

*Christ is Risen!*

*Indeed He is Risen!*

*Our 10th  
Anniversary*

**Your Diocese**

# *Alive in Christ*

The Magazine of the Diocese of Eastern Pennsylvania, Orthodox Church in America Volume X, No. 1 Spring, 1994



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*"Submitting my soul to the  
mercy of God,  
and asking everybody's  
forgiveness  
and forgiving everybody,  
and remaining faithful to the  
Orthodox Catholic Doctrines  
up to my last minute,  
believing and professing  
myself,  
and submitting myself  
to the prayers of all . . ."*

*(Last Will and Testament of  
The Mitred Archpriest  
Alexis G. Toth  
July 10, 1907.)*

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Dearly Beloved Children in Christ:

A few months ago, in this Jubilee of the Bicentennial of Orthodoxy in North America, we called for a "Year of Spiritual Renewal" in all the parishes throughout the diocese of Eastern Pennsylvania. As you may remember, this was a three-fold call to renewal through fervent prayer in daily life, living the Gospel in our parish churches, and reaching out and proclaiming the Good News to others.

The time has now come for us to undertake steps and initiate programs to foster Spiritual Renewal in our parishes. To this end, the following guidance is offered to the faithful of our diocesan family, to our parish councils, and to the entire congregations of our churches.

### **The Place of Prayer**

The first practical guideline of Spiritual Renewal is prayer. Prayer, in fact, is the very heart of the Orthodox Christian life. Through prayer, we enter into communion with God and live in His presence. By prayer, we become conscious of our personal relationship with Christ—we are united with Him and experience such spiritual realities as cleansing, light, and newness. It is no wonder then that St. John of Kronstadt describes prayer as "spiritual breathing"—purifying us and giving us new life.

Vasilii Rozanov once wrote: "There is no life without prayer. Without prayer, there is only madness and horror. The soul of Orthodoxy consists in the gift of prayer." And Bishop Theophan the Recluse adds, "Prayer is the test of everything. If prayer is right, everything is right."

### **A Program of Prayer**

The Holy Apostle, St. Paul, tells us to "pray without ceasing" (I Thess. 5:17).

In our busy schedules and hectic lifestyles, this, no doubt, seems to be an impossible directive. Yet, we can and we must take special time every morning, throughout each day and every evening to be with God. Each of us can work out a schedule that is most effective for himself or herself.

One program of prayer might begin upon rising in the morning, to immediately come before God and renew our contact with Him through a few moments of prayer. Then after washing, a person can seek deeper nourishment in a longer period of prayer and the reading of Scripture for fifteen to thirty minutes. Then, after breakfast, one may go out to meet the day's tasks maintaining as much as possible the spirit of prayer.

During the day, God offers us many opportunities for short prayers. Even a few moments of raising our minds to God are precious, especially when we look for such occasions consistently—to praise Him for the beauty of our world, to ask His help in some task, to thank Him for His blessings, are but a few.

In the evening, an Orthodox Christian can again devote longer periods of time to prayer, to fellowship with other faithful, and to reading of the Bible, the lives of the Saints or other books on our holy faith. Finally, just before bedtime, communion with the Lord in prayer is our assurance of resting in His care.

Learning to nourish ourselves in prayer is the chief priority of spiritual renewal. What is important is to work out a schedule and then follow it with self-discipline. One will surely learn quickly to value these quiet times as deep personal contacts with God, and as fountains of personal renewal amid the clamoring chaos of our over-busy world.

### **Family Life**

It is not only important for us, "when you pray to go into your room, and when

you have shut your door, pray to your Father Who is in secret . . ." (Matt. 6:6). But, especially if we are living at home with others, it is important for us to pray as a family. The theology of our faith teaches that the home should be "a church in miniature"—not only with its icon corner, but also with its program of family prayer.

Married couples should share the intimacy of prayer—every day. Each evening, for instance, couples need to discuss together the events of the day. They need to hear each other by "listening with the heart," with a loving effort to understand what the other person is trying to say. If necessary, they should ask mutual forgiveness for whatever shortcomings have occurred. When discussions reach apparent impasse, when problems seem insurmountable, or when the course of action to follow is unclear, it is then that couples must turn to the Lord. "Putting Christ into the picture" is the formula for miracles found in the Scripture, as evidenced at the Wedding in Cana of Galilee (John 2).

Couples should read each night together from the Scripture—at least a chapter a day. And there is nothing more beautiful than to join hands and souls and pray to the Lord together, before falling asleep—asking His protection through the night, His blessings come tomorrow, and His steadfast love throughout eternity.

When there are children in the home, it is the parents' duty to train the young soul in a program of prayer. Each morning, together—parents and children—pray at the icon corner for the guidance of the Holy Spirit throughout the day. There is no prayer in public schools, so it must take place each morning in the home—where it belongs in the first place.

Praying before and after meals should be part and parcel of every child's spiritual life.

*Continued on the next page.*

*Continued from page 1.*

tual life. Reading together each evening—or at least every Sunday—Bible stories on the life of the Lord, His holy Mother, and the many saints, should be a required part of the family program of prayer. And every night, the entire family should kneel together at bedtime and thank the Lord for the day that has passed, ask Him to watch over everyone through the night and implore His blessings in the day to come.

Our program of prayer should also be one that is mindful of the whole Church. Yes, we should pray for health of body and soul, peace and harmony in the family, and the spiritual and material blessings of God in our lives. But we should also pray for the Holy Orthodox Church, our diocese, and our bishop, our pastor, and our parish—its welfare, peace, and growth—and finally, for the future of the Church—for vocations to the holy priesthood, diaconate, and monastic life.

Yes, a life of prayer is indispensable to renewal and spiritual life. As Orthodox Christians, we seek not only special moments of renewal, but unceasing growth in the spiritual life. Let each of us, then, labor with prayer. Each moment we spend in prayer will become a source of spiritual fruit. For prayer makes us alive to God. Through prayer, we open up our inner world to God, and we give to Him, as it were, conscious access to our personal lives. The power of prayer provides both spiritual content and spiritual rhythm to our life in Christ. Without the life of prayer, renewal and spiritual life are impossible. Let us then pray—daily and with fervor.

## **Parish Renewal**

A second aspect of spiritual renewal is righteous living. The Orthodox Christian way of life is summed up in God's command, "Be holy!" (I Pet. 1:15). Orthodox Christians must be not merely "moral" but rightly "holy," for we share in the Holiness of God. This means we must not allow sin to work in our hearts, we must be free of evil. Holiness comes from walking in the Holy Spirit and being obedient to the glow of grace in our heart. Such living is spiritual wholeness, goodness, and integrity. It is through such living that we experience the power of the words of Scripture, the

truth of our Orthodox Christian doctrines, and the transforming beauty of our liturgical worship.

Yes, dearly beloved in the Lord, our parishes must be renewed in the life of holiness. We must be a parish family, worshipping the Lord, obedient to His commands, nourished by the grace of His Holy Mysteries. Our priority of focus must not be on buildings and fundraising, but on "close fellowship with the Holy Spirit." St. Paul exhorts us on this very point:

"Be filled with the Spirit, speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord, giving thanks always for all things to God the Father in the Name of our Lord Jesus Christ" (Eph. 5:18-20).

We must see our parishes as miniatures of the "Kingdom of God" here on earth! We must make them such! We must acquire the character of citizens of the Kingdom—living the life of Christ individually and corporately, making the Kingdom present in our parish for everyone to enter, to know the joy and the peace that we know when we live the life of repentance and holiness.

We must build our parishes—not just with brick and mortar—but with the virtues of the Kingdom. Our parish churches must show forth the fruits of the Holy Spirit that come from a life of prayer and repentance—"love, joy, peace, long-suffering, kindness, goodness, faithfulness, self-control. Against such there is no law" (Gal. 5:22-23).

## **The Biblical Model**

To know if our parish church is a replica of the Kingdom, we must see how well it "squares up" with the model of the Church in Scripture. We read in the Acts of the Apostles the formula of the earliest Christian community of faithful—the very first parish:

"And they continued steadfastly in the apostles' teaching and in fellowship, in the breaking of the Bread and in prayer... with gladness and simplicity of heart, praising God and having favor with all the people. And the Lord added to the Church daily those who were being saved" (Acts 2:42, 46, 47).

The formula for the Orthodox Christian parish then is this: liturgical prayer, sacramental living centered around the Eucharist, religious education, and Christian fellowship. When these things are done in a holy way, with joy and purity of heart, giving glory to God for all things and seeking oneness with all the people, then, and only then, will the Lord "add to the Church"—enable it to grow! Parish growth will not come with pre-planned gimmicks and tactics, but by being steadfast in the faith and renewed in the Spirit!

We must continue in prayer. This means we must pray at home, as we said above. But it also means we must pray in Church. This is why we have each house of worship—to offer praise to the Holy Trinity on the Lord's Day. We must attend Vespers every Saturday night in preparation for the Sabbath and the Liturgy every Sunday morning. Too many excuses have prevailed for too long. Nothing should separate us from our God—not our schedules, not hurts from people in the past, nor ourselves and our laziness! We must pray together the divine services of our Holy Tradition each weekend—and on the eve and day of every feast—as a parish family—together!

We must continue in the breaking of the Bread. This is the sacramental life of the Church, the center of which is the Mystery of the Holy Eucharist. It is only when we "receive the Body of Christ, taste the Fountain of Immortality," that we truly become "one with the Lord." This should be something that we want to do and do frequently—as often as possible. But we must not forget the words of the Liturgy, "Holy things are for the holy," and we must be spiritually disposed for Holy Communion. This means on Saturday evenings or the vigils of feastdays, we must examine our conscience and admit our sins, feel sorrow in our heart for doing wrong, truly repent and promise to do better and confess our sins before our Spiritual Father.

We must be steadfast in the teachings of the Apostles. This means that we must know our Holy Orthodox Faith. Religious education is a hallmark of everyday parish life as well as spiritual renewal. Our diocesan churches must have the best possible program of religious education—for our children and for adults as well! For this we

need dedicated teachers, proper textbooks, and students willing to learn! It means budgeting the purchase of Bibles and OCEC materials. It means bringing our children to Church School each and every Sunday morning! It means coming ourselves to Bible Study and other adult religious classes offered in the parish! It also means unending work for our priests!

Lastly, from the Biblical model, we must have fellowship with the members of our Church family. This means greeting one another outside of church, sharing conversation at the coffee hour after services. This includes parish dinners—not always fundraising efforts—but gatherings

and disappointments we have found in others. All of us, including we ourselves, sin—only God is without sin. We cannot stay away from Church or involvement in it, because someone else has hurt or angered us. Church is our relationship to the Lord! We must lay aside past wrongs, forgive our brothers and sisters, forget their faults—and do the will of the Lord: “First be reconciled with your brother, and then come and offer your gift (at the altar)” (Matt. 5:24).

In fact, each parish is urged to offer a Year of Forgiveness to all who have stopped coming to church for whatever reason—some hurt, some disappointment, some

*We must lay aside past wrongs, forgive our brothers and sisters, forget their faults—and do the will of the Lord: “First be reconciled with your brother, and then come and offer your gift” at the altar (Matt. 5:24).*

that promote parish unity, a spirit of friendship and love in the Lord, a relaxed atmosphere of coming together apart from the frenzied world and enjoying the company of “fellow citizens” of the Kingdom! Occasional covered dish dinners promote this. Weekly social hours in the parish hall reinforce it. But exchanging the holy kiss, “Christ is in our midst,” insures it each and every time we meet!

### **A Matter of Attitude**

The “kiss of peace,” a handshake of friendship, and a greeting of Christian love need to be hallmarks of our parish life. Every form of discord and strife wherever they exist must be abandoned and replaced instead with peace and love. The parishes of the diocese of Eastern Pennsylvania must be known for their zeal and love for the Lord, His Kingdom and His Gospel. Hurts of the past and vestiges of anger must be forgiven, forgotten, and erased in the love of the Lord.

We must come to actualize the line in the Gospel, “Unless you forgive others their trespasses, neither will your Father forgive your trespasses” (Matt. 6:15), in our parish life. We must lay aside the hurts

moment of anger; perhaps disillusionment, personal laziness, or just being “out of the routine.” Every parish is to seek out these souls, welcome them back to the fold of the faith and not penalize them with the requirement of “back dues”—but simply bring them back to the model of “the apostles’ teaching and fellowship, the breaking of the Bread and prayer.” This may seem to some parish council officers as “cost prohibitive,” but in the long run, the parish will have a worshipper, a worker, a giver that it has not had for some time now—for years and years to come!

And, on the subject of parish councils, they are enjoined to follow the Biblical model of the Church in their ministration. They need to meet “in peace and harmony.” They need to open their meetings with a service of prayer. They need to hear the reading of the Scripture, appropriately selected by their Spiritual Father. They need to make the motto of their sessions, “What would Christ want us to do? How would Christ want us to be?” They need to foster programs that will encourage parish renewal, spiritual development, church growth, and the like. Each parish, for instance, ought to sponsor an annual spiritual

retreat weekend—with a guest retreatmaster, an entire complement of services, a program of lectures and discussion that will promote spiritual growth. This, too, will cost money, but should be looked at as an investment in eternity.

In short, our parishes must become suitable dwelling places for the Holy Spirit and bring us to perfection in the most “excellent way of love” (cf. I Cor. 13).

### **Parish Outreach**

The third and final aspect we wish to pursue in this year of Renewal is church growth. This is not an ideal that is only realized on the national level with the establishment of new mission parishes. It is something extremely important and very vital within each of the existing parishes of our diocese and throughout the Orthodox Church in America. Church growth is not merely another line in the directory of parishes in the OCA. It is actually the victory of another soul for Christ and His Church in whatever place possible, including our already existing parishes in the diocese of Eastern Pennsylvania.

The Gospel of Jesus Christ is “the Good News of great joy . . . for all people” (Luke 2:10). It is a priceless gift we have been given, not to hoard or hide, but to proclaim and share! And the sad fact is that more than half of this nation does not know in a personal relationship through a church the joy of salvation! Yes, that means that in each of the cities and villages and towns in which our parishes exist, half of the population is unchurched! Some of those people are our former active parishioners who have lapsed their membership. Many may be our own sons and daughters and grandchildren! Others are Americans who have never known the life of a parish church.

Each of us knows someone who is not going to church anywhere—in our family, in our neighborhood, at our place of employment. We need to “reach out” and touch that person with the love of the Lord. We need to proclaim the Good News of Jesus Christ to that person, tell him or her how wonderful the Lord is, what He has done for us in our own lives, and how we love to worship Him in the beauty of our Church and her Tradition and her services.

*Continued on the next page.*

We need to invite that person to "come and see" the beauty of our Church, the splendor of our worship, the presence of the Lord in the Holy Eucharist, and in the lives of the members of our parish family.

In parish outreach, we must be bold in our faith and daring enough to invite someone to Vespers or Liturgy. We must bring our guest to Church, sit with him or her throughout the service, answer questions he or she has. We must introduce the person to our pastor—and later explain to him our intention with this person and seek his help and guidance in the process. We must introduce our guest to other faithful who will make him or her feel welcome in the midst of the parish family. Like a good bowler, we must follow through in this effort and invite our friend to come to Church again—and again. Naturally we hope that our guest will be impressed enough, interested enough and moved enough to wish to become a reactivated member or a catechumen, at which point our pastor will take over the effort. And it that may be that in time, with God's grace, we will have brought a "new spiritual child" into the parish family.

### **Church Growth**

As part of this Year of Renewal, each of us must make up our mind to reach out and help our churches to grow. Every day, with faith, we need to offer a prayer to Christ the Good Shepherd for someone who once belonged to the fold of our parish, but who along the way has stopped coming to services, or for someone we know who does not belong to any church. We must ask the Lord to help this person find comfort and spiritual joy in the fullness of our faith in our local parish. Prayer not only moves mountains; it also moves people!

All of us must welcome "new faces" into our midst—in the Name of the Lord. We must greet them with the "holy kiss," encourage them in their search for Christ and His Church, and do everything in our power to help the process along, and never, never, do or say anything that might deter it. We must realize the Church is not just for "our people"—the Russian Orthodox who founded our parishes—but for everyone! The work of Herman of Alaska, Ss.

Innocent and Juvenaly, was to reach out and make the Church grow in America—with native Americans who converted to the faith! We are enjoined in this effort by the commands of Christ Himself:

"Go, therefore, and make disciples of all nations, baptizing them in the Name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you . . ." (Matt. 28:19-20).

"You shall be My witnesses . . . to the

household! In this year of the Bicentennial of Orthodoxy in North America, when we recall the missionaries who first gave our holy faith to the natives of Alaska, let us each pledge to bring Holy Orthodoxy to one person and to bring that one person to Christ and His Holy Church!

### **Never-Ending Task**

The goals of this Year of Spiritual Renewal are before us! They are lofty and

*We must realize the Church is not just for "our people"—the Russian Orthodox who founded our parishes—but for everyone!*

very ends of the earth" (Acts 1:8).

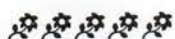
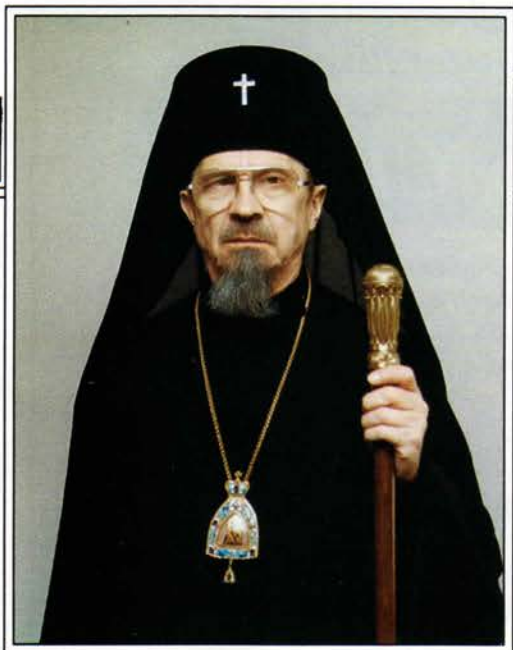
We must have the courage and conviction to bring to the Lord those who are not yet members of His Holy Orthodox Church. We must use our time and talents and treasure to promote church growth. Yes, parish councils must budget funds for programs that will do this very thing. In the months ahead, we will expand upon this aspect of Church growth and make available to the local parishes seminars, speakers, and guidebooks that will promote this effort. At this juncture, the initial and most important facet is for all of us to be open to the Will of God for His Church to grow—to pray, to seek out, to reach and touch, to welcome and to encourage—to be willing to give of ourselves, at whatever level, at whatever cost—for the glory of God, the extension of His Kingdom, the growth of the Church, the salvation of souls!

Remember, we are not changing the precious deposit of Tradition handed down from the Holy Apostles, through the Fathers and the Saints, to us. We are simply sharing that rich, priceless legacy with those who have heretofore been deprived of it! What a wonderful gift to a person—the Holy Orthodox Faith! What a wonderful gift to the Lord—someone new to His

challenging indeed! But, my beloved children, they are the work of the Lord, and we should be proud to do it. Furthermore, they are necessary, for our salvation and the future of our Church, and we should not fail to recognize and accept this. They are for all of us—bishop, priests, and faithful men, women, and children alike! They are not just for this year—but for all time, until Christ comes again! This year is just a beginning of our efforts in this never-ending task. Let us be about this work, cheerfully and not begrudgingly. Let us commend our efforts and our whole life to Christ our God!

May He Who founded our Holy Church, Who taught us to pray the most excellent prayer, Who showed us to forgive and to reach out to all persons and Who told us to be His witnesses to the ends of the earth, Christ our true God bless us in our Year of Spiritual Renewal, helping us to change our attitudes, give of our time, talent, and treasure, and do those things which are well pleasing to Him. And for it may He bless us all, not only in this Bicentennial celebration, but unto the ages of ages.

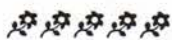
+HERMAN  
Archbishop of Philadelphia  
and Eastern Pennsylvania



*By the direction of the Holy Synod of the Orthodox Church in America  
His Grace, Bishop Herman  
has been elevated to the dignity of Archbishop  
with the designation  
His Eminence, the Most Reverend Archbishop Herman*

All of us join in offering our love and congratulations  
to our diocesan father in Christ,  
His Eminence Archbishop HERMAN  
and prayers to God on his behalf.

*Many Years!*



*Christ is Risen! Indeed He is Risen!*

Your Diocese

# ***Alive in Christ***

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

Volume X Number 1 Spring 1994

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Father Alexis Toth is Glorified - Holy Synod proclamation on page 34; related articles on the canonization on pages 8 and 35.



Teen winter retreat—see page 58.

## **Your Diocese Alive**

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*Christ is Risen!*



*Indeed He is Risen!*

Dedicated Clergy and Beloved Faithful of our Diocese:

"By descending into Hell, He made Hell captive . . .  
It was angered, for it was mocked . . .  
Christ is risen and the demons are fallen . . ."  
(from the Paschal Homily of St. John Chrysostom)

CHRIST IS RISEN! INDEED HE IS RISEN!

The joyful meaning of this Feast of feasts is summed up in these words of our Holy Father John Chrysostom, for Pascha means, most fundamentally, the triumph of God over the Evil One and his forces in the world, restoring man to the possibility of once again being a Godbearing creature. The three-day Resurrection of Our Lord and God and Savior, Jesus Christ, is the fulfillment of God's divine plan to restore that harmony between Himself and the World, as He created it, before the fall of Adam.

As the joy of the Resurrection of our Lord rises in the midst of the Church, we experience a burning of the heart just as the disciples did when they walked with the Resurrected Lord on the road to Emmaus. The might of our Lord which was revealed in the Resurrection is the source of Apostolic mission.

Let us prayerfully give thanks to the Risen Christ Who enables us, in His unspeakable mercy, to celebrate with spiritual joy this radiant Feast, the same which was first experienced by the holy Myrrh-bearing women when the Risen Lord said to them: "Rejoice," and by His Apostles to whom He said, when He stood in their midst after His Resurrection: "Peace be unto you."

In this season of the Church's rebirth and renewal, and as we celebrate the Bicentennial of Orthodox Christianity in North America, may the diocesan program that we have undertaken for spiritual renewal, meet with every success.

My dearly beloved children: May the Holy Resurrection of Christ be to us all the inexhaustible source of our joy and gladness, peace and happiness in this life and forevermore.

May the blessing of the Resurrected Lord Jesus Christ be with all of you.

With love in the Risen Lord,

*+ Herman,*

+HERMAN  
Archbishop of Philadelphia  
and Eastern Pennsylvania

Holy Pascha, 1994

# The Memorial Day Pilgrimage And Canonization Of Father Alexis Toth In The Bicentennial Year: Our Part In Salvation History



*"... who once were not a people but are now the People of God, who had not obtained mercy but now have obtained mercy" (I Peter 2:10)*

God reveals Himself to us not so much as the God Who Speaks, but as the God Who Acts. God acts through people in time and place, making sacred the holy lives and holy events of His people, the "People of God." This is why the recitation of "salvation history" is such an integral part of Orthodox worship. Our Church history is "sacred" because it is filled with times and places and people through whom God acts and reveals Himself. It is in this context that we understand the celebration or our Bicentennial in this year's Memorial Day Pilgrimage and the Glorification ("canonization") of Father Alexis Toth whose relics repose at Saint Tikhon's Monastery.

Twenty-four years ago this summer, our blessed Father Herman was canonized in Kodiak. We see in Saint Herman the realization of a local Orthodox Church in

America—that two hundred years ago the Native Americans "who once were not a people but are now the People of God" are baptized into the Holy Orthodox Faith, taking on an American Orthodox identity, becoming part of sacred Orthodox history in America.

The Bicentennial celebration of the

*The official proclamation of the Holy Synod of Bishops, together with a related article, appears on pages 34-39.*

Orthodox Church in North America will culminate later this year with the canonization of the first Creole Native-American priest, the Father Jacob Netsvetov. But in a very special way, it is the canonization of Father Alexis Toth at Saint Tikhon's on

Memorial Day that strikes closer to the most personal history of you and me.

Most of America is from someplace else—we Americans are all children of one diaspora or another, whether we be cradle Orthodox or converts. We are not Native-American in the sense of an Aleut priest, Father Jacob, baptizing thousands of Eskimo peoples living in the Yukon for a thousand years. America is also a land of immigrants. So it is that for an important part of her history, the Orthodox Church in America was a mission and ministry to immigrants. No one better exemplifies this mission and ministry than Father Alexis Toth.

To this day, the bulk of our parishes in the United States and Canada were established by immigrants from the Austro-Hungarian Empire at the turn of the last

century. These peoples—there were more than one group of people—were generally known as “Little Russians,” although they spoke diverse slavic dialects and represent more specific groups of Ruthenians, Galicians, Carpatho and Sub-Carpathians, Slavonians, Belorussians, and Buchovinians, and those known to us as Ukrainians. These peoples came to North America by the tens of thousands in the 1890s through the 1920s, driven by the promise of America, mercifully led by God out of their poverty and persecution to the “promised” land. They were bound by a common humiliation of a second-class citizenship in Central Europe, living in lands occupied through Latin conquests, subjected for hundreds of years to a “Unia” with Rome that made them neither Roman Catholic nor Orthodox.

And so the “Little Russians,” filled with hope, came to America—only to be subjected to the same rejection by Westernizers who refused to allow either their venerable customs or their “Greek Catholic” Byzantine Rite.

Broken and disunited, who would unite these peoples “who were not a people” either in their occupied homeland or in America? Who would go out to these abandoned thousands, tell them of God’s love for them, show them God’s love by his own caring, gather them together and bring them back to their Orthodox Faith?

By the turn of the last century, the sainted Father Alexis brought back some thirty thousand souls, making of them the Orthodox foundation for the spread of Orthodoxy in America in the twentieth century.

Speaking personally, without Father Alexis, there would have been little basis for my mission to the stranded Orthodox in the sprawling Southern California suburbs in the 1950s. Without Father Alexis, there would have been no network for an Orthodox outreach to Americans. Without Father Alexis, there would be no groundwork for uniting the disunited peoples into one Orthodox people living in the Americas.

You may be non-Slavonic or purely an “American” even as I am historically “Great Russian.” But let me make this perfectly clear: neither the “Americans” nor the “Great Russians” have brought us into our present-day promise. Rather, it was this remarkable “little” man of no report who led these remarkable “little” peoples into a

return to Orthodoxy that is the basis of our mission and ministry in the Americas into the next century. “Blessed are the poor in spirit, for theirs is the Kingdom of Heaven.”

And when God gave blessed repose to His faithful servant Father Alexis in 1907, in what blessed place was he laid to rest? Even in blessed repose, Saint Alexis gathers the Orthodox Faithful together, bringing them back to Saint Tikhon’s where his holy relics are glorified, there to celebrate his solemn canonization on Memorial Day in the Bicentennial Year of the Orthodox Church in North America.

Here, on Memorial Day, all the sacred elements of our salvation history come together. The God Who Acts through the grace of our Lord Jesus Christ, in God’s love for us as “Our Father” and the communion of the Holy Spirit, would be with us all as we gather in the sacred synaxis of time, place, event, and persons that is the Divine Liturgy of the Orthodox in God’s Presence.

The Time is the Pilgrimage to Saint Tikhon’s on Memorial Day. The Place is

Saint Tikhon’s Monastery where generations of Orthodox Pilgrims have gathered each and every year on holy ground made yet more holy this year by the glorification of Father Alexis Toth who has made Saint Tikhon’s his precious abode. The Event is the very first canonization ever of an Orthodox saint in the continental United States (outside of Alaska), bringing the Bicentennial of Orthodoxy in America centered in Alaska right into America’s heartland at Saint Tikhon’s.

Who are the “persons” who complete the elements of our salvation history? May God act through in this saving event! On Memorial Day, the committed holy life of Father Alexis Toth is to be glorified without end. Is it an exaggeration to say that God is calling you to raise your own voice in the festal shout at Saint Tikhon’s on Memorial Day, forevermore proclaiming with all God’s American Saints:

“Surely His salvation is near to those who fear Him, that glory may dwell in our land” (Psalm 85:9).

—Archpriest Sergei Glagolev

## **St. Tikhon’s Monastery Pilgrimage Memorial Day 1994**

*Come and participate in this  
Spiritual Feast!*

### **Volunteers**

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

Please call and volunteer today!

**Call 937-4411**

# From Death To Life

Perhaps the most painful and tragic horror that life has to offer is the experience we suffer at the death of a loved one.

It becomes for us a horror that disturbs the mind, cripples the emotions and tortures the soul. It is a voyage into personal agony and inner misery. It is, in fact, an experience without equal among all of the episodes of life.

