

Christ is Born!

Glorify Him!

Your Diocese

Alive in Christ

The Magazine of the Diocese of Eastern Pennsylvania, Orthodox Church in America Volume X, No. 3 Winter, 1994



*"But why is this granted
to me, that the mother of
my Lord should come
to me?"*

*"For indeed, as soon as
the voice of your greeting
sounded in my ears, the
babe leaped in my womb
for joy."*

Luke 1:43-44



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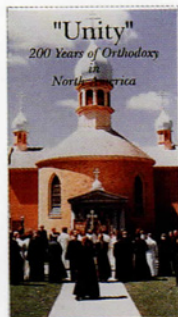
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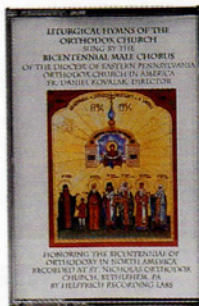


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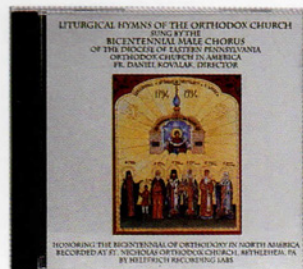
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Christ is Born! Glorify Him!



Dearly Beloved in Christ:

The annual celebration of the birth of Our Lord and Savior Jesus Christ once again brings the Gospel message of hope to the world. In the Word made flesh, the depth of God's love is revealed. In Jesus Christ, the power of death is broken, the power of truth restored and human flesh is blessed with eternal life.

Tragically, the darkness of this world seeks to overcome the light of Christ. As the Christmas Gospel proclaims Jesus the Prince of Peace, born in a stable and laid in a manger, hope is once again offered to a fallen world. As we live in the light of that knowledge, the Light of the world continues to shine in every witness to the truth, the world is illumined and the darkness is overcome.

God came to dwell in our midst, yet there was no room in the inn of Bethlehem, nor in the hearts of many whom He came to save. But in the heart of God there was ample room for all, even the most despised of men.

Open your hearts and let the Son of God enter in to dwell in you. Receive the Body and Blood of Christ that you may abide in Him and He may abide in you. Then too, the fulness of God's greatest gift, in all its beauty and joy will fill your life with the promise of salvation and immortality and the inheritance of the Kingdom of God.

Beloved in the Lord Our God and Savior - Venerable Pastors, God-loving Monks and all Devout Children of our Diocesan Family, prayerfully I greet you with this Holy Feast and wish you the joy of the New Year. May the Son of God shed his radiant light on all of you and may the peace that only Christ can give be fully yours at this time of Christmas and throughout the year.

With love in Christ,

+ Herman

+HERMAN
Archbishop of Philadelphia
and Eastern Pennsylvania

Christ is Born!

Glorify Him!

Your Diocese
Alive in Christ

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

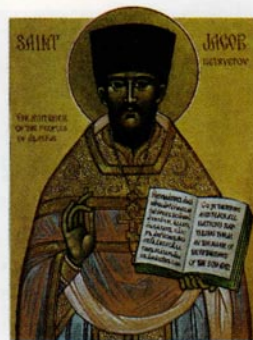
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Canonization of St. Jacob of Alaska.
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Your Diocese Alive

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Editor's Note: By the mercy of God, it appears that in recent days, our long quest for Orthodox unity in America may have passed a real turning point. The documents that follow, beginning with the press release on this page, speak of what has taken place. The significance of Church unity is explored more fully in a special section (pages 53-64).



The Standing Conference of the Canonical Orthodox Bishops in the Americas

The Orthodox Bishops of North America, representing the entire spectrum of Orthodox Churches and ethnic groups, have asserted that the Orthodox Church in North America is our Church, and not multiple "jurisdictions." They have issued a declaration insisting that the ancient Orthodox Churches of the "Old World" err in considering Orthodoxy in North America to be Orthodoxy "in dispersion" or "in diaspora." In fact, the bishops stated, Orthodoxy in North America has two hundred years of history and experience—beginning in 1794 with the evangelization of native people in Alaska by Orthodox missionaries from Russia.

The Standing Conference of Canonical Orthodox Bishops in the Americas (SCOBA) convened the Orthodox Bishops' Conference at the Antiochian Village, Ligonier, Pennsylvania, November 30 - December 2, 1994. The meeting brought together twenty-nine bishops in an historic first assembly of the Orthodox Bishops of the United States and Canada.

In their "Statement on the Church in North America," the bishops described formal structures such as SCOBA itself, the International Orthodox Christian Charities (IOCC), the Orthodox Christian Mission Center (OCMC), the Orthodox Theological Society in America (OTSA), and the Orthodox Christian Education Commission (OCEC), as well as less formal structures such as local councils of Orthodox Churches and clergy brotherhoods, as the "strong

foundation" on which the Orthodox in North America will continue to build. The Bishops outlined future work towards becoming an "administratively united" Church. As part of this program and movement, the bishops announced that they are constituting themselves as an annual Episcopal Assembly.

In their second document, a "Statement on Mission and Evangelism," the bishops committed themselves to a focus on mission and evangelism in North America and around the world. In this connection, they committed themselves to the "evangelization, or re-evangelization" of unchurched Orthodox; to common efforts and programs to do mission; to work towards making mission an important part of the training of future priests.

The Bishops' Conference was hosted by Metropolitan Philip of the Antiochian Orthodox Christian Archdiocese. It was chaired by the Chairman of SCOBA, Archbishop Iakovos of the Greek Orthodox Archdiocese. The session on Mission and Evangelism was moderated by Metropolitan Theodosius of the Orthodox Church in America. The session on the Church in North America was moderated by Bishop Nicholas of the Carpatho-Russian Diocese. The session on the International Orthodox Christian Charities (IOCC) was moderated by Metropolitan Christopher of the Serbian Orthodox Church of America and Canada.

Statement On The Church In North America

Standing Conference Of Canonical Orthodox Bishops In The Americas Conference Of Bishops

Antiochian Village
November 30 - December 2, 1994

We, the Orthodox Hierarchs in the United States and Canada, assembled at the Antiochian Village, Ligonier, Pennsylvania, from November 30 through December 2, 1994, do first and foremost offer most sincere gratitude to the venerable Fathers and Brothers, the Hierarchs of our Mother Churches beyond the seas for their love and concern, exhibited by the prominence given to the "diaspora" on the agenda for the forthcoming Great and Holy Council evidenced in the Adopted Texts of the Inter-Orthodox Preparatory Commission.

We await the next meeting of the Commission referred to in the Adopted Text of November 1993. We maintain that it is critical that the Church in North America be directly and concretely represented at that and future meetings. How is it possible for there to be discussion about the future of the Church in North America in our absence? We must be present to share the two hundred years of experience that we have had of preaching the Gospel and living the Orthodox Faith outside of those territories that have historically been Orthodox. We would humbly ask His All-Holiness, the Ecumenical Patriarch to seek a way, through the venerable Hierarchs of the Standing Conference, to accomplish this representation. We also humbly request the Primates of the other Mother Churches to support this initiative. The demands upon our Church's life by an unbelieving society do not allow for any further delay in this process. Therefore, this episcopal

assembly supports the repeated requests of SCOBA for its officers to be granted an audience with His All-Holiness, the Ecumenical Patriarch, and the other Patriarchs and Primates of the Mother Churches to discuss the North American reality.

Furthermore, we have agreed that we cannot accept the term "diaspora" as used to describe the Church in North America. In fact, the term is ecclesiological problematic. It diminishes the fullness of the faith that we have lived and experienced here for the past two hundred years.

Moreover, as we reflect on the ways in which the Church in North America has matured, it is important to recognize that much has been done as the natural and organic response of Orthodox Christians who share the same faith while living together in one place. We celebrate and build on already existing structures. Some are formal. The first of these is SCOBA itself. There are in addition various agencies of SCOBA such as the International Orthodox Christian Charities (IOCC), the Orthodox Christian Education Commission (OCEC), the Orthodox Theological Society in America (OTSA), the Orthodox Christian Missions Center, and other North American-wide pan-Orthodox efforts. There are also less formal structures such as the joint meetings of our theological schools and seminarians, the joint monastic assemblies, the local councils of churches and clergy brotherhoods, and sacred art and liturgical music associations. They give wit-

ness to the strong foundation upon which we continue to build.

To this end, all of our efforts should be coordinated within an overall ecclesial framework. This would provide the freedom and flexibility to allow us to organically become an administratively united Church. As in any Orthodox ecclesiological framework for a local Church, there are three levels. The first is the national, or in our case the continental. The second is the regional or diocesan. And the third is the local or deanery. All of these depend upon and grow out of the parish which is the primary place where Christians express and encounter their faith.

On the national or continental level, the body which coordinates the life of a Church is the Synod of Bishops. We have had in SCOBA an Executive Committee that has guided Church life in North America for over thirty years. In convening this present Conference of Bishops, we find ourselves to be an Episcopal Assembly, a precursor to a General Synod of Bishops. We express our joy that in addition to the regular meetings of SCOBA, this Episcopal Assembly will convene on an annual basis to enhance the movement toward administrative ecclesial unity in North America.

The regional level presents a special challenge because this is one area in which few models of cooperation presently exist. Bishops who live within a given region of North America should meet and concelebrate regularly. They should coordinate

activities, encourage clergy and laity to get to know one another and to work together, and initiate concrete joint programs. In essence, they should duplicate regionally what SCOBA has pioneered on the continental level for the past thirty-three years.

The local level is where the greatest diversity of models presently exists. These range from very informal clergy or lay associations to highly structured clergy brotherhoods or clergy and lay councils of churches. The bishops of a given region should continue to encourage the clergy and laity of their parishes to work together with other parishes in their area. Without imposing any one model, bishops should seek to formalize and regularize those models that already exist. In areas where there are as yet no such structures, bishops should work with the clergy and laity to develop a model that is appropriate in that locality. The principle is to encourage diverse models within a broader canonical ecclesiological framework.

The Church in North America also

benefits from our various monastic communities. Their meeting together should be encouraged by their hierarchs so that the monastics might share their spiritual experience and wisdom with one another and with the whole Church of a given region.

We would like to emphasize again: this is presented as a broad outline or framework within which the whole Church in North America can grow to manifest the deep unity of faith that we share in our Lord Jesus Christ, the Father who sent Him, and the Holy Spirit who continually makes Him known to us. The visible unity of the Church is a profound witness of our love for Him and for one another.

Finally, we would like to thank and bless our Christ-loving flocks: the pious priests, deacons, monastics, and laity—who, praying and laboring together, incarnate the oneness which our Church on this continent already enjoys. We ask for their prayers and support, as we pledge to work with them for the glory of God and His Holy Church.

(signed)

Bishop ALEXIOS
Bishop ANTHIMOS
Bishop ANTOUN
Bishop BASIL
Metropolitan CHRISTOPHER
Archbishop DMITRI
Archbishop HERMAN
Archbishop IAKOVOS
Bishop IAKOVOS
Metropolitan IRINEJ
Metropolitan JOSEPH
Archbishop KYRILL
Bishop MARK
Bishop MAXIMOS
Bishop METHODIOS
Bishop NATHANIEL
Bishop NICHOLAS
Archbishop PETER
Metropolitan PHILIP
Bishop PHILIP
Bishop PHILOTHEOS
Bishop SERAPHIM
Metropolitan SILAS
Metropolitan THEODOSIUS
Bishop TIKHON
Archbishop VICTORIN

Statement On Mission And Evangelism SCOBA Conference Of Bishops

Antiochian Village, Ligonier, Pennsylvania
November 30 - December 2, 1994

The end of the second millennium after Christ coincides with a unique missionary challenge to the Orthodox Church around the world. To mention only two dimensions of this challenge will show its scope. 1) The fall of communist totalitarianism in Central and Eastern European countries opens the way for the re-evangelization of the peoples of these countries. 2) In the United States and Canada millions of people are in spiritual crisis, millions of people are unchurched, the societies are afflicted with a spiritual and moral vacuum, and the Orthodox Church is therefore presented with a challenge to bear witness to the Orthodox faith and to evangelize.

We, the Orthodox Bishops of North America, assembled at the Antiochian Village, Ligonier, Pennsylvania, November 30 - December 2, 1994, have heard an address on Mission and Evangelism by His Eminence, Metropolitan Philip of the Antiochian Orthodox Christian Archdiocese, and a response by His Eminence, Archbishop Dmitri of Dallas, Orthodox Church in America, and have reflected together on the missionary task of the Orthodox Church in North America. We wish to express the following convictions and commitments regarding mission and evangelism in North America:

- It is our conviction that mission is the very nature of the Church, and is an

essential expression of her apostolicity, and that the Orthodox Church is therefore commanded by the Lord Jesus Christ to teach, to preach, and to make disciples of all nations;

- It is our conviction that the Orthodox Church's history and experience give numerous examples of commitment to mission and to the preaching of the Good News of Christ (missions to the Slavs, missions in Siberia, China, Korea, and Japan, the evangelization of the Alaskan native people, and contemporary mission in Africa, Indonesia and Albania);
- We believe that our task in North America is not limited to serving the immigrant and ethnic communities, but

Continued on the next page.

Statement On Mission And Evangelism

Continued from page 5.

has at its very heart the missionary task, the task of making disciples in the nations of Canada and the United States;

- We believe that the Orthodox of North America—bishops, clergy, and laity—are called to think together, plan together, and work together in order to do mission work together;

- We commit ourselves to show special pastoral attention to couples coming to marry in the church, especially in mixed marriages, and to their Orthodox Christian education and inauguration into Church life.

- We commit ourselves to the evangelization, or re-evangelization, of those many people who call themselves Orthodox, and have indeed been baptized and chrismated in our churches, but whose lives are in fact distant from the fullness of the Orthodox Faith and the fullness of the Orthodox Church's sacramental life;

- We commit ourselves to avoiding the creation of parallel and competitive Orthodox parishes, missions, and mission programs;

- We commit ourselves to common efforts and programs to do missions, leaving behind piecemeal, independent, and spontaneous efforts to do mission, moving forward towards a concerted, formal, and united mission program in order to make a real impact on North America through Orthodox mission and evangelism;

- We strongly endorse the unified Orthodox Christian Mission Center, the Mission Conferences (at present co-sponsored by the Antiochian Orthodox Christian Archdiocese, the Greek Orthodox Archdiocese, and the Orthodox Church in America), and encourage further consolidation of mission efforts and programs here and throughout the world;

- We commit ourselves to express a common vision of mission and to work towards this end in the teaching of mission as an important part of the theological education of our future priests.

- We respectfully petition His All Holiness the Ecumenical Patriarch to convene a world conference of mission representatives to help coordinate Orthodox

mission strategies and efforts around the world;

- We Orthodox in North America commit ourselves to bringing our household into order for the sake of the preaching of the Good News of Jesus Christ, His Incarnation and His teaching, His Crucifixion,

death, burial, and resurrection, and His presence in the Church through the descent of the Holy Spirit.

(signed by all those Hierarchs who signed the first document, and also by Bishops MITROPHAN and VSEVOLOD

Official

Ordained:

Subdeacon Jacques-Jude Lepine was ordained to the diaconate on November 20, 1994 in Assumption of the Holy Virgin Church in Philadelphia where he is attached.

Appointments:

Diocesan Representative to Metropolitan Council -
Archpriest Joseph Martin, John Zoranski

F.R.O.C. Spiritual Advisors:

Anthracy District - Archpriest John Kowalczyk
Central PA District - Archpriest Joseph Martin

Confirmed

Wilkes-Barre Deanery Officers
Archpriest Vladimir Fetcho, Dean
Archpriest Andrew Shuga, Vice-Dean
Priest David Shewczyk, Secretary
Priest Stephen Karaffa, Treasurer

Parish Council Officers Confirmed

All Saints Church - Olyphant
Assumption of the Holy Virgin Church - Philadelphia
Christ the Saviour Church - Harrisburg
Holy Annunciation Church - Berwick
St. Nicholas Church - Bethlehem
SS. Peter and Paul Church - Uniondale
St. Stephen's Cathedral - Philadelphia
St. Basil's Church - Simpson
Holy Ascension Church - Lykens



Fall Holy Synod of Bishops meeting at St. Tikhon's Seminary.



Thirty-first Diocesan Assembly Convenes in Old Forge

The Thirty-first Diocesan Assembly of the Diocese of Philadelphia and Eastern Pennsylvania was convened at St. Michael's Orthodox Church, Old Forge, on Saturday, October 8, 1994. The day began with the Divine Liturgy and Molioben concelebrated by His Eminence, Archbishop HERMAN, the Deans Fr. Joseph Martin, Fr. Vladimir Fetcho, Fr. John Udics, diocesan secretary/treasurer Fr. John Kowalczyk, Fr. David Mahaffey, and Fr. Michael Lepa. The responses were sung by St. Michael's Church choir and several delegates who joined them under the direction of Mr. Jon Black. A continental breakfast was served following the Divine Services. The Assembly participants then proceeded to St. Michael's auditorium for registration and the sessions.

The Assembly was opened with prayer and the blessing of Archbishop Herman at 11:30 a.m. Father John Kowalczyk presented the agenda to the delegates. The agenda was accepted as presented. In addition to His Eminence, the assembly was comprised of thirty clergy, twenty-seven lay delegates, four Diocesan Council members, five alternates, and two observers. Father Joseph Martin was elected Clergy Vice-Chairman, and Mr. Ted Sovyrda was elected Lay Vice-Chairman for the Assembly. The Assembly Secretaries elected were Fr. David Shewczyk and Mrs. Marie Proch.

Archbishop Herman presented his report on the state of the Diocese. He first conveyed the blessing of His Beatitude, Metropolitan Theodosius, upon the Assembly. His Eminence noted with grati-

tude to God the Metropolitan's recovery from his recent surgery. He then spoke in great detail about the Bicentennial of Orthodoxy in North America. He noted the great amount of activity within our Diocese concerning the bicentennial. The canonization of Fr. Alexis Toth during the Memorial Day Pilgrimage was a highlight of the year. His Eminence termed the pilgrimage the largest ever. Many of the pilgrims expressed their spiritual joy over the opportunity to be present at such a great event in the life of the Church. An akathist to St. Alexis should be available soon.

Archbishop Herman emphasized Orthodox unity throughout his report. The bicentennial presented an opportunity to strive toward unity. He pointed out

Continued on the next page.

31st Diocesan Assembly

Continued from page 7.

that almost every Orthodox jurisdiction participated in the Bicentennial, especially at the celebration in Washington, D.C. He said that it is time to give serious thought to unity. The talents of all Orthodox Christians must be used to build up the Church. The Standing Conference of Orthodox Bishops in America (SCOBA) will meet for several days at the Antiochian Village to discuss unity. His Eminence also noted that the theme of "unity" was chosen for this year's annual lecture series at St. Tikhon's Seminary.

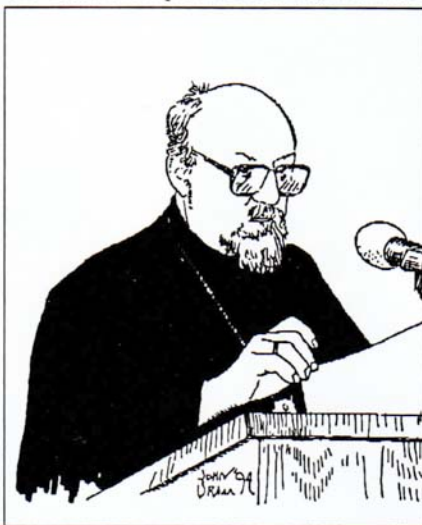
Another highlight of the bicentennial year was the FROC convention convened in Harrisburg, Pennsylvania. Archbishop Herman stated that the convention was well attended. An important resolution was adopted by the FROC to become officially a part of the Orthodox Church in America. His Eminence expressed his concern about our children and the growth of the Church in light of this resolution. He stated that he is looking for total and complete cooperation from everyone to build up the Church. Information on this development will be shared with all parishes.

Archbishop Herman talked about two other highlights of the bicentennial year. He thanked the Bicentennial Choir under the direction of Fr. Daniel Kovalak for spreading the faith both within and outside the diocese. The choir sang several concerts of Orthodox liturgical music in Orthodox and non-Orthodox parishes alike. The choir was well received by all who heard them.

The Bicentennial Youth Rally was very successful. His Eminence thanked the Department of Religious Education for their fine work in supporting the Rally. He encouraged all of the diocesan clergy and faithful to support the efforts of the Department in its future efforts on behalf of the youth.

Archbishop Herman spoke about his travels representing the Orthodox Church in America during the Bicentennial. He represented His Beatitude in Poland for the canonization of Fr. Maksym Sandovich. A delegation of about one hundred fifty people from America were present for the canonization. Their attendance pleased the Church of Poland. He spoke

about the suffering of the Orthodox Church in Poland due to the interference from the Roman Catholic and Uniate Churches. His Eminence visited the area from which Archbishop Kiprian came and was allowed to enter one of the churches. After being received by one of the local bishop's secretaries, His Emi-



Archpriest Joseph Martin, clergy chairman for the first session.

nence offered prayer for Archbishop Kiprian and all those who came to this country from that area. His Eminence was scheduled to attend the canonization of Fr. Yakov Netsvetov in October.

Archbishop Herman then spoke on several topics concerning the national Church. A stewardship and leadership program has begun. The dates for the conferences have been announced and he encouraged support for the program.

October is Vocations Month in the Orthodox Church in America. Enrollment for all seminaries are up. St. Tikhon's Seminary has over twenty new students

this year; many are converts to the faith. His Eminence noted that young men from our parishes need to be prepared to serve the Church. He said that it may take many years to produce a seminarian from one of our parishes. The priest's personal touch is needed to offer encouragement for entrance into the seminary. Our diocese is not yet experiencing a shortage of clergy, but a shortage can occur if retiring clergy are not replaced.

The Eleventh All-American Council will be held in Chicago next July. The Archbishop stated that is the obligation of every parish to participate in the life of the Church. He encouraged the priest and parish council to work together on the forthcoming study packet. There is concern for the spiritual growth of the clergy, parishes, and the entire Church. The work needs to get started now so that we can see good results. The Archbishop hopes to see an increase in membership as a result of our efforts. It was noted that a good price has been secured for hotel rooms. Rooms will be at a premium because other conventions will be going on in the city at the time of our Council. Therefore, parishes should not hesitate to make room reservations.

The Metropolitan Platon Chapel has been razed because of deterioration to the structure; however, the chapel was taken down with the idea of it being replaced. Parishes will be contacted to offer support so that a new chapel can be rebuilt in time for Memorial Day 1995. A new bell tower and museum for icons are presently being built. The museum is being paid for by Mr. John Guzey.

His Eminence noted that new churches are being built in Stroudsburg and Media, Pennsylvania. He closed his report by



Clergy and delegates.

noting the amount of activity within the Diocese. He said that much more needs to be accomplished, but the effort is being made. He prayed that the Holy Spirit will continue to enlighten us and give us wisdom to work together for the building up of the parishes and the Diocese.

The remainder of the Assembly was devoted to the reports of the diocesan officers, deaneries, and departments. All of these reports were sent to the delegates well in advance of the Assembly. The Department of Religious Education reported that the date of the Altar Boy Seminar has been changed to December 10, 1994, at Holy Resurrection Cathedral, Wilkes-Barre. The annual Educational Conference will be rescheduled until after Pascha from the original January date because of the possibility of inclement weather. The Winter Youth Encounter has been revitalized with the blessing and encouragement of Archbishop Herman. The encounter is growing in popularity. Youth from within and outside the Diocese participate in the program. Parishes were asked to encourage the youth to attend by paying the registration fee for their participants. Many parishes are already supporting their youth in this way. The department thanked the Archbishop for his support in providing a place and resources for the encounter.

The Department of Missions reported the possibility of the establishment of missions in the Lancaster and Milford, Pennsylvania areas. There are now many Orthodox people living in these areas, including recent immigrants from Russia and Eastern Europe.

Father Daniel Kovalak offered a report of the activities of the Bicentennial Choir for the last two years. The sixteen-

member male chorus gave twenty-three concerts throughout the Diocese. Other concerts were given at St. Vladimir's Seminary for Orthodox Education Day, and in Sparta, N.J., and Ansonia, Conn. It was estimated that the choir collected over \$10,000 for the Church in the two years of activity. A compact disc and cassette of Orthodox Liturgical music was also produced and is available.

The Department of Youth reported on the possibility of forming a youth choir, upon the approval of His Beatitude, Metropolitan THEODOSIUS. Possible activities of the youth choir would be the recording of a compact disc/cassette and participation in the next All-American Council. The Department also thanked the clergy and their wives for their wonderful support during last year's summer camp. The participation of the clergy families seemed to have a great impact upon the youth. The Department also called upon the parents of the diocese to get more involved with their children in these programs. Money is not the answer to the problems of our youth. Parents sharing their love and talents with their children is most important. The volunteering of parents also helps the members of the Department know that the faithful are interested in their work.

Delegates returned from a delicious lunch, prepared by Mr. Harry Pasternak, and served by the parishioners of St. Michael's Church, to finish the remainder of the agenda. The main task of the afternoon session was the election of the Diocesan Council. The following were elected to the Diocesan Council: Father Michael Hatrak and Doug Rudenko from the Frackville Deanery; Father Andrew Shuga and John Zoranski from the Wilkes-

Barre Deanery; Father Eugene Vansuch and Christopher Rowe from the Philadelphia Deanery; Father Stephen Karaffa and Marie Proch, at-large; Father Paul Borick, Gene Haverlak, and Ted Sovyrda, Auditors. The Deans, Fr. Joseph Martin, Fr. Vladimir Fetcho, and Fr. John Udics are ex-officio members.

Following the elections, the floor was opened to the delegates to offer topics for further discussion or questions. Questions were asked about various subjects



Archpriest Paul Borick gives the auditor's report.

including youth, missions, future clergy-laity conferences, church school, scholarships for seminarians, and pressing issues reflected in the recent demographic study. Archbishop Herman responded to all of the questions.

Before adjourning, His Eminence thanked all who gathered at the Assembly. He spoke of his willingness to meet with the faithful to discuss matters even during the week. Parish visitations on Sundays do not always afford adequate time to discuss pressing issues in detail because of the time needed for services and meals. He reminded the delegates that the annual parish meetings should not be limited to business. The spiritual life of the parish must be discussed. He encouraged the delegates to come up with good ideas that can be supported by the priest and council. The Archbishop concluded by asking the delegates to work not for their personal glory, but for the thanks that can come only from God. The Assembly was then closed with prayer and the blessing of Archbishop Herman.



Clergy and delegates.

—Priest David Shewczyk

The Glorification Of Priest-Martyr Maksym Sandovich



The ceremonies for the “glorification,” the canonization, of Father Maksym Sandovich of Carpatho-Rus’, Priest-Martyr for Orthodoxy, began quietly on Friday morning, September 9, 1994, when the Hierarchical Divine Liturgy was celebrated by His Grace, Bishop Adam of Sanok, in the old wooden Orthodox Church in Zdenia, Poland. This is the village, formerly under Austro-Hungarian rule, where Father Maksym ministered to the Lemko people. Across the paved rural road at the cemetery where the remains of the martyr lie, a requiem

service was offered. Later, in the evening, a Panahida was sung there. Many people gathered and then prepared for the journey to Gorlice.

On September 10, under a warm and sunny cloudless sky, the “last” panahida, the final requiem service, was served for the repose of the soul of Priest-Martyr Maksym Sandovich of Carpatho-Rus’. It was a Saturday afternoon in Gorlice, Poland, and some thirty-five priests surrounded by hundreds of men, women, and children, gathered in the courtyard of the Gorlice Region Courthouse. This was

the site of the execution that took place eighty years ago, on September 6, 1914. A bronze plaque marking the tragic event was recently placed on the courthouse wall; it was blessed near an icon of the martyr.

An excellent mixed choir from Kiev, Ukraine led the singing of the responses. After the services, there was a one-and-a-half kilometer procession with the icon to the Holy Trinity Church. The procession was led by the cross. Taking part in it were the clergy, the grandson, granddaughter, and great-granddaughter of the

martyr, and over five hundred of the faithful. Church hymns and folk hymns were sung by the crowd until they came to the church where the icon of the martyr was placed (already three icons of the saint have been written). An hour later, the two and a half hour vigil of vespers and matins was served.

That the canonization actually took place only eighty years after the saint's execution by a firing squad was a miracle—not because ninety-five percent of Poles are Roman Catholic who reluctantly tolerate a strong Orthodox pres-

ence, but because the Communist-dominated regime in all its forms collapsed.

The Holy Synod of Bishops of the Orthodox Church in Poland decided not to exhume the remains (relics) from the grave in Zdenia, a village where Father Maksym served and lived with his wife and two-year-old son. One of the key reasons not to transfer the remains was not to provoke the Roman Catholic populace. It was planned to have that done later, probably next year. Whenever the casket is opened, whether the relics are incorrupt or not (and incorruption is not

an indispensable criterion of sanctity in the Orthodox Church), the bones of the Martyr's head and face will not be intact due to the pistol shot in that area at close range after he was felled by rifle fire.

The beautiful Holy Trinity Orthodox Church in Gorlice is a small, typically Byzantine-style structure topped with the three-barred Russian cross. It was consecrated on September 8, 1991, and is located about three hundred and fifty feet from the main street, which is part of the highway that comes into the town of Gorlice from the west. Behind it is a recently built parish hall, an educational building with an auditorium-banquet room, and the new parsonage for the priest and pastor, Fr. Bazyli Galczyk. The construction of all these buildings was made possible through the generosity of people from America.

On Sunday morning, September 8, at 8:30 a.m., it was clear and cool. A procession of the local Orthodox faithful on its way to the church was led by two men carrying crosses. Another man was carrying the Gospel book, and others were carrying ecclesiastical banners with icons of Jesus Christ, the Mother of our Lord, and other saints, written or embroidered on them. Behind were children, and young and old people singing hymns. The procession originated from the main street.

By the time the faithful processed to the church, they joined some forty clergy at the church entrance who greeted His Beatitude, Wasily, Metropolitan of Warsaw and all Poland. He was accompanied by the Most Reverend Nicholas, Archbishop of Presov and Slovakia; the Most Reverend Sava, Archbishop of Bialystok; the Most Reverend Herman, Archbishop of Philadelphia and Eastern Pennsylvania of the Orthodox Church in America; the Right Reverend Nicholas, Bishop of Johnstown and the American Carpatho-Russian Orthodox Greek Catholic Diocese; the Right Reverend Adam, Bishop of Przemyski and Nowosadecki; and the Right Reverend Abel, Bishop of Lublin.

Among the clergy present and concelebrating from the United States were: Archpriest John Nehrebecki of Paramus, N.J.; Archpriest Paul Shafran of Trenton, N.J.; Archpriest Daniel D. Ressetar of



Procession with the Icon of St. Maksym.



Archbishop Herman at the canonization.

Continued on the next page.

Glorification Of St. Maksym

Continued from page 11.

Harrisburg, Pa.; Archpriest William B. Stroyen of Hunlock Creek, Pa.; Archpriest John Gido of Pittsburgh; and Priest John Cmur of New York City.

An archdeacon and a deacon also served. There were about one hundred and twenty-five people from America for the ceremonies. All told there were over a thousand worshippers, most of them outside of the packed little church. The liturgical services with the homilies lasted until 2:00 p.m. The diocesan *a cappella* mixed choir of twenty-five voices sang the responses to the services, which were all served in Old Church Slavonic.

A forty-five minute historical sermon was delivered before the Eucharist was administered to the faithful. Following the sermon, the official Proclamation was read to the people. Signed by all the hierarchs and priests in the altar, it declared that the glorification of Father Maksym of Carpatho-Rus', Priest-Martyr for Orthodoxy, places him "in the ranks of the Saints" of the Orthodox Church. The clergy, with the seven hierarchs gathered in the center of the church, surrounded by the faithful sang the Martyr's Troparion, the Kondakion, and the Magnification:

Troparion, Tone 4

By the Providence of God you were sent to the Mountain of Pochaev for the knowledge of the truth of Orthodox Faith;

and receiving true teaching in the city of Zhitomir, as a soldier of Christ, you came to our land. For Orthodoxy and your own people, you accepted a martyr's crown.

Therefore, you confirmed your native land in Orthodoxy. O Priest-Martyr Maksym, entreat Christ God that our souls may be saved.

Kontakion, Tone 2

Your martyrdom, O Father Maksym, enlightened and roused up our people to the Orthodox Faith. Giving up your own life to Christ God, you endured torments and the suffering of imprisonment. Pray for us and for your land before Christ God.

Magnification

We magnify you, O Hieromartyr Maksym, and we honor your precious suffering which you endured for Christ, our God.

One of the verses which repeatedly was sung together by all sealed, as it were, the canonization: "O Priest-Martyr Maksym, pray to God for us." After the prayer service, the faithful, behind the hierarchs and the clergy, processed outside around the church. There were Gospel readings, and again the Tropar-



Archbishop Herman gives blessing at the Many Years.



Hierarchical Divine Liturgy.



Fr. Daniel Ressetar distributes icons of St. Maksym.



Grave of St. Maksym

ion, the Kontakion, and the Magnification were sung along with that special verse of intercession.

In front of the church on the top step, the protodeacon intoned Many Years more than six times, and the faithful joined in, with the choir singing loudly and joyfully.

After another homily was delivered and the benediction offered by His Beatitude, His Grace Bishop Adam held the Cross for veneration while Father Dan Ressetar, the great-nephew of the newly glorified martyr, distributed icon prints of the new saint. The crowd rushed to the steps and reached out with hands to obtain their icons.

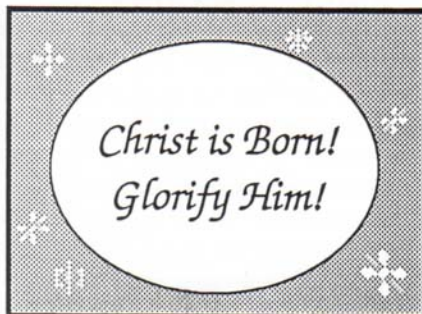
An hour later in the parish hall, a dinner was served first to the visitors from out of town. Speeches were made, Many Years was sung, and a pageant was presented by some forty school students; it recounted in poetry and song in the Lemko language the struggle of the Lemko Carpatho-Rusyn people from the end of the nineteenth century to the years after the martyrdom of the new saint. The whole program lasted about two hours; it included a concert of a few liturgical numbers sung by the diocesan choir.

The people were slow in leaving for home. It seemed as if they didn't want the unforgettable day to come to a close. Some even returned to the church to pray and to venerate the icon of Priest-Martyr Maksym.

Through the years the veneration of Father Maksym was constant in spite of two World Wars and persecution where he lived. His sacrifice united many Orthodox believers in Poland and abroad regardless of the national background of the people. His glorification was an event willed by the Holy Trinity.

"O Holy Priest-Martyr Maksym, pray to God for us."

