided

early in life that the way to happiness was to control everything and everyone around him as much as possible. At work, this philosophy created a lot of problems for Alan. He was continually angry and frustrated when he perceived his authority to be challenged. He was not able to let go of control enough to allow his employees to make their own decisions and to independently solve problems. Alan was often critical or demeaning with those who worked for him. When an employee had a differing opinion, he would frequently get angry. Alan was unable to keep employees, so his business had a high rate of turnover. This caused him consid-

counseling.

Philip had learned that happiness was equated with pleasurable sensations. He was a connoisseur of good food, fine wine, and chocolate. Philip discovered that certain foods gave him more pleasure than others, and the more of them he ate, the more pleasure he received. Eventually, his whole day was focused around his next meal or snack. When he was sad, anxious, or depressed, he ate chocolate for comfort. When he was happy and wanted to celebrate, he drank expensive wine and prepared his favorite meal. When he was bored, he snacked on junk food. When he was excited about new possi-

If our focus is on experiencing happiness by having pleasurable sensations, our lives will be centered around getting more and more sensation—food, sex, drugs, visual stimuli such as pornography, or any other pleasurable sensation.

erable financial loss, because he was constantly needing to train new employees and much of his time was focused on this activity. This caused his "fight or flight" response to be continually activated, which contributed to his hypertension.

Annette had decided that in order to be happy, she had to feel secure. Her criteria for security was harmony at all cost, a steady, dependable income, and an environment where little changed. Her marriage relationship caused her a great deal of stress because her husband seemed very unpredictable; he loved change, displayed a variety of emotions, and enjoyed spending money spontaneously. Every time she and her husband disagreed, she became fearful and anxious that he would reject her. This caused her to "clam up" more and more and not communicate honestly. He valued lively discussions and honest communication. Therefore, in response to her silence, he became angry which caused her to withdraw further and to worry. She seemed to have a constant fear of loss, not only regarding her marriage, but everything else she was sure she couldn't live without if she was to feel secure. Eventually, Annette began to suffer migraine headaches, and her family physician could not help her. Finally, he referred her for

bilities, he ate desserts. When he was feeling nostalgic, he ate ice cream and cookies. Within three years, Philip gained a hundred pounds. He had developed an appetite he could no longer control. No matter how much he ate, he always wanted more. Eventually, he was diagnosed with adult-onset diabetes which was directly related to his weight gain and overconsumption of sweets. His doctor put him on a strict diet which caused him considerable anxiety and depression. Eventually, he sought help from a counselor.

If any of these scenarios sound a bit familiar to you, I recommend you practice the following exercise daily:

Step 1: Explore your suffering.

Close your eyes, take several deep breaths, tune into how you feel right now, and let yourself really experience your deepest feelings. Picture what you were doing just before you experienced your most intense emotions. Who is there? What is happening? What is being said? What emotions are you feeling now? Describe how your body feels. Describe your feelings. What emotions are you experiencing? Look at how you have interpreted the incident. Ask yourself what words went through your mind. What did you tell yourself that produced the emo-

tions? What is it that bothers you the most? What is the worst thing that can happen?

Step 2: Pinpoint your addiction.

At the time of the incident in which your addiction manifested itself, what did you want to happen? What were your conceptions of how things should have been: What should someone else have done? What should you have done? To discover your underlying addictive demands, ask yourself, "If I don't get what I want, and things don't go the way I want them to, what does that mean about me?" "How do I feel about myself?" To pinpoint your primary demand, ask yourself: "In this situation, what is it I am addictively demanding?" "What do I think I need to be happy?"

Step 3: Select phrases to reprogram your biocomputer.

Do you see how the addiction causes you to respond? Do you see how the addiction makes you suffer? Can you see how a pattern of suffering has created the addiction? Are you tired of suffering? Are you willing to let go of your demands? To change the old programming, choose one or two ideas to reprogram your thoughts about what will make you happy. For example, "I don't always have to please people to be loved and accepted," or "My happiness doesn't come from food." Keep these phrases in mind along with your Jesus prayer and the remembrance of God. Get in touch with all the pain your addictions have caused you and really determine to get free. Let your discomfort drive you to freedom.

Step 4: Focus on reprogramming.

Keep in mind your reprogramming phrases and practice them with determination until you sense they have made a difference in your brain. Now put yourself back in the same scene that started your pain. Reaffirm your new reprogrammable phrases. See yourself in a new situation with positive responses and feelings based on your new programming. Reaffirm that you can be free of old programming—of old addictions. You can enjoy life without addictions.

—John Calbom

Secularism In The Church

Editor's note: The first part of this article appeared in our last issue. The conclusion follows.

The secularized Church is occupied with human thought and abstract ideas. The real and true Church, though, is like true medicine, and in particular, like a surgical operation. A surgeon can never engage in philosophy and culture, can never meditate while performing a surgery. In front of him he has a patient he wants to cure, to bring back to full health. Likewise the Church, having in front of her a patient, can never meditate or philosophize. The Church herself experiences the mystery of Christ's Cross and assists man in experiencing the same in his personal life. The experience of the mystery of the Cross is the deepest repentance through which the *nous* is transformed. From the motion that is contrary to nature, it acquires movement that is according to nature and above nature.

Furthermore, the Church becomes secular when it is downgraded to a social organization, like so many other organizations in society. It is often claimed that Church is the nation's supreme institution. But the Church cannot be considered as an institution of the nation, even the supreme one. It may be the substance of the nation, since the nation's tradition is inextricably tied to the Church tradition, and the nation's members are simultaneously Church members. The Church, however, can never become an institution. When a revolution ends up in a bureaucracy, it loses its value and this brings about its downfall. The same is true of the Church. Being the spiritual Hospital which cures man, the Church cannot be considered as an institution in support of society, appropriate for citizen taming.

Unfortunately, today some view the Church as a necessary organization, useful for society, its role valued according

to its social usefulness. For many, the Church is viewed as Prometheus, with police in the role of Epimetheus. That is, the Church is good enough as society's assistant in order to avoid police intervention. When the Church fails, the police step in. Certainly one cannot dismiss Church benefaction in such matters. A cured Christian causes no troubles to the police. But we should not see Church presence only in this field because then we refer to a secularized Church.

There are others, unfortunately, who do not look at the prophetic and sanctifying role of the Church, which consists of the sanctification of man and of the whole world. They rather accept the Church as a mere decorative element. They need it to decorate various ceremonies and to brighten them with its presence. Or they may believe that Church presence is required to demonstrate a wide social consensus. As it has been pointedly observed, not even the atheists reject such a church. I may add that such a secularized church causes despair to the atheists, too. They may need it for the time being, because it serves them well, but they are going to face a grave disappointment when they, too, need the true presence of the Church.

Today there is a general tendency to view a secular Church as more useful for modern social needs. I may add that there is a growing tendency to adjust sermons and Church teaching to these social needs, the needs of a society functioning in anthropocentric ways, because we fear society's rejection. There are those among the Protestant and Western "Churches" who have succumbed to this temptation and that is why they have spread much despair to those seeking spiritual healing, to those seeking the true Church for a cure.

Overall, a Church that crucifies instead of being crucified, a Church that experiences worldly glory instead of the glory of the Cross, a Church that falls to Christ's three temptations in the desert

instead of overcoming them, is a secularized church. Such a Church is destined to acquiesce in a fallen society's remaining in its fallen state; it spreads disappointment and despair to those who seek something deeper and more substantive.

Secularism in theology

Since theology is the voice and faith of the Church, it follows that what has been said about the Church so far applies to theology too. We will attempt to discuss this particular subject a little more in order to see the way Orthodox theology is secularized in more detail.

Theology is the words about God (*theo-logia* in Greek). It is assumed that someone who talks about God must know God. In the Orthodox Church, we know that the knowledge of God is not intellectual but spiritual: that is, it is connected to man's communion with God. In Saint Gregory Palamas' teaching, the vision of the uncreated Light is closely connected to man's divinization, to man's communion with God and the knowledge of God. That is why theology is identical to the (spiritual) vision of God, and why the theologian is identical to the God-seer, that is to the one who sees God. Someone who talks about God, even reflectively, can be called a theologian, and this is why the Fathers attribute the term theologian to the philosophers too. Eventually, though, from an Orthodox standpoint a theologian is someone who has beheld, has witnessed the glory of God, or at least accepts the experience of those who have reached divinization.

In this sense, theologians are the God-seers, those who achieved divinization and received the Revelation of God. Saint Paul is one such theologian. He went up the third heaven, and on several occasions he describes and reveals his apocalyptic experiences. This occurs to such an extent that Saint John Chrysostom, talking about Saint Paul and about the fact that in his Epistles there are greater

These two words appeared in the first installment of this article. *Nepic*: stressing soberness and ascetical practice. *Idealism*: a philosophic system centered on a world of ideas rather than on material realities.

mysteries than in the Gospels, argues that "Christ declared more important and unspoken things through Saint Paul than through Himself."

Saint Paul, as he himself says in the third person, was caught "up to the third heaven" (2 Cor. 12:2). At this point, I would like to remind us of Saint Maximus the Confessor's interpretation, according to which the three heavens are in reality the three stages of spiritual life. The first heaven is the end of practical philosophy, which is the purification of the heart, the expulsion of all thoughts from the heart. The second heaven is the natural *theoria* that is, the knowledge of the inner essences of beings, when man through God's Grace becomes worthy of knowing the inner essences of beings to have ceaseless inner prayer. The third heaven is theological *theoria*, through which, and by divine Grace and the capture of the *nous*, one reaches, as far as is possible, the knowledge of God's mysteries and knows all the mysteries of the kingdom of heaven. This is "the ignorance superior to knowledge," according to a characteristic saying by Saint Isaac the Syrian. This ignorance, relative to human knowledge, is the true knowledge of God. Therefore, theology is the third heaven which is a fruit, an outcome of the purification of the heart and the illumination of the *nous*.

All these are related to another teaching by Saint Maximus the Confessor. According to it, all that is seen needs to be crucified and all thoughts, to be buried, and then the *logos*⁶ rises within ourselves; man ascends to *theoria* and becomes a true theologian. This means that Orthodox theology is closely tied to Orthodox asceticism, it cannot be conceived of outside Orthodox asceticism.

On discussing true theology, I think it is worth reminding ourselves of the holy Niketas Stethatos's discourse on the interpretation of Paradise. An integral member of the Orthodox Tradition, holy father Niketas analyses thoroughly how the Paradise created by God in Eden is "the great field of practical philosophy." The tree of the knowledge of good and evil is natural *theoria* while the tree of life is mystical theology. When man's *nous* is purified, he can approach the tree of the

knowledge of good and evil and from there acquire the gift of theology. This is the path followed by all the holy Fathers, and this is why they proved to be, unmistakably, theologians in Church and real Shepherds of the people of God. On the contrary, the heretics tried and still try to make theology in other ways, with impure heart and reflection, not through practical philosophy, natural *theoria* and mystical theology. For this reason, they failed and were expelled from the Church of Christ.

When theology is not a part of this framework, as presented by all the holy Fathers, then it is not Orthodox but secular. This secular theology is encountered in the West, for there they analyze and interpret the Holy Scripture through their own human and impure intellect, outside the correct prerequisites presented by the holy Fathers. Unfortunately, in some cases, this has affected our own place, too.

A typical example of secular theology, functioning outside the traditional patristic framework, is the so-called *scholastic theology* which developed in the West between the eleventh and the fifteenth centuries. It was termed scholastic from the various schools cultivating it. Its chief feature was that it relied on philosophy, particularly that of Aristotle, and it attempted to explain rationally everything related to God.

Scholastic theology tried to comprehend God's Revelation rationally and to harmonize theology and philosophy. It is characteristic that Anselm of Canterbury used to say, "I believe in order to comprehend." The scholastics started by *a priori*⁷ accepting God and then tried to prove His existence by rational arguments and logical categories. In the Orthodox Church, as expressed by the holy Fathers, we state that faith is God's Revelation to man. We accept faith from hearsay, not to comprehend it later, but to purify the heart, achieve faith through *theoria* and to experience Revelation. Scholastic theology, on the other hand, accepted something *a priori* and then struggled to comprehend it by rational arguments.

Scholastic theology attained its peak with Thomas Aquinas, who is considered a saint by the Latin Church. He claimed that Christian truths are divided into natu-

ral and supernatural. Natural truths, such as the truth of God's existence, can be proved philosophically; supernatural truths, such as the trinity of God, the incarnation of the *Logos*,⁸ the resurrection of the bodies of men, cannot be proved philosophically but can be shown to be not irrational. Scholasticism connected theology tightly with philosophy, and in particular with metaphysics; as a result, faith was adulterated, and scholastic theology itself was completely discredited when the model of metaphysics prevailing in the West collapsed. Scholasticism should not be acquitted of the tragedy of the West regarding faith in our day. The holy Fathers teach that there is no distinction between natural and metaphysical—only between created and uncreated. The holy Fathers never accepted Aristotle's metaphysics. But this is beyond our present topic and I am not going to develop it any further.

Scholastic theologians of the Middle Ages considered Scholastic theology to be a development surpassing Patristic theology. French teaching on the superiority of scholastic over Patristic theology originates from that point. Thus scholastics, who deal with reason, consider themselves superior to the holy Fathers of the Church, and also consider human knowledge, a product of reason, higher than Revelation and experience.

It is from this angle that we should view the conflict between Saint Gregory Palamas and Varlaam.⁹ Varlaam was essentially a scholastic theologian who attempted to bring scholastic theology to the Orthodox East. His views were of the scholastic theology which in reality constitutes a secular theology. (Varlaam believed that we cannot exactly know what the Holy Spirit is, thus ending in agnosticism; that ancient Greek philosophers were above the Prophets and the Apostles, since reason is higher than the Apostles' *theoria*; that the Light of the Transfiguration is something which is created and destroyed; that the hesychastic way of life, that is, the purification of the heart and the ceaseless noetic¹⁰ prayer are not necessary, etc.) Saint Gregory

Continued on the next page.

⁷ Beforehand, putting the result before the cause.

⁸ The Word (i.e., of God).

⁹ Varlaam, (or Barlaam) the Calabrian.

¹⁰ i.e., of the *nous*; elsewhere refers to the realm of the *nous*—the invisible world of angels, etc.

Secularism In The Church

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Palamas foresaw this danger to Orthodoxy, and with the power and energy of the Holy Spirit, in addition to the experience he personally had gained as successor and one continuing the work of the holy Fathers, he confronted this grave danger and preserved the unadulterated Orthodox faith and Orthodox Tradition.

Unfortunately, Varlaamism, which is an expression of scholastic theology in the West and definitely constitutes secular theology, has infiltrated the orthodox East in other ways. We observe that scholasticism, Varlaamism, permeates manifestations of modern church and theological life. Of course, in recent years there has been an effort to cleanse our theology from its "babylonian captivity" in Western scholasticism; there has been a great effort to break out of Orthodox theology's encirclement by the prison of scholastic theology. But we must simultaneously move on to experiencing Orthodox theology. It is not an intellectual knowledge but rather an experience, life, and is closely connected to what is called hesychasm.¹¹

Secular theology, which is a function of scholasticism, manifests itself in several ways today, too. I would like to point out a few.

One is the way we base the entire mode of theology on reason and thought. We think about the Orthodox faith, we rationalize about the truths of faith or we simply form a history of theology. We have almost reached the point of viewing theology as a philosophy about God, ignoring the whole therapeutic method of our Church.¹²

Another way of experiencing Varlaamism and scholasticism is the fact that we have limited theology to esthetics. We have made it esthetics. We may write several books and undertake long analyses of Orthodox art, study the schools of iconography, accept the great value of Byzantine art, while simultaneously treating with contempt and overlooking asceticism, the hesychastic method which is the foundation of every Orthodox art. Purification, illumination, and divinization is

the basis of all the Orthodox Church's arts and acts and mysteries.