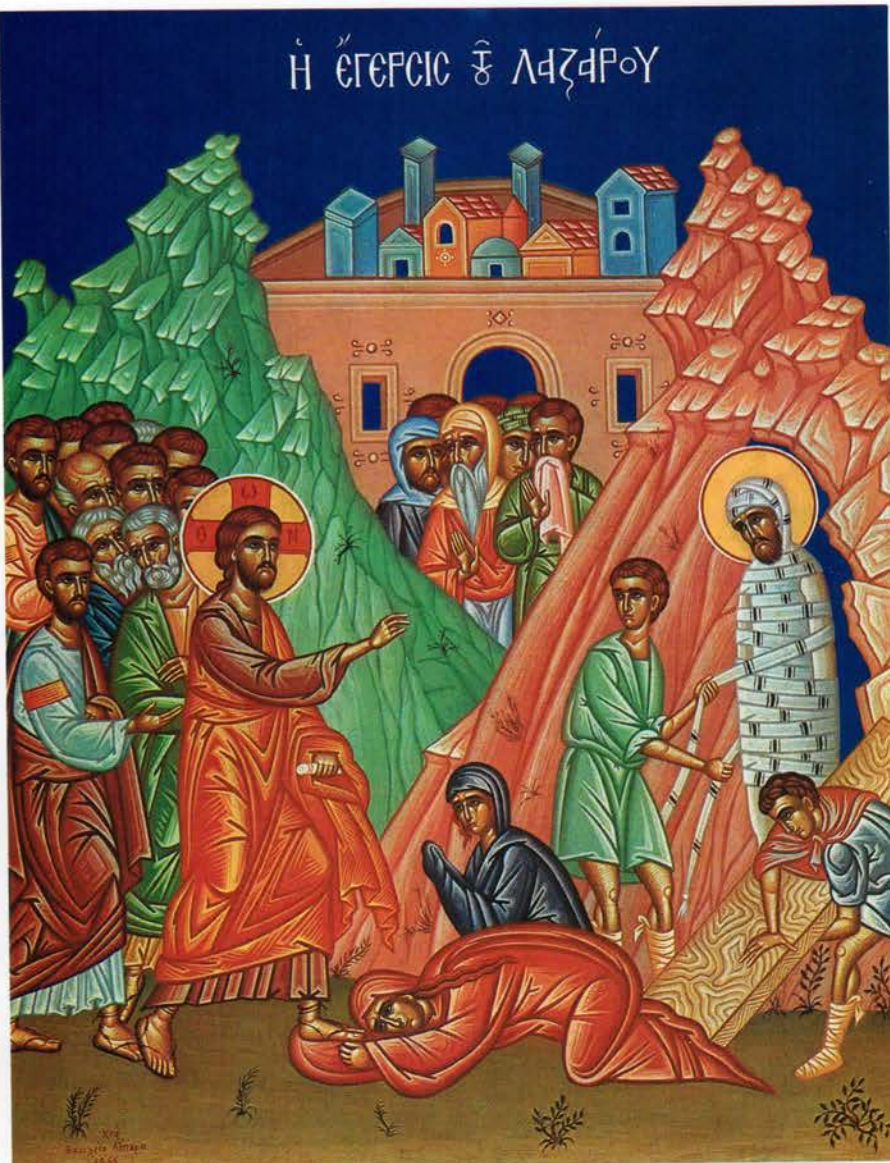
Life is full of setbacks, varied and numerous. There is sickness, financial and property loss, unfulfilled dreams, frustrated goals, and even the heartbreaks of romance. But all of these are setbacks which can be overcome, compensated for, endured—because they are transient, temporary situations.

Death, however, is an entirely different matter. It is a thief that leaves us with an irreplaceable loss. It is a victor whose conquest appears totally without compromise.

## Countless Ways

Death itself comes in countless ways. It may come quickly and mercifully—and unexpectedly—by plane crashes, heart attacks, automobile accidents. I learned that lesson twenty-one years ago with the death of my wife after only twenty-nine days of marriage. Death also comes slowly, painfully, as in bouts with cancer, senility and the vegetable-like existence that follows a massive stroke. I witnessed that scenario in the passing of my father a few months ago, more than a year after his fourth and most devastating stroke.

But no matter in what way or how expectedly death comes to a loved one, it leaves those who survive facing a loneliness never before experienced, undergoing a change of life pattern, and bearing a marred heart, the scars of which will never



disappear. For death truly dislodges the entirety of our personal balance: mental, emotional, and spiritual. It may even shake our faith in God!

## A Process of Stages

The process that each of us undergoes in facing the loss of a loved one is one marked by certain stages of attitude.

First, we face the initial, immediate shock of the actual news of death. It seems to strike us without warning. The effect is so shattering because it faces us with an actuality we had never heard before, even if we reckoned its possibility.

Almost immediately we embark upon a "denial" stage in which we say to ourselves, and oftentimes right out loud, "It can't be true!" "I don't believe it!" or simply "NO!"

We look at the grave in disbelief, unable to come to grips with the reality we see. We look through each window and at every door of our home, waiting, hoping, praying for the person to appear. Our whole vein of thought exists as if the person were alive—simply because in our mind, heart, and soul, that is what we want, and that is the only place we seem to find refuge from the horror at the moment: in denial!

Once this period is over, once our mind seems to have acknowledged the fact of death, our emotions take hold and anger all too often reigns. We become bitter, hard, and upset. We repeat the unanswerable one-word question, "Why?" We may curse God for letting it happen. We may blame the devil for causing it. We may become violent at the mere attempt of anyone to

console us, reason with us, or try to help us.

After our anger has consumed itself, and we are emotionally drained, the bereaved soul expresses its sorrow in a final stage of reaction to the tragedy: the spiritual one. Depression sets in. We aimlessly wander through each day, through each experience, and perhaps, for a good while, through life itself. Loneliness takes possession of the soul, and the goals, dreams, and reasons for living become obliterated.

Our tears have run dry, our conscience has become shackled, our soul has come to feel numbed, and our faith seems to be maimed. Now, we neither deny a reality God has permitted, nor do we curse or rebel against Him in anger—rather, now, we are simply out of touch completely, both with Him and with His creation.

#### The Way Out

All of us face death every day, as we watch others being called from this life to another. Yet no matter how familiar we are with the tragedies of others, when death strikes home, when it takes someone we love, it inflicts a torture that is new and totally unique: we feel we suffer something no one else has ever felt before. The truth is that countless people have faced it before us, and countless more will face it after our bout is over.

It is in this reality, that others have suffered what we are now going through, that we find the path upon which to travel to acceptance of the fact which our mind, our emotions, our soul—in short, our whole life—have worked so hard to repress and reject. It is in knowing that others have shared the bitterness we now taste that we can begin to find a solution. It is here that we find the key to unlock ourselves from the chains that captivate us: in the experience of others before us, and of two people in particular, related to us in the New Testament.

The Scripture tells us not only of what the experience of death does to a person, but also the path we can find for the adjustment of our lives and for the hope that we can look to beyond the darkness.

#### The Story of Lazarus

If we turn to the Gospel of John read on the day before Palm Sunday, Lazarus Saturday (John 11:1-44), we learn the story of the death of Jesus' close friend Lazarus. We see the sorrow that pervaded not only his two sisters Martha and Mary, but also

all of the Jews who knew and loved him. We read of the tears that they shed at his passing. Remarkably, we find the shortest passage in all the Bible, yet one with incredible, powerful relevance—“Jesus wept.” Indeed, the Lord Himself knows what we experience!

We sense the void in Martha's and Mary's lives at this sad occasion. And we note the prayer of desperation on the lips of these two sisters: “Lord, if You had been here, my brother would not have died!” They too asked “Why, God?” They too asked “Where were You, God, that this should have happened?” Totally human, very real, the story of Martha and Mary is not unlike any of ours.

Theirs was a problem we share. So too must we share the solution. We have cried the tears they cried. We have questioned God as they have. Now, we must triumph with them. You will surely say: “Impossible! They triumphed because Christ was there in person with them! He came to them, He cried with them and He suffered with them! And then He raised Lazarus to life to overcome the problem completely! . . . He can't do that for us; anyway, He won't! So, what hope is there? What good is the story?”

#### He Is With Us!

Christ is with us! Yes, today, He is with us! From the *S nami Boh* of His Incarnation and Birth to the promise of Matthew 28:20 at His Ascension (“I am with you always, even to the consummation of the world”), the Son of God has lived with us. He cared enough about us to suffer for us by enduring the mocking and scourging and torture of the Cross and the death of the Crucifixion for us, our sorrows and our sins. He loved enough to have died for us that we might live with Him in triumph over death once and for all. For you see, the only real hope that survives death is the way of the Cross, a journey of three days, that takes us through Christ's suffering, hopelessness, and defeat on Golgotha to the triumph, joy, and light of the empty tomb of the Resurrection.

The only hope that there is to ease the suffering facing us at the death of a loved one, the only consolation, the only chance for readjustment of our life, aside from the purely natural process of forgetting the person (which we should not ever want to do) is the Resurrection of Christ. In this lies

the hope and faith expressed by Martha when confronted by Christ. We may not experience the tangible, immediate miracle of Lazarus, but we will look to a greater miracle for all mankind, including for the one we mourn: the resurrection and eternal life earned for us on the Cross by the Saviour Himself.

#### An Act Of Faith

Yes, we must look to Christ for help and consolation. And we truly find it IF we make but one act of faith, if we but flee to the deliverance of His Resurrection. All it is that we must express with all our heart and soul are the words of Martha: “**Yes, Lord, I believe that You are the Christ, the Son of God, Who has come into the world.**”

In response to our act of faith, what does the Lord reply? “I came that they might have life and have it more abundantly” (John 10:10); “I am the way, the truth and the life” (John 14:6); “I am the Resurrection and the Life; he who believes in Me, even if he dies, yet shall he live, and whoever lives and believes in Me shall never die” (John 11:25-26).

We must remember that when Martha expressed her acceptance of a belief common to many Jews of her time, “I know that he will rise again at the resurrection on the last day,” Jesus does not concur with her. Rather, He tells her and us that HE is the Resurrection and the Life—and He goes on to prove it dramatically by bringing Lazarus back to life from beyond the grave.

That the dead—whom we mourn—live in the Lord is part and parcel of our faith. Jesus Himself promised it to the repentant thief: “This day you shall be with Me in Paradise” (Luke 23:43). The Gospel witnesses to it: “. . . and the graves were opened; and many bodies of the saints who had fallen asleep were raised, and coming out of the graves after His resurrection, they went into the holy city and appeared to many” (Matthew 27:52-53). Our Icon of the Descent into Hades reflects it—Jesus brings from the shadows of Sheol to the life of the Kingdom persons from Adam and Eve to John the Baptist. And every prayer of supplication ever offered to a saint that was answered affirms it.

We all share the sorrows that death brings. We all share its cruel realities, the

*Continued on page 13.*

# Bright Week—The New Creation

Great and Holy Pascha, celebrating the Death/Resurrection of Our Lord, brings into time the timeless. Pascha is the "Eighth Day." God created the world by His Word (Logos) in six days; on the seventh day He rested. Seven is the number of completion, fulfillment, perfection. When the Divine Logos entered His own creation by becoming one of us, He recreated the universe which had become fallen through Adam's disobedience. Our Lord completed His redemptive work on the Cross when He said, "It is finished!"—on the sixth day. And on the seventh day He rested, recapitulating the original creation. But then, something *new* happened. Beyond the day of rest, beyond that Sabbath, He rose from the dead on the Eighth Day and ushered in the New Creation. Pascha is surely our experience of Resurrection, but the Resurrection not



Eighth Day into human experience by the Church is traditionally the logic of catechesis, a three-fold process offered to those who desire to be recreated, reborn, to be "in Christ." The process is a liturgical one, the deepest truths transmitted in the experience of corporate worship. The last stages of the training before baptism take place in the context of the Great Fast. One cannot truly understand the meaning of the Great Fast, Pascha, and Bright Week without seeing the connection to this catechetical process. Catechumens are first purified by exorcisms, prayer, fasting, repentance, sacrifice, and by learning—they are engaged in an unfolding of a new spiritual knowledge. The training is in this and in the succeeding stages all-inclusive. It aims as much at transforming the heart as it does the mind. Nor does it exclude even the body (the

not only as past event, but as the inauguration of the New Age, the cosmos restored, refashioned to a new and greater perfection.

The Eighth Day was not a new division of the week; it did not and does not now take its place in time. There are still only seven days in the week. But the Eighth Day coincides with the first day, thereby bringing into time the eternal, the *eschaton*. The Apostle Paul, in his wonderful chapter on the Resurrection (I Cor. 15), says, "In fact Christ has been raised from the dead . . . for as by a man came death, by a man came also the Resurrection of the dead" (v. 21). Christ the "second Adam" is also the "last Adam" Who brings into time both the knowledge and the power of the New

Creation—marked by resurrection to newness of life. "For as in Adam all die, so also in Christ shall all be made alive" (v. 22). This new life is revealed, bestowed, and experienced by the faithful as soon as they enter the Church in baptism, and baptism traditionally took place on Pascha. In the familiar homily for Pascha by St. John Chrysostom, we hear, "Christ is Risen, and Life reigns." Life triumphs over death. Man's last and worst enemy is overthrown by Christ's Resurrection. Access to God's Eternal Kingdom is open through the gateway of Pascha, which means literally "passage"; the passage from the darkness of death to the light of life.

The whole manner of introducing the

lenten prostrations being a part of the "physical catechesis"). The goal is not merely intellectual agreement with the Church's teaching, but the conversion and recreation of the whole person.

The forty days of the Great Fast mark the culmination of the time of purification, the first stage. On Holy Saturday, those who have been prepared for baptism (the *photizomeni*—those being illumined) are taken in darkness to the Baptistry (a separate building) and there baptised and chrismated. Then in their new white robes and holding candles, they proceed to the Paschal Eucharist, in which they now participate fully for the first time. (The baptisms never were and never should be in the Eu-

charist; they are necessarily prior to and distinct from the Eucharistic Liturgy.) The double Mystery of Baptism/Chrismation was called "Illumination"—with all that implies, and constituted the second stage of the process. The goal of this process was surely not understood merely as initiation into membership in an institution. The Church is, of course, necessarily an institution. But she is much more; she is an organism, described by St. Paul as the "Body of Christ." The term "body" should not be taken simply as a metaphor, but as a mystical reality, a reality transcending ordinary definitions. The goal, therefore, is much more; it is deification (*theosis*), living in God and God in us.

The third and final stage of this process is the stage of perfection; it begins with the reception of the Most Sacred Gifts, Our Lord's Body and Blood. This participation in Divine Life is the fulfillment of Christ's High Priestly Prayer, which He prayed just before His passion, and which we hear in the solemn darkness of the Service of the Passion Gospels in Holy Week: Our Lord prays to the Father that the faithful "may all be one; even as Thou, Father, art in me, and I in Thee, that they also may be one in us . . . I in them, and Thou in me, that they may be made perfect in one" (John 17: 21, 23).

This mystical union is the whole purpose of the Church and all it means and does. The union of God and man is made possible for all who hear and respond to the voice of God. "Behold, I stand at the door and knock; if anyone hears my voice and opens the door, I will come in to him and eat with him, and he with me . . ." (Rev. 3:20).

The training of the neophyte does not end with the Paschal Eucharist. The newly-illuminated now begins a new phase, a phase which will continue for the rest of his earthly life. This stage was called by the Holy Fathers "*mystagogy*."

Saint Basil, in his treatise *On the Holy Spirit* (chapter 27) clearly distinguishes between *kerygma*—the teaching that is openly proclaimed and written down for the conversion of unbelievers to the Faith, and *mystagogy*—the teachings transmitted either orally or without words. He says, "Of the beliefs and practices . . . which are preserved in the Church, some we possess derived from written teaching, others we have received delivered to us 'in a mys-

tery' by the tradition of the Apostles." Our authority, he says, for practices and teachings, especially those which have to do with worship and the Mysteries (Sacraments) is "silent and mystical." Well have we learned the lesson, he continues, "that the awesome dignity of the Mysteries is best preserved in silence. What the uninitiated are not even allowed to look at was hardly likely to be publicly paraded about in written documents."

After the awesome experience at midnight on Pascha, when the darkness became brighter than midday, the catechumen became—through participation in the Mysteries—a *mystagogue*, one who now "knows" the Mysteries. This is not knowledge in the ordinary sense, not discursive logic or intellectual accumulation of data, but knowledge in the deeper, personal, experiential, and mystical sense. Such knowledge is best expressed in terms of a marital union, for it signifies the marriage of God and man, of the uncreated with the created. St. Paul says, "Among the mature we do impart wisdom, although it is not a wisdom of this age or of the rulers of this age . . . We impart a secret and hidden wisdom of God, which God decreed before the ages for our glorification" (I Cor. 2:6-7). This new knowledge is what is now imparted to the *mystagogue* in the third stage, beginning in Bright Week. This knowledge does not come from the world or from human reasoning; God reveals it "through the Spirit" (I Cor. 2:10). "And we impart this in words not taught by human wisdom but taught by the Spirit" (I Cor. 2:13). The neophyte is now capable of receiving such knowledge because he is no longer what he was—a mere human. He is purified, perfected by cooperation with the grace of God. In addition to natural knowledge and acquired learning, the new Christian embarks on a lifetime of apprehending and living by knowledge which is above nature (*pneumatiki gnosis*), the immediate and certain divine knowledge imparted by God to man and felt in the center of his being, the heart. Like the catechesis of the Fast, the *mystagogy* of Bright Week is liturgical. It is transmitted through corporate worship, through prayer, and through participation in the Sacred Mysteries.

It is clear now why every day in Bright Week is a day of the Paschal Services and Eucharist; Pascha again and again. Bright

Week has, in fact, no weekdays, no ordinary time. It is a continuous Lord's Day, an Eternal Pascha, a ceaseless rejoicing with hearts full of love and thanksgiving for Christ's magnificent sacrifice which ushered in the New Creation. All enemies of mankind—sin, death, and the devil—have been rendered helpless, deprived of all power. In St. John Chrysostom's words, "O death, where is thy sting? O Hell, where is thy victory? Christ is Risen and thou art overthrown. Christ is Risen and the demons are fallen" (Paschal Homily).

The Icon that expresses best the New Creation characterized by spiritual knowledge is the one for Mid-Pentecost, that mysterious Feast that connects Pascha to Pentecost. The Icon shows Christ as a youth—as He was at the age of twelve when His Mother and earthly Father found Him seated in the Temple amidst the teachers, "listening to them and asking them questions. And all who heard Him were astonished at His intelligence and His answers" (Luke 2:46-47). Jesus had the wisdom of God without learning because He was the hypostatic Wisdom of God. And He reminded His parents that He must "be about my Father's business." He came to earth not just for an appearance, but to transmit that Divine Wisdom to His creatures. This is the meaning of Bright Week: the beginning of new life and knowledge in the Spirit of God, the experience of the Eighth Day, permanently established in the hearts of the faithful who humbly listen to the voice of God and do His will.

—Archpriest Theodore Heckman

## From Death To Life

*Continued from page 11.*

pains of the marks it makes on our life. We can all share in triumph over it, in readjustment in this life and in the glory of the next, if we but cast our sorrow, our pain, our doubts, our fear and our anger upon the wood of the Cross and look to the Resurrection. But to do it, we must first make one statement of truth, of hope, and of salvation: "Yes, Lord, I believe that You are the Christ, the son of God Who has come into the world" . . . Who has come to save it, to defeat death and to resurrect all who have fallen asleep in the Lord.

—Archpriest Michael G. Dahulich

# "What good is a road if it does not lead to the Church . . ."

**Editor's Note:** *The following is a sermon delivered by Protodeacon Michael Roshak at the Sunday of Orthodoxy Service at the Holy Resurrection Cathedral, Wilkes-Barre, Pa.*

Glory to Jesus Christ!

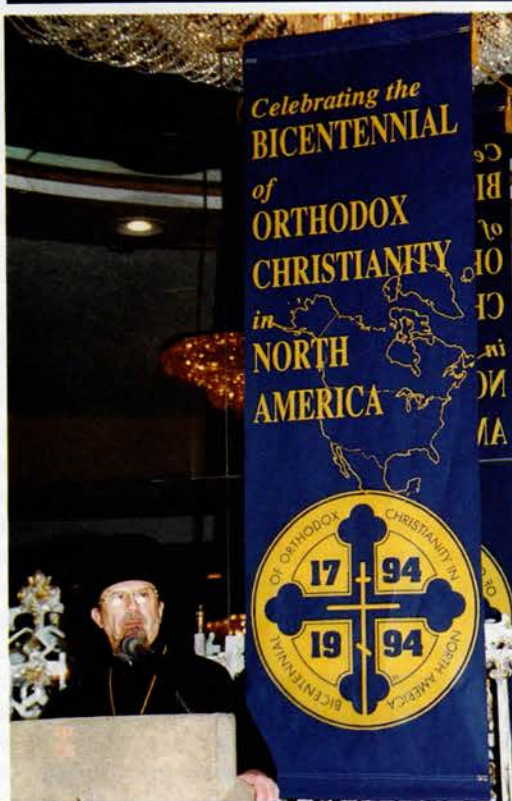
To proclaim the glory of Jesus Christ, to make witness to His salvation and His presence at all times and in all places . . . this is what we celebrate tonight on this Sunday of Orthodoxy. We have gathered in this historic cathedral on this First Sunday of the Great Lent to celebrate the "Rite of Orthodoxy" service. What we celebrate is nothing less than the fullness of Christ and His Church. In the midst of a sadly divided Christendom, we need to focus our spiritual attention on identifying, preserving, appreciating, and honoring the gift of the fullness of Christ and His Church. At this moment, especially as we celebrate the two hundredth anniversary of Orthodoxy in North America, we need to reflect on the faithfulness throughout the centuries of Christians who have kept the fullness of the Faith intact despite heresies and divisions, despite hostile regimes and ideologies, despite the destructive works of both visible and invisible enemies of Christ. And we have witnessed in this century the fiercest and most pervasive efforts by hostile regimes to slaughter the Church. In the course of human history, it is our age, our era, that has witnessed some of the greatest attempts to extinguish the Light of Christ which illumines all.

In this Rite of Orthodoxy, we carry in procession the Book of the Holy Gospels and the holy icons, which are called "the Gospels in color." And what we celebrate and affirm is that in spite of human weakness, sin, apostasy, in spite of walls built up by hostile forces, God's grace breaks through. And His saving grace breaks through in marvelous and

often unexpected ways. The Bible assures us that what is done in darkness will ultimately be exposed to the light. When the light shines we see, again and again, faithful men and women who have kept the faith alive during the dark periods. These are the living "icons" of faithfulness which we, you and I, are also called to be in our day. The "Triumph of Orthodoxy" is that, by faith, we can become instruments of God's grace to the world. Just as the saving Word of God is transmitted by printed words on parchment, on paper, or even computer discs; just as His grace is revealed through the wood and egg tempera of the icons—so also through the humility and faithfulness of men and women like ourselves God's grace breaks through, and it breaks through to His creation in marvel-

ous and often unexpected ways.

As we celebrate this year the Bicentennial of Orthodox Christianity in North America, planted two hundred years ago by Russian Orthodox missionaries to Alaska, we are reminded of the over-seventy-year journey in the wilderness that Russia and her Church and her people had to endure during this century of martyrdom and persecution. As a student of the Russian language, I had the privilege of being in Russia many times, beginning in 1967. These were the days just after the Krushchev purges, after his five-year anti-religious campaign. Knowing that the Bible was at the top of the "prohibited books list" I was moved to tears when a young woman showed me her pocket-sized handwritten Gospel of St. John. During a year of study at the Theological Academy in Leningrad in 1974, I met many humble believers whose faithfulness to Christ made them instruments of His grace. Even to remember them is a blessing and an encouragement. I honor all those who sought to be nurtured by God's Word when it was prohibited and illegal. I honor the mother who with such love wrote out by hand the full text of the Bible for her three children. I honor the Christians whose only source of God's Word was to purchase books of atheistic propaganda that contained isolated Bible verses. I held in my hands such a sample of a school composition book with Bible verses cut out and pasted into it from Manuals on Atheism, manuals which cited the Bible texts in order to refute, reject, and ridicule them. The power of truth, the power of God's Word, was so feared by the state authorities that atheist propaganda was made to permeate the society. Even up to the Gorbachev era, typewriters had to be registered like we in the West register handguns. And yet, God's grace kept breaking through in marvelous and mi-



Archbishop Herman.

raculous ways by faithful men and women. I hold in honor all those who baptized their children when it meant that they had to submit internal passports to a state office in order to do so. These parents and grandparents knew that they faced ridicule and demotions in the workplace as a result.

When I think about these years when the Church and Her believers were persecuted, isolated, and humiliated, I recall the woman in St. Luke's Gospel who had been sick for twelve years, having searched for cures and relief from the doctors of the time. She not only had the pain of her illness and the despair of her condition, but she was expected to live a life of isolation completely cut off from public worship and from fellowship with other men or women because she was considered unclean. And so she risked to be in the crowd following Jesus in order to touch Him and be healed. But she took the risk and broke through to touch Christ. We are never so isolated or lost in the crowd that we are prevented from touching Christ. The crowds may ignore us but Jesus never does. And tonight we honor all those who in the face of great isolation and obstacles, reached out to Christ in faith. For them, the privilege of praying together in the Church was a gift from God not to be taken for granted. For them, the worship of God in His Church was a Mount Tabor experience each time they gathered with the community of the faithful. So, also, for us tonight to be gathered for prayer here in this Cathedral is not a special Lenten effort on our part—a spiritual sacrifice—but a privilege, a blessing, a Mount Tabor experience from which we are reluctant to descend.

Further, it is not every generation nor every century that witnesses so vividly God at work in the history of entire nations and peoples. God has intervened in history in such dramatic ways in the nations of Central and Eastern Europe and in the former Soviet Union, and has been at work to prepare entire peoples to be receptive to the Gospel. Where we least expect it, God is preparing for a harvest. And I am reminded of the witness and prophetic words of a Moscow parish priest, who in 1974, risked preaching Christ—and speaking the truth—in a series of conversations with his parishioners after the Saturday night Vigil services. These question-and-answer sessions lasted only eleven Saturdays, after



Protodeacon Michael Roshak.

which Father Dmitri Dudko was removed from his pastoral duties, undergoing interrogations by the state security agency, and sustaining psychological injury at their hands. On one of the first Saturday evening sessions, Father Dmitri was asked by a young Muscovite man why in God's Providence atheism would have such a widespread and pervasive hold on the society. Father Dmitri replied that Russia was Golgotha of the twentieth century; surrounding Christ's cross were many thieves who have yet to repent; and standing at the foot of the cross was a faithful remnant of believers who would one day hoist unbelieving Russia on their shoulders. And then

Father Dmitri said, "Atheism is the manure at the foot of the cross which will fertilize the soil for an eventual resurrection." How powerful! Even atheism was to serve the Master. And I repeat again that where we least expected it—in an officially atheistic state, behind the Iron Curtain—God has been at work preparing the soil for an eventual harvest. And the beginnings of this rebirth, of this reconversion, we are now privileged to witness, as millions of people in the former Communist lands acknowledge their spiritual void and their hunger to fill that void.

O Lord, Our God, how marvelous are your works! Lenin sought to destroy the Church. Khrushchev boasted that during his lifetime he would see the last Orthodox priest buried. And the Communist Party in Albania in 1967 already proclaimed the total eradication of religion from their land and took pride in that victory. Now, as we stand in awe and amazement, let's simply reaffirm the Paschal verses: "Let God arise, let His enemies be scattered; let those who hate Him flee from before His face . . . As smoke vanishes so let them vanish, as wax melts before the fire . . . So the sinners will perish before the face of God, but let the righteous be glad."

And God uses unusual and unexpected people, too, to be the vehicles of His message and His grace. I cite an example from now war-torn Georgia, from the Georgian Orthodox Church, which since the fourth century has kept the faith alive on this

*Continued on the next page.*



Icon procession.

## "What good is a road . . ."

Continued from page 15.

frontier land between Europe and Asia. A week ago I had the privilege of being in Tbilisi, the capital of Georgia, to offer the help of the United Bible Societies to the Georgian churches and to assist them in

with the help of Eduard Shevardnadze, was able to release his bold film "Repentance"—an exposé of the tyranny, lawlessness, and persecution to which millions of people had been subjected. Here is the final scene and the very last words of this film: an old woman asks the film's heroine whether or not the road she has chosen

men and women who have been faithful to Christ over the years: Father Alexis Toth, who ministered in this Cathedral and this land and whose canonization we await, and the multitude of faithful Christian witnesses especially during this violent century in Russia, in Georgia, in Albania, and throughout Eastern Europe. The Lord has been preparing the harvest fields all along, and today we rejoice in His marvelous deeds.

Amen.

—Protodeacon Michael Roshak

*. . . the heroine replies, this street bears the name of the tyrant, and therefore, does not lead to the Church. That's strange, remarks the old lady. What good is a road if it does not lead to the Church?*

establishing their own national Bible Society. Last Friday evening, the Patriarch of the Georgian Church, ILIA, told me that he had just returned from the home of the newly-departed Tenghhiz Abuladze, where he had celebrated the memorial service for this man who that same day made his last confession, received the Holy Eucharist, and died peacefully. This man was the famous film director who, ten years earlier,

leads to the Church. No, the heroine replies, this street bears the name of the tyrant, and therefore, does not lead to the Church. That's strange, remarks the old lady. What good is a road if it does not lead to the Church?

Let us be sure we're on the road that leads to the Church—to Christ, His forgiveness and His grace. And during this year of celebration, let us thank God for the

Over the past twenty-five years, Protodeacon Michael Roshak (O.C.A.) has travelled extensively in the former Soviet Union and Central and Eastern Europe. Over the past decade, he has linked with the Churches in the region as Director of the European Office of the National Council of the Churches of Christ in the USA for six years, and, for the past three years, as liaison officer for the United Bible Societies. Father Michael holds an M.Div. degree from St. Vladimir's Seminary, and has done studies and research at the St. Sergius Institute of Orthodox Theology, Paris, France, and at the Leningrad Theological Academy, St. Petersburg, Russia.