—Archpriest Daniel Ressetar



The Birth of Christ and the Contemporary World

We are going to celebrate Christmas again this year, 1994, my beloved brothers and sisters. Christmas, which in the world of commerce, already started last July, August, and during all months that follow until Christmas Day. The decorations, lights, trees, cords, ornaments, toys for children, and innumerable other things, prepare us for the celebration of what is a separate event, the Birth of Christ. The special programs on TV, the Christmas music, the exchange of gifts, the act of receiving and giving, justify their purpose in that we celebrate a special, glorious and happy event, a "happy Christmas." Needless to say, many Christians celebrate Christmas without Christ. The merely casual, external manifestations of our cultural life suffice to satisfy them; they do not penetrate deep into the essence of the event of Incarnation, namely, that "the Lord became flesh and dwelled amongst us." Nevertheless, even they celebrate something which has its roots in Christ's Incarnation. We should not resist all of the above, because they are, as we said, adding something beyond the ordinary, no matter how, in their celebration of the great feast, the Metropolis of the feasts, as John Chrysostom calls it. But all these external things are not the main thing, they are not everything. Those are not the things that make it a feast. Because even without them we can celebrate the feast. If there is only the exchange of gifts, wicker, and decorations, and all other material goods, then indeed it is a distasteful action of the worst kind, it is Christmas without Christ. It is like a marriage without the bridegroom and the bride. What thoughtful man would be present at a marital reception where there was no bridegroom and bride?

In Greek mythology there was the worship of Dionysius. The Greeks were hungry and thirsty for a real divinity, and their imagination made Dionysius. When he comes, all nature revolts, becomes rebellious and shares in this celebration. The mountains, the valleys, the sea, the lakes are full of life; they rejoice with the new life of Dionysius. Even the beasts, the animals participate in this feast. Sud-



denly the god Dionysius makes his appearance as a pride of lions; others present him as a bull, or as a strong male goat. When his worshippers saw such a god, they revolted against him—they killed him and ate his flesh. The existence and worship of Dionysius ended: no thoughtful man wants such a being as god, who promises drunkenness and immorality. Some remnants of this revelry remained, however, in the Christian celebration of Christmas, especially in the people of Western Europe and here in the New World; we see them in the parties and all other feasts which many people today emphasize during Christmas instead of the holy event itself.

But we are going to celebrate this event as the unique event of history, heavenly history as well as human history. All other events, no matter how earthshaking they appear to be, are nothing in comparison with the event of Christ's Incarnation. The holy hymnographers sing, with a beautiful melody, "The whole universe today is filled with joy, because Christ has been born . . . and calls the people along with the prophets to joy: 'Be happy and bloom as a lily.'" There is no name as sweet as the name of Christ, who was baptized by the prophet Isaiah.

"Behold, a virgin shall conceive, and bear a son, and you shall call his name Immanuel" (Is. 7:14) which name means God with us. King David in his psalms says, "If God is with us, who can be against us?"

At the time of the birth of Christ, people were hungering for a real God who would satisfy their spiritual needs, their innermost needs, although they had so many gods. When Ss. Paul and Barnabas, during the first mission trip, were in the city of Lystra speaking and preaching for Christ (God), the people conceived them as gods: "And when the people saw what Paul had done, they lifted up their voices saying . . . The gods are come down to us in the likeness of man" (Acts 14:11).

We have the assurance that He descended from heavens, He lived with us, *kai tois anthropois synanestraphe*—conversed with people, and we saw His glory (Jn. 1:14). The people of Nazareth, when He started His public life, gave Him a manuscript from the Book of Isaiah to explain to them, and he read it: "The spirit of the Lord is upon me, because He hath anointed me to preach . . ." He gave the

most admirable answer: "... This day is this Scripture fulfilled in your hearing" (Lk. 4:18-22).

Now the question arises: what power, what purpose, what desire was behind the Incarnation, that it impelled Jesus Christ to leave His heavenly throne, His magnanimity, and to descend to earth, to be inside the dirty, dusty cave, and later to be accused of being possessed by demons, to be accused of being a glutton and drunkard, and to face the worst humiliation, being nailed on the Cross? Why did He come and not send another being, an angel and or an archangel?

The answer to this was given to us by His beloved disciple John, who says what God is: "God is love" (1 Jn. 4:8). This affirmative answer was given by the platonic philosopher Father of the Church, Gregory, Bishop of Nyssa, brother of St. Basil the Great, who says "We have heard and have learned through the Holy Scriptures that God is love." God as love calls to Him the whole of humanity, to come near to Him and to stay with Him. Therefore, the plan of the Incarnation of His Son to save the world, was before the foundation of the universe. This is proved by the words of Christ to Nicodemus: "For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life..." (Jn. 3:16). No other cause impelled God, to send His Son to the world except His love for the world.

The deeper reason for the Incarnation of the Word does not come from man, but from God. This cause is rooted deeply in His innermost being before all ages and in his inexpressible desire that man and the whole of mankind should become "His Theophany and His dwelling place," says Paul Evdokimoff. St. Maximos the Confessor says, "The world was created by God, not to receive Adam, but in order to receive Himself, become man, that man might also become God, participating by grace in the conditions of the divine life. In His plan God decided to become man, in order to unite with man so as to make man divine. According to John's testimony, the Incarnation is a divine visit 'to His own'" (Jn. 1:11).

And according to St. Maximos, the Lord "becomes and is born as man, He who made man, in order to save man, and

with His passion heal our passions; to accept our passions supernaturally in the deprivations of His flesh, in order to renovate our spirit." St. Gregory the Theologian says: "Heaven gives what is most invaluable, most priceless, the Son of God, with His extraordinary love. The earth clothes Him with the most interesting garment, simplicity, and with humility which is fitting for one so perfect in His magnanimity and His glory."

The Fathers of the Church say that the humility of a humble man before a great man is not humility. The weak, stooping before the strong is not showing humility, because his actions have not the dignity of humility, but are done out of necessity. God has real humility, because He is great and empties Himself (*ekenosen*) and becomes a servant, a servant unto death, even the death on the Cross (Ph. 2:5-8). St. John of the Ladder, admiring the humility of Christ, says "God appears before us rather in simplicity and humility." The author of the Akathist Hymn calls Him the *upsilon theon*—High God. In this time of human history, when man intends to make himself the "high god," to make himself superman, we in this age have a deep obligation first to love Him, and second to elevate Him in our innermost being. He is our Lord. He is the hope of the world.

When official people want to present the President of the United States of America, they are very laconic. They do not say anything about his biography, but the mere words "Ladies and Gentlemen, the President of the United States of America" suffice and inside the title is hidden the whole dignity of the office of presidency. The people do not demand more information.

But our modern man, especially in our times, under the progress of the positive sciences, wants to put all under the mirror of the microscope and to analyze everything in detail, including those mysteries of the Incarnation that transcend our understanding. For there are some "extraordinary" events, heavenly ones, which cannot be analyzed under a microscope. The saints, on the other hand, were humble: St. John Chrysostom praises the evening of the Incarnation saying, "Please be patient, because I want to end my sermon before I begin. Because I am a coward, I do not have the courage to

examine the supernatural events, I do not know how to start and where to point my sermon. I see her who gave birth, and I am seeing Him who was born, but I cannot see clearly how this took place. The rule of nature is overcome wherever God wants. However the birth of God did not take place according to natural laws. The natural laws were put aside, because God's will was done. How immense is God's grace! The Only-Begotten Son who existed before the creation of time, whom nobody was able to touch, He who is unique and invisible and bodiless, entered inside the corruptible and material body. Why? In order to teach us by His own visible presence and to lead us with His own teaching to the invisible."

And he continues: "What can I say, how shall I address this? The miracle renders me speechless. He who is old in days, that is the timeless one, became a child; He who was sitting upon a high throne, lies in a manger; He who was invisible and simple, and uncompassed and bodiless, is wrapped with human hands; He who broke the bonds of sin, is wrapped with baby clothes, because He wills it. Because He was to make the dishonor, honor; the infamous, glorious; and the insult, to make a way for virtue. However He enters into my body, in order for me to penetrate into His Word. Assuming my flesh, He gives His spirit, in order that by giving and taking he can make us gain the *thesaurus*, the treasury, of eternal life. He assumes my flesh in order to make me holy, He gives His spirit in order to save me" (Second Homily, on the Birthday of Christ).

My beloved, during the night of Christ's birth in Judea, there was no room in the inn for Christ and He was compelled to be born in a manger. The Evangelist Luke, who seems to have received the information from the Theotokos writes with some disappointment, that there "was no place..." Let us give Him a little space in our innermost self, which is our heart—not only for Christmas, but for all our life's duration, that we may become worthy when we will depart from here to be participants in the joy of the life to come. Amen.

—Archpriest George Dimopoulos,
Professor of New Testament,
St. Tikhon's Seminary

Saint Stephen's Cathedral in Philadelphia Celebrates Twenty Years

"Pain and afflictions follow the Holy Cross." This was the theme of His Eminence, Archbishop HERMAN's sermon to our pastor, Archpriest Daniel Geeza, and the faithful of the parish of St. Stephen the Protomartyr Orthodox Catholic Cathedral, Philadelphia, upon the glorious celebration of the twentieth anniversary of the consecration of their Cathedral.

Those fitting words, spoken on September 18, 1994, the Sunday following the Exaltation of the Holy Cross, were also an appropriate reflection on the history and beginnings of St. Stephen's parish, in the late sixties and early seventies. His Eminence continues: "We must cherish the past . . . we must forgive . . . we must love . . . and, as a *propos*, we must take up our Cross and defeat all sufferings."

In thanksgiving to God, His Eminence concelebrated this memorial Hierarchical Divine Liturgy with our pastor, Father Daniel Geeza. Assisting were Deacon Andrew Diehl, graduate seminarian Gregory Hatrak, and seminarian Alexei Kurenkov, all of St. Tikhon's Theological Seminary. Commemorations were offered throughout the Liturgy for our late Pastor Emeritus, Archpriest Alexander J. Fedoronko, and for all departed members of the parish, fallen asleep in the Lord. St. Stephen's choir, directed by Daniel Drobish, sang the responses for the Liturgy. Paul Fedoronko read the epistle.

Embraced by the pastoral setting of Pennypack Park, in the far northeast of Philadelphia, the magnificent onion-domed house of worship, St. Stephen's Orthodox Catholic Church, dissimilar to any other in this vast area, was consecrated on September 7, 1994.

ELEVATED TO CATHEDRAL

With the recommendation of our late



Procession to St. Stephen's Cathedral.

Archbishop Kiprian, spiritual head of the Diocese of Philadelphia and Eastern Pennsylvania, a proclamation from the Holy Synod of Bishops of the Orthodox Church in America, dated October 30, 1974, elevated, and designated, St. Stephen's as a Cathedral of the Diocese. This bestowed honor for the parish was granted in recognition of the good works accomplished by our late Pastor Emeritus, Archpriest Alexander J. Fedoronko, and the people of the parish, in view of their achievements in overcoming, through many years of personal and corporate sufferings and unlimited sacrifices, the depressions and adversity of litigation and separations, a bare treasury, and very few religious articles with which to conduct the weekly services.

Father Daniel Geeza, upon the retirement of Father Alexander in June of 1981, was assigned and accepted the pastorate of the parish of St. Stephen. With Father Daniel's guidance and leadership, and upon the occasion of our fifteenth anniversary, September 17, 1989, the elation of the entire parish was manifest, as their obligations of a \$400,000 mortgage were discharged with

the traditional mortgage burning ceremony, fully five years ahead of schedule. In addition, since that time, the parish has completed several renovations and improvements.

Following the Divine Liturgy, a dinner was held in the cathedral auditorium. Honored guests were: His Eminence, Archbishop Herman; Father Daniel and Matushka Mary Geeza; Archpriest John Udics, pastor of Holy Assumption Orthodox Church, South Philadelphia, and Dean of our Philadelphia Deanery of the Diocese; Matushka Mary Fedoronko, widow of our late Pastor Emeritus, Father Alexander; Mr. William Kraftician, parish warden and choir director; Mr. Martin Paluch, and the deacon and seminarians from St. Tikhon's Seminary named above.

In brief remarks during the post-dinner program, His Eminence reflected on his recent visits to parishes in Russia and Poland, and noted the similarities between the trials and tribulations of those peoples, and those of the St. Stephen's during its early history. "There is a common bond here . . . the difficult path evident for the establishment of our

Church." His Eminence concluded his remarks by saying, "The love of worship in Russia and Poland demands full attention to worship." Father Daniel expressed his gratitude, and that of the parish, for His Eminence's visit with us, and for his much-appreciated comments and exhortations. Father Daniel commended the people of the parish for their goodness throughout his pastorate, and for all of their accomplishments over the past twenty years. He referred all to the 'Tree of Life' displayed in the auditorium, speaking of this Mighty Oak mural, whose "roots signified nourishment by the benefactors of the parish; the limbs, the support by our founders, and the leaves, the future of our Church—the children."

William Kraftician reiterated Father's comments. He expressed appreciation to the chairlady of this anniversary celebration, Mrs. Lydia Magee, for her stewardship of the event, and presented her with a bouquet of flowers. Our sincerest gratitude to those who also contributed to the success of the event: Mrs. Claudia Brozda; Mrs. Kim Perrone, architect of the Tree of Life mural; Mrs. Connie Skvir; Mrs. Olga Oprouseck; Mrs. Alice Karpiak; Mr. Nicholas Cronin; Mr. Joseph O'Brick, and Mr. Peter Linski.

Father John Udics, on behalf of the deanery and his parish, congratulated the parish. "We all must call upon our faith as Christians, and as your patron saint, St. Stephen the First Martyr, carry on your good works . . . as that given to you by the founders and benefactors . . . twenty years ago."

None of the above would have been possible without the continuous dedication and commitment in stewardship and volunteerism by so many in our parish. Assisting Father Daniel in the administration of our cathedral parish are the parish council members: William Kraftician, warden; Paul Cholakis, assistant warden; Larry Skvir, recording secretary; Charles Colter, financial secretary; and Lorraine Kane, treasurer. Trustees elected: Nicholas Cronin, Paul Fedoronko, William Gavula, Nadia Kolesnik, Lydia Magee, Janice Nass, Larry Perrone, Al Silvera, Walter Stephanowich, and Dr. Michael Tapytkoff.

Organizations of the parish are the St. Stephen's Women's Society, St.

Stephen's Orthodox Catholic Fellowship (FROC), the Sunday School Program, the St. Stephen's Choir, directed by William Kraftician with the assistance of Daniel Drobish, and the Parent-Teacher Association. The anniversary celebra-

tion reflects anew the unselfish contributions of all those individuals and organizations who contribute to the life and growth of St. Stephen's Cathedral. We are indeed blessed and most fortunate!

—Nicholas B. Horsky



Anniversary Banquet.



Anniversary Banquet.



Archbishop Herman and children of the parish.

St. Herman's Parish Builds New Church



St. Herman's Church.

After many years of hard work and perseverance, the faithful of St. Herman of Alaska Orthodox Church, formerly of Wallingford, Pa., witnessed the blessing of their new church and social hall located on the beautifully landscaped property on Gradyville Road (Rt. 352), Edgemont Township, Pa.

On Sunday, November 6, the faithful, led by the pastor, Father John Perich, celebrated the last Divine Liturgy at the Williamson Free Trade School on Middletown Road, Middletown, Pa., which has served as the temporary "church" for the community since last year, when the parish sold its former property in Wallingford.

Following the service, the faithful traveled to the new site where they witnessed the lesser blessing of the new

edifice, which was celebrated by Father John and Father James Laliberte of St. George's Greek Orthodox Church, Lima, Pa. The service was very uplifting for all participants, who included many of the original founding members who joined together in 1973 to organize an Orthodox parish in the Delaware County area.

On Sunday, November 13, 1994, the first Divine Liturgy was celebrated at the new church by Father John Perich and Father Archpriest Dimitry Voytilla of St. Nicholas Russian Orthodox Church in Coatesville, Pa., who with his faithful, joined with their sister church in this glorious celebration to the Glory of God.

The service, which was attended by a large crowd, was truly a celebration of the Lord's work. The choir, under the direction of Reader Gregory Hubiak, sang

the joyous and stirring responses, which brought tears to many in the congregation. Almost the entire church received the precious and holy body and blood of our Lord and Savior Jesus Christ on this most solemn occasion in the life of the community. At the conclusion of the service, Father Perich intoned the traditional Memory Eternal to all the deceased hierarchs, priests, and laymen who departed this life and who were involved in the formation and the early years of the parish's founding: Archbishop Kiprian, Archimandrite Sebastian (Gyza), Archpriest Alexander Fedoronko, and Archpriest Vladimir Borichevsky. Father Perich also intoned the Many Years for the parishioners and the members of the building committee who worked diligently to build the church: Reader Oleg

Dudkin, Don Motel, William Bone, and LuAnn Motel, the parish president. Interestingly, the responses for the Memory Eternal and the Many Years were sung by the children of the parish in grateful appreciation for the many sacrifices the adult members of the parish have made in building the church. Everyone was truly moved to tears by this act of love by the children of St. Herman of Alaska Sunday School, which is a very important part of the community. As the faithful venerated the Holy Cross, each was presented with a handmade Star magnet with the inscription, "North Star of Christ's Holy Church," a gift of the children to those in attendance. Truly it was a "day which the Lord has made" for all of the faithful and friends who made the effort to attend.

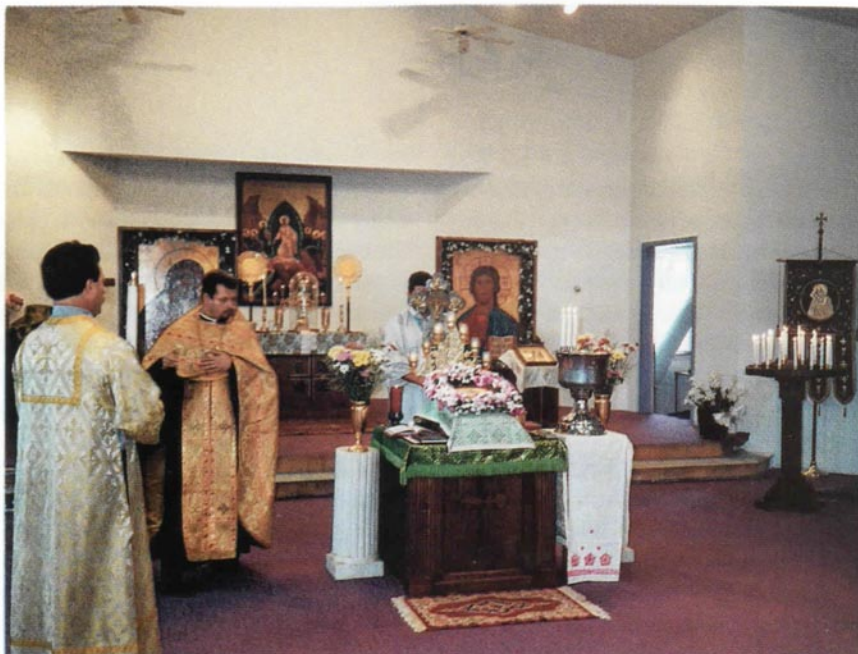
Following the service, a luncheon was served by the ladies of the parish in the newly-equipped hall, which was attached to the new church. The parish, which has a capacity of two hundred, was built in a style reminiscent of the many Russian Orthodox churches in Alaska—the walls are white stucco, trimmed with both light blue and dark blue highlights characteristic of many of the Eskimo and Athabaskan churches along the Yukon, Kuskokwim, and Nushagak river regions, where the original Russian missionaries from the Valaam Monastery preached the holy Orthodox faith to the native people of America.

The church will begin work on the interior of the church with future plans for an iconostasis, mural icons of the Saints of America and two towers, as well as a choir loft and extension of the parish social hall. These additions will be accomplished in several phases over the years as the parish community grows in size. The formal dedication and consecration and blessing of a new Holy Table will take place in the spring of 1995, when the parish plans a gala celebration and banquet. The Divine Liturgy is celebrated at 10:00 a.m. on Sunday. Everyone is invited to attend and see the newest church of the Diocese of Eastern Pennsylvania, a lasting monument to the two hundredth year of Orthodoxy in North America.

Glory be to God for all!



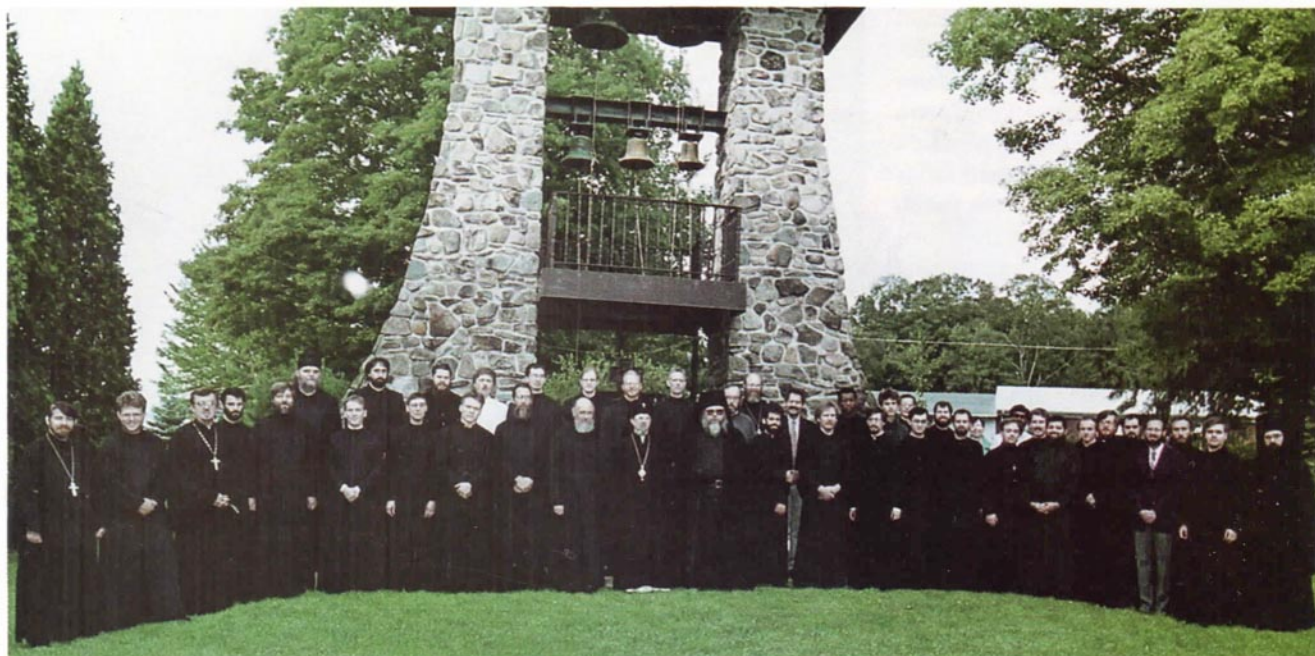
Interior of the Church.



Divine Liturgy at St. Herman's.

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

The Editorial Staff of Your Diocese Alive in Christ.



St. Tikhon's Seminary, 1994-95 Academic year.

... And God Gave The Increase

In this year of the celebration of two hundred years of Orthodoxy on this continent, we can truly make our own the words of the Holy Prophet and King David: *O give thanks unto the Lord; for he is good: for his mercy endureth for ever* (Psalm 136:1). We indeed have much to give thanks for. We especially rejoice over the glorification of two new holy men, Saint Jacob of Alaska and Saint Alexis of Wilkes-Barre, who now join the ranks of the blessed in the Kingdom of God. Truly, the Church's acknowledgement of their lives of holiness and their labors in the vineyard of Christ are a fitting crown for this bicentennial year.

How fitting it is, then, that in the very year in which these two outstanding pastors are glorified, we see the highest enrollment at the Orthodox Seminary of Saint Tikhon of Zadonsk. Our beloved school, which was founded as a school for pastors, continues to this day to fulfill that holy task. Saint Alexis, whose holy relics repose in the monastery church, labored as a priest for many years, not only in this area of Eastern Pennsylvania, but throughout the United States, guiding and protecting the sheep of his flock. He

is certainly rejoicing as he beholds the many students who are coming to Saint Tikhon's in search of pastoral and theological training. Today, we have filled the Leonty Dormitory with forty-six men of varying ages and background, eager to serve Christ's Holy Church. The work which Saint Alexis began many years ago is now bearing fruit a hundred fold.

But it is not only the seminary which is experiencing growth. Saint Tikhon's Monastery as well is seeing a strengthening of its monastic presence. The monastery dormitory is full and several prospective novices have been told to wait because there is presently no room for them. While the rule of prayer and the liturgical cycle continue to form the center of life at the monastery, all the monastics are also busy with various obediences, both in the monastery as well as in the seminary. From the very beginning, the monastery and seminary have been united in their prayers and their labors for the building up of the Church in this land. Even before the founding of the monastery, the idea of a close association between the monastery and a pastoral school was proposed. In 1903, Fr. Alexander

Nemolovsky wrote: "Certainly a few monks with higher theological education could be found for this monastery, who would become professors of a Pastoral Seminary. For this, it seems, one could not find a more suitable place... Here the site itself of a seminary would find them immersed in studies and not distracted by exterior things."¹ And indeed, the monastic community today offers its services to the seminary, not only in the classroom, but also in the library, in the church, and even in the kitchen. The monks are ever aware that their existence and growth today is the result of the prayers and labors of those who went before them.

Our Holy Father among the Saints, Patriarch Tikhon, and his co-laborer Archbishop Arseny, of Blessed Memory, were the first to plant the small seed that continues to grow to this day. Saint Tikhon himself, at the consecration of the monastery in 1906, spoke these words:

"Let us hope that our monastery, presently small by the number of its brotherhood, will become like the mustard seed, 'which is the smallest of all seeds,

¹ Russian-American Orthodox Messenger, Vol. 7, No. 13, 1903, quoted in the *Tikhonaire*, 1985, page 28.

but when it has grown, it is the greatest of all shrubs and becomes a tree, so that the birds of the air come and make nests in its branches' (Matthew 13:32). The hopes and desires go further: I would like our monastery to become, according to the words of the Savior, 'like a leaven which a woman took and hid in three measures of meal, till it was all leavened'" (Matthew 13:33).² After many years, the expectations of Saint Tikhon are being fulfilled. From that first seed, a tender shoot has grown, ever so slowly, sheltered from the winds of the world by the prayers that have been offered daily in the monastery church. And indeed, both students and monastics have been strengthened spiritually through the rich liturgical life offered here. Bishop Jonah, the seminary rector from 1953 to 1955, pointed out this truth many years ago, in an address he gave to the students:

"Your most important classroom is right here in this Church, on this very *cleros*. Here you will learn what no classroom in any college will be able to teach you. Here you will learn to love the beauty of Orthodox worship; here you will be schooled in the wisdom of the Holy Fathers, and you will learn the proper attitude becoming an Orthodox priest."³ Thus strengthened by the life of prayer, the students can more easily set themselves to the task of acquiring the necessary knowledge. Nevertheless, the wisest among men know that knowledge and truth are found not so much in learning facts and figures, but in purity of heart and the fear of God. One such wise man was our beloved Hierarch, Saint Nikolai of Zhicha, who spent his last years at the monastery and seminary. Saint Nikolai, himself a highly educated man, nevertheless knew the qualities of a true Shepherd:

"The apostles did not speak as secular sages, nor as philosophers, and certainly not as theorists who create hypotheses about nothing at all, in order to invent something. They speak about things which they did not seek, but which they found themselves in the midst of unexpectedly... Their calling was that of

² Address of His Holiness, Tikhon, Archbishop of the Aleutians and North America, given at the consecration of Saint Tikhon's Monastery and Church, May 17/30, 1906. Quoted in the *Tikhonaire*, 1985, page 44.

³ B. Kamensky, "On the Occasion of the Twentieth Anniversary of Saint Tikhon's Seminary," 1958.

fishermen—an utterly down-to-earth occupation. And, while they were catching fish, the God-man came to them and, carefully and gently, began to lead them to a new calling in His service... The apostles saw not just one miracle, but many; they heard not just one lesson but innumerable—enough to fill many books. In brief, they were given, personally and

Holy Church.

Thanks be to God, this vision continues today. Our well-educated faculty brings to the seminary the riches of Orthodox theology. But foremost in the hearts of all teachers, whether they be priest, monk, or layman, is the desire to "travail in labor, till Christ be formed" in the students (Galatians 4:19). Both students



Archbishop Herman meets with the foreign students.

at first hand, thousands of wonderful facts which are gathered together and affirmed in the one enormous fact that Christ is God and man, the Son of the living God, the Saviour of men, who loves them as He saves them; the almighty Judge of the living and the dead."

In his years here, Saint Nikolai taught the virtue of being a good shepherd and pastor, both by his words and his example. He took to heart the words of our Lord, Who said: "I am the vine, ye are the branches: He that abideth in me and I in him, the same bringeth forth much fruit: for without me, ye can do nothing" (John 15:5). Saint Nikolai, and all the holy ones who built and shaped the monastery, who directed and taught at the seminary, or who merely walked upon these holy grounds, knew that all their labors would be in vain without the grace of our Lord Jesus Christ. And thus, they had only one thought: to do all things for the glory of God and for the strengthening of His

and faculty know that this can be accomplished only through their common striving to live a life of virtue and holiness. For this, they have the examples of Saint Tikhon, Saint Alexis, Saint Nikolai, and all the saints and righteous ones who have labored here.

We are all thankful to God that He has blessed us with such growth in both the seminary and monastery. Our prayer is that the Lord will enable this growth to spread throughout our Church in this land, through the intercessions of the patron of all monastics in this land, our God-fearing Father, Herman of Alaska, through the intercessions of Saint Tikhon of Moscow, Confessor and founder of the Monastery of Saint Tikhon of Zadonsk in America, through the intercession of Saint Nikolai of Zhicha, Rector of the Seminary of Saint Tikhon of Zadonsk, through the intercession of Saint Alexis, Confessor and Defender of Orthodoxy in America, and of all the Saints. Amen.

St. Tikhon's Seminary Participates In International Consultation Of Orthodox Theological Schools

St. Tikhon's Orthodox Seminary was recently represented at the V International Consultation of Orthodox Theological Schools, which was held on the island of Halki, near Constantinople (Istanbul, Turkey) on August 13-20.

Officially opened with a welcoming speech by His All Holiness, the Ecumenical Patriarch Bartholomeos I, the Consultation took place on the site of the historic Halki Theological School.

Nearly seventy Orthodox theologians, educators, and students from over thirty schools and fifteen different countries gathered together for a week of prayer, presentations, discussions, and debate.

The Consultation was organized under the direction of SYNDESMOS, the World Fellowship of Orthodox Youth. SYNDESMOS provides the only international framework for cooperation between Orthodox theological schools, and has organized four such consultations in previous years.

The purpose of the consultation was twofold. The first objective was to promote unity and cooperation among Orthodox theological schools by encouraging personal encounter and the exchange of ideas and experiences. The second goal was to facilitate the development of appropriate responses, both theological and practical, to the many challenges facing Orthodox theological education today.

A rich and diverse mixture of ethnic backgrounds was present. There were participants from Finland, Lebanon, Bulgaria, Albania, Greece, France, Britain, Georgia, Canada, Romania, Poland, and the United States.

The daily program was intense; it included services, discussion groups, and informal meetings. Most inspiring were

the keynote presentations, which included such themes as *The Mission of Orthodox Theological Education Today*, *Orthodox Theological Education and Parish Life*, *Orthodox Theological Education and Modernity*, and *Theological Education in Scripture and History*.

Among the renowned theologians who presented papers were Bishop Kallistos of Diokleia (Oxford, England), Bishop Maximos of Pittsburgh (USA), Prof. Marios Begzos (University of Athens, Greece), Fr. Thomas Hopko (St. Vladimir's Seminary, USA), Prof. Dimitra Koukoura (University of Thessaloniki, Greece), Fr. Vladimir Vorobiev (Russia), Fr. George Kotchetkov (Russia), and Fr. K.M. George (India).

Some of the themes the discussion groups focused on were *Orthodox Theological Education and Parish Life*, *Priesthood and Laity in Theological Education*, *Curriculum Development and Methodology*, *Selection of Students and Faculty*, and *Theological Education and Spiritual Life*.

With respect to this last theme, St. Tikhon's Seminary was held up as an example of the ideal situation, where Orthodox education is properly placed within a solid eucharistic and spiritually centered environment, with the *monastic* setting as the most desirable of all. It was repeatedly mentioned that Orthodox theological studies should be organically and intimately linked within a living liturgical community, where top priority is given to the development of the students' spiritual formation.

The week's activities also included pilgrimages to some of the more important sites in Constantinople. Among these were the famous churches of Agia Sophia, Chora, and Blacharnae. There was

also a tour of the offices of the Ecumenical Patriarchate. On the Feast of the Dormition of the Mother of God, His All Holiness Patriarch Bartholomeos officiated in the Church of the Dormition, which is one of the oldest churches in the city.

The sense of a common liturgical life was strongly felt and appreciated among the participants, as all gathered together twice daily for the regular services in the church of Halki's historic Monastery of the Holy Trinity.

A spirit of pan-Orthodoxy pervaded the worship services, where the liturgical language rotated daily among the various ethnic backgrounds of the participants. This spirit of unity was highlighted at the conclusion of the Consultation, when a pan-Orthodox vespers was held, with participants from all the various countries alternating the chanting of hymns and reading of prayers in their respective native languages.

The Ecumenical Patriarch even gave his blessing to celebrate the Feast of the Transfiguration according to the old calendar date, in order to facilitate the participants from Russia and those others who follow the old calendar. The liturgy was most inspiring, celebrated in both Greek and Slavonic, by His Grace Bishop Kallistos from Oxford.

In order to promote a closer cooperation among the various schools, and to exchange our various experiences and backgrounds, delegates proposed a more systematic sharing of materials, programs, and methods, and even perhaps an exchange of students and faculty in the future.

The Consultation concluded with a list of recommendations and priorities aimed at supporting the development of

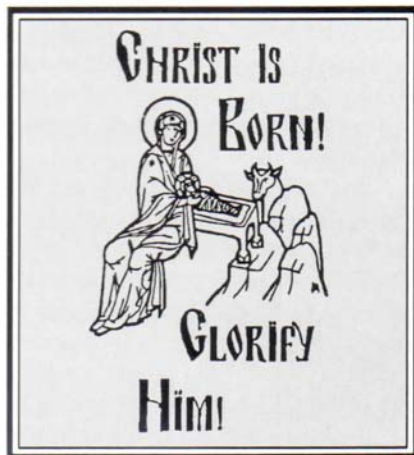
Orthodox theological education. These recommendations emphasized the intimate relationship between faith and knowledge, which should be expressed in a communal eucharistic and liturgical life and strengthened by the guidance of spiritual fathers and confessors. This forms the proper foundation for an Orthodox theological school.

It was a joy to see St. Tikhon's Seminary so well known and respected throughout the Orthodox world. And this is in regard to the unique position that the monastery offers the school, which gives St. Tikhon's the reputation for its patristic and traditional orientation toward theological education.

All participants, both faculty and students, left the historic city of Constantinople with a renewed spirit and a more enlightened attitude toward the present conditions, and future possibilities, of Orthodox theological education. New friendships were formed, old friendships rekindled, and the Consultation gave birth to a new hope for even better relations among the Orthodox theological schools around the world.

It was truly an inspiring week, not only for the opportunity to meet and befriend the many young, up-and-coming theologians of our Orthodox Church, but also for the chance to come together in prayer with one another. The quality of the students and faculty, as well as their sincerity and commitment to the Orthodox Church, were most impressive indeed.

—Dr. Harry Boosalis
Professor of Dogmatic Theology
St. Tikhon's Seminary



Interview with Elizabeth Bonczar, New President of St. Tikhon's Seminary Century Association

*Conducted by the editor of Your Diocese
Alive in Christ.*

Congratulations on your election to the presidency of the Century Association! Can you tell us about your background?