Another way is that we seek the rebirth of the Church's liturgical life without simultaneously discovering and living the ascetic life of the Church. We discuss the continual communion of the Sacraments without simultaneously relating this effort to the stages of spiritual perfection, which are purification, illumination, and divinization. We undertake great efforts so that people will comprehend logically the Divine Liturgy, without making a parallel effort to experience the spirit of Orthodox Worship. We seek to abolish the iconostasis so that the laity can see all that is taking place, without asking the reason why the Church instituted the iconostasis and the secret reading of prayers. These tendencies are related to the secularization of ecclesiastical theology. Saint Maximus the Confessor's teaching and historical research are very revealing on this point. The catechumens cannot pray with the same prayers as the baptized, and vice versa. And if we study the teaching of Saint Symeon the New Theologian on who the catechumens really are, we will be able to understand why the Church has instituted the iconostasis and the secret reading of prayers.

Overall, when our theology is not tied to the so-called hesychast life, when it is not ascetic, then it is secular, it is scholastic theology, it is Varlaamist theology—even if we seem to be fighting Western theology and struggle to be Orthodox.

Secularism in Pastoral care

Pastoral care is not unrelated to and independent of the Church and theology. Pastoral care is the work of the Church which aims at admitting man to her body, at making him her true member. Pastoral care is the Church's method to guide man to divinization. As we have said before, this is the Church's deeper objective. Further, pastoral care is not unrelated to theology, for the true theologians are true shepherds and those who shepherd in an Orthodox manner do so theologically. Therefore, what we have said so far about Church and theology applies to pastoral care, too. The true Shepherds of the Church are the deified, those who partake, in varying degrees, of the deifying

energy of God or those who accept the deified and follow their teaching. Therefore, we either are deified or we accept the deified and exercise pastoral care by their aid.

Moses reached divinization by Grace; he saw God in His glory, and then undertook the arduous task of the pastoral guidance of the people. As Saint Gregory of Nyssa says, before seeing God he was unable to separate two Hebrews fighting with each other; after the vision of God and His sending him to this task, Moses guided a difficult and uncompromising people. It is indicative that Moses passed the whole divinization experience on to the people through his guidance and the laws.

The same can be observed in all Church life. Saint Gregory the Theologian views pastoral care as the most difficult science, and he definitely links it with man's divinization. For this reason, he would like the shepherds to be cured beforehand in order to be able to guide their spiritual children to healing and divinization.

The holy Canons of the Church present the pastoral method. If we view the Canons as legal schemes and structures, we fail to recognize their true place within the Church. As we have said elsewhere, the holy Canons are medicine to cure man. A careful examination of the Canons will lead us to the conclusion that they presuppose man's illness, which is the darkening of the *nous*, and they aim at man's health, which is the illumination of the *nous* and divinization. According to Saint Basil the Great, there are five stages for those who repent, namely, those who stay outside the Church, crying and asking to be forgiven by the Christians; those who attend and listen to the Divine Word but leave the Church at the time the Catechumens do; those who stay at the narthex of the Church and attend the Divine Liturgy on their knees; those who stay within the main Church, remain there and pray with the other faithful without however partaking in the holy Communion; finally, there are those who partake in the Body and Blood of Christ. These stages show that every sin, which constitutes the darkening of the *nous*, is a repetition of Adam's sin, and a degradation from true life. Then man is no longer a living member of Christ's Church. They also

¹¹ Hesychasm: literally, "stillness," a name for Orthodox ascetic-monastic life, especially that centered on the Jesus Prayer.

¹² The Church's method of healing souls.

show that repentance is but the struggle by which man becomes a member of the Church again.

As stated before, the existence of the iconostasis should be viewed within this perspective. In older times, there were no iconostases—just some veils, and everyone had a visual communion with what was happening, because the entire Holy Temple was a place for the believers, for the true Church members. There was a substantial separation between the Narthex and the main Temple. When someone sinned, he could not attend the Temple nor pray with the believers. Thus there existed a class of penitents who were essentially in the catechumen's state. Later though, as a consequence of secularism in faith, those in repentance were allowed in the Temple, but iconostases

when he studies the Holy Scriptures and the holy Fathers, being guided by a deified Spiritual Father, such a man can obtain real knowledge about other people, for in essence the problems of all men are the same. Employing modern psychology to guide people is a secularized view of pastoral care and it is harmful for the following reasons.

It is harmful when, at the same time, our Church's entire ascetic and hesychastic method is ignored. We usually ignore the hesychastic tradition as expressed in ascetic writings, such as the Ladder of Saint John the Sinaite. It is a pity for us to ignore a healthy tradition possessed by our Church which aims not at psychoanalysis but at psychosynthesis. For our soul, through its fragmentation caused by the passions, experiences

... Someone who knows himself and by God's Grace monitors the way his inner passions act, when he studies the Holy Scriptures and the holy Fathers, being guided by a deified Spiritual Father, such a man can obtain real knowledge about other people, for in essence the problems of all men are the same.

were erected.

Of course, we do not pay much attention to external manifestations such as the iconostasis. I would like to stress that the Church's pastoral care does not consist of external activities, of psychological rest and relaxation, but rather of an effort to purify the heart and illuminate the *nous*.

Modern Psychology and Pastoral care
Unfortunately, today things are presented on a different basis and we can talk about secularism in pastoral care, too. There is an attempt to use modern psychology, among other methods, in the pastoral guidance of people. There are several who employ psychology's results to help people. It is not such a bad thing for someone to know some psychological methods. I believe, though, that someone who knows himself and by God's Grace monitors the way his inner passions act,

schizophrenia; it is scattered about.

It is also harmful when we maintain an anthropocentric position and believe that man's health can be brought about by the method of listening and talking. For man's soul, which is created by God in order to attain divinization, does not find rest in a set of moralistic advices and in human external support. As we have said, the illness lies deeper, in the *nous*. It does not consist of certain suppressed and traumatic experiences of the past, but in the darkening and mortification of the *nous*. Healing and illumination of the *nous* cannot be achieved by anthropocentric methods, advices, and psychoanalyses.

Furthermore, the employment of modern psychology creates problems to the extent that it is already considered a failure in the West. Many people are discovering that psychology cannot cure man effectively.

This can be seen in two developments.

The first is the development in the West of something called anti-psychiatry, which reacts against psychiatry because it realizes that psychiatry follows a wrong course, having set different assumptions about the illness. Anti-psychiatry claims that classical psychiatry is a form of social violence of man. The second development is psychiatrists' growing awareness of the failure of psychiatry and psychology to cure, and their subsequent abandonment of psychiatry and turning to neurology; for it is believed that many problems originate in man's neurological system which has its center in the brain. It is argued that several psychological abnormalities, like illusions, hallucinations, and so on, have their origin in the illness of brain centers. Unfortunately, all new scientific discoveries come to Greece with a delay of thirty or fifty years.

In conclusion, we can say that secularism is the Church's gravest danger. It is what adulterates her true spirit, her true atmosphere. Of course, we must add that it does not adulterate the Church herself (for the Church is the real and blessed Body of Christ), but the members of the Church. Therefore, we should more properly refer to the secularization of the members of the Church.

The Church is the jewel of the world, the charity of mankind. When, however, this jewel of the world is permeated by the so-called secular spirit, when Christians, the members of the Church, instead of belonging to this jewel, instead of becoming the light of the world, are inspired by the world in the sense of passions and become the world, then they experience secularism. This secularism does not lead to divinization. It is an anthropocentric view of our life. The Church should enter the world to transform it rather than the world entering the Church to secularize it.

A secularized Church is completely weak and is powerless to transform the world. And secularized Christians have failed at all levels.

—Archimandrite Hierotheos Vlachos
translated by Tasos Philippides

All footnotes in the preceding article were added by Alive in Christ staff, for the reader's convenience.

Senior Citizens' Appreciation Day Held At St. Michael's Church In Old Forge



Taking note of the increasing number of elderly parishioners in our parish, as also in other parishes, St. Michael's in Old Forge decided to make a day dedicated to remembering them and to saying thank you for all of their years of dedicated service to the Church. On Thursday, June 30 of this year, and hereafter on the last Thursday of June each year, we will have a day to honor our senior members of the parish.

The idea was born from comments made to Fr. David as he blessed homes this past Epiphany. In each house where there was a shut-in, or in the various health care centers, the overriding concern of all the elderly was how much they missed not being able to attend services. Father and Matushka Karen discussed the matter on many occasions, contemplating how we could get them to church. With the severe winter we had, there was no way to accomplish this task without endangering the health of the very people we wished to help. Finally, a decision was made to have an affair when the weather would not be a problem. Since most of the shut-ins had family to visit them on the weekends, a weekday was selected as this would not interfere with other plans and give them something to look forward to in addition to their usual routine. The time of the service was also a factor since most people would need more time to prepare themselves, so it was decided to begin at 10:30 a.m.

The day was set, and the various organizations of the parish were put into motion to assist in making the day as enjoyable as possible. His Eminence, Archbishop Herman, was contacted and

invited to attend, and even though it is a busy time for him, he planned to attend if at all possible. The Holy Annunciation Ladies Club, under the leadership of Dorothy Polanchik, was asked to prepare a meal that would conform to the diet of the majority of those who would attend. The church committee under Starosta Jacob Barsigian agreed to underwrite all expenses for the day. Volunteers from among the parishioners were signed up, each to be responsible for the care of one person for the day, and a registered nurse from the parish, Mary Pritchuk, was on hand for any medical emergencies that might arise. Two of the care centers, Allied and Taylor, provided transportation for their residents and even assigned people to remain with them for the day.

The day turned out to be an enormous success. The weather was beautiful, Archbishop Herman was able to attend, and the secretary of the diocese, Fr. John Kowalczyk was there, along with seminary graduate Greg Hatrak. As the people arrived, they were given a pin of the bicentennial with a ribbon attached commemorating the day. The wheelchair ramp was utilized to make the church accessible for those in wheelchairs. Many people, with walkers and canes in hand, entered to pray and worship as they had not been able to do in some time. In many cases, tears filled the eyes of the attendees and their friends as they were overcome with joy at not only being in their beloved church, but at being also with their beloved archbishop as well.

Following a beautiful Liturgy with an inspiring sermon from Archbishop Herman, the parishioners gathered in St.

Michael's Auditorium for a repast and fellowship. Packets were given to all in attendance with the story of the life of Saint Alexis of Wilkes-Barre, and a copy of the Bicentennial Icon from St. Tikhon's as well. The seniors filled out a questionnaire with various information about themselves and prizes were awarded in a variety of categories. The winners were as follows: oldest in attendance—John Pecuch at eighty-eight years young; longest marriage—Mary Russel with sixty-seven; oldest child—Anna Halchak whose daughter is sixty-four; youngest grandchild—Steve & Dorothy Polanchik whose grandchild is only three months old; most number of grandchildren—Anna Zupko with eleven; most children—Joseph Macijowsky with five; greatest number of god-children—Mary Conon with six; birthday closest to the day—Martha Pecsényak on July 15; farthest distance traveled from the parish—Al Krenitsky who was on Saipan. A random number chosen beforehand was won by Mary Oselinsky, and two years between 1794 and 1994, chosen for their significance to the parish, were picked by Lovie Witiak (1891) and Ann Freeman (1991). An afghan donated by Mary Russel was won by Al Krenitsky. After the prizes were awarded, the day came to a close and all were returned to their homes safe and sound, enriched by the love of a Christian community for its people. In the future, we know that more could be done, and it is our prayer that this will not only continue, but grow on the basis of Christ's Love.

—Priest David Mahaffey

The Uniate Question Revisited

Editor's note: In response to many inquiries from readers asking about the nature and history of the Union (Unia), we present this article which is especially timely in view of the recent canonization of Saint Alexis.

It was a beautiful weekend in May when thousands of Americans who share the Orthodox faith gathered on the grounds of St. Tikhon's Monastery to participate in an event of historical proportion. A convert to Orthodoxy more than a century ago, a former Eastern Rite Catholic priest, was being glorified as a Saint of the Church. Although Saint Alexis Toth of Wilkes-Barre would be remembered for his piety, humility, and his faithfulness to the Lord in the most trying of times, he could best be remembered for the witness he offered that eventually led tens of thousands of Eastern Rite Greek Catholic immigrants from the former Austro-Hungarian empire home to the fullness of their ancestral Orthodox faith. He was, to say the least, a "father of Orthodoxy in America," a priest whose witness to this day offers a challenge to the very existence of the "Unia" as a model for ending the ancient schism between East and West.

To understand the impact and significance of the life of this newly-glorified saint, it is necessary to understand the historical background of the Uniate Church in Eastern Europe. Such a perspective makes it possible to understand why not only Orthodox but many Roman Catholic ecumenical theologians would concur that "uniatism" can never be a model to heal the divisions that have severed the unity of East and West.

An Inadequate Model

A century and a half ago, in the midst of the repression that was a consequence of the reign of Nicholas I in Czarist Russia, a philosopher by the name of Chaadeyev once insisted on the necessity of seeking truth when dealing with is-

suess: "Love of one's country is a fine and noble sentiment," he wrote, "but there is something more beautiful, the love of truth."¹ In like manner, in looking at the historical roots of the creation of the Unia, the quest to perceive and define truth is an absolute necessity. The problems that beset Orthodox-Catholic relations in Eastern Europe and throughout the world today will never be resolved if one fails to understand the historical foundations upon which the Eastern Catholic Churches were established. Such a perception makes the contention of Freising clear as to why the Unia is not an acceptable model for future Church reconciliation.

This observer would suggest that although a union took place as a consequence of the Union of Brest in 1596, it could hardly be termed a matter of theological conversion. To the contrary, coercion as a consequence of religious, political, and social pressures seems much more an appropriate description.

By the final years of the sixteenth century, the Orthodox Church in the Polish-Lithuanian kingdom was in dire straits. Eight diocesan sees comprised the ecclesiastical province of Kiev under the jurisdiction of the Patriarchate of Constantinople at this time. Yet the Church was under great duress as a consequence of the Turkish captivity of the Patriarchate of Constantinople, the political consequences of the Polish-Lithuanian Union of Lublin in 1569, as well as the strength of Catholic "Counter-Reformation," which although initially focused on the rise of Calvinism in the realm, soon directed its outreach toward the "schismatic" Orthodox.

King Sigismund III enacted measures that discriminated against Orthodox subjects of the realm. He had insisted that all public offices (and there were some twenty thousand of them) be reserved for Catholics and that Orthodox bishops be de-

prived of their seats in the Senate. By 1588, he had ordered that the Jesuits increase their efforts among his Orthodox subjects.²

To make matters even worse, candidates for the Orthodox episcopacy were designated by the Polish King, while many Polish nobles exercised the right of patronage in naming candidates for the Orthodox priesthood. Finally, the social status of both Orthodox hierarchy and clergy was inferior to that of their Latin counterparts.³

In Orthodox circles, there was also great resentment among many existing bishops at the attempts of reform that were called for by Patriarch Jeremiah of Constantinople. When he sought to redress the issue of corruption in hierarchical ranks (as a consequence of a scandal of bigamy, Metropolitan Onesiphorus of Kiev was replaced by Metropolitan Michael Ragoza), he alienated many hierarchs. This was further accentuated by his placing lay brotherhoods directly under the jurisdiction of Constantinople rather than the local episcopal sees.⁴

The situation was so critical that near the end of the sixteenth century, several bishops, concerned over the state of their church, considered the possibility of turning to the papacy in an effort to stem Polish aggression against the Eastern Church in the realm. As Josef Macha, S.J. notes in his work, *Ecclesiastical Unification*: "The Catholic Church had long been the aggressor in its relationship to the Orthodox Church. Catholics never ceased to carry on some kind of missionary activity among the Ruthenians . . . The Pope, standing above the Polish Church, could also be expected to curb Polish aggression against Catholic Ruthenians. Acceptance into the Catholic communion held out the hope of acceptance of the

Continued on the next page.

² Steven Runciman, *The Great Church in Captivity* (Cambridge: Cambridge University Press, 1968), p. 268.

³ Fr. Dennis Kristof, *The Seduction of the Ruthenians*, an unpublished manuscript.

⁴ Ibid.

¹ As cited in Hans Kohn, *Pan-Slavism, Its History and Ideology* (New York: Vintage Books, 1960).