Clergy with Archbishop Herman.

# Commonwealth of Pennsylvania



## Governor's Office

### PROCLAMATION

SUNDAY OF ORTHODOXY  
March 20, 1994

Pennsylvania is proud of its more than one million residents who are members of the Eastern Orthodox Church. Representing a diverse number of ethnic and cultural heritages, they are bound together by a history of common faith.

Every year, Pennsylvanians of Greek, Russian, Ukrainian, Serbian, Carpatho-Russian, Romanian, Bulgarian, and Macedonian descent, as well as others of different ethnic backgrounds, celebrate the fall of iconoclasm on the Sunday of Orthodoxy. The day commemorates the return of holy icons to the churches in ancient Byzantium.

The dispute between the iconoclasts (literally "image breakers") and those who wished to retain the icons in the churches of the East raged for several centuries. When Empress Theodora and her supporters defeated the iconoclasts, they marched through the streets of Constantinople, restoring the icons to the churches of the city.

This action has been commemorated by members of Orthodox congregations on the first Sunday of Lent for over a millennium. On March 20, 1994, Orthodox Pennsylvanians shall celebrate the occasion with special pan-Orthodox services, embracing a wide variety of groups representing the diversity of Pennsylvania Orthodoxy.

This year of 1994 also marks the Bicentennial Celebration of Orthodox Christianity in North America. The Russian Orthodox missionaries brought the faith and preached the Gospel to the Eskimos and Aleuts in Alaska on September 24, 1794, in Kodiak.

Therefore, in recognition of the significance and importance of these events, I, Robert P. Casey, Governor of the Commonwealth of Pennsylvania, do hereby proclaim March 20, 1994, as SUNDAY OF ORTHODOXY in Pennsylvania.



GIVEN under my hand and the Seal of the Governor, at the City of Harrisburg, this fourteenth day of March in the year of our Lord one thousand nine hundred and ninety-four and of the Commonwealth the two hundred and eighteenth.

*Robert P. Casey*  
Robert P. Casey  
Governor

# Ordination Of Father Nicholas To The Priesthood



Very Rev. Michael Hatrak leading Fr. Nicholas around the Holy Table.

*"And He (Christ) ordained twelve (apostles), that they should be with Him, and that He might send them forth to preach" (Mark 3:14).*

On Saturday, February 19, 1994, an historic and most memorable event took place in Saints Peter and Paul Church, Minersville. Father Deacon Nicholas Wyslutsky, native son of the parish, was ordained to the Holy Priesthood by the laying on of hands by His Grace, Bishop HERMAN. The Church was filled with family and friends, prayerfully sharing in the joyous occasion. Those who concelebrated the Hierarchical Divine Liturgy were: Very Rev. Michael Hatrak, pastor; Very Rev. Joseph Martin, Very Rev. Vladimir Fetcho, Very Rev. Michael Lepa, Rev. Michael Thier, Rev. Stephen Karaffa, Rev. Leonid Poore, Rev. Nicholas Dotson, Rev. David Mahaffey, Protodea. Stephen Howanetz, Dea. Andrew Diehl, and Subdeacons Gregory Hatrak, Gregory Sulich, Miroslav Nos, and Roman Katychev. The Bicentennial Male Chorus sang the responses to the Divine Liturgy, under the direction of Very Rev. Daniel Kovalak.

During the reading of the hour, Gregory Sagan was tonsured a reader.

At the conclusion of the Divine Lit-

urgy, His Grace, Bishop HERMAN presented a gramota to Father Nicholas' mother, Anna, and also to Mary Stetz, for their many years of loyal service to the Church.

Father Nicholas is a 1983 graduate of Minersville Area High School, and a 1988 graduate of both Marywood College, Scranton, with a degree in sociology, and St. Tikhon's Theological Seminary, with a diploma in Orthodox theology. In 1989, he received a Master of Divinity degree from St. Tikhon's and became manager of the seminary bookstore. He is married to the former Elizabeth Finley.

Father Nicholas' ordination was the first one ever held at Saints Peter and Paul Church. His parents, Anna Wyslutsky, and the late Nicholas Wyslutsky, nurtured him in the Church. He was always very active, attending Church school, serving in the Altar, reading and helping wherever needed in the parish. Parishioners remember watching him grow up and knowing that he would attend the seminary. When asked about it, he said, "I don't think it was ever my decision. It is something you're called to do. I consider Orthodoxy more of a way of life than a faith."

Father Nicholas and Matushka Elizabeth were honored at a dinner that followed



Laying on of hands by Archbishop Herman.

the Divine Liturgy. Father Michael Hatrak, on behalf of the parish, presented Father Nicholas with a Gospel as a token of their love. He wished him many fruitful years in the vineyard of our Lord. There were no formal speeches: Bishop Herman, however, reminisced about having known Father Nicholas since he first attended summer camp at St. Tikhon's, when he was "little," and how pleased he was when he furthered his studies at the seminary.

A Bicentennial Icon for the parish was given to Father Michael by Father Nicholas to commemorate the Bicentennial Year.

Father Nicholas thanked everyone for their support of him throughout the years and for the love and affection that was shown to his family after the repose of his father Nicholas just days before, and which continued to pour out on the day of his ordination. He asked everyone to remember him in their prayers as he would remember them.

It was a very emotional day for the whole family. They were jubilant and rejoiced in sharing the day with Father Nicholas, while still grieving the death of Nicholas, who they were sure was with them in spirit.

The next day the parish worshipped with the newly-ordained Father Nicholas at his first Divine Liturgy. At the end of the service, Father Michael intoned Many Years for Father Nicholas and Matushka Elizabeth and their families.

For "the grace divine, which always heals that which is infirm and completes that which is wanting, [has] elevate[d] through the laying on of hands, Nicholas, the most devout deacon, to be a priest" (prayer at ordination).

And we say—*AXIOS! AXIOS! AXIOS!*—he is most worthy!



Vesting of the new priest.



Fr. Nicholas and Matushka Elizabeth and Fr. Michael Hatrak and family.



## Bicentennial National Youth Rally

**July 10-16**

St. Tikhon's Seminary

Write to:

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

# Martyr For The Faith Of The Fathers: Father Maksym Sandowicz



**T**he martyr, Father Maksym Sandowicz, is for thousands of Lemko Rusyns who are mostly scattered throughout the world, a symbol of their tragic destiny and an example of their unshakable devotion to the Faith of the Fathers. Father Maksym appears also as their guide in their desire for spiritual unity. Notwithstanding the fact that many years have passed since that ever-memorable day of September 6, 1914, when Fa-

ther Maksym was cruelly murdered in Gorlice, his veneration has grown and has united many Orthodox believers in Poland and abroad, regardless of the national background of the people.

For many Greek Catholics, Father Maksym was and is spiritually dear to them because in reality their religious ties were always closer to Holy Orthodoxy than to Roman Catholicism. This came about because although formally they were un-

der the Church of Rome, the roots of their Faith and the early tradition of their fathers was foremost in their hearts. The attacks throughout all ages and from all directions which caused spiritual heaviness on the hearts, souls, and minds of the Lemkos, was the Latinization of their tradition, and the process of converting them to become Ukrainians, while ignoring the fact that they were of a different nation, having their own tradition.

Father Maksym Sandowicz was a great son of the mountain lands known as Lemkovschina, which is situated on both sides of the Carpathian Mountains. This area extends like a narrow chain from the Popradu River on the west to the San and Oozh Rivers. The mountains, which are thickly covered with many forests and many clear lakes and rivers, make this land especially beautiful.

At the close of the nineteenth and the beginning of the twentieth century when Father Maksym Sandowicz lived and labored, Lemkovschina was a part of Galicia, which was a part of the Austro-Hungary monarchy. More than six hundred thousand Rusyns lived there and their spoken language was very close to Old Slavonic. The Christian Faith was accepted by the Lemkos from the great Enlighteners of the Slavs, Saints Cyril and Methodius of Moravia, in the latter half of the ninth century. The Byzantine Rite, which was also known as the Russian Faith, was preserved by them unchanged for a period of one thousand years. It was the political aspect of the Union of Brest and not the religious desire of the people that removed the Church in the lands of the Lemkos from the Orthodox See of Constantinople and placed it under the domination of Roman Catholicism. This was the beginning of the spiritual unrest within the souls and minds of the Rusyn Lemkos. An especially diffi-

cult period began in Galicia in the eighteenth century when the Latinization of the Eastern Rite began. This act of Latinization brought about the rebirth of the consciousness of Holy Orthodoxy, and of their desire to return to the source of their Orthodox Faith. The martyr, Father Maksym Sandowicz, appeared as a symbol of their aspiration.

Father Maksym Sandowicz was born on January 31/19, 1886, in Zdenia, near the county of Gorlice. The father of Father Maksym (Timothy) had a large prosperous farm and also was a church cantor. His mother Christina, was a humble village woman. After completing a four-year course in Gorlice, Father Maksym was sent by his father to high school in Yaslo, and later to Novy Sanch, where he lived in a Russian dormitory called Meskego that was supported by the Lemkos. After completing a four-year high school course, he entered into a monastery of the Basilian Fathers in Hrekove. During his youth Maksym enjoyed fasting and contemplation, and because of this he quickly came to the conclusion that this particular monastery was not for him. He then entered the Orthodox Monastery in Pochaev in 1904, which was widely known for the ascetical life of the monks. The rigor and atmosphere of the monastic life at the monastery was very suitable for him. He distinguished himself from the others because of his great love for God, and became an example to others and gained the admiration of the Elders of the monastery. On one of his visits to the monastery, Bishop Anthony Khrapovitsky of Volyn selected Maksym, because of his outstanding conduct, to enter the theological seminary in Zhitomir, where he studied for six years. Upon completing his seminary studies and getting married to Pelagia Ivanova Hryhoruk, Maksym accepted ordination to holy priesthood on November 17, 1911, by the laying on of hands of Bishop Anthony of Volyn.

The priestly labors of Father Maksym began in the village of Grabh, where on December 2, 1911, he served the first Orthodox divine liturgy. From that moment was the beginning of his persecution and suppression. For the first divine liturgy that he celebrated, he was disciplined by the Starosta (warden) of the Yashelleskego region and was fined four hundred Korun

and placed under arrest for eight days. This action did not discourage him. He continued his pastoral mission, visiting the cities of Grabh, Vishovatka, and Dluge, even though each time he was arrested and also fined. The same form of terror and discrimination was used against the faithful that participated in the divine services or made their homes available for prayer services. The acts of terror of the Austrian

tics made a great impression on the people that met him, including the judge, drawing them to the conclusion that a person of such good character must be innocent. During an intense and emotional trial in Lvov which lasted from March 9 to June 6, 1914, and in the presence of many foreign correspondents, the jury unanimously decided that all charges were false, thus proving the defendants innocent. On June

**Father Maksym was placed at the wall with his hands tied in back of him before five members of the firing squad. They marked the area of his heart with chalk.**

authorities against Father Maksym increased with each passing day. At the end, when they saw that Father Maksym continued to remain unshakable in his mission, they arrested him in March, 1912, and imprisoned him in the city of Lvov. During this time, they also arrested three others: Priest Ignatius Gudema, student Basil Koldra, and journalist Simeon Bendashuk. All of them were condemned as spies for Russia.

Following his arrest, Father Maksym was treated very badly and the prison officials refused to respect his priesthood. His priestly cross was torn from his neck, his priestly service book confiscated, and his priestly cassock removed. In such a manner they deprived him of the possibility of celebrating divine services. In addition, they placed him in a prison cell with regular prisoners, making a mockery of his Orthodox priesthood. In accordance with prison rules, he was unable to receive mail, was deprived of having any contact with other Orthodox prisoners, and was denied writing paper to prevent him from corresponding with people outside the prison. In the end, as a final act of humiliation, Father Maksym was tried before the judge and jury in the presence of a crowd of sensational spectators in an auditorium.

It appeared that perhaps the simplicity, humility, and the soft, pleasing voice of Father Maksym would create a problem for him as he attempted to defend himself and the other Orthodox people of Galicia. Instead, all of these personal characteris-

7, 1914, Father Maksym, already in failing health, left the prison and returned to his native village of Zdenia, where he was greeted by his family and relatives. Here, he lived only six weeks continuing his pastoral mission.

Shortly thereafter, World War I began, and the Austrian officials arrested Father Maksym, his pregnant wife, Pelagia, and his father, Timothy. They were taken on August 28, 1914, to the prison in Gorlice. The morning of September 6, Father Maksym was taken before the court martial judge of the armed forces, where he was sentenced to death before a firing squad. He was taken to the courtyard by the police officer Dietrich. Father Maksym was placed at the wall with his hands tied in back of him before five members of the firing squad. They marked the area of his heart with chalk. As this was taking place, from the windows of the prison were heard cries, weeping, and screams of the Lemko Rusyn prisoners. At the command of officer Dietrich, the soldiers positioned their rifles. Father Maksym loudly exclaimed, MAY ORTHODOXY LIVE! The soldiers fired but the shots failed to bring about the instant death of Father Maksym. Officer Dietrich then came to the already fallen Father Maksym and with his revolver fired the final death shots to his head. After the death of Father Maksym, the Lemko Rusyn inmates stopped their crying and screaming and began to pray and sing LORD HAVE MERCY!

*Continued on the next page.*

## Martyr For The Faith

Continued from page 21.

The body of Father Maksym was buried originally in the cemetery in Gorlice. At the request of his father, Timothy, in 1922 his body was exhumed and placed in a new metal coffin and buried in the cemetery in his native Zdenie.

The fate of the family of the martyred Father Maksym is the thorny path of all the Lemko Rusyns. Following the execution of Father Maksym, his pregnant wife, Pelagia Sandowicz, together with his father, Timothy, were taken to the concentration camp in Talerhof (Austria). The son of Father Maksym, four-year-old Sergius, was taken by the departing Russian army deep into Russia. While in the concentration camp, Matushka Pelagia gave birth to her second son, and named him Maksym after his father.

In 1937, the young Maksym Sandowicz, following his marriage to Tatiana from the home of Galle, accepted ordination to the Holy Priesthood by the laying on of hands of Metropolitan Dionysius in Warsaw. He continued to his death on July 8, 1991, the pastoral mission of his father, the martyred Priest Maksym Sandowicz, serving the Faith of the Fathers—Holy Orthodoxy.

## Pilgrimage And Cultural Tour To Poland, Slovakia, And Czech Republic

**Sanok, Poland:** His Grace Bishop Adam of the southeastern diocese of the Orthodox Church in Poland has announced that His Beatitude, Vasily, Metropolitan of Warsaw (*Warszawa*) and All Poland, with the Holy Synod, is planning to canonize, to glorify, "to place into the ranks of the saints," the Carpatho-Russian (*Rusyn*) martyred priest, Father Maksym Sandowicz, on Sunday, September 11, 1994.

A pilgrimage will be led by the Very Rev. Daniel D. Ressetar of Harrisburg, Pa. (a relative of the future saint) for the canonization ceremonies, which will begin on Saturday, September 10, 1994, at the newly-constructed and recently consecrated church of the Holy Trinity in Gorlice under the archpastoral care of Bishop Adam. His Grace, Bishop Herman, Bishop of Philadelphia and Eastern Pennsylvania, will be present for the canonization, on September 10 and 11; he will not be part of the cultural tour.

Father Maksym was martyred on September 6, 1914, because of his strong faith in our Lord, Jesus Christ, and his devotion to the Holy Orthodox Church. The murder was carried out in Gorlice by government

authorities of the then Austro-Hungarian Empire. Father Maksym's remains (soon to be called relics) are still buried in the village cemetery of Zdnia. His gravesite has been venerated for years in spite of religious and government harassment.

After the canonization ceremony and liturgical services, the pilgrimage will extend on the following day into a cultural and historic tour of parts of Lemkovina and Carpatho-Russia in southeast Poland and Slovakia. In addition to stopovers in Krakow and Warsaw, trips will be made to Nowy Sacz, Rzeszow, Sanok, and other neighboring towns in Poland. In Slovakia, visits will be made to Svidnik, Humene, Presov, and other sites. The last night will be spent at Prague in the Czech Republic. One of the cultural highlights on the itinerary will be a visit to the restored wooden Lemko Village Museum in Sanok.

Those interested in participating should write to Father Dan Ressetar, 5501 Locust Lane, Harrisburg, PA 17109. His telephone number is (717) 652-1825. More details of the tour will be given to all inquirers.

## Official

### Awards

#### Palitza

V. Rev. Theodore Heckman

V. Rev. Dimitri Voytilla

V. Rev. John Kowalczyk

#### Gold Cross

Rev. David Shewczyk

#### Skufia

Rev. John Maxwell

#### Nabedrennik

Rev. Emil Hutnyan

Rev. Leo Poore

### Parish Council Officers Confirmed

St. Mark's Church - Wrightstown

St. Michael's Church - Old Forge

St. Nicholas Church - Olyphant

St. Basil's Church - Simpson

St. Michael's Church - Jermyn

Holy Resurrection Church - Alden Station

St. John the Baptist - Nanticoke

St. Nicholas Russian Church - Bethlehem

St. Michael's Church - Mt. Carmel

Holy Resurrection Cathedral - Wilkes-Barre

Holy Trinity Church - Stroudsburg

Assumption of the Holy Virgin Orthodox Church - Philadelphia

Holy Trinity Church - Catasauqua

Holy Trinity Church - Pottstown

St. Nicholas Church - Coatesville

St. Mary's Church - Coaldale

SS. Peter & Paul Church - Minersville

St. John the Baptist Church - Edwardsville

St. Herman of Alaska Church - Media

St. Andrew Church - Dallas

St. John the Baptist Church - Dundaff

Holy Ascension Church - Frackville

Holy Cross Church - Williamsport

St. Vladimir's Church - Lopez

Holy Trinity Church - Wilkes-Barre

Holy Ascension Church - Lykens

St. Michael the Archangel Church - Wilmington

## Euthanasia: A Case Study

I met Fran and her husband Fred last week in their home on Long Island, New York. Fran is terminally ill, suffering from advanced lung cancer, exacerbated by emphysema. On top of all this, Fran has Alzheimer's disease, which has reduced this once vibrant mother, wife, and talented cook to a shell of her former self who can do little more than sleep, eat, and answer simple questions. We can be thankful that Fran is not totally aware of her condition. One of the macabre benefits of Alzheimer's is that she is blissfully ignorant of her physical and mental deterioration. The one who truly suffers in their home is her husband of fifty-six years. The "golden years" of his retirement, once filled with dreams of vacations and enjoying their grandchildren, are now spent with the full-time care of his wife. The couple's retirement "nest egg" of \$35,000, accumulated through a lifetime of saving, has been reduced in one year to \$15,000, spent on nurses' aides hired to help care for Fran sixteen hours a day.

### The Ann Landers Solution

There is a simple solution to this horrible situation advocated by many in our society, and lately by no less an authority than advice columnist Ann Landers. A reader wrote recently to her:

"Dear Ann: Who among us does not face the approach of old age with trepidation? I am now eighty-five and can speak

from experience. We see friends and relatives in nursing homes in various stages of deterioration and dread the day when we may be in a similar condition. The thought of imposing on family members or having strangers take care of us is not a pleasant one. This brings me to the point of my letter. Wouldn't it be wonderful if there were a hospice-like place where a person could go when all hope of independent living was gone? A place where one could voluntarily end his or her life? ... The place I envision would allow us to exit this life in a dignified, painless, and peaceful manner."

Taking up the noble banner of euthanasia and assisted suicide, Ann replied:

"What you have suggested is a sane, sensible, civilized alternative to existing in a nursing home, draining family resources and hoping the end will come soon ... One day, hopefully in the not-too-distant future, a person who no longer wants to go on living will be permitted to exit with grace and dignity. This sure beats needles, jars, tubes, and respirators—to say nothing of the colossal bills—while agonized family members stand vigil at the bedside."

After the Supreme Court decision legalizing abortion in 1973, many people predicted that once we as a society have devalued life in the womb, it would not be long before we do the same with the lives of other vulnerable populations, namely

the sick and the elderly. These worst fears are coming true before our eyes! The very same arguments and language used to promote abortion are now employed to convince us of the need for euthanasia and assisted suicide: "Everyone should have the right to choose whether to go on living ... Every woman should have the right to choose whether to give birth." "Abortion is simply about giving women all the alternatives ... Euthanasia and assisted suicide are simply about giving suffering people other alternatives." "Abortion is a hard choice that sometimes is the best, most compassionate thing that can be done ... helping another person end his life is a hard choice but sometimes is the best, most compassionate thing that can be done."

### Another Alternative

But what about Fran and Fred? Wouldn't it be better for everyone involved to end the agonizing vigil now instead of waiting months for her to die as she inevitably will, continuing to deplete their life savings? Must she suffer through "needles, jars, tubes, and respirators ..."? One of the key problems with the Ann Landers solution is that once we have allowed certain suffering people to kill themselves or be killed, it will be very difficult to decide where to draw the proverbial line. What about the retarded who have little or no so-called quality of life and are a drain on our

*Continued on page 28.*



Archbishop Herman addresses March for Life Rally in Washington, D.C.



Archbishop Herman leads services of departed following the March for Life.

# A Soul Sings!

*"Be filled with the Spirit, speaking to yourselves in psalms and hymns and spiritual songs, singing and plucking the strings of your heart to the Lord..." Eph. 5:18-19*

The music of the Orthodox Church: how can one define it? On the one hand, of course, it is music for a *capella* choir, that is, vocal music without an instrumental accompaniment, ranging from compositions for mixed or male choir, to pieces for solo or ensemble singing. This answer is correct, but not complete. In this article, I would like to try to consider this not-so-simple question in more detail and in its diverse aspects, focusing on choral singing in the Orthodox Church.

Let me begin "from afar"—not speaking figuratively, but literally. I think that the music of the Orthodox Church begins with a chime. The sound tells you of the beginning of the divine service and calls you to God's temple.

Coming up to the church and to the bell tower, you can already distinguish the sound, the unique voice, of every bell. There are no identical bells: not in the bell tower near your church, nor even in the whole world. Every one of them has its own size and form, its own characteristic timbre and compound pitch.

The music of the Orthodox bells is unlike the chimes of the Western churches, as the Orthodox choir music is unlike the vocal compositions of the Western churches (the diversity of the Christian churches rooted in the religious life of western Europe). And if the music produced by the bells of many Western churches attracts your attention with the familiar melodies of hymns, the Orthodox bellringers, over many centuries, have preserved their own unique but extremely expressive and clear language, that of Orthodox chime.

This difference in many respects corresponds to the tendency of the liturgies in both churches. In many currents of the Western church, the aspiration for the modernization of the services prevails. It is aimed at attracting the attention of a very broad audience—hence the plain tunes of the bells, the simple arrangements of the



Dr. Alexander directing St. Tikhon's Seminary Choir.

old hymns, and so on.

The opposite tendency predominates in the Orthodox Church. Like any church, she desires to increase the number of her parishioners, but not by attempting to pander to people's undeveloped taste for simplified versions of the ancient melodies (like booklets briefly retelling the Bible). On the contrary, the Orthodox Church appeals to the very deep layers of Christian culture, of Christian literature and music. This does not mean that the Orthodox Church is alien to the winnowings of modern creativity: the music of the composers of our century, and new arrangements of the old melodies, are often performed in the Church. But the main focus in modern Orthodox music (as in the whole Orthodox liturgy) is a careful following of the age-long traditions.

Let us continue the way to the church. Directing your steps towards the chime, you notice the church's cupolas. They pick up, as it were, the upward-pointing melody of the bells. It is said that architecture is "hardened music." If this is so, then in the outlines of Orthodox churches we can hear various melodies.

The *Pokrova*<sup>1</sup> church on the Nerl near the old Russian town Vladimir is small, but wonderful in its architectural harmony. In this church, you can imagine a sincere and heartfelt melody of a prayer. And in the grand construction of the immense Church of Our Savior erected in the center of Moscow, you could hear the solemn hymn to the Lord. The cupolas of this miracle of Orthodox art, built and decorated by the best masters of that time, pointed skyward and were seen from all ends of the capital.

Situated in immediate proximity to the den of the Soviet government "wolves," this hymn to the Christian faith aroused the spite of these demon-possessed commu-

nists, who with howls and hootings destroyed the Temple. View the monstrous sequences of newsreel: you see how the bells are falling and shattering on the ground, how the powerful blast razes this grandiose monument of Russian history to the ground! In this film, you hear the "Soviet music"—the evil "music" of destruction, violence, and death. With the annihilation of thousands of churches, a straight path to the annihilation of thousands of people was opened for the Soviet government. Instead of the vast government building planned by the communists for the site of the Church of Our Savior, nought appeared except the Moscow swimming pool, a worthless Soviet "song of the masses."

We have briefly turned our glance to the bitter past; now let us continue on our way to the church. Filled with the music of the bells and inspired by the harmonious construction of the Orthodox church, you enter the Temple. You do not yet hear the voice of a priest; the choir singers only occupy their places, making a slight rustling with the music pages. But music is already sounding: the music of exalted silence, the music of the flickering candles, reflected by the holy icons throughout the whole depth and height of the church.

The priest says—more precisely, sings—the first sacred words of the beginning of the liturgy. The words have long since become familiar to a regular parishioner, yet they never are articulated in the same way. Every service brings novelty to the melody of the well-known and holy words. And if you should visit another Orthodox church and listen to another priest, you would be amazed at how the tuneful intonations of the same words are so different throughout the service. But the Holy Spirit of the Word of God is preserved always, being discerned in all the nuances

<sup>1</sup> Protection (i.e., of the Virgin).

and in the highly significant inflections of every phrase.

The amazing property of the Orthodox service is that it is never the same. The stable, fixed structure of the service is filled with perpetual variations. This applies particularly to the music. As a matter of fact, the whole Orthodox service from the very beginning to the very end forms a continuous and indivisible melody. In the liturgy, no one word is said with everyday and prosaic language: everything is singing and everybody is singing—the priest, the choir, the parishioners, and even the bells, which announce the most important parts of the liturgy. In this—how they sing and what they sing—is concealed the great power of the Orthodox service to influence the listener.

Following the last words of the priest, the choir enters. Again the familiar words of awe-inspiring phrases are sung as they have never been sung before, even if they are set to melodic-harmonic tunes that are performed often.

Not that choir directors and singers should shut their eyes to the availability of new and different versions of the often-repeated phrases! Periodic renovation of the traditional musical repertoire is not so difficult, and it brings to the service an added freshness. This applies not only to the short phrases, but to the more extensive musical parts of the Orthodox divine services. Of course, to prepare a new hymn or a new composition demands a certain effort from the choir's members. And while rehearsals are usually held only weekly, at the end of a working day—and many passages of the choir's standard repertoire need work—by setting aside a certain portion of the time to become acquainted with new music, you enrich not only yourself spiritually, but the parishioners of your church.

The church choir does not consist of professional singers, but it does include what is even more important: people who deeply love the Orthodox Church and Orthodox music. And of course, they love to sing. It may be that the choir's size leaves room for growth; it always seems there are not enough first tenors and other voices as well. And perhaps among the parishioners of your church there is a person with a good voice or, at least, with

musical sensitivity. Help him or her to find the way to the church choir!

Escorted by wonderful modulations of chime, together we came to the church; and together we are now participating in the wonderful symphony of the Orthodox liturgy. If you are a faithful parishioner, you long ago imbibed the motifs of the ancient tones, the musical foundation of the Orthodox divine service. When the choir performs then, you join, singing in a low voice.

For the person who enters an Orthodox church for the first time, communion with the Orthodox music has a strong and irresistible effect that may be the first step to communion with the Orthodox Church; while this music, unsupported by instrumental accompaniment, is perceived by the individual choir member as a harmony of sounds, a harmony of the Christian teaching. He feels as though he is an important part of the Temple of the Divine Harmony.

The music of the Orthodox Church is based on an inseparable consonance of ancient melodic layers and their later harmonic arrangements. Like writers translating age-old sacred texts into a modern language, the musicians of our time translate the tunes of the past into the language of modern choir composition. The chief attribute of these arrangements is faithfulness to the basic tones, every note of which, in turn, is faithful to the Holy Word. Even if a choir member is not singing the major melodic line, without his voice the whole harmonic structure will be lost.

God granted to his people the great miracle of music. Singing hymns together with His disciples, Jesus gave us the sacred

example of choir singing. Recall how "they sang a hymn, and went out to the Mount of Olives" (Matthew 26:30).

Soaring between heaven and earth, the sounds of sacred Orthodox singing bring us nearer to the understanding of the Divine Harmony of the universe. They clear our souls, treat our wounds—not only in a metaphorical sense, but also in a physical one. Christian teaching has been, and remains, a wellspring of truth and inspiration for poets, painters, composers . . . The great achievements of Christian art are the manifest confirmation of the Gospel truth. Commune from this well; partake of the living water of faith, hope, and love!

The divine service is finished; you are leaving the church. The bells accompany you with their delicate chime, which seems to spread over a rainbowed arch from the beginning of the liturgy to its end. And every time you come, they will greet you warmly and see you home with love; the rainbow arch of the bells will form for you the radiant way to God and to the divine music of Christian teaching. "Let Christ's message dwell in you richly, in all wisdom teaching and admonishing one another, in psalms, hymns, and spiritual songs, singing with grace in your hearts to God" (Col. 3:16).