Thank you! It was truly an honor to be elected. I believe that I am a servant of the Lord. Besides serving on the Century Association, I am also a member of the Board of Trustees of St. Tikhon's Orthodox Seminary. On my parish level, I sit on the council of All Saints Orthodox Church, Olyphant, Pa., and act as the Sunday School Coordinator and teach our first grade class. I am the Lt. Governor for the Anthracite District of the Federated Russian Orthodox Clubs, and I am an active member of the FROC Chapter #105.

I am the daughter of Mary Zablotsky Semon and the late Joseph Semon, Jr., and was born in Scranton, Pa. I was educated in the Scranton public schools, Madison #33 and Central High, and then went on to become the first woman to earn a Penn State University Ph.D. degree in Mineral Economics. I am a vice-president of Casket Shells, Inc., a family-run business located in Eynon, Pa. I also am the president of the Penn State Advisory Board at the Worthington Scranton Campus; co-president of the American Association of University Women, Scranton Branch; vice-president of the University of Scranton Campus School; a board member of the Scranton Council for Literacy Advance and the Day Nursery Association, and I am a Girl Scout leader and volunteer. My husband, Lawrence J. Bonczar, Ph.D., and I are parents of Kazi, age 16, who attends Phillips Academy in Andover, Mass., and Larry, 11, and Michael 8, attending the University of Scranton Campus School.

Did your company recently receive a special award from the United Nations and isn't it your company that has helped move and consolidate freight for the

Orthodox Church in America Russian relief drives?

Yes! In October the Scranton Chapter of the United Nations Association gave our family-run business special recognition during this U.N. International Year of the Family for our exemplary



Elizabeth Bonczar

service to the community we live in and to the global market we serve by fulfilling our corporate motto "Local People Caring for Local People." Over the past two years, and continuing even today, our trucking division is acting as a freight consolidator and forwarder for goods and medical equipment being sent to aid relief efforts in Eastern Europe sponsored by the O.C.A.

Considering how busy you are, why are you committed to the Century Association?

I see St. Tikhon's Orthodox Seminary as a beacon of light for Orthodoxy in our country and world. If we want to spread the word of Orthodoxy, we need to be committed to the mission of our seminary.

What is the mission of the Association?

Our organization was founded in 1971 to promulgate the Orthodox faith through the support of the ideals of St. Tikhon's Seminary, dedicated in its quest for spiritual enrichment and academic excellence in preparation of candidates for the Holy Priesthood. For over nineteen years, under the leadership of John Boyko, past president, the Association grew to be the major fundraising organization for the seminary. Since I also sit on the Seminary Board, I truly understand the significance of the Association's financial support to the seminary and we need to grow on this

Continued on the next page.

Interview With Elizabeth Bonczar

Continued from page 23.

wonderful base of members to meet our goals for this year. Simply stated, our mission is to raise as much money as possible to support the work of the seminary in producing the best possible spiritual leaders for our religion.

What are the goals for this year?

At our last annual meeting, the goals were set to raise \$100,000 and to increase our membership to one thousand members.

How do you plan on accomplishing these lofty goals?

With the help of the Lord all things are possible! We first must assure our current member base that they are appreciated and will continue to receive communication from the executive committee on the progress of our fundraising efforts during the year. Second, we must continue to develop and foster new members through personal referrals for me to follow up on, or through current member initiatives. Third, we must have successful fundraising events!

What does it cost to be a member?

Members are asked to contribute a minimum of \$100 annually and membership contributions are tax deductible. Our membership forms indicate members can select to give \$100, \$200, \$250, \$500, or \$1000 or more. Membership contributions can be paid annually, semi-annually, quarterly, or monthly.

What do members get for their donations?

Besides the personal satisfaction of knowing you are supporting the Lord's work at the seminary, you also will receive special tokens of appreciation such as the Orthodox Pocket Planner and attendance at a special reception held at the annual St. Tikhon's Memorial Day Banquet.

Do you see the structure of the organization changing?

I believe there is the possibility for our national association to blossom by developing local or regional chapters. A special chapter of members-at-large may be appropriate for graduates of the seminary. Our immediate past president, Bill Gilbert, felt strongly about fundraising being done on a more local level since the membership is located all over the coun-

try and fundraisers just in northeastern Pennsylvania alone do not serve the full scope of our membership. I think that it is possible, with some Christian leadership, to institute stewardship on behalf of the seminary in many locations throughout our country!

What are some of the upcoming fundraisers being planned?

I understand there are tentative plans to have fundraisers in Connecticut, Pittsburgh, Philadelphia, and possibly Long Island. Just think if our churches that are members and members in regional areas could work together to raise money for

the Association, we could easily double our fundraising efforts. Consider the possibilities! As I learn more about our membership, I will be sharing more fundraising ideas with everyone.

On a national level, we are currently conducting a raffle of three magnificent black lacquer boxes donated by Father John Perich. The donation per raffle ticket is \$1.00 and tickets can be purchased from any member or by contacting me via the seminary. The raffle will be held on February 19, 1994, at our Century Association Russian Mardi-Gras or Maslenitsa (Festival of cheese).

Russian Mardi Gras *Maslenitsa*

February 19, 1995 Pasonick Hotel Dickson City, Pa.

During the last two weeks before the beginning of the Great and Holy Lent of the Orthodox Church, the people of pre-revolutionary Russia celebrated with various festivals and revelry. On the last Sunday before the first day of Lent, the traditional Maslenitsa or Cheese festival was celebrated, with the traditional yeast-raised pancakes covered with caviar, sour cream, chopped eggs, and melted butter. Smoked fishes and various other garnishes were also consumed in great quantities during the entire week.

In pre-revolutionary Russia, from St. Petersburg to Moscow and in all the provincial cities and towns, there was much merry-making during these two weeks. Whole festival towns were erected featuring "Petrushka" puppet theaters, market booths, huge ice-slides, merry-go-rounds, swings, and restaurants. Vendors of all types lined the carnival streets, hawking blini, tea from piping-hot samovars, gingerbread dolls, many sorts of nuts, fruits, and sweets, and finally, toys and amusing artifacts. Jugglers, bear handlers, mimes, and buffoons with their funny antics and jokes entertained the masses. The sounds of balalaikas, flutes, accordians, and clarinets filled the air as dancers competed with each other in the central squares.

In St. Petersburg, the imperial capi-

tal, all the theaters offered concerts and performances twice a day, and at the conclusion of the week, all masked revelers were invited to a huge public masquerade ball which was held in the main theater (Bolshoi). Here the humble and the grand of Russia rubbed shoulders in complete anonymity. The theater was full of unique and varied costumes and masks, and by tradition, the Emperor of Russia attended and could be approached by any masked damsel regardless of rank. The last three days all official and formal affairs ceased, schools and universities suspended classes, and all public offices were closed. The revelry reached a final high pitch. In the villages, the people erected a "straw" Prince Maslenitsa, who was enthroned in a sleigh before a bountifully laden table. On the final Sunday, he was drawn through the streets to be ceremoniously burned in a huge bonfire while the crowds shouted: Farewell, Farewell Maslenitsa!

In the cities, the jugglers and buffoons, the hawkers and the masked revelers began to wind things down. Slowly the great swings stopped their motion and the final sleds sped down the slides for one last ride. Crowds began to disperse as the great church bells tolled throughout the city at 6:00 p.m. and everything be-

Continued on the next page.

came silent. The Great and Holy Lent had begun!

All public amusements ceased. Brilliant clothing and jewels were put away until Pascha. No meat or dairy products were allowed to be consumed for the lenten period. The sound of lenten and solemn hymns filled the night air as the

Orthodox Christians began their preparation for the deep, mystical joy of the Great Lent, which would culminate in the great and glorious Resurrection of Our Lord and Savior Jesus Christ.

Even though many of these customs have faded away, this year, we the members of the St. Tikhon's Century

Association, will try to recreate some of the atmosphere of past Russian Mardi-Gras by donning costumes, gowns, ethnic costumes, or whatever, and joining in the revelry of this week. Remember, everyone is invited to join in the festivities where we will crown our own Prince and Princess of the Maslenitsa!

St. Tikhon's Century Association Russian Winter Festival

Date: Weekend of February 17 through 20, 1995

Place: Pasonick Hotel

Located on Route 6 in Dickson City, Pa.

Formerly Known as the Treadway

Special Rates: \$36.00 for single, \$46.00 for double, plus tax.

Call 717-383-9979 for reservations.

Special Events on Saturday, February 18th:

The Pasonick Hotel will be turned into a Russian Collectible, Jewelry, Fine Art and Antique Bazaar featuring Father John Perich's Treasures from Around the World!

A Russian Folk Ensemble, "Misha and Natasha" will entertain shoppers and diners four times during the day!

The Hotel's excellent chef will be featuring along with his regular menu, a Russian menu.

Special Event on Sunday, February 19th:

Russian Mardi-Gras

Maslenitza - A Cheesefare Pre-Lenten Celebration

Time: 2:00 P.M. - Opening with a traditional Russian greeting

Banquet: Featuring a Russian Style Menu

Entertainment: A famous Balalaika Orchestra and "Misha and Natasha"!

A visit by Father Frost and a Traditional Snow Princess

Crowning of our own Prince and Princess of the Maslenitsa!

Co-Chairs: Father John Perich and Mrs. Florence M. Boyko

Dress: Costumes, gowns, ethnic costumes, or whatever!

Reservations should be sent to:

Florence M. Boyko

211 Summit Point, Scranton, PA 18508

717-343-2232

NO LATER THAN FEBRUARY 5, 1995

Please make checks payable to: St. Tikhon's Century Association

Ticket Price for Banquet: Adult \$25.00 Child \$15.00

Promise: Fun to be had by all! (No speeches, just old-fashioned fun!)

December 1994

Dear Brothers and Sisters in Christ,

During this season of joyful anticipation of the birth of our Lord, I hope this letter finds you in good health and spirits! As we reflect on the blessings we have received during this year, let us not forget the important role our St. Tikhon's Orthodox Seminary has served in its quest for spiritual enrichment and academic excellence in preparation of candidates for the Holy Priesthood. As the star led the wise men to the Christ Child, our seminary is a beacon of light for Orthodoxy in this world.

Please show your appreciation for the good work being done at the seminary by joining the Century Association. The Century Association is the major fundraising organization for St. Tikhon's Orthodox Seminary. Members are asked to contribute a minimum of \$100.00 annually, and membership contributions are tax deductible. As a member you will receive special tokens of appreciation and announcements of Century Association activities.

May the blessings of this holiday season fill your homes and hearts.

With love in Christ,

Elizabeth Semon Bonczar

Elizabeth Semon Bonczar, Ph.D.

President

(tear off and mail in completed form)

St. Tikhon's Century Association Membership Form

NAME _____

ADDRESS _____

CITY _____ STATE _____ ZIP CODE _____

Please make all checks payable to: St. Tikhon's Century Association, and forward to:

St. Tikhon's Seminary, Box 130, South Canaan, PA 18549

—Membership Selections—

\$100.00 \$200.00 \$250.00 \$500.00 \$1000.00

My Annual Membership contribution of \$ _____ will be paid as follows:

() Annually () Semi-Annually () Quarterly () Monthly

Signature _____ Date _____

Founder's Day 1994: A Celebration of the "Ordinary" Man



Procession with the relics of St. Patriarch Tikhon, held by Archbishop Herman.

On a beautiful fall day the faithful gathered together at the monastery church for the Annual Founder's Day, to remember the founder of St. Tikhon's Seminary and Monastery, St. Tikhon the Patriarch, and to commemorate his blessed life. His Beatitude, Metropolitan Theodosius, and His Eminence, Archbishop Herman, along with many diocesan and visiting clergy celebrated the Hierarchical Divine Liturgy, which included a procession around the monastery church with the relics of St. Tikhon the Patriarch, as the bells rang and the choir sang.

His Beatitude, Metropolitan Theodosius, delivered the liturgy's homily. He described St. Tikhon as a "pious man" who "possessed no perceivable gifts that distinguished him from others," adding that he "was an 'ordinary' man whose faithfulness to Christ and his Church

separated him from the standards and agenda of the world."

His Beatitude contrasted St. Tikhon's values with those of our contemporary culture, noting that in it "the charismatic and flamboyant are sought out." He added, "Within and outside the Church . . . there is an unhealthy craving for the 'extraordinary' . . . In the Church, especially in our seminaries and monasteries, there is the tendency to misuse learning and spirituality. Tragically, there are those who study and pray in order to become noticed in order to become leaders and saviors of the Church."

"Dear fathers and brothers, this is not the goal of learning and praying." His Beatitude charged us rather to serve Christ truly, as did St. Patriarch Tikhon. "Let us learn from our Holy Father Tikhon to flee from this delusion. Like the founder of

this monastery, we are to humbly *serve* our Master even if it means that few will listen, even if it means that like St. Tikhon we are betrayed and abandoned for what is acceptable and pleasing to the world. Like St. Tikhon we are called to open the mind and heart so we may hear the Word of God and do His Will. This is the call for the Ordinary Man, and from this call the extraordinary is revealed, drawing all to the Triune God of Love and Truth."

At the conclusion of the liturgy, just before the veneration of the Cross, His Beatitude presented our beloved Archbishop Herman with the Order of St. Innocent the Apostle, which is the highest award that the Church offers to an individual for recognition of the life and service given for the upbuilding of the Church. Then the Metropolitan led the

Continued on the next page.

Founder's Day 1994

Continued from page 27.

faithful together in singing, "God grant many years" to His Eminence, Archbishop Herman.

Following the liturgy, the faithful reassembled at the seminary for a pleasant banquet served by the seminarians. The toastmaster for the dinner program was the V. Rev. John Kowalczyk. Father John introduced the honored guests at the head table: His Beatitude, Metropolitan Theodosius; His Eminence, Archbishop Herman; V. Rev. Daniel Donlick, Dean Emeritus of St. Tikhon's Seminary; William Gilbert, president of the Century Association; John Paluch, president of the Friends of St. Tikhon's; Walter Palchik, vice-president of the Century Association; John Boyko, former president of the Century Association; and the V. Rev. Sergei Glagolev, a trustee of St. Tikhon's Seminary.

The first speaker was Metropolitan Theodosius, who gave recognition to the "energetic commitment on the part of all who make up the Century Association," who have given and continue "to offer the steady financial support" necessary to enable St. Tikhon's Seminary to continue its mission "to prepare candidates for the priesthood, as well as offering additional programs for the edification of those seeking a grounding in Orthodox life and thought . . . capable of meeting the growing challenges of American society and culture."

"I want all of us to make sure that our commitment to the seminary springs from something other than the seminary itself . . . we must be absolutely sure that our commitment emerges from a common desire to *seek first* the Kingdom of God and its righteousness (Matt. 6:33) . . . Our Lord commands us to seek the Kingdom of the Father first, for this is the only way we will know how to serve the Church. And it is only by seeking the Kingdom first that we can be assured that whatever is needed by the Church will be given so as to continue the mission of Christ."

After His Beatitude's address, Andrew (Keith) Lowe, president of St. Tikhon's Seminary student government, presented a plaque to Jeanette and Theodore Sagan in recognition of their past and continuous devoted service to the

seminary community. A gift (\$13,500) was then presented by Mr. William Gilbert on behalf of the Century Association to His Eminence, Archbishop Herman, for St. Tikhon's Seminary.

In conclusion, His Eminence, Archbishop Herman, spoke about all of the "past efforts and contributions" that have been selflessly given for the upbuilding of the life and the mission of the Church. He spoke of the current needs, citing as example the rebuilding of Met. Platon's Chapel, the Old Bell Tower, and the monastery church building, roof, and cupolas that will require "present and future efforts" of committed support to enable these buildings and repair projects to be completed. He gave special recognition to the faithful generous financial support given by Mr. Paul Wozniak, who along with other benefactors, are those

who "give to the Church first," above and before any other priorities and considerations. It is this kind of devoted effort and service, His Eminence, Archbishop Herman concluded, from "ordinary" men and women that will enable the Church to continue and complete her Mission.

The day was an inspiration to all, reminding us to follow St. Tikhon's example of serving Christ for his glory and not for our own, and to put this into practice also by sharing our earthly treasure to enable Christ's work to go forward. Through the prayers of the Holy Patriarch Tikhon, who remained a faithful servant of Christ despite the severe persecution he endured, may we see our way clearly to serve Christ as he did, and to pray and work for the upbuilding of his Holy Church.



Founder's Day Banquet.



Archbishop Herman receives the Order of St. Innocent.

The Life Of Saint Marina

Prologue

Saint Marina believed with her whole heart in Christ, and throughout her whole life her faith gave her courage and strength for the decisions she made and for the deeds she accomplished.

She was a young and pretty girl with exceptional natural and spiritual gifts. Life, with its deceitful traps, called to her to enjoy her youth. An endless ocean of temptations of this false world were calling her to vain delights and soul-destroying pleasures. Everything around her seemed to say to her: "Come, Marina, and enjoy yourself. Live now that you are young. Life is beautiful: it offers so many pleasures. There will be time for prayer and fasting later, when you are old."

Marina refused these thoughts and dangerous suggestions of the devil, preferring her prayers to the pleasures of this world. Her soul was engulfed in such a spiritual joy and peace that sprang from her prayers that she would reply to her thoughts: "The joy that you offer me is false. There is no greater joy for me than to be the bride of Christ, for He desires my faith now that I am young rather than when old age has ruined my mind, my thoughts, and my body."

By means of these thoughts, Marina remained steadfastly with Christ and refused everything for His sake. She became a true heroine, and that innocent dove continued on her difficult path unmoved.

She was tortured and suffered courageously to the end, and died for her faith.



Nothing caused her to waver. Neither riches nor honor won her heart. Wrath and hatred fell upon her with terrible cruelty. Her martyrdom was barbarous, terrifying, and inhuman, but her faith burned within her, and upon the rock of her faith the plans of the idolators were smashed. In the prime of her youth, Marina gave her life on the Altar of Faith.

She was just fifteen years old.

Her spotless soul entered the kingdom of God, to be with Christ, for whom she lived for and for whom she died. She

went to the kingdom of eternal joy and youth and endless happiness.



Antioch, a town in Pisidia of Asia Minor, was the birthplace of the triumphant virgin-martyr of Christ, Marina. She was born about 270 A.D., during the reign of Claudius Aurelius, during the persecutions of the Christians. At that time, just to be numbered among the Christians was such a bad offense that it meant death by torture.

Marina was an only child of rich and famous parents. Her father, Aedius, was a pagan priest and exercised great power in his district. Her mother did not have long to delight in her child, for she died a few days after Marina's birth. Her father then gave the child to a certain woman who would feed and take care of her. That woman lived not far from the town, and unknown to him, she was a good and clever Christian.

Marina grew up under her care and regarded her as her mother. Her affection and kindness captured Marina from the moment she started to understand the world and life. In time, she was instructed in the Christian faith, both by her guardian and by the Christian environment in which she lived. When she heard of Christ's wonderful teachings and great sacrifice, it captivated her heart; she learned to love Him, tied herself spiritually to the good people that lived around

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The Life Of Saint Marina

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her, and was always happy and joyful. Her good disposition, prudence, and wisdom allowed the seed of Christ to find fertile ground on which to grow (Matt. 13:8-9). Her physical beauty did not spoil her by vanity. Later, when she had learned of Christian struggles, of the martyrs' blood that daily watered the Saviour's tree of love and of the many miracles done by them, her heart became devoted to Christianity and to her spiritual efforts.

Instead of sleep in the evening, she would spend many hours thinking of all the things she heard; about the brave martyrs of Christ and of the grandeur of their sacrifice. At other times, she would pray until late in the evening, praising God for the beauty of His creation. She would glorify Him for all the good things which she saw daily. She prayed to Him to protect her from the sin of the world; to preserve her purity and to receive her in His kingdom.

As Marina grew older, she also became stronger in spirit. Her mind remained untainted, her heart without guile, and her soul pure. She guarded her purity; took great care not to stain her soul.

At the age of thirteen or fourteen, Marina spoke freely and without fear of the Christian faith and of Christian martyrs. At every opportunity, she would speak about Christianity fearlessly. She spoke gladly of her faith in Christ and was pleased to admit that she was a Christian, yet always with humility. Marina would ask God in her prayers that one day she might become worthy of fighting and dying for His love. She did this because she understood that martyrdom was the highest thing that man could imagine or achieve. It is the highest medal, the highest prize that Christ gives to them that love Him.

When Aedesius learned that his daughter was a Christian, he became enraged. He tried to find her instructors, to find out who made his daughter a Christian, but in vain. Then full of anger and threats, he told Marina to sacrifice to the pagan gods and to believe in them. He tried by force to make his daughter deny Christ and follow the pagan faith of which he was priest. Marina, however, defended herself with resolution, reproving her father

for his spiritual blindness. She told him that it was Satan who hides behind the idols and not the true God, and that he was serving a false religion, and that he violated the truth. She even told him that she was happy in the faith of Christ and that she was certain that she was living near the source of true life.

Her father could not understand these things and became enraged. The humiliation of his daughter being a Christian was too great. What would the people say, and what would he say to them when they asked him why his daughter became a Christian? Publicly and without pity, he announced that he disinherited his daughter. He let it be known everywhere that he did not want to see or hear anything of her again. These things however, did not upset the young Marina. She did not worry about how she would live now that she was disinherited or that she was turned out of her home. She did not need the affections of the idolater priest. She was richly blessed with the love of the Heavenly Father. Her faith and love towards Christ were according to the commandment of the gospel (Matt. 6:25-34; 10:34-38). And as if this was not enough, another greater temptation was soon to fall upon her.

At the age of fifteen, Marina was an exceptionally beautiful girl. Her kindness and beauty were known everywhere. Her beauty was twofold: she was attractive physically, but even greater than this, she was adorned with spiritual grace. This charm that she had, this wonderful beauty, one day caught the eye of Olibrius, the new Eparch of the East, a man of stern character, full of jealousy and passion.

One day as the eparch Olibrius was traveling from Asia to Antioch, having explored his new eparchy, he met her by chance on the road going into town with some other women, and his lustful heart felt a sinful desire for the young and beautiful girl. A passionate love captured his heart and he wanted to make her his. He immediately used his authority and ordered his soldiers to seize her and take her to the palace. Olibrius's soldiers immediately carried out his orders.

At first Marina was afraid, but soon came to her senses and prayed: "My God, I realize that my hour has come. I beseech

Thee to help me. Give me the strength and wisdom to keep my piety to the end. Help me to bear my tortures and to be triumphant over them and to be crowned together with the holy martyrs. Preserve my purity and my virginity, O Christ; preserve me that I may ever remain Thy bride."

When they reached the palace, she was brought before Olibrius and he, looking at her with wickedness in his heart, asked with pretended kindness: "Tell me child, what is your name, where do you come from, and in which god do you believe?"

"My name is Marina. I am the daughter of free parents from Pisidia and I wish with all my heart to become a humble servant of Jesus Christ, the God of the Christians, who created the world," she answered with courage.

They all looked at her with surprise and admiration. Her boldness, her beauty, and her ease in answering greatly shocked the pagan eparch. After many questions, he ordered her to be imprisoned.

The next day was a pagan feast at that place and all the people gathered to sacrifice to the idols. Olibrius then ordered his men to bring the Christian to him from the prison. The guards took Marina to Olibrius tied up like a criminal. The eparch then behaved with mock kindness. He ordered her to be untied and when his orders were executed, he tried to flatter her, saying: "Marina, bright star of the East, look outside. You see, everybody is sacrificing, adoring, and worshiping the great gods. You must sacrifice also."

"I shall never sacrifice to the idols," she answered, "but only to my God a sacrifice of praise" (Ps. 115:8).¹

"Do not be in a hurry to say no, Marina. Think carefully. I am ready and willing to do anything for you. I will make you happy. I can forget your past."

"There is only one happiness for me, Eparch, as I have told you from the beginning, to become a servant of Christ. Nothing else."

"Listen to me, Marina. Sacrifice to the gods and I swear to them that immediately I shall marry you. You will have a good name. Wherever you go you will be honored. I shall dress you in silk and adorn you with diamonds. I will cover you with the glitter of gold. Remember

that you are young and beautiful and that good and happy days await you. Agree, Marina, and you shall see here and now joy and happiness."

"No, Eparch, I will not change my faith. In Christ are riches which do not perish. Do not talk to me of false happiness and glittering gold. These things pass, the others remain. Only in Him exists true happiness. We Christians disdain all earthly pleasures, enduring hardship for the sake of eternal life. The beauty that you see before you is perishable; that is why I will gladly sacrifice it for His sake, for my bones cry out: Lord, who is like to Thee, which delivers the poor from the hand of them that are stronger than he, yes, the poor and needy one from them that despoil him? (Ps. 34:10).² If He wishes, He is able to deliver me from your hands."

On hearing this, Olibrius became enraged. Evil and hatred filled him. He rose and with wild gestures shouted: "So this is the kind of person you are! You take advantage of my kindness and you insult me. No, no! Many things are ready for you: harsh and cruel torments; the sword, the fire, the knife, hanging, and death. All these are at my disposal. Speak then, what will you do?"

"No threat, Eparch, can make me waver. Nothing can separate me from Christ, neither torments nor death. Who can kill my immortal soul? Only cowardice and unbelief. I shall not sacrifice to the idols which you call gods. For the idols of the nations are silver and gold, the work of men's hands. They have mouths but do not speak; they have eyes but they do not see; they have ears but they do not hear; neither is there any breath in their mouths. They that make them are like unto them; so are all that put their trust in them (Ps. 134:15-18).³ I shall remain faithful unto death. It is easy to see if what I am saying is true or not. Waste no time then, tell your men to beat me, to burn me, to torture me, and to kill me. I am not afraid of death because I believe in Christ, the conqueror of death."

Humiliated by the way the young Christian stood up to him and with his mind filled with cruelty, Olibrius ordered Marina's martyrdom to begin.

Marina's garments were torn in front of Olibrius and she was scourged. Her

tender flesh did not take long to start bleeding. Her innocent blood flowed abundantly from her wounds. Her body was torn and her pain was terrible. Biting her lips, she endured her suffering. Inside her she was continually praying, asking Christ to give her strength and to help her remain steadfast till the end, saying: "O Lord, in whom my spirit trusts, be quick to my help" (Ps. 69:2).⁴ Those watching the wild and barbaric beating wondered in amazement at the endurance and of the courage that this fifteen-year-old girl showed.

Some of those watching the beating said to Marina: "Sacrifice to the gods that

inhuman martyrdom. It brought tears to young and old. They liked the young girl who in their eyes had done nothing wrong, and admired her for sacrificing herself for her faith in Christ.

Even the instigator of Marina's tortures, Olibrius, could not look upon her body that was writhing in silence at the terrible torment. Her body had no longer its former beauty. It was a tortured skeleton; a body that had been swept by an evil storm of idolaters.

The torturers stopped the martyrdom before Marina could die from her terrible pains and bleeding, and she was imprisoned again. There, she was left hungry

I will not change my faith. In Christ are riches which do not perish. Do not talk to me of false happiness and glittering gold. These things pass, the others remain. Only in Him exists true happiness.

such beauty may not be lost."

To them, Marina answered: "Depart from me all you workers of iniquity (Ps. 6:9),⁵ for I shall never abandon Christ for dead gods."

After the inhuman whipping, the eparch Olibrius ordered that she be put in the darkest dungeon. Marina was glad of a little time to recover and prepare to continue her martyrdom. In the dungeon, Marina prayed without ceasing. Prayer at these difficult times is a balm, a comfort and strength.

She was not left in her dark cell for long. After a few days, she was brought to the court. There, she was asked if she had changed her mind. Marina, with a firm voice and admirable bravery, answered that she remained in the faith of Christ. The torturers, still full of wickedness, rose against her once more. The eparch, blind with rage, shouted: "Hang her! Tear her body with the iron claws. I will hear no more."

The torturers fell upon her like hungry vultures. With large iron claws they tore her body until it became a mere mass of flesh and blood. During this terrible torture, Marina prayed: "Look upon me, O Lord, after the manner of them that love Thy glorious name" (Ps. 118:132).⁶ The people looked on with sadness at the

and without care. In the prison, Marina prayed: "Forsake me not, O Lord my God, depart not from me but keep me unwavering in the confession of Thy faith, lest at any time my enemy should say: where is your God, and: I have prevailed over her" (Ps. 37:22; 41:11; 12:5).⁷ And as if all this was not enough, she also had to fight with Satan.

Seeing that Marina progressed fearlessly towards her martyrdom and the victory of her faith, the evil one intervened personally to help his fellow torturers. At night, and at the time that Marina was praying, Satan appeared before her as a threatening dragon. His eyes were like flames in the darkness and his tongue was red like lit coal. He whistled and made strange noises. He roared and waved his tail about. He provoked unrest, confusion, and terror. Marina did not lose courage, but continued to pray. She lifted her eyes to Heaven and prayed with her whole heart. She did not pay any attention to him. Marina was thinking: Greater is He who is in us than he that is in the world (1 Jn. 4:4). Christ is greater. Then she prayed: "O God, Creator of all things, before whom all the universe trembles with fear, who humbled the apostate Satan and cast him down from Heaven (Lk.

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The Life Of Saint Marina

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10:18; Apoc. 12:7-9), and into infinite darkness, and then by Thy unspeakable descent into hell, Thou didst free them that were imprisoned there, look now upon Thy servant who has been condemned to this prison for Thy sake and keep me from the dragon, the evil-loving demon, for Thou art the only true God, the Most High and blessed art Thou unto the ages" (Ps. 91:9; 85:10).⁸ The enemy then grew irritated and angry. He could not bear the fact that such a young girl was not disturbed by his strength.

The dragon then moved towards her and created the illusion that he was swallowing her. Marina felt herself at this time entering the mouth of the monster. She did not waver, but continued to pray. Natural fear took hold of her but the power of her prayer saved her. She raised her right arm and made the sign of the cross, even though she felt her body in the creature's mouth. The enemy could not bear this. The sign of the cross and the name of Christ cut the illusion of Satan as if with a sharp knife. The dragon roared and vanished. Grateful for the miracle that took place after her prayers, Marina sang and praised Christ, saying: "O God, there are no bounds to Thy greatness, Thou killest and bringest to life, Thou hast broken the head of the dragon" (Ps. 144:3; 1 Kgs. 2:6; Ps. 73:14).⁹

After prayers and thanksgiving, she tried to rest for a while. The enemy, though, would not leave her alone. He took the form of a wild, black, dog-like animal, strange, terrifying, and threatening. Marina, encouraged by the first miracle, did not despair. She grabbed him by the fur and with a hammer which she found nearby, hit him over the head and back, thus humiliating him.

The enemy again became a torturer. Taking the form of a wild-looking creature, he attacked her and grabbed her by the hands and threatened her, saying that he would kill her if she did not stop praying, for her prayers troubled him. "Do not burn me, Marina," he said, "with your continuous prayers to Christ. Look how you have weakened my strength. Have pity on me and do not cast me before my time into the eternal fire" (Matt 25:41).¹⁰ Marina then said: "I thank Thee

my Lord for Thou has made me to humble and trample underfoot the dragon and to progress on the road of my martyrdom and final victory." Then filled with courage, she grabbed the devil by the hair and threw him down, hitting him once more on the back and stepping on him. God did not allow him to continue any further. Marina's trial ended in victory and her faith triumphed. (It is because of these events that the icons sometimes depict her holding Satan and a hammer.)

The heavens then celebrated her victory. The celebration of Marina's victory was made manifest with a divine light which lit up the whole prison. The light radiated from a cross which had its base on the ground and reached up to the heavens. On top of the cross, a brilliant white dove was flying. The vision revealed the three hypostases of God. The light signified the Father, the cross signified the Son, and the dove signified the Holy Spirit.

The dove then descended and approached Marina, saying: "Rejoice, Marina, logical dove (*logiké peristerá*) of God, for you have humiliated the prince of darkness and been victorious over him. Rejoice, good and faithful servant of your Lord, for you loved Him with all your heart and hated every pleasure. Rejoice and be glad, for your hour of glory has come. The time to receive the crown of victory is approaching, and, worthily adorned with it, you will enter with the wise virgins into the bridal chamber of your bridegroom and King."

Filled with surprise and wonder, Marina understood that the voice of Heaven was calling her. She then perceived that her wounds ceased to hurt her. She raised her hand to feel them and saw that she was completely healed. Joy and gladness filled her soul. In her happiness she praised God, saying: "I will bless Thee, O Lord, and hymn Thee, my God, and glorify Thy name; for Thou hast done wondrous things unto me, Thy unworthy servant. I exalt Thee and praise Thee, O Lord, for Thou hast shown mercy unto me and cured my soul and body; and Thou hast not delivered me into the hands of my enemies, but Thou hast shown me the immensity of the fantasies of the destructive dragon, and him with all the other deadly serpents and demons, Thou

hast sunk in the abyss. Now again my spirit rejoices in Thee, my God and saviour, and I ask one more favor of Thy great goodness. Make me worthy to be reborn by Holy Baptism, so that I may be made perfect by the water of rebirth (*palin-genesias*) just as I have been sanctified with the blood of my suffering, that I may become worthy to enter among Thy saints (Jn. 3:3-8). For Thou alone art Holy, O Lord, and retest in the Holies (Is. 57:15),¹¹ and art glorified with Thy Father without beginning and Thy life-giving Spirit, now and ever and unto the ages. Amen." Marina spent the evening praying and praising God in this manner.

In the morning, the eparch ordered that Marina be brought before him. Olibrius then sat on his throne in front of all the people and when they saw her they cried out in confusion. Her face was radiant and she was as beautiful as before, without a trace of her wounds. The eparch, seeing her full of joy and health, wondered what had happened. Then he spoke to Marina, saying: "You see, Marina, how good the gods are to you? They felt sorry for the loss of your beauty and made you radiant and beautiful as before. Show your gratitude to them; become a priestess and serve as your father does."

"I was not cured by your dead gods, Eparch, but by the one true God, the God of the Christians who shined upon me with His divine Light and cast the prince of darkness under my feet. I am healed by Him who heals not only the body but also the soul. Do not be deceived therefore, it is Him that you should believe and worship also. He is the Light, He is Life and Immortality (Jn. 1:1-14; 8:12; 11:25-26). Leave the deceitful and false idols. I shall never sacrifice to the demons."

After Marina's words, the eparch became enraged. He ordered that Marina be hanged up naked and that her body be burnt with lit torches (he was under the control of Satan and had no feelings about torturing a young girl in this inhuman way).¹² Her pain was great and unbearable. It pierced her and tormented her. The flames that surrounded her engulfed her body hungrily. At this inhuman suffering, Marina did not scream nor cry in misery. She remained patient and prayed to God, asking for strength and thanking Him for everything.

Meanwhile, a massive caldron was brought and placed next to her and filled with water. The eparch looked at the caldron and said: "This is what you need, Marina; this is what you deserve. In there the lies will end, for you will be destroyed and your mouth which injures me with your craftiness will be silenced."

He then ordered that Marina be placed in the water alive. They took Marina and bound her tightly and placed her head-first in the water. At that time, Marina prayed with a loud voice, saying, "Lord Jesus Christ, Thou who loosened the bonds of death and gave life to them in the tombs, Thou Almighty Lord, let Thine eyes now look upon Thy servant; free me from this bondage and let this water be turned into the water of my baptism that I may take off the old mortal man and be clothed with the new immortal" (Eph. 4:22-24; Col. 3:9-10).

The crowd listened to this humble prayer and watched in silence, wondering what would happen next. After this, the earth trembled and everything on it shook. Suddenly, there appeared a light as bright as lightning. The people stared at the caldron. Above it was the same dove that appeared earlier to the saint in her prison. In its mouth was a wreath. The people remained fixed in their seats. After a while, voices could be heard, saying: "A sign! A divine miracle! She was a servant of God. She was telling the truth. The God of the Christians is the true God."