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Ruthenian hierarchy into the political structure of the Commonwealth."⁵

The Articles of Union

Beginning in 1590, secret meetings took place between four episcopal proponents of a union with Rome: Cyril Terlecki, exarch of Patriarch Jeremiah and bishop of Luck, Leontine Pelczycki, bishop of Pinsk and Turov, Balaban of Lvov, and Dionyse Zbirujski of Chelm.

By June, 1595, a synod met in Brest at which eight Orthodox bishops signed a statement indicating a desire to effect a union with Rome "which formerly existed between the eastern and western Church, and was established at the Council of Florence by our predecessors."⁶ The statement indicated that a delegation was to be dispatched to Rome to offer "due obedience to the Pope, in the name of all of 'our whole ecclesiastical order and the folk entrusted to us.'"⁷

Yet the statement itself contained an unequivocal condition. Obedience was to be professed provided the pope would "preserve and confirm to us the administration of the sacraments, rites, and all ceremonies of the Eastern Church without any violation and in the same way in which we had used them at the time of the union," granting that confirmation also in the name of his successors "who would never innovate anything in that respect."⁸

The actual statement of intent contained 33 Articles of Union. Among the highlights of these are the following:

- a) Greeks were not required to add the *filioque* to the Creed;
- b) All rites, prayers, liturgies, of Eastern Church were to be retained;
- c) All ceremonies and forms were to be *idiomate nostro*, the customary Old Slavonic;
- d) Eucharist forever would be under forms of both bread and wine;
- e) Candidates for priesthood were to be allowed the right to marry prior to

⁵ Josef Macha, S.J., *Ecclesiastical Unification, A Theoretical Framework Together With Case Studies From the History of Latin-Byzantine Relations* (Roma: Pont. Institutum Orientalium Studiorum, 1974), p. 168.

⁶ Oscar Halecki, *From Florence to Brest (1439-1596)*, 2nd Edition, (Archon Books, 1969), p. 288.

⁷ *Ibid.*, p. 289.

⁸ *Ibid.*

ordination;

f) A reformed Gregorian calendar would retain the Orthodox form of determining the Paschal date;

g) Candidates for the episcopacy would be nominated by the clergy, appointed by the king, and consecrated by the Metropolitan without papal approval;

h) Only the Metropolitan would have to be confirmed by Rome if he were not chosen from the ranks of the bishops, or would have to profess allegiance before a Catholic primate of the realm if he was already a bishop;

i) Eastern bishops would be granted seats in the Polish Senate akin to rights of Latin hierarchy;

j) Eastern Christians could not forsake their rite for the Roman rite;

k) On the occasion of mixed marriages, no partner could be forced to embrace the rite of the other;

l) Eastern Churches and monasteries could no longer be converted to the Roman Rite;

m) Churches destroyed by Catholics were to be rebuilt, renovated, and returned to former condition;

n) Excommunications pronounced by one Church were to be respected by the other;

o) Bishops would receive the same honors, exception, privileges as Latin clergy for themselves and all ranks of clergy;

p) The bishops would receive immunity from excommunication by the Patriarchate of Constantinople as well as protection from the Polish crown against disobedience from clergy and laity opposed to the move.

Although the consequence of a union would affect the lives of tens of thousands of believers for almost four centuries, it is apparent that neither clergy nor faithful were privy to the four years of planning regarding the creation of a religious union with the Roman Catholic Church. If a guiding principle in Eastern theology is the affirmation that choices regarding matters of consequence "seemed good to the Holy Spirit and to us," (Acts 15:28), there is little doubt that such a principle hardly applied in the formation of these terms. As Macha notes, "The bishops had carried on their negotiations with the government and with the

Catholic Church in an almost conspiratorial way. They had worked out the conditions of union without consulting the lower clergy, the nobility, and the townspeople."⁹

On the 23rd of December, 1595, Bishops Pociej and Terlecki were received in Rome by Pope Clement VIII, bearing with them the documents outlining their position on union with Rome. In their profession of faith, the legates read the text of the Creed with the Latin addition of the *filioque*, in spite of the fact that the terms of union prohibited its usage in the Eastern Church. They likewise affirmed the Latin doctrine regarding purgatory, papal primacy as defined by Florence (and later rejected by the Eastern Church), and the dogmatic proclamations of the Council of Trent regarding ecclesiastical tradition, the interpretation of Holy Scripture by the Church alone, the seven sacraments, the real presence in the Eucharist, veneration of saints and of their images, original sin, justification, and indulgences.¹⁰

In *Magnus Dominus et laudabilis nimis*, the union was affirmed by Rome. The articles of union were approved without any reservation as reflected in the following:

"In greater evidence of our love for them, we permit, concede and grant to the said Ruthenian bishops and clergy, out of our Apostolic benevolence, all sacred rites and ceremonies which they use according to the institutions of the sacred Greek fathers, in the divine office, the sacrifice of the Holy Mass, the administration of all sacraments, and any other sacred functions, as far as those are not in opposition to the truth and doctrine of the Catholic faith and do not exclude the communion with the Roman Church."¹¹

The Synod of Brest, 1596

On the 16th of October, 1596, a synod of the Ruthenian Church convened in Brest at the order of King Sigismund. Excluded, under imperial orders were any non-Catholics and foreigners (i.e., representatives of the Patriarchate of

⁹ Commentary pertaining to the 33 "Articles of Union" appears in Halecki, pp. 289-92, and Macha, pp. 182-83, and Kristof, p. 3.

¹⁰ Halecki, pp. 330-332.

¹¹ *Ibid.*, p. 332.

Constantinople and Alexandria). This particular body, on the 19th of October promulgated the union with Rome with great solemnity. Bishops Balaban and Kopystensky, who had refused to accept the terms of the union, were excommunicated, and delegations from an Orthodox synod were prevented from presenting their excommunications of the pro-union forces.

At the same time however, an Orthodox synod, chaired by Nicephorus, a legate of the Ecumenical Patriarchate, convened in a nearby home since they were prohibited access to a church. Needless to say, King Sigismund supported the pro-unionists, and labeled Nicephorus "a traitor and a spy." He ordered his officials to accept the proclamation of the unionist Synod and to punish those who opposed its tenets.¹²

Enforcing the Union

There were penalties to be sure for those who opposed the establishment of the Unia. The episcopal offices were only given to the Uniates. The endowments of dissident sees were confiscated and their holders were deprived of episcopal privileges. By 1598, Nicephorus, the Exarchate of the Ecumenical Patriarchate was arrested as a result of imperial orders and imprisoned. Within a short while, he died in custody, while Cyril Lukaris, eventually to rise to the Ecumenical throne, escaped from the kingdom with his life.

Sigismund eventually declared members of the Orthodox party to be rebels against the state. Clergy who opposed the union were eventually defrocked and hostile laity were anathematized and often imprisoned. In addition, church property and income was forcibly confiscated.¹³

Macha, in his study of the consequences of the Union, expressed it well when he noted: "The Union of Brest lacked the active support of the masses of the clergy and laity. Worse still, groups of the active church membership formed to oppose and destroy the Union concluded by six of the eight Ruthenian bishops. The coercive power of the state lent the necessary protection to the United bishops, kept them in office and made their

authority respected by at least part of the clergy. The government used its power to assure to the United hierarchy a position as the only legitimate hierarchy of the Ruthenian Church."¹⁴

The Union in the Carpathians

Almost a half century following the establishment of the Uniate Church in the Polish-Lithuanian Kingdom, the incorporation of Orthodox clergy and faithful within the Roman Catholic Church by means of the Unia continued in the Hungarian Kingdom. Fr. Roberson, in his text, *The Eastern Churches: a brief survey*, correctly notes in his survey that on April 24, 1646, sixty-three Orthodox priests of the Diocese of Mukachevo (Patriarchate of Constantinople) were received into the Catholic Church by means of a profession of faith. He goes on to note that an additional union took place in Mukachevo in 1664 while a third union in Maramaros county was effected in 1713. In the period of approximately one hundred years, he notes, "the Orthodox Church virtually ceased to exist in the region."¹⁵

Unfortunately, there is no reference in Roberson's study made regarding the circumstances that contributed to the expansion of the Unia in the Hungarian realm, nor are there references to the intentions of those who sought union with the Roman Church.

The initial union in the Carpathians of the Hungarian Kingdom took place when sixty-three priests made a profession of the Catholic faith on April 24, 1646, at the castle of Uzhorod. As Fr. Michael Lachko notes in his detailed study, *The Union of Uzhorod*, the union was modest to say the least. There was no ceremony of any kind, no festive celebration by local faithful, no delegation sent to Rome, no papal Bull akin to the earlier Union of Brest. There wasn't even a bishop present on the Orthodox side, and on the Roman side, only the local Latin bishop of Eger, George Jakusic, who failed to inform higher authorities in the Church of the action, was present. Perhaps most significantly, written documents pertaining to the historicity

of the event don't even exist.¹⁶

Six years later, however, when the name of Bishop Peter Parthenius, previously elected by the Uniate clergy and subsequently consecrated by the Orthodox bishop of Jassy, was presented to Rome for confirmation, a letter outlining the events of 1646 was forwarded to Rome. It is known as the "Document of the Union of Uzhorod."¹⁷

Terms of the Document

Lachko provides the entire text of the document in his study on the union. Perhaps the most significant section of it is the paragraphs that follow:

"On that day we sixty-three priests came together and followed the aforementioned most Reverend bishop of Eger to the church named above (i.e., St. George the Martyr). So, after the enactment of the mystery of the bloodless sacrifices performed in our Ruthenian tongue, and after the sacramental expiation of their sins by some of the priests, we pronounced the profession of faith in an audible voice according to the prescribed formula, namely:

" 'We believe all and every thing that our Holy Mother the Roman Church bids us believe. We acknowledge that the most holy Father Innocent X is the universal Pastor of the Church of Christ and our Pastor, and we with our successors desire and wish to depend on him in everything; with, however, the addition of these conditions:

" 'First: That it be permitted to us to retain the rite of the Greek Church;

" 'Second: To have a bishop elected by ourselves and confirmed by the (Roman) Apostolic See;

" 'Third: To have the free enjoyment of ecclesiastical immunities.'"¹⁸

In looking at these three major points, it is quite clear that like their coreligionists in the Polish-Lithuanian Kingdom, their conversion to Catholicism was in fact conditional. They hardly desired the loss of their traditional Eastern liturgical tradition, or its replacement or amalgamation with a Latin mode. They sought to have a direct voice in the selection of a candidate for the episcopacy of the

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¹² Macha, pp. 194-97.

¹³ Runciman, p. 264.

¹⁴ Macha, p. 202.

¹⁵ Roberson, pp. 104-05.

¹⁶ Michael Lachko, S.J., *The Union of Uzhorod* (Cleveland-Rome: Slovak Institute, 1976), p. 106.

¹⁷ Ibid.

¹⁸ Ibid., pp. 107-08.

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Church, rather than having ecclesiastical or lay nominations and appointments for such an office. Finally, they wanted an end to the virtual social slavery of the Eastern clergy in the realm. Their economic and social plight was precarious, to say the least. Excluded from the rights, exemptions, and immunities of the Roman clergy, they sought to redress the imbalance by means of this union. They were, after all, virtually equivalent to the status of serfs of the soil with three major obligations to meet: royal taxes, services and payments to their landlords, and taxes and other fees to their bishop.¹⁹

The Hungarian Archbishop Lippay, in a report dated 1665, described the hardships of the Orthodox clergy, who numbered approximately seven hundred prior to the Union, in graphic terms:

"Those of them who lived on the local lord's land were like the peasants, in that they gave not only to themselves, but also to the land-lords, labour, manual work, taxes and the other offerings usual from the serfs of soil, so that it came about that if they showed negligence or slackness in any of these things, or did anything else wrong, they were punished with the lash or other penalties by the officials and the secular servants of the lords."²⁰

Given these conditions, it should come as no surprise that the idea of a union with Rome, which had obvious political, social, and economic consequences, would be appealing. Lachko himself comes to the same conclusion when he notes that "in such social conditions, Union with the Catholic Church seemed to offer the only effectual way of liberation from the degrading servitude that the Ruthenian clergy endured. The promoters of the Union promised the priests they were striving to unite equally with the Latin Catholic clergy in the matter of ecclesiastical immunities. Freedom from servitude, therefore, was assuredly one of the motives that produced the Union of Uzhorod, as the 'Document of Union' of the year 1652 shows."²¹

The economic benefits of a union were certainly reflected in a decree of Emperor

Leopold I in 1692 granting to the Greek Catholic clergy all the immunities and privileges (including the right to a tithe from the peasantry) then enjoyed by the Roman Catholic priesthood.²²

As a consequence of this union, the Orthodox presence in the Subcarpathian basin, with roots in the Diocese of Mukachevo dating to the eleventh century and linked to the Patriarchate of Constantinople, was seriously imperiled. The diocese itself ultimately became part of the Roman Catholic hierarchical structure, subordinated to the Hungarian diocese of Eger.

The tensions however, between the Latin and Greek-united Churches hardly ceased as a consequence of the Union. Already by 1749, when Greek Catholic clergy led by Bishop Ol'shavs'ky demanded the restoration of the terms of the Union of Uzhorod and the legal reestablishment of a fully independent diocese, the bishops of Eger argued that the suffragan bishops of Mukachevo had no legal rights. The position was based on the lack of written proof concerning the establishment of a diocese at Mukachevo, the absence of existing documents from the Union of Uzhorod, and the contention that the union had been made with a Hungarian bishop rather than directly with the papacy.²³ It was not until 1771 that the Empress Maria Theresa disregarded the ardent protests of the bishop of Eger and approved the creation of the Greek Catholic Eparchy of Mukachevo, an act sanctioned by Pope Clement XIV.²⁴

Liturgical Considerations

In today's ecumenical dialogue between Rome and the Orthodox East, it is also apparent that beyond theological and ecclesiological concerns, the Unia is not viewed as an authentic model for unity because of the distortions of Eastern liturgical practice which have evolved through the centuries. Although Fr. Roberson does allude to this when he suggests that "these unions resulted in a process of 'latinization,' or the adoption of certain practices and attitudes proper to the Latin Church," he unfortunately

²² Paul R. Magocsi, *The Shaping of a National Identity, Subcarpathian Rus', 1848-1948* (Cambridge, MA: Harvard University Press, 1978), p. 23.

²³ Ibid., p. 24.

²⁴ Ibid., pp. 25-26.

does not expand upon this theme, particularly in his reflections on the Ruthenian Catholic Church, the Slovak Catholic Church, and the Ukrainian Catholic Church.²⁵ He notes however, the depth of the problem of "latinization" in his reflections on the American Carpatho-Russian Orthodox Diocese. He comments that as a consequence of their centuries of Uniate background, "many Latin characteristics and practices such as Roman Catholic clerical attire and the practice of bination by priests has been retained."²⁶ Although the year is now 1994, and the period of more than a half-century of restored communion between the Carpatho-Russians and the Patriarchate of Constantinople makes these comments inaccurate to say the least, they certainly suggest the extent of the aberration of Eastern liturgical life that permeated the Uniate Churches as a consequence of the unions of Brest and Uzhorod.

The Process of Latinization

With the institution of the union, it was not long before liturgical changes began to emerge in the churches of the union. In an attempt to prove that they were indeed "good Catholics," liturgical services began to be adapted in ways that reflected their union with the Latin Church of Rome.²⁷

Macha in his study noted the following modifications in Eastern liturgical practice by the late seventeenth century:

- a) Shaving beards, cutting hair and adopting Polish ecclesiastical garb;
- b) The introduction of the Rosary and Stations of the Cross;
- c) The introduction of daily private Liturgy celebrations;
- d) The introduction of "low masses" repeated on many altars.²⁸

Fr. Lawrence Barriger, a Liturgical theologian of the Carpatho-Russian Diocese, in an unpublished manuscript, noted that one of the earliest additions was the inclusion of the *filioque* in the creed as early as 1642, in spite of the articles prohibiting its usage in the Union of

²⁵ Roberson, p. 104.

²⁶ Ibid., p. 104.

²⁷ Ibid., p. 64.

²⁸ Macha, pp. 104-05.