—Alexander I. Dmitriev

*Dr. Dmitriev, an experienced orchestral and choral composer/arranger, holds the equivalent of a Ph.D. in Composition, with Honors, from the Moscow Tchaikovsky Conservatory. He recently moved to this country from Minsk, Belarus, where he was a Professor at the Academy of Music. Also an organist and pianist, he directs the choir at St. Tikhon's Seminary in South Canaan, Pa.*

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## St. Nicholas Orthodox Church, Olyphant, Pennsylvania

The end of the nineteenth century brought many immigrants from Galicia, part of the Austria-Hungarian Empire, to the northeastern part of Pennsylvania and to the town of Olyphant. With them, they brought material possessions and, most importantly, faith in God and membership in the Holy Orthodox Church. Since the nearest Orthodox Church was either Old Forge or Mayfield, the Orthodox immigrants began to search for ways of worshipping in their own town.

The first gathering was held in the home of John Chichilla, and a committee was selected to travel to Old Forge and approach Fr. Elias Klopotovskiy for his assistance. At the first religious service, which was also held in the Chichilla home, Fr. Klopotovskiy delivered such an inspiring sermon that those present organized a committee to purchase a piece of land from the Hull Estate at the corner of East Lackawanna and Gravity Avenue for the purpose of building a church. Father Klopotovskiy informed Archbishop Tikhon (now St. Patriarch Tikhon) of the efforts of the church committee and with the Archbishop's blessing, plans were drawn up and ground was broken in March, 1904. Pleased with the progress, Fr. Klopotovskiy asked that Fr. John Olshevsky assist him in providing services for the new congregation. On December 19, 1904, Archbishop Tikhon and local clergy gathered to consecrate the newly-founded church in the name of its patron, St. Nicholas of Myra. This became the third Orthodox Church in Lackawanna County. Fr. Alexis Bohoslousky, pastor of St. Basil's Church in Simpson, was given instructions by the Archbishop to alternate services between Simpson and Olyphant.

In 1908, the Reverend Thomas Poznansky was named the first resident pastor of the church. Through the efforts of the church members, burial grounds were obtained, a parsonage was built (at a cost of \$489), and icons were added to the interior of the church. In 1923, the exterior was remodeled and new cupolas added.

During the 1930s and 1940s, the parish grew in size and beauty. The walls were



St. Nicholas Church in Olyphant.

covered with icons, reproductions of paintings found in St. Vladimir's Cathedral in Kiev, Russia (present-day Ukraine). Photius Bodasiuk, a talented Russian artist, toiled lovingly to capture a feeling of spiritual tranquility in the church. A new Iconostas, Altar Table, Table of Oblation, Tomb, and Golgotha were added through the generosity of parishioners and church societies. On October 31, 1937, His Grace, Archbishop Adam, officiated at the blessing of the new altar, and placed the Holy Relics of St. Nicholas in the Holy Table.

Just as the St. Nicholas family shared in the joys and accomplishments of the parish members, they also shared in the losses.

World War II took many of the church's youth away from their homes. Ignatius Glowatz, a parishioner, became the first Olyphant soldier to make the supreme sacrifice on the battlefields of Europe. In 1944, a flagpole was erected on the church grounds as a memorial to him and to all the other young men and women who served our country in World Wars I and II.

October 1954 marked the fiftieth anniversary of the founding of the church. His Eminence, Archbishop Benjamin, an Olyphant native, officiated at Hierarchical Divine Liturgy, and joined with the parishioners to give thanks for the prosperity and accomplishments of the past fifty years.

## St. Nicholas Church

Through the years, the rectory deteriorated due to mine subsidence in the neighborhood. Fr. Gregory Pelesh, the rector at that time, and his family moved into the apartment above the parish hall when the rectory needed serious repair. In 1959, while the rectory was empty and the parish council was investigating means of renovating it, it caught fire. The building was gutted by the fire and was totally demolished. A new rectory was built in 1961 and was blessed shortly after its completion. The parishioners continued to labor diligently for the benefit of the church. New stained glass windows, the addition of a Byzantine-style chandelier from Greece, and new cupolas, were among the major projects undertaken by the church members. Once again on May 6, 1972, His Eminence, Archbishop Kiprian, celebrated a Hierarchical Divine Liturgy to rededicate the newly remodeled church.

On Sunday, September 29, 1974, to mark the seventieth anniversary of the church, His Grace, Bishop Herman, celebrated a Hierarchical Divine Liturgy and consecrated a new addition to the cemetery.

The church's seventy-fifth anniversary was observed on May 5, 1979, with a Hierarchical Divine Liturgy celebrated by His Beatitude, Metropolitan Theodosius, and His Eminence, Archbishop Kiprian. Fr. Gregory Pelish, a native son of the parish, also participated in the events of the day. Letters of congratulations were received from President Jimmy Carter and Governor Dick Thornburgh.

Food seems to play an important part in the parish's social life. The art of ethnic cooking first appeared at St. Nicholas in 1986 when the first Russian Night was planned. Fr. Vladimir Fetcho and Fr. Deacon Stephen Howanetz pored over recipe books for the most appropriate and authentic Russian recipes. Most of the cooks were novices at ethnic cuisine, but that didn't stop them from preparing blini, borsht, beef stroganoff, and charlotte russé for forty! A balalaika group from McKeesport, Pa., put the finishing touches on the evening. In addition to three Russian Nights, Greek, German, Country-Western, and Hawaiian Nights were held.

Perogi sales have played an important

part in the growth of the church. Five times a year, young and old, men, women, and children gather to knead, pinch, cook, and pack the perogies. The challenge is always to make more than the last time, and customers come from near and far to purchase them. Even though the work is hard, the effort is worthwhile, and the secret is—they actually enjoy doing it!

Every year, on the evening of Forgiveness Sunday, the church family gathers together for Vespers and a Maslanitsa.

Great Lent begins every year, by praying together and then breaking bread together in the spirit of fellowship.

Since 1987, the parishioners have participated in a Bright Saturday celebration. Many neighboring clergy and friends visit for Divine Liturgy, and spend the day in the festive atmosphere of the Paschal season. His Grace, Bishop Herman, honored the congregation with his presence in 1990.

In 1987, the parish council, realizing  
*Continued on the next page.*



Interior view of St. Nicholas Church.



Rectory.

## Parish Profile: St. Nicholas Church

*Continued from page 27.*

that there were many parishioners who either had no families or were unable to visit with their families on Thanksgiving Day, instituted a Thanksgiving dinner for all who wished to attend. Each year, the holiday begins with a Molieben, and continues in the parish hall with a traditional Thanksgiving meal.

Even though St. Nicholas' has had a rich and varied history, the church must look to its present and its future in order to grow and thrive. The children of the parish are active in Church School and other church events. On Holy Saturday, the youth of the parish chant the fifteen Old Testament readings. This service is much antici-

pated by the children at St. Nicholas. The Church School also decorates the Christmas tree in church with handmade ornaments, and participates in processions, in the choir, and in reading during Vespers. Social activities are planned for the children year-round.

The choir has experienced a rebirth in recent years. Through the efforts of Proto-deacon Stephen Howanetz and Joseph Fetchina, the twelve members of the choir have used their voices to sing praises to the Glory of God. Even though the group is small, the enthusiasm is great. In May, 1993, the choir sponsored a performance by the Bicentennial Male Chorus of East-

ern Pennsylvania at St. Patrick's Church in Olyphant. The concert was attended by Christians of all faiths and provided an opportunity for neighbors to meet in fellowship.

Saint Nicholas Church in the '90s retains the qualities that made her unique at her founding in 1904. Many of the grandchildren and great-grandchildren of her 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 a family in order to prosper and flourish.

—Archpriest Vladimir Fetcho

## Euthanasia: A Case Study

*Continued from page 23.*

resources? What about the thousands of demented nursing home residents who often do little more than eat, sleep, and stare off into space? Once we permit some to kill themselves or be killed, how do we prevent old people from feeling unspoken, subtle pressure to "take the shot" and stop draining their children's inheritance?

We Orthodox Christians are explicitly forbidden to kill ourselves or to assist others in killing themselves. Our lives are sacred gifts from God; He is the Alpha and the Omega, the Author and Creator of life and the One who decrees its end. It is a serious sin to destroy willingly any life, either in the womb or in the nursing home bed. Our duty as Christians is not to "get rid" of those who are suffering, but to see the Lord Jesus in them, to serve them and help to ease their suffering, whether it be physical, emotional, or spiritual.

The "Ann Landers solution" is flawed because it presumes that there are no other "sane, sensible, civilized" alternatives for Fran and Fred. Fran does not have to be kept alive with "needles, jars, tubes, and respirators." While we are forbidden to actively cause another's death, we can allow the natural dying process to continue and permit medical intervention only to keep Fran pain-free, comfortable, and in dignity. This is exactly what the professionals of a local hospice organization are doing right now: Fran is pain-free and

comfortable but still dying, Fred is receiving emotional and spiritual support, additional financial resources from cancer agencies have been secured, a nurses' aide—provided by the hospice organization and paid by Fred's health insurance—is in place eight hours each day in the home, and if this home nursing situation should become too difficult, Fran can be quickly placed in a local hospital or inpatient hospice facility without the inva-

sion of any tubes or machines.

Fran, and especially Fred, are in a terrible situation, but it is being eased by a team of loving and compassionate nurses, social workers, and pastoral counselors. The "Ann Landers" of this world would have us believe that there is no other compassionate solution available to help those who suffer than to kill the sufferer!

—Priest Edward Pehanich

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# On Parish Renewal

Not long ago, there lived a very conscientious Christian man who brushed his teeth twice a day, exercised daily, kept his head covered in cold weather, slept with the windows open, watched his diet closely, had routine medical examinations, never smoked, drank, or indulged in any kind of excess. He was the picture of health who seemed destined to live at least a hundred years. After his funeral at age fifty-three, he was survived by a dozen medical specialists, six health spas, and numerous vitamin manufacturers. What was the cause of his death? He forgot to look both ways at a train crossing!

The moral of the story should be obvious. Frequently, we become engrossed in the myriad details in our lives, seeking to secure those longed-for American dreams of happiness, prosperity, success, and security, that we neglect to see the imminent threats and opportunities of the moment. We are so busy planning for and pursuing life on the other side of the tracks that we fail to see the most obvious train coming full-steam at us. Do we wait for someone to come to our rescue, or do we act?

In considering such an honorable theme as Parish Renewal during this Bicentennial Year, the temptation to create new departments, committees, and boards to effectuate the desired end result is a great one. Certainly, we think, somewhere "out there"—in our national Church, diocese, or deanery—there is the brainpower to generate plans and coordinate efforts and publish materials that will come to our rescue and achieve the renewal of our parishes. God knows that our Church has in recent years painstakingly sought to fill perceived voids in communications and information delivery; that an enormous amount of programming and materials have been generated to this end. And yet, as our diocesan figures show, we haven't been quite successful in "crossing the tracks"; in bearing the fruit that program "seeds" hope to see blossom; in giving flesh to the spiritual concepts necessary for renewal.

Renewal universally suggests two things: *repentance* and *reorientation*. *Re-*

*pentance* is that change of heart, mind, and direction required for positive movement and action. Reorientation is the process by which we discern or rediscover the proper path to follow. Let's look at these two aspects of renewal a bit closer.

Having just concluded our spiritual pilgrimage to the death and resurrection of Christ—Great Lent—we, as Orthodox Christians, should (at least theoretically) be knowledgeable about repentance. Let's hope we have experienced first-hand that repentance to which the Church has called us. We have experienced it in the additional worship services, the discipline of fasting, the repetition of the prayer of St. Ephraim with prostrations, and the general "mood" of the Church. Our lenten participation in the Mystery of Confession provided that prayed-for "image of repentance" and our hearts have rejoiced in the reception of the Sacrificed and Glorified Body and Blood of Our Lord and Savior Jesus Christ at the Paschal Feast.

In short, we have been drawn through the lenten cycle and the wisdom of the Church to realize (a) what sin does to our relationship with God, (b) the necessity of repentance, and (c) our complete, total and utter dependence on the mercy of God. We have therefore responded to these realizations and confessed our shortcomings. We have pledged to try to "do better." We have "come to ourselves" like the Prodigal Son. And we were motivated and inspired to do all of this and more by contemplating the profound implications of the Cross of Christ.

Now, if such is the case, who will argue that the "bright sadness" of those "all-revered days" of the lenten cycle has *not* effectuated within each of us, renewal? We have returned to the bosom of Our Heavenly Father who lovingly awaited our return! We have feasted sumptuously at the fully-laden table of the Paschal Feast! We have experienced the heartfelt rejoicing of the Paschal hymn—that "through the Cross, joy has come into all the world"!

By extension, if this same renewal was experienced by the man who knelt next to

you during the presanctified liturgies, the parish council president who held the communion cloth, the bazaar chairman and the Sunday School teacher, can we not assume that *parish* renewal was achieved? Is it not then a foregone conclusion?

The acid test of Christ will reveal if this is so. Our Risen Lord tells us that a tree is known by its fruits. Well, what fruit has been borne of our individual and collective renewal? Personally, have our lives changed as a result of our repentance? Can we be seen by others as those who have graciously received and thus exercise the fruits of the Spirit—"love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and self-control"? (Gal. 5:22-23).

Do others see first-hand that we live and walk in virtue in our daily routines? Do we approach others in love, having ourselves been enlightened and transformed through our encounter with the Risen Lord, in an attempt to share that true light we have seen, that true faith we have found, that heavenly Spirit we have received? Do we share the excitement and zeal of the Apostle Philip who (as we heard in the Gospel lesson on the Sunday of Orthodoxy) could not withhold his discovery of the Christ, but was compelled to run to his friend Nathanael to share his discovery? You see, these are the fruits of renewal; the results of repentance, responses to a "close encounter of the Godly kind"!

If we answer in the affirmative, then, again by extension, have the lives of our parishes likewise changed—their actions, ministries, witness and priorities—to reflect these same fruits? Has the cumulative effect of the repentance of individual parishioners resulted in a new vision and hope for the future of the Church, the building up of Christ's Body in this world, the proclamation of the Gospel to all nations?

Indeed (thanks be to God!) there are obvious "pockets" of such renewal in many of our parishes where repentance has borne significant fruit, where a new spirit has

*Continued on the next page.*

## On Parish Renewal

Continued from page 29.

been revealed, where visitors sense a new warmth of Christian hospitality, where children completely share the joy of Christ, not as mere subjects of programming but fully as church members, where outreach has become an imperative, and where converts have been truly embraced. It is precisely in these "pockets" where Christ is glorified and parish renewal "happens" because of it—it is a direct result!

The "success stories" in parish renewal, though generally under the inspired leadership of a parish rector, reveal little more than everyday Orthodox Christians fighting the good fight on the front lines of their lives, in their daily encounters, relationships, and associations with others, and reflecting the immeasurable joy of Christ's redeeming love in their hearts and lives. These "pockets of renewal" should not be viewed by others with jealousy and suspicion, as unfortunately is often the case, but with rejoicing. As the Body of Christ, when one member rejoices, all rejoice!

The other side of the same coin is that when one member suffers, all suffer. The lack of renewal suffered by some parishes is the suffering of the entire Body as well. The absence of Christian joy resulting from a lack of repentance makes it appear as though the Church in these already troubled times is suffering more often than She is rejoicing!

A key ingredient in parish renewal must be a sense of belonging—the organic unity of parishioners with Christ and with each other. Parishioners are part of a spiritual community called a parish. They are inseparably linked with one another in the fellowship of Christ and His Church. It is in this parish setting that Christ is made manifest in the Eucharist, where the Kingdom is realized and proclaimed, and where we are called in the first instance to "bear one another's burdens and so fulfill the law of Christ" (Galatians 6:2). If we cannot practice love and spiritual fruits within the fellowship and community of the local parish, then chances are rather slim that we possess even a notion to do so outside of it!

Part of the problem is that in every parish there are two families for which no assessment is paid and no accountability imposed. The family names are the WE's

and the THEY's. Here are their profiles.

The WE's see everything going on in the life of a parish as related directly to them. They have a stake in the parish as community and family. They regard their priest truly as the "father" of the community and relate to others as brothers and sisters. They fully belong to Christ and to each other and are firmly committed to the mission and ministry—the growth and development—of the Church. If someone or something threatens the welfare of a fellow parishioner, the priest, the church building, parish finances, or Church doctrine, the WE's run to the defense. That's the kind of people WE's are—team players!

On the other hand, the THEY's are on the fringes in every situation, never really belonging; never quite making a commitment; never doing more than what they can do painlessly to fulfill minimum obligations without infringing on their comfort, control, or currency. Though THEY's perhaps aren't guilty of heresy, don't argue Church teaching, and abstain from open condemnation of church practices, when the well-being of the community is threatened, their usual response is "WHY don't THEY do something about it?!" Naturally, they're referring to other members of the same family, hence, nothing is ever accomplished! If we again consider Christ's parable of the fig tree, the THEY's may be likened to the fruitless trees which only "cumber the ground" and bring no fruit to perfection. They rob the resources of the soil and produce nothing.

What is to be done with these two families, present in every parish? To foster renewal, the THEY's must be moved to repentance and then baptized into WE's! When every parishioner has this vested interest in the life of the parish, then anything is possible . . . because WE can do it, by the grace of God!

This leads to the second aspect of renewal: *reorientation*, the rediscovery of the proper path to follow, without which renewal is impossible. Initially, we can look to the Liturgy as the weekly reorientation of our lives. Having survived another week of work, housecleaning, soccer games, endless errands, and so on, we are reoriented in our lives to the Kingdom of God through the Divine Liturgy. Even within the Liturgy itself, with what excla-

mation does it begin? "Blessed is the Kingdom . . ." The opening proclamation of every Liturgy provides an orientation as to where the service itself will ultimately lead us! Imagine, this happens at every Liturgy of every parish, every week! (Yet how quickly we seem to forget where we're going, and, thereafter, where we have been!)

Then again, there is the annual reorientation of our lives provided through Lent, Holy Week, and Pascha. Our sharing in the death and resurrection of Christ always renews our spiritual focus, inspiring us for a substantial block of time to "seek first the Kingdom of God." As Lent historically has been a time for catechumens to prepare for Christian initiation (their reorientation to life "hid with God in Christ"), so it is a time for every baptized Orthodox Christian to renew his own baptism, to be "renewed in the spirit of your mind, and that ye put on the new man, which after God is created in righteousness and true holiness" (Eph. 4:23-24). Again, the collective fruit of such a reorientation should have direct impact on parish renewal. Yet, alas, does it?

I would boldly suggest, in the interest of parish renewal, that all of our *parishes* be consecrated, just as our church buildings have been; that a special service to set apart and make holy those who gather in consecrated church buildings be conducted. Allow me to explain.

The reorientation of which I speak concerns (among other things) our understanding of what the church building itself is. And there is no more significant teaching on this than that which is reflected in the service of the consecration of a church. In fact, were you to examine the texts in connection with the consecration services, you will repeatedly find the word renewal. For example, one of the Vespers verses reads as follows: "To commemorate a renewal is an ancient law, and we desire moreover rightly to commemorate the new with a renewal. For islands are renewed to God, as Isaiah proclaims; and it is becoming to regard the houses of Gentiles and the crude pagan temples which are now rectified and accepted by God. Therefore, also, let us spiritually celebrate this present renewal." If this doesn't speak directly to parish renewal, nothing does!

In the consecration of a church, a building—stone, lumber, bricks, and mortar put together—are set apart in a unique manner

exclusively to the glory of God. The holy table is essentially baptized and chrismated. Holy relics of a saint are sealed into the holy table as a sign of this consecration. This building, from this time forth, will be used for no other purpose than to glorify God. And in the course of the services, the Church prays that this place will become a place of miracles! Miracles are acts that only God can perform. Imagine: we beseech the Almighty to do wondrous things . . . in a building which human hands have fashioned! The consecration of a church provides the hope and vision for parish renewal right from its very beginning. Let's look closer at the historical precedent so often cited in connection with such an act.

The "ancient law" of which the consecration speaks takes us back in time to the dedication of the Temple built by Solomon. Remember him? Though we perhaps have no desire to honor his example in some respects, we extol his wisdom writings and temple project in any case. If we look to Solomon's temple, we will see the precedent for renewal—ordained by God. In his lengthy prayer of dedication, we see exactly what the church (temple) is to be. "O Lord my God, hearken unto the cry and to the prayer which thy servant prayeth before thee today, that Thine eyes may be open toward this house night and day, even toward the place of which Thou hast said, My name shall be there; that thou mayest hearken unto the prayer which thy servant shall make toward this place. And hearken thou to the supplication of thy servant, and of Thy people Israel, when they shall pray toward this place, and hear Thou in heaven Thy dwelling place; and when Thou hearest, forgive" (I Kings 8:22ff.).

Thus did Solomon pray . . . and here is God's response: "I have heard Thy prayer and thy supplication, that thou hast made before me; I have hallowed this house, which thou hast built, to put my name there forever; and mine eyes and mine heart shall be there perpetually" (I Kings 9:3). So important was this "function" of Solomon's temple that its story echoed throughout the Old Testament. We hear it again, for example, in II Chronicles. "The Lord answered, 'I have heard thy prayer and have chosen this place for myself as an house of sacrifice'" (7:12). Here we have the reason

church buildings exist (and the answer to those who say they don't need the church, they can pray at home!): *to encounter Almighty God within the community of believers, to repent and offer sacrifice, to pray and confess—all those things we do in "church."* It is for these reasons that churches have been erected and consecrated in the first place—these purposes that characterize the ancient law of renewal!

This provokes a fundamental question concerning parish life in twentieth century America. Are these the prime purposes for

which our churches—*vis-a-vis* parishioners—are consecrated today? Quite frankly, we hear and act as though this is simply *not* the case. There are those who see the church merely as a corporate headquarters and conduct its business as such. Others view it as somewhat of a club that includes only "our people," or a social agency that should provide humanitarian aid to anyone who asks. Still others (perhaps unconsciously) maintain that the church is only an evangelistic center—like the old-fashioned gas stations!—where one comes to be "serviced," to be kept running smoothly between visits. The list goes on.

Where in all this is that hope and vision planted at the consecration? Where is the renewal to be commemorated? Where the obedience to the ancient law to celebrate the new with a renewal? We need our parishes to be consecrated to God—just as our churches have been.

Where in all this is that hope and vision planted at the consecration? Where is the renewal to be commemorated? Where the obedience to the ancient law to celebrate the new with a renewal? We need our parishes to be consecrated to God—just as our churches have been.

But wait! There's more.

If we aspire to such a consecration, we are invariably going to encounter GOD! He is the God in whom we profess our belief in the Creed, the God Who promised His presence in Solomon's temple, the God Who, to use the current saying, has upon His Holy desk a sign that says "the buck stops here." For this is the God Who "calls them as He sees them" and reigns supremely as Judge of the living and the dead. He is the God Who works miracles in consecrated churches!

Now, what is the first thing that will enter the mind of one who actually encounters God? Of many possible responses,

probably the most popular would be encompassed in the word "judgment." (It includes a feeling similar to that which you get when, travelling 70 in a 55 zone, you see a police car hiding behind an embankment). It is this overpowering and humbling (if not humiliating) Presence that convicts us of sin, even without a trial. To understand this is to gain further insights into our reorientation, into why our churches stand.

Return to Solomon's temple. It was a place of sacrifice. Why did folks need to sacrifice? Because of sin. (I realize, this is

**Our Risen Lord tells us that a tree is known by its fruits. Well, what fruit has been borne of our individual and collective renewal?**

that nasty word which makes people uncomfortable today. But it was and still is the reason to offer sacrifice!) The dedication prayer of the wise king enumerates in detail the reasons for which sacrifices were to be offered in the temple—primarily, if a man sins

against his neighbor. Then further, if people are defeated by the enemy, if there is no rain, if there is famine, pestilence, or blight, if one is a foreigner (i.e., prodigal) or if one is captivity, they should pray toward this house (see 2 Chronicles 6). Could it be, then, that we now have come full circle? That our reorientation has brought us back to repentance? That parish renewal is a natural result of repentance? And that repentance is only possible when one (person or parish) acknowledges that sin has separated them from the attentive eyes and ears of God and thus deprived them of many blessings?

Beloved, parish renewal is not a program. (If it were, we could simply "adopt" it and reap the benefits!) It is rather a difficult but redemptive process of self-examination, repentance, and reorientation toward God and the things of God, beginning with the church itself. Sure, we can advise to pray more, read the scriptures more, practice more virtue, and reach out more to others. But unless I am thoroughly convinced of the love of the Living God toward me, these activities themselves are nothing more than empty motions and movements. If I, through the Church, become so convinced, I am quick to share this conviction with others in my parish. Then

*Continued on page 33.*

<sup>1</sup> In the language of Orthodox theology and worship, the term used for the church building is "temple," in continuity with the Temple at Jerusalem.



## Altar Boy Retreat

Holy Resurrection Orthodox Cathedral, Wilkes-Barre, was the site of the Diocesan DRE Altar Boy Retreat, held Saturday, December 13, 1993. After an interval of several years, the DRE decided to reinstitute the Retreat, and it turned out very successful.

Despite the freezing temperature and threat of snow, thirty-five altar boys, along with a few fathers and parish priests, were in attendance for the day-long program.

The morning activity began with a Prayer Service, with the voices of the young altar boys chanting the responses. Fr. John Onofrey, a DRE member, led the first session, which included a film on serving in the altar and the special calling for young men to serve their parish as altar servers. Fr. John distributed a pamphlet, "Our Lord is Calling You," which is a helpful source for the server as he prepares for his turn to serve in the altar. The pamphlet offers valuable ideas on how to prepare at home before coming to Church and what to do when you get to Church.

During the morning session, His Grace, Bishop HERMAN arrived and spent time

with the altar boys in an informal discussion period. This session afforded His Grace an opportunity to answer questions from the boys (some were very candid) and the boys had a wonderful experience of talking with their bishop.

A light lunch of pizza, soda, and dessert was served, and free time gave the boys an opportunity to fellowship with one another.

The afternoon session was presented by Fr. David Shewczyk. Speaking in the nave of the Church, Fr. David reflected on his childhood as an altar server, comparing it with the life and times of today. His presentation continued in the altar, where he discussed with the servers respect for the altar, the proper names for altar items, and proper behavior when in the altar. The boys enjoyed this session very much as it enabled them to ask many questions about the altar. The session was so informative that a few dads got in on asking some questions.

When the retreat was ending, a group photo with His Grace was taken in the Cathedral. The DRE presented each par-

ticipant with an Altar Server Manual, a very helpful aid to serving in the altar.

Prior to departure, all participants were asked to write their comments on the day's activities. Here are some of the responses: "I enjoyed the opportunity to ask the Bishop questions." "I would like to see a retreat just for older altar servers." "I would like to have an overnight retreat." "I enjoyed meeting other altar servers from other Orthodox churches." "I learned the names of items in the altar I didn't know before." "I liked the video and going into the altar to learn new things." "I liked everything. I'm glad I came. Let's have another retreat."

And a comment from one of the fathers in attendance: "Thank you for having this retreat. I learned a lot myself."

The snow did arrive, just as we were departing for home. It was a great day in Wilkes-Barre for our altar boys.

On behalf of the DRE, I express deepest gratitude to Fr. Vladimir Potorak and the parishioners of Holy Resurrection Cathedral for accommodating our DRE program. A special thanks to Fr. Deacon Sergei and Matushka Vicki Kapral for han-

dling the registration, lunch, and program for the day, and to Frs. John Onofrey and David Shewczyk for their excellent presentations and time devoted to the altar boys of our Diocese.

I cannot forget the clergy and dads who drove from near and far—from Williamsport, Philadelphia, and Delaware—to bring their servers and sons to the Retreat. The boys are to be commended for offering their Saturday to learn more about their responsibility as an Altar Server. May God bless all of you.

Most of all, I wish to offer our sincerest appreciation to His Grace, Bishop HERMAN, for his encouragement and support in the decision to reinstitute the Altar Boy Retreat. May God grant all of those involved with the Retreat, MANY YEARS!

—Matushka Fran Vansuch  
Chairman, DRE  
and Department members

## On Parish Renewal

*Continued from page 31.*

still others will see the fruits of this conviction until, ultimately, my entire parish will be renewed! This is the Divine arithmetic of the Gospel. Our Lord chose twelve to renew the whole world! But He chose them one by one (and one couldn't cut the mustard). And in His Divine arithmetic, the number of believers multiplied. As everyone knows, if you multiply by zero, you can never get more than zero. It's when you start multiplying by one that things begin to happen!

So let us, in conclusion, examine our serious intentions regarding parish renewal by asking: "Am I that one who can begin this process of parish renewal—that one who can, by the grace of God, begin to make good things 'happen' in my parish? Am I a WE who can adopt a THEY? Am I part of the problem or part of the solution? Am I waiting for someone to run to the rescue of my parish, or am I willing to act?" The fruit of years to come will reveal our response. May it be one well-pleasing to God, the Father, Son, and Holy Spirit.