While they were so saying, they saw more wonders. A fiery pillar of light appeared, and on it a cross. Their breath bated, the people then saw the saint being lifted out of the caldron, her hands loosened. The water in the caldron became her water of baptism as she asked, she being baptized directly by the Holy Trinity.

The crowd then saw the dove descending and approaching Marina. It then sat on the saint's head and said in a sweet voice: "Peace be unto you, servant of God. Be courageous and receive the wreath which is given to you by the Right Hand of the Most High."

After this, the divine dove flew joyfully and rested on the cross. From there, its melodious voice was heard again, saying to the saint: "Come to us, Marina,

bride of God, come to the heavenly mansions¹³ and enjoy the imperishable crown of your martyrdom. Come to rest in the holy and heavenly tabernacles with all the saints eternally."

The people could not contain themselves any longer. They shouted: "We are all with Christ. Let us be with Marina's God. With Him, even if we have to die."

Faith filled their hearts. From the youngest to the oldest, men and women were shouting their belief, proclaiming Christ King and God while blaspheming and insulting the idols. The pagan eparch, seeing the people rise up against his gods, could not believe it. He ordered his soldiers to beat mercilessly those who spoke in such a manner. Thousands of the idolaters were now Christians and the faithful of Christ were increasing continuously. The eparch then ordered a law of force to

when they reached the place, Marina asked for a moment and preached to the crowd, saying: "My brethren and friends, I beg you to listen to my short counsel. Know that there is only one true God, who is worshiped in three Persons, the Father, the Son, and the Holy Spirit. Lift up your minds from all things that you may know the Father of Lights (James 1:17) and His only begotten Son, our Lord Jesus Christ and his most Holy Spirit. These three Persons are one God, united and undivided, eternal, All-mighty, and incomprehensible, and only in the name of the Holy Trinity will you be saved. So hold steadfastly to your faith."

Then she raised her eyes to Heaven and made the following prayer: "O Lord without beginning, immortal, uncreated, and incomprehensible, Author of all creation, provider and saviour of all who put

... the earth trembled and everything on it shook. Suddenly, there appeared a light as bright as lightning. The people stared at the caldron. Above it was the same dove that appeared earlier to the saint in her prison. In its mouth was a wreath. The people remained fixed in their seats. After a while, voices could be heard, saying: "A sign! A divine miracle! She was a servant of God. She was telling the truth. The God of the Christians is the true God."

be instituted. The crime of Olibrius took a tragic form—that of mass executions. The blood of the martyrs flowed abundantly in the streets and squares. The anti-Christian eparch made his district a real cemetery. Thousands of idolaters were baptized Christians in their own blood. Their bodies lay in the streets, in their blood of sacrifice and confession of faith. (It is said that at the time fifteen thousand men were killed—excluding the women, who were not counted.)

Olibrius knew that it was because of Marina and her faith and miracles that the people rose against the idols. He wanted to get rid of her as soon as possible. As long as she was alive the Christian faith grew and the number of Christians increased. He ordered that Marina be taken to a place of execution and be beheaded.

The executioner did as he was told and

their trust in Thee, I thank Thee that Thou hast brought me to this hour and drawn me near to the crown of Thy righteousness. I praise and bless Thy boundless compassion and loving kindness, for Thou didst will to number me among Thy elect. Look down upon Thy humble servant, Almighty and merciful Lord, and hear my prayer. Grant my petitions for the glory and honor of Thy most holy name.

"Grant the remission of sins to them that will desire to build a church in the name of Thy servant, attend the services, and pray therein. Forgive also the sins of them who write the feat of my martyrdom and read it with faith, remembering the name of Thy servant and bringing forth good works by it according to their strength.

"To them also who will honor and

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The Life Of Saint Marina

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attend the dwelling of my body which was martyred for Thy love, forgive their sins according to their faith and let no spiritual or bodily harm come to them. For those who will celebrate and glorify me with faith and ask for salvation and mercy by my intercessions, grant them in this world Thy goods according to their needs and make them worthy of Thy kingdom.

"For Thou art good and merciful and the giver of all that is good, for ever. Amen."

While she was so praying, the earth shook and the people fell to the ground. The Lord then appeared noetically (*noetos*) unto her with a host of holy angels and said to her: "Be courageous, Marina and fear not, for I have heard your prayer and granted your petitions and will grant them in the course of time. I

have come to receive your soul into Heaven. Blessed are you for you petitioned for sinners and are without blame, for this you have found favor with me and great is your reward in Heaven."

Filled with joy, she turned to her executioner who was terrified by the events and dared not lift his sword against her. Marina, however, encouraged him and told him to carry out his orders. The executioner pleaded with Marina, saying: "Please, my lady, do not allow me to cut off your blessed head, for I now believe in Christ who is the true God and Creator of all things."

Marina said to him: "Well done, O brother in the faith, well done, O friend of Christ, but you must carry out your orders or you will have no part with me in His Kingdom."

With great fear and trembling, the executioner did as Marina told him.

On the seventeenth of July and at the

age of fifteen, Marina was beheaded. Her pure soul entered the kingdom of Heaven.

Her body was taken secretly by a Godfearing man who used to bring her bread and water in the prison, and with other Christians he buried her with honor as was befitting, and even today she is glorified and honored as is meet.

Holy Martyr Marina Pray to God For Us!

—transl. by Adonis Petrides

Notes:

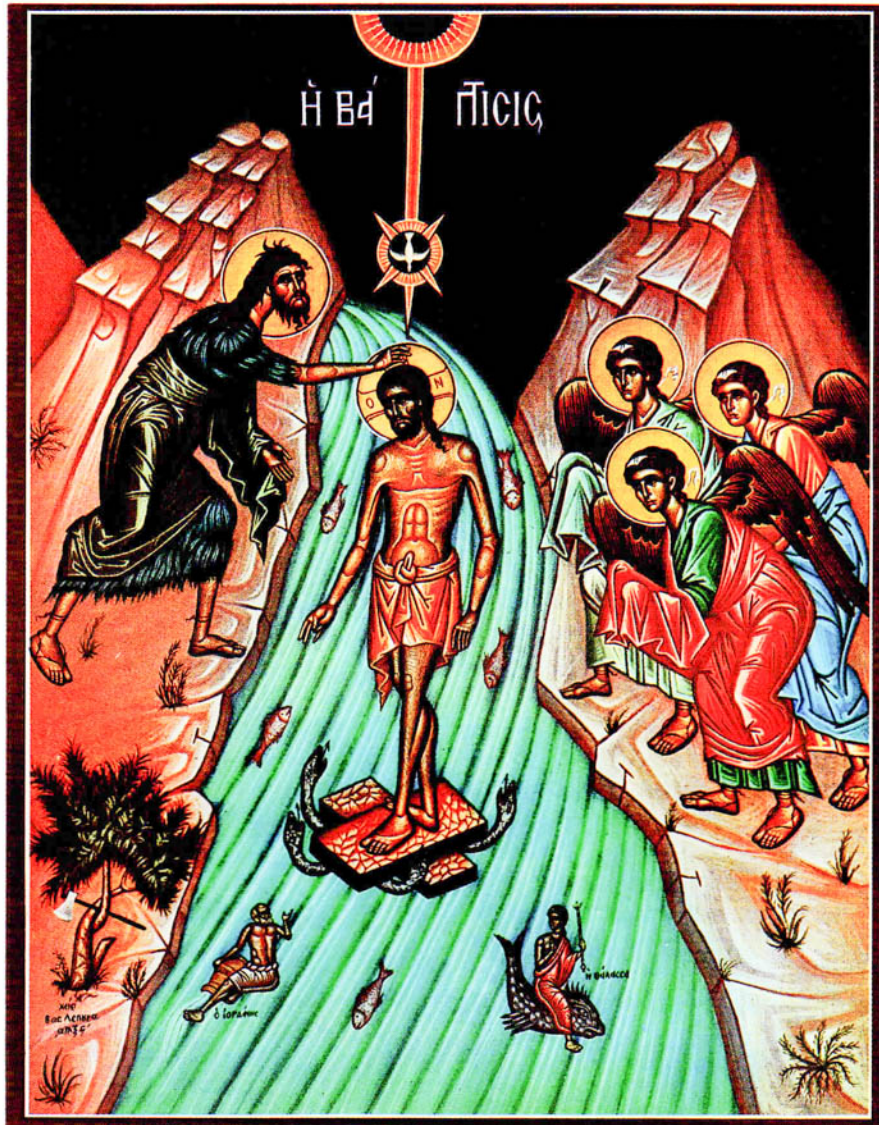
The King James version equivalent of the chapters and verses quoted from the Septuagint:

1. Psalm 116:17.
2. Psalm 35:10.
3. Psalm 135:15-18.
4. Psalm 70:1.
5. Psalm 6:8.
6. Psalm 118:132.
7. Psalms 38:21; 42:10; 13:4.
8. Psalms 92:8; 86:10.
9. Psalm 145:3; 1 Samuel 2:6; Psalm 74:13-14.
10. Matthew 25:41. (the fire is prepared for Satan, not man, but they that follow him, follow him into the fire.)
11. Isaiah 57:15.
12. Ibid: Introduction pg.1.
13. John 14:2.

For the searching and right understanding of the Scriptures there is need of a good life and a pure soul, and for Christian virtue to guide the mind to grasp, so far as human nature can, the truth concerning God the Word. One cannot possibly understand the teaching of the saints unless one has a pure mind and is trying to imitate their life. Anyone who wants to look at sunlight naturally wipes his eye clear first, in order to make, at any rate, some approximation to the purity of that on which he looks; and a person wishing to see a city or country goes to the place in order to do so. Similarly, anyone who wishes to understand the mind of the sacred writers must first cleanse his own life, and approach the saints by copying their deeds. Thus united to them in the fellowship of life, he will both understand the things revealed to them by God and, thenceforth escaping the peril that threatens sinners in the judgment, will receive that which is laid up for the saints in the kingdom of heaven. Of that reward it is written: "Eye has not seen nor ear heard, nor have entered into the heart of man the things that God has prepared" for those who live a godly life and love the God and Father in Christ Jesus our Lord, though Whom and with Whom be to the Father Himself, with the Son Himself, in the Holy Spirit honor and might and glory to ages of ages. Amen.

—Saint Athanasius the Great (On the Incarnation, 57).

The Jordan and the Cosmos



Theophany Icon

As Jesus comes to John at the Jordan He asks to be baptized. "John forbade Him, saying, 'I need to be baptized of Thee, and comest Thou to me?' But Jesus answered him, 'Let it be so now, for thus it is befitting for us to fulfill all righteousness.' Then he consented" (Matt. 3:14-15).

There is a whole world of meaning—perhaps infinite—in those words "fulfill

all righteousness," Jesus' response to John's recoiling from baptizing Him. John baptized for the forgiveness of sins, and our Lord was sinless. He asked for baptism to "fulfill all righteousness." Since we cannot recount the infinite implications of these words, we will limit ourselves to two, the first only briefly.

Jesus Christ is God in the flesh. "As God He needs no cleansing, yet for the sake of fallen man He is cleansed in the Jordan" (Festal Matins Canon, Irmos 5).

This is God's work of redemption, cleansing, renewing, regenerating humanity which could not do any of this for itself.

Jesus Christ is also man. "As man He is cleansed that I may be made clean" (Forefeast Canon at Compline, Irmos 1). Incarnate God, of one essence with all humanity, the Second Adam, was perfect man. There was no talent of disobedience, corruption, or any other imperfection in Him. Therefore, He turns back the

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The Jordan And The Cosmos

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transgression of our forefather Adam.

"For as in Adam all die, even so in Christ shall all be made alive" (I Cor. 15:22).

Since mankind is two-fold, body and soul, flesh and spirit, Christ's single Divine Person containing two complete natures cleanses, renews, and reconstitutes mankind both in flesh and spirit. This is the first meaning of "fulfilling all righteousness."

The second meaning takes us beyond mankind to the whole universe. John the Beloved's familiar words are brought to mind: "God so loved the world"—the universe, all creation—"that He gave His Only-begotten Son . . . that the cosmos through Him might be saved" (John 3:16-17).

The Troparion of the Forefeast of Theophany declares, "Christ has appeared in the Jordan to sanctify the waters"—a statement of enormous meaning which today is not apparent. One of the great losses in our modern, post-Renaissance world has been the forgetting of an ancient and universal language. We are not here speaking of classical Greek or Hebrew or Latin, but the language of symbolism, developed and universally understood since the distant ages of prehistory. In our modern "sophistication" and with the beguilement of science, technology, and rationalism, human culture has abandoned much of its ancient wisdom which was initially a gift from God and was transmitted through symbolism. Our Orthodox services, like the Holy Scriptures, are replete with symbolic references that were once instantly understood in all their richness and depth, but now require extensive explanation.

To ancient man, knowledgeable in symbolism, "water" could easily mean "cosmos." The phrase "Christ has appeared in the Jordan to sanctify the waters" meant Christ has appeared to redeem; that is make sacred again, the universe. Another verse says it more explicitly: "At Thine epiphany in the body the earth was sanctified, the waters blessed, the heavens enlightened. . ." (Forefeast Canon at Compline, Tropar 1 on Irmos 4). The cosmos to ancient man included both heaven and earth, both the material

and immaterial realms of creation, the home of men and angels. And this was conventionally signified, symbolized, manifested by the primal substance—water.

In Genesis we read, "God made the firmament and separated the waters which were under the firmament from the waters which were above the firmament. . ." The ones above were called "Heaven." This was His work on the second day, after He had created the light and separated it from the darkness on the first. Water in this text as well as in many other ancient writings symbolized arrangement, ordering, harmony, beauty; in short, *cosmos* as contrasted with chaos. Out of undifferentiated chaos God fashioned cosmos in all its awesome majesty.

Even more striking, water at times symbolized the primordial reality just before creation. Genesis 1:2 reveals: "The Spirit of God was moving over the face of the waters." Before He uttered any word at all, before He said, "Let there be . . ." there was "the deep"—the original fount, source of all possibilities. St. Cyril of Jerusalem said, "Water is at the origin of the cosmos, and the Jordan is at the origin of the Gospel." The Divine, eternal Logos, the Word of God, fashioned creation at the beginning, and now in these latter days the Word of God in the flesh refashioned creation by His coming to earth and entering the Jordan.

Originally, water was the source of all things, the container of all seeds, all potentialities, and when ordered (*kosmos*) becomes the beauty and harmony of creation. All things were intact then until Adam's beguilement and fall. And his sin then affected not only himself and his offspring, but the whole creation, introducing disharmony, corruption, and death into the universe. St. Paul says: "We know that the whole creation groans and travails in pain together until now" (Rom. 8:22).

Not only man, but the whole universe, therefore, awaited its redemption/sanctification in Christ. And when He, the Logos Who existed from all eternity with the Father and the Spirit, "took flesh and dwelt among us" (John 1:14), He began His earthly labor by entering the Jordan, symbol of all waters now disfigured and the "lair of dragons." There His

most holy Body sanctified the waters and restored their original purity and beauty. Things in creation and creation itself are restored by being made holy, just as later our Lord would heal physical infirmities by forgiving sins and bestowing holiness. The original creation is here in the Jordan "repeated." And Christ's death on the Cross and descent into hell—the lair of the dragons—is anticipated. Out of the waters, as out of the tomb, comes the "new creation."

The three great "moments" of His sojourn on earth: His humble birth in a cave, His lowly baptism in the Jordan, and His painful death on the Cross and burial in a cave all appear as one mighty redemptive act: Christ-God's glorious humiliation followed by His emergence as victorious Bridegroom clothed with ineffable light. All of this for our sake and our salvation.

In the midst of celebrating the splendid mysteries of Theophany, we take the sanctified water, the spirit-filled material of the New Creation and bless the icons, the walls, the throne, the whole Church, the faithful, and then extend the sanctification into our homes, our places of work and recreation—to the whole world, as the Prophecy of Isaiah begins to be fulfilled:

In the wilderness shall waters break out;
and streams in the desert;
And the parched ground shall become a
pool,
and the thirsty land springs of water.
In the habitation of dragons, where each
lay,
shall be grass with reeds and rushes;
And a highway shall be there, and a way,
and it shall be called the way of holiness
. . .

No lion shall be there, nor any ravenous
beast shall go up thereon . . .
But the redeemed shall walk there;
and the ransomed of the Lord shall return,
and come to Zion with songs and everlasting
joy upon their heads;
They shall obtain joy and gladness,
and sorrow and sighing shall flee away.
(Isaiah 35:6-10).

—Archpriest Theodore Heckman

St. Nicholas Orthodox Church Olyphant, Pennsylvania

90th Anniversary

With great thanksgiving to Almighty God, the parishioners of St. Nicholas Church celebrated the ninetieth anniversary of the founding of their parish on Saturday, October 29, and Sunday, October 30.

On Saturday evening, Great Vespers was served followed by a Panikhida for the departed clergy and faithful of the parish. A reunion social was held in the church hall after the services. Many former parishioners made a special effort to be at the service and reunion social that evening.

On Sunday morning, His Eminence, Archbishop HERMAN, arrived at the parish to celebrate the Divine Liturgy. His Eminence was greeted by our starosta, James Thomashefsky, with bread and salt, and by Father Vladimir Fetcho with the hand cross. Before the beginning of liturgy, His Eminence blessed the interior of the church, which was just recently renovated for the ninetieth anniversary. Along with Father Vladimir, Father Elias Krenitsky, Old Forge, and Father Sergei Shirokov, rector of Holy Trinity Church, Moscow, Russia, were concelebrants. Father Daniel Donlick, former pastor, was also present. Assisting the Archbishop were Deacon Keith Russin, subdeacons Roman Katychev, and Mirosław Nos, and altar boys, James Cesari, Thomas Donovan, Mark Howanetz, Stephen Howanetz, and Anthony Tomaino. Laura Howanetz presented His Eminence with flowers at the end of the liturgy. The choir sang under the direction of Mr. Joseph Fetchina.

For their long and dedicated service to the parish, His Eminence awarded John and Josephine Chichilla, and Joseph and Dorothy Fetchina with gramotas.

A gala anniversary banquet was held in the afternoon at Lakeview Lounge, HeartLake. Richard Cesari acted as toastmaster. During the program, remarks were made by James Thomashefsky, Father Vladimir Fetcho, and Father Daniel

Donlick, who recounted the joys he had when he was the pastor at St. Nicholas.

Also, during the program, special recognition was given to Miss Olga Fetchina as the oldest member of the parish. She was born on July 21, 1904, shortly after the parish was organized.

The main address was given by Archbishop Herman, who offered his congratulations to the faithful and reminded them that in ten years they will celebrate the hundredth anniversary of their parish. During the next ten years, His Eminence added, the faithful should work for the

building up of the parish spiritually, especially by bringing new members into the Church.

St. Nicholas Parish in the '90s retains the qualities that made it unique at its founding in 1904. Many of the grandchildren and great-grandchildren of its founding fathers play an active role in the life of the parish. Since it is a small church in size, the roles and responsibilities of each member are many. The parishioners of St. Nicholas must truly be family in order to prosper and flourish!



Archpriest Vladimir Fetcho addresses banquet.



Chichillas and Fetchinas receive gramotas.

Canonization Of Saint Jacob, Enlightener Of The Alaskan Peoples



"We magnify, we magnify you, O Holy Father Yakov, Enlightener of the native peoples of Alaska, and we honor your holy memory, for you pray to Christ our God for us."

Standing before the glorious icon of St. Jacob, affectionately called St. Yakov by the native Alaskans, a thousand faithful lifted their voices singing the Magnification (Velichaem) at the Vigil service for the Glorification of Holy Father Yakov Netsvetov.

The weekend of October 15-16, 1994, will long be remembered by those who gathered at St. Innocent's Orthodox Christian Cathedral in Anchorage, Alaska, when Father Yakov was elevated to the rank of sainthood, joining the growing list of saints of America. The occasion was highly emotional and inspirational for the thousands of Orthodox pilgrims from Russia, Alaska, and the lower forty-eight, led by His Beatitude, Metropolitan THEODOSIUS, Primate of the Ortho-

dox Church in America, His Eminence, Archbishop HERMAN, of Philadelphia and Eastern Pennsylvania, and His Grace, Bishop GREGORY of Sitka and all Alaska. Joining the pilgrimage were representatives of the O.C.A.: the Chancellor, Protopresbyter Robert Kondratich; Fr. Basil Summer, past Director of the Fellowship of Orthodox Stewards; Deacon John Hopko, and Mr. Alex Librovsky, O.C.A. archivist; along with Fathers Basil Rhodes, Joseph Frawley,

John Kreta, Daniel Kovalak, and I, with our matushki.

The weekend, one of the most significant weekends for Orthodox Alaskans, marked the end of the Church's year-long bicentennial celebration. For the faithful who gathered in Anchorage, there were three important events taking place: the Alaska Diocesan Assembly, the consecration of St. Innocent Bicentennial Cathedral, and the Glorification of St. Yakov.

Preceding the celebrations on Thursday and Friday was the gathering of diocesan clergy and laity for the Diocesan Assembly representing eighty-eight parish communities.

Saturday morning was set aside for the consecration of the Holy Table and the new St. Innocent's Cathedral. The Synod of Bishops of the Orthodox Church in America named St. Innocent's as the Bicentennial Cathedral for all of North America.

The cathedral itself is a compelling story of perseverance and tragedy. It was founded in 1967 as a basement mission by Fr. Nicholas Molodyko-Harris. Parishioners broke ground in 1970 and started constructing their cathedral practically a board at a time. Funding for the cathedral was raised through every means from bake sales to receiving donations from native corporations. In 1987, one of the faithful Orthodox Christian laborers lost his life when a wall collapsed during construction. An infusion of funds came after the tragedy enabling the work to continue. When His Holiness, Patriarch Aleksy II visited last September, he blessed the cathedral's cornerstone, and the work continued feverishly throughout the year to prepare the cathedral for the weekend's historic events. Twenty-four years after groundbreaking, the dream had become a reality. Honors were bestowed on the faithful who labored throughout these years, for their untiring and unselfish efforts which culminated in the consecration that morning. From the pastor, his matushka, parish council, and parish organizations, to the individual parishioners, all were honored and recognized for their dedicated labor of love.

The bicentennial celebration, which began in Alaska a year ago with the visit of Patriarch Aleksy II, concluded with

the Glorification of Holy Father Yakov Netsvetov. What a real blessing for the Orthodox Church in America to have commemorated the Bicentennial of Orthodox Christianity in America with two glorification services within a six-month period!

During this period, I had the privilege and blessing to witness and serve at the glorification services for the two recently canonized saints of the Orthodox Church, St. Alexis, in May at St. Tikhon's Monas-

St. Yakov; this, however, did not diminish the importance and significance of the Glorification. If anything, it inspired the faithful in their worthy veneration, at times bringing them to tears as they venerated his holy icon.

In Anchorage, one could not help being moved and touched by the genuinely sincere expression of love and veneration the faithful have for their beloved St. Yakov. Not only was he a part of their rich history; he is a part of their



St. Innocent's Orthodox Cathedral in Anchorage.

tery, and St. Yakov, in October at St. Innocent's Cathedral in Anchorage. Each glorification was unique with a character all its own reflecting the personal life, mission and vocation of our newly glorified saints. I felt a close attachment to both saints through the services celebrated at each event. I happened to be at the monastery the afternoon when the relics of St. Alexis were removed from his tomb to the tiny chapel in the monastery. The removal of his coffin from the vault where it was placed in the chapel is a moment one can never forget. To have the privilege of venerating his relics and to know they are at the monastery church for our veneration and prayerful meditation is a cherished privilege for us Orthodox Christians in America and in particular, here in eastern Pennsylvania. The faithful in Alaska do not have the relics of

living tradition, their life today. The veneration of St. Yakov is pure and real as they closely identify with his life. This is very much evident in the icon written in Alaska, which has a different appearance than the icon commissioned by the O.C.A. which was distributed to all our parishes, and in the special hymns and services composed for the glorification.

Since there are no known photographs of St. Yakov, the icon was inspired by historical photographs of native priests, and was written with great deliberation and much prayer. The icon depicts a young, thin Aleut priest in priestly vestments holding the Gospel in one hand while with his other, he blesses those before him. On each of the four corners is represented an Orthodox church from locations significant in the life of St.

Continued on the next page.

Canonization Of Saint Jacob

Continued from page 39.

Yakov: Atka, Russian Mission, Sitka, and Anchorage. At the bottom is a map of Alaska with crosses marking his parishes, showing the extensive area he covered.

The text of the Vigil Service, special hymns for the Divine Liturgy, and the Troparion and Kontakion reflect his life of thirty-six years spent ministering to the native people, in the Aleutian Archipelago and the Yukon-Kuskokwim regions. During his ministry, he built churches, and spent time teaching, baptizing, chrismating, marrying, and burying the faithful. There were times he held services in a tent when a facility was unavailable. His travels, whether by land, boat or kayak, were long and arduous, dictated by weather conditions. Whatever challenge was placed in his life, he accepted, even the learning of a new language and culture among the Yup'ik Eskimos and the Athabaskans.

He founded the Yup'ik Orthodox Church, baptizing hundreds of Athabaskan Indians while devoting his scholarly and artistic talents to the service of the Church. He translated Holy Scripture, wrote icons and built iconostases in parishes he served. To the people he was Priest, Teacher, Missionary, Pastor, Apostle, Iconographer, and Physician. Even though he worked no miracles during his lifetime, the one miracle he performed was the establishment of the Orthodox Faith, despite all obstacles, in the Yukon-Kuskokwim Delta. It is reported that from this particular area during the last century, more Orthodox readers, artists, deacons, and priests have come than from all others combined. It is here that he is remembered with reverence and devotion, and this is why the glorification services took on great importance for the native peoples of Alaska.

During his pastoral ministry, St. Yakov maintained a journal of his priestly life and missionary activities. The whereabouts of his journals were unknown until His Grace, Bishop Gregory, discovered them in the early 1970s. They had been covered in more than a century's worth of dust in the attic of the church in Russian Mission on the Lower Yukon, and their startling discovery was revealed by His

Grace. It was to this church that St. Yakov devoted the last eighteen years of his life. His journals provide the story of a priest who endured severe personal hardships in pursuit of his priestly vocation.

It has been a hundred and thirty years since St. Yakov reposed in the Lord at the young age of sixty, but his presence was felt in Anchorage by all those in attendance for the service. The native clergy and laity spoke with loving affection for Fr. Yakov, and their faces radiated with joy at being a part of the Church's recog-

Alaska, but for all Orthodox Christians in America, since St. Yakov is the first native Orthodox Saint of our Church. In compiling a biography of Fr. Yakov, along with the liturgical services for the weekend, Fr. Paul Merculieff recalled that once the people in Atka began learning about their ancestral priest, a fund drive was established to raise money which would enable them to send representatives to Anchorage for the services. When asked to comment on the weekend activities, Fr. Paul remarked: "The way I feel

He built churches, and spent time teaching, baptizing, chrismating, marrying, and burying the faithful. There were times he held services in a tent when a facility was unavailable. His travels, whether by land, boat or kayak, were long and arduous, dictated by weather conditions.

nition of the saint this special weekend. It made no difference whether the responses were in English, Slavonic, or in any of the native Alaskan dialects. What was heard was the Church being united in living prayer, expressing her faith with one mind and one voice. The angelic melodies sung by the choirs or by the entire congregation came from their hearts. It is virtually impossible to capture the feeling and to write about it because one had to be present to experience the prayerful feeling at all services. It reminded me of my childhood in Campbell, Ohio, when the congregation sang the Vespers, Matins, and Divine Liturgy. It was a congregation in prayer, and the melodies coming from the untrained voices bore witness to a prayerful community. Unfortunately, we lack the presence of prayerful communities in our present-day liturgical parish life. Many liturgical compositions of the past and even some contemporary compositions do not come close to emulating the prayerful mood and spirit of our services. We can learn from our brothers and sisters in Alaska and work hard to recapture the prayerful experience that ought to be found in our liturgical services.

The Glorification was a special day not only in the life of the native people of

is, part of the past has come alive. He should be a shining guide to those of us who follow. Not just for the people from Atka, but for all the indigenous people here."

Today, St. Yakov is that shining guide. Listening to the native priests and laity speak about the sacrifices they had to make to be in Anchorage for the weekend, made an impact on my life. There was never any question in their mind that they needed to find the resources to purchase airline tickets. Bear in mind that traveling to Anchorage for many of the faithful is not always by a jet, but by small planes and commuter planes, which meant frequent stops and transfers. Somehow the faithful found their way to be in Anchorage in order to pray to St. Yakov, asking his intercessions.

Their voices were heard not only in prayer, but also in testimony given at the grand banquet on Sunday afternoon, attended by nearly five hundred faithful and friends. Several native clergy and laity were given the opportunity to speak of the events of the weekend and what the consecration and glorification services meant to the Orthodox community in Alaska.

From the moment we arrived in

Anchorage until the time we departed for our next destination in Kodiak, the grateful appreciation expressed to us by our brothers and sisters in Alaska was unforgettable. Their true hospitality matched the beauty and elegance experienced the entire weekend in church.

Allow me to quote from the last two paragraphs on the life of St. Yakov, prepared by Fr. Paul Merculieff, as it clearly states the reason for our being in Anchorage on this special weekend in October. He writes:

"In the act of glorification, the Church publicly elevates, affirms and celebrates that in the life of this person, her divine message has borne holy fruit . . . As an Aleut, he was able to effectively relate to his own people during his ministry in the Atka district and to bridge the cultural and racial distance between European and indigenous peoples on the South-western Alaska mainland . . . he conscientiously labored under some of the most difficult conditions imaginable to bring the Gospel to traditional nomadic tribes . . . Despite his own physical weakness and the personal tragedies that befell him, he persevered in faith, hope, love, and most remarkably perhaps, joy, Paschal Joy."

There was a touch of that Paschal Joy in Anchorage in October, even though it was snowing during the Divine Liturgy. The cold, snowy weather did not dampen the spirit of joy in our hearts. Being ever so mindful of the daily trials and tribulations facing our brothers and sisters throughout Alaska, it was uplifting to pray with them and to share in the joy of the historic weekend. Their love of the Orthodox Faith, our Lord and Savior Jesus Christ, the venerable saints of Alaska and now of St. Yakov, was expressed with a feeling I will keep with me until I leave this world.

I will always remember joining the multitude of faithful gathered for the glorification services and singing with one voice: "We magnify, we magnify you, O Holy Father Yakov, Enlightener of the native peoples of Alaska, and we honor your holy memory, for you pray to Christ our God for us."

The words came to life in every person singing and praying before his holy Icon.

—Archpriest Eugene Vansuch



Hierarchical Liturgy for the consecration of the Bicentennial Cathedral.

... Despite his own physical weakness and the personal tragedies that befell him, he persevered in faith, hope, love, and most remarkably perhaps, joy, Paschal Joy.



Fr. Eugene Vansuch presents icon to Archpriest Nicholas Harris.

The deadline for the next issue of . . .

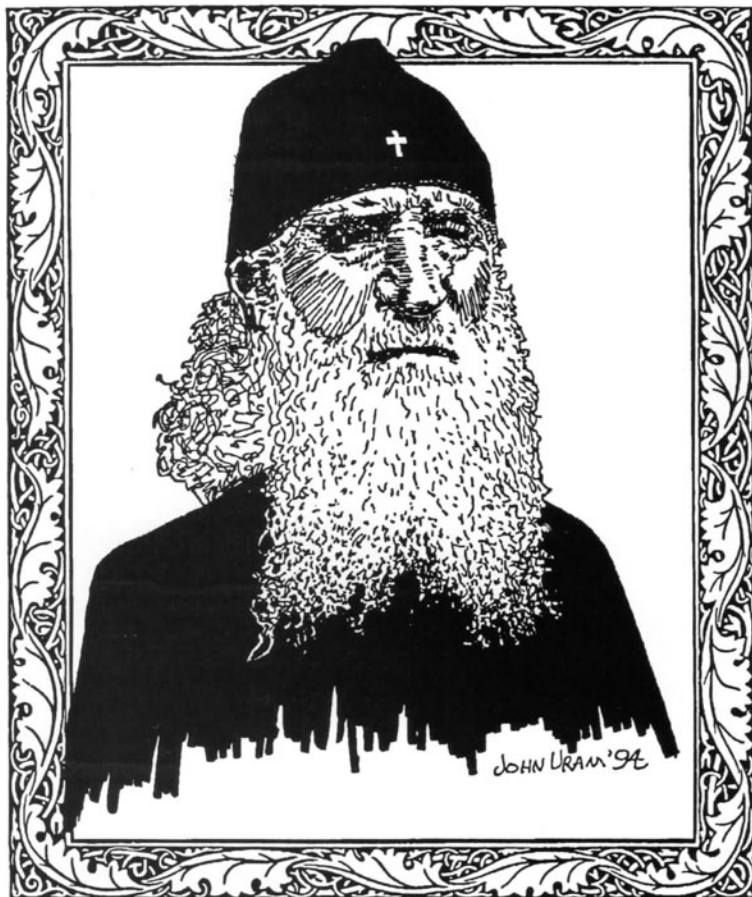
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Saint Justin Popovich's Commentary on the First Epistle of the Holy Apostle and Evangelist John the Theologian



Saint Justin, 1894-1979, was a great Serbian theologian, a prolific author who was a disciple of St. Nicholas of Zhicha.

That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled; of the Word of life.

(1 John 1:1)

Behold the good news, the most basic thought and truth: God the Word took flesh in order that we might take flesh in Him. He was made man that we might be deified. He, Life everlasting, was manifested upon earth that we might be united to Him by living through Him. *Of the word of life*, such is the subject of this Gospel. It is as if the Holy Theologian desired to give us a new interpretation of the essential good news of his Gospel: *The word was made flesh*, (John 1:14). God the Word, He Who is Eternal Life, came down to us; He *who was from the beginning*—that is to say, from eternity—descended to earth, He became flesh, He became our earthly

reality, Whom we could approach, perceive, know and feel; and this is what *we have heard*: We have heard the good news of God the Word; this is what *we have seen with our eyes*: we have seen God in the flesh, God in the world, God among us; again this is what *we have looked upon*: we have seen and contemplated God in man; and this is what, finally, *our hands have handled*: they have touched the body of God the Word—both before His death on the Cross and after His resurrection from among the dead. *We have heard, we have seen, we have looked upon, we have touched*: the Word of life, the Active Word of life,

the God of life; God the Word became our reality, and we confirm this in the most evident way which we experience—the only method is experience. The *Word of Life* is in fact the Logic of life, the Wisdom of life and the Word of Life: before Him, life was without word, without meaning; before Him life was a-logical, and consequently, illogical; in it there was no tenable logic, all was chaos, all was a “merry-go-round of absurdity.” Before Him—the Word of life, life was voiceless or wordless: life knew not how to speak—nor how to say, nor how to express itself, nor how to express to itself either its mystery or its torment or its sorrow or its joy. In Him, life gained all things: life began to speak because life was made word;

life was made meaning because life was made word; life was made all-wisdom because it was made word. It is through sin, it is because of sin that life became wordless: allogical, absurd, without any goal, and utterly senseless.