²⁹ Fr. Lawrence Barriger, *The Liturgy of Constantinople in Karpatska Rus'* (an unpublished research paper presented to the Carpatho-Russian Diocesan Clergy Synod, April 23, 1991, Ligonier, PA), p. 13.

¹⁹ Ibid., p. 170.

²⁰ Archbishop Lippay, as cited in Lachko, p. 172.

²¹ Lachko, p. 173.

Brest.²⁹ Additional modifications included:

a) The introduction of the Roman amice or *naplecnik* in vesting;

b) The placement of the cincture before the epitrachil after the Roman pattern;

c) The intention to consecrate the particles of the proskomedia, reducing their number to those only of the Mother of God, one for the order of the saints, one for the living, one for the dead, and one for the celebrant if only a few communicants were present;

d) The blessing of the bread and cup before the words of institution, reflecting the Roman practice;

e) The washing of the priest's hands in the Roman fashion before touching the "Lamb" while omitting the rite of Zeon.³⁰

In 1720, the first major Synod of the Eastern Catholic Church assembled in the city of Zamosc. Presided over by the Papal Nuncio, Grimaldi, it was attended by eight bishops, eight archimandrites, 129 priests, and two representatives of the Lvov Brotherhood.³¹ As a consequence of this Synod, the following practices were sanctioned and prescribed as law:

a) The *filioque* was sanctioned for use in the recitation of the Nicene Creed;

b) Every priest was to commemorate the Pope in the Divine Liturgy;

c) The sponge was to be abandoned and replaced by using the thumb in the cleansing of the discs;

d) The white purificator was to be substituted for the red lenten;

e) The Eastern practice of the use of the rite of Zion in the Liturgy was abandoned;

f) The communing of infants was discouraged until the "age of reason";

g) The Antimension was to be placed between the altar cloths;

h) The so-called "low mass" was sanctioned.³²

In the Synod of Lvov in 1890, additional modifications to the liturgical practice of the Uniates included the ringing of hand bells at the hymn, "Holy, Holy, Holy," as well as at the words of institution and other places in imitation of the

Latin practice. In addition, priests with deacons were to silently recite the petitions as the deacons were saying them.

To the credit of the Roman Catholic Church, however, a new *sluzebnik* published in 1942 by the Vatican, abolished many of the Latinisms of the Synod of Zamosc. The priest still blessed the bread and the chalice at the words of institution, but the Zeon and other practices were restored in the Liturgy, and permission was granted to recite the Creed without the *filioque*.³³

Crisis in the United States

The arrival of tens of thousands of immigrants from the Carpathian region of the former Austro-Hungarian Empire at the end of the nineteenth century, saw the emergence in many of America's northeastern industrial and mining centers of Christians who were neither Roman Catholic, Protestant, or Orthodox, but rather were baptized Greek Catholics. As churches were built and priests immigrated from the old country Eastern Catholic dioceses, a crisis of major proportions began to emerge in American Latin Catholic circles.

In an age that was hardly ecumenical, the introduction of "Catholics of the Eastern Rite," with priests who had wives and families, liturgies in Church Slavonic rather than Latin, and feast days that did not coincide with the traditions of the Western church, were far more than an anomaly or a curiosity. To say the least, they were perceived as scandalous. Even before 1890, Greek Catholic priests in the United States had petitioned the *Sacred Congregation of the Propaganda* seeking redress from Latin hierarchs who had little sympathy or understanding of the Eastern Church united with Rome.³⁴

The response from Rome hardly seemed satisfactory. In a decree issued in October, 1890, only celibate priests were to be sent to serve the Greek Catholics in America, while married men already in the United States were to be recalled to Europe. Whereas there was no Greek Catholic bishop or diocese established in the United States, priests of the Greek rite were to be directly subject to the local

²⁹ Ibid., pp. 18-19.

³⁰ Rev. H.J. Heuser, "The Appointment of a Greek Catholic Bishop in the United States," *Ecclesiastical Review*, XXXVII, 1 November, 1907, p. 457.

³¹ Ibid., p. 458.

Latin bishop.³⁵

The crisis worsened when Archbishop Ireland of St. Paul, Minnesota, refused to accept the credentials of Fr. Alexis G. Toth, a widowed priest who had come from the Presov Diocese to serve a community of Greek Catholics in Minneapolis. The archbishop's refusal to recognize Toth as a priest because of his marriage, served as a catalyst for Toth's eventual entrance into the Orthodox faith through the offices of Bishop Vladimir Sokolovsky of San Francisco. Within a period of two decades, Toth subsequently led more than twenty five thousand Greek Catholics into communion with the Orthodox Church.³⁶

Toth himself decried the aberrations of the Eastern tradition as a consequence of the Unia and the violation of its tenets in articles published before the turn of the century in the *Amerikanskij Russkij Vestnik*:

"Then why is Mr. Orlov complaining that the Catholic bishops and Rome are the greatest enemies not only of the Greek Catholic Church but also of the Eastern Rite? And where is the Eastern Rite kept unharmed by you (i.e., Uniates)? Is that Eastern Rite to perform two, even three masses in one day? Or to whisper the masses, is that Eastern Rite (i.e., to celebrate 'low mass')? To perform the Liturgy without the proskomide—is that also Eastern Rite? Not to glorify the nine and the proskomide, or to hold the service with wafers . . . to introduce organs in churches, to throw out of the church the iconostasis . . . ?"³⁷

Through the issuance of the Apostolic letter, *Ea Semper* in 1907, Pope Pius X placed all Eastern-rite Catholics in the United States under the direct care of Bishop Soter Ortynsky, who himself was to receive his jurisdiction from the Ordinaries in whose dioceses Greek Catholic parishes existed. Among the designated responsibilities of the bishop was the charge to "administer the Sacrament of Confirmation," even though such a sacrament was to be administered in the Eastern Church by the priest as one of the

Continued on the next page.

³² Paul R. Magocsi, *Our People, Carpatho-Rusyns and Their Descendants in North America* (Ontario: Multicultural History Society, 1984), p. 27.

³³ Barriger, pp. 18-19.

³⁴ Heuser, p. 460.

²⁹ Ibid., p. 19.

³⁰ Macha, pp. 303-07.

³¹ Barriger, pp. 16-17.

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three sacraments of initiation in the faith.³⁸ Candidates for Holy Orders had to be celibate or widowers and married priests in Europe were forbidden to function in the United States.

Clergy functioning in the United States were hardly treated as equals to their Latin-rite Catholic brothers in the priesthood. Only celibates were eligible for ordination, regardless of the terms of the Union of Brest and Uzhorod. Clergy in the Greek Catholic Church were subject to the local Latin hierarchy and could be removed without the knowledge or permission of the Greek Catholic bishop.³⁹

The Greek Catholic laity were bound to attend the Mass in the Latin church if a Greek Catholic Church did not exist in their local area, and were to confess to a Latin priest if a Greek Catholic priest was not available. In terms of mixed marriages between Greek Catholics and Roman Catholics, the Latin party was bound, under all circumstances, to preserve his or her rite. Yet a Greek Catholic wife was free to adopt the Latin rite of her husband. If the husband was of the Latin rite, the marriage had to be celebrated in the Latin Church, yet if the husband was a Greek Catholic, the marriage could be celebrated in either rite. Children were to be baptized in the Latin rite if the father was Latin and the mother Greek Catholic, but if the father was Greek Catholic and the wife Roman, the couple could baptize the child in either rite.⁴⁰

An ecumenical consensus of "sister-churches" today between Orthodox and Roman Catholics could hardly be an adequate way to describe the discrimination against Greek Catholics in the United States by the Latin church as a consequence of *Ea Semper*. With such treatment of the Greek Catholics within a united church, it is no wonder that Orthodox are highly skeptical of the consequences of any future union. Rather than being a bridge to unity, the very abuse of the Eastern Catholics serves as a barrier to reconciliation.

The European Situation

It is clearly evident that at the turn of

the century in the Austro-Hungarian empire, persecution of the Orthodox in both the Polish and Hungarian districts of the dual monarchy was hardly a distant memory. Oscar Jaszi, an eminent Hungarian historian, in his classic study, *The Dissolution of the Habsburg Monarchy*, noted that immediately before the start of World War I, Greek Catholics who sought to return to their Orthodox roots were denounced by the Greek Catholic Church. Accused of treason, clergy and lay leaders were arrested and tried at Marmarosziget in northeastern Hungary. The convictions gained international attention while Hungarian intellectuals condemned Ruthenian clergy who they saw feared the loss of ecclesiastical incomes because of the secessionist movement.⁴¹

A Hungarian attorney for the defense of the Orthodox believers analyzed the events in this way:

"The chief lesson for us of the Ruthenian schismatic movement is that the religious persecution arranged by the Greek Catholic clergy, allied with the local administration (the people of the villages were surrounded by gendarmerie, then heavily fined because they performed secretly during the night those religious exercises forbidden by the authorities), created the possibilities of a Russian religious propaganda. That this religious propaganda found, curiously enough through America where the emigrated Hungarian Ruthenians narrated their sufferings to their co-nation[al]s, the Ruthenian schismatics, is in its final result, only a painful episode of the Hungarian democracy."⁴²

In spite of the charges that the Orthodox movement was simply a cover for Russian expansion along the border with the Dual Monarchy, it is well to note that even Orthodox Archbishop Anthony Khrapovitsky in the See of Volyn from the Lavra of Pochaev not only maintained contact with his Eastern Catholic counterpart, Metropolitan Andrei Shepitsky of Lvov, but appealed to Patriarch Joachim III to receive Orthodox Galicians and Carpatho-Russians under the jurisdiction of the Ecumenical Throne "since the Russian Synod, owing to po-

⁴¹ Oscar Jaszi, *The Dissolution of the Habsburg Monarchy*, 3rd Impression (Chicago: University of Chicago Press, 1964), p. 392.

⁴² Ibid.

litical factors, could not officially extend its influence to those provinces, located, as they were, in hostile territory."⁴³ The patriarch responded by sending several antimensia for Orthodox churches in the Habsburg realm as well as by designating Archbishop Anthony exarch of the Ecumenical throne for those regions.

The Enforcement of Celibacy

Restrictions against the Greek Catholics in the United States, contrary to the principles outlined in the terms of the unions of the sixteenth and seventeenth centuries, took a critical turn in 1929 when the Greek Catholic Bishop in Pittsburgh, Basil Takach, was ordered by Pope Pius XI on February 9, 1929 (*Cum Data Fuerit*) to cease ordaining married seminarians to the priesthood. This together with provisions dealing with the trustee system of holding title to church properties, the prohibitions of secular societies (i.e., the Greek Catholic Union) interfering in church affairs served as a catalyst for a new struggle against restrictions pertaining to Greek Catholic religious life in the United States. As a direct consequence, tens of thousands of Greek Catholics returned to the Orthodox Church through the consecration of Fr. Orestes P. Chornock as the first bishop of the newly established Orthodox Carpatho-Russian Diocese in September, 1938, by the Ecumenical Patriarchate of Constantinople.⁴⁴

The Contemporary Situation

Since Vatican II, an effort has been under way to realize the mandate of the council for Eastern churches united with Rome to reflect their Eastern tradition. This is clearly articulated in the following statement from the *Decree on Eastern Catholic Churches*:

"All Eastern rite members should know and be convinced that they can and should always preserve their lawful liturgical rites and their established way of life, and that these should not be altered except by way of an appropriate and

⁴³ Archbishop Nikon (Rkitsky), "The Russian Church and its Relationship To Orthodox Subjects of the Austro-Hungarian Empire Prior to World War I," *Orthodox Life*, Vol. 29, #4, July-August, 1979, pp. 26, 28-29.

⁴⁴ Magosci, *Our People*, pp. 35-37. See also Fr. Lawrence Barriger, *Good Victory* (Brookline, MA: Holy Cross Orthodox Press, 1985), which details the life and times of Metropolitan Orestes P. Chornock, first bishop of the Carpatho-Russian Orthodox Diocese who led tens of thousands of former Greek Catholics into communion with the Orthodox Church.

³⁸ Ibid., pp. 463-44.

⁴⁰ Ibid., pp. 465-66.

organic development. Easterners themselves should honor all these things with the greatest fidelity. Besides, they should acquire an ever greater knowledge and a more exact use of them. If they have improperly fallen away from them because of circumstances of time or personage, let them take pains to return to their ancestral ways."⁴⁵

The extent of the aberration of Eastern liturgical life in Eastern Europe is clearly evident in observations recorded as recently as October, 1990, when Fr. Paul Lazor, a member of the faculty of St. Vladimir's Seminary, attended a Divine Liturgy at the Greek Catholic Cathedral in Presov, Czechoslovakia. His description follows:

"As my visual study of the cathedral continued, a priest suddenly appeared from the main sanctuary through the south deacon's door (there was no actual door) and moved toward the chapel located on that side of the cathedral. He was fully vested and carried a veiled chalice and discos. Slowly, I followed him into the chapel and observed that he had placed the holy vessels on the center of a rectangular altar arranged in the old Latin style, against the chapel's far wall. Then in twenty minutes and in the Slovak vernacular—without *proskomide*, censing, entrances, he celebrated the Liturgy of St. John Chrysostom in the 'said' manner. Barely audible, he recited, along with the epistle and Gospel lessons, only the priest's prayers. Despite the imposition of this utterly alien setting and mode of celebration (here was a visual demonstration of what Fr. Florovsky had called 'theology on props'), something of the majesty and beauty of this wonderful Liturgy still struck me in a very powerful way. Gradually, as I later contemplated the scene, I began to understand, perhaps more clearly than ever, how and why it is that for centuries precisely this Liturgy has been capable of keeping generations of its adherents conscious of, if not always their Orthodoxy in the full sense, at least the precious quality and distinctiveness of their original Orthodox Christian liturgical heritage. Whatever process of 'hybridization' this Liturgy has been subjected to during the nearly four

hundred years since the original Unia of Brest-Litovsk, at root I still sensed in it the prayer of the church."⁴⁶

For the Orthodox, the Unia will remain an *obstacle* rather than an *avenue* to reconciliation with the Church of Rome as long as liturgical and theological issues are not in harmony with the life of the Orthodox Christian East. In the United States for example, the continuing violation of the spirit of the Union of Brest and Uzhorod regarding the legitimate exercise of an authentic Eastern religious life regarding both liturgical and theological life continues to be an aberration. It remains scandalous to the Orthodox mind that candidates for the priesthood have the prerogative to marry prior to ordination in Europe but are denied this legitimate privilege in this country. The mandate of the Vatican II council to restore the fullness of Eastern liturgical life is an absolute necessity if any credible witness to the Orthodox is ever to be realized.

The Crisis Today

Beyond these liturgical issues, however, the hopes for understanding are challenged by the conflicts in Eastern Europe and the Soviet Union today regarding the failure to reflect in word and deed the demands of the Gospel to "love one's neighbor as one's self." In an official statement at the conclusion of a clergy synod of the Carpatho-Russian Orthodox Diocese in the United States on April 24, 1991, His Grace, Bishop Nicholas expressed indignation at the lack of charity, justice, and love now evident in relations between Orthodox and Uniate faithful in Czechoslovakia at the present time:

"We are fully aware of the atrocities committed by Josef Stalin nearly a half-century ago against the Uniate Church. How could we forget, when similar atrocities were also experienced by the Orthodox Church as well? We readily admit that the Orthodox church 'gained' in a material and numerical way because of Stalin's attempted liquidation of the Eastern Catholic Church in Eastern Europe. It was not the Orthodox, however, who decreed that liquidation! Our Church was 'used' by Stalin to accomplish his own devious objectives. The world must

be reminded that we, too, were oppressed. We, too, found it necessary to enroll bishops, priests, and faithful into the ranks of the martyrs. We have been faced with these unpleasant experiences, and not all were brought about by the unbelieving communists. Much of our suffering has been at the hands of our own Christian brethren!