—Priest Daniel Kovalak



**PROCLAMATION  
OF THE HOLY SYNOD  
OF THE ORTHODOX CHURCH IN AMERICA  
ON THE GLORIFICATION OF  
THE HOLY AND RIGHTEOUS ARCHPRIEST ALEXIS TOTH**

*In the Name of the Father, and of the Son,  
and of the Holy Spirit. Amen.*

*To the beloved priests, deacons, monastics, and faithful flock  
of the Orthodox Church in America*

*Grace, mercy and peace be unto you from God the Father  
and from the Lord Jesus Christ, in the Holy Spirit. Amen.*

The Holy Synod of the Orthodox Church in America, having reviewed the recommendations of the Canonization Commission, agreed at its session of March 29-April 1, 1994, to number the ever-memorable Archpriest Alexis Toth among the saints for veneration by the faithful. Mindful of the apostolic injunction to "remember your leaders" (Heb. 13:7), we give thanks to God for His great mercy toward us in raising up in our midst a faithful pastor filled with zeal for the glory of God, and for the salvation of his own people. The return of Archpriest Alexis Toth to the Orthodox Faith of his forefathers is a milestone in the history of the Orthodox Church in North America. The missionary labors of Archpriest Alexis Toth, his steadfastness and his leadership in bringing thousands of souls back to the Orthodox Church, manifested by his words and deeds among his own Carpatho-Russian and Galician people in America, offer significant guidance and direction for the missionary outreach of the Orthodox Churches today, many of which are now encountering adverse conditions similar to those he experienced.

Thus, with one mind and one heart we resolve:

1. That Father Alexis Toth be numbered among the saints.
2. That his honorable remains be considered as holy relics.
3. That a special service be composed in his honor.
4. That his feast be celebrated on May 7, the day of his blessed repose, and on the Feast of All Saints of North America—Second Sunday after Pentecost.
5. That holy icons be prepared to honor the newly-glorified saint according to the canons of the Seventh Ecumenical Council.
6. That his life be published for the edification of the faithful.
7. That the name of the new saint be made known to the primates of all sister Churches for inclusion in their calendars.
8. That his glorification take place on May 29-30, 1994, at St. Tikhon's Monastery in South Canaan, Pennsylvania.

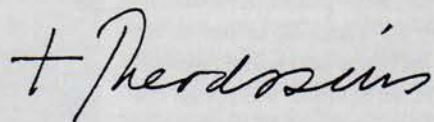
We summon the faithful to remember him at Memorial services or Litanies for the departed when appropriate until the time of his glorification.

Through the prayers of His newly-glorified saint, may the Lord grant His mercy and blessing, to all who seek his heavenly intercession with faith and love. Amen.

**HOLY FATHER ALEXIS, CONFESSOR AND DEFENDER OF ORTHODOXY IN AMERICA  
PRAY FOR US!**

**PROCLAMATION OF GLORIFICATION OF  
THE HOLY AND RIGHTEOUS ARCHPRIEST ALEXIS TOTH**

The Holy Synod of Bishops of the Orthodox Church in America



**+THEODOSIUS**  
Archbishop of Washington  
Metropolitan of All America and Canada



## A Beloved Father, Leader, Teacher, And Guide Becomes A Saint: Father Alexis Toth Is Glorified

During the Memorial Day pilgrimage at Saint Tikhon's Monastery this year, Archpriest Alexis Georgievich Toth, will, according to the will of God, be added to the canon of saints of the holy Orthodox Church, eighty-five years after his repose. His glorification, signifying the consciousness of the Church that God has granted him entrance into the heavenly Kingdom and that he dwells among the saints, means that we will gain a new intercessor for us before the Lord. No longer will we pray in this way: "Father Alexis, if you have found

favor with God, intercede for us with the Lord. . ." Now, we will be able to pray confidently, "Saint Alexis, intercede for us!"

Father Alexis Toth<sup>1</sup> has been called "an exemplary leader and central force in the development of the Orthodox Church in America"<sup>2</sup> and "the Father of Orthodoxy in America." His chief work on this earth was

<sup>1</sup> Toth is Father Alexis's name in the land of his birth, present-day Slovakia. The "th" sound is not a part of the Russian and kindred tongues, and is rendered in those languages by an "t"; that is why his name is rendered in these languages as "Toft."

<sup>2</sup> Dea. Keith Russin, M.Div. thesis presented to the faculty of St. Vladimir's Seminary, March 1971 (excerpted in the last issue of *Alive in Christ*).

his role in the reuniting of countless thousands of Eastern rite Roman Catholics (Uniates) to the holy Orthodox Faith, to the Catholic Church of Christ—for the true Catholic Church (*Catholic* comes from the Greek words *kat'olikon*, words rich in meaning: "according to the whole," "wholesome," "complete, perfect," "that which heals/makes whole," and "existing throughout the whole world," "universal," "appropriate for all peoples"<sup>3</sup>) is the Orthodox Church—or more precisely, in the

*Continued on the next page.*

## Father Alexis Toth

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language of the Fathers—the *One, Holy Catholic and Apostolic Church*, whose faith is the *Orthodox Faith*.

This group of new Orthodox, whose forefathers had held the Orthodox faith until several centuries earlier, became the second largest group of Orthodox Christians in the Americas (the first being the natives of Alaska) and they were located in the great population center of the country. They thus became a nucleus of the Orthodox Church in America. It was entirely appropriate and fitting, and according to the divine plan, that the Orthodox Church in the Americas should be blessed at an early stage in her history by the return of thousands of persons from a faith that was incomplete (and hence not, in truth, *Catholic*, though possessing nonetheless much that was true and good) to the faith that their forebears had held—the faith that is *perfect and complete, lacking in nothing; that is spotless and pure and undefiled, and is thus able to heal and complete and perfect all infirmities, all incompletenesses, all imperfections, and bring them to completeness and wholeness, to health and wholeness*. Through this Faith alone, God's wonderful, beneficent plan for men can be fully actualized in any individual person who embraces and surrenders to that faith, and joins himself to the Church—the spiritual communion of God and men—in which that Faith is maintained. It is in this *true Catholic Church* that *salvation* is found—for in the New Testament the Greek word translated as “salvation” is also rendered as “health,” “wholeness”—a concept that is one of the meanings of *Catholic*, one of the marks of *catholicity*.

The Gospel parable of the Prodigal Son, familiar to all since it is read on one of the Sundays preceding Great Lent, teaches us that while the faithful son is much beloved by his father, the return of the unfaithful son occasions even greater joy and of celebration and feasting than the faithful son's faithfulness. “For,” as the father explains, “this my son was dead, and is alive again; he was lost, and is found” (Luke 15:24). Indeed! *Dead, and now alive; lost, and now found. Spiritually dead, and now spiritu-*

ally alive; lost from the assembly of the faithful, the assembly of their brothers and sisters, and now found and restored. And though it was not Father Alexis's converts themselves, but their ancestors, who had left the Orthodox Church—and they not by their own free, willing, and conscious and deliberate choice but because they were tricked and misled, threatened and deceived—nevertheless, the same joy is known that was felt by the father and his household on the return of the prodigal son.

It is the same joy that was felt also by the shepherd when he found his lost sheep that had gone astray on the mountains. As Jesus, the Good Shepherd, asks the Pharisees and us, “What man of you, having a hundred sheep, if he loses it, will not leave the ninety-nine in the wilderness, and go after the one which is lost, until he finds it? And when he comes home, he calls together his friends and neighbors, saying to them, Rejoice with me; for I have found my sheep which was lost” (Luke 15:4,6).

For our merciful God did not leave his lost sheep to die in the spiritual wilderness, separated from the rest of their flock; he sent a man to find them and restore them to the safe path. Just as he sent the Good Shepherd, his Son, our Lord Jesus Christ, to find the *lost sheep* (in symbol, the whole human race), so he has sent countless shepherds in the name of Christ to seek out lost sheep ever since the founding of the Church.

To this flock which was lost, he sent as a shepherd Father Alexis Toth, who was himself one of the lost, whose mind and spirit he enlightened, drawing him to the True Faith in order that he might be a guide to salvation for his brothers and sisters. For they had been lost from the Way of salvation that their fathers and mothers had traveled for seven centuries. What was said of Saints Paul and Silas who preached the Way could also be said of Father Alexis Toth: “These men are the servants of the most high God, who show us the way of salvation” (Acts 16:17).

Why did Father Alexis return to the Orthodox fold? The immediate reasons are well known (see, for example, the account of his life in the last issue of this magazine). More generally, Father Alexis sought for truth because in his heart he was a true servant of Christ. His love for Christ compelled him to stand up for truth even when

it brought him into trials and persecutions, both of which are the lot of all followers of Christ, as the Lord warned us, but which became his lot to a greater degree. In this fallen world, there are God-pleasing separations between men—namely, separations that bring one into unity with God, with his people, and with his will. Courage—together with chastity, truth, and righteousness (justice)—is one of the four divine virtues that are the source of all other virtues. Father Alexis's stock of courage was such that he did not shrink from such separations. And no doubt this courage was put to the test on many occasions. Surely he must often have prayed fervently for courage, and in response surely it was divinely bestowed.

By the time Father Alexis reposed on May 7, 1909, over seventeen parishes and twenty-nine thousand people had been established in Orthodoxy through his labors, but his influence surely went beyond these numbers, for he was the initiator of a movement that ultimately touched many more people and parishes. One estimate has it that more than two hundred thousand Russian Orthodox in this country are descended from those he led to Orthodoxy, but this may refer only to those directly converted through his own personal efforts. *And his influence now, as a heavenly intercessor, will be even greater.*

The canonization of Father Alexis Toth is, first of all, a glorification of a new Saint of the Orthodox Church. It is, as well, one of the highlights of the celebration this year marking two hundred years of Orthodoxy on this continent. *But it is also—quite notably—a celebration and recognition of both the return and the contributions of a people a portion of whom our Lord called into his holy Church.* This group, known as Slav Uniates, also as Eastern rite Catholics, or Greek Catholics, and as Carpatho-Russians or Rusyns—were guided by Father Alexis to find the True Faith. There were, to be sure, shepherds who guided them from the side of the Orthodox Church of Russia (the Church that adopted this hitherto lost flock and accepted it into the Orthodox fold)—among them Patriarch Saint Tikhon, the Enlightener of North America, who worked with Father Alexis and showed great confidence in him—together with many others to numerous to mention. But Father Alexis more nearly

<sup>3</sup> Because of the word's richness, and the difficulty of conveying it adequately in translation, it is transliterated in most languages, rather than translated; hence the English word *Catholic*. Church Slavonic is a major exception, translating it *sobornaya*.

personifies the Carpatho-Rusyn people himself, since he was one of them. Thus the honor that is accorded Father Alexis also extends to his people and their posterity. And correspondingly, he is in a special sense their leader, their shepherd, their *Patron*, their *Father*—much as Saint Sava is the Father and Patron of the Serbs, Saints Cyril and Methodius of all the Slavs, Saint Nicholas of the Japanese, Saint Alban of the English, Saint Stephen of the Zyrrians, and so on. And as such, he is the *boast*, the *pride*, the *glory*, the *joy*, and the *exultation* of his people, to use the language of Scripture and of the Orthodox liturgy. The Apostle writes, "Let no man glory in men. For all things are yours"<sup>1</sup>—that is, Christ is the Truth who is all things to us, and who is more worthy of glory than any mere man. Yet in the person of Father Alexis, Christ was present, as a *shepherd*, as a *prophet*, who guided his people to that Truth, to the house of God, on account of the love that he held for the Creator and Savior, and for Divine Truth. It is Christ we honor when we honor him. And he, in turn, can say to his own people, just as Saint Paul wrote to the Thessalonians, "We ourselves glory in you in the churches of God for your patience and faith"<sup>2</sup>—because they are his pride, his joy, his glory, his children, his own people, and they have the consciousness of being a *people* he shepherded to the true Way and tended diligently once he had brought them there—one of the many *peoples* who together comprise a Church that is marked by both *unity* and *universality* (i.e., catholicity).

These children of Father Alexis became stones in the house of God on this continent, the house whose foundation and cornerstone is none other than Christ himself. Upon these stones, others were later laid. Consequently, the entire Orthodox Church in America is, in part, the common legacy both of Father Alexis and of his people. And in turn, he is, in an extended sense, not only the father and patron of these his people, and even of their descendants, but of all Orthodox Christians in America, for we are one family indeed. We have but one house of faith, one fellowship, one communion; we are one body in Christ.

## The Significance of Father Alexis For Our Time

Father Alexis and the people he represents—the Greek Catholics who returned to the bosom of the Holy Orthodox Catholic Church—have a special message for the America of today. Their message is partly told by what they did—their embracing of the Orthodox Faith. But it is partly told by who they were.

Probably more than any other land, America is a land of many peoples, whose multicultural heritage is proclaimed continually at this time in history. Father Alexis Toth did not belong to one of the larger or better known, easily-identifiable national groups that immigrated to this country—he was not one of the English, the Germans, the Irish, or the Italians. He was not one of the Swedes or the Finns, the Africans or the Asians. And this is highly significant. Had he been one of these groups, his—and his people's—identification with their ethnic origins would have been much more pronounced.

Instead, Father Alexis belonged to an ethnic group which could in a sense be called "anonymous"—for not only was it small against the wide tapestry of this land—but it did not have a well-developed sense of *ethnic identity*<sup>3</sup> (in addition to the names Slavs, Carpatho-Russians, and Rusyns or Carpatho-Rusyns, Father Alexis's people have at times called themselves or been called Hungarians, Slovaks, Poles, Ukrainians, Lemkos, Ruthenians, Slavonians, Russians, Belorussians, Bukovinians, Little Russians, and Galicians). This very *anonymity* (the word means, literally, namelessness) means that the Carpatho-Rusyns found their *identity* above all in Christ, more than in ethnic labels, which were the unifying banner of other immigrant groups to a greater degree. *God arranged things so that Father Alexis's people did not give their identity to an ethnic group, because they did not have a strong sense that they were an ethnic group—or, if they were, what precisely it was. As a result, they gave their identity to Christ.* This anonymity could be compared

to the anonymity with which Christ was born in a cavern. It is divine in its humility. As such, it is a special gift given by God to this Carpatho-Rusyn people, which they, in turn, have given to the Church in America and to all the people of America who will be called into that Church.

It is a special gift because Father Alexis's people—through this anonymity, but working also with other events of history through which the plan of God was effected—became the nucleus of an Orthodox Church in America which was for this land and did not have a strong sense of ties to a mother church. Where such ties result in love and charity towards the mother church, they are only to be commended. But in our land, in the case of *every* immigrant Orthodox group except the Carpatho-Rusyns of Father Toth, such ties became a hindrance because they were allowed to destroy Orthodox unity and have resulted in a wholly un-Orthodox *dividedness* among the Orthodox.

According to the Orthodox teaching on the Church, it is the local Church that is the basic unit of the *universal*, or *Catholic* Church. And it is an indisputable truth that to this day, of all the Orthodox groups that have immigrated to America, only Father Toth's Carpatho-Rusyns (or rather their descendants) have fully taken the step of identifying with this land as their ecclesiastical home, to the extent of forsaking all *canonical* ties to the homeland. This is an identification which is really mandated by the spirit of Orthodox ecclesiology, gospel, and canon law; for the only alternative to this is the multiplicity of "jurisdictions" which is as uncanonical as it is un-Orthodox.

What is needed in every place where Orthodox Christians find themselves is not a *nationalistic* consciousness centered on that land (this, too, would be contrary to a true Orthodox church-consciousness—though too often it prevails, the result of the rise of nationalism, combined with resultant distortions in the modern idea of autocephaly). The proper attitude is, as the early Christians used to say, "Every fatherland (native land) is a foreign land, and every foreign land is a fatherland." Our real home is in heaven; on earth with respect to the world, we are only strangers

*Continued on the next page.*

<sup>1</sup> 1 Cor. 3:20.

<sup>2</sup> 2 Thess. 1:4.

<sup>3</sup> This has been well-documented by Roger Magocsi, a Protestant and founder of the Carpatho-Rusyn Research Center, whose life's labor has been to give those whom he calls the Carpatho-Rusyns a sense of ethnic identity through his scholarly research.

## Father Alexis Toth

Continued from page 37.

and exiles, pilgrims and sojourners. But ecclesiastically we look to the *local Church*, as it is the place where heaven and earth are united. Why the *local Church*? Because it is the local eucharistic assembly (in Greek, *ecclesia*) of all the believers in any one place, not *defined* in terms of any identity other than common humanity (thus racial, ethnic, or national identification are excluded). It is not a *part* of the Church, but possesses the *fullness* of the Church. Thus it is said to be *catholic*. (Nor is any congregationalist aberration meant by this focus: the local community maintains its connection with the *universal*—that is, Catholic—Church, not only through mysteries but also through the legitimate primatial structures of the Church: archbishoprics, metropolitanates, patriarchates, and the synods that are held at these various levels).

The Carpatho-Rusyns of Father Toth were the first (and, regrettably, remain the first) immigrant Orthodox people in this land<sup>7</sup> to put these principles into practice fully. Yet, while the glorification of Father Alexis is a natural time to call attention to his people's contributions, as noted earlier, his greatness and his significance to all Orthodox Americans exalt him beyond his immediate cultural milieu.

## Catholicity and the Unia

Besides the fact that his people alone have fully identified with the reality of the local Church just described and the *unity* it makes possible (one Bishop per city), there is something else that makes these things pertinent to the canonization of Father Alexis Toth. Despite the confusion of the Union (Unia) into which Father Alexis was born—the confusion of Roman Catholic theology, ecclesiology, and spirituality grafted onto Orthodox liturgy—he, by the grace of God, was given the spiritual vision<sup>8</sup> to see with the eyes of his spiritual heart, the utter bankruptcy of this unholy “union,” and the falsehood of its terms of agreement, having himself experienced that falsehood and bankruptcy in his dealings with the Roman Church. Despite the latter's

more imposing size in this land, and the influence of, no doubt, many good and kind and even holy people among the laity and clergy of the Latin Church that Father Alexis had known in his years in Europe as well as in America, he had the spiritual insight and wisdom to discern the fundamental flaw of the idea of the Unia.

The Unia was based on the theory that the Orthodox Churches needed to be “reunited” with the “apostolic see”—Rome—in order to be fully “Catholic.” But Father Alexis realized that they did not to be so united with Rome. The Orthodox Churches together comprised the One, Holy Catholic and Apostolic Church of Christ. Their catholicity was anchored in the local assembly of believers—the local church, with a Bishop ordained in apostolic succession offering to the faithful to partake in a Eucharistic communion “under both kinds,” that is, both the Body and Blood of Christ, which together are the food of life and source of all good things. The catholicity of the Orthodox Churches was manifested and preserved chiefly in this spiritual, vertical communion. Horizontal structures—a system of primacies—had an important function in Orthodoxy. But in Latin Christianity, they had become distorted; the horizontal dimension had totally replaced the vertical, so that the criterion of “catholicity” was whether a church was in communion with the see of Rome, and not whether its beliefs or practices were true and truly “catholic”—whole, healthy, universal.

As a consequence of his realization that Orthodoxy had preserved the Catholic faith, Father Alexis desired to reunite himself to the Church of his fathers, and so he did.

## A Timely Canonization

The glorification of Father Alexis Toth is significant at this time for another reason: although it is not being done for this reason (or in the divine plan, perhaps it partly is), it is an answer to those who are ill-serving the truth by embracing the rejected “branch theory.” This hypothesis was originally proposed by Anglicans, who held that their church was one branch, Orthodoxy another, and Rome a third. The branch theory contradicts our belief that the Church is one and indivisible. A local church that succumbs to doctrinal errors

can no longer be considered an branch of the Vine;<sup>9</sup> if it corrects these errors it can be “regrafted” in—in that event that church's priesthood, sacraments, or apostolic succession can once again be considered to have life, since they have once again been rejoined to the Vine from which they receive life (Jesus Christ; cf. John 15). In the interim, it belongs only to God, and is not given to the Orthodox Church, either to *affirm* or to *deny* the presence of priesthood, sacraments, or apostolic succession in the separated church, though we may continue to discern some of the “fruits” of faith among its adherents.

A meeting held in Balamand, Lebanon in June, 1993, between Orthodox and Roman Catholic delegates<sup>10</sup> produced an agreement that contained the following points, among others: (1) The Orthodox and Roman Catholic Churches recognize each other as “Sister Churches.”—But this designation is properly used by the Orthodox only in referring to Orthodox Churches, that is Churches sharing the same (Orthodox) beliefs.<sup>11</sup> (2) Each side recognizes in the other “profession of apostolic faith.”—This ambiguous statement, if understood as referring to the *fullness* of apostolic faith, can only be applied to the Orthodox Church, and therefore is obviously incorrect. If understood as meaning *portions* of the apostolic faith, it could be understood as true. Such ambiguity is not worthy of acceptance by the Orthodox, since it is open to misinterpretation. (3) Each side recognizes in the other, “participation in the same sacraments, above all the one priesthood celebrating the one sacrifice of Christ, the apostolic succession of bishops.”—but see previous paragraph. Apostolic succession may exist, but it is meaningful only where the (full) apostolic faith is preached,

<sup>9</sup> It must be pruned away, in order to protect both the health of the other branches, as well as the Church's unity and catholicity—for the notion of having different “branches” of the vine holding different doctrinal beliefs conflicts with the idea of the Church as one and as catholic. If the idea of different Orthodox “jurisdictions” coexisting on the same territory, but holding the same beliefs, is unacceptable, still more impossible is the idea of “branches” holding different beliefs being part of one Church!

<sup>10</sup> This meeting of the Joint International Commission for the Theological Dialogue between the Roman Catholic Church and the Orthodox Church was marked by the non-participation of six Orthodox Churches. Only thirteen Orthodox Christians participated; the Church of Russia was represented by one priest. (Our sources for the quotations and the events are documents from parties ranged on opposite sides: Uniate (London: *Eastern Churches Journal* 1:1), and Old Calendar Orthodox: *The Balamand Union: a victory of Vatican diplomacy* (Etna, Calif.: Center for Traditionalist Orthodox Studies, 1993?).

<sup>11</sup> The use of such language to address non-Orthodox churches has a significance that transcends mere politeness: as the Pope perceptively observed in 1991, “They are Sister Churches, not in the sense of a polite expression, but in the sense of a fundamental, ecumenical ecclesiological category . . .”

<sup>7</sup> (The Alaskan natives being a native people.)

<sup>8</sup> *theoria*, in Orthodox theological terms.

or is restored. (4) "... [T]here is no question of conversion of people from one Church to the other in order to ensure their salvation..."—This statement, taken at face value, makes mockery of the action of Father Alexis Toth and all his flock, and of the action of anyone who converts from Roman Catholicism to Orthodoxy.<sup>12</sup>

All in all, the agreement is a powerful endorsement of the "branch theory."<sup>13</sup> In contrast, the canonization of Father Alexis Toth, implying esteem for his action in bringing himself and others into the Orthodox fold, is timely in that it implies a rejection of that theory. It should be stressed that Father Alexis's action, reflecting his conviction that all are called into unity in Christ, is an action of love for all men, even for his former co-religionists.

## A Gift to the Church in North America

FATHER ALEXIS TOTH had faith in the Lord Jesus Christ, and had the honesty and courage to follow Christ where he led him. He was the seed that fell on fertile ground and bore fruit a hundred-fold. Like the Prophet Moses, he was a prophet who led his people out of the bondage of Egypt, through the Red Sea of persecutions and trials—led them through the desert to the Promised Land, where their fathers of old had dwelt.

As one who insisted on nothing less than the truth, Father Alexis is an example for all people. If he had been one to compromise easily on matters of faith, to say there was no need to trouble oneself to come to the Orthodox faith in order to find salvation—that one could just as easily remain outside the fold and be saved—the Orthodox Church in America would be much poorer today (see the article on page 8). Let us ask him to intercede that all Americans will follow his example of zeal in searching for the truth, and especially, that we may be inspired by his faith and

zeal and determination; may the Lord grant them to us through his prayers, and give spiritual enlightenment to all Christians, so that they may discern the difference between truth and untruth, between light and darkness.

The work begun by Father Alexis Toth is not ended; it is our work as well, and much remains. The fields are white with harvest. Laborers are needed to work in them. The task is immense, but God's help is infinite, and Archpriest Alexis will be a new heavenly intercessor to obtain it for us; in this is the greatest significance of his canonization. He crisscrossed this land, laboring for the spread of Orthodoxy; the work that we do is near to his heart. He will

be present with us, and his prayers will help us as we begin our third century faced with new and challenging problems that would have seemed strange to him. Soon we will venerate his holy relics with confidence that we will obtain, in return, his assistance as we continue the work that was his. God has chosen this time to honor, to glorify his servant, Father Alexis Toth, a leader and father in the faith; therefore, with great joy, and with one mind and heart, we will join in glorifying Father Alexis as he, by the grace of God, is joined to the ranks of the saints in heaven.

(The above article continues a series presented by *Alive in Christ* in observance of the Bicentennial of Orthodoxy in North America.)

## Russia and The Volga

July 21 - August 2, 1994

Tour escorted by Archbishop Herman

**July 21, Thursday**

**New York/Moscow** • Tour participants will meet and depart from New York's John F. Kennedy International Airport on a Finnair flight to Moscow.

**July 22, Friday**

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**July 23, Saturday**

**Moscow** • Following breakfast, enjoy a tour of Moscow, seeing many of Moscow's six centuries of architectural splendors including the Bolshoi Theatre, monasteries, university, and the Kremlin.

**July 24, Sunday**

**Moscow/Uglich** • Tour the Pushkin Museum. Afternoon departure for Uglich, one of the oldest Russian towns, which was first mentioned in 1148.

**July 25, Monday**

**Uglich/Yaroslavl/Goritsy** • Journey via motorcoach to Yaroslavl, an ancient city located 160 miles north of Moscow, on the banks of the Volga River.

**July 26, Tuesday**

**Goritsy (on cruise)** • The town of Goritsy represents the rural lifestyle of Russia.

**July 27, Wednesday**

**(on cruise) Petrozavodsk** • Petrozavodsk is the capital of the Karelian Republic. Visit the museum and see a rich collection of old Russian icons of 15th-18th centuries.

**July 28, Thursday**

**Petrozavodsk/Kizhi** • Kizhi is located in the northern end of Lake Onega. The famous Transfiguration Church is the ultimate in the world's architecture.

**July 29, Friday**

**Kizhi/Valaam** • Valaam Island, known for its chapels built in the domed Russian Byzantine style and as the educational center of the Russian Orthodox Church.

**July 30, Saturday**

**On Cruise**

**July 31 - August 1**

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**St. Petersburg** • During the next two days, an orientation tour of St. Petersburg will offer many unforgettable sites.

**August 2, Monday**

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<sup>12</sup> The document affirms that everyone remains free to follow his conscience in this matter.

<sup>13</sup> Pope John Paul II and, reports indicate, our own Ecumenical Patriarch, His All-Holiness Bartholomaios, have explicitly subscribed to this thinking, only swapping metaphors: instead of speaking of the two churches, East and West, as two "branches," they speak of them as "two lungs" of the Church.

Although the agreement declares that each side must have "a respect for the liturgical celebrations of the other Church," it contradicts this by asking each side to violate its church canons by "putting at their disposal... [their] own church for alternate celebration at different times in the same building."

## “And Unto the Earth . . .” The Orthodox Church and Cremation

From the earliest times, questions of death and burial in the Christian community have become intimately connected to belief in the reality of Christ's physical resurrection, as also to belief in the coming physical resurrection of the body of every Christian. The bodies of deceased Christians were (and still are, of course) buried in the earth to await the coming general resurrection.

Conversely, the increasing acceptance of cremation as an alternative burial practice among certain Christian groups underscores what many of us have been suspecting now for some time: the abandonment by many contemporary Christians of traditional and historical Christian beliefs—among them, the fundamental tenet *sine qua non* of the Christian faith, the doctrine of the resurrection. In this respect, notes a member of the faculty of McMaster University Divinity School in Hamilton, Ontario,<sup>1</sup> the contemporary situation is characterized by a comparatively new factor: the intellectual collusion of the “new” Christian thinkers with the traditional philosophical enemies of Christianity.

“The issue of personal immortality, interpreted as the survival of death, does not occupy a central or even near-central position in much contemporary Christian thinking . . . From the eighteenth century onwards, we have become accustomed to the outright denial of personal survival of death by skeptical philosophers, materialistic scientists, positivists, some philosophical analysts, humanists, naturalists, and Marxists. This is not surprising, given their general view of the world and the nature of man. What is striking at the present is the degree to which thinkers who claim to be Christian have capitulated to this modern

mood and seek to interpret gospel in purely this-worldly terms . . . What is striking is that in the midst of so much concern about death in both contemporary literature and modern medicine, the Christian voice has been strangely muted. Not often do we hear from the Christian church today the triumphant challenge of the apostle: ‘O death, where is thy sting? O grave, where is thy victory?’ The modern Christian often seems strangely silent and even indifferent, at least on the surface . . . Perhaps it is true, as has often been said in recent years, that the most significant modern repression is not sex, as with the Victorians, but death.”<sup>2</sup>

The consequences of the philosophical conviction that death is really the end, argues Aldwinckle, are directly seen in their psychological effect on the human mind, which “can evoke a frantic attempt to squeeze as much out of this life as possible in the shortest period of time.”<sup>3</sup> This, Aldwinckle notes, has been powerfully articulated by Bonhoeffer in his *Ethics*:

“The miracle of Christ's resurrection makes nonsense of that idolization of death which is prevalent among us today. Where death is the last thing, fear of death is combined with defiance. Where death is the last thing, earthly life is all or nothing. Boastful reliance on earthly eternities goes side by side with a frivolous playing with life. A convulsive acceptance and seizing hold of life stands cheek by jowl with indifference and contempt for life.”<sup>4</sup>

In our modern secular society, the abandonment of belief in the fundamental tenet of the Christian faith, the doctrine of the resurrection of the body, has many unhappy consequences. On an intellectual level, it enables our society to be philosophically informed and dominated by the

“anti-theology” of secular and atheist humanism. But what is more dangerous, perhaps, is that on a practical level the very “indifference and contempt for life” of which Bonhoeffer speaks may in turn have undesirable social consequences, if only for the reason that moral, ethical, and theological issues of human life and human death are closely interconnected. In spiritual maturity, these issues normally are integrated into one “holistic” view of God, man, and cosmos. But if there is only the biological species “*homo sapiens*” at the center of the cosmos, but no God, nor heaven or hell, nor resurrection, then the human though not yet fully-formed, unborn life and body of the fetus may be willfully “terminated” and destroyed in the human womb; then both willful suicide by supporters of a Kevorkianesque morality, and killing of the aged and the terminally ill, whether popularly termed “mercy-killing” or “euthanasia” by the more euphemistically and scientifically minded, become acceptable alternatives to Christian (Christ-like) bearing of one's cross. Why not then willfully burn and destroy the human body when it no longer fulfills its pragmatic purpose?