What was, and what remains, for human thought—be it Greek, Roman, Hindu, or other—but a one-dimensional ideal, idea, or abstraction, became life, our earthly life, through the Incarnation of God the Word, the Logos. There is no need to seek in another world either the meaning or the word of life, for the Meaning and Word of life are here, among us. We have the *Word of life*, and this is why we know the logic of life, the goal of life, the meaning of life. Even if we were ignorant of what was the *beginning* of life, behold He is here, God the Word, the Logos—for it is He Who was *from the beginning*. Life is not something deprived of meaning. From its beginning it was something divine and “logical”—and sin is that force which in all things abolishes the word, a force which destroys “logic,” the “Word-ness” conceived and given by God, the meaning conceived and given by God. In reality, only sin can remove all meaning from life.

For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life which was with the Father, and was manifested unto us. (1:2)

Until the Incarnation of God the Word, it was as if life did not exist upon the earth. What little existence life had was only the wrong side of life, a mask for life, a substitute for life—in short, a false life. For what is a life where death exists, a life which ends in death? It is nothing other than death which is gradually postponed—that is, a slow torture. Only a life which dies not, only a life which ends not in death is worthy of being called life, life which surpasses death, life which by the Resurrection makes a bridge towards eternity. In reality, only eternal life is life, and it is this *life* which was *manifested* for the first time in our human world with God the Word, the God-man Christ. This is why Saint John announces to us the good news: *For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life which*

was with the Father, and was manifested unto us. “Life” is synonymous with “eternal life.” There is no life without eternal life. With the God-man, *life was manifested* in our world of death and of false life. It is only in Him that *we have seen* the true life, that *we have seen* what life is; we have seen and we see that only eternal life is true life.

That which we have seen and heard declare we unto you, that ye also may have communion with us: and truly our communion is with the Father, and with His Son Jesus Christ. (1:3)

How was the Theologian able to bear such a witness? From whence comes this boldness?—From his own experience, for he himself tasted of eternal life, he himself attained communion with it, he himself participated in it through our Lord Jesus Christ. To live in communion with the Lord Jesus, to have communion with Him, amounts to attaining eternal life. This life is in truth *communion* with the Triune Godhead. To enter the Trinity through the God-man, to become trinitarian, is nothing less than living eternal life. And it is then that man feels and sees eternal life in himself; he enters into the lasting communion of eternal human beings—for Christians differ from other men in this, that they possess eternal life and that by it they live here below on earth. This is why they *manifest* eternal life—and it is in this sense that with them everything is founded upon personal experience, on personal communication with the eternal. This is why as a holy and true eyewitness, he announces to us the good news: *That which we have seen and heard declare we unto you, that ye also may have communion with us: and truly our communion is with the Father, and with His Son Jesus Christ.* The life of Christians is life with the Divine Trinity: union and communion, with the powers of and with the life-giving, creative and eternal holiness of the Trinity. Communion with eternity also gives man eternal life; this is no longer an external observation but an internal life of the Holy Trinity. It is in truth communion, the co-union of man with God, the co-incarnation with God. Here all is personal, experiential and living, here all is new. God the Word Himself entered into man, He was made

man; He entered into the body, He was made flesh. The Word is in the flesh, in man, here with us and among us and in us—and with Him the fullness of Eternal life, the fullness of eternal Truth, the fullness of eternal Love, the fullness of eternal Light, and all its eternal perfections—so that with Him we might have communion with all the divine and eternal perfections. The Holy Theologian is clear: the life of Christians is entirely in the Holy Trinity—from the Father, through the Son, in the Holy Spirit; it is communion with the Holy Trinity: *and truly our communion is with the Father, and with His Son Jesus Christ.* For God is in our midst in order to be in us; He is also with us in order to be in us.

And these things write we unto you, that your joy may be full. (1:4)

It is from this life in the Holy Trinity, from this communion with the Father and the Son and the Holy Spirit, that the human being *is filled* with the true joy which is none other than a divine blessing. Without this joy, the human being is filled with sorrow, bitterness and turmoil—and with what else could death fill the human being, as did sin before it? By means of each sin, there penetrates into the soul a wisp of, if not yet bitterness, at least that sinful sweetness which little by little changes into bitterness; in every circumstance and with every sin committed, a drop, at least, of bitterness seeps in, and that drop is imperceptibly diluted throughout the soul and grows with time into a boundless sorrow. Most of the time, man does not even know from whence comes this sorrow in his soul, in his heart. But *communion* with Christ and with His holy virtues *fills* the human being with a joy that does not fade. Living by the love of Christ, the human soul is filled with an unspeakable joy—it is filled just as much when it lives by the Righteousness of Christ, by the Goodness of Christ, by the humility and meekness of Christ. Let man then look within himself and . . . Oh! what does he see? Everything in him is filled with a divine joy; in him, there is no longer the sorrow of sin nor the fear of death. It is for this reason that the Holy Theologian announces to us the

Continued on the next page.

Saint Justin

Continued from page 43

good news: *And these things write we unto you, that your joy may be full.*

This then is the message [he angelia] which we have heard of him, and declare unto you [angelomen humin], that God is light [fos], and in him is no darkness at all. (1:5)

And truly this is the wondrous good news of the God-man: *God is light*. That is to say that He is the cause of all that is holy, of all that is true, of all that is good, of all that is righteous and of all that is immortal; but of all that is evil, sin, death or falsehood, He is in no way the source, nor does He in any cooperate with the source, neither is He the cause nor does He in any way cooperate with the cause. This is truly the good news that Christ proclaimed and demonstrated by His life: *God is truly light and in Him is no darkness at all*. And where, pray tell, could there be darkness in the God-man? Where can sin be found in Him? If someone could find sin in Him, he would find darkness, but none has been able to find this. Now, darkness comes from sin, and sin comes from the devil—and he is the one who is all darkness. For what makes the devil the devil is this: that by essence he is the very opposite of God. *God is light—the devil is darkness. God is life—the devil is death. God is truth—the devil is falsehood*. This is why the Lord Christ, as the true God that He is, was able to say of Himself: *I am the light of the world. I am the light of life*. As for the devil, he would have had all rights to say of himself: *I am the darkness of the world, I am the darkness of life*. It is only because of him that men see neither meaning in the world, nor goal in life, because for the eyes of men to see, it is necessary for there to be light. Only the God-man, Christ, possesses this light and this is why He can give it to us. It is through light that we see. Without light, our eyes are useless.

If we say that we have communion with him, and walk in darkness, we lie, and do not the truth. (1:6)

This good news of God as light is confirmed by the testimony of experience and perception; by the personal experience and perception of all true

Christians, for they have personally testified that they live by Christ and in Christ, that they truly live by the light and in the light. There is no darkness out of which Christ has not led them; there is no sin that they have not vanquished through Christ. Just as the rising of the sun is preceded by the glimmer of dawn, so likewise is Christ—the light of the world and of life—preceded by the glimmer of the light of holy virtues. Hardly does man begin to apply them when they unveil in his soul the glimmer of the dawn announcing the rising of the eternal Sun of righteousness; and this Sun—when He is born in the soul—knows no setting. But in the same way, the darkness of sins precedes the darkness of the creator of sins. If they penetrate into the soul, they cover it with deeper and deeper obscurity, so that man might no longer notice at what moment the creator of darkness and sin—the devil—will enter into his soul. He who lives in sin lives in darkness, and this is why he does not know where he is going. Every sin leads towards the empire of sin, death; every darkness leads towards the empire of darkness, hell—and over the empire of death, over the empire of darkness, there is but one king, there is but one master, and it is the devil. This is the good news that the Evangelist announces to us: *If we say that we have communion with him, and walk in darkness, we lie, and do not the truth.*

But if we walk in the light, as He is in the light, we have communion one with another, and the blood of Jesus Christ His Son cleanseth us from sin. (1:7)

God the Word—He Who is the Light—became man in order to give to men His divine light, in order to make it accessible to men, in order that they might appropriate it to themselves. In a general way, God the Word, in His Incarnation, desires that men enter into communion with Him and that all that is from God become incarnate in the life and world of men. The watchword that He addresses to us is that we ought to be *as He himself is*: as He Himself is light, we ought to become light; *as He himself is in the light* we ought to be in it as well. Likewise again, as He is in the Truth, we ought to be in it as well. All that He is has become

ours by His Incarnation. He Who is Life eternal itself, came down from heaven to the earth, and with it, all that lives this eternal life, that is to say: the eternal Truth and the eternal Light, eternal Justice and eternal Love, eternal Goodness, eternal Wisdom and all the other divine and eternal perfections: He brought them from heaven to earth, so that all this might become human, so that all this might become ours. For eternal life becomes ours only when we live in these eternal divine-human perfections. If we live thus, the divine power of these eternal perfections chases from us all sin, *purifies us from all stain*. It is evident that these perfections constitute the essence of His divine-human Person—that they are, as it were, His body and blood and that precisely where His most holy blood is found, there also is life eternal. For His life dwells in the blood of His divine-humanity as in a home and through Him, from Him and because of Him, our life finds its home there as well. The God-man is He Who, in sharing with men His eternal perfections and eternal life, unites man in a new communion, immortal, divine-human, eternal: in a single body, the Church, a body through which springs and flows the divine-human blood of Christ, which purifies from sin those who commune and unite themselves to His divine-human body. This most-holy blood bathes us in Light and Truth, bathes us in Justice and Love. Then the human being shines with a purity never seen before, and this is why the Evangelist announces unto us this good news: *If we walk in the light, as he is in the light, we have communion one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.*

If we say that we have no sin, we deceive ourselves, and the truth is not in us. (1:8)

Just as the Light is in Christ, so the darkness is in us: the darkness of sin. The darkness of sin was spread over all human beings without exception, and this is why no man is the *true light*, and not even he who was *the greatest among the children of women* (Matthew 11:11). Only a human being entirely without sin and perfect, only this one can be the *True Light*. Among mankind, only the God-

man, only Christ is such a being (cf. John 18:9). Moreover, because of the presence of darkness in nature, no man is *light* in general—let alone True *Light*. This is why it is said of the Forerunner that he *was not the light* (John 1:8). This conviction and this knowledge that all that is human is under sin and in sin are founded on the true knowledge of man and particularly on Christian anthropology. He who teaches the opposite is in error, there is no truth in him. All other teachings concerning man are false; this is the case with the humanist teaching concerning man, which elevates man to the rank of God, in all his particulars, without abolishing or purifying either his sin or his wickedness. In a general manner, humanism is the worst of idolatries, it is an “idolatry of man.” It is founded on this teaching: that man is good by nature and that he is sufficient unto himself. Humanism represents the most tragic of counter-truths, the cause of so many tragedies in this world of “humanities,” of instruction and of culture, for it is precisely this teaching which has brought humanists to such an arrogant self-exaltation, to such a glorification of man as man, that they even come to deny the existence of sin. “There is no sin” is one of the fundamental ethical principles of humanism. And nevertheless human reality is so full of inadequacy, of vice, of brokenness, of tragedy, that it testifies with the greatest eloquence of the presence in man of these negative and destructive powers which are none other than the power of sin. All of this humanism itself recognizes by its theory of progress, which should heal men of all their negativity, inadequacy, vices or wickedness—but such a remedy, such a salvation of man by himself, recalls the story of a man who is drowning and would save himself by pulling himself by the hair—and of course the drowning is rapid! However, there is no conception of man, there is no behavior in regards to man more tragic than those of the humanists, for they lead man towards the most terrible catastrophes. This is why the holy Philosopher—as a true knower of man and of human nature—warns us: *If we say that we have no sin, we deceive ourselves, and the truth is not in us*; and in fact, no one deceives himself more than the humanists, the man-worshippers

of all sort. The truth concerning man is not in them.

If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. (1:9)

The truth of man is opposed to the deception of the humanists: the truth of man lies in the conviction, in the knowledge and in the recognition that all men are under sin and in sin—for it is only this conviction, this knowledge and this recognition which incite men to seek to be saved from sin and its wickedness, to search for the Savior. Now the only one who can be the Savior from sin is one who is without sin. Among men, no such person can be found; alone among all mankind is our God and Savior Jesus Christ—and the experience of mankind throughout the ages testifies to this. All other so-called “saviors” of humanity are only imposters and boasters, for all of them without exception can only save man from and heal him of superficial diseases which only touch the surface, but in no wise can they heal his principal and essential disease, the disease of his being: of sin and of the death which is founded in sin. This is why everyone knows that death is the common and inevitable destiny of men. And this knowledge which life itself confirms includes within it the knowledge that sin is something inevitable. It would be a tragic undertaking to attempt to build the entire edifice of man and his prosperity upon such absurdities. It is an undertaking which will always end in a catastrophe, an undertaking of which there is but one way out: a passionless gaze at man, on his realities, a concrete observation of the wickedness of sin, which is present in and spread out in his being; it is the confession and the recognition that only the God-man, the sinless Christ, can save us. It is such a recognition, such a confession which urges the Lord—the most just friend of man—to come to our aid and to save us from sin. Without this recognition, He does not come, for He will not impose Himself by force nor destroy in man that freedom and that love by which and for which man exists and in which he has his being. The God-man is perfectly just. It is this which gives Him the right and the power to forgive sins:

with this, His perfect divine-human justice gives Him such a power that He can absolve sins and remit them and this is a power that only the sinless God-man possesses. The Holy Theologian announces unto us the glad tidings: *If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. Faithful*: to what? He is faithful to man, faithful through love, He is faithful to this human soul which He created in the image of God, and which, He believes, will, once freed from sins, be able to lead man by means of evangelic exploits to divine perfections; He believes that man will be able to build himself into a “perfect man” and that he will be able to be divine: pious and just, sincere and good, humble and adorned with all the holy virtues. One thing alone is demanded of us: to confess that we are sinners. It is He Who does all the rest, He, the only friend and only Savior of man: *He forgives us our sins, He purifies us of all unrighteousness*, and as He is *just and faithful*, He gives to us all the divine strength necessary to enter into the new life, the life in the justice and holiness of the truth. (Ephesians 5:24)

If we say that we have not sinned, we make him a liar, and his Word is not in us. (1:10)

The Savior came into our world to save us from sin; in His Gospel He never ceases to repeat this. If we begin by affirming that we have not sinned, that we have no sin, then we make our Savior into a liar. For He said that He came to save us from our sins—and we would claim to have none? If He came into the world, it is truly because we are sinners, slaves of sin and of death; but if we acknowledge our state of being sinners, we must also acknowledge the necessity of our Savior and of our salvation. It is then that *His word is in us*—and His word is His Gospel, the Gospel of salvation. The man-worshippers say: We have no sin, what savior do we need? We have no need of the savior, for there is nothing for him to save us from. If we lack something, we can correct it by instruction, culture, science, or technology; God is of no use to us!—In this manner do the man-worshippers proclaim the Savior as a liar and impostor, and consequently, as an enemy of humanity.

Bicentennial Celebration Culminates in Washington

The bells of two Orthodox cathedrals in the nation's capital resonated along Massachusetts Avenue on Saturday, September 24, as thirteen hierarchs and more than one thousand clergy and faithful marched in solemn procession along this magnificent boulevard. Presided over by His Beatitude, Metropolitan Theodosius, Primate of the Orthodox Church in America, the participants had concluded a Hierarchical Divine Liturgy at St. Sophia Greek Orthodox Cathedral in commemoration of the landing of eight Russian monastics in Alaska in 1794, as Orthodox Christians in North America concluded a year-long celebration of this bicentennial commemoration. As the entourage arrived at St. Nicholas Cathedral, a time capsule prepared by the youth of the Diocese of Washington was buried adjacent to the millennium bell tower, while Mr. Mark Oleynik, Diocesan Youth Director, explained the significance of

the event in light of this bicentennial celebration.

The interior of this massive cathedral was filled to capacity as a pan-Orthodox choir of fifty-four voices sang hymns glorifying the two hundredth anniversary of Orthodox Christianity in North America. The choir was directed by Marie Scala Ficken of the Romanian Episcopate (O.C.A.), George Amouri of the Antiochian Archdiocese, and Andrea Lutov of St. Nicholas Cathedral, with Fr. Vadim Pogrebniak serving as prompter. The Metropolitan was joined by the following guest hierarchs: Metropolitans Christopher of the Serbian Orthodox Church, and Joseph of the Bulgarian Patriarchate; Archbishop Victorin of the Romanian Patriarchate, and Bishops Athenagoras of the Greek Archdiocese (representing Archbishop Iakovos) and Antoun, representing Metropolitan Philip of the Antiochian Archdiocese; and the

following hierarchs from the O.C.A. Holy Synod: Archbishops Kyrill of Pittsburgh, Peter of New York, and Herman of Philadelphia; Bishops Nathaniel of Detroit and the Romanian Episcopate, Job of Chicago, Seraphim of Ottawa, and Bishop Basil. Also present were Bishop Papken of the Armenian Church and representatives of the Ethiopian and Malabarite Churches.

The hierarchs were joined by the Rev. John Tavlarides, Dean of St. Sophia Cathedral, Protosphyter Robert Kondratich, Chancellor of the O.C.A., Archpriest Myron Manzuk, Chancellor of the Diocese of Washington, Dmitry Grigorieff, Dean of St. Nicholas Cathedral, and George Rados of the Antiochian Archdiocese, and Priest Dennis Rhodes, Executive Secretary of the Bicentennial Commission, along with other Orthodox clergy from many states and several jurisdictions who participated in the glori-



Pan-Orthodox Hierarchical Liturgy at Saint Sophia Cathedral in the nation's capital.

ous celebration.

Festivities began Friday morning, September 23, at the Tomb of the Unknowns at Arlington National Cemetery. Following the changing of the guard ceremony, Metropolitan Theodosius placed a floral arrangement in front of the tomb as a young soldier played taps. Present for this ceremony and for the memorial service which followed in the amphitheater, were all the hierarchs listed above, in addition to numerous military and government representatives. From the Pentagon, representing the U.S. Army were Chaplain Major General Donald Shea, Chief of Army Chaplains, and Chaplain Brigadier General Arthur Thomas, U.S. Air Force Deputy Chief of Chaplains, Colonel Clifford Weathers, Chairman of the Military Endorsers Conference, and Mr. John C. Metzler, Jr., Superintendent of Arlington National Cemetery. Joining Metropolitan Theodosius in the Memorial Service were the Very Reverends Michael Simerick (Chaplain, U.S.N.) and Theodore Boback (Chaplain, U.S.A.). A blue spruce tree was planted afterwards at Arlington in memory of all those who sacrificed their lives in battle. The tree was donated by the Federated Russian Orthodox Clubs. The group then visited the Vietnam Memorial where the hierarchs in procession placed flowers at the wall. A large number of Orthodox active duty and retired military personnel participated in these events.

Friday afternoon, the bishops were the guests of Dr. James Billington at the Library of Congress. They visited the library's new exhibit honoring the contribution of the Russian Orthodox Church in Alaska. (The exhibit was dedicated on September 28 by Presidents Clinton and Yeltsin, with Metropolitan Theodosius in attendance.) The exhibit is entitled "In the Beginning was the Word: The Russian Church and Native Alaskan Cultures." In the evening, a concert was held at the National Archives, with a reception that included a private viewing of the Treaty of Alaska.

Before the Hierarchical Divine Liturgy at St. Nicholas Cathedral on Sunday, September 25, Metropolitan Theodosius blessed the newly-painted icons adorning the interior of St. Nicholas. The

Metropolitan was once again joined by all the hierarchs and clergy as a capacity crowd filled the nave of this primatial cathedral. The choir of St. Nicholas was directed by Mr. Constantine Pavlov. Following the Liturgy, His Beatitude bestowed the Order of St. Innocent (Silver Class) on Archbishop Herman for his leadership as Chairman of the Bicentennial Commission, and on Mr. Evgeny

Parkhayev (Silver Class), director of the Sofirino religious art enterprise of the Moscow Patriarchate, who was representing His Holiness, Patriarch Aleksy II, and also oversaw the iconography at St. Nicholas; the Order of St. Innocent (Bronze Class) on Fathers Dmitry Grigorieff and Constantine White for their labors at St. Nicholas Cathedral, and Mrs.

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Worshipping on the 200th Anniversary of North American Orthodoxy.



Hierarchs pay respects at Vietnam War Memorial.



Holy Trinity Russian Orthodox Church

Wilkes-Barre, Pennsylvania

Twenty-five years ago, a new church was constructed and dedicated to the Glory of God in Wilkes-Barre. After much prayer, sacrifice, and toil, the Holy Trinity Russian Orthodox Church became a reality.

A group of Orthodox Christians first met early in 1966 to discuss the possibility of founding a new parish. It was agreed that a new parish was badly needed in this area. An organization known as the "Orthodox Christian Progressive Association" was formed, and it petitioned the Council of Bishops of the Metropolia to approve and bless the undertaking. Having gained approval, the group elected officers, established a building fund, and

formed a land search committee. In due time, the search committee made a recommendation that was adopted to purchase 10-1/2 acres of land on which the church now stands. A charter was issued by the county court on Oct. 27, 1966 to the "Holy Trinity Russian Orthodox Greek Catholic Church."

The first Divine Liturgy of the newly-formed parish was celebrated at the Carpatho-Russian School Hall in Hudson, Pa., on Mother's Day, May 14, 1967. Later that month, the first parish council was formed and officers were elected. Michael Stchur was elected as the first senior warden. At the same time, a building committee was chosen and began to

function. Joseph P. Peleak, a registered architect, was commissioned to design the new church and oversee its construction.

On Pentecost Sunday, June 14, 1967, groundbreaking and blessing ceremonies were held on the site of the new church. A banquet was held to commemorate the occasion. The Very Reverend Father George Pawlusch assumed duties as the first resident pastor on July 1, 1967, and he immediately organized the church school for the religious education of the young people of the parish.

To ensure the success of their goal, many fundraising projects were undertaken by the parishioners. The women of

Holy Trinity Russian Orthodox Church

the parish met frequently and held quilting bees, where many beautiful hand-made quilts were made and offered as prizes at parish bingos. They also made pizza, donuts, bread, and hoagies. All profits were donated to the building fund. A major portion of the building fund was derived from the making and sale of pirohis. This continues to be a major source of income for the parish. The men and women also sponsored numerous family dinners, bazaars, raffles, and picnics.

Excavation for the new church began

in early February, 1968. Work was completed in January, 1969. In June, the parishioners witnessed the placing of the three onion-shaped cupolas on the church. The total cost of the new edifice was \$370,000, including furnishings.

The solemn consecration of Holy Trinity Church took place on September 20, 1969. The Hierarchical procession began from the temporary rectory at 444 East Main Street to the church. It included His Eminence Ireney, Archbishop of New York, Metropolitan of all Amer-

ica and Canada; His Grace Kiprian, Bishop of Philadelphia and Pennsylvania; the V. Rev. George Pawlusch, Dean of the Wilkes-Barre Deanery and pastor of Holy Trinity; and the reverend clergy of the area, deacons and servers, along with choir. Following the vesting of the Metropolitan, the consecration of the Holy Table was solemnized. Holy relics were placed in it. This was followed by the blessing of the Table of Oblation, the Iconostasis, and the entire interior of the church. A Hierarchical Divine Liturgy followed, celebrated by Metropolitan Ireney, Bishop Kiprian, Father George, and visiting clergy. The Holy Trinity choir, directed by Mrs. John (Agnes) Homick, sang the responses. Peter Welgus served as Reader. At the conclusion of the Divine Liturgy, the exterior of the church was blessed.

A banquet was held at the Treadway Inn, now known as the Woodlands. The main address was delivered by John Turkevich, Ph.D., son of the late Metropolitan Leonty, Primate of the Church from 1950 to 1965; he spoke on "The Future of Orthodoxy."

The new rectory was completed in 1971, and in 1976, a pavilion was constructed.

In June, 1978, the Holy Trinity parish honored Father George on the twenty-fifth anniversary of his ordination in the holy priesthood. Friends, community leaders, and parishioners, paid tribute to Father George.

Early in 1979, in anticipation of the tenth anniversary of the dedication, a decision was reached to have icons written for the sanctuary and on the ceiling of the nave. Mr. Constantine Youssis, who had done earlier iconography for the iconostasis, was commissioned to write the icons.

In February of 1988, Father George Pawlusch announced his decision to retire. Plans were made to hold a testimonial dinner honoring Father George and Matushka Anne for their dedicated and unselfish service to the parish. Friends and wellwishers offered congratulations and best wishes. Parishioners expressed their love and gratitude for Father George's

Continued on the next page.



Procession to the Church.



Father John addresses banqueters.

Holy Trinity Orthodox Church

Continued from page 49.

many years of sacrificial spiritual guidance. Years of harmony and mutual respect were noted at this time. Many Years!

On November 1, 1988, Father John Mason, after appointment by Bishop Herman, arrived from Yonkers, N.Y., and celebrated his first Divine Liturgy at Holy Trinity on November 6.

Early this year (1994) John Homick was forced, because of failing health, to submit his resignation as sexton and custodian. Mr. Homick served the parish throughout its history, laboring, not by the clock, but whenever duty called. He attended all liturgical services and attended to all emergencies. May he enjoy "Many Years!"

On Sunday, November 13, 1994, the Holy Trinity Church celebrated its twenty-fifth anniversary. We were honored to have His Beatitude, Metropolitan Theodosius, and His Eminence, Archbishop Herman, preside over the celebration. Further, we were privileged to have with us Protopresbyter Robert Kondratich, Chancellor of the Orthodox Church in America, and Father David Lisko, sons of the parish.

The weekend began with Great Vespers and Litya presided over by Archbishop Herman. The vesper service was followed by a dinner at the East Mountain Inn for the visiting hierarchs and out-of-state clergy, together with their spouses.

Early Sunday morning, the church school students, choir, altar boys, and clergy led the hierarchs in procession from the rectory to the church, where they were greeted by Christine Chilcott and Brittany Willis, who presented them with roses on behalf of all the students. They were then welcomed by Theodore Sovyrda, senior warden, with the traditional bread and salt. Lastly, Father John greeted the hierarchs with the Cross and besought archpastoral blessings upon the faithful.

Concelebrants at the Hierarchical Divine Liturgy were Fathers Robert Kondratich, George Pawlush, Vladimir Petorak, Theodore Orzolek, Theodore Boback, David Lisko, Nicholas Wylutsky, and John Mason (host pastor), assisted by protodeacon Eric Wheeler and deacon Keith Russin. Responses were

sung by the Holy Trinity Choir under the direction of Peter Welgus.

In his sermon, His Beatitude preached on the Gospel lesson of the Good Samaritan, and he encouraged all to open wide our hearts to the love of God and to put love into action. He reminded us that we were created to love and to be loved. When we accept His love and share His love with others, we are fulfilling the purpose for which God created us. As Saint Paul said: "We are His workman-

ship, created in Jesus Christ for good works."

His Beatitude asked: Who is the man who is robbed? And he responded, He is every one of us who senses that he has been robbed of the love, joy, and peace that should be ours. He is every one of us who has ever felt beaten and victimized by a world that is outside of our control, by the sins of others and by our sins also. It is Jesus Christ Who finds us and has compassion on us. He comes to heal us—



Grand Banquet.



John Homick is awarded gramota.

to bind up our wounds. Like the Samaritan, He is despised, but He goes beyond the Samaritan in joining us in our wounded condition for, as we read in Scripture, "with His stripes we are healed."

Metropolitan Theodosius challenged all, that as we celebrate this anniversary, we give thanks to God for all that He has done for us in Christ Jesus, for all that He continues to do in our lives; that we recommit ourselves with all our mind, all our heart, and all our strength to Jesus Christ our Lord.

His Beatitude graciously presented to all who were present at the Hierarchical Divine Liturgy gold crosses as a token of his abiding love for all. His honor, Mayor Lee Namey, mayor of the city of Wilkes-Barre, next presented His Eminence, Archbishop Herman, with a key to the city. (He had made a similar presentation to His Beatitude on a previous visit to Wilkes-Barre.)

His Eminence called upon us to have love for one another and to follow in the footsteps of Christ. He reminded us that in this world where morality is on the decline we cannot expect one or two well-meaning politicians to make the transformation, but that it is time for God's children to do something about it. Those of us who have chosen to follow Christ are well aware of His teachings must not only accept them but must follow them. He called on all to walk in the

light of Christ, to give of ourselves and to do all in His love.

Metropolitan Theodosius, in his brief comments, continued the theme of love when he asked that we have love for one another so that all would know that we are God's children. To be loved and to love is a gift from God.

The main address was delivered by Protopresbyter Robert Kondratich, Chancellor, who reminisced about his participation in the founding of the parish. In reflecting on the past, he was moved by one basic feeling, that of gratitude. He reminded all that God loves us and that we in turn repay with gratitude and our love. He said that when the Divine Liturgy is celebrated, just before the gifts are consecrated, we pray these words: "We praise Thee. We bless Thee. We give thanks unto Thee, O Lord." Indeed, the word Eucharist comes from the Greek word for "thanksgiving." He noted that God does not work in a vacuum. In this world, God works through people.

Father Bob called on all to remember their roots as a sister parish of Holy Resurrection Cathedral, and the significance of this in remembering the founding pastor, the now glorified St. Alexis of Wilkes-Barre, who united our forebears into Orthodoxy in the 1890s and early 1900s.

In calling the people the Church, he quoted St. Matthew's Gospel: "You are

the light of the world. A city that is set on a hill cannot be hidden. Nor do men light a lamp and put it under a bushel, but on a stand, and it gives light to all who are in the house. Let your light so shine before all men, that they may see your good works and glorify your Father in heaven." He also recalled the words of Father George Pawlusch twenty-five years ago at the dedication: "It now becomes the privilege and duty of each of us to continue building upon the solid foundation laid during the past two and a half years. We, as founders and builders, must encourage our children and their children to persevere in this glorious task and to propagate Holy Orthodoxy in its true spiritual form. Only then our new church edifice will have fulfilled its purpose."

Father Robert concluded by asking all to "follow in the footsteps of St. Alexis of Wilkes-Barre and to follow the footsteps of the founders and builders of the parish and to fulfill the task of spreading the good news of Christ as it is rightly known and taught in the Orthodox Church. This is a tremendous task before us together. I pray that God will protect you with His peace, His joy, His humility, patience, hope, mercy, and especially His love as you carry on this holy work."

Our gracious toastmaster, David Yeosock, brought the festivities to a close by wishing God's bountiful blessings on all.

Bicentennial Celebration Culminates In Washington

Continued from page 47.

Donya Platoff (Bronze Class), for her work as General Chairperson of the local committee.

At the Grand Banquet, which was held at the Fort Myer Officer's Club, Dr. James Billington, Librarian of Congress, spoke of his experiences in Russia during the aborted *coup d'etat* in 1993 and the significance of the American Church's Bicentennial. Metropolitan Theodosius bestowed the Order of St. Innocent (Silver Class) on Dr. Billington for his work and support for the Russian Orthodox Church. Present at the banquet were members of the diplomatic corps from the Russian Embassy, and the Rev. Joan Brown Campbell, General Secretary of the National Council of Churches.



Faithful of St. Michael's Church in Jermyn in front of Saint Sophia Cathedral.

Dear brothers and sisters in Christ:

Glory to Jesus Christ!

The DRE has had a very busy '93-'94 year, and the upcoming year will be just as intense and filled with much activity! My sincerest thanks to Archbishop Herman, all the DRE members, parish priests, and their families, and *all* the many members of parishes in our diocese who have contributed in endless ways to our programs. May God bless you all!

Working with the youth of our church is a very rewarding experience for the department, as well as for the youth. We offer programs to accommodate as many of the youth as possible. The DRE provides the programs and the activities, but it is *you* who need to make sure our young men and women are there to take advantage of these programs. We hear parish priests speak of vocations in the Church. Vocation is not limited solely to those planning to attend seminary and prepare for the holy priesthood, diaconate, or to be a choir director—vocation is for ALL of us. Each of us has a vocation to be the best Orthodox Christian we can be; to be a good example for our children. We need to encourage the youth in our parishes to become involved in our local parish activities, and a way to encourage them is to welcome their participation. Being welcomed to share thoughts and ideas on a local parish level gives one the feeling of being a part of the whole Church: local parish, diocese, and national. Encouraging the youth to share in the programs of the diocese and national Church is one aspect of this, and if we are willing to do this, then we must also share in the responsibility of providing whatever means are necessary for our youth to participate: funding, transportation, etc.

We have just completed vocations month in the OCA during October. Let us take to heart the letter of His Beatitude and be that good example for our children, grandchildren, nieces, nephews, and fellow parishioners as they see our involvement and participation at retreats,

lectures, concerts, and above all, church services. Whether you are a parent, grandparent, godparent, relative, friend, or parishioner, be that good example. It is by example that conversions are made, and by our example the Holy Orthodox Faith will continue to flourish as the One and Only True Faith. May you all be blessed with a peaceful, Holy Nativity.

Love in Christ,

—Matushka Fran Vansuch

Contest Winners

The Department of Religious Education is pleased to announce the following winners of the 1994 D.R.E. Essay Contest:

First prize: Mr. Kristopher Marek, St. Mary's Parish, Coaldale.

Second prize: Mr. Michael Koptiw, Jr., St. Nicholas Parish, Philadelphia.

Third prize: Ms. Natalie Hatrak, St. Peter & Paul Parish, Minersville.

We thank all students who took the time to submit an entry for the contest. It is our hope that more students will participate in the 1995 DRE Essay Contest.

We publish for you the entry judged to be the best, which was awarded the

First Prize: "Mirror, Mirror," by Mr. Kristopher Marek.

Prizewinning Essay

Mirror, Mirror

During Great Lent, we Christians must gaze into a mirror, but not to fix our hair or to see if your lipstick has been smudged. We have to look a lot deeper and see our pride, envy, gluttony, greed, anger, and other sins we commit through a lack of self-control.

One cannot reflect on their sins without thinking of those that were hurt by their transgressions, or realizing the lacking of true achievement through their sins.

If we try to improve ourselves through the love of God while we look into our mirrors—we will.

And when Pascha arrives, we will experience an inexpressible joy that comes from knowing our sins are forgiven, and our pains will be wiped away. However, if we look in a mirror and see only that our hair is frizzy or our lipstick is smudged: we will miss out on being at peace with ourselves and with God.

—Kristopher Marek

Department of Religious Education Calendar of Upcoming Events

January 14, 1995 D.R.E. Meeting

St. John's Church, Nanticoke, Pa.

February 3, 4, 5, 1995 Winter Teen Retreat

St. Tikhon's Seminary, Fr. Thaddeus Wojcik, Retreat Leader

March, 1995 Essay Contest during Great Lent

April, 29, 1995 Diocesan Church School Conference

St. Nicholas Church, Bethlehem, Pa.

May 29, 1995 Memorial Day Pilgrimage

St. Tikhon's Monastery, South Canaan, Pa.

July, 1995 Church School Picnic

St. Stephen's Cathedral, Philadelphia, Pa.

August, 1995 Girls'/Women's Retreat

St. Tikhon's Seminary, South Canaan, Pa.

Future meetings of the D.R.E. will be announced

The Quest for Orthodox Unity in America



Father Michael Dahulich.

Editor's note: Fr. Michael Dahulich introduces the theme of this year's annual lecture series at St. Tikhon's Seminary, and reviews the film "Unity," which was shown as the featured presentation at the first of the four lectures. This is followed by his analysis of the biblical teaching on the Church's unity.

The Orthodox Church in America has just completed a year-long celebration of the Bicentennial of Orthodox Christianity in North America. Throughout the land, there have been spiritually moving Divine Liturgies and other liturgical services, stirring sermons and informative lectures, and many other gatherings marking this historic anniversary. These celebrations have drawn scores of hierarchs—patriarchs, metropolitans, archbishops, and bishops—hundreds of clergy, and tens of thousands of faithful from throughout this hemisphere and from all over the world.