"This is precisely what is happening in Eastern Slovakia today following the 'Velvet Revolution.' The Eastern Catholic Church has been able to reclaim churches, properties, and faithful that rightfully belonged to them some forty years ago. This is not a point of contention for us. Unfortunately, they are also laying claim and seizing churches, properties, and faithful that are NOT rightfully theirs, but rather belong to the Orthodox Church of Czechoslovakia. It is not the atheistic communists seeking to eliminate the Orthodox witness in Eastern Slovakia. Our brother Christians are undertaking this shameful task, being supported ideologically, morally, and financially by the Uniate Church in America, a Church with whom we have embraced in a sincere spirit of dialogue and love!"⁴⁷

The Necessity of Love

Without a question, these issues of property disputes that rage throughout Eastern Europe and the Soviet Union pose an immediate and dangerous threat to the on-going dialogue between the Orthodox and Roman Catholic Churches. While perhaps the most palatable solution would be for both parties to share properties in the immediate future (as recommended by Archbishop Nicholas of Presov in a statement issued December 7, 1990), much more is demanded. What is ultimately needed is the willingness for both churches to share Christ's image, life, truth, and love with each other. "By this all men will know that you are my disciples, if you have love for one another" (John 14:35).

Without love, how will nonbelievers in Eastern Europe and throughout the world ever come to know the Lord?

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⁴⁵ "Decree on Eastern Catholic Churches," *The Documents of Vatican II*, Walter M. Abbott, S.J., General Editor (Chicago: Follett Publishing Company, 1966), p. 376.

⁴⁶ Fr. Paul Lazor, "Important Insights On Religious Life In Czechoslovakia . . ." *The Church Messenger*, Vol. XLVII, May 26, 1991, pp. 4-5.

⁴⁷ Archbishop Nikolaj, *An Analytical Report on the religious situation in Eastern Slovakia concerning the Orthodox and Greek Catholic Churches*, presented to the Government of the Slovak Republic, Bratislava, from the Orthodox Diocesan office in Presov, December 7, 1990, p. 25.

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Without love, how can any church stem the growing tide of cults and sects, let alone the "post-theistic" mentality of many in Western societies? Without love, the very prayer of both Eastern Catholic and Orthodox faithful at the celebration of the Feast of Pacha will never become a reality. "Lift up your eyes, O Sion and behold. See your children coming to you. From the east, west, north and south they come to you like stars of light divine, ever blessing Christ."⁴⁸

In 1814, Czar Alexander I of Russia witnessed the burning and destruction of the city of Moscow by the armies of Napoleon. He was so overcome by the horror of the moment that he made up his mind to avenge the loss inflicted upon his people. His moment finally came almost two years later when on the night of March 29 (April 10), the Russian army found itself surrounding the Place de la Revolution in France where Louis XVI had been guillotined.

Consider his revenge! He summoned the priests of the Orthodox Church to celebrate in the open air, the magnificent service of the Matins of the Resurrection with its message of joy and reconciliation:

"This is the Resurrection Day. Let us be enlightened by this Feast and let us embrace one another. Let us call 'Brethren' even those who hate us, and in the Resurrection, forgive everything, and let us sing: 'Christ is risen from the dead, trampling down death by death, and to those in the tombs, bestowing life!'"⁴⁹

This was indeed a very different response to vivid memories of hatred and war by Alexander I! It is a model of faith which is needed in the ongoing disputes in Eastern Europe and the Soviet Union between Roman Catholics, Eastern Catholics, and the Orthodox Church. In response to the Lord's command to love, reconciliation can replace revenge and hatred.⁵⁰

⁴⁸ Archbishop Nikolaj, An Analytical Report on the religious situation in Eastern Slovakia concerning the Orthodox and Greek Catholic Churches, presented to the Government of the Slovak Republic, Bratislava, from the Orthodox Diocesan office in Presov, December 7, 1990, p. 25.

⁴⁹ Matins of the Resurrection (Pittsburgh: Byzantine Seminary Press, 1976), p. 27.

Matins of the Resurrection (Johnstown: The American Carpatho-Russian Orthodox Greek Catholic Diocese, 1987), p. 60.

⁵⁰ Nicholas Arseniev, Russian Piety, Asheleigh Moorhouse, trans. (London: The Faith Press Ltd., 1964), p. 96.

In the ongoing disputes regarding properties in Eastern Europe and the Soviet Union, both Eastern Catholics and Orthodox parties must do no less than Alexander I in their often painful encounters with each other. It is Divine Love, after all, which we all profess "heals all that is infirm." Ultimately, all of our liturgical, ecclesiological, and theological "correctness" will be of little avail if love

rooted in His truth is missing in our encounters with each other. Through the Holy Spirit, may His love and His light thus guide us in being agents of healing the suffering of His Body, the Church.

--Archpriest James S. Dutko

This paper was originally written for the Orthodox-Roman Catholic Consultation in 1991. The current text is an updated modification of that document—Ed.

New Members Share Their Stories

On Holy Saturday, April 30, 1994, after months of preparation and instruction, Holy Cross Church, Williamsport, welcomed eleven souls into the flock of Christ and the bosom of the Holy Orthodox Church. Six were converted from various Christian traditions. Five were baptized. These are the stories of how some of them "got here" and what they found.

We were dissatisfied and disillusioned for quite some time—discouraged because we were being told that it is the '90s and we need to change, to update our thinking [about God and the Church]. But we knew deep down that God's Word does not change—does not need to be updated! Our hearts told us that God's Word is the same today as it was yesterday and will be the same tomorrow. And so we felt it must be us—that we've lost something. No, our church had lost something and we needed to find it.

So we came to Holy Cross Orthodox Church. (We heard about it and had been meaning to visit for a long time.) Our first experience was one of warmth. We were welcomed. We spoke to others. We thought, "Here are some people who really practice their faith. It's not all a put-on. They must know something we don't. We want to know what this is all about." We decided to come and learn. We were hungry and needed to be fed. We wanted to be a part of this. So we listened, we studied, we attended and we talked to other parishioners.

The more we learned, the more we thought "Wow! this is difficult. We don't know if we can do this. It is a tremendous commitment to make." We were just not sure of ourselves. This was a big step for us. We had all sorts of excuses why we shouldn't go through with this—but we kept going back for more—we couldn't stay away! Were we being "called"?

There were times when we felt unworthy to be in the Church—that we

should be outside, peeking in. Then, slowly, things began to change for us. We were beginning to become more aware of the deep meaning of the Liturgy and other services. We didn't want to miss anything. We wanted to experience everything. We had found a Church that teaches the truth—that teaches the Scriptures. We found people who really do live and practice their faith. We found meaning and sacredness in the Divine Liturgy, prayers, worship, and revelation of the Word of God! *We found the true faith!*

This is not an easy road to travel—to put this faith into practice every day; even every minute of every day. But each day, you become more aware not only of yourself—your own development—but of everything and everyone around you. It's true, we cannot do this on our own. It is only through the Grace of God!

During Lent and especially Holy Week, we looked inwards, towards ourselves and our lives. We experienced exactly what Jesus Christ did for us all. We felt the sorrows and sadness of the cross in the worship and the funeral-like quality of some of the services. Then came the love, forgiveness, light and joy of Pascha: the Resurrection! The songs of praise and glory filled our hearts with joy and gladness. And one of the truly special things about it all is that we can experience this over and over and over again.

Christ is Risen!

—Barbara and Lew Shatto

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"Celebrate our past! Prepare for our future!" was the focus for the Bicentennial Youth Rally held at St. Tikhon's Monastery/Seminary during the week of July 10-17. The rally, hosted by the Diocese of Eastern Pennsylvania, was a joint effort of the diocesan departments of Religious Education and Youth, together with the O.C.A. unit on Education and Community Life Ministries. The week-long rally attracted over seventy teens from grades 7-12 and sixty-five teens up to grade six. The participants came from seven dioceses of the Orthodox Church in America: Midwest, Western Pa., Eastern Pa., Washington, New England, Albanian, New York/New Jersey.

Following the program adopted by the unit on Education and Community Life Ministries, headed by Dr. Constance Tarasar, the week-long activities opened with a Moleben service celebrated by His

Eminence, Archbishop Herman, who then greeted the participants, welcoming them to the holy grounds of the seminary/monastery and granting each his archpastoral blessing for a fruitful and profitable week.

The keynote presentation, "Two Hundred Years of Orthodox Christianity in North America—The American Saints" was given by St. Tikhon's seminarian Deacon Anthony Karbo, who emphasized the role of each of the American saints depicted on the Bicentennial icon and their place in the two hundred year history of the Orthodox mission to America. His challenge for the week was for each teen to:

- Get to know Jesus Christ in one's

personal life and His life in the Church;

- Get to know the purpose Jesus Christ has for each of us and for the world;

- To continue the Apostolic Mission established nearly two thousand years ago as recorded in the Gospel of St. Matthew.

Michael Anderson, O.C.A. Camping Network Coordinator, acting as a talk-show host, moved throughout the teenage audience asking: "Why are you here? and Why do you think we are celebrating the Bicentennial?" The open-forum discussion enabled the teens to interact and become acquainted with one another and this proved to be a valuable ice-breaker to initiate the fellowship that would result in long-lasting personal relationships. The teens ended the evening with a rousing game of volleyball and renewing friendships while establishing new friends.

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Bicentennial Youth Rally

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The first part of the week, Monday through Thursday morning, was a very well organized program allowing plenty of time for prayer, instruction, recreation, craft activity, and fellowship.

Morning and evening prayers, served by the staff clergy, opened and closed each day. The teens volunteered for reading assignments at the prayer services, thus allowing for greater individual participation in the services. Choir rehearsals were held in preparation for the Vespers on Wednesday evening and Divine Liturgy on Thursday morning, sung by the rally participants under the direction of Michael Anderson.

The instructional part of each day centered around a topical presentation: "Being an American and an Orthodox Christian" (Fr. Gregory Horton); "Teenagers in the Orthodox Parish" (Michael Anderson); "the Orthodox Church in America and Her Relationship With Orthodox Throughout the World" (Fr. Eugene Vansuch). Following the presentations, the teens were divided into small groups according to age allowing for discussion with their own peers. A recap session was held with the speaker with each group presenting their comments, observations, questions, and concerns raised in their discussions. These workshop sessions gave the opportunity for the teens to reflect on their personal life as Orthodox Christians in America; their place in the local parish; and their responsibility as youth in the life of the Orthodox Church.

Included in each day's activity was time allotted for swimming, fishing, paddleboating, hiking, crafts, and folk dancing.

A unique opportunity was given to the participants as they were part of an open session with pastors and teachers from six Eastern European countries who spent the week at the Youth Rally. The visiting guests were completing a month-long program of visiting parishes, vacation bible schools, summer camps, and youth programs in New York and Pennsylvania. The Europeans were very much interested in hearing from the American teens about their religious education and organized youth programs in their parishes.



The teens obliged by offering their observations of programs offered in parishes or on deanery/diocesan levels.

The Americans had a chance to ask many questions of the visitors concerning life in their home countries of Russia, Poland, Romania, Belarus, Bulgaria, and the Czech Republic. Of great interest to the American teens was how the Orthodox youth in European countries live their Orthodoxy, often in difficult and

trying circumstances.

The week-long interchange between the Europeans and Americans, involving the teens and staff members, was a memorable experience which enhanced the theme of the Youth Rally.

Following the open-session was an afternoon of fun as everyone (teens, counselors, and staff) participated in a "Junior Olympics" program under the direction of Mr. Ken Gula. Water skills,

"dizzy-bat," water balloon, and egg toss, tug-of-war, and a running contest, highlighted the competition, with gold and silver medals presented to all winners at the conclusion of the "Skit Program" on Wednesday evening.

Great Vespers on Wednesday evening with the participation in the Sacrament of Holy Confession enabled the teens to prepare for their final evening together at the Youth Rally. Following the evening meal, Martin Paluch took all on an early evening hayride through the beautiful and scenic area surrounding St. Tikhon's. The weather held up nicely allowing all to enjoy the singing and fellowship of the memorable hayride.

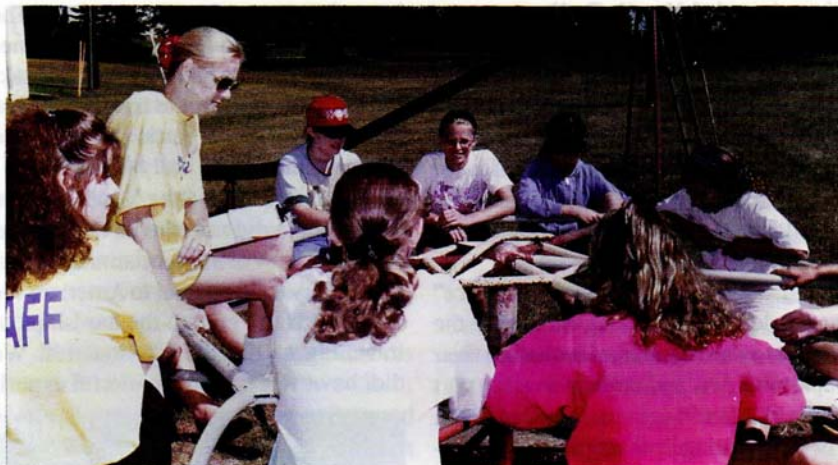
The final evening together brought the talent-laden teens on stage for their skits based on a Bicentennial theme. The counselors and staff even put together a skit to rival the talent of the teenagers. What a beautiful way to close out the rally: role-playing, acting, and singing.

The Thursday morning Divine Liturgy with Archbishop Herman was an opportunity for the participants to demonstrate their singing talent as they sang the responses along with the monastic choir. At the conclusion of the Divine Liturgy, everyone venerated the relics of St. Alexis of Wilkes-Barre.

A farewell brunch was held in the monastery dining hall where we bid farewell to our European guests and to one another as the short week came to a close. Archbishop Herman presented each participant with a gift bag of Bicentennial memorabilia as a remembrance of the Bicentennial Youth Rally. The gift enhanced the memories, fellowship, and friendship the teens shared for the week.

As our teens bade farewell to one another, the staff prepared for the arrival of the pre-teen rallyers. A total of sixty-eight young boys and girls arrived by mid-afternoon ready for a three-day camping experience. And what an experience it was, as for some, it was their first stay away from home.

An opening Moleben was held for the young participants and the second part of the rally officially got under way, focusing on the theme: Teach All Nations. This program, a unit of study, focuses attention on the Bicentennial while challenging the students to explore the history of



their own parish. The boys and girls learned about the mission of the early apostles and discussed the path taken by the apostles and disciples while spreading the Christian gospel throughout the world. The children reenacted the apostolic journey by going on a journey themselves. Using "passports" made by the children themselves, they "travelled" through the same countries as the apostles,

learning a little about each country: its life and customs. Maria Proch led the pilgrimage as each child had his "passport" stamped upon entrance to the various countries he visited.

Matushka Myra Kovalak and Matushka Barbara Kucynda led the children on their historic journey reenacting the mission of the early apostles in teaching

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Bicentennial Youth Rally

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people about Christianity and the message of Jesus Christ. In this manner the youngsters learned what it meant to be missionaries and how important it is for all of us to follow the example of the early apostles and to let other people know about our Orthodox faith.

An abbreviated "Junior Olympics" was held for the youngsters with the winners awarded their prizes before their departure. Arts and crafts was a big part of the children's activities with sand art, visor decorating, and magnet making occupying the craft time.

The highlight of any summer camp program at St. Tikhon's is a campfire and hayride. The youngsters enjoyed these same activities as the teens as Martin Paluch did a superb job of providing the extra activities for the campers.

On Sunday morning, the Hierarchical Divine Liturgy with Archbishop Herman gave the children the chance to participate, with the singing of some of the responses led by Michael Anderson. The children had the privilege of venerating the relics of St. Alexis of Wilkes-Barre before their farewell brunch. His Eminence blessed each child and presented each with a Bicentennial gift pack, simi-

lar to the one received by the teens. The children began to leave for their homes with their parents and relatives and taking home with them the friendships and memories of their participation in the Bicentennial Youth Rally for 1994.

Our pilgrimage to the Youth Rally at St. Tikhon's did not take us one year as did the journey of St. Herman and the first missionary team coming to America. We did not have to endure the hardships of travelling as did the missionaries. We did, however, have a wonderful experi-

ence of living our Orthodox faith in a spirit of prayer, instruction, and fellowship. Our prayer is that everyone associated with the Youth Rally, from the participants to the counselors and staff, left with the love of Jesus Christ in their heart and with a better understanding of who they are and where they are going with their life.