The ultimate religious concern with the practice of cremation, as also theological opposition to this practice, directly touches on the doctrinal teaching of the intrinsic sanctity of the human body, as also on the doctrine—shared also by Islamic and Hebrew traditions—of the resurrection of the dead “in the flesh.” In particular, we recognize that Orthodox Christian doctrine holds the human body sacred, from which it generally follows that even in death, the body is to be honored, and lovingly returned to the earth from whence it originated, according to the commandment of the Creator, without willful (and possibly rebellious) human interference in the normal processes of natural decay. More importantly, however, we should recognize that the quintessential Christian doc-

<sup>1</sup> Russell Aldwinckle, *Death in the Secular City: A Study of the Notion of Life after Death in Contemporary Theology and Philosophy* (London, George Allen & Unwin, Ltd., 1972). “Our Western culture,” notes Aldwinckle, “is a curious mixture of sophistication, sentimentality, and sheer superstition. In many ways, it begins to take on a peculiar resemblance to the Greco-Roman world in which the Christian faith had to win its way in the early centuries of our era” (p. 21).

<sup>2</sup> *Ibid.*, pp. 13-22.

<sup>3</sup> *Ibid.*, p. 24.

<sup>4</sup> Bonhoeffer, as cited by Aldwinckle, *ibid.*, p. 24.

trines concerning the nature of Christ, His Incarnation, Transfiguration, Crucifixion, Resurrection, and Ascension, are also in essence teachings on the sanctity of the human body, which in Christ directly becomes the vehicle not only of our redemption from primal sin, but also of our eternal salvation. The sanctification of the body is not only the subject of apostolic preaching, but also the object of the ministration of the Church in the Mysteries. Thus it is, singularly and mystically, most appropriate that the very body, which in the image of Christ is buried in the waters of the baptismal font and is resurrected to new spiritual life in the Church, which receives on itself, tangibly and visibly, the "seal of the gift of the Holy Spirit" in the anointment of Holy Chrism, and partakes throughout its life of the Holy Mysteries of the Body and Blood of Christ, would also, in the selfsame "image of Christ," be laid in the tomb to await not only the general, but its own individual and personal resurrection. The classic statement of this verity is to be found in the writings of Tertullian, who remarks:

"It would suffice to say, indeed, that there is not a soul that can at all procure salvation, except it believe whilst it is in the flesh, so true is it that the flesh is the very condition on which salvation hinges. And since the soul is, in consequence of its salvation, chosen to the service of God, it is the flesh which actually renders it capable of such service. The flesh, indeed, is washed, in order that the soul may be cleansed; the flesh is anointed, that the soul may be consecrated; the flesh is signed (with the cross), that the soul too may be fortified; the flesh is shadowed with the imposition of hands, that the soul may be illuminated by the Spirit; the flesh feeds on the body and blood of Christ, that the soul likewise may fatten on *its* God. They cannot be separated in their recompense, when they are united in their service . . . Most blessed, truly, and most glorious, must be the flesh which can repay its Master Christ so vast a debt, and so completely, that it should cease *by death* to owe Him more—all the more bound *even then in gratitude*, because (for ever) set free."<sup>5</sup>

In the "tarrying" of the body in the earthly grave, we know, the flesh decays and "returns to the earth from whence it

was taken," while the bones remain, carrying within themselves the "seed," as it were, of the future resurrected spiritual body. But what may be an issue of paramount importance in the theological rejection of cremation, however, is that not only the body as such, but also the bones are willfully destroyed and pulverized in the process, which contradicts Scriptural teaching prohibiting and specifically condemning the "burning of bones," as we shall see below.

If the Church defines man as a triune being consisting of body, soul, and spirit (I Thess. 5:23), it then follows that the human body is that vehicle in which his soul and spirit reside. More importantly, perhaps, the apostolic teaching informs us that the human body is that temple wherein the Holy Spirit dwells (I Cor. 6:13, 15, 19-20; 2 Peter 1:13,14), it is God's property (I Cor. 6:20; Rom. 6:13,19), and therefore an object of veneration which should not be dishonoured at any time (Rom. 1:24; 8:11; 12:1). On the other hand, the body of which we in this life are possessed is a "natural body," subject to sin and natural law ("body of sin," Rom. 6:6; "body of this death," Rom. 7:24), which is yet in the resurrection to be transfigured into a spiritual body, no longer subject to sin or to the natural law of illness, death, and decay.

"How are the dead raised up? And with what body do they come? that which thou sowest is not quickened, except it die; and that which thou sowest, thou sowest not that body that shall be, but bare grain; . . . So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption; it is sown in dishonour; it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body . . . Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual" (I Cor. 15:35-46; cf. Philip. 3:21).

Scripture instructs us that the human body is a duality constituted of two essential elements, flesh and bones. These two physical components of the body, understood in their literal and physical sense, additionally appear and are used in Scripture on a symbolic and metaphorical level, as profound "signs" of both humanity and kinship. It was according to these signs that

Adam recognizes his wife Eve: "This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of man" (Gen. 2:23). By these signs, Laban recognizes his kinship with Jacob: "Surely thou art my bone and my flesh" (Gen. 29:14), and the anointment of David as king of Israel is accomplished: "All Israel gathered themselves to David unto Hebron, saying: Behold, we are thy bone and thy flesh . . . and they anointed David king over Israel" (I Chron. 10:13). In these same signs, the verity of the Resurrection is established: "Behold my hands and feet, that it is I myself," the Lord tells his disciples before His ascension, "Handle me and see; for a spirit hath not flesh and bones, as ye see me have . . . And they gave him a piece of broiled fish, and of an honeycomb, and He took it, and ate it before them" (Luke 24:39, 42-43).

At the same time, however, these signs of humanity function as indicators of human vulnerability and of emotional activity of the soul. "Put forth Thine hand now," Satan challenges the Lord in his dispute over Job, "and touch his bone and his flesh, and he will curse Thee to Thy face" (Job 2:5). In his affliction, Job recognizes his infirmity and laments his agony by reference to the same signs: "My bone cleaveth to my skin and to my flesh, and I am escaped with the skin of my teeth" (Job 19:20). "For my life is spent with grief, and my years with sighing," sings the Psalmist, "my strength faileth because of my iniquity, and my bones are consumed" (Ps. 31:9-10).

In the spiritual-physical dichotomy of flesh and bone, "flesh" becomes a particular sign of life in and of the body, both as metaphor and as reality. "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth," Job exclaims in one of the most hauntingly beautiful passages in the Old Testament. "And though after my skin worms destroy this body, yet in my flesh shall I see God Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me" (Job 19:25-27). At the same time, "bones" become a quintessential sign of the soul, the "essence," as it were, of man. In a mystical way, bones participate in the holiness and corruption of human life, preserve the "essence" of the soul, and are not

*Continued on the next page.*

<sup>5</sup> On the Resurrection of the Flesh," ch. 8, in *Ante-Nicene Fathers*, Roberts and Donaldson, eds., (Grand Rapids: Eerdmans, rpt. 1980), III, p. 551.

## Viewpoint

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destroyed even in death. "My soul shall be joyful in the Lord; it shall rejoice in his salvation; All my bones shall say, Lord, who is like unto Thee" (Ps. 35:9-10). "For my days are consumed like smoke, and my bones are burned as an hearth . . . By reason of the voice of my groaning, my bones cleave to my skin" (Ps. 102:3, 5; cf. Ps. 6:2-3). "[Man's] bones are full of the sin of his youth," Zophar tells Job, "which shall lie down with him in the dust" (Job 20:11). In the great Exodus from Egypt, we are taught, "Moses took the bones of Joseph with him: for he had straitly sworn to the children of Israel, saying, God will surely visit you; and ye shall carry up my bones away hence with you" (Ex. 13:19). The burial of bones in a proper grave serves as a sign and pledge of blessing: "And the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem; . . . and it became the inheritance of the children of Joseph" (Josh. 24:32). Again, in David's time, the bones of Saul and Jonathan become a sign of the continuity of the royal anointment, as also blessing upon the land: "And David went out and took the bones of Saul and the bones of Jonathan his son from the men of Jabesh-Gilead; . . . and the bones of Saul and Jonathan his son buried they in the country of Benjamin in Zelah, in the sepulchre of Kish his father; and they performed all that the king commanded. And after that God was entreated for the land" (2 Sam. 21:12-14).

Conversely, the burning of human bones serves as a sign and metaphor of punishment, iniquity, and defilement, of the abomination of the desolation of God's altar and a curse on Israel. After learning of Saul's death, "all the valiant men arose, and went all night, and took the body of Saul and the bodies of his sons from the wall at Beth-shem, and came to Jabesh, and burnt them there. And they took their bones, and buried them under a tree at Jabesh, and fasted seven days" (1 Sam. 31:11). "So Saul died for his transgression which he committed against the Lord, even against the word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit, to inquire of it" (1 Chron. 10:13). After golden calves had been erected for worship in Beth-El, we hear

God's prophet rail against Jeroboam's altar: "O altar, altar, thus saith the Lord; Behold, a child shall be born into the house of David, Josiah by name; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee" (1 Kings 13:2). The fulfillment of the prophecy and the curse of destruction is realized in the actions of Josiah, who "sent, and took the bones out of the sepulchres, and burned them upon the altar, and polluted it, according to the word of the Lord; . . . and he slew all the priests of the high places that were there upon the altars, and burned men's bones upon them, and returned to Jerusalem" (2 Kings 23:16). In a similar fashion, iniquity is purged and the curse lifted through the act of burning of the bones of the unrighteous: ". . . and they brake down the altars of the Baalim in his presence, and he burnt the bones of the priests upon their altars, and cleansed Judah and Jerusalem" (2 Chron. 34:4-5). Jeremiah, lamenting the desolation in Judah and pollution of the Temple, prophesies a curse on the children of Judah, which is to be visited directly on the bones of the kings, princes, priests, prophets of Judah and the bones of the inhabitants of Jerusalem:

"For the children of Judah have done evil in my sight, saith the Lord; they have set their abominations in the house which is called by my name, to pollute it; and they have built the high places of Tophet . . . to burn their sons and daughters in the fire; which I commanded them not . . . Therefore, behold, the days come, saith the Lord, that it shall no more be called Tophet, . . . but the valley of slaughter. At that time, saith the Lord, they shall bring out the bones of the kings of Judah, and the bones of his princes, and the bones of the priests, and the bones of the prophets, and the bones of the inhabitants of Jerusalem, out of their graves; and they shall spread them before the sun, and the moon, and all the host of heaven . . . they shall not be gathered, nor be buried; they shall be for dung upon the face of the earth" (Jer. 7:30-31, 32; 8:1-2).

The image of God's curse visited on the bones of His enemies appears in the writings of the prophets Ezekiel, Amos and Micah. "Behold, I, even I, will bring a sword upon you, and I will destroy your

high places. And your altars shall be desolate . . . and I will cast down your slain men before your idols. And I will lay down the dead carcasses of the children of Israel before their idols; and I will scatter your bones round about your altars" (Ezek. 6:3-5). "Woe to the bloody city!" exclaims Ezekiel elsewhere. "I will even make the pile for the fire great. Heap on wood, kindle the fire, consume the flesh . . . and let the bones be burned. Then set it empty upon the coals thereof . . . that the filthiness of it may be molten in it, that the scum of it may be consumed" (Ezek. 24:9-11). The prophecy of Amos against Moab makes very clear that punishment is to be visited on him for burning bones: "Thus saith the Lord; for three transgressions of Moab, and for four, I will not turn away the punishment thereof; because he burned the bones of the king of Edom into lime. But I will send a fire upon Moab" (Amos 2:1-2). The spiritual cannibalism of false prophets, which invokes just punishment from God, is revealed as a desecration of bones in the prophecy of Micah, who rails against prophets who make the people err, "who hate the good, and love evil; who pluck off their skin from off them, and their flesh from off their bones; who also eat the flesh of my people, and flay their skin from off them; and they break their bones, and chop them in pieces, as for the pot, and as flesh within the cauldron; Then shall they cry unto the Lord, but he will not hear them; he will even hide His face from them at that time" (Micah 3:2-4).

It is not necessary to accept the tenets of the Judaeo-Christian religious tradition, or even to be "religious" in the conventional sense, to understand, perhaps even to embrace, the Christian perception of the sanctity of human bones. This is something that has been essentially understood and accepted also by those who deal with deeper layers of the human psyche. Thus, Jungian analyst Clarissa Pinkola Estes, who has dealt professionally with issues of women's psychology, delineates an intellectual position which is strongly suggestive of, or even parallel to, the theological position held by the Church:

"In archetypal symbology, bones represent the indestructible force. They do not lend themselves to easy reduction. They are by their structure hard to burn, nearly impossible to pulverize. In myth and story,

they represent the indestructible soul-spirit. We know the soul-spirit can be injured, even maimed, but it is very nearly impossible to kill. You can dent the soul and bend it. You can hurt it and scar it. You can leave the marks of illness on it, and the scorch marks of fear. But it does not die . . . Bones are heavy enough to hurt with, sharp enough to cut through flesh with, and when old and if strung, tinkle like glass. The bones of the living are alive and creatural in themselves. A living bone has a curiously soft 'skin' to it. It appears to have certain powers to regenerate itself. Even as a dry bone, it becomes home for small living creatures . . . Within us is the potential to be fleshed out again as the creature we once were. Within us are the bones to change ourselves and our world. Within us is the breath and our truths and our longings—together they are the song, the creation hymn we have been yearning to sing."<sup>6</sup>

In what is perhaps the most powerful image in the entire Old Testament, found in chapter 37 of the book of Ezekiel, and read at the end of Orthros (Matins) of Great and Holy Saturday, the literal and metaphorical significance of human bones is revealed as both prophecy and sign of the coming general resurrection:

"The Hand of the Lord was upon me, and carried me out in the spirit of the Lord, and set me down in the midst of the valley which was full of bones, And caused me to pass them round about: and, behold, there were very many in the open valley; and lo, they were very dry. And he said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest. Again he said unto me, Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord. Thus saith the Lord God unto these bones; Behold, I will cause spirit to enter into you, and ye shall live: And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and you shall live; and ye shall know that I am the Lord. So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone. And when I beheld, lo, the sinews and the flesh came upon them, and the skin covered them above: but there was no breath in

them. Then he said unto me, Prophecy unto the spirit, prophecy, son of man, and say to the spirit, Thus saith the Lord God; Come from the four winds, o spirit, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the spirit came upon them, and they lived, and stood up upon their feet, and exceeding great army. Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts. Therefore prophecy and say unto them, Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, And shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord" (Ezek. 37:1-14).

It can be argued, of course (and has, in fact, been historically so argued), that this prophecy is merely figurative and symbolic, and should not be taken literally. In such a symbolic and figurative interpretation, there is no room for understanding this prophecy in terms of a coming personal and physical resurrection. Rather, it is seen as a symbolic prefiguration of the restoration of the state Israel and the generic rebirth of the Jewish people. The classic refutation of such an exclusively figurative interpretation is contained in Tertullian's treatise *On the Resurrection of the Flesh*. "By the very circumstances that the recovery of the Jewish state is prefigured by the reincorporation and reunion of bones," Tertullian argues, "proof is offered that this even will also happen to the bones themselves; for the metaphor could not have been formed from bones, if the same thing exactly were not to be realized in them also . . . It is . . . more characteristic of religious spirit to maintain the truth on the authority of a literal interpretation, such as is required by the sense of the inspired passage."<sup>7</sup>

"In a word, if it is contended that the figure of the rising bones refers properly to the state of Israel, why is the same hope

announced to all nations, instead of being limited to Israel only, of reinvesting those osseous remains with bodily substance and vital breath, and of raising up their dead out of the grave? For the language is universal: 'The dead shall arise, and come forth from their graves; for the dew which cometh from Thee is medicine to their bones' [Isaiah 26:19] . . . Then also shall be fulfilled what is written afterwards: 'And they shall go forth' (namely, from their graves), 'and shall see the carcasses of those who have transgressed: for their worm shall never die, nor shall their fire be quenched; and they shall be a spectacle to all flesh' [Isa. 66:24], even to that which, being raised again from the dead and brought out from the grave, shall adore the Lord for this great grace."<sup>8</sup>

The awareness of scriptural teaching on the inherent sanctity of human bones (and conversely, the prohibition against burning them) was received by the early Christian community directly from the Old Testament, and thus it is reasonable to argue that early Christians, for the most part Jews, organically continued the Jewish custom of earth burial for scriptural reasons, preserving the attitudes prevalent in their society, and expressing their faith not only in a coming general resurrection, but, more specifically, in the individual and personal resurrection of the dead *in the same body* as that which they possessed in life. Tertullian records that "when they were sacrilegiously laying the foundation of the Odeum on a good many ancient graves, people were horror-stricken to discover, after some five hundred years, bones, which still retained their moisture, and hair which had not lost its perfume. It is certain not only that bones remain indurated, but also that teeth continue undecayed for ages—both of them lasting germs [i.e. seeds] of that body which is to sprout into life again in the resurrection."<sup>9</sup> Again, in arguing for the proper understanding of I Corinthians 15:53, "For this corruptible must put on incorruption, and this mortal must put on immortality," Tertullian observes: "That you may not suppose the apostle to have any other meaning, in his care to teach you, and that you may understand him seriously to apply his statement

*Continued on the next page.*

<sup>6</sup> Clarissa Pinkola Estes, *Women who Run with the Wolves: Myths and Stories of the Wild Woman Archetype* (New York, Ballantine Books, 1992), p. 35.

<sup>7</sup> "On the Resurrection of the Flesh," *Ante-Nicene Fathers*, III, ch. 30, pp. 566-67.

<sup>8</sup> Ibid., ch. 31, p. 567.

<sup>9</sup> "On the Resurrection of the Flesh," 42, p. 576.

## Viewpoint

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to the flesh, when he says 'this corruptible' and 'this mortal,' he utters the words while touching the surface of his own body."<sup>10</sup> Indeed, the glorious example of Christ Himself becomes paramount in the Christian understanding of the fate—even in death—of the human body:

"How then did Christ rise again? In the flesh, or not? No doubt, since you are told that He 'died according to the Scriptures' and 'that He was buried according to the Scriptures,' no otherwise than in the flesh, you will also allow that it was in the flesh that He was raised from the dead. For the very same body which fell in death, and which lay in the sepulchre, did also rise again; (and it was) not so much Christ in the flesh, as the flesh in Christ. If, therefore, we are to rise again after the example of Christ, who rose in the flesh, we shall certainly not rise according to that example, unless we also shall ourselves rise again in the flesh."<sup>11</sup>

"Let our opponents," writes St. Irenaeus of Lyons, "inform us: the deceased daughter of the high priest; the widow's dead son, who was being carried out [to burial] near the [gate of the city]; and Lazarus, who had lain four days in the tomb—in what bodies did they rise again? In those same, no doubt, in which they had also died. For if it were not in the very same, then certainly those same individuals who had died did not rise again."<sup>12</sup> And again: "He who at the beginning created man, did promise him a second birth after his dissolution into earth."<sup>13</sup>

Origen, arguing against the pagan Celsus, asserts that the human body is not dung to be discarded on the wasteheap, but is to be honorably buried:

"We are not at all distressed by the assertion of Heraclitus, adopted by Celsus, that 'dead bodies are to be cast out as more worthless than dung'; and yet, with reference even to this, one might say that dung,

indeed, ought to be cast out, while the dead bodies of men, on account of the soul by which they were inhabited, especially if it had been virtuous, ought not to be cast out. For, in harmony with those laws which are based upon the principles of equity, bodies are deemed worthy of sepulture [burial, often above ground in a tomb—Ed.] with honours accorded on such occasions, that no insult, so far as can be helped, may be offered to the soul which dwelt within, by casting forth the body (after the soul has departed) like that of the animals. Let it not then be held, contrary to reason, that it is the will of God to declare that the grain of wheat is not immortal, but the stalk which spring from it, while the body which is sown in corruption is not, but that which is raised by Him in incorruption."<sup>14</sup>

"The Lord was especially concerned for the resurrection of the body which He was set to accomplish," writes St. Athanasius of Alexandria. "For what He was to do was to manifest it as a monument of victory over death, and assure all of His having effected the blotting out of corruption, and of the incorruption of their bodies from thenceforward; as a gage of which and a proof of the resurrection in store for all, He has preserved His own body incorrupt."<sup>15</sup>

Thus from earliest times, the Christian community, grounded in a theological understanding of the quintessential sanctity of the human body, as also in the knowledge of its intended role as the "seed" of the future resurrection, could not embrace cremation as an "acceptable alternative" to earth burial of its dead. St. Clement of Alexandria, for example, equated those in the Christian community who seek false martyrdom to those who seek spiritual purification in the flames of cremation: "Some not belonging to us, but sharing the name only, give themselves up to a vain death, as the Gymnosophists of the Indians to the useless fire."<sup>16</sup>

A serious reason for early rejection of cremation was the perception that cremation, being not only a pagan custom, but practiced also as punishment for murder, was both a violent and cruel act perpetrated on the body, hence inappropriate for Christians who are called to honor their bodies

as repositories of the soul. Christians, writes Tertullian, "will not have the body consumed at its funeral by fire . . . not as if it meant to favor the relics of the soul, but as if it would avert a cruel custom in the interest of . . . the body; since, being human, it is itself undeserving of an end which is also inflicted upon murderers."<sup>17</sup> Not only is cremation unacceptably violent to the Christian consciousness, but very often it was connected to pagan celebrations honoring the dead, which were also deemed inappropriate for Christians. "I on my side must deride the crowd," Tertullian remarks, "especially when it burns up its dead with harshest inhumanity only to pamper them immediately afterwards with gluttonous satiety, using the selfsame fires to honour them and to insult them. What piety is that which mocks its victims with cruelty? Is it sacrifice or insult [which the crowd offers] when it burns its offerings together with those it has already burnt [*cum crematis cremant*]?"<sup>18</sup>

The Christian rejection of cremation as an inappropriate and violent pagan custom, however, should not be misconstrued as either a fear of the process itself, or as implying that only those bodies which are interred in the earth will experience the general resurrection. This is quite evident from patristic writings, which specifically mention bodies "attenuated into smoke" and "consumed by fire" as being also capable of resurrection, by the command of God. The question is framed by Tertullian's contemporary, Minucius Felix, in *Octavius*. In this treatise, written in the form of a dialogue between the pagan Caecilius and the Christian Octavius, Caecilius poses the following proposition:

"[Christians] say they will rise again after death, and ashes, and dust . . . It is a double evil and a twofold madness to denounce destruction to the heaven and to the stars, . . . and to promise eternity to ourselves, who are dead and extinct . . . It is for this cause, doubtless, also, that they execrate our funeral piles, and condemn our burials by fire, as if every body even although it be withdrawn from the flames, were not, nonetheless, resolved into the earth by lapse of years and ages, and as if

<sup>10</sup> "On the Resurrection of the Flesh," 51, pp. 584-585. "Rufinus says," reads the editorial note to this text, "that in the church of Aquileia they touched their bodies when they recited the clause of the creed which they rendered 'the resurrection of this body.'"

<sup>11</sup> "On the Resurrection of the Flesh," 48, p. 581.

<sup>12</sup> "Against Heresies," 5:13.1, *The Ante-Nicene Fathers*, 1, p. 539.

<sup>13</sup> *Ibid.*, 5:15. 1, p. 542.

<sup>14</sup> "Against Celsus," V, 24, in *Ante-Nicene Fathers*, IV, p. 553.

<sup>15</sup> "Incarnation of the Word," 22.4, *Nicene and Post-Nicene Fathers*, 2nd series, p. 48.

<sup>16</sup> "Stromata," 4:4, *Ante-Nicene Fathers*, II, p. 412.

<sup>17</sup> "A Treatise on the Soul," *Ante-Nicene Fathers*, III, 51, p. 228.

<sup>18</sup> "On the Resurrection of the Flesh," 1, p. 546.

it mattered not whether the wild beasts tore the body to pieces, or seas consumed it, or the ground covered it, or the flames carried it away . . . since for the carcasses every mode of sepulture is a penalty if they feel it; if they feel it not, in the very quickness of their destruction there is relief."<sup>19</sup>

The Christian response to this proposition is given by Octavius:

"Every body, whether it is dried up into dust, or is dissolved into moisture, or is compressed into ashes, or is attenuated into smoke, is withdrawn from us, but it is reserved for God in the custody of the elements. Nor as you believe, do we fear any loss from sepulture, but we adopt the ancient and better custom of burying in the earth . . . The body in the sepulchre is like the trees which in winter hide their verdure with a deceptive dryness."<sup>20</sup>

Tertullian takes a similar intellectual position:

"But that you may not suppose that it is merely those bodies which are consigned to the tombs whose resurrection is foretold, you have it declared in Scripture: 'And I will command the fishes of the sea, and they shall cast up the bones which they have devoured; and I will bring joint to joint and bone to bone' . . . Now I apprehend that in the case of Jonah we have a fair proof of this divine power, when he comes forth from the fish's belly uninjured in both his natures—his flesh and his soul. No doubt the bowels of the whale would have had abundant time during three days for consuming and digesting *Jonah's* flesh quite as effectually as a coffin, or a tomb, or the gradual decay of some quiet and concealed grave . . . Where, then, is the man who, being more disposed to learn than to assume, more careful to believe than to dispute, and more scrupulous of the wisdom of God than wantonly bent on his own, when he hears of a divine purpose respecting sinews and skin, and nerves and bones, will forthwith devise some different application of these words, as if all that is said of the substances in question were not naturally intended for man?"<sup>21</sup>

In this question, Blessed Augustine concurs with Tertullian and Minucius Felix, recognizing that the omnipotence of

the Creator in restoring and refashioning that which in His wisdom ever had existence cannot be restricted or confined in any way.

"Far be it from us to fear that the omnipotence of the Creator cannot, for the resuscitation and reanimation of our bodies, recall all the portions which have been consumed by beasts or fire, or have been dissolved into dust or ashes, or have been decomposed into water, or evaporated into the air. Far from us be the thought, that anything which escapes our observation in any most hidden recess of nature either evades the knowledge or transcends the power of the Creator of all things."<sup>22</sup>

"Whatever . . . has been taken from the body, either during life or after death, shall be restored to it, and, in conjunction with what has remained in the grave, shall rise again, . . . clothed in incorruption and immortality. But even though the body has been all quite ground up to powder by some severe accident, or by the ruthlessness of enemies, and though it has been so diligently scattered to the winds, or into the water, that there is no trace of it left, yet it shall not be beyond the omnipotence of the Creator—no, not a hair of its head shall perish. The flesh shall then be spiritual, and subject to the spirit, but still flesh, not spirit."<sup>23</sup>

It is quite apparent that cremation has traditionally been rejected by the Church on scriptural and theological grounds, not on grounds of social custom or individual sensibilities, with concurrent theological acceptance of the Old Testament custom of earth burial as being normative. For this reason, cremation cannot be seen as an "acceptable alternative" to earth burial, or normally adopted as one of several options to be freely elected by the faithful.

Additionally, we should point out that acceptance of the theological norm of earth burial is in accordance with what may be seen as a covenantal relationship established between the earth and Adam according to the commandment of God, and recorded in Gen. 3:17-19: "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the

sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." Thus the death of the human body and its return to the earth should be seen not as a chance occurrence, subject to social interpretation and regulation, but exclusively within the framework of operant Divine justice and retribution meted out as a consequence of Adam's transgression, or, alternatively, as Divine didactic purpose, the ultimate meaning of which is to be revealed in the general resurrection of "the Last Day." In this connection, it is appropriate to note that the apostolic teaching on the resurrection pertains to all of creation, not just to the human being: "For the earnest expectation of the creature waiteth for the manifestation of the sons of God . . . Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body" (Rom. 8:19, 21-23).