We have celebrated a glorious history that began humbly in Kodiak and has spread far and wide to the other ends of this continent. The humble chapels built for the first native American converts to Orthodoxy, the Aleuts, have been succeeded by magnificent cathedrals filled by American Orthodox of every ethnic background. The handful of communities that once dotted the Alaskan wilderness have given rise to more than two thousand thriving parishes, in every state of the country and all the provinces of Canada as well. The simple schoolhouse where the first Russian missionaries taught the Faith have given rise to theological schools and graduate seminaries recognized on par with the most prestigious institutions of Orthodox learning in the world. And, yes, American

Orthodox history even boasts of the most sacred sign of authentic Church life—the glorification of its own saints: Herman, Innocent, Juvenaly, Tikhon, Peter the Aleut, Nicholas of Zhicha, Alex Toth, and Jacob Netsvetov.

So much to be proud of . . . so much to celebrate. Yet, as we stand at this juncture of time—looking back on two hundred years of history, and looking forward to the third century of Orthodox Christianity in North America and to the dawn of the third millennium—we must sadly own up to a scandalous truth! There is one very important facet of Church life that has eluded our American Orthodoxy. We have failed in our efforts for—or perhaps, more correctly, we have not tried hard enough to achieve—a canonically united Orthodox witness in this land—one American Orthodox Church!

From the beginning of the Alaskan mission, through the spread of Orthodoxy down the west coast of the U.S. mainland, east to New York City, to the time when Patriarch St. Tikhon was the metropolitan in this land, there was one ecclesiastical administration here in America. Today, however, there are at least ten canonical jurisdictions of various ethnic origins and even more groups of questionable canonical status. This is not progress; this is not the formula of the Scripture, "One Lord, One Faith, One Baptism" (Ephesians 4:5); this is not the

will of Christ: ". . . I will build My Church, and the gates of hell shall not prevail against it" (Matthew 16:18).

If we look at what the Alaskan missionaries accomplished in so short a time, because their efforts were unified, not divided—the establishment of parishes, the building of churches and chapels, the creation of schools and orphanages—we can but imagine what we might accomplish here in America, with but one combined and united effort of all Orthodox Christians, not the fragmented efforts of various jurisdictions. Missionary labors, youth programs, charitable apostolates, professional referral services, publications and media programs . . . the list is endless in possibilities . . . if we but pull together our resources: personnel (hierarchs, clergy, and laity) and their time, talents, and treasure! Such an awesome vision—such a needed reality!

As we embark on another century of Orthodoxy in America, His Eminence, Archbishop HERMAN, Rector of St. Tikhon's Seminary and creator and host of these seminar sessions, has in his wisdom boldly chosen the topic of "The Quest for Orthodox Unity in America" as the theme of this 24th annual adult education lecture series. Over four weeks, we will examine this issue from various perspectives.

The first presentation is the premiere

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local showing of the film "Unity" produced by Yelena Demikovsky, which brings alive on the silver screen an overview of this issue. Then we will examine the Biblical foundations of the theological notion of "One Church" in any given land. That will be followed by an historical examination of the reality of that notion in concrete American Orthodoxy. And, finally, we will hear hierarchical reflections on this topic by His Beatitude, Metropolitan Theodosius, Primate of the Orthodox Church in America, and a foremost advocate of making the dream of One Church in America an actual reality.

A Review of the film "Unity"

"THE FAITH—is not something done in the past, but something that continues." This quote from His Beatitude, Metropolitan Theodosius, at the beginning of the film "Unity" provides the *raison d'être* for both this stunning artistic endeavor by Yelena Demikovsky and the pursuit of the whole theological issue of the need for One Church in America and its failure thus far to have materialized.

With scenes from some of the most magnificent cathedrals in Russia and some of the many churches in America that have replicated their beauty, with the music of some of the most impressive choirs from across two continents singing the praises of the Triune God, and with interviews from hierarchs, historians, theologians, aspiring future priests, and many converts of various backgrounds, Yelena Demikovsky weaves an outstanding documentary examination of where Orthodoxy in America has come from, how it presently stands, and where it ought to be going.

The film is a treasure of American Church history—tracing the perilous journey of the first missionaries to Alaska and their arrival in North America in 1794; the labors of Herman of Alaska—baptizing several thousand souls, running a school, caring for orphans and doing additional missionary work; the successes of St. Innocent—translating

the Scriptures into Aleut, building Holy Ascension Church with his own hands, and overseeing the building of other chapels, schools, and orphanages; and the accomplishments of Bishop Tikhon, future Patriarch and Saint, whose diocese had spread to the very ends of the North American continent.

It stresses graphically the truth that the North American mission was not intended to be an extension of the Church of Russia, but was in fact intended to be the local Church in America. The consecration of Bishop Innocent was a sign of Church growth, after early mission efforts had been struggling. The Holy Synod of the Moscow Patriarchate gave the local Church everything she needed to make her independent and self-sustaining. In fact, at the end of the first decade of this century, the North American Church had flourished to more than three hundred thousand souls!

A pivotal fact of history that the film underlines is that the Holy Synod was on the verge of giving the American Church its autonomy, when the disaster of the 1917 Revolution prevented it. The Russian Revolution changed the American Church: there was no more assistance from Russia. It brought a new faith—a new Marxism, with its own saints, its own holydays, its own scriptures. The Revolution meant the end of the missionary vision of the Russian Church.

As a result, in the United States, the one jurisdiction that Patriarch St. Tikhon had once headed, developed into many jurisdictions. This occurred without rebuttal; it was a reality that was simply accepted. What has followed are the creation of ethnic pocket parishes, duplication of seminaries, camp centers, publication offices, administrative chanceries and the like—many times in competition with one another. The historical reasons for this aberration are no longer in force; but the scars of division have become deeply rooted.

With explanations by Metropolitan Theodosius and Archbishop Herman, several clergy and noted church historians and scholars, the film examines the efforts of the OCA, particularly in its

receiving autocephaly, to help undo this aberration. "Our goal," says His Beatitude, "is (for Orthodoxy) to develop into a self-governing Church here in America (made up of) the various nationalities: Greek, Antiochian, Bulgarian, Serbian, and so on. We are working with SCOBA to develop a Church that is administratively One. We are One Faith, with the same doctrines and the same traditions."

"Our goal is *unity*—to speak with one voice—as we already do in OCEC and IOCC. We need to overcome the little barriers, and live and act as One Church."

The theme of this film is dramatically accentuated by the testimony of numerous converts to the Faith, Americans who are now Orthodox *by choice*.

They testify that the American Church is not Greek or Russian. It is French, Scotch-Irish, Yorkshire British, and African, as well. As one of the seminary students interviewed testifies, "Our Seminary has a multitude of students—African, Antiochian, Greek, American. America is the great melting pot. America is the potential of what Orthodoxy can be: not white middle class, not Russian or Greek."

One student from Russia notes, "There is ideological diversity and freedom of Orthodoxy in America. There is an opportunity to get experience in a Church that serves in modernistic America and its various cultures." Another young man explained his particular conversion this way: "As a student of science, I was seeking truth. (I found) the truth leads to God."

His Eminence, Archbishop Herman explains: "Immigration from Eastern Europe, Africa, etc., is bringing Orthodoxy to America. They look to us for support throughout the world. More and more people are converting to Orthodoxy. We need to be One Church."

Some of what he speaks about is happening in Bethlehem, Pa., and Boston, Mass., where parishes are assisting sister churches in Russia. But what about establishing sister churches in America, where there is no Orthodox witness as yet? That needs to be done, too.

The film "Unity" will bring tears to your eyes with the splendor of the beauty of its churches and the magnificence of its music. It will also wrench your soul with the pain of a divided Orthodox America.

The concluding words of Metropolitan Theodosius are telling: "In 1994 we celebrate the two hundredth anniversary of the arrival of the first Russian Ortho-

dox missionaries to America. We go back to our roots, here in the New World. We are the successors to St. Innocent and St. Tikhon . . . Like them, we must not merely bring Orthodoxy to America, but bring America to Orthodoxy . . . Unity must become a reality, administrative unity with all the dioceses . . . Missionaries brought Orthodoxy to America, taught the universality of the Church, translated

the Liturgy . . . *we are the living heirs!*"

The film "Unity" is well worth watching. In fact, it should be mandatory for all American Orthodox Christians. And its theme should be *heeded* by all Orthodox bishops, priests, and people. Yelena Demikovsky has produced a great film; let us hope that her intent and its message will be heard and brought to fruition.

—Archpriest Michael G. Dahulich

Biblical Foundations on the "Unity of the Church"

If you asked the average person, "What did Jesus preach about?" one answer you might hear is "the Church." Surprisingly enough, however, our Lord does not preach about the Church. Instead, He preaches frequently about the "Kingdom"—the reign of God in our lives and in the life to come.

Only twice do the Gospels record Jesus even using the term "Church." They are both in the account of the good news given to us by St. Matthew:

"And I also say to you, that you are Peter and upon this rock I will build My Church, and the gates of Hades shall not prevail against it." "Moreover, if your brother sins against you, go and tell him his fault between you and him . . . and if he refuses to hear the witnesses, tell it to the Church. But if he refuses even to hear the Church, let him be to you like a heathen and a tax collector" (Matt. 16:18; 18:17).

Not the building

"The Church" which Jesus spoke of and which the Scriptures of the New Testament relate to us is not the building we think of so often today. We must remember, first of all, that the early Christians first worshipped in the Temple in Jerusalem or in the Jewish synagogues. Later, they gathered together on the Lord's Day in the homes of fellow believers in Christ and, during the persecution of the New Way, in the hidden, underground catacombs. It was only after the persecution of the Roman Empire had ended that Christians began to build

"church buildings" *per se*.

The Biblical term for "the Church" is *ekklesia*—the Greek word for an assembly of citizens or a gathering of the faithful. "The Church" in the New Testament is the people of God, united in faith and worship of the Lord Jesus Christ, wherever and whenever they would come together: "Where two or three are gathered in My Name, there I am in the midst of them" (Matt. 18:20).

"Church" in the New Testament

Outside of the Gospels, the term "the Church" appears several times in the New Testament. Some of the more prominent appearances include:

"And the Lord added to the Church daily those who were being saved" (Acts 2:47). [Paul speaking to the elders:] "Therefore, take heed to yourselves and to all the flock, among which the Holy Spirit has made you overseers (bishops), to shepherd the Church of God which He purchased with His own blood" (Acts 20:28). "And God has appointed these in the Church: first, apostles, second prophets, third teachers; after that miracles, then gifts of healings, helps, administrations, and varieties of tongues" (1 Cor. 12:28). "For the husband is the head of the wife, as Christ is the head of the Church, and He is the Saviour of that body" (Eph. 5:22). "And He is the head of His Body, the Church, Who is the beginning, the firstborn from the dead, that in all things He [Christ] may have preeminence" (Col. 1:18).

In all of these instances, the term "the Church" is used in the singular—just as Jesus used it when referring to what He had established on earth and left behind for His followers after His Ascension. Other similar quotes, referring to "the Church" in the singular include: 1 Cor. 10:32; Eph. 1:22 and 3:10; and 1 Tim. 3:15.

"Churches" in the plural

There are other instances in the New Testament writings where the term "Church" is used in the plural . . . not in the Gospels, but in Acts and the Epistles. Some examples of this usage would include:

"So when they [the apostles] had appointed elders [bishops] in every Church, they prayed with fasting, they commended them to the Lord in whom they believed . . . Now when they had come and gathered the Church together, they reported all that God had done for them" (Acts 14:23, 27). "And he [St. Paul] went through Syria and Cilicia, strengthening the churches" (Acts 15:41). "So the churches were strengthened in the faith, and increased in number daily" (Acts 16:15). ". . . to whom not only I (Paul) give thanks, but also all the churches of the Gentiles. Likewise greet the Church that is in their house . . . Greet one another with a holy kiss. The churches of Christ greet you" (Rom. 16:5-16). "Now concerning the collection for the saints, as I have given orders to the churches of Galatia, so you must do also"

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(1 Cor. 16:1). "... And we have sent with him the brother whose praise is in the Gospel throughout all the churches, and not only that but who has also been chosen by the churches to travel with us with this gift... Therefore show to them, and before the churches your proof of your love and of our boasting on your behalf" (1 Cor. 9:18-19, 28).

Other such Biblical passages where *the Church* is used in the plural are: 1 Cor. 4:16; 2 Cor. 18:13; Gal. 1:22; Phil. 4:15, and 2 Thess. 1:4. In all of these instances, "the churches" are not disparate, on their own, but are always united—in the Apostolic Faith in the Lord and Savior Jesus Christ. In that unity, they work together in charity and grow together in both the faith and in numbers.

Particular local "Churches"

In other references, we see "the Church" being located specifically in different places. These examples of particular "local churches" include:

"I commend you to Phoebe our sister, who is a servant in the church in Cenchrae" (Rom. 16:1). "Now when this epistle is read among you, see that it is read also in the church of the Laodiceans" (Col. 4:16). "If any believing man or woman has widows, let them relieve them and do not let the Church be burdened" (1 Tim. 5:16). "To the seven churches which are in Asia: Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia, and Laodicea... and the angel of the church of..." (Rev. 1:11; 2-3).

In these instances, the one Church established is simply found to be in specific individual cities. In spite of the different locales, it seems obvious that in each case, each is "the Church"—the same reality. (Cf. Acts 14:27 and 3 John 9)

Church in general in different localities

Other passages refer not to a specific local Church, but to "the Church" in general, dwelling in different localities. We can see this in: "From Miletus he

[Paul] went to Ephesus and called for the elders [bishops] of the Church" (Acts 20:17). "Paul, called to be an apostle of Jesus Christ... to the Church of God at Corinth..." (1 Cor. 1:1-2). "Paul, an apostle of Jesus Christ... to the saints who are in Ephesus, and faithful in Christ Jesus..." (Eph. 1:1). "Paul... to the saints and faithful brethren in Christ who are in Colossae" (Col. 1:1-2).

Other examples of this general use of "the Church" in particular localities suffice: James 5:14; Rom. 16:23; and 1 Tim. 3:15.

A family, household, small community

That the Church is indeed the people of God, united in the Apostolic Faith in the Lord Jesus Christ, is evidenced from the term's usage of worshippers gathered in the homes of fellow believers. In these instances, the Church is indeed "People of God" united in Faith—whether they are a family or a household or a small community. Consider the following:

"... Aquila and Priscilla greet you heartily in the Lord with the church that is in their house" (1 Cor. 16:19). "Greet Priscilla and Aquila... and likewise greet the church that is in their house" (Rom. 16:2-5). "Greet the brethren who are in Laodicea and Nymphas and the church that is in his house" (Col. 4:15). "Paul... to the beloved Apphia, Archipus our fellow soldier, and to the church in your house" (Phlm. 1-2). "... If a man does not know how to rule his own house, how will he take care of the church of God?" (1 Tim. 3:5).

"The Church," not a part

From all of the above Biblical passages, it should be evident that the term "the Church" is always used to mean "the people of God" but in different situations. Thus, from the Scripture we learn the nature of the Church in a way that might be depicted by this equation:

The Church = the church in someone's house (where two or three are gathered); = the church in a community (at Ephesus, Corinth, Colossae); = the

church in a region (churches in Galatia, in Asia); = the church in general (throughout the world).

Thus, the Church in someone's house is *not part* of the Church but *the Church*. And, the Church in a community is *not part* of the whole Church; it is *the Church*.

The "Catholic" Church

The Holy Fathers of the patristic age verify this in their use of the term "catholic" as a mark of the Christian Church. These are two examples of the meaning of that word in their commentaries:

"The whole (catholic) church means possessing the fullness of all the positive qualities necessary for the well-being and salvation of all mankind" (St. Cyril of Jerusalem, *Catechetical Letters* 18:2). The "catholic" faith is "that which is accepted by the Church, everywhere, always and by everyone" (St. Vincent of Lerins, *Commonitorium* 1, 2).

Once again, then, the local Church is *the church*; each and all of the local churches is *the Church*. As many theologians explain this, all of the local churches do not (as parts) "add up" to the whole Church; each of them *is* the whole Church: $1 + 1 + 1 + 1 = 1$.

The nature of the Church

The Church of Christ is One, because her nature is One: She unites all Christians in One God and in One Christ. This is affirmed by St. Paul in his famous formula: "*One Lord, One Faith, One Baptism*" (Eph. 4:5).

The Church is always identical to herself wherever she is; we can speak about the Church being present in any place where we find a Christian community. For this same reason, the church communities or local churches can rightly be called "churches," and the same can be said about any genuine Christian family.

In fact, the Greek New Testament word for "household"—*oikia*—forms the basis of this interesting paradigm:

Oikia = household of God; *Par-oikia* = parish community; *Di-oikia* = Diocese; *oikia-mene* = ecumene, the whole household.

Open to all mankind

The One Church is open to all persons, to all mankind. All creation, the whole universe, is to become the Kingdom of God. That is what God intended and what Christ desires.

Scripture affirms this: The Holy Spirit descended to transform the whole cosmos (Acts 2). The whole universe is given to the Son of God by His Father (John 17:21). Our Lord has redeemed, reconciled and united all (John 10:1-6; Eph. 1 and 2). The very death of Christ on the Cross attracts everyone to Him (John 12:32).

Apostolic Tradition

In the one Church, God, through Jesus Christ His Son, transmitted all the treasures of perfection and salvation to the Apostles. Numerous Scriptural passages verify that: Acts 4:32-33; 1 Cor. 7:25; 1 Cor. 11:1-2; 2 Cor. 3:1-6; 2 Cor. 4:1-6; Gal. 1:8-12; Eph. 2:20 and Eph. 3:5-12.

The Holy Apostles kept that Tradition in the unity of their college and in the apostolic community (Acts 2:41; Acts 5:32; and Gal. 1:18ff.). We are the heirs of their legacy, handed down and preserved throughout all ages by the one true Church.

The Church's universality

In fact, from the Apostolic Church, Christianity spread by Holy Tradition (the canon of Scripture was not yet defined), throughout the then-known world, in order to accomplish its universality (1 Cor. 11:1-2; Eph. 3; Col. 1:23-29; Phil. 3; and 2 Tim. 3:10-17).

In the One Church, Jews and Greeks, men and women, persons of all social classes and positions, all become one in Jesus Christ (Gal. 3:28). They do not, however, cease to be Jews, Greeks, men, women, etc. (1 Cor. 7:17-24 and 9:19-21).

Diversity but no divisions

The One Church presupposes diversity, but not contradiction or divisions, which are always condemned in the New Testament. The cause of division in the

Church is falsehood in all its forms: heresies, distortions of Christian doctrines, stupidity, the love of myths, etc. (Cf. 2 John 9-11; Gal. 1:6-12; Rom. 16:17-18; Titus 3:10-11; and Heb. 13:9). Other causes of division are the love of this world, fleshliness and passions. The desire for possession of material goods often brings about struggle as well (Acts 6:1-6; Jude 17-21; 1 Cor. 1:12-15; Gal. 5:12-26; Col. 2:4-23; Phil. 3:17-23; and 2 Tim. 4:2-5).

St. Paul on Church unity

The holy Apostle St. Paul pays special attention to the tendencies of Judaizing to ruin the unity of the Church. This attempt by Jewish converts to Christianity—to make Gentile converts become circumcized and obey all the prescriptions of the Mosaic Law as prerequisite for joining the Church, being baptized and chrismated, etc.—is dealt with in detail by him in Phil. 3:1-11, and practically the entire Letter to the Galatians. This early heresy nearly destroyed the Church; fortunately, Paul's position prevailed at the Council of Jerusalem and saved the unity of the Church.

As perceived in the New Testament, the primary cause of such division in the Church is always Satan (Luke 22:31; 2 Cor. 11:13-14). Indeed, if diversity enriches the Church, divisions destroy her. Consider the strong words of St. Paul when divisions threatened the Church at Corinth: "For it has been declared to me concerning you, my brethren, by those of Chloe's household, that there are contradictions among you. Now I say this, that each of you says, 'I am of Paul' or 'I am of Apollos' or 'I am of Cephas' or 'I am of Christ.' Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul?" (1 Cor. 1:11-13).

Condemnation and excommunication

The Church not only condemns divisions but excommunicates from her one self all those who deny the very nature of her existence: "One Lord, One Faith, One Baptism" (Eph. 4:5). Consider the following examples: Matt. 13:24-42 and

21:33-46; Luke 13:23-28; 1 Cor. 5:7-11; and Titus 2:13-14.

Paul graphically illustrates this point in the case of the highly immoral residents of Corinth who considered themselves to be Christians but lived apart from the Faith in practice:

"But now I have written to you not to keep company with anyone named a brother who is sexually immoral or covetous, or an idolater or a reviler, or a drunkard or an extortioner—not even to eat with such a person" (1 Cor. 5:11). "It is actually reported that there is sexual immorality among you and such sexual immorality as is not even named among the Gentiles—that a man has his father's wife! . . . In the name of our Lord Jesus Christ, when you are gathered together, along with my spirit, with the power of our Lord Jesus Christ, deliver such a one to Satan for the destruction of the flesh, that his spirit may be saved in the day of the Lord Jesus" (1 Cor. 5:1-5).

Those who reject Christ cannot remain as members of the Church (Matt. 10:32-41; Luke 11:23, 12:51-53, and 14:24-27; John 15:5-6; Phil. 3:7-11; and Heb. 6:4-8). Those who are not obedient to the Church are also excommunicated from her (Matt. 18:15-18).

An example of this comes to us from St. John the Theologian in his Third Epistle: "I wrote to the Church, but Diotrephes, who loves to have the preeminence among them, does not receive us. Therefore, if I come, I will call to mind his deed which he does, prating against us with malicious words" (3 John 9-10).

The Whole Church in council

When there is a crisis, a dissension, the *whole Church*—apostles, bishops, priests, deacons, and faithful—gather in council to solve it. Acts 15 provides us with a blueprint for such a gathering, as it records the first Council of the Church in all of history, held in Jerusalem, to deal with the question of the Judaizers. At that gathering, Paul and Barnabas presented their viewpoint, there was a

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discussion, and James rose to announce their decision. St. Luke gives us keen insight into the make-up and spirit of unity that pervaded the gathering: "It pleases the apostles and elders..." "The apostles, the elders and the brethren..." "It seemed good to the Holy Spirit and to us..."

The apostolic Council at Jerusalem is the type of all councils in the Church. But it finds its prototype in the Council of the Holy Trinity—the Three Persons working together—as the One God. Their Unity is the prototype of the unity of the Church—in Council and at every other level.

The new relationship

The unity of the Church also proceeds from the other great tenet of our Faith—the Incarnation. The aim of the Incarnation was to establish a new relationship between God and man, a new unity in Christ. We must not forget, however, unity with God presupposes unity among men.

This is why at the very origin of the Church "all who believed were together and had all things in common" (Acts 2:44). As one family, related by the Blood of Christ, the early Christians did indeed gather together regularly for the celebration of the Lord's Supper, and nothing—not even the Roman persecution—could prevent them from holding their assemblies as the People of God.

An analogy: the Body of Christ

One of the finest explanations for the unity of the Church was penned by St. Paul. In his First Letter to the Corinthians, he describes the Church's unity by likening it to a body and its members—the Body of Christ.

"For as the body is one and has many members, but all the members of that one body, being many, are one body, so also is Christ. For by one Spirit we were all baptized into one body—whether Jews or Greeks, whether slaves or free—and all have been made to drink into one Spirit.

"For in fact the body is not one

member but many. If the foot should say, 'Because I am not a hand, I am not of the body,' is it therefore not of the body? And if the ear should say, 'Because I am not an eye, I am not of the body,' is it therefore not of the body? If the whole body were an eye, where would be the hearing? If the whole body were hearing, where would be the smelling..."

"... But now indeed there are many members, yet one body. And the eye cannot say to the hand, 'I have no need of you'; nor again the head to the feet, 'I have no need of you'..." (1 Cor. 12:12-17; 20-12).

Using this analogy, St. Ignatius of Antioch, successor to the Apostles and Bishop at the turn of the first century, writes: "Every Christian community manifests the Body of Christ in its fullness, because the Body cannot be divided: Where Jesus Christ is, there is the catholic Church" (*Smyrnaeans*, 8).

The sacrament of our unity

The Holy Eucharist is the Sacrament of our unity as a Church—our unity with God and our unity in Christ among ourselves. In his writing, St. Ignatius sees the local Church—the faithful coming together as a Church—becoming the Body of Christ in the Eucharist, becoming one Body out of many. This is reiterated in the *Didache*: "As this piece of Bread was scattered over the hills and then was brought together and made one..." (*Didache*, 9).

It is no wonder that Ignatius of Antioch instructs us then to gather together as one Church on the Lord's Day to receive the Holy Eucharist, which makes us "One in Christ": "Be zealous to assemble more frequently to render thanks [*eucharistein*: to celebrate the Eucharist] and to praise God. For when you meet together frequently, the powers of Satan are destroyed, and danger from him is dissolved in the harmony of our faith" (*Ephesians*, 6, 13).

No Church without the Bishop

One of the unifying factors in the visible Body of Christ on earth is the

person of the Bishop, whom the Apostles left as the head of the local Church. The function of the Bishop is to fulfill in the assembly the ministry of the head, to sit where Christ sat among His disciples, to teach what He taught, to be the shepherd and high priest.

This is why St. Ignatius writes: "Let all follow the Bishop, as Jesus Christ did the Father, and the priests, as you would the apostles... Let that Eucharist be valid which is offered by the bishop or by one to whom the bishop has committed the charge. Wherever the Bishop appears, let the people be" (*Smyrnaeans*, 8).

For the Fathers, there is no Church without the Bishop—and, correlatively, there is no Bishop outside the Church. The Bishop stands at the very center of the unity of the Church, personifying it, summing up the local church in himself: "I received your large congregation in the person of Onesimus, your bishop in the world..." (*Ephesians*, 1).

Standing like Christ, before God, in the place of all the faithful—standing again like Christ, before the faithful in the place of God: "Let the Bishop preside in God's place" (*Magnesians*, 6).

The Eucharistic assembly under the presidency of the Bishop is the Church in all her fullness, not just a part of the Church. And the Church that dwells in Corinth has the same unity, the same fullness as the Church that dwells in Jerusalem, Antioch, Rome. Each local church is unique—there is not uniformity—yet each is the same fullness of the Church.

That is why it is inadmissible to have two communities and two bishops in a single place, because Christ is one and only one person can stand in His stead. Thus St. Ignatius writes: "Where the Bishop is, let the people gather, for there is the fullness of the Church."

Preserving the unity

It is no wonder that the Bishops of the First Ecumenical Council, held in Nicea in 325, decreed: "There may not be two bishops in one city" (Nicea I, canon 8). Apostolic Canon 34 instructs: "Together the Bishops must work in

conciliarity."

It is no wonder that the Bishops of the Second Ecumenical Council, held in 381 in Constantinople, included in the second half of the Nicene Creed: "And we believe in One, Holy Catholic and Apostolic Church."

Across the ages, twentieth century theologian Vladimir Lossky warns us about preserving the true theology of Church: "No Christian ecclesiology is possible on the basis of a secularized anthropology, which reduces the Church to the level of a human organization."

Today's Church in America

Yet in today's Church in America we have multiple "jurisdictions"—even though no such word, no such concept exists in the ancient Orthodox Christian Tradition—either in the Scripture or in the Fathers. "Did not Paul condemn those who said they belonged to Paul or to Apollos or to Cephas?" (1 Cor. 1:1-13).

Why in today's Church, in one city can we find five parishes under five separate bishops? "Where the Bishop is, let the people gather..." "There may not be two bishops in any city."

In today's Church in America, we still have ethnic separateness—even though a Synod held in Constantinople condemned as heresy "phyletism"—ethnic divisions in the Church.

Have we forgotten the Scripture?

"The collections for Jerusalem" (2 Cor. 8, 9) demonstrates the love and unity between the Gentile and Jewish elements of the Church. "For there is no distinction between Jew and Greek, for the same Lord over all is rich to all who call upon Him" (Rom. 10:12).

The Unity of the Church is not just of practical benefit to all Orthodox Christians in the United States, to elevate us from being looked upon by others and ourselves as ethnic enclaves, instead of the fullness of the True Church on the local level... It is clearly identified as the nature of the Church in the Scriptures, and it is loudly commanded by the canons of the Councils.

—Archpriest Michael G. Dahulich

Hierarchical Reflections on Church Unity by His Beatitude, Metropolitan Theodosius



Editor's Note: The complete text of His Beatitude's address below is preceded by the introduction given by Fr. Michael G. Dahulich, who moderated the session, the last in this year's series of lectures.

We have indeed saved the best for the last. As we conclude this lecture series on the very important topic of the quest for Orthodox Unity in this country, who better to speak the final word for us than the pre-eminent spokesman for Orthodox Church unity in America?

Even before his consecration to the Episcopacy in 1967, from the very day of his ordination to the holy priesthood six years earlier, he has had the vision of one ecclesiastically united Church in this land.

From the time that the Tomos of Autocephaly was placed in his hands in 1970 by His Holiness, Patriarch Pimen of Moscow and All Russia, no one has worked more tirelessly than he to make that vision become a reality.

From the time of his election and enthronement as the Primate of the Orthodox Church in America in 1977, no one has traversed farther—throughout this country and to all the various centers of the Orthodox Church overseas—for the cause of canonical unity in this hemisphere.

We are mindful of the bold address he delivered at the Clergy-Laity Congress of the Greek Orthodox Archdiocese on July 7 of this year. There, he dared to compare the American Church situation to that of the New Testament Church at Corinth, which was spiritually immature and riddled by strife and division.

"Spiritual immaturity is not something unique to the Corinthian Church. Historically, spiritual immaturity has divided Christians and weakened the Church. What plagued the Corinthians continues to this day. More specifically, we must humbly and sadly recognize that, even as we celebrate our two hundred years in this land, the Church sojourning in North America is often filled with division and manifested in weakness.

"The sanctity of this moment compels us to cease those worn out clichés which attempt to disguise our malady. How often have we heard and said that there is One Orthodox Church in America since, regardless of jurisdictional pluralism, we have the same Eucharist, the same doctrine, and therefore, the same tradition. Are these not, after all, the same superficial claims that the divided Corinthians could resort to? Our immediate challenge is to go beyond these standard and stale declarations of unity. The challenge now and for the future is to strive zealously to achieve Orthodox ecclesiastical unity in this land. This means that we are bound by the divine imperative to ensure that word and theory are grounded in a canonical and, therefore, incarnated reality, ever faithful to the Gospel of Christ.

"The question remains—where do we begin? I refer you again to the words of Saint Paul: 'Be humble in thinking!' This means nothing less than having 'the mind of Christ.' 'The mind of Christ'—this simple but profound and powerful phrase is used in the early part of the first letter to the Corinthians. It is the basis of unity and

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it is acquired only when we allow ourselves to be open to the working of the Holy Spirit. To be 'humble in thinking,' to have the 'mind of Christ,' to be filled with the Holy Spirit, is the very foundation for everything we do as the Church. Thus, no agenda, no plan, no teaching, no desire, can be carried out without the maturity this moment calls us to have..."

These words are significant, not only because they represent the very first time in history that the Primate of the O.C.A. has addressed the Clergy-Laity Congress of the Greek Orthodox Archdiocese, not even because they drew a standing ovation from the two thousand hierarchs, clergy, and faithful present—but because they speak boldly the Truth of Christ.



We thank His Beatitude for coming to address us with his words of wisdom. And we thank God for the renewed good health and strength of His Beatitude—this gentle and loving shepherd, this dynamic and tireless servant laboring zealously for the people of God, this hierarch whom history will no doubt recall as "the Apostle for Orthodox Unity in America."

Address by Metropolitan Theodosius

It is my great pleasure to be here with you this evening. As you know, this past month our Church has recently concluded the celebration of the Bicentennial of Orthodox Christianity in North America. This event has given us the opportunity to reflect on our past and also to recommit ourselves to the future of our Church in North America.

It is by God's Divine Providence that the conclusion of our bicentennial celebration coincides with an event scheduled to take place at the end of next month. For the last few days of November and the first days of December, all the canonical Orthodox bishops of North America have been invited to gather at the Antiochian Village in Ligonier, Pennsylvania. The agenda for that meeting includes discussion of two primary issues: "Mission and Evangelism," and the so-called "Diaspora." The first, "Mission and Evangelism" is, of course, an issue intimately related to the calling of our

Church in North America and throughout the world to preach the Gospel of Christ to all who will hear it. The second, "Diaspora," is a way of referring to what I hope will be a fruitful discussion of the present state of Orthodoxy in North America with its many jurisdictions and divisions based on historic ties to churches in other countries and regions of the world.


*The challenge
now and for the
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unity in this land.*


I do not know what will happen at the bishop's meeting in Ligonier. Many have high hopes for the meeting, and I also pray that it will be successful. Unfortunately, in the past, these formal events have sometimes proved disappointing. In any case, whether the upcoming meeting proves to be fruitful or not, the fact that it is occurring gives us an opportunity to reflect on the role of the bishop and the impact he has on the important issue of Orthodox unity in North America.

On the one hand, we know that the bishop is called upon to reflect the unity of the flock gathered under his omophorion, that is, under his pastoral care. The people gathered in various parish communities in a given region know that they are in communion with one another and are members of the one Body of Christ because they all remember the name of the same bishop within the church services.

It is important that all of us have a

bishop, an archpastor to whom we relate, because in that relationship we are assured that we are part of the one, holy, catholic, and apostolic Church, the Body of Christ. Unless this is true, our outreach is in vain, for without being ourselves concretely connected to Christ's Church, how can we bring others to Christ?

On the other hand, we must never forget that this local unity of faith in the diocese, which is so essential, is real because our bishop shares in what Saint Cyprian of Carthage in the third century called the "one episcopate." For Saint Cyprian, speaking about the unity of the Church said, "This unity we ought to hold and preserve, especially we who preside in the Church as bishops, that we may prove the episcopate itself to be one and undivided." [Saint Cyprian of Carthage, *On the Unity of the Catholic Church*]. Saint Cyprian's point is that unity of the Church is manifested, made real, and is clearly seen by all insofar as the bishops manifest or "prove" this unity in their relationships with one another.

So to summarize: on the one hand, the bishop in his office is called upon to reflect in his person the unity of the diocese that he leads, so that the faithful of that diocese might do the evangelical work of the Church. Yet, at the same time, the bishop in his fraternal relations with other bishops, is to make real the unity of the Church as a whole, thereby demonstrating in a real way that his diocese and the faithful flock entrusted to his care is part of and is in communion with, the Church as a whole. The local unity of the diocese and its bishop cannot exist independent of the greater unity of the Church.

Having said this, let us reflect concretely on our present circumstances here in North America.

Humbly and sadly, we must recognize that, even as we celebrate two hundred years in this land, the Church sojourning in North America is often filled with division and manifested in weakness. How often we have heard and said that there is one Orthodox Church in America, since, regardless of jurisdictional pluralism, we have the same eucharist, the same doc-

trine, and therefore, the same tradition. This is true, but now we must go beyond these standard and stale declarations of unity. The challenge now and for the future is to zealously strive to achieve Orthodox ecclesiastical unity in this land. This is to a great measure a challenge for the bishops to face. For, as we have dis-

local situation. For instance, there is no Orthodox liturgical practice in "abstraction." What we do liturgically by definition comes from a particular history. I believe that in America the process of "bringing together" various liturgical traditions is occurring, but is occurring slowly and organically, as it always has through-



His Beatitude, Metropolitan Theodosius.

cussed above, it is part of their episcopal calling to manifest the unity of the Church through their own unity.