May the Lord guide us all as we continue the apostolic mission started here in America, two hundred years ago.

—Matushka Frances Vansuch



Father Paisius

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sign of sainthood) but he was delayed by military service, and at the age of twenty went to the Holy Mountain. For his first three years he was a riasophor in a community. However, desiring a stricter ascetical life, he found a hermit with whom he went to the holy monastery of Philotheou. At that time the monastery was idiorhythmic and they secretly lived a very strict ascetical life. After the death of this elder, he left and went to another hermit. This hermit had the custom of greeting people whom he had never seen by name, and this he did with Paisius. But this hermit did not allow Father Paisius to live with him. This elder told him to care for another old sick hermit and to come back to him for confession.

After the death of these two hermits, Father Paisius went to Sinai and settled near the monastery of St. Catherine, living alone and struggling in ascetical labors. It happened that once while he was looking for matches in order to light his lamp to read, a light shone in his cell which was directed to the place where his matches were. Father Paisius did not trust this and after making the sign of the cross, the light disappeared. Arabs were living in the area and it so happened that their children would come and visit Father Paisius. He wished that he had something to give them so when he went with his handiwork to the monastery he asked for some cookies. He was told that he had to bring more handiwork for this. Therefore, Father Paisius shortened his strict rule of prayer and spent more time with his handiwork in order to have some cookies for the children. And, behold, he was able to discern that through this act of love he received more grace of God within himself.

Father Paisius decided to return to the Holy Mountain where he became a disciple of a Russian elder, Father Tikhon, whose patron was Saint Tikhon of Zadonsk. Father Tikhon had the gift of tears. He would serve Liturgy in a small chapel while Father Paisius would stand outside and sing the responses. Liturgy would often take as long as five or six hours because Father Tikhon would either be given over to tears or fall silent,

being wrapped in contemplation. At such times, Father Paisius would simply wait and pray.

After the death of Father Tikhon, Father Paisius lived alone, but after becoming ill, he had to leave the Holy Mountain. He then lived for a while in a monastery in northern Greece. For comfort, he had with him the relics of Saint Arsenius who had baptized him. And he was said to have received grace through Saint Arsenius at that time. Father Paisius did return to the Holy Mountain again and settled in a cell. He had as disciples Father Basil (the former abbot of the Holy Monastery of Stavronikita and currently the abbot of the Holy Monastery Iveron on the Holy Mountain) and three others. When Stavronikita was down to one monk, Father Basil was asked to move there and he consented. Father Paisius moved nearby and remained the spiritual father of the others. Father Paisius, however, was not at this time without any spiritual direction; he continued to receive help from his late spiritual Father Tikhon. Father Paisius would visit the grave of the latter and ask him questions and Father Tikhon answered him from his grave.

In the early 1980s, Father Paisius moved to a cell near Kareyes (the governing center of the Holy Mountain) because he wanted to be for the whole world and not just for Stavronikita. And so thus did this humble and venerable father live out his remaining days, "welcoming all who came to him, preaching the kingdom of God and teaching about the Lord Jesus Christ quite openly and unhindered" (Acts 28:31).

Some Miraculous Events in the Life of Father Paisius

A Life Saving Miracle Through His Prayers

In a certain city of Greece a young boy was walking on the streets with his father and as they were waiting to cross over to the other side, the boy went first between parked cars and stepped out in front of a moving bus. An accident seemed inevitable but simultaneously a monk appeared and pushed the child out of the way of the

bus. This monk was seen only by the boy.

The father decided to go to the Holy Mountain on a pilgrimage and give thanks to God for this miraculous event. One place he went was to visit Father Paisius. And upon seeing Father Paisius, the child said, "This is the monk who pushed me out of the way of the bus." Father Paisius asked what day and time this had occurred, and it so happened that he had devoted that time to praying for travelers.

A Miraculous Conversion

Once in Thessalonika there were two atheists studying in a university who had heard of Father Paisius and did not believe in the holiness of this man. They decided to go to the Holy Mountain and expose this fraud (as they considered him). So they went through the procedure of taking the bus from Thessalonika, the boat from Ouranopolis to Daphne, and the bus to Kareyes. They went through the red tape of getting their papers for permission to stay on the Holy Mountain and they went off to find Father Paisius. It was twilight when they drew near his house, and seeing a light in one of the rooms, they rejoiced knowing that they would find him there. So they went up to the window from which the light was coming and they looked in. And what did they see? There was no natural light on in the room; Father Paisius was kneeling in prayer and the light was coming from him. They were converted on the spot.

—Hieromonk Gregory
St. Tikhon's Monastery

Wanted: Choir Director

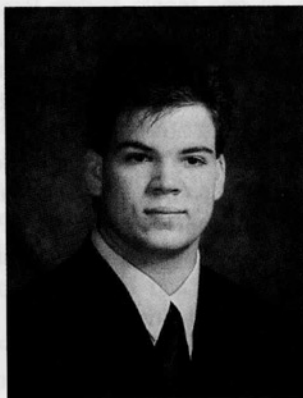
Full-time position available. We are looking for a real "team player" who can work with all age groups. Skills needed include: Knowledge of the complete cycle of services; ability to lead a four-part choir, to sing alone when necessary, to conduct a youth choir, to assist in church school and with various parish projects. Pay commensurate with experience. A good position for the right person. *Send résumés to:*

Choir Director, c/o
Fr. David Mahaffey,
St. Michael's Orthodox Church,
512 Summer St., Old Forge, PA
18518 (Phone 717-457-3703).

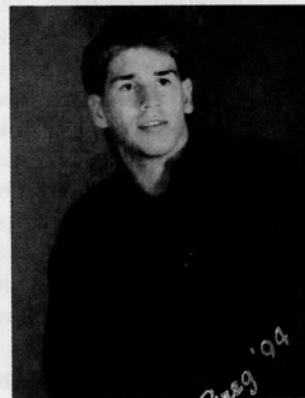
We Salute Our
1994
Graduates



Rebecca Austin
Holy Trinity Church
Wikes-Barre, Pa.



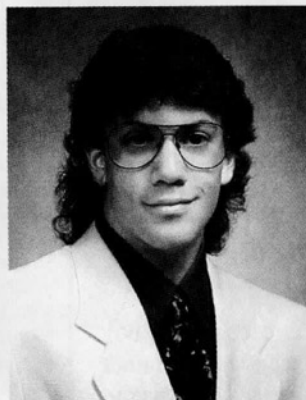
Michael J. Bench
St. Mary's Church
Coaldale, Pa.
Lehigh Area High School



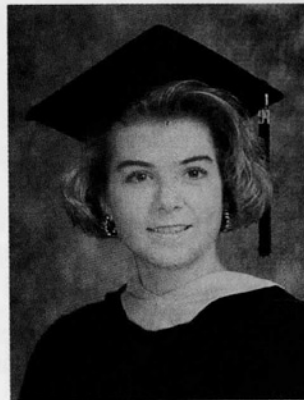
Gregory Brown
St. Michael's Church
Jermyn, Pa.
Lakeland High School



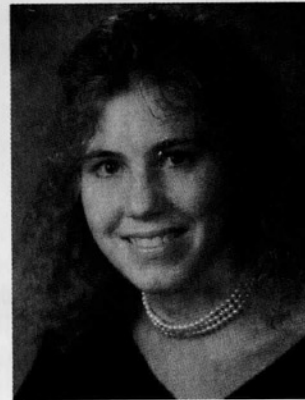
Melanie Brown
St. Michael's Church
Jermyn, Pa.
Lakeland High School



Andrew Brusko
Holy Trinity Church
Catasauqua, Pa.
Whitehall High School



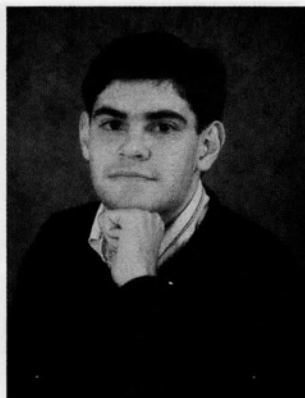
Judith Buranich
St. Michael's Church
Old Forge, Pa.
University of Scranton



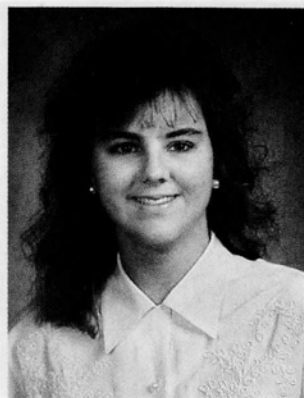
Maria Colleen Campbell
St. Nicholas Church
Coatesville, Pa.
Coatesville Area Senior High School



Colleen Patricia Carrigan
Holy Trinity Church
Stroudsburg, Pa.
University of Pittsburgh



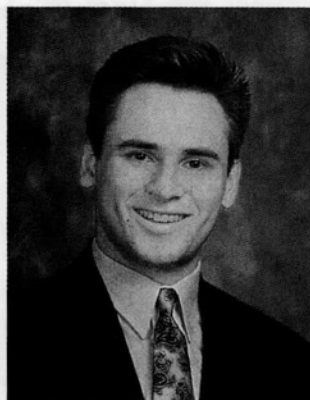
John Michael Coles
Holy Ascension Church
Lykens, Pa.
Williams Valley High School



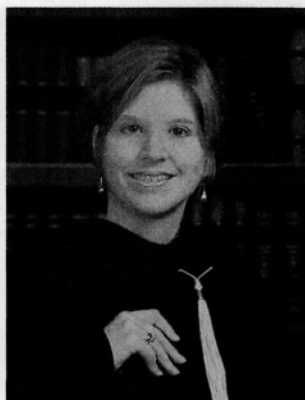
Marina M. Dorosh
St. Nicholas Church
Bethlehem, Pa.
La Salle University



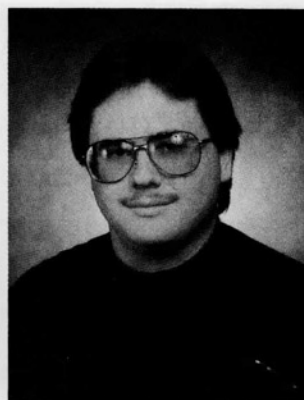
Stephanie Lynn Ebert
St. John the Baptist Church
Nanticoke, Pa.
John S. Fine High School



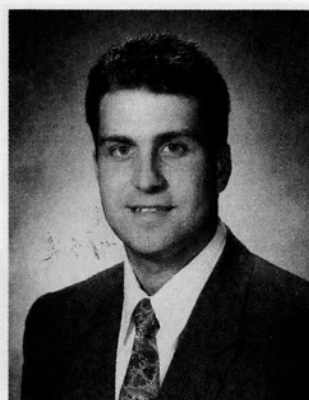
Nicholas Ermolovich
St. Michael's Church
Old Forge, Pa.
J.D. Villanova Law School



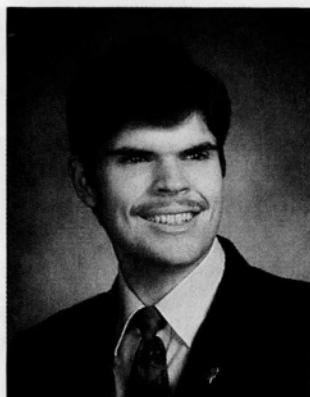
Ruth Ann Flynn
St. Michael's Church
Old Forge, Pa.
Temple University School of Law



Gregory Hatrak
Ss. Peter and Paul Church
Minersville, Pa.
St. Tikhon's Seminary



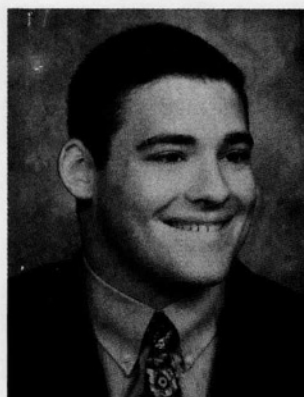
Thomas S. Herbert
Assumption Holy Virgin Church
Philadelphia, Pa.
Richard Stockton College
of New Jersey



David P. Hutz
Holy Resurrection Cathedral
Wilkes-Barre, Pa.
Wilkes University



Jessica Kelly
St. Nicholas Church
Bethlehem, Pa.
Emmaus High School

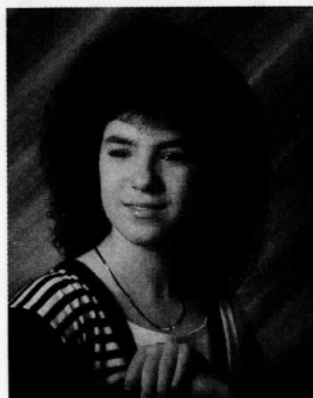


Michael David Kondratik
Holy Trinity Church
Stroudsburg, Pa.
East Stroudsburg High School

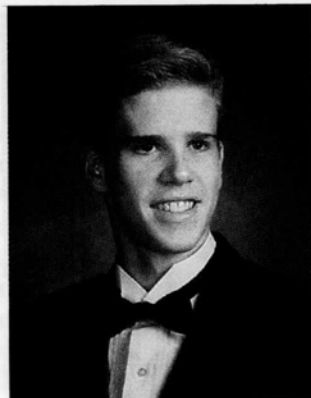


Kimberly Kravetsky
St. Basil's Church
Simpson, Pa.
Hancock, N.Y. Central
High School

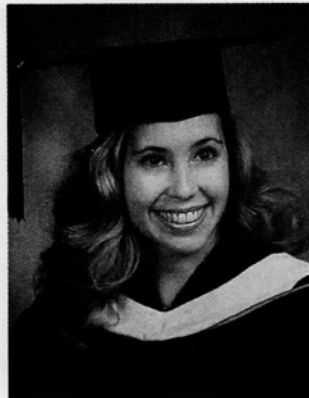
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Lori Ann Kremenik
St. John the Baptist Church
Nanticoke, Pa.
Hanover Area Jr. Sr. High School



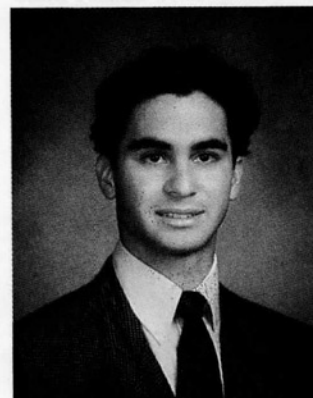
David J. Maloney
St. Michael's Church
Wilmington, Del.
Christiana High School



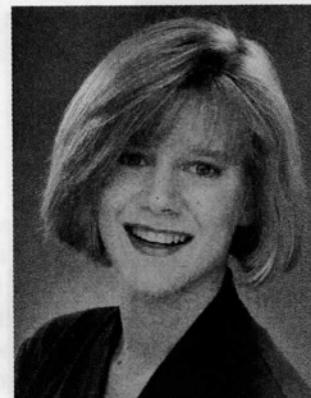
Diane C. Maloney
St. Michael's Church
Wilmington, Del.
University of Delaware



Jennifer "Mary" Maxwell
Ss. Peter and Paul Church
Unlondale, Pa.
Western Wayne High School



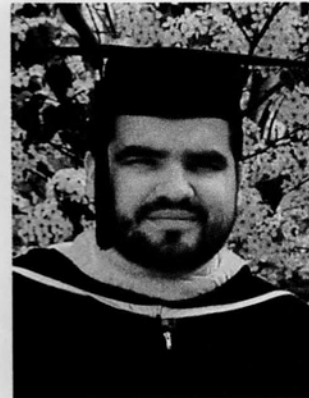
Damon Augustine Miele
St. Mark's Church
Wrightstown, Pa.
Central Bucks East High School



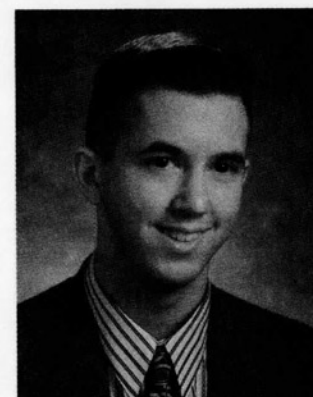
Christine M. Nass
St. Stephen's Cathedral
Philadelphia, Pa.
Temple University