We thus should properly conclude that the sole normative human response to Divine justice should be humble submission and acceptance of such conditions of repentance as have been imposed by God, including a humble return to the earth after death, not willful rebellion and destruction of the "temple of the spirit" by fire. Additionally, if we take into consideration the specific injunction against the burning of human bones which is contained in the Old Testament, it becomes abundantly clear that cremation can be acceptable to the Church exclusively under conditions of external duress, when it is forcibly imposed on the individual or on the community by government law, and only until such time as such legal restrictions are removed. We should properly note here, however, that definition of such conditions as duress, as also of the ecclesiastical discipline which is to follow, including the proper liturgical response to such conditions, is within the preeminent domain of the Bishops of the Church, according to Orthodox ecclesiology.

—Archpriest Alexander Golubov

<sup>19</sup> Octavius, 9, *Ante-Nicene Fathers*, IV, p. 178.

<sup>20</sup> 34, *Ante-Nicene Fathers*, IV, p. 194.

<sup>21</sup> *On the Resurrection of the Flesh*, 32, pp. 567-8.

<sup>22</sup> *The City of God, Nicene and Post-Nicene Fathers*, 1st series, ed. Philip Schaff (Eerdmans, rpt. 1983), 22:20, p. 498.

<sup>23</sup> *Ibid.*, 22:21, p. 499.

St. Gregory

The Theologian



## On the Pascha: The Second Paschal Oration of St. Gregory the Theologian

**Editor's note:** *In this oration, St. Gregory the Theologian shows how the events and details of Israel's escape from Egypt—recounted in Exodus 12-15 and commemorated in the Jewish Passover feast—foretold and were fulfilled by Christ's Resurrection.*



will keep watch, says the venerable Habakkuk,<sup>1</sup> and I will take my post beside him today on the authority and observation which was given me from the Spirit; and I will look before me, and will observe what shall be said to me. Well, I have taken my stand, and looked:

and I see a man riding on the clouds. He is very high, and his face is as the face of an Angel, and his vesture as the brightness of piercing lightning; and round about Him is as it were a multitude of the Heavenly Host, and he says, "Today salvation is come to the world, to that which is visible, and to that which is invisible. Christ is risen from the dead. Rise with Him! Christ is returned again to Himself; you return also! Christ is freed from the tomb: be freed from the bonds of sin. The gates of hell are opened, and death is destroyed; the old Adam is put aside, and the New is fulfilled. If any man is in Christ, he is a new creature. Be renewed!" Thus he speaks, and the rest sing out—as they did before when Christ was manifested to us by His birth on earth—their "Glory to God in the highest, on earth, peace, goodwill among men!" . . .

The Pascha of the Lord! Pascha, and again I say the Pascha to the honor of the Trinity. This is to us a Feast of feasts and Holy day of holy days, as far exalted above all others (not only those which are merely human . . . but even those which are of Christ Himself, and are celebrated in His honor) as the Sun is above the stars. Beautiful indeed yesterday was our splendid array, and our illumination, in which both publicly and in private we joined together, every kind of men, and almost every rank, lighting up the night with our candle flames . . .

But today's is more beautiful and more illustrious, inasmuch as yesterday's light was a forerunner of the rising of the Great Light, and seemed a kind of rejoicing in preparation for the Festival. But today we are celebrating the Resurrection itself, no longer as an object of expectation, but as having already come to pass . . .

God always was and always is, and always will be—or

<sup>1</sup> Hab. 2:1.

rather, God always Is—for Was and Will are fragments of our time, and of changeable nature. But He Who Is, eternally, is the Name He gives Himself when speaking to Moses on the Mountain. For in Himself He sums up and contains all Being, having neither beginning in the past nor end in the future . . . like some great Sea of Being, limitless and unbounded, transcending all conception of time and nature, being only sketched out by the mind, and that very dimly and incompletely, not by the things proper to him in himself but by the things that are around him, one image being taken from one source and another from another, and combined into some sort of presentation of the truth, which escapes us before we have caught it, and which takes to flight before we have conceived it, blazing forth upon our consciousness, even when that is cleansed—just as a moving flash of lightning does before our eyes . . . in order . . . by that part of It which we can comprehend to draw us to Itself (for that which is altogether incomprehensible is outside the bounds of hope, and not within the proximity of making an attempt); and by that part of It which we cannot comprehend to move our wonder; and as an object of wonder to become more an object of desire, and being desired, to purify; and purifying, to make us like God, so that, when we have become like Himself, God may, to use a bold expression, hold converse with us as God, being united to us, and known by us; and that, perhaps to the same extent as He already knows those who are known to Him. The Divine Nature, then, is boundless and hard to understand, and all we can comprehend of Him is His boundlessness, though one may conceive that, since He is of a simple Nature, He is therefore either wholly incomprehensible or perfectly comprehensible. For let us further inquire, What is implied by “is of a simple Nature”? For it is quite certain that this simplicity is not itself its nature, just as composition is not by itself the essence of compound being.

And when Infinity is considered from two points of view, beginning and end (for that which is beyond these and not limited by them is Infinity), when the mind looks into the depths above, not having a place to stand, and leans upon things that appear to form an idea of God, it calls the Infinite and Unreachable which it finds there by the name of Unoriginate.<sup>2</sup> And when it looks

into the depth below and at the future, it calls him Immortal and Imperishable. And when it draws a conclusion from the whole, it calls Him Eternal . . . And when I say God, I mean Father, Son, and Holy Spirit; for Deity is neither diffused beyond These, so as to introduce a mob of gods; nor yet bounded by a smaller limit than these, so as to condemn us for a poverty-stricken conception of Divinity, either Judaizing to save the Monarchy, or falling into heathenism by the multitude of our gods. For the evil on either side is the same, though found in contrary directions. Thus then is the Holy of Holies, Which is hidden even from the Seraphim, and is gloried with a thrice-repeated Holy meeting in one ascription of the title Lord and God . . .

But since this movement of Self-contemplation alone could not satisfy Goodness, but Good must be poured out and go forth beyond itself, to multiply the objects of its beneficence (for this was essential to the highest Goodness), He first conceived the Angelic and Heavenly Powers. And this conception was a work fulfilled by His Word and perfected by His Spirit. And so the Secondary Splendors came into being, as the Ministers of the Primary Splendor (whether we are to conceive of them as intelligent Spirits, or as Fire of an immaterial and incorporeal kind, or as some other nature approaching this as near as may be). I should like to say that they are incapable of movement in the direction of evil, and susceptible only of the movement of good, as being about God and illuminated with the first Rays from God (for earthly beings have but the second illumination), but I am obliged to stop short of saying that they are immovable, and to conceive and speak of them as only difficult to move, because of him who for his splendor was called Lucifer, but became and is called Darkness through his pride, and the Apostate Hosts who are subject to him, creators of evil by their revolt against good, and inciting us [to the same].

Thus then and for these reasons, He gave being to the world of thought, as far as I can reason on these matters, and estimate great things in my own poor language. Then, when His first Creation was in good order, He conceives a second world, material and visible; and this a system of earth

and sky and all that is in the midst of them—an admirable creation indeed when we look at the fair form of every part, but yet more worthy of admiration when we consider the harmony and unison of the whole, and how each part fits in with every other in fair order, and all with the whole, tending to the perfect completion. This was to show that he could call into being not only a nature akin to himself, but also one altogether alien to him. For akin to Deity are the intellectual beings that are only apprehended by mind. But all things that can be perceived by the senses are alien to It; and of these the furthest removed from It are all those which are entirely destitute of soul and power of motion.

Mind, then, and sense, thus distinguished from each other, had remained within their own boundaries, and bore in themselves the magnificence of the Creator-Word, silent praisers and thrilling heralds of His mighty work. Not yet was there any mingling of both, nor any mixture of these opposites, tokens of a greater wisdom and generosity in the creation of natures; nor as yet were the whole riches of goodness made known. Now the Creator-Word, determining to exhibit this, and to produce a single living being out of both (the invisible and the visible creation, I mean) fashions Man; and taking a body from already existing matter, and placing in it a Breath taken from Himself (which the Word knew to be an intelligent soul, and the image of God), as a sort of second world, great in littleness, He placed him on the earth, a new Angel, a mingled worshipper, fully initiated into the visible creation, but only partially into the invisible<sup>3</sup> one; king of all on earth, but subject to the King above; earthly and heavenly; temporal and yet immortal; visible and yet intellectual; half-way between greatness and lowliness; in one person combining spirit and flesh—spirit because of the favor bestowed on him, flesh on account of the height to which he had been raised; the one that he might continue to live and glorify his benefactor, the other that he might suffer, and by suffering be put in remembrance, and be corrected if he became proud in his greatness; a living creature, trained here and then moved elsewhere; and to complete the

*Continued on the next page.*

<sup>2</sup> Without beginning.

<sup>3</sup> Literally, intellectual, noetic.

## On The Pascha

*Continued from page 47.*

mystery, deified by its inclination to God . . . for to this, I think, tends that light of Truth which here we possess but in measure: that we should both see and experience the Splendor of God . . .

He placed this being in paradise, whatever that paradise may have been (having honored him with the gift of free will, in order that good might belong to him as the result of his choice, no less than to Him Who had implanted the seeds of it) to till the immortal plants, by which is perhaps meant the Divine conceptions, both the simpler and the more perfect; naked in his simplicity and inartificial life, and without any covering or screen: for it was fitting that he who was from the beginning should be such. And he gave him a law, as material for his free will to act upon. This Law was a commandment as to what plants he might partake of, and which one he might not touch. This latter was the Tree of Knowledge; not, however, because it was evil from the beginning when planted; nor was it forbidden because God grudged it to men—let not the enemies of God wag their tongues in that direction, or imitate the serpent. But it would have been good if partaken of at the proper time; for the Tree was, according to my theory, spiritual vision,<sup>4</sup> which it is only safe for those who have reached maturity of habit to enter upon, but which is not good for those who are still somewhat simple and greedy, just as solid food is not good for those who are yet tender and have need of milk. But when through the devil's malice and the woman's caprice, to which she succumbed as the more tender, and which she brought to bear upon the man, she was the more apt to persuade—alas for my weakness, for that of my ancestor was mine; he forgot the commandment which had been given him, and yielded to the bitter tasting; and for his sin was banished at once from the tree of life, and from paradise, and from God; and put on the coats of skin, that is, perhaps, the coarser flesh, both mortal and contradictory. And this was the first thing which he learned—his own shame—and he hid himself from God. Yet here too he makes a gain, namely death and the cutting off of sin, in order that evil may not be immortal.

<sup>4</sup> Literally: beholding, vision; contemplation. Gk. *theoria*.

Thus, his punishment is changed into a mercy, for it is in mercy, I am persuaded, that God inflicts punishment.

And having first been chastened by many means—because many were his sins, whose root of evil sprang up through diverse causes and at various times—by word, by law, by prophets, by benefits, by threats, by plagues, by waters, by fires, by wars, by victories, by defeats, by signs in heaven, and signs in the air, and in the earth, and in the sea; by unexpected changes of men, of cities, of nations (the object of which was the destruction of wickedness) at last he needed a stronger remedy, for his diseases were growing worse; mutual slaughters, adulteries, perjuries, unnatural crimes, and the transfer of worship from the Creator to the creatures. As these required a greater aid, so they also obtained a greater. And that was that the Word of God Himself, Who is before all worlds, the Invisible, the Incomprehensible, the Bodiless, the Beginning of beginning, the Light of Light, the Source of Life and Immortality, the Image of the Archetype, the Immovable Seal, the Unchangeable Image, the Father's Definition and Word, came to His own Image, and took on Him Flesh for the sake of our flesh, and mingled Himself with an intelligent soul for my soul's sake, purifying like by like; and in all points except sin was made Man; conceived by the Virgin, who first in body and soul was purified by the Holy Ghost, for it was needful both that birth should be honored and that virginity should receive a higher honor. He came forth then, as God, with that which He had assumed; one Person in two natures, flesh and Spirit, of which the latter deified the former. O new commingling; O strange conjunction! the Self-existent comes into being, the Uncreated is created, that which cannot be contained is contained by the intervention of an intellectual soul mediating between the Deity and the corporeity of the flesh. And He who gives riches becomes poor; for He assumes the poverty of my flesh, that I may assume the riches of His Godhead. He who is full empties Himself; for He empties Himself of His Glory for a short while, that I may have a share in His Fullness. What is the riches of His Goodness? What is this mystery that is around me? I had a share in the Image and I did not keep it; He partakes of my flesh that He may both save the Image and make

the flesh immortal. He communicates a Second Communion, far more marvelous than the first, inasmuch as then He imparted the better nature, but now He Himself assumes the worse. This is more godlike than the former action; this is loftier in the eyes of all men of understanding . . .

But perhaps some one of those who are too impetuous and festive may say, " . . . talk to us about the Festival and the reasons for our being here today." Yes, this is what I am about to do, although I have begun at a somewhat earlier point, being compelled to do so by the needs of my argument. There will be no harm in the eyes of scholars and lovers of the beautiful if we say a few words about the word Pascha itself . . . This great and venerable Pascha is called Phaska<sup>5</sup> by the Hebrews in their own language; and the word means Passing Over. Historically, from their flight and migration from Egypt into the Land of Canaan; spiritually, from the progress and ascent from things below to things above and to the Land of Promise. And we observe that a thing which we often find to have happened in Scripture, the change of certain nouns from an uncertain to a clearer sense . . . has taken place. For some people, supposing this to be a name of the Sacred Passion, and in consequence Hellenizing the word . . . called the Day Pascha.<sup>6</sup>

But before our time the Holy Apostle declared that the Law was but a shadow of things to come, which are conceived by thought. And God too, who in still older times spoke to Moses, said when giving laws concerning these things, "See that you make all things according to the pattern shown you on the Mountain," when He showed him the visible things as a prefiguring of and design for the things that are invisible. And I am persuaded that none of these things has been arranged in vain, none without a reason, even though it may be difficult in each type<sup>7</sup> to find a theory descending to the most intricate details . . . For on that Mountain itself, God is seen by men; on the one hand through His own descent from His lofty abode, on the other through His drawing us up from our abasement on earth, that the Incomprehensible may be in some degree, and as far as is safe, comprehended by a mortal nature. For in no other way is it possible for the denseness of a material body and an imprisoned

<sup>5</sup> More precisely, *pesakh*.

mind to come into consciousness of God, except by His assistance. Then therefore all men do not seem to have been deemed worthy of the same rank and position; but one of one place and one of another, each, I think, according to the measure of his own purification . . . Some have even been altogether driven away, and only permitted to hear the voice from on high, namely those whose dispositions are altogether like wild beasts, and who are unworthy of divine mysteries . . .

Our belief is that since it was needful that we, who had fallen in consequence of the original sin, and had been led away by pleasure, even as far as idolatry and unlawful bloodshed, should be recalled and raised up again to our original position through the tender mercy of God our Father, Who could not endure that such a noble work of His own hands as Man should be lost to Him. The method of our new creation, and of what should be done, was this: that all violent remedies were disapproved, as not likely to persuade us, and as quite possibly tending to add to the plague, through our chronic pride; but that God disposed things to our restoration by a gentle and kindly method of cure. For a crooked sapling will not bear a sudden bending the other way, or violence from the hand that would straighten it, but will be more quickly broken than straightened, and a horse of a hot temper and above a certain age will not endure the tyranny of the bit without some coaxing and encouragement. Therefore the Law is given to us as an assistance, like a boundary wall between God and idols, drawing us away from one and to the Other. And it concedes a little at first, that it may receive that which is greater. It concedes the sacrifices<sup>8</sup> for a time, that it may establish God in us, and then when the fitting time shall come may abolish the Sacrifices also; thus wisely changing our minds by gradual removals, and bringing us over to the Gospel when we have already been trained to a prompt obedience.

Thus then, and for this cause, the written Law came in, gathering us into Christ, and this is the account of the sacrifices as I

account for them. And that you may not be ignorant of the depth of His wisdom and the riches of His unsearchable judgments, He did not leave even these unhallowed altogether, or useless, or with nothing in them but mere blood. But that great, and if I may say so, in its first nature unsacrificable Victim<sup>9</sup> was intermingled with the Sacrifices of the Law, and was a purification, not for a part of the world, nor for a short time, but for the whole world and for all time. For this reason a Lamb was chosen for its innocence, and its clothing of the original nakedness. For such is the Victim That was offered for us, Who is in both Name and fact the Garment of Incorruption.<sup>10</sup> And He was a perfect victim not only because of his Godhead, which is more perfect than anything else, but also

This great and venerable Pascha is called Phaska by the Hebrews in their own language; and the word means Passing Over.

because that which He assumed was anointed with Deity, and became one with That which anointed It, and I am bold to say, made equal with God.<sup>11</sup> A Male,<sup>12</sup> because offered for Adam; or rather the Stronger for the strong, when the first Man had fallen under sin; and chiefly because there is in Him nothing feminine, nothing unmanly, but He burst from the bonds of the Virgin-Mother's womb with much power, and a Male was brought forth by the Prophetess, as Isaiah declares the good tidings.<sup>13</sup> And of a year old, because He is the Sun of Righteousness<sup>14</sup> setting out from heaven, and circumscribed by His visible Nature, and returning unto Himself. And "The blessed crown of Goodness,"—being

<sup>8</sup> St. Gregory refers to the fact that Christ, in his divine nature as God, can neither die nor be sacrificed.

<sup>10</sup> I.e., since when men are baptized, they put on Christ, who is spotless and who clothes them with incorruptibility.

<sup>11</sup> By this is not meant that the man, Jesus Christ, was anointed with divinity at some point after birth (this would be the Adoptionist heresy) but rather that in the person of Christ, humanity was anointed with divinity.

<sup>12</sup> St. Gregory is speaking, by turns, of the sacrificial Passover lamb, or of Christ, the Paschal Lamb whose sacrifice fulfilled the former, or of both.

<sup>13</sup> Isa. 13:3.

on every side equal to Himself and alike; and not only this, but also as giving life to all the circle of the virtues, gently commingled and intermixed with each other, according to the Law of Love and Order, and immaculate and guileless, as being the Healer of faults, and of the defects and taints that come from sin. For though He both took on Him our sins and bore our diseases,<sup>15</sup> yet He did not Himself suffer anything that needed healing. For He was tempted in all points just as we are yet without sin.<sup>16</sup> For the one who persecuted the Light that shines in darkness could not overtake Him . . .

Then comes the Sacred Night, the Anniversary of the confused darkness of the present life, into which the primeval darkness is dissolved, and all things come into life and rank and form, and that which was chaos is reduced to order. Then we flee from Egypt, that is from sullen persecuting sin; and from Pharaoh, the unseen tyrant, and the bitter taskmasters, changing our quarters to the world above; and we are delivered from the clay and the brickmaking, and from the husks and dangers of this fleshly condition, which for most men is only not overpowered by mere husklike calculations.<sup>17</sup> Then the Lamb is slain, and act and word are sealed with the Precious Blood; that is, habit and action, the sideposts of our doors. I mean, of course, of the movements of mind and opinion, which are rightly opened and closed by contemplation, since there is a limit even to thoughts.<sup>18</sup> Then the last and gravest plague upon the persecutors, truly worthy of the night, and Egypt mourns the firstborn of her reasoning and actions . . . and the children of Babylon dashed against the rocks and destroyed; and the whole air is full of the cry and clamor of the Egyptians; and then the Destroyer of them shall withdraw from us in reverence of the smearing [of blood on the doorposts]. Then the removal of leaven; that is, of the old and sour wickedness, not of that which is quickening and makes bread; for seven days, a

*Continued on the next page.*

<sup>15</sup> Isa. 53:4.

<sup>16</sup> Heb. 4:15.

<sup>17</sup> St. Gregory seems to refer to that roughness or cunning which the need to survive in the world calls forth in many.

<sup>18</sup> That is, when the doorposts of the minds are sealed with Christ's blood, one's thoughts and opinions are guarded from vanities and evil.

<sup>8</sup> The Greek word *pascho* means suffer or suffer (undergo) change (i.e., be affected).

<sup>7</sup> Type, used more or less synonymously with figure, shadow, symbol, prefiguring, means something that is a sign or pattern for something else that exists elsewhere, or will take place in the future.

<sup>9</sup> A reference to the sacrifices of the Old Covenant.

## On The Pascha

*Continued from page 49.*

number which is of all the most mystical,<sup>19</sup> and is coordinate with this present world, that we may not lay in provision of any Egyptian dough, or relic of Pharisaic or ungodly teaching.

Well, let them lament: we will feed on the Lamb toward evening—for Christ's Passion was in the completion of the ages; because, too, He communicated His Disciples in the evening with His Sacrament, destroying the darkness of sin; and not sodden, but roasted, that our word may have in it nothing that is unconsidered or watery, or easily made away with, but may be entirely consistent and solid, and free from all that is impure and from all vanity. And let us be aided by the good coals,<sup>20</sup> kindling and purifying our minds for Him who comes to send fire on the earth, who will destroy all evil habits, and to hasten its kindling. Whatever then there is, that is solid and nourishing in the Word, shall be eaten with the inward parts and hidden things of the mind, and shall be consumed and given up to spiritual digestion; yes, from head to foot, that is, from the first contemplations of Godhead to the very last thoughts about the Incarnation.<sup>21</sup> Neither let us carry any of it around, nor leave it till the morning, because most of our Mysteries may not be carried out to those who are outside, nor is there beyond this night any further purification; and procrastination is not creditable to those who have a share in the Word. For just as it is good and well-pleasing to God not to let anger last through the day, but to get rid of it before sunset, whether you take this of time or in a mystical sense, for it is not safe for us that the Sun of Righteousness should go down on our wrath, so too we ought not to let such Food remain all night, nor to put it off till tomorrow. But whatever is of bony nature and not fit for food and hard for us even to understand, this must not be broken—that is, badly interpreted and misconstrued (I need not mention that in the history not a bone of Jesus was broken . . .) but it shall be consumed with the fire with which the burnt offerings also are consumed, being refined and preserved by the Spirit who

searches and knows all things, not destroyed in the waters, nor scattered about like the calf's head which was hastily made by Israel was scattered by Moses as a reproach to their hardness of heart.

Nor would it be right for us to pass over the manner of this eating either, for the Law does not do so, but carries its mystical labor even to this point in the literal enactment. Let us consume the victim in haste, eating it with unleavened bread, with bitter herbs, and with our loins girded, and our shoes on our feet, and leaning on staffs like old men; with haste, that we fall not into that fault which was forbidden to Lot by the commandment, that we look not around, nor stay in all that neighborhood, but that we escape to the mountain, that we be not overtaken by the strange fire of Sodom, nor be congealed into a pillar of salt in consequence of our turning back to wickedness, for this is the result of delay. With bitter herbs, for a life according to the Will of God is bitter and arduous, especially to beginners, and higher than pleasures. For although the new yoke is easy and the burden light, as you are told, yet this is on account of the hope and the reward, which is far more abundant than the hardships of this life. If it were not so, who would not say that the Gospel is more full of toil and trouble than the enactments of the Law? For, while the Law prohibits only the completed acts of sin, we are condemned for the causes also, almost as if they were acts. The Law says, "You shall not commit adultery," but you may not even desire, kindling passion by curious and earnest looks. "You shall not kill," says the Law, but you are not even to return a blow, but on the contrary are to offer yourself to the smiter. How much more ascetic is the Gospel than the Law! "You shall not swear and break your oath," is the Law, but you are not to swear at all, either a greater or a lesser oath, for an oath is the parent of perjury. "You shall not join house to house, nor field to field, oppressing the poor," but you are to set aside willingly even your just possessions, and to be stripped for the poor, that without encumbrance you may take up the Cross and be enriched with the unseen riches.

And let the loins of the unreasoning

animals be unbound and set free, for they have not the gift of reason which can overcome pleasure (needless to say, even they know the limit of natural movement). But let that part of your being which is the seat of passion, and which neighs,<sup>22</sup> as Holy Scripture calls it, when sweeping away this shameful passion, be restrained by a girdle of continence, so that you may eat the Passover purely, having mortified your members which are upon the earth,<sup>23</sup> and copying the girdle<sup>24</sup> of John, the Hermit and Forerunner and great Herald of the Truth . . .

And as to shoes, let him who is about to touch the Holy Land which the feet of God have trodden, put them off as Moses did on the Mount,<sup>25</sup> that he may bring there nothing dead, nothing to come between Man and God. So too, if any disciple is sent to preach the Gospel, let him go in a spirit of one who loves wisdom, and without excess, inasmuch as he must, being without money and without staff and with but one coat, also be barefoot,<sup>26</sup> that the feet of those who preach the Gospel of Peace and every other good may appear beautiful.<sup>27</sup> But he who would flee from Egypt and the things of Egypt must put on shoes for safety's sake, especially in regard to the scorpions and snakes in which Egypt so abounds, so as not to be injured by those which watch the heel,<sup>28</sup> which also we are also commanded to tread underfoot.<sup>29</sup> And concerning the staff and the meaning of it, my belief is as follows. There is one I know to lean on, and another that belongs to pastors and teachers, and which corrects human sheep. Now the Law<sup>30</sup> prescribes to you the staff to lean upon, that you may not break down in your mind when you hear of God's Blood, and His Passion, and His death, and that you may not be carried away to heresy in your defense of God, but without shame and without doubt may eat

<sup>19</sup> Jer. 5:8.

<sup>20</sup> Col. 3:5.

<sup>21</sup> Matt. 3:4.

<sup>22</sup> Ex. 3:5.

<sup>23</sup> Matt. 10:9.

<sup>24</sup> Isa. 52:7.

<sup>25</sup> Gen. 3:15.

<sup>26</sup> Luke 10:19.

<sup>30</sup> I.e., the law of Christ prescribes as a staff the correct doctrine of the Incarnation—that Christ is truly God and truly man.

<sup>19</sup> Seven, the number of days of creation along with the Lord's day of rest, signifies this world as completed. Abstinence from leaven for seven days signifies abstinence from sin for the whole of earthly life.

<sup>20</sup> Isa. 6:6.

<sup>21</sup> A reference to the progress in theological understanding that is part of normal Christian development.

the Flesh and drink the Blood, if you are desirous of true life, neither disbelieving His words about His Flesh, nor offended at those about His Passion. Lean upon this, and stand firm and strong, in nothing shaken by the adversaries nor carried away by the plausibility of their argument. Stand upon your High Place; in the Courts of Jerusalem, place your feet; lean upon the Rock, that your steps in God may not be shaken.

What do you say? Thus it has pleased Him that you should come forth out of Egypt, the iron furnace; that you should heave behind the idolatry of that country, and be led by Moses and his lawgiving and martial rule. I give you a piece of advice which is not my own, or rather which is very much my own, if you consider the matter spiritually. Borrow from the Egyptians vessels of gold and silver,<sup>31</sup> with these make your journey; supply yourself for the road with the goods of strangers, or rather with your own. There is money owing to you, the wages of your bondage and of your brickmaking; be clever on your side too in asking retribution; be an honest robber. You suffered wrong there while you were fighting with the clay (that is, this troublesome and defiled body) and were building foreign and unsafe cities, whose memorial perishes with a noise.<sup>32</sup> So, will you leave for nothing and without wages? But why will you leave to the Egyptians and to the armies of your adversaries the things that they gained by wickedness, and will spend with yet greater wickedness? It does not belong to them—they have ravished it, and have sacrilegiously taken it as plunder from Him who says, "The silver is mine and the gold is mine,"<sup>33</sup> and I give it to whom I will." Yesterday it was theirs, for it was permitted to be so; today the Master takes it and gives it to you,<sup>34</sup> that you may make a good and saving use of it. Let us make for ourselves friends of the Mammon of unrighteousness,<sup>35</sup> that when we fail, they may receive us in the time of judgment.

If you are a Rachel, or a Leah, a patriarchal and great soul, steal whatever idols of your father you can find—not, however,

that you may keep them, but that you may destroy them. And if you are a wise Israelite remove them to the Land of the Promise, and let the persecutor grieve over the loss of them—let him learn through being outwitted that it was vain for him to tyrannize over himself. If you do this, and come out of Egypt in this way, I know well that you shall be guided by the pillar of fire and cloud by night and day. The wilderness will be tamed for you, and the Sea divided; Pharaoh will be drowned; bread will be rained down,<sup>36</sup> the rock will become a fountain; Amalek will be conquered, not with arms alone, but with the hostile hand of the righteous, forming both prayers and the invincible trophy of the Cross;<sup>37</sup> the River shall be cut off; the sun shall stand still, and the moon be restrained; walls shall be overthrown even without instruments of war; swarms of hornets shall go before you to make a way for Israel, and to hold the Gentiles in check; and all the other events which are told in the history after these and with these (not to make the story long) shall be given you by God. Such is the feast you are keeping today; and that is how I would have you celebrate both the Birthday and the Burial of Him Who was born for you and suffered for you. Such is the Mystery of the Passover; such are the mysteries sketched out by the Law<sup>38</sup> and fulfilled by Christ, the Abolisher of the letter, the Perfecter of the Spirit, who by His Passion taught us how to suffer, and by glorification grants us to be glorified with Him.