The question remains—where do we begin? We must be humble and we must place Christ and His Church first. This is the basis for all unity and it is acquired only when we allow ourselves to be open to the working of the Holy Spirit.

I have been asked in the past, in various settings, about the implications for Orthodox jurisdictional unity in this land of the numerous ethnic backgrounds with their diverse traditions and cultural inheritances that are manifested by the different Orthodox jurisdictions on this continent. I answer this question on two levels:

First of all, I say that I myself, an American of a certain ethnic origin, place my Orthodoxy first above all other things. We are only temporarily in this world. It is our relationship to Christ that is of lasting value.

Secondly, I always remind others that on a practical level we cannot deny where we come from. On the practical level, everything depends on the reality of the

out Christian history. To hurry this process, or to pursue it in an artificial manner, or to "legislate" change or lack of change from above, risks creating chaos. No doubt this is a difficult process and one about which people have strong feelings. The task of the Church, therefore, and of the Church's bishops, in particular, is always to refer to the whole life of the Church, including her liturgical life, to the theological vision, and to that core of church tradition which must not be compromised, and to live out the life of the Church in a spirit of generosity, sanity, and compassionate pastoral concern.

In any case, we must all find ways to be more open to each other and more affirming of each other. We Orthodox have a way of stressing our differences, rather than confirming that we are essentially one! Unity, after all, is not uniformity. Unity is mutual trust and mutual confidence. Unity is working together for the Orthodox Church. Unity is affirming in word and deed, in Church structure and Church mission, the oneness we have in faith, in sacraments, in vision and hope, in vocation and responsibility.

What is my own vision for unity? I believe that a united Orthodox Church in America should be fully united on the level of the episcopate. The bishops by their unity will manifest the unity of our local North American Orthodox Church. There should be one Holy Synod for all Orthodox in North America. It should be fully united in missionary activity, both here in North America and elsewhere. It should be fully united in offering support and help to Orthodox Christians in the Middle East, in the Balkans, and in Eastern Europe.

A united Orthodox Church in North America should be open to a variety of traditions, languages, and cultures in its own midst. It should provide space, as long as necessary, even for differentiated administrative structures. In the beginning, full integration of parishes into territorial dioceses would not work.

Anyone who states that unity can or will only come when all differences among Orthodox Christians in North America disappear does not really believe in or want unity.

Dearly beloved, as long as we allow our perceived differences to suppress our natural and organic unity as Orthodox Christians we weaken ourselves, and in so doing, we weaken the power of our witness in this land. That is wrong and it should not continue. It is my prayer and hope that God will lead us out of the wilderness in which we are presently wandering into a place where working together, the Orthodox in North America will powerfully witness our Lord and Savior Jesus Christ, truly known and rightly glorified in the Orthodox way.

I offer now, as I have offered before, to my dear brothers, the Orthodox hierarchs throughout this land and the world, and to the faithful of the Orthodox Church in North America, my desire and my energy to the realization of one local and canonical Orthodox Church which will reveal that we are truly one body having one mind and one heart praising and glorifying the all-honorable and majestic name of Father, Son, and Holy Spirit. Amen.

May God Bless us All!

Primate Fields Questions On Church Unity



Metropolitan responding to questions.

Note: This question-and-answer session followed the Metropolitan's talk on the preceding pages.

Question: Regarding the upcoming meeting of Bishops at Antiochian Village, what is Your Beatitude's position regarding a proposed plan for unity among all the Bishops of the Standing Conference, taking into consideration all the various backgrounds?

Metropolitan: We are not going to that meeting with a Greek plan, or an O.C.A. plan, etc. We are going there together to pray to the *Holy Spirit* to guide

us and to open avenues for unity among us. We have a general outline of two topics for discussion—Mission and Evangelism, and the Diaspora. There will be presentations on these two, and then we are hoping that we will have time to discuss the Diaspora issue and how we fit in. We hope that the discussions will be open and honest. First of all, our vision has to be in Jesus Christ. We can't deny that we are Greek or Russian or Anti-

ochian, etc., but first we are Orthodox and we have a mission in this country. At the close of our Bicentennial, it is providential that this meeting is taking place; there have been attempts in the past, we are hopeful that the bishops who meet will legislate something for the future.

First of all, however, we are going to come together to meet one another as brother bishops, to sit around the table and to really pray for the *Holy Spirit*. Someone said they are praying for us bishops; if you recall, several years ago we had a sheet of prayers for the laity who could not attend our Council, and we asked that you pray for us and the success of the gathering. We do not know what is going to come out of this; there are various ideas and thoughts out there, and our purpose is to come together and ask the guidance of the *Holy Spirit* in the face of this great challenge. By our lack of unity, we are giving a very diluted witness in this land. We have to lay aside all our individual differences and realize the tremendous responsibility that lies on us as bishops—we are the sign and symbol of the Unity of Orthodoxy.

Question: We people are looking for some kind of institutional manifestation



Fr. Neil Carrigan.

of this idea of unity. One thought might be establishing a "Synod" in America. Wouldn't this be a very important step?

Metropolitan: One of the very important things that has happened was when His All-Holiness, Patriarch DIMITRIOS came to the United States, and we asked him to visit our cathedral in Washington, D.C. He came and spoke to us and said that it is a scandal that we have a multitude of Orthodox bishops in one city. There should only be one Orthodox bishop in a city. We know all the laws, but somehow we keep hanging on to old traditions that serve a small group. This somehow has to be worked out so that there is only one Orthodox bishop in each major city, not five or six. There should indeed be a "Synod" of Bishops to serve just North America, and we would meet periodically and discuss youth work, mission work, I.O.C.C., charity—instead of each bishop in his own little cubbyhole, doing his own thing, we would meet, decide and do these things together.

We would have to work this out slowly. It would not be that one day we would say, "Okay, I am the Bishop of Pittsburgh and everyone in Pittsburgh reports to me." We want to get to the point where there would be one bishop to serve Pittsburgh, but should the need arise for a Bulgarian bishop, he could come in and help out. There would be this relationship where Bishop X could ask Bishop Y to come, and they would do so out of their unified love of Jesus. Little by little, we would be able to break down the walls that separate all our people. Unity in the Episcopate would be a start, and it would work down from there. We can't wait for all the barriers to fall and then begin to seek unity, but if we can at least get the bishops to have one Synod in America, that would help. It will not happen at once, but in steps—over a gradual period. This is my hope, because the bishops do represent that unity. This would be a very visible display of our unity to the rest of the world if we had a Synod in North America. With God's help, we can come to this.

Each different jurisdiction has its own traditions—music, language, customs, etc., and we can't expect the people to give these up. Through the centuries, these

will all work out. We have to remember that it took a millennium in Russia. It was a gradual change, even there. It was all in Greek, and changed to Slavonic, and the Church grew. This will happen here too. We must begin now. We can't keep postponing and procrastinating. We get too used to living in our own little shell and don't want to give it up.

Question: From your perspective, how do you think the non-O.C.A. churches—i.e., the Greeks, the Carpatho-Russians, etc.—feel about coming



Rose Kennedy

together? Do they view the O.C.A.'s autocephaly as a stepping stone or an obstacle?

Metropolitan: You could look at autocephaly as sort of a "jump on them," so that we are claiming first place. When we received autocephaly, we did not really expect it. We said that we can't give up hope, that we must dialogue with the Mother Church and pray that it would come to be, and that if it did, we must view it as a true gift and then convey this gift to the other churches and as a responsibility.

Our O.C.A. bishops can meet here (as they have done this week) and dialogue and make our decisions, but when the other jurisdictions meet, they will have to then seek the approval of their Mother Churches. Will they understand our problems here? Will they understand what it means to be Orthodox in 1994 in North America—in Chicago or New York or Pittsburgh? Will they understand this? Overseas they often do not have a real

grasp of this. They often view America as very Protestant, so we can't exist here. Autocephaly means that we can meet anywhere in this country and come up with our own proposals. Other jurisdictions cannot make these decisions without the approval of their Mother Church in Europe. So we must show by our example that we are not out for the glory and not view it as a clash to see who will be No. 1, or who is the strongest, etc. If we come together, we will open ourselves to the *Holy Spirit*. We would have a very large Sobor of the Church and then elect a Patriarch. We would all have the same rights, and God will provide for us. When Archbishop Tikhon was elected Patriarch, it was suggested when it came down to three names, that they put the names in a chalice and let someone draw out the name, and the *Holy Spirit* would guide their choice. We will gladly accept His decision. Too many people say there is a war going on between Constantinople and Moscow to divide up the world and see who has supremacy. This is how the world thinks and how politicians think. We must somehow rise above this with love and mutual trust and that common witness. We must remember that they do not have the opportunity in Europe to live in the multi-ethnic, multi-cultural environment that we live in here, so they do not have the same perspective as we.

Question: In light of the fact that SCOBA has existed for thirty-five years now, and the O.C.A. has its own Synod, I feel the patterns have been established for dialogue. In view of this, I think the laity have a right to feel frustrated and are impatient and do look to the bishops to get the ball rolling. Perhaps I look at it as a simplistic thing, but I don't understand why we can't have this Synod of Bishops in the United States now, and if it is a question of the Mother Churches giving their approval, why not start petitioning now to have this done? I know Your Beatitude is saying that we need to be patient, and yet there are other factors at work that dictate that we not be patient. There are many people who are looking for Orthodoxy in America; we have the ball in our hands right now and we need

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to move with it.

Metropolitan: One of the things you touched upon may be a misunderstanding—as to what SCOBA has the power to do. We are strictly a consulting body. They are not a Synod. They make deci-

slarity and this could cause more chaos, instead of peace and harmony.

Metropolitan: I must clarify what I meant by unity, not uniformity. Canonical laws cannot be changed. It is the local customs I speak of, whether a priest wears

dox Churches here in the United States who do not seem to be interested in uniting into one Church in America. What can we do to encourage them to unite?

Metropolitan: We are hoping that the Churches in SCOBA could come to some consensus and that then those not involved will want to become involved. SCOBA is hoping to be a springboard to the Ukrainians and those others who are not yet involved in the process.

We will not exclude them but will invite them to participate. It would then be entirely up to them. We must be loving and forgiving and think positively.

Question: What are the pros and cons of being under the Ecumenical Patriarchate?

Metropolitan: For us (the O.C.A.), we were given our self-government, so there are no pros or cons. We are who we are. We have a two hundred year history. We were founded by the Russian Church and were then given our autocephaly in the hope of eventual unity in America. I cannot say what form this is all going to take. But I do hope for a Patriarchate in this hemisphere, so that we will not be influenced by what is going on in Turkey, Russia, etc., which will try to influence or pressure us here. For me, it is not a pro or con issue. We assured the Ecumenical Patriarchate that we will try to work together. We will not be obstructionists. We are asking that we be taken seriously. We have a church organization here in America—monasteries, seminaries, churches. Let us be what we are: ORTHODOX in this land! We have missions, evangelism, camps, etc. We don't need a "tag." Just be an Orthodox Christian in this country, doing God's will and God's work, and you won't need any other tag.

We pledged, as I did at the Greek Clergy-Laity Conference, that we will work together, and we look to Patriarch Bartholomew as a senior, as a first among equals, and he does have some prerogatives and we ask him to use those to help us. There are some differences in the interpretations of the canons as to who has jurisdiction over North America, but let's get past them and do what needs to be done.



Fr. Daniel Ressetar



Tamara Petronka

sions on the Sunday of Orthodoxy, I.O.C.C., and now Mission and Evangelism, and they are opening themselves up to be more of a pan-Orthodox group and overseer. We have a Synod in the O.C.A., and we vote; we elect our own metropolitan and bishops. We do not have to ask a Mother Church to approve our votes.

To some people, this is indeed frustrating, but SCOBA is not a Synod. The bishops are only representing their jurisdictions. Now, since the fall of communism, we have another step forward: Churches overseas are more free, and they are opening new churches there. Perhaps we can help them, and they will see more of our situation in the United States. They can now act as a true Church; the bishops can exercise their episcopacy freely.

Question: Your Beatitude made the comment that we are seeking unity but not necessarily uniformity. I think that perhaps that could be used as pretext for our own agendas—leading not to uniformity, but to dissensions. I am thinking of a jurisdiction which would allow a Roman Catholic priest to enter Orthodoxy and be married and re-ordained or vested. This would be a canonical irregu-

low back or high back vestments, whether they sing the Liturgy chorally or have a cantor. Sometimes these are things that people are unwilling to change. As bishops, we have to be united on dogma and canon law. How we carry the Plaschanitza on Good Friday is often dictated by local custom. I remember when I was in Alaska; on Good Friday the people there bow down and enter the church under the Plaschanitza after carrying it in procession—that is a Greek custom, not a Russian one! But we must maintain dogma and canon law or we would have chaos.

Question: What would be Your Beatitude's feeling about appointing a committee of theologians to study the question of unity in America, and perhaps come up with a game plan to help this process along?

Metropolitan: To appoint a committee of theologians would move this whole thing back a few years. To bring together a committee of bishops, along with some of their theologians to advise them, would work. We can't afford to let this drag on and on. As you said, the ball is in our court and we must now keep moving forward.

Question: There are still some Ortho-

F.R.O.C. Affiliates With O.C.A.

History was made at the 68th National Federated Russian Orthodox Clubs Convention held in Harrisburg, Pennsylvania. The resolution to petition the Holy Synod of the Orthodox Church in America to accept the F.R.O.C. as an official organization of the O.C.A. was overwhelmingly passed. Seventy-nine percent of the delegates voted to approve this motion after over a twenty-year debate on this subject. The presence of His Eminence Archbishop Herman and His Grace Bishop Paul of the Moscow Patriarchate during the session in which this resolution passed, provided the religious leadership to work for unity on this subject.

It is indeed a time when cooperation between the O.C.A. and the F.R.O.C. is seen as a way to better utilize resources, especially when developing programs for our youth—who are, after all, the future for both entities. Also, through our F.R.O.C. Chapters, whose motto is "Pray, Study, Toil, Be Temperate," fellowship among young and old alike will be better served as we strive to increase our spirit of Christian love on our own local parish level.

Several F.R.O.C. members from our Diocese were honored at the convention. All Saints Junior "R" Club, Chapter 105, Olyphant, Pa. received the award for the greatest increase in members. Of the sixteen scholarships awarded, Holly Pieck and Keith Pieck from Wilkes-Barre, Pa. Chapter #23 won \$750 William Fekula Scholarships, and Seminarian John Anderson from Chapter #121 in South Canaan, Pa. won the \$750 Mischa Michaelson Seminary Award.

Father Daniel Ressetar, Convention Chairman, and sponsors, the Harrisburg "O" Club and Christ the Saviour Orthodox Curate are to be commended for running a very hospitable and well-managed convention. The highlight of this convention was the Sunday Banquet, attended by almost five hundred people. The speeches delivered at the convention

are well documented in the October issue of the F.R.O.C. magazine, the *Russian Orthodox Journal*. Of particular interest to our Diocese are the special awards presented on behalf of Robert P. Casey, Governor of Pennsylvania, by Father John Perich, Pastor of St. Herman's Orthodox Church in Wallingford, Pa. and President of the Pennsylvania Heritage Council. He presented awards to F.R.O.C. National Convention Chairman Father Daniel Ressetar for the organization's work in sustaining the ethnic heritage of its members, and to Florence M. Boyko, United Fund Chairperson, for raising over \$100,000 in two years for the F.R.O.C. (a new record of giving for our members!)

The United Fund raised this year has gone to support the William Fekula Schol-

arships, St. Herman's Seminary, St. Tikhon's Seminary, St. Vladimir's Seminary, Missions, Alaska Orthodox Project, F.R.O.C. Mission Hotline Project, Christ the Saviour Seminary, Ohio District Camp Grounds, International Orthodox Christian Charities (IOCC), the Millennium Bell Tower at the War Memorial Shrine, Religious Materials for Russia and the Society of Sts. Cosmas and Damian.

Congratulations to outgoing President John Kruchok for a job well done, and Best Wishes to new President Dr. Michael Wusylko. Everyone attending this historic convention left with a positive attitude as we enter a new era of cooperation filled with the spirit of Christian love.



68th National Convention.



Anthracite District F.R.O.C.

Medical Aid from Philadelphia

After long months of planning, frustration, concern, anticipation, and excitement, our second container of humanitarian aid was loaded and shipped to Kharkov, Ukraine, on Thursday, September 28, 1994, being taken first by truck to Montreal, Canada, and then traveling by sea, October 1, 1994, for eleven days. It will be trucked across Belgium, Germany, Poland, and Belarus for loading onto the Russian/CIS railway to arrive in Kharkov.

As with our first shipment, this was a joint project of Philadelphia Orthodox Churches—Saint Stephen the Protomartyr Cathedral (O.C.A.), Archangel Michael Cathedral (Patriarchate of Moscow), Saint Nicholas of Myra Church (O.C.A.), and Assumption of the Virgin Church (O.C.A.). Our first shipment was mostly food and school materials, and this shipment was mostly clothing, with some medical supplies. These shipments are made possible thanks to the generosity of our parishioners and the ingenuity of our organizers: the shipments are boxed, loaded, and transported at no charge—our entire organization is staffed by volunteers.

The primary recipient is the Komarovski Children's Home in the town of Youzhni, in Kharkovskaya Oblast'. The requester and facilitator is NIKODIM, Metropolitan of Kharkov and Bogodykovski, of the Ukrainian Orthodox Church.

As a result of these two shipments of humanitarian aid, our pan-Orthodox group has decided to incorporate a Medical Assistance Partnership Foundation (suggested name only). The Foundation's aim is to facilitate, improve, and enhance the quality of the delivery of health care in small cities in Russia and the other emerging democracies of the Commonwealth of Independent States (the former Union of Soviet Socialist Republics), and to endeavor to relieve the pain and suffering of the sick and disadvantaged, and to raise the standard of their medical care.

Our action plan: realizing that all



Sending goods to Russia and Ukraine.

hospitals and clinics in the C.I.S. are in desperate need of equipment, supplies, and technical help, we plan to identify and form a partnership with those medical organizations and hospitals that provide us with what we deem an acceptable written program for the deployment and use of the donated materials and services. Those organizations that make a long-term commitment to maintain the medical equipment in operable condition so that it can benefit the maximum number of people in the communities they serve, will go to the top of the list.

We will recruit and encourage hospitals and physicians in the U.S. to participate in the program and we'll help develop a partnership between institutions in the U.S. and those in the C.I.S., through donations of surplus equipment and supplies of all levels of technology—from the simplest supplies to the most technologically advanced—and through the exchange of physicians and other health care professionals. We will develop a network for the collection, repair, transportation, and distribution of medical supplies and equipment, and work toward fostering an exchange of information and ideas that will mutually benefit

all participants.

We will ensure that all donated equipment is in good working order, that the suppliers meet levels of medical quality that are standard for the U.S., and that shipments reach the partnership organizations. We will see to it that partnership organizations are trained in the proper operation and maintenance of the equipment. This will be accomplished by either on-site training by volunteers, or by training the staff of participating organizations at medical facilities in the United States.

First donations have already been received—a dentist's examination chair, an autoclave, and dental surgical tools. Already more than fifteen physicians and health care professionals have expressed an eager interest in our program. As more information on the organization of this foundation is available, we will make it available to you here.

Write to:
MAPF
P.O. Box 20083
Philadelphia, PA 19145
Phone (610) 237-6985
FAX: (610) 461-1031

Daily Devotions

DAILY DEVOTIONS

JANUARY

- | | |
|--------------------------------|-----------------------------------|
| 1. Col. 2:8-12 (Circumcision) | Luke 2:20-31,40-52 (Circumcision) |
| 2. Heb. 3:5-11,17-19 | Mark 12:13-17 |
| 3. Heb. 4:1-13 | Mark 12:18-27 |
| 4. Heb. 5:11-6:8 | Mark 12:28-37 |
| 5. 1 Cor. 9:19-27 | Luke 3:1-18 |
| 6. Titus 2:11-14; 3:4-7 | Matt. 3:13-17 |
| 7. Acts 19:1-8 | John 1:29-34 |
| 8. Eph. 4:7-13 | Matt. 4:12-17 |
| 9. Heb. 8:7-13 | Luke 20:27-44 |
| 10. Heb. 9:8-10,15-23 | Luke 21:12-19 |
| 11. Heb. 10:1-18 | Luke 21:5-7,10-11,20-24 |
| 12. Heb. 10:35-11:7 | Luke 21:28-33 |
| 13. Heb. 11:8,11-16 | Luke 21:37-22:8 |
| 14. Eph. 5:1-8 | Luke 13:18-29 |
| 15. Col. 3:12-16 | Matt. 22:1-14 |
| 16. Heb. 11:17-23,27-31 | Mark 8:11-21 |
| 17. Heb. 12:25-26; 13:22-25 | Mark 8:22-26 |
| 18. James 1:1-18 | Mark 8:30-34 |
| 19. James 1:19-27 | Mark 9:10-16 |
| 20. James 2:1-13 | Mark 9:33-41 |
| 21. Col. 1:3-6 | Luke 14:1-11 |
| 22. 1 Tim. 1:15-17 | Luke 18:18-27 |
| 23. James 2:14-26 | Mark 9:42-10:1 |
| 24. James 3:1-10 | Mark 10:2-12 |
| 25. James 3:11-4:6 | Mark 10:11-16 |
| 26. James 4:7-5:9 | Mark 10:17-27 |
| 27. 1 Pet. 1:1-2,10-12; 2:6-10 | Mark 10:23-32 |
| 28. 1 Thess. 5:14-23 | Luke 16:10-15 |
| 29. 1 Tim. 4:9-15 | Matt. 15:21-28 |
| 30. 1 Pet. 2:21-3:9 | Mark 10:46-52 |
| 31. 1 Pet. 3:10-22 | Mark 11:11-23 |

FEBRUARY

- | | |
|----------------------|-------------------------|
| 1. 1 Pet. 4:1-11 | Mark 11:23-26 |
| 2. Heb. 7:7-17 | Luke 2:22-40 |
| 3. 2 Pet. 1:1-10 | Mark 12:1-12 |
| 4. 2 Tim. 2:11-19 | Luke 17:3-10 |
| 5. 1 Tim. 4:9-15 | Luke 19:1-10 |
| 6. 1 Pet. 2:21-3:9 | Mark 12:13-17 |
| 7. 1 Pet. 3:10-22 | Mark 12:18-27 |
| 8. 1 Pet. 4:1-11 | Mark 12:28-37 |
| 9. 1 Pet. 4:12-5:5 | Mark 12:38-44 |
| 10. 2 Pet. 1:1-10 | Mark 13:1-8 |
| 11. 2 Tim. 2:11-19 | Luke 18:2-8 |
| 12. 2 Tim. 3:10-15 | Luke 18:10-14 |
| 13. 2 Pet. 1:20-2:9 | Mark 13:9-13 |
| 14. 2 Pet. 2:9-22 | Mark 13:14-23 |
| 15. 2 Pet. 3:1-18 | Mark 13:24-31 |
| 16. 1 John 1:8-2:6 | Mark 13:31-14:2 |
| 17. 1 John 2:7-17 | Mark 14:3-9 |
| 18. 2 Tim. 3:1-9 | Luke 20:46-21:4 |
| 19. 1 Cor. 6:12-20 | Luke 15:11-32 |
| 20. 1 John 2:18-3:10 | Mark 11:1-11 |
| 21. 1 John 3:11-20 | Mark 14:10-42 |
| 22. 1 John 3:21-4:6 | Mark 14:43-15:1 |
| 23. 1 John 4:20-5:21 | Mark 15:1-15 |
| 24. 2 John 1:1-13 | Mark 15:22-25,33-41 |
| 25. 1 Cor. 10:23-28 | Luke 21:8-9,25-27,33-36 |
| 26. 1 Cor. 8:8-9:2 | Matt. 25:31-46 |
| 27. 3 John 1:1-15 | Luke 19:29-40,22:7-39 |
| 28. Jude 1:1-10 | Luke 22:39-42,45-23:1 |

MARCH

- | | |
|---------------------------------|-----------------------------|
| 1. Joel 2:12-26 | Joel 3:12-21 |
| 2. Jude 1:11-25 | Luke 23:2-34,44-56 |
| 3. Zechariah 8:7-17 | Zechariah 8:19-23 |
| 4. Rom. 14:19-26 | Matt. 6:1-13 |
| 5. Rom. 13:11-14:4 | Matt. 6:14-21 |
| 6. Genesis 1:1-13 | Proverbs 1:1-20 |
| 7. Genesis 1:14-23 | Proverbs 1:20-33 |
| 8. Genesis 1:24-2:3 | Proverbs 2:1-22 |
| 9. Genesis 2:4-19 | Proverbs 3:1-18 |
| 10. Genesis 2:20-3:20 | Proverbs 3:19-34 |
| 11. Heb. 1:1-12 | Mark 2:23-3:5 |
| 12. Heb. 11:24-6,32-12:2 | John 1:43-51 |
| 13. Genesis 3:21-4:7 | Proverbs 3:34-4:22 |
| 14. Genesis 4:8-15 | Proverbs 5:1-15 |
| 15. Genesis 4:16-26 | Proverbs 5:15-6:4 |
| 16. Genesis 5:1-24 | Proverbs 6:3-20 |
| 17. Genesis 5:32-6:8 | Proverbs 6:20-7:11 |
| 18. Heb. 3:12-16 | Mark 1:35-44 |
| 19. Heb. 1:10-2:3 | Mark 2:1-12 |
| 20. Genesis 6:9-22 | Proverbs 8:1-21 |
| 21. Genesis 7:1-5 | Proverbs 8:32-9:11 |
| 22. Genesis 7:6-9 | Proverbs 9:12-18 |
| 23. Genesis 7:11-8:3 | Proverbs 10:1-22 |
| 24. Genesis 8:4-22 | Proverbs 10:31-11:12 |
| 25. Heb. 2:11-18 (Annunciation) | Luke 1:24-38 (Annunciation) |
| 26. Heb. 4:14-5:6 | Mark 8:34-9:1 |
| 27. Genesis 8:21-9:7 | Proverbs 11:19-12:6 |
| 28. Genesis 9:8-17 | Proverbs 12:8-22 |
| 29. Genesis 9:18-10:1 | Proverbs 12:23-13:9 |
| 30. Genesis 10:36-11:9 | Proverbs 13:19-14:6 |
| 31. Genesis 12:1-7 | Proverbs 14:15-26 |

APRIL

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

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Seferyn Family
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Nell Furman
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Kyle Teter
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Kutzer Family
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Elizabeth Dutko
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Anna Billek
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Frank Gingo
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Helen Wiecezorek
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Peter Yakowec
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Kyra Harmanos
Kathy Harmanos
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Kevin and Eleanor Herman
Sergius Chrusch
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Mary Sagan
Michael and Roseanne Weremedic
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Pauline Searles
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Tom, Beth & Jessica Drobot
Dave & Diane Dugan
Mary K. Essock
Ensslen Family
Mr. & Mrs. Andrew Fedetz
Joseph & Pauline Fetsko
John A. Gamble
Angela Georgias
Dr. Razvan & Mirela Gramatovici
Libby & Ron Hancher
Mr. & Mrs. James Hardenstine & Family
Mary Hornack
Anna Hand
Jin, Vicki, Michael, Matthew, Jessica Henry
Victoria Tonexcu
John & Lydia Kachur & Children
George & Hattie Kaznowsky
Evelyn & George Krempasky
George & Marilou Klipa
Bill & Anna Kuchta
Adam & Dolly Mallick
Mr. & Mrs. Roger E. Miller & Son
Dave & Cheryl Martin
Eli & Sonia Mioff
Sue B. Mandell
Katharine Macut
Mrs. Ted Motz
Myra McInnis
Timothy and Marianne McMahon
Dr. & Mrs. Joseph Norato & Sons
Mr. & Mrs. John Osuch & Family
Evelyn Onufer
Matushka Anne Prislopsky
Paul & Betty Pellegrini
Stephen Pawluk
Alexander D. Ressetar
Nicholas D. Ressetar

GLORIFY HIM!

Gregory & Candi Ressetar
 Sophia & Dimitri Ressetar
 Mr. & Mrs. Wm. L. Risser
 Joe Russian
 Harry & Dottie Sysak
 Larry & Megan Smith
 Gloria & Frank Skirpan
 Mr. & Mrs. Nick Sutovich
 Mr. & Mrs. Mark Sutovich & Ryan
 Mr. & Mrs. Gary Strobert & Children
 John, Nadzia, John, Natalie, & Nick Schilling
 Russ and Shirley Sass
 Bill & Irene Suple
 Glenn & Natalie Treece
 June Taleff
 Ron, Judy Holly & Noelle Webb
 Millie & Sue Wolfe
 Helen Yannone
 Mary M. Young
 Alice M. Yankosky
 Mr. & Mrs. Michael Zuro & Nicholas

ST. MICHAEL'S RUSSIAN ORTHODOX CHURCH

Jermyn
 Fr. John and Matushka Kowalczyk, Sophia and Nicky
 Debbie and Barry Bernosky, Rachel and Paul
 Amy and Serge Bochnovich
 Wendy and Serge Bochnovich
 Mary Bowan
 Willard and Sue Brown and Family
 Eddie and Eileen Brzuchalski
 Mr. & Mrs. Jeff Cavanaugh and Family
 Mr. & Mrs. Randy Cleary and Family
 Bob and Eileen Dance
 Delores Dreater
 Donald, Rosalie and William Fives
 Mr. & Mrs. Anthony Franchak
 Pauline and Nick Frenchko
 Joseph Getzie
 Nicholas Getzie
 Peter Getzie
 Sandy Gillott
 Tom and Helen Grancey and Stephanie
 Bessie Guzey
 John and Lucille Guzey
 Andy and Dorothy Hanchak
 Bill and Joan Hanchak
 Julia Hanchak and Tom
 Mr. and Mrs. Alex Hockin
 Mr. and Mrs. John Hockin and John
 John and Debbie Jaye and Jonathan
 Olga Jaye
 Dorothy Keklak
 Rose Kelechawa
 Julia Kitchura
 Mr. & Mrs. Michael Klapatch and Sons
 Henry II and Jeremi Korpusik
 Mary and Henry Korpusik
 Mr. and Mrs. John Krenitsky
 Mr. & Mrs. Joseph Krenitsky
 Walter and Delores Krisa
 Irene Kupinski
 Helen Lahey
 Daria Lehman
 JoAnn and Sam Mattise
 Myra, Elizabeth and Rebecca McInnis
 Michael Mensky
 Mr. and Mrs. Andrew Michalczyk
 Mr. & Mrs. Michael S. Mikulak
 Alice Mosley
 Helen Myshak
 John and Barbara Nayduch

Mr. and Mrs. Miles Neutts
 Justine Orlando
 Camille Palese
 Olga Palese
 Barbara Palubniak
 Tillie Palubniak
 Antoinette Petorak
 Fr. Gabriel and Matushka Petorak
 Marilyn and George Petorak and Joshua
 Mr. & Mrs. Andrew Petrillak
 Martha Pollock
 Willard Puzza
 Anna Rusiniak
 Mary Rusiniak
 Mary Joan Rusiniak
 Martha Scopelliti
 John Sernak
 Mary Sernak
 Millie Sernak
 Paul and Delores Sernak
 Ron and Lorraine Sernak
 Delores Serniak
 Steve and Dolly Serniak and Allison
 Gloria Shaw
 Anastasia Sloat
 Marilyn and Jerry Soroka and Children
 Emily Stawisky
 Irene Swirdovich
 Damian and Stephen Telencio
 Chap. Peter and Matushka Telencio
 Millie and Bob Telep and Rebecca
 John and Yvonne Wargo and Family
 Mary and Michael Wyziak
 Julia Zaccane
 Peter D. Zaccane
 Mary Zielinski
 Betty Zrowka
 Joe and Dorothy Zrowka

HOLY ASCENSION ORTHODOX CHURCH

Lykens
 Fr. Michael & Matushka Hatrak
 Matt & Natalie Hatrak
 Ann Mahoney
 John & Mary Mehalko
 Elisabeth Y. Sultzbaugh
 Andrew J. Sultzbaugh
 Craig & Suzanne Smeltz
 Joe & Patti Welsh
 Kathleen E. Welsh
 Nadia Sass
 John & Gayle Sultzbaugh
 Margaret Carl
 Dr. & Mrs. Alexander Pianovich

ST. VLADIMIR'S ORTHODOX CHURCH

Lopez
 Hieromonk Michael (Thier)
 Helen M. Kachmarsky
 Rosemary Kachmarsky
 Helen Fullerton
 Mary Puzo
 Mr. & Mrs. Michael Fedorchak
 Norma Sharon McCobin
 Mr. & Mrs. Dimitrius Hubiak
 Mary Ann Sysock
 Michael McCobin
 Mary Kravetz
 Mr. & Mrs. Daniel Kravitz
 Mr. & Mrs. Richard Vanderpool
 Mary McCobin Neddoff
 Mary Serecsko
 Rosalie Burke
 Stephanie Neufer

Olga Rodka
 Robert Rodka
 Mr. & Mrs. John Caccia
 Mr. & Mrs. William Enright & Family
 Mr. Edward Enright
 Alice Dworsky
 Mr. & Mrs. Andrew Dennis & Family
 Mr. & Mrs. Robert Dennis & Family
 Mr. & Mrs. Roger Dennis & Family
 Mr. & Mrs. Andrew Matychak
 Alexandra J. Gulich
 David Vanderpool
 Helen Dennis
 Vera Gulich
 Mr. & Mrs. Paul St. Germain
 Mr. & Mrs. Peter Kachmarsky
 Craig Kachmarsky
 Catherine T. Snider
 Mr. & Mrs. Michael Maximiek
 Leo Mattichak
 Anna Hoch
 Mr. & Mrs. Frank McCobin
 Robert & Nanette Carter
 Mildred Andrewlavage
 Anna Orlowski
 Mary Saxe
 Mary Christini
 Olga Serecsko

HOLY TRINITY ORTHODOX CHURCH

McAadoo
 V. Rev. and Mrs. Joseph Martin
 Daniel Oneschuk
 Ann Marie Koklis
 Mr. and Mrs. Michael Zabitchuck
 Mr. and Mrs. Michael Kurtz, Sr.
 Julie Forte
 Nino Kalabisko
 Anna Lee Davidovich
 Pearl Elko
 Helen Cortez
 Helen Osuch
 Mr. and Mrs. Gregory Kurtz, Sr. and Family
 Mr. Sam Kurtz
 Irene Yaworsky
 Mr. and Mrs. Joseph Kurtz and Son
 Mr. and Mrs. Michael Kurtz, Jr. and Son
 Deborah Martin
 Marina Martin
 David Lucs
 Dr. and Mrs. John Haber
 Mr. and Mrs. Jeffrey Good

ST. MICHAEL'S CHURCH

Mt. Carmel
 V. Rev. Michael Evans & Family
 Marie Cuff
 Mary Shields
 John W. Revak
 Pearl Winnick
 Mary Moroz
 Olga Yonkovig
 Russell Alexicko
 Mary Zeluskey
 Julia Barnes
 Florence Bubernak
 Amelia Markovich
 Vera Zbicki
 Sandra Tosca
 Sandra Sebasovich
 Walter Sebasovich
 Costy Melnick
 Helen Sorocka
 George Panikarcheck

CHRIST IS BORN!