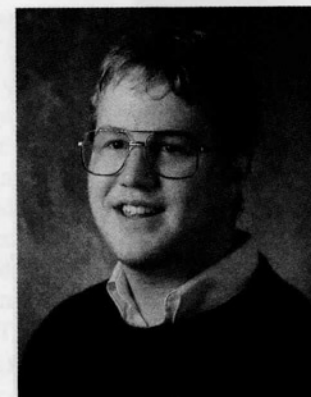
Andrew J. Norato
Christ the Savior Church
Harrisburg, Pa.
Widener University



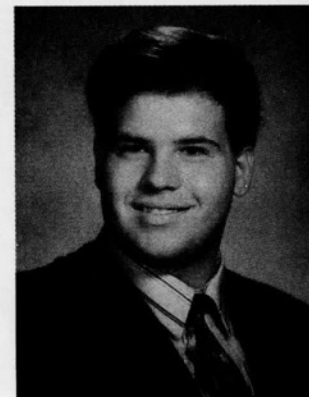
Michael A. Norato
Christ the Savior Church
Harrisburg, Pa.
Syracuse University



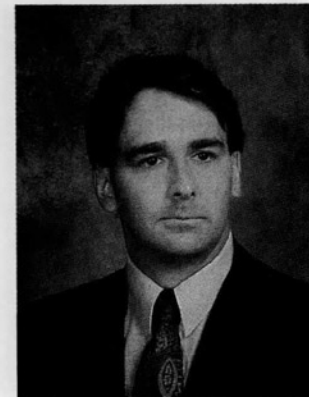
Brian Osuch
Christ the Savior Church
Harrisburg, Pa.
Central Dauphin High School



Mark Panetta
Holy Resurrection Church
Alden Station, Pa.
Greater Nanticoke Area High School



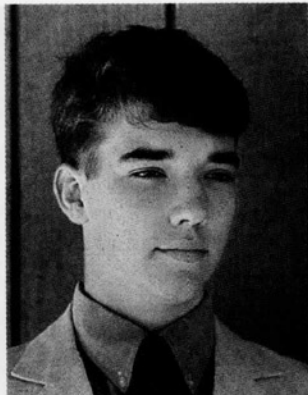
Nicholas Paul Polakow
St. Mark's Church
Wrightstown, Pa.
George Washington High School



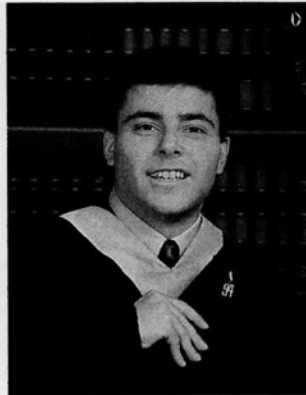
David B. Roat
St. Basil's Church
Simpson, Pa.
Philadelphia College of
Osteopathic Medicine



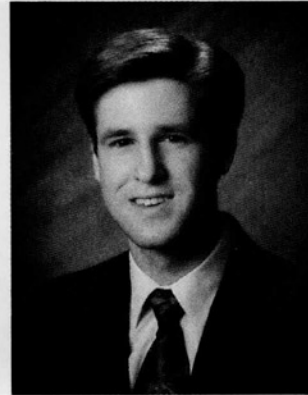
Christina Ann Sawarynsk
St. Nicholas Church
Bethlehem, Pa.
Liberty High School



Joel Eric Selfert
St. Nicholas Church
Bethlehem, Pa.
Salisbury High School



Peter George Siciliano
St. Herman of Alaska Church
Wallingford, Pa.
Colgate University



Mark Sigman
St. Michael's Church
Old Forge, Pa.
University of Scranton



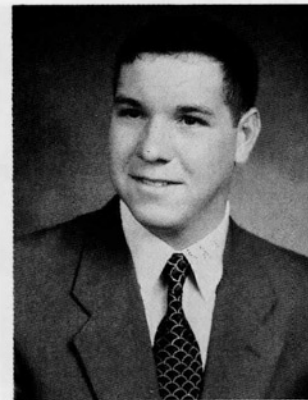
Elena Stavisky
St. Michael's Church
Old Forge, Pa.
University of Pennsylvania



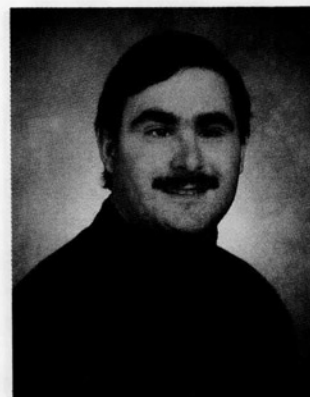
Denise Strzelczyk
Holy Trinity Church
Stroudsburg, Pa.
Moravian College



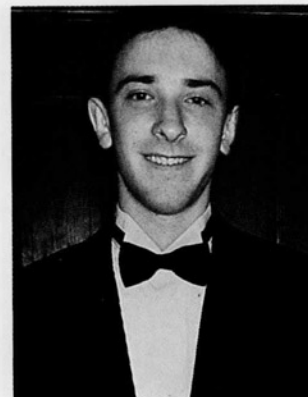
Dorothy Strzelczyk
Holy Trinity Church
Stroudsburg, Pa.
East Stroudsburg University



John Studlack
Ss. Peter and Paul Church
Minersville, Pa.
Minersville Area Jr. Sr. High School



Gregory Sulich
St. Tikhon's Monastery Church
South Canaan, Pa.
St. Tikhon's Seminary



Matthew N. Sysak
Christ the Savior Church
Harrisburg, Pa.
Carlisle High School

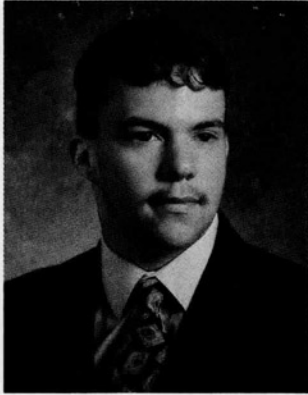


Allison Ann Sywyk
Holy Trinity Church
Yonkers, N.Y.
Long Island University College
of Management



Katherine Trimble
Holy Trinity Church
Catasauqua, Pa.
Liberty High School

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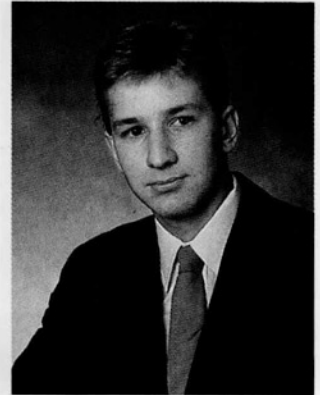
Mark Truskowski
St. John the Baptist Church
Nanticoke, Pa.
Crestwood High School



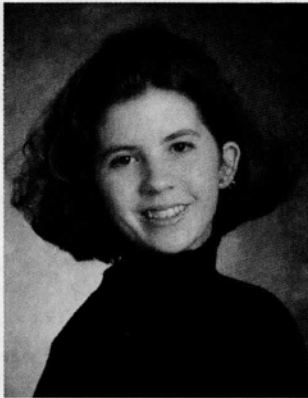
Jason Vansuch
St. Nicholas Church
Bethlehem, Pa.
Bethlehem Catholic High School



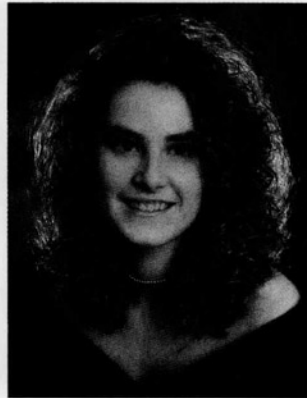
David J. Visoski
St. Michael's Church
Old Forge, Pa.
Riverside Jr. Sr. High School



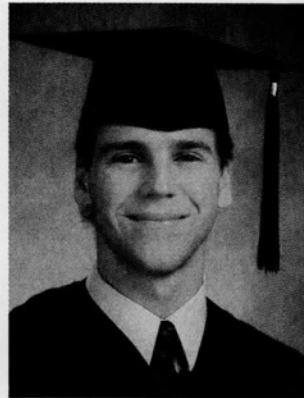
Peter Waichulis
St. John the Baptist Church
Nanticoke, Pa.
Dallas Area High School



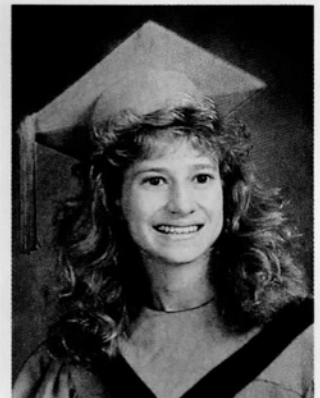
Holly Christina Webb
Christ the Savior Church
Harrisburg, Pa.
Cumberland Valley High School



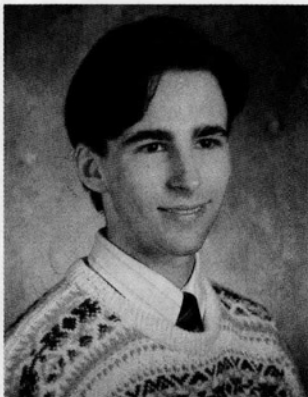
Elizabeth Ann Weremedic
Holy Ascension Church
Frackville, Pa.
North Schuylkill High School



Andrew Stephen Yencha
St. Stephen's Cathedral
Philadelphia, Pa.
Pennsylvania State University



Maura Ann Yencha
St. Stephen's Cathedral
Philadelphia, Pa.
Neshaminy High School



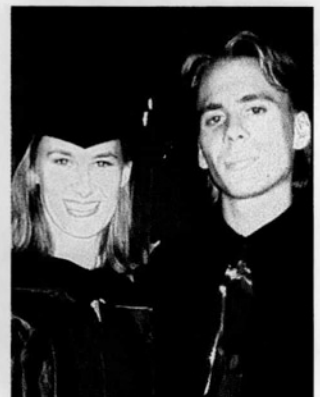
Anthony W. Yurkon
St. John the Baptist Church
Nanticoke, Pa.
Crestwood High School



Tammy Zlaja
St. Michael's Church
Jermyn, Pa.
Lakeland High School



Rosanne Ziemba
St. Michael's Church
Old Forge, Pa.
Old Forge High School



Mimi and Mark Zlatkowski
St. Stephen's Cathedral
Philadelphia, Pa.
Temple University (Mimi)
Rutgers State University (Mark)

All In The Diocesan Family

ALDEN STATION

Holy Resurrection Church

Award Winner: Amanda Schraeder, daughter of James and Ann Marie Schraeder, received a savings bond and a certificate of appreciation from the Newport Township Lions Club for her essay, "Why My Mother is the Best Mother in the World."

She also won academic honors for her work in the fifth grade at the K.M. Smith Elementary School.

Chicken Barbecue: The annual chicken barbecue will be held on Saturday, September 24, at the church grounds. Dinners will be served from 4:00 to 6:00. Take-outs will be available.

CATASAUQUA

Holy Trinity Church

Baptisms: Alexander Kiprian Fedetz, son of Kiprian and Sherri Fedetz, December 11; Benjamin Nicholas Horton, son of Fr. Gregory and Matushka Cindy Horton, December 19; Laurel Ann Kandianis, daughter of Peter and newly-departed Laurel Kandianis, January 23; Ronald (Gregory) Aker, April 23; Vincent Paul Fugazzotto, April 30; Samuel Gregory Rowe, son of Reader Christopher and Mary Ann Rowe, June 25.

Holy Matrimony: David Bachert and Danielle Holdsworth were united in the sacrament of holy matrimony on May 15.

Parish Activities: The parish participated in the Catasauqua "J-4" celebration on July 2-3 by selling ethnic foods.

COALDALE

St. Mary's Church

Baptism: Zachary David King, son of David and Chris King, May 8.

Holy Matrimony: Michelle Delbert and Cory Ray were united in the sacrament of holy matrimony on June 4.

Scholarship Recipient: Michael J. Bench, son of Mr. and Mrs. John Bench, was honored on Sunday, June 12 by St. Mary's Parish. Michael received the \$500 Sunday School Scholarship. This scholarship was named in memory of Dr. Theodore S. Polansky.

He has served as an altar boy, a reader at Vespers, a member of the children's choir, and a participant at St. Tikhon's

Children's Camp. He will attend East Stroudsburg University and pursue a career in nursing.

Award Winner: Natalie Remington, daughter of Otis and Claire Remington, was the first place winner for the second consecutive year in the District 5 CYO oratorical competition.

Parish Activities: On May 25 our parish was honored with a visit by His Eminence, Archbishop Nicholas of Presov, Slovakia. He concelebrated the Divine Liturgy with His Eminence, Arch-

bishop Herman and the visiting area clergy. A luncheon was served following the Divine Liturgy.

Sunday school awards were presented to Vanessa and Analisha Christman, and to Richard and Nicole Chwastiak for attaining perfect attendance during the 1993-1994 Sunday school year. Richard Chwastiak, Keri Nichols, Larissa Bench, and Michael Bench also received awards for attaining the highest test scores. All of the awards were presented on June 12,

Continued on the next page.



St. Mary's, Coaldale - Fr. Borick, Pastor; Michael Bench, recipient of \$500.00 Sunday School Scholarship Award; and parents, Gloria and John Bench.



Closing day of St. Mary's Church School.



Easter Paska sale at St. Mary's.

the closing of the church school year.

The men and women have sponsored many fund-raising activities during the year, including a Chinese Auction, Fish Dinner, Paska Sale, Chicken Barbecue, and our ninth annual Patron Saint Dinner to be held on Sunday, September 11.

EDWARDSVILLE

St. John's Church

Baptism: Hannah Kathryn Lukatchik, daughter of Michael and Sandy Lukatchik, June 11. The godparents are Elizabeth Dutko and John Lukatchik.

Holy Matrimony: Reader John Hawranick and Rebecca Gala, united in the sacrament of holy matrimony on May 15. John serves as choir director for the parish.

Parish Activities: Youth Sunday was held on Sunday, May 22. The day was dedicated to the newly departed, Mary Pisaneschi, for her dedication to the church school program for over thirty years. The students were responsible for the many tasks that are required on Sunday morning. The morning concluded with a breakfast honoring the church school students.

The Mother's & Daughter's Club held a breakfast honoring the graduates of the parish. Graduating from Penn State was

ball follies on July 4 at the Scranton/Wilkes-Barre Red Barons Stadium.

HARRISBURG

Christ the Saviour Church

Baptisms: John Thomas, son of Nancy (Davis) and Johnny Carter, June 10. Thomas Drebot and Patricia Drebot were the sponsors. Lara Michelle, daughter of Andrea (Yannone) and Luis Baez, June 26. Sponsors were Michael Mallick and Alice Mallick.

Chrismation: Melissa Ann Frantz, June 5. Her sponsors were Renee Hanratty and Dennis Hanratty.

Holy Matrimony: Joseph Washburn and Melissa Ann Frantz on June 11; Charles Wurster and Sandra Kuchta

Hawranick on June 12.

Parish Activities: The parish sponsored a chartered bus for the 90th annual pilgrimage to St. Tikhon's and the canonization of St. Alexis of Wilkes-Barre on May 30.

Matthew Sysak, Ruth Sysak, Natalie Schilling, Abrehet Tesfazgi, and Serge Kevorkov attended the Bicentennial Youth Rally at St. Tikhon's Seminary.

Andrew Miller and Gregory Sysak attended the International Youth Festival at the Antiochian Village.

Father Sergy from Minsk, Fr. Vladimir from St. Petersburg, and Fr. Constantine from Romania assisted Fr. Dan and Fr. Michael with the Divine Liturgy

Continued on the next page.



Members of Christ the Saviour Church chartered a bus to attend the annual pilgrimage at St. Tikhon's on Memorial Day.