Now we are to examine another fact and dogma, neglected by most people, but in judgment well worth looking into. To whom was that blood offered that was shed for us, and why was it shed? I mean the precious and famous Blood of our God and High Priest and Sacrifice. We were detained in bondage by the Evil One, sold under sin, and receiving pleasure in exchange for wickedness. Now, since a ransom belongs only to him who holds in bondage, I ask to whom was this offered, and for what cause? If to the Evil One, reject this outrage! If the robber receives ransom, not only from God, but ransom which consists of God Himself, and has

such an illustrious payment for his tyranny, then for that payment it would have been right for him to have left us alone together. But if it is a payment to the Father, I ask first, how? For it was not by Him that we were being oppressed; and next, on what principle did the Blood of His Only begotten Son delight the Father, who would not receive even Isaac, when he was being offered by his Father, but changed the sacrifice, putting a ram in the place of the human victim?<sup>39</sup> Is it not evident that the Father accepts Him, but neither asked for Him nor demanded Him; but [accepts him] because of the Incarnation, and because Humanity must be sanctified by the Humanity of God, that he might deliver us Himself, and overcome the tyrant, and draw us to himself by the mediation of His Son Who also arranged this to the honor of the Father, Whom it is manifest that He obey in all things? So much we have said of Christ; the greater part of what we might say shall be revered with silence. But that brazen serpent was hung up as a remedy for the biting serpents, not as a type of Him that suffered for us, but as a contrast;<sup>40</sup> and it saved those who looked at it, not because they believed it to live, but because it was killed, and killed with it the powers that were subject to it, being destroyed as it deserved. And what is the fitting epitaph for it from us? "O Death, where is your sting? O Grave, where is your victory? You are overthrown by the Cross; you are slain by Him who is the Giver of life; you are without breath, dead, motionless, even though you keep the form of a serpent lifted up on high on a pole."

Now we will partake of a Passover which is still a type, though it is plainer than the old one. For what is becoming known, is always new . . .

Let us sacrifice not young calves, nor lambs that put forth horns and hoofs, in which many parts are destitute of life and feeling, but let us sacrifice to God the sacrifice of praise upon the heavenly Altar, with the heavenly dances; let us hold aside the first veil; let us approach the second, and look into the Holy of Holies. Shall I say that which is a greater thing yet? Let us sacrifice *ourselves* to God; or rather let us go on sacrificing throughout every day and

*Continued on the next page.*

<sup>31</sup> Ex. 11:2.

<sup>32</sup> Ps. 9:6. (LXX)

<sup>33</sup> Hag. 2:8.

<sup>34</sup> Mt. 20:14.

<sup>35</sup> Luke 16:9

<sup>36</sup> Ex. 16:15.

<sup>37</sup> Ex. 17:10,11.

<sup>38</sup> "The Law" refers not only to the Old Testament laws, but to the whole O.T. history of Israel.

<sup>39</sup> Gen. 22:11, etc.

<sup>40</sup> Literally, "antitype." cf. Num. 21:8-9.

## On The Pascha

*Continued from page 51.*

at every moment. Let us accept anything for the Word's sake. By sufferings let us imitate His Passion. By our blood let us reverence His Blood. Let us gladly ascend on the Cross. Sweet are the nails, though they are very painful. For to suffer with Christ and for Christ is better than a life of ease with others.

If you are a Simon of Cyrene, take up the Cross and follow. If you are crucified with him as a robber, acknowledge God as a penitent robber. If even He was numbered among the transgressors for you and your sin, become law-abiding for His sake. Worship Him who was hanged for you, even if you yourself are hanging; make some gain even from your wickedness; purchase salvation by your death; enter with Jesus into Paradise, so that you may learn from what you have fallen. Contemplate the glories that are there; let the murderer die outside with his blasphemies; and if you are a Joseph of Arimathea, ask for the Body from the one who crucified Him, make your own that [Body] which cleanses the world. If you are a Nicodemus, who worshipped God by night, bury Him with spices. If you are a Mary, or another Mary, or a Salome, or a Joanna, weep in the early morning. Be first to see the stone taken away, and perhaps you will see the Angels and Jesus Himself. Say something; hear His voice. If He tells you, "Touch me not," stand far back; reverence the Word, but do not grieve, for He knows those to whom He appears first. Keep the feast of the Resurrection; come to the aid of Eve who was first to fall, of Her who first embraced the Christ,<sup>41</sup> and made Him known to the disciples. Be a Peter or a John: hurry to the Sepulcher, running together, running against one another, vying in the noble race. And even if you are beaten in speed, win the victory of zeal; not Looking into the tomb, but Going in.<sup>42</sup> And if, like a Thomas, you were left out when the disciples to whom Christ showed Himself were assembled, when you do see him, do not be faithless. And if you don't believe, then believe those who tell you; and if you cannot believe them either, then have confidence in the print of the nails. If he descends into Hell, descend with him.

Learn to know the mysteries of Christ there also, what is the providential purpose of the twofold descent, to save all men absolutely by His appearing, or there too only those who believe.<sup>43</sup>

And if He ascends up into Heaven, ascend with Him. Be one of those angels who escort him, or one of those who receive him. Command that the gates be lifted up, or be made higher, that they may receive Him, lifted up after His Passion. To those who are in doubt because He bears up with Him His body and the signs of His Passion, which He did not have when He came down, and who therefore inquire, "Who is this King of Glory?" answer that it is the Lord who is strong and mighty, as in all things that he has done from time to time and does, so now in His battle and triumph for the sake of Mankind. And give to the doubting the twofold answer to the question.<sup>44</sup> And if they marvel and say as in Isaiah's drama, "Who is this who is coming from Edom and from the things of earth?" Or, "How is it that the garments of Him who is without blood or body, are red, as with one who treads in the full winepress?"<sup>45</sup> Set forth the beauty of the array of the Body that suffered, adorned by the Passion, and made splendid by the Godhead, than which nothing can be more lovely or more beautiful.

Now we must sum up our discourse as follows: We were created that we might be made happy. We were made happy when we were created. We were entrusted with Paradise that we might enjoy life. We received a commandment that we might obtain a good repute by keeping it—not that God did not know what would take place, but because He had laid down the law of Free Will. We were deceived because we were the objects of envy. We were cast out because we transgressed. We fasted because we refused to fast,<sup>46</sup> being overpowered by the Tree of Knowledge. For the Commandment was ancient, of the same age as ourselves, and was a kind of education for our souls and curb of luxury, to which we were reasonably made subject, in order that by keeping it we might

recover what we had lost by not keeping it. We needed an incarnate God, a God put to death, that we might live. We were put to death together with Him, that we might be cleansed; we rose again with Him because we were put to death with Him; we were glorified with Him, because we rose again with Him.

Many indeed are the miracles of that time: God crucified; the sun darkened and again rekindled—for it was fitting that the creatures should suffer with their Creator; the veil torn; the Blood and Water shed from His Side; the one as from a man, the other as above man; the rocks rent for the Rock's sake; the dead raised as a pledge of the final Resurrection of all men; the Signs at the Sepulcher and after the Sepulcher, which no one can worthily celebrate. Yet none of these equals the Miracle of my salvation. A few drops of Blood recreate the whole world, and become to all men what rennet is to milk, drawing us together and compressing us into unity.

But, O Pascha, great and holy purifier of all the world—for I will speak to you as to a living person—O Word of God and Light and Life and Wisdom and Might—for I rejoice in all your names—O Offspring and Expression and Impress of the Great Mind; O Word conceived and Man contemplated, Who bear all things, binding them by the Word of your power: receive this discourse, not now as firstfruits, but perhaps as the completion of my offerings, a thanksgiving, and at the same time a supplication, that we may suffer no evil beyond those necessary and sacred cares in which our life has been passed; and quell the tyranny of the body over us (you see, O Lord, how great it is and how it bows me down) or your own sentence, if we are to be condemned by you. But if we are to be released, in accordance with our desire, and be received into the Heavenly tabernacle, there too it may be we shall offer you acceptable sacrifices upon your altar, to Father and Word and Holy Spirit. For to you are due all glory and honor and might, unto the ages of ages. Amen.

Saint Gregory, who lived in the fourth century, was Bishop of Nazianzus and later Patriarch of Constantinople. He is one of the Three Great Hierarchs. This sermon, parts of which were later incorporated into the Church's Paschal services, was one of the saint's last. The translation is substantially that of NPNF, slightly condensed, and with revisions based on the Greek text.

<sup>41</sup> The Theotokos.

<sup>42</sup> I.e., putting the Gospel into practice by dying to this world.

<sup>43</sup> The twofold (or second) descent perhaps refers to Christ's incarnation, followed by his descent into Hell. St. Gregory suggests that by appearing in hell, Christ might either save all men there, or only those who believe.

<sup>44</sup> Christ's two natures, divine and human.

<sup>45</sup> Isa. 63:1.

<sup>46</sup> If man had fasted from the forbidden fruit, the Fall would not have happened, and so fasting would not have become necessary, nor would man have known hunger.

# Daily Devotions JULY

## MAY

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

## JUNE

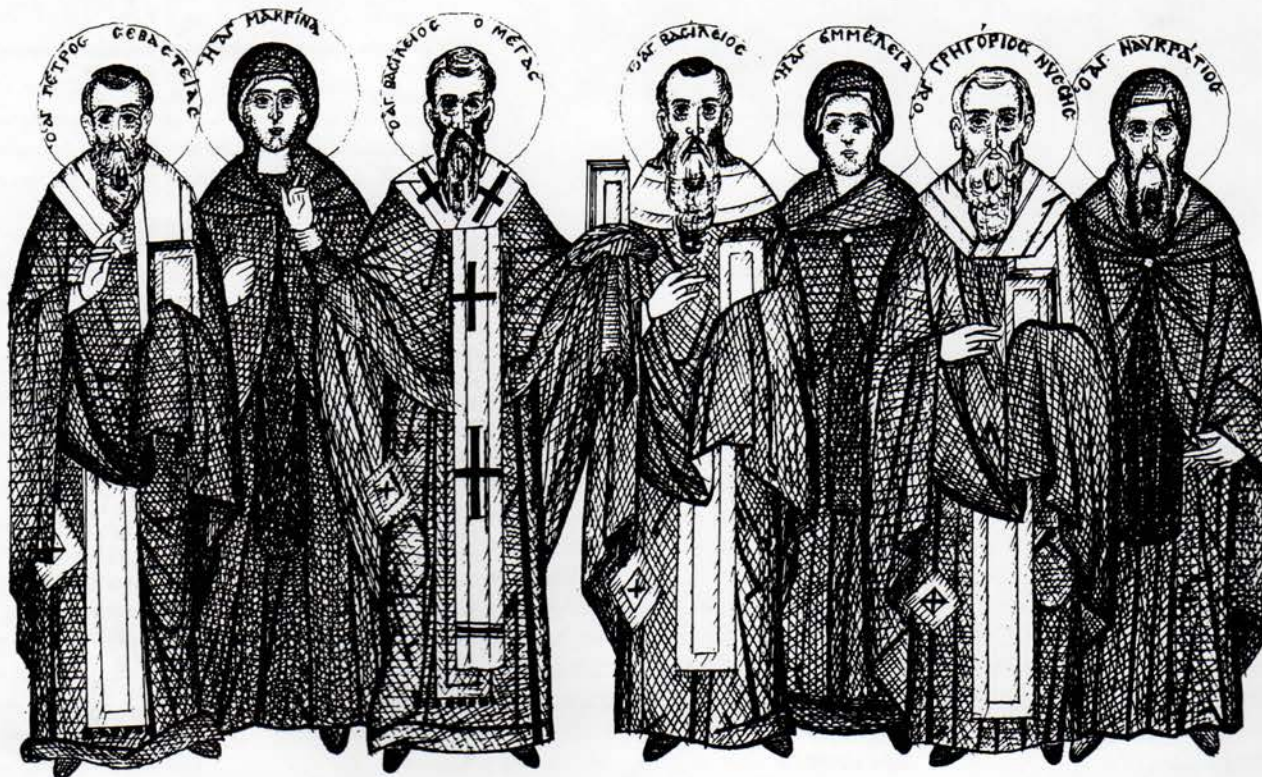
1. Acts 13:13-24 John 6:5-14
2. Acts 14:20-27 John 9:39-10:9
3. Acts 15:5-34 John 10:17-28
4. Acts 15:35-41 John 10:27-38
5. Acts 16:16-34 John 9:1-38
6. Acts 17:1-15 John 11:47-57
7. Acts 17:19-28 John 12:19-36
8. Acts 18:22-28 John 12:36-47
9. Acts 1:1-12 (Ascension) Luke 24:36-53 (Ascension)
10. Acts 19:1-8 John 14:1-11
11. Acts 20:7-12 John 14:10-21
12. Acts 20:16-18,28-36 John 17:1-13
13. Acts 21:8-14 John 14:27-15:7
14. Acts 21:26-32 John 16:2-13
15. Acts 23:1-11 John 16:15-23
16. Acts 25:13-19 John 16:22-33
17. Acts 27:1-44 John 17:18-26
18. Acts 28:1-31 John 21:15-25
19. Acts 2:1-11 (Pentecost) John 7:37-52; 8:12
20. Eph. 5:9-19 Matt. 18:10-20
21. Rom. 1:1-7,13-17 Matt. 4:25-5:13
22. Rom. 1:18-27 Matt. 5:20-26
23. Rom. 1:28-2:9 Matt. 5:27-32
24. Rom. 2:14-29 Matt. 5:33-41
25. Rom. 13:11-14:4 (St. John) Luke 1:1-25,57-68,76,80 (St. John)
26. Heb. 11:33-12:2 (All Saints) Matt. 5:42-48
27. Rom. 2:28-3:18 Matt. 10:32-33,37-38; 19:27-30 (All Saints)
28. Rom. 4:4-12 Matt. 6:31-34; 7:9-11
29. Rom. 4:13-25 Matt. 7:15-21
30. 2 Cor. 11:21-12:9 (Apostles) Matt. 7:21-33
31. Rom. 5:10-16 Matt. 16:13-19 (Apostles)

1. Rom. 5:17-6:2 Matt. 9:14-17
2. Rom. 3:19-26 Matt. 7:1-8
3. Rom. 2:10-16 Matt. 4:18-23
4. Rom. 7:1-13 Matt. 9:36-10:8
5. Rom. 7:14-8:2 Matt. 10:9-15
6. Rom. 8:2-13 Matt. 10:16-22
7. Rom. 8:22-27 Matt. 10:23-31
8. Rom. 9:6-19 Matt. 10:32-36; 11:1
9. Rom. 3:28-4:3 Matt. 7:24-8:4
10. Rom. 5:1-10 Matt. 6:22-33
11. Rom. 9:18-33 Matt. 11:2-15
12. Rom. 10:11-11:2 Matt. 11:16-20
13. Rom. 11:2-12 Matt. 11:20-26
14. Rom. 11:13-24 Matt. 11:27-30
15. Rom. 11:25-36 Matt. 12:1-8
16. Rom. 6:11-17 Matt. 8:14-23
17. Rom. 6:18-23 Matt. 8:5-13
18. Rom. 12:4-5,15-21 Heb. 13:7-16 (Fathers) John 17:1-13 (Fathers)
19. Rom. 14:9-18 Matt. 12:9-13
20. Rom. 15:7-16 Matt. 12:14-16,22-33
21. Rom. 15:17-29 Matt. 13:38-45
22. Rom. 16:1-16 Matt. 12:46-13:3
23. Rom. 8:14-21 Matt. 13:4-9
24. Rom. 10:1-10 Matt. 9:9-13
25. Rom. 16:17-24 Matt. 8:28-9:1
26. 1 Cor. 1:1-9 Matt. 13:10-23
27. 1 Cor. 2:9-3:8 Matt. 13:24-30
28. 1 Cor. 3:18-23 Matt. 13:31-36
29. 1 Cor. 4:5-8 Matt. 13:36-43
30. Rom. 9:1-5 Matt. 13:44-54
31. Rom. 12:6-14 Matt. 9:18-26

## AUGUST

1. 1 Cor. 5:9-6:11 Matt. 13:54-58
2. 1 Cor. 6:20-7:12 Matt. 14:1-13
3. 1 Cor. 7:12-24 Matt. 14:35-15:11
4. 1 Cor. 7:24-35 Matt. 15:12-21
5. 1 Cor. 7:35-8:7 Matt. 15:19-31
6. 2 Peter 1:10-19 (Transfig.) Matt. 17:1-9 (Transfig.)
7. Rom. 15:1-7 Matt. 9:27-35
8. 1 Cor. 9:13-18 Matt. 16:1-6
9. 1 Cor. 10:5-12 Matt. 16:6-12
10. 1 Cor. 10:12-22 Matt. 16:20-24
11. 1 Cor. 10:28-11:7 Matt. 16:24-28
12. 1 Cor. 11:8-22 Matt. 17:10-18
13. Rom. 13:1-10 Matt. 12:30-37
14. 1 Cor. 1:10-18 Matt. 14:14-22
15. Phil. 2:5-11 (Dormition) Luke 10:38-42; 11:27-28
16. 1 Cor. 12:12-26 Matt. 18:18-22; 19:12,13-15
17. 1 Cor. 13:4-14:5 Matt. 20:1-16
18. 1 Cor. 14:6-9 Matt. 20:17-28
19. 1 Cor. 14:26-40 Matt. 21:12-14,17-20
20. Rom. 14:6-9 Matt. 15:32-39
21. 1 Cor. 3:9-17 Matt. 14:22-34
22. 1 Cor. 15:12-19 Matt. 21:18-22
23. 1 Cor. 15:29-38 Matt. 21:23-27
24. 1 Cor. 16:4-12 Matt. 21:28-32
25. 2 Cor. 1:1-7 Matt. 21:43-46
26. 2 Cor. 1:12-20 Matt. 22:23-33
27. Rom. 15:30-33 Matt. 17:24-18:4
28. 1 Cor. 4:9-16 Matt. 17:14-23
29. 2 Cor. 2:4-15 Matt. 23:13-22
30. Acts 13:25-32 (St. John) Mark 6:14-20 (St. John)
31. 2 Cor. 2:14-3:3 Matt. 23:23-28

Ἡ ἉΓΙΑ ΟΙΚΟΓΕΝΕΙΑ



Ἡ Ἁγία Οικογένεια τῶν Ἀγίων Βασιλείου καὶ Ἐμμέλιας  
μετὰ τῶν τέκνων τῶν.

## Saints Emilia and Basil the Elder and Their Saintly Family

In terms of the importance of the contributions of their children to the life of the Church, Saints Emilia and Basil and their children can probably be accounted as the most significant, most illustrious family in all of the history of the Orthodox Church. For besides both being canonized saints themselves, Basil and Emilia were the parents of five canonized saints, three of whom were bishops in the Church. Two of these bishops were two of the most important Church Fathers in all of Orthodox history—the Cappadocian Fathers Saint Basil the Great and Saint Gregory of Nyssa. And their eldest child, Saint Macrina the Younger, was so brilliant a theologian that her brother Gregory called her “the Teacher.” Her contribution to the Church was so noteworthy that some have called

her “the Fourth Cappadocian”<sup>1</sup> (along with the other Cappadocian Father, Saint Gregory the Theologian).

Perhaps it is not surprising that Emilia and Basil each had an illustrious parental heritage. Basil’s mother was the great Saint Macrina the Elder, disciple of Saint Gregory the Wonderworker, the bishop of Neocaesarea who evangelized Pontus (a province neighboring Cappadocia in central Asia Minor) for Christ in the middle years of the third century. Once, when accused of heresy by some people in his diocese, Saint Basil the Great defended the

soundness of his doctrine with these words:

“What clearer evidence can there be of my faith, than that I was brought up by my grandmother, who came from you? I mean the celebrated Macrina who taught me the words of the blessed Gregory. These words, as far as memory had preserved down to her day, she cherished herself, while she fashioned and formed me, while yet a child, with the doctrines of piety.”<sup>2</sup>

Macrina and her husband suffered persecution for the Christian Faith during the time of the Emperor Maximin (ca. A.D. 310). They lived in a forest in the mountains of Pontus for about seven years, where God miraculously sustained them.<sup>3</sup> Saint

<sup>1</sup> See, for instance, Jaroslav Pelikan, *Christianity and Classical Culture* (New Haven: Yale University Press, 1993), pp. 8-9: “It does seem to be at least permissible, if perhaps not obligatory, to take Gregory of Nyssa at his word about Macrina’s philosophical learning and about her doctrinal orthodoxy, and therefore to link her name with those of her two brothers and Gregory of Nazianzus as the Fourth Cappadocian.”

<sup>2</sup> Letter CCIV, *Nicene and Post-Nicene Fathers*, Philip Schaff, ed., and Blomfield Jackson, trans. (Grand Rapids, Mich.: Wm. B. Eerdmans, 1983 [reprint]), 2nd series, vol. VIII, p. 245 (slightly modified translation).

Emilia also had martyric parentage, as her father died for the Faith during that last great persecution of the Church.

Saint Gregory the Theologian spoke about Saints Emilia and Basil in his funeral oration for his beloved friend, their son, Saint Basil the Great, who died on January 1, 379.<sup>4</sup> Saint Gregory exclaims:

"The union of his parents—sharing oneness of virtue as much as bodily unity—was notable in many other ways, such as generosity to the poor, hospitality, purity of soul resulting from self-discipline, the dedication to God of a portion of their possessions . . .

"But it seems to me that the greatest and most illustrious distinguishing mark of their marriage was the fact that they had such excellent children. Mythology certainly has instances of parents having many children, and others having beautiful children. But we ourselves have known this couple, whose own character, even apart from the fact that they were the parents of such children, would have been sufficient for their glorious reputation. And equally, the excellence of their children, even without their own eminence in virtue, would have made them to surpass all men. For the attainment of distinction by one or two of their offspring might be ascribed to their own nature, but when all of them are eminent, the credit and praise are clearly deserved by those who brought them up.

"This is evident by the blessed number [of their children] who were priests and virgins [i.e., living as monastics], and by those who married, who have allowed nothing in their marital union to hinder them from attaining an equal reputation in virtue.<sup>5</sup> Hence, these have made the distinction between them to consist only in their marital status, and not in the quality of their life.

"Who has not known Basil, our archbishop's father, a great name to every-

one, whose fatherly prayers were answered as perhaps no one else's ever have been? For he surpassed all in virtue, and was only prevented by his son from having the highest place of honor.

"And who has not known Emilia, who was summoned to live up to her name—or rather, who demonstrated by her life that she was indeed worthy to bear this name? For she truly bore the name which means gracefulness.<sup>6</sup> And to speak concisely, she was recognized to have the same place among women, as her husband had among men."<sup>7</sup>

Saint Gregory of Nyssa describes how his mother decided to get married in a letter to the Monk Olympius:

"Our mother was very virtuous, and desired to preserve her virginity and to pass her life in a blameless way. By now she was an orphan, bereft of both her parents, and the fame of her beauty had incited many young men to desire to marry her. She began to fear that if she did not willingly marry one of them, she might become the object of a satanic attack and be carried off by one of them who was stung by her beauty. So she consented to marry one who was especially noble in character—Basil, our father—so that she would have him as the guardian of her life and chastity [*sophrosynes*]."<sup>8</sup>

Saint Basil the Elder died shortly after the birth of their last child—the son who would become Saint Peter, Bishop of Sebaste. Saint Macrina, the first-born, became especially helpful to her mother in the raising of this lad. For Macrina remained with her mother after the sudden death of her fiancé. She insisted that her betrothed was still alive in Christ, and that she would always remain true to him. Thus, she dedicated herself to a virginal life of prayer and service.

Saint Gregory of Nyssa says of this period after the death of Saint Basil the Elder, "The mother ministered unto the spiritual needs of the daughter, and the daughter undertook all the physical needs of the mother. For example, often Macrina, with her own hands, would prepare the bread which her mother ate. Now this was

not her chief care, for she believed that it was proper for one professing virginity to be occupied with holy labors. In the time that was left over, she not only made her mother's bread, but, with her mother, took charge of every household care . . .

"Macrina upheld a pure and irreproachable life by following the instructions of her mother. Also, by Macrina's conduct of life, she was an example to her mother, so she might emulate her daughter's asceticism. Thus, little by little, she attracted her mother to that immaterial and perfect life of the monastics."<sup>9</sup>

Mother and daughter proceeded to turn their family estate into a monastic community for both men and women. Here they lived on an equal footing with fellow monastics who had been their servants.

Saint Emilia lived to a great old age. Just before she died, she called her children to her, and placed her hands on Macrina and Peter, who were sitting on either side of her. Then she cried out to the Lord, "To Thee, O Lord, I dedicate the first-fruit and the tenth of the fruits of my womb. My first-fruit is this my first-born daughter, and the tenth is my last-born son. According to the Law of Moses, the first-fruit and tenth of the fruits are offered and hallowed to Thee [cf. Deut. 26:2, Ex. 22:29, Num. 18:26]. Therefore, let Thy sanctification and grace come upon this first-fruit and upon my tenth."<sup>10</sup>

St. Emilia gave her soul peacefully into the Lord's hands on May 8, 375. As she had instructed, she was buried beside her husband.

. . .

Basil and Emilia were the parents of ten children altogether, nine of whom lived to adulthood—four sons and five daughters. There was, in addition to Saints Basil the Great, Gregory of Nyssa, and Peter of Sebaste, the fourth son, Saint Naucratis. He was living the monastic way of life on the family estate when he died, while still in his twenties, in a fishing accident.

We know very little about Peter and Naucratis, but Basil, Gregory, and Mac-

*Continued on the next page.*

<sup>4</sup> Our translation from Monk Moses, *Oi Engamol Agioi tes Ekklisias* (New Smyrna, Greece: Ekdoseis Akritas, 1988), p. 99. *Sophrosyne* is a very rich word that cannot be captured by one English word, for it means "moderation, discretion, self-control, temperance, chastity, sobriety" (Liddell and Scott, p. 688).

<sup>5</sup> Adapted from the translation of Saint Gregory's "Letter to the Monk Olympius" by the Holy Apostles Convent in The Lives of the Spiritual Mothers (Buena Vista, Cal.: Holy Apostles Convent, 1991), p. 191.

<sup>2</sup> Saint Gregory the Theologian marvels at how God brought wild animals to them as "food come of its own accord, a complete banquet prepared without effort, stags appearing all at once from some place in the hills . . . the prisoners of prayer and righteous petition. Who has known such a hunt among men of this, or any day?" ("The Panegyric on St. Basil," NPNF, 2nd series, vol. VII, p. 397).

<sup>4</sup> Gregory felt so close to Basil in friendship and outlook that he later said, "We seemed to have one soul, inhabiting two bodies . . . The sole business of both of us was virtue" (The Panegyric on St. Basil, NPNF 2, vol. VII, p. 402).

<sup>5</sup> In the Greek it is not entirely clear whether this sentence refers specifically to the children of Saints Basil and Emilia, or to priests, monastics, and married people in general. But the first interpretation makes more sense in relation to the previous sentences.

<sup>6</sup> *emmesais* in Greek means "in tune, well-timed, harmonious, melodious; and generally, regular, agreeable, elegant, graceful" (Liddell and Scott, Greek-English Lexicon, abridged edition [Oxford: Clarendon Press, 1990], p. 218).

<sup>7</sup> J.-P. Migne, ed., *Patrologiae graeca* (Paris: J.-P. Migne, 1860), vol. 36, col. 504D-505C; our translation, in consultation with NPNF, 2nd series, vol. VII, p. 398.

## Saints Emilia And Basil

Continued from page 55.

rina are much more well-known because of their wisdom, leadership, important writings, and outstanding service to the Church. Basil was born around A.D. 330, and received the finest education possible in his day, first "under his great father, acknowledged in those days by Pontus, as its common teacher of virtue," in the words of Saint Gregory the Theologian, for Saint Basil the Elder was a famous rhetorician and professor in Cappadocia. Gregory goes on to recount that in his father, Basil "had at home a model of virtue in well-doing, the very sight of which made him excellent from the first. As we see foals and calves skipping beside their mothers from their birth, so he too, running close beside his father in foal-like joyfulness, without being left far behind in his lofty impulses toward virtue, or, if you will, sketching out and showing signs of the future beauty of his virtue, and drawing the outlines of perfection before the time of perfection arrived."<sup>11</sup>

Basil pursued his higher education in Caesarea, then in Constantinople, and finally, by his abundant "craving for culture," he went "to Athens, the home of letters."<sup>12</sup> Gregory marvels at Basil's learning: "Who, owing to his character, was less in need of education? Yet who, even with his character, was so imbued with learning? What branch of learning did he not traverse? Yet in each he achieved unrivaled success, passing through them all, as no one else passed through any of them, and attaining such eminence in each, as if it had been his sole study. The two great sources of power in the arts and sciences, ability and application, were in him equally combined."<sup>13</sup>

Upon returning home to Cappadocia, with every expectation of a brilliant career, he began teaching rhetoric. But soon he came under the influence of his older sister, Macrina. She reminded him of the ultimate purpose of life, and gently rekindled in him the fire of Christian faith and piety which he had received in his youth from their parents and their grand-

mother, Saint Macrina the Elder.<sup>14</sup>

Soon Basil felt called to the monastic way of life, and in 357 he went to visit the Desert Fathers in Egypt. It is possible that in the Holy Land he received baptism in the Jordan River. Returning home within a year, he began to live a monastic way of life, along with several family members and friends, on the rural family estate by the River Iris in Pontus. In time, he developed the general and specific guidelines for communal monastic life which would become known as the *Longer and Shorter Rules*. His approach to monasticism has dominated Orthodox monasticism to this day, and through Saint Benedict of Nursia (sixth century), Western monasticism has also been greatly influenced by Saint Basil.

In 364 he was ordained to the priesthood, and 370 he was made Bishop and Metropolitan of Caesarea, the capital of the province of Cappadocia. He found himself greatly involved in disputes with Semi-Arians,<sup>15</sup> and with the Macedonians,<sup>16</sup> against whom he wrote one of the most brilliant