Anna Panikarcheck
George Bortnichak
Mr. & Mrs. Charles Chidovich
Eva Roushinko
Peter Paskell
Mr. & Mrs. Joseph Yastishak
Julia Bushick
Kim Winnick
Mary Kandrot
Jean Mathias
Olga Berkoski
Christine Buchkarik
Anna Buckwash
Joseph Buckwash
Anna Zsido
Dorothy Beckus
Mr. & Mrs. Bernie Malkoski
Pearl Fedock
Peter Yastishak
Walter Sorochka
Catherine Shaffchick
Mr. & Mrs. Ernie Hill
Margaret Olaf
Anna & Charles Raber
Mary Gerrity
Gabriel, Sarah & Linda Dobick
Valerie & George Winnick
Mr. Leon Markovich
Catherine Hardnock
Mr. & Mrs. Paul Paduhovich

SS. PETER & PAUL ORTHODOX CHURCH Minersville

Fr. Michael & Matushka Hatrak
Matt & Natalie Hatrak
Susie & Andrea Frew
Elsie Herman
Madeline Bonchalk
John Bonchalk
Mary Wartella
Anna Wyslutsky
Mrs. John Wyslutsky
Joe & Mildred Visintin
Joshua & Ed Bosack
James & Anna Antonio
Mr. & Mrs. Harry Oakill & Family
Mary Oakill
Stablum Family
Mike & Barb Rogers
Michelle, Kim, Kathy & Casey Rogers
John, Lydia & Johnny Malusky
JoAnn Brinich
David & Georgene Studlack & Family

ST. JOHN THE BAPTIST ORTHODOX CHURCH

Nanticoke
Father Stephen & Matushka Karaffa
Jay & Marge Sokol
Mary Zupko
Warho Family
Helen & Ted Dargrewicz
Jim & Mary Ann Oram
Paul & Olga Sulewski
Stan & Madeline Rembetski
Mary Hunchar
Mary & Leo Misewick
John & Ellie Pihanich
Dorothy Fagula
Helen Zukowski
Peter & Norma Wasenda
Joe & Mary Paprota
Mike & Pearle Zupko
Olga Carvey

ST. MICHAEL'S CHURCH Old Forge

Fr. David and Matushka Karen Mahaffey

Nikolas Mahaffey
Michael Mahaffey
Seth Mahaffey
Kyra Mahaffey
Fr. Theodore Orzolek
Mary Adamiak
Tillie Augustine
David, Kate, Alexa and Adam Barsigian
Jacob and Margaret Barsigian
John and Sandra Barsigian
Mr. and Mrs. Anthony Bellenzeni, Jr. & Sierra Marie

Anthony Bellenzeni, Sr.
John and Anna Marie Black
Agnes Buranich
Mrs. Helen Buranich
Helen Chesniak

Mr. and Mrs. William Condon
The Cushner Family

Mr. and Mrs. Bernard Elko and Family
Walter and Anne Marie Ermolovich

Neal and Ann Freeman

Mrs. Nicholas Halchak

Mr. Harrison Hubiak

Mr. and Mrs. Alex Jadick

David Jadick

Mr. & Mrs. Michael Jadick

Mr. and Mrs. John Jadick

Helen T. Krenitsky

Juliana Kuzmack

Nick Lezinsky

Joseph and Ann Marie Macijowsky

Paul and Rose Mizerak

Helen Percy

Ann Peregrin

Lovie Peregrin

Mr. and Mrs. Steve Polanchik

Theresa and Helen Polanchik

Daniel and Sandra Pregmon

Michael and Eva Pregmon

William and Mary Pregmon

Mr. and Mrs. Al Pritchyk

Mr. and Mrs. John Pritchyk

Mr. and Mrs. Joseph Sarti

George Sarniak

Marilyn Serniak

Stephen Serniak

Charles and Marie Sigman

Michael and Pauline Spitko

Ann Trypak

Sonia Trypak

Paul, Martha and Paul Andrew Tumavitch

Brian Visoski

David Visoski

EPSN David Visoski

Diane Visoski

Irene Visoski

John Visoski

Michael and Jean Wasko

Daria Ziemba

Roseann and Robert Ziemba

Anna Zupko

ALL SAINTS ORTHODOX CHURCH Olyphant

All Saints Orthodox Church

Senior R Club

Junior R Club

Father Peter and Matushka Dubinin

Patrice, Peter, Michelle Dubinin

Mr. & Mrs. John Boyko

Olga Boyko

Helen Bryer

Mr. & Mrs. David Brzchulaski & Family

Mr. & Mrs. Lawrence Bonczar & Family
John & Olga Chuckalochak
Mr. & Mrs. David Crea
John & Dorothy Dzwonczyk
Joseph Dzwonczyk
Helen Dzwonczyk
Olga Grancy
Mary Guman
Irene Glowatz
Emer & Betty Generotti
Mary Jane & Tanya Gilbert
Vera & Natalie Hoyniak
Justine Horhutz
Mary Hoyniak & Daughter
Mr. & Mrs. Nicholas Holowach
Mr. & Mrs. Harry Hunyak
Lubov Kopestonsky
Mr. & Mrs. Victor Koziar
Mr. & Mrs. Michael Kuzniak, Jr.
Theophan & Veronica Koziar
Anna Klemko
Mr. & Mrs. Nicholas Meholic
Dr. Gregory Meholic
Joseph & Nancy Mazur
Claudia Mikulak
In Memory of Jeanne Masko
Regina McAvoy
Mr. & Mrs. William Mezick & Kathy
Mr. & Mrs. John Naughton
Mr. & Mrs. Edward Oles & Family
Mr. & Mrs. George Perechinsky
Mr. & Mrs. Andrew Puza
Thomas & Barbara Puhalla
Peter & Joni Rezanka & Family
Mr. & Mrs. Peter Rezanka, Sr.
Mary Semon

John & Annette Schlasta
Mr. & Mrs. Joseph Semon & Daughters
George & Joan Schlasta
Mr. Michael Stuchlak & Linda
Mary Stafursky
Adelle Shopay
Mr. & Mrs. Joseph Schlasta & Family
Mr. & Mrs. Stephen Stafursky
Ken & Dan Stafursky
Mr. & Mrs. George Scocchin & Family
Mr. & Mrs. James Specht
Ian, Kyra, Chelsea Specht
Mr. & Mrs. Eugene Turko & Family
Julia Voloshen
Mary Wasilchak
Mr. & Mrs. John Puthorosky, Sr.
Marguerite Puthorosky
Mr. & Mrs. John Puthorosky & Ashley

ST. NICHOLAS CHURCH Olyphant

Father & Matushka Vladimir Fetcho
Alexandra Butchko
Julie, Richard, James & Jonathan Cesari
John & Josie Chichilla
Michelle Chichilla
Mr. & Mrs. Jerry Dreater
Niki Dreater
Mr. & Mrs. Paul Dreater
Paul Dreater, Jr.
Tanya Dreater
Mike Evanina
Mr. & Mrs. Joseph Fetchina
Kyra Fetchina
Olga Fetchina
Mr. & Mrs. Michael Grabania
George Kopestonsky
Olga Kuzmick
Anna Murawsky
Mr. & Mrs. Thomas Price
Mr. & Mrs. Stephen Rebar

GLORIFY HIM!

Dr. & Mrs. Larry R. Sherman
Mr. & Mrs. James Thomashefsky
Ann Thomashefsky
Helen Witiak
Mary Youshock

ST. STEPHEN'S ORTHODOX CATHOLIC CATHEDRAL Philadelphia

Very Rev. Daniel and Matushka Mary Geeza
Lt. and Mrs. Michael Geeza & Anastasia
Arnold and Catherine Jensky & Daughters
Bill and Nina Gavula and Family
Anna M. Hargrave
Olga Oprousek
Alice Karpiak
John and Agnes Herbut
Lester, Marianne and Paul Grabania
Jelena Grabania
Nicholas Cronin

Dr. and Mrs. Michael Taptykoff, Michael & Natalie
Judy, Jack and Jennifer Clyde
Rose Neher

Dr. and Mrs. George Englessen
Mr. and Mrs. Willis Dietrich
Paul, Diane, Laura and John Fedoronko

Peter Kalandiak
Mrs. John Shaw
Mrs. Tatiana Koniuch
Mary D. Birkenbach
Anna D. Simposon

John, Denise, Sonia and Michael Rowe
Helen B. George
Anna Burdziak
Catherine Paulasack
Olga Russin
Helen Plunkett
Olga and John Gazak

Mr. and Mrs. Stephen Kolesnik and Family
Mr. and Mrs. Michael Kolesnik and Family
Nadia Kolesnik

Mr. and Mrs. John Kolesnik and Family

HOLY TRINITY ORTHODOX CHURCH Pottstown

Father Nicholas & Matushka Yuschak
Gregory Yuschak
Capt. & Mrs. Mike Yuschak
Maj. Michael & Tenny (Yuschak) McCura
Mr. & Mrs. Nicholas Yuschak, Jr.
Mr. Michael Brilla, Sr. & Family
Mr. & Mrs. George Gerasimowicz, Sr.
Dr. Walter Gerasimowicz
Victor & Helen Pershinsky
Erzeda Popoff

ST. MARY'S ORTHODOX CHURCH Saint Clair

Sem. Gregory Sagan
Betty Hoptak
Anna Bogush
Verna Papinchak
Stella Kadingo
Leah Chrush
Mary Zuk
San Wisnosky
Steve Pelak
Wassil Draovitch
Danny Perrin
Jeanette Sagan
Ted Sagan
Olga DeMarkis

ST. HERMAN OF ALASKA
ORTHODOX CHURCH
Shillington
Rev. & Mrs. John A. Onofrey

Mr. & Mrs. Joseph Anderson & Family
Mr. & Mrs. Dennis Dougherty & Family
Mr. John Drosdak

Mr. & Mrs. Jefferson Gore & Family
Bill & Rosalie Hardman

Mr. & Mrs. Walter Hohnowski
Terry Hohnowski
Eva Kopera

Dr. & Mrs. Vadim Kurjanowicz
Mrs. Jean Kusior
Mike & Vera Losk
Deborah & Michael Lucas
Mrs. Irene Lupco

John, Dana & Raymond MacKoul
Michael & Janice Mallick

Mr. & Mrs. Stephen Matsick & Family
Gertrude Melniczek
Karl & Ruth Osterburg
Teresa Savage
The Seman Family
Mr. & Mrs. Nicholas Sichak & Family
Gloria Spitko
The Stout Family
Cheryl & Catherine Terenichin
Mr. & Mrs. Edward Yurick & Family
Hank & Anne Zerbe

ST. BASIL'S O.C.A. Simpson

Rev. Leo Poore
Pearl Bock
James & Mary Anne Braun
Maria Kathleen Braun
Mary Chupeck
Samuel & Nadine Demianovich
Helen Dorval
Olga Gallick
Helen Hrichuk
Esther & Stephen Kowalsky
Thomas & Elaine Kravetsky
Laurie, Lynn & Kimberly Kravetsky
Helen Kutch
Michael & Theresa Luczkovich
Julia Mazza
Anastasia Mikulak
Michael & Julia Mikulak
John & Mary Okorn
Walter & Marie Proch
Maria & John Proch
Walter & Mary Anne Proch
Christine M. & Elizabeth A. Proch
David & Daria Proch
Jo Ann Somple

ST. TIKHON'S MONASTERY CHURCH South Canaan

His Eminence, Archbishop HERMAN
Very Rev. Daniel & Matushka Delores Donlick
Fr. Nicholas & Matushka Elizabeth Wyslutsky
Matushka Mary Borichevsky
Matushka Dolores Dzury
Matushka Dorothy Sulich
Reader Gregory Sulich
Galina Abolins
Mary Andreychik
Marge Barna
Olga Barna
Bill & Alice Boga
Harry, Stella, Michael, Ekaterina & Maria Boosalis
Paul & Anna Delman
Sophie Delosky
John David Dowling
Olga Dzury

Betty Figura
Drs. David & Mary Ford & Emmelia
Daisy Geeza
Mr. & Mrs. John Getzie
John & Joey Getzie
Mr. & Mrs. William Huniak
Julia Jacewicz
Mr. & Mrs. John Kuchmanich & John, Jr.
Katherine Lazorack
Jule Lepa
Mr. & Mrs. John Minarick
Ann Naholnik
John & Julie Naholnik
Steve & Julie Naholnik
John & JoAnne Naholnik
Martin Paluch
Stephanie Sklarsky
Joe & Olga Telowsky
Julianna, Maria & Michael Tihanich
Paul Wozniak
Julie, Bill & Sue Zielinsky

HOLY TRINITY EASTERN ORTHODOX CHURCH Stroudsburg

V. Rev. Fr. Neal J. Carrigan
Frank & Rose Czahlo
Peter & Helen Stavisky
Russ & Nancy Futchko
Kathryn Pinto
Walter & Marion Zablatsky
Tom & Helen Keseler
Eva & Paul Bonisese

ST. HERMAN OF ALASKA ORTHODOX CHURCH Wallingford

St. Herman's Sunday School
Rev. John & Matushka Eugenia Perich
Taisia & Alexandra Perich
Matushka Mary Fedoronko
John & Mollie Smarsh
Reader Gregory, Sharon, Katya & Alex Hubiak
Reader Oleg V. Dudkin
Mr. & Mrs. Andrew Toroney
John & Andrew Krowzow
Nita Harris Siciliano & Peter & Mark
Bill & Barbara Bone
Rubercheck Family
Anna C. Woodring
George & Danielle Pahomov
Larissa Pahomov
Mrs. Janie M. George
Mr. & Mrs. Donald Motel
Stephen M. Sissons
Leroy & Eugenia Hughes
Olga V. Dudkin
George & Anastasia Plisko
Walt & Julie Chernous
Sonia Krowzow
Mr. & Mrs. George Taylor & sons
Mrs. Deborah Stanton
George & Crystal Krugovoy
Serge & Svetlana Taptykoff

HOLY RESURRECTION R.O. CATHEDRAL Wilkes-Barre

Father Vladimir & Matushka Petorak
Father Deacon Keith S. Russin
Mr. & Mrs. D.H. Anderson
Zeneida Bedis
Mr. & Mrs. Stephen Berlozan
Andrew Buleza
Celia Cease
Laverne Chapman
Marguerite & Tom Czekalski
Helen & Edward Day

CHRIST IS BORN!

Mrs. Mary Drahus
Mr. & Mrs. John Dulsky
Mr. & Mrs. David Dunsavage
Mr. & Mrs. John Evanchick
Mrs. Michael M. Felch, Sr.
Vladimir Glowatsky
Dolores M. Grabko
Mr. & Mrs. Harry Holak
Mr. & Mrs. Peter Humko
Anna & Ann Marie Hutz
Mr. & Mrs. Paul Hutz & Son
Sandy, Julieann & Nicholas Kapelan
Reader David & Kathryn Kessler
David Nicholas & Tatiana Kessler
Matthew & Anna King
Sandra King
Marge Kotarski
Anna Kotzer
Mary Kropcho
Vera & Ray Kraynanski
Mary Krupack
Matushka Eleanor Krill
Mrs. Mary Krill
Mr. & Mrs. William Kozey & Son
Olga Layton
Mr. & Mrs. Joseph Mascioli
Mary Onufer
Sam & Rose Ostpick
Michael & Nancy Pieck
Michelle Pieck
John & Mildred Polinsky
Betty Polk
Laura & Greg Polk
Mrs. Helen Pryor & Family
Joseph Romanick
Elizabeth Romanchek
Mr. & Mrs. Charles Romanuski
Julieann Romanuski
Mrs. Simon S. Russin
Mr. & Mrs. Joseph E. Schmid
Frank Shiskowski
Andy & Florence Skordinski
Skuba Family
Peter & Anna Sokola
Rose Sorochak
Nicholas Sosik
Evelyn Suhoski
Patricia Suhoski
Ann Swanko
Elizabeth Takach
Mr. & Mrs. Walter Tempalski
Stella Terpak
Agnes Timchak
Helen Umphred
Anne Wensel
Mr. & Mrs. Edward F. Wysocki
Nettie Yaremko
Mr. & Mrs. Nicholas Zedock
John & Irene Zimich
John & Doris Zoranski
Kyra E. Zoranski

HOLY TRINITY CHURCH

Wilkes-Barre
Father John & Matushka Mason
Father George & Matushka Pawlusch
Holy Trinity Altar Boys
Eleanor & Theodore Sovyrda
Andrew Dennis
John, Jr. & Elizabeth Goobic
Bill & Mary Gurka
Helen & Peter Welgo
Mary Skordinski
Mr. & Mrs. Boris Mayher
Mr. & Mrs. Edward Gudaitis
Mrs. Helen Zavada
Mrs. Mary Petro

Mr. & Mrs. Marion Sowyrda
Mr. & Mrs. Joseph Sanders
Liz & John Gurka
Lisa & Rick Liparula
Patty & Chris Shanley
Mr. & Mrs. Basil Homick
Elaine Homick
Ralph & Nettie Kompinski
John & Gabriel Homick
Elaine Benczkowski
Mary Bankos
Susan Bawn
Anna Cardoni
Mr. & Mrs. Sam Cross
Lynn & Pat Bankos
John Horutz
Marianne Krill
Mary & Stephen Krill, Jr.
Mr. & Mrs. William Yankovich
Mr. & Mrs. Nicholas Latzman
Mr. & Mrs. Peter Pawlak
John Pawlak
Michael & Vera Lisko
Dolores & Paul Gozick
Mr. & Mrs. David Mills
Walter Mason
Mr. & Mrs. Jerry Chilcott
Michael Dennis, Jr.
Jennifer & Rochele Dennis
Keith & Donna Dennis
Robert & Allisa Dennis
Daniel & Jan Dennis
Darien Dennis
Stephen Lukachik
Anna Goobic
Nicholas & Vera Goobic
Jonah & Donna Goobic
Mary Salmay
Mr. & Mrs. Michael Stchur
Mike & Rita Goobic
Don & Mary Ann Goobic
Peter & Kathy Goobic
Mr. & Mrs. Vladimir Dutko
Anna & Stanley Bishop
Mr. & Mrs. Paul Gozick
Barbara King

THE ELEVATION OF THE HOLY CROSS CHURCH

Williamsport
Fr. Daniel & Matushka Myra Kovalak
Daria and Natalia Kovalak
Mr. & Mrs. Paul C. Beiter & Family
Mr. & Mrs. Douglas P. Brown
Michael & Julie Stefanick
Yvonne & Nathan Bohlander
Mr. & Mrs. James G. Chelentis
Mrs. Helene Fowler
Cally Herman
Cathy Thereoulis
Elsie Skvir Nierle
John J. Sam, Jr.
Michael & Carol Serwint & Family
Mr. & Mrs. Lewis R. Shatto
John & Yvette Skrip
John T. Kovich

ST. MARK'S ORTHODOX CHURCH

Wrightstown
V. Rev. Theodore C. Heckman
Jeanette Ruano
Lucy Znak
Valerie Polakow

Vera Nakonetschny Gambone
Walter & Elizabeth Labick
Elizabeth Werner
James & Monia Pitra
William & Mary Zaroff
John & Elizabeth Sherbin
Helen Paulin & the Anzalone Family
Mr. & Mrs. Richard Baranowski
Sam Mervis
Elena Nakonetschny Polakow
Nicholas Polakow
Zachary Borichevsky
Sonja Lengel
George & Alla Nakonetschny
Michael, Anthony, & Steven Nakonetschny
Sandy, Peter, & Stephanie Bohlander
Helen Bulley
Peter & Vicki Kiproff
Janet Kalenish
Mr. & Mrs. Andrew Paulin & Family
Kevin & Mary Anne Swan & Sons
Charles Super
John Wanko
Delores L. Marmaluk
Mr. & Mrs. Edward Miele
Irene & Sergei Arhipov
Peter, Julia, Katie, & Holly Ren

SS. PETER & PAUL ORTHODOX CHURCH

Uniondale
Father John and Matushka Maxwell & Family
Hildegard Scheibner
Marie Hutnyan
Rose M. Kennedy
Vladimir and Betty Demianovich
Donald and Ann Bock
Martha Dorosh
Peter and Catherine Jubinsky

ST. MICHAEL'S ORTHODOX CHURCH

Wilmington, DE
Fr. John, Mary & Kyra Terrell
The Rev. Mark & Jan Koczak
Mr. & Mrs. James Biggs & Family
Mr. & Mrs. Stephen Bodnarchuk
Mr. & Mrs. Christopher Carey & Kids
Dorothy Chupko
Mr. & Mrs. William Dryden
Mary Guretsky
Bill & Marie Herrman
Mr. & Mrs. Edward Hojnicki, Jr. & Family
Mr. & Mrs. Edward Hojnicki, Sr.
Marie Karawulan
Peter & Delores Karawulan
Mr. & Mrs. Harry Kutch
Olga & John Maloney
Mrs. Agnes Meginniss
Peter & Elizabeth Melnik
Seraphim Miller
Mr. & Mrs. Ned Minnich & Family
Mike Mizgala
Greg Morosky
Paul, Marianne, Barbara, Julianna Newmeyer
Olga S. O'Neill
Mr. & Mrs. Rick Peck & Family
Sophia Puit
Sergius & Anna Pyle
Mr. & Mrs. James S. Riley
Mr. & Mrs. David Roberts & Family
Mr. & Mrs. William Scari, Sr.
Mr. & Mrs. George Selfridge
Mrs. Irene Sulick
Mr. & Mrs. Harry Wujcik
Elaine Varallo
Mr. & Mrs. Robert Zapora

All In The Diocesan Family

ALDEN STATION

Holy Resurrection Church

Baptism: Paul Andrew Stenko, son of Michael & Mary Beth Stenko, September 17.

Parish activities: Over four hundred dinners were served at our annual Chicken Barbecue. A special thank you is extended to Holy Trinity Orthodox Church and to all the local parishes for their support.

The adult education program continued in the fall with a Bible Study program. In August, the Church School held a successful Vacation Church School Day. The day began with prayer and a period of instruction, which included the use of videos. The youth enjoyed swimming, soccer, and other games, following a picnic lunch.

BETHLEHEM

St. Nicholas Church

Baptisms: Zachary Phillips, son of Mark & Maria Phillips, August 27; Kaitlyn Theresa Kasmer, daughter of Mark & Lori Kasmer, October 23.

Holy Matrimony: Thomas Chromiak and Sharon Laudenbach were united in the sacrament of Holy Matrimony on July 30.



New Altar Servers.

Chrismations: Innocent Angstadt, Seraphim Freedman, and Vladimir Laury were received into the Orthodox Church on April 23.

New parishioners: The following



Working at the annual chicken barbecue.



Holy Resurrection Church: Vacation Church School children.

have become members of the St. Nicholas parish family: Ms. Maria Mason, Mr. & Mrs. Thomas Miller, Mrs. Michaelene Murphy, Mr. & Mrs. William Podlusk and family, Mrs. Bessie Stamets, Andrew Thear, Tanya Thear, Catherine Bednar, and Stephen Bednar.

New altar servers: Five new Altar Servers were blessed and received their robes to serve as Altar Servers on Sunday, October 2. The new servers are: Leo Howell, Alexander Roman, Nicholas Solan, Peter Lezinsky, and Matthew Roberts.

Parish activities: All organizations

and parishioners contributed to the successful "Russian Days" Festival in September. The event was co-chaired by Mrs. Alexandra Keysock and Ms. Patricia Felix.

The parish hosted Fr. Anatoly Frolov and Sergei Chapnin from our sister parish in Klin, Russia, for a ten-day visit to America. The visit was the result of our pilgrimage to Klin last Thanksgiving. The parish is presently hosting Alexei Kurenkov, a first-year seminarian at St. Tikhon's, from our sister parish.

Church School activities: Gradu-

Continued on the next page.

All In The Family

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ation Recognition Day was held to honor all the new high school and college graduates from the parish. A summer family swim and picnic outing were held. A Church School Open House and Teacher Recognition Day was held in October and the monthly Youth Sunday was coordinated.

CATASAUQUA

Holy Trinity Church

Baptisms: Halle Alexandra Bagshaw, daughter of Christopher & Nina Bagshaw, June 18; Lucas Gregory Gaston, son of Michael & Tonya Gaston, September 18; Andrew John Miller, son of John & Anna Miller, December 3.

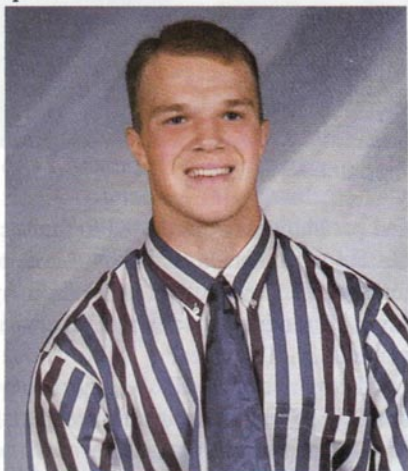
Parish activities: On October 31, the annual service of Holy Unction was celebrated by seven priests, including one from Klin, Russia. This annual event is served in honor of Saints Cosmas and Damian, whose feastday is November 1.

The parish held a successful Russian Art and Food Festival, which brought many visitors to our parish community.

COALDALE

St. Mary's Church

Diocesan Essay Winner: Kristopher Marek was the first place winner in the 2nd annual Diocesan Essay contest held in April.



Kristopher Marek

Baptism: Robert Ehret was baptized into the Orthodox faith on August 27. We welcome him into our family at St. Mary's.

Holy Matrimony: Debbie Comisac & Robert Ehret were united in the sacra-



Anniversary Planning Committee, St. Mary's Church.



Natasha & Misha.

ment of Holy Matrimony on September 24.

Parish anniversary: The eighty-fifth anniversary of the founding of our parish and the concluding commemoration of

the Bicentennial of Orthodoxy in North America were held on Sunday, September 11. Commissioner Paul Sheers, a member of our parish, was the toastmaster. A page in our program book was



Mr. Theodore Chylack (holding picture) honored at St. Nicholas Church.

dedicated to our forefathers who came from many countries and preserved our faith and heritage.

COATESVILLE

St. Nicholas Church

Bicentennial Celebration: The celebration of the Bicentennial of Orthodoxy in North America took place at the V.A. Medical Center in the All-Faith Chapel. The Divine Liturgy was celebrated by Archpriests Dimitri Voytilla and Nicholas Yuschak. Dr. Walter Gerasimowicz directed the two parish choirs. This was the first Orthodox Divine Liturgy to be served at the Medical Center since its opening.

On Sunday, October 30, we were honored to have Theodore Chylack, age 90, worship with us. He came back to visit his people.

Following the Divine Liturgy, a spaghetti and meatball dinner was prepared and served by the young women of the parish.

On Sunday, November 13, the congregation was invited to St. Herman's Church in Media, Pa., for the first Divine Liturgy at their new church. Father John Perich, pastor, was assisted by Fr. Dimitri Voytilla.

HARRISBURG

Christ the Saviour Church

Holy Matrimony: John Carter & Christine Anne Trunk, July 2; Bruce & Rebecca Kantor, August 20; John S. Nayduch & Brenda Sue Lebo, October 8; David Martin & Cheryl Ann Steele, October 15; Daniel J. Bretz & Donna Pellegrini, October 22.

Parish activities: Christ the Saviour hosted the 68th National FROC Convention from September 1 to 5. Almost eight hundred attended the Hierarchical Divine Liturgy celebrated by His Eminence, Archbishop Herman, and His Grace, Bishop Paul, of the Patriarchal parishes.

Icon murals are being written on the church walls by Fr. Theodore Jurewicz. The Deisis, the Second Coming of Christ, is now above the iconostasis. The Dormition of the Holy Theotokos will be completed shortly.

The parish softball team won the post-season playoff tournament for the first time in history. Carl S. Hisiro was the team manager.

Continued on the next page.



Christ the Saviour Church parish softball team.



At St. John the Baptist Church, Edwardsville, Fr. Emilian Hutnyan receives the blessing to wear the Nabedrennik.



Archbishop Herman with parish children of St. Michael's Church, Jermyn.

All In The Family

Continued from page 77.

JERMYN

St. Michael's Church

Baptism: Elizabeth Kraky, daughter of Barbara and Patrick Kraky, October 16.

Parish activities: On November 6, designated Youth Sunday, Archbishop Herman made an archpastoral visit to St. Michael's. His Eminence distributed medals to the children of the parish following the Divine Liturgy. Later, a banquet was held at the parish hall with over 320 in attendance.

OLDFORGE

St. Michael's Church

Baptism: Theodore Carl Frear, 11, son of Theodore & Nancy Frear, was baptized on August 7.

Holy Matrimony: Robert Williams and Tamara Jadik, July 16; Brian Raftery and Ruth Ann Flynn, August 20; Kenneth Laboski and Carrie Anne Macijowsky, September 3, concelebrated by Archpriest Joseph Martin and Fr. David; William Keslosky and Barbara Filipovic, October 22.

Parish activities: On October 30, "A Costume Ball in the Fall" was held for the church school children and parishioners.

OLYPHANT

All Saints Church

Parish activities: A music camp was sponsored and conducted for the children of All Saints at the University of Scranton under the direction of Cheryl Boga.

On August 17, the Junior R Club traveled to Great Adventure.

The Church School program began on September 18 with a prayer service and the blessing of the children.

The annual bazaar was held October 20-22.

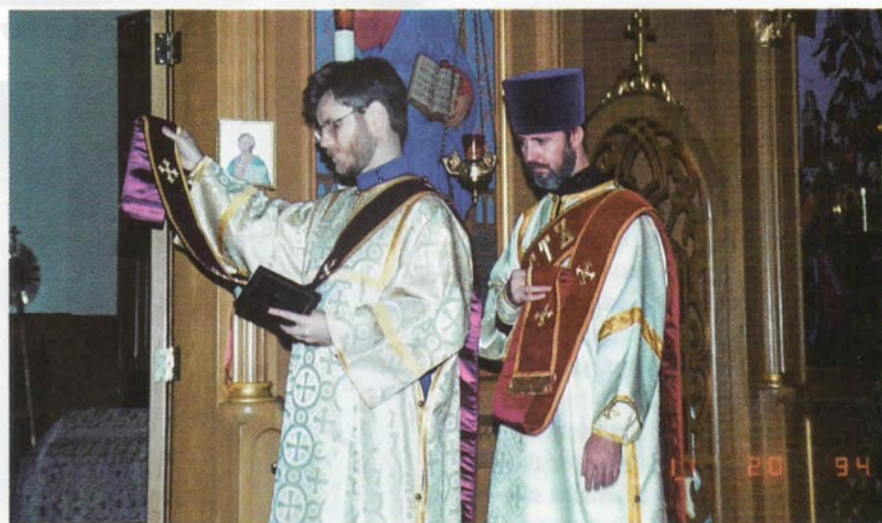
The Junior R Club designated \$200 to be disbursed among five projects: I.O.C.C. Humanitarian Aid Drive, I.O.C.C. Christmas Stocking Project, a local soup kitchen which feeds the homeless, Orthodox Christian Mission Center Support-a-Mission Priest Program, and St. Tikhon's Seminary.



Regilded church domes gleam in the sun at St. Michael's Church, Mt. Carmel.



Holy Assumption Church, Philadelphia: Newly ordained deacon, Fr. Jude with his family, Archbishop Herman, and Fr. John Udics.



Deacon Jude takes his first litany.

SIMPSON

St. Basil's Church

Award recipients: The Rev. Leo Poore was presented with the Nabadrennik by His Eminence, Archbishop Herman.

Michael O'Pecko, son of James & Mary Ann O'Pecko, and Gabriel Getzie, son of Peter & Paula Getzie, were presented with the Alpha-Omega Award during the Hierarchical Divine Liturgy on Sunday, August 28. The Liturgy was concelebrated by His Eminence, Archbishop Herman, Priests Leo Poore and Nicholas Wyslutsky, and Protodeacon Stephen Howanetz. They were assisted by Subdeacons Gregory Hatrak and Gregory Sulich, and Altar Servers Michael O'Pecko and Gabriel Getzie. The choir was directed by Mr. John Proch.

90th anniversary: The parish's ninetyeth anniversary was celebrated on Sunday, September 25. A service of thanksgiving was held following the Divine Liturgy. After the services, a ham and chicken dinner was served, and all those in attendance were presented with an icon commemorating the Bicentennial.

SOUTH CANAAN

St. Tikhon's Monastery Church

Baptisms: Infants George Kartoza and Natalia Brown, and nine-year-old Alesya (Elizabeth) Doumova were baptized into the Orthodox Christian faith.

Chrismations: Michael Ellis, Gordon (Gordius) Jones, Katherine Mann, and Enoch and Theodora Bracey were received into the Orthodox faith through holy chrismation.

Parish activities: A ninetyeth birthday surprise party was held for Daisy (Nadezhda) Geeza at the coffee hour following the Divine Liturgy, October 2.

A service of adoption was held as we joyfully welcomed into our midst Svetlana Ford, newly-adopted daughter of St. Tikhon's faculty members, David and Mary Ford.

WILLIAMSPORT

Elevation of the Holy Cross Church

Baptism: Demitra Beiter, daughter of Paul & Christian Beiter, was baptized

Continued on the next page.



Father Leo receiving the Nabadrennik at St. Basil's Church, Simpson.



Michael O'Pecko and Gabriel Getzie with Archbishop Herman and Fr. Leo Poore.



At Ss. Peter and Paul's Church, Unlondale, Fr. John Maxwell receives blessing to wear the skufia.

All In The Family

Continued from page 79.

into the Orthodox Christian faith on October 30.

Parish activities: The parish is in the process of constructing a new iconostasis. Parishioner John Beard is executing the design.

A three-part lecture series was offered in conjunction with the weekly Bible study. The speakers for the lecture series were Father Sergei Glavolev, Fr. Peter Dubinin, and Fr. Daniel Kovalak.

The parish held a "First-Timers" event on September 28, and an "Inquirer's Night" on November 17, as part of our parish outreach to the community.

Many parishioners participated in recent two community-wide events, the Life-Chain on October 2, and the Annual Crop Walk on October 9.

The parents of Holy Cross have been meeting to consider the development of an Education Center.

Father Daniel was part of the O.C.A. delegation that traveled to Alaska in October. He participated in the consecration of St. Innocent's Cathedral and the canonization of St. Jacob in Anchorage. A slide presentation was offered to the parishioners on November 14.

On November 10, Fr. Daniel presided at the Annual Assembly of the United Churches of Lycoming County, where he serves as vice-president.

WILMINGTON (Del.)

St. Michael's Church

Baptism: Susanna Carey, daughter of Chris & Nona Carey, was baptized on October 2.

Parish activities: On Sunday, August 21, the Akafist-Dostoyno Yest Choir sang at the Divine Liturgy.

The parishioners took summer-fresh produce to the Food Bank of Delaware.

The Altar Guild sponsored a parish picnic and a fashion show. The Altar Guild had the chalices replated, and altar server robes are being made to be used for two cycles of the liturgical year.

Birthday: Anna Streltsoff celebrated her ninety-third birthday on November 6. Father John presented her with roses as the choir sang Many Years.



Baptism of Demitra Beiter.



Fr. Sergei Glavolev and Fr. Daniel Kovalak.

When you walk
And the snow has fallen
In the quiet woods
The pines are covered
Boughing with
Silken ice
If you can be there

It seems like an
Ethereal dream
And hearing the silence
As it touches the ground
The beauty too great
To be spoken.....

—Stephanie Trehubets Verity



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The Orthodox Witness on the Sanctity of Human Life
at the
1995 March for Life*



Monday, January 23, 1995, 11:30 AM

Dignitaries on the Podium at 11:45 AM

Program Activities Start at 12:00 noon

The Ellipse, Washington, DC

(across the street from the White House)

*RSVP by January 14, 1995
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