Youth Sunday participants. Douglas Podolak, Natalie Kulikowich and Matthew graduated from College Misericordia. Rebecca Hawranick received her diploma from Rensselaer Polytechnical Institute, and Scott Bolesta graduated from Wyoming Valley West High School.

A spaghetti dinner was held on June 24, in observation of the patronal feast-day, the Nativity of St. John the Baptist.

The church school members and their families enjoyed fireworks and the base-



Seminar at Christ the Saviour Church, July 9th, led by Dr. Constance Tarasar.



Blessing the newly-renovated St. Vladimir's Church rectory, Lopez.

on Sunday, July 10.

Dr. Constance Tarasar escorted the group which also included six female teachers from Russia, Poland, Bulgaria, Czech Republic, and Belarus. Dr. Tarasar led a seminar on Saturday for forty people.

The St. Mary's Altar Guild hosted the Saturday lunch and dinner at the parish hall. They also attended the "O" Club luncheon on Sunday.

JERMYN

St. Michael's Church

Wedding: Sandra Sernak and Kevin Carney were united in the sacrament of holy matrimony on July 30.

Baptism: David Zielinski, son of Michael and Chris Zielinski, on July 31.

OLYPHANT

All Saints Church

Baptisms: Kalyn Nicole Siebecker, daughter of Kristen and Brian Siebecker, January; Kaylyn Marie Kovalchik, daughter of Thomas and Colleen Kovalchik, May. God grant them many years.

Holy Matrimony: Susan Setzer and Jack Beecroft were united in the sacrament of holy matrimony on June 4; Ruth Perechinsky and Brian Brown on June 11.

Parish Activities: The Junior R Club of All Saints donated an icon of the Bicentennial to the church. They sold hats commemorating the Bicentennial during the Memorial Day pilgrimage, with the proceeds of over \$500 being donated directly to St. Tikhon's Seminary.

The parish welcomed Fr. Basil Sumner on Sunday, May 29. Father Basil preached the homily and concelebrated the Divine Liturgy with Fr. Peter. A luncheon was held following the Divine Liturgy and Fr. Basil explained the purpose of the FOS.

On June 26, the patronal feast was celebrated with a dinner at Genetti Manor. Over seventy parishioners were honored for their dedication to the parish.

WILLIAMSPORT

Holy Cross Church

On Holy Saturday, April 30, the parish welcomed eleven souls into the communion of the Orthodox Church.

Barbara and Lewis Shatto, Gary Londis, Eileen Fanous, John Sam, Jr.,



Archbishop Herman celebrates the Hierarchical Divine Liturgy at St. Vladimir's Church, Lopez.



Fr. Peter Dubinin, surrounded by members of the Junior R Club, blesses an icon of the bicentennial given to the church by the All Saints Junior R Club.

and Cecelia Fravel were received through the rite of the reception of converts and the sacrament of holy chrismation.

Baptism: Frank Peters and his children, Frank Jr., Brad, Glen, and Amanda.

Holy Matrimony: Stephanie Chelentis and Thomas Tallman were united in the sacrament of holy matrimony on June 5; Harriet Jackson and Frank Peters on July 3.

Parish Activities: On All Saints Sunday, the parish celebrated with a procession around the church with the icons of the saints, including the newly glorified St. Alexis. The service included the blessing of the exterior of the church which was restrained by the parishioners during May and June.

The adult education program continued through the Paschal season. It was held on Wednesday nights following the Paschal Vespers.

Clarks Summit State Hospital

Bright Monday Vespers was celebrated at the hospital for the Orthodox patients and staff. Vespers was celebrated by Fr. David Shewczyk and the responses were sung by parishioners of area Orthodox churches.

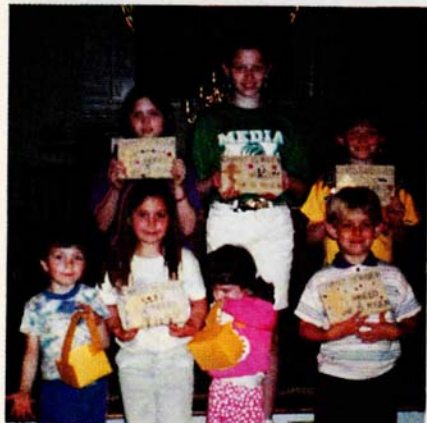
Plates of traditional food were given to the patients following Vespers. The food was donated by parishioners from St. Basil's, Simpson; All Saints, Olyphant; St. Michael's, Old Forge; and Holy Resurrection, Alden Station.

The members of the Good Samaritan Society of St. Michael's Church in Jermyon continue to volunteer their services to the hospital. They make several visits to the hospital during the year and sponsor a booth at the annual carnival held in August.

All the volunteer efforts were recog-

Continued on the next page.

nized by Clarks Summit State Hospital during the Annual Volunteer Recognition Dinner. A certificate of appreciation from the hospital was presented, along with a note of thanks from Karen F. Snider, Secretary of the Department of Public Welfare.



In preparation for Pascha, children of St. Herman's Church, Wallingford, complete their Easter project.

Holy Cross, Williamsport

(Photos right and below) On Holy Saturday (April 30), the parish welcomed eleven souls into the communion of the Orthodox Church.



New Members Share Their Stories *Continued from page 62.*

Becoming Orthodox was, at times, terrifying, but largely joyous and inspiring. I had been a practicing Catholic for the majority of my forty-three years and was looking for something different, more whole—closer to what Christ would have for His inheritance. I believe I have found it in the Orthodox Church. The Church is a mixture of "*strict holiness*" in an austere sense and *unbounded joy* at being called by Him to share in the fullness of His life. In a sense, it resolved opposites for me.

The process of converting, leading to chrismation, was a necessarily lengthy one. At first I thought it was too long. But then I realized how little I really knew. There was much guidance and gentle support from Father Dan who made the whole process that much easier. When the time for chrismation came on Holy Saturday, I still felt I was not ready—that I did not know enough and certainly was not worthy to receive and participate in the Holy Sacraments. The realization came that *the journey is not over*; chrismation was merely a beginning—a first step.

Great Lent was especially profound; a time for remembering who we really are in relation to Jesus Christ. The services

were especially moving, particularly the Vespers of Forgiveness at the beginning of Lent where everyone asked forgiveness of each other, acknowledging our need to forgive and be forgiven—to go on as a community of believers.

The Resurrection is celebrated in a manner which places it above all other days as it should be. It was truly joyous!

—Gary Londis

I came to Holy Cross because someone special asked me to. I found the Orthodox faith to be impressive; especially the Sunday Liturgy. Everything that is done has a meaning behind it and is done the same way in every Orthodox church.

Pascha was an experience in itself, especially after the sacrifices of Lent and Holy Week. The services of Holy Friday brought the true meaning of the Resurrection to my family and me.

Everyone in the church was willing to help us in answering any of our questions. As we prepared for baptism, our sponsors were especially helpful in this way.

We still have a lot to learn about the faith and I hope that, through the services and educational classes, we will one day

be able to help others in learning about our faith!

—Frank Peters

My father is Lebanese, and was with the Orthodox Church in Niagara Falls. When my family moved to Williamsport, there was no Orthodox church. I was baptized in the Lutheran church my mother went to.

A while ago, I began playing tennis with a woman from Holy Cross Church who, after hearing about my background, invited me to attend Holy Cross.

When I first started coming to Holy Cross, I found that it was really great! I have found the Liturgy very spiritual and the people here to be the most friendly I have ever met. Father Dan's sermons are very inspiring. After coming awhile, he asked me if I wanted to become a member of the Church. I said yes! After several meetings and all the lenten services, I was chrismated with ten others on Holy Saturday. The chrismation was so beautiful I almost cried. That evening, the Pascha services were so alive!

I have really learned a lot about God and the Orthodox Faith! I hope to continue.

—John Sam, Jr.

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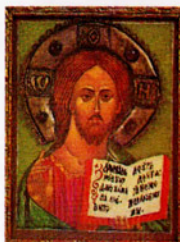
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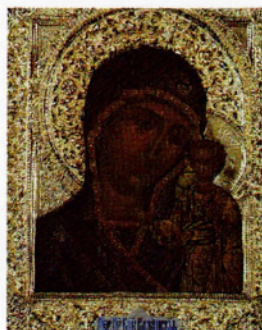
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All greeting cards include a Christmas greeting in English and envelopes!

Daily Devotions

SEPTEMBER

- | | |
|---------------------------------|---|
| 1. 1 Tim. 2:1-7 (New Year) | Luke 4:16-22 (New Year) |
| 2 Cor. 4:7-16 (Daily) | Mark 11:27-30 (Daily) |
| 2. 2 Cor. 4:13-18 | Matt. 24:27-33, 42-51 |
| 3. 1 Cor. 1:3-9 | Matt. 19:3-12 |
| 4. 1 Cor. 9:2-12 | Matt. 18:23-35 |
| 5. 2 Cor. 5:10-15 | Mark 1:9-15 |
| 6. 2 Cor. 5:15-21 | Mark 1:16-22 |
| 7. 2 Cor. 6:11-16 | Mark 1:23-28 |
| 2 Cor. 7:1-10 (Thursday) | Mark 1:29-35 (Thursday) |
| 8. Phil. 2:5-11 (Nativ. Theot.) | Luke 10:38-42; 11:27-28 (Nativ. Theot.) |
| 9. 2 Cor. 7:10-16 | Mark 2:18-22 |
| 10. 1 Cor. 2:6-9 | Matt. 10:27-11:1 |
| 11. Gal. 6:11-18 | John 3:13-17 |
| 12. 2 Cor. 8:7-15 | Mark 3:6-12 |
| 13. 2 Cor. 8:16-9:5 | Mark 3:13-19 |
| 14. 1 Cor. 1:18-24 (Elevation) | John 19:6-11, 13-20, 25-28, 30-35 (Elevation) |
| 15. 2 Cor. 10:7-18 | Mark 3:28-35 |
| 16. 2 Cor. 11:5-21 | Mark 4:1-9 |
| 17. 1 Cor. 1:26-29 | John 8:21-30 |
| 18. Gal. 2:16-20 | Mark 8:34-9:1 |
| 19. 2 Cor. 12:10-15 | Luke 3:19-22 |
| 20. 2 Cor. 12:20-13:2 | Luke 3:23-41 |
| 21. 2 Cor. 13:3-13 | Luke 4:1-15 |
| 22. Gal. 1:1-10, 20-2:5 | Luke 4:16-22 |
| 23. Gal. 2:6-10 | Luke 4:22-30 |
| 24. 1 Cor. 4:1-5 | Luke 4:31-36 |
| 25. 2 Cor. 1:21-2:4 | Luke 5:1-11 |
| 26. Gal. 2:11-16 | Luke 4:37-44 |
| 27. Gal. 2:21-3:7 | Luke 5:12-16 |
| 28. Gal. 3:15-22 | Luke 5:33-39 |
| 29. Gal. 3:23-4:5 | Luke 6:12-19 |
| 30. Gal. 4:8-21 | Luke 6:17-23 |
| 11 Cor. 4:17-5:5 (Saturday) | Luke 5:17-26 (Saturday) |

OCTOBER

- | | |
|---------------------------|-------------------------------------|
| 1. Heb. 9:1-7 (Theotokos) | Luke 10:38-42; 11:27-28 (Theotokos) |
| 2. 2 Cor. 4:6-15 | Luke 6:31-36 |
| 3. Gal. 4:28-5:10 | Luke 6:24-30 |
| 4. Gal. 5:11-21 | Luke 6:37-45 |
| 5. Gal. 6:2-10 | Luke 6:37-45 |
| 6. Eph. 1:1-9 | Luke 7:17-30 |
| 7. Eph. 1:7-17 | Luke 7:31-35 |
| 8. 1 Cor. 10:23-28 | Luke 5:27-32 |
| 9. 2 Cor. 6:1-10 | Luke 7:11-16 |
| 10. Eph. 1:22-2:3 | Luke 7:36-50 |
| 11. Eph. 2:19-3:7 | Luke 8:1-3 |
| 12. Eph. 3:8-21 | Luke 8:22-25 |
| 13. Eph. 4:14-19 | Luke 9:7-11 |
| 14. Eph. 4:17-25 | Luke 9:12-18 |
| 15. 1 Cor. 14:20-25 | Luke 6:1-10 |
| 16. 2 Cor. 6:16-7:1 | Luke 8:5-15 |
| Heb. 13:7-16 (Fathers) | John 17:1-13 (Fathers) |
| 17. Eph. 4:25-32 | Luke 9:18-22 |
| 18. Eph. 5:20-26 | Luke 9:23-27 |
| 19. Eph. 5:25-33 | Luke 9:44-50 |
| 20. Eph. 5:33-6:9 | Luke 9:49-56 |
| 21. Eph. 6:18-24 | Luke 10:1-15 |
| 22. 1 Cor. 15:39-45 | Luke 7:2-10 |
| 23. 2 Cor. 9:6-11 | Luke 16:19-31 |
| 24. Phil. 1:1-7 | Luke 10:22-24 |
| 25. Phil. 1:8-14 | Luke 11:1-10 |
| 26. Phil. 1:12-20 | Luke 11:9-13 |
| 27. Phil. 1:20-27 | Luke 11:14-23 |
| 28. Phil. 1:27-2:4 | Luke 11:23-26 |
| 29. 1 Cor. 15:58-16:3 | Luke 8:16-21 |
| 30. 2 Cor. 11:31-12:9 | Luke 8:26-39 |
| 31. Phil. 2:12-16 | Luke 11:29-33 |

NOVEMBER

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

DECEMBER

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|-------------------------------------|------------------------------|
| 1. 1 Thess. 5:1-8 | Luke 20:9-18 |
| 2. 1 Thess. 5:9-13, 24-28 | Luke 20:19-26 |
| 3. 2 Cor. 11:1-6 | Luke 12:32-40 |
| 4. Eph. 2:14-22 | Luke 17:12-19 |
| 5. 2 Thess. 1:1-10 | Luke 20:27-44 |
| 6. 2 Thess. 1:10-2:2 | Luke 21:12-19 |
| Heb. 13:17-21 (St. Nicholas) | Luke 6:17-23 (St. Nicholas) |
| 7. 2 Thess. 2:1-12 | Luke 21:5-7, 10-11, 20-24 |
| 8. 2 Thess. 2:13-3:5 | Luke 21:28-33 |
| 9. 2 Thess. 3:6-18 | Luke 21:37-22:8 |
| Gal. 1:3-10 | Luke 13:18-29 |
| 11. Col. 3:4-11 (Forefathers) | Luke 14:16-24 (Forefathers) |
| 12. 1 Tim. 1:1-7 | Mark 8:11-21 |
| 13. 1 Tim. 1:8-14 | Mark 8:22-26 |
| 14. 1 Tim. 1:18-20; 2:8-15 | Mark 8:30-34 |
| 15. 1 Tim. 3:1-13 | Mark 9:10-16 |
| 16. 1 Tim. 4:4-8, 16 | Mark 9:33-41 |
| 17. Gal. 3:8-12 | Luke 14:1-11 |
| 18. Heb. 11:9-10, 17-23, 32-40 | Matt. 1:1-25 |
| 19. 1 Tim. 5:1-10 | Mark 9:42-10:1 |
| 20. 1 Tim. 5:11-21 | Mark 10:2-12 |
| 21. 1 Tim. 5:22-6:11 | Mark 10:11-16 |
| 22. 1 Tim. 6:17-21 | Mark 10:17-27 |
| 23. 2 Tim. 1:1-2:8-18 | Mark 10:23-32 |
| Heb. 1:1-12 | Luke 2:1-10 |
| 25. Gal. 4:4-7 (Nativity of Christ) | Matt. 2:1-12 (Nativ. Christ) |
| 26. Gal. 1:11-19 | Matt. 2:13-23 |
| 27. 2 Tim. 3:16-4:4 | Mark 11:11-23 |
| 28. 2 Tim. 4:9-22 | Mark 11:23-26 |
| 29. Titus 1:5-2:1 | Mark 11:27-33 |
| 30. Titus 1:15-2:10 | Mark 12:1-12 |
| 31. 1 Tim. 6:11-16 | Matt. 12:15-21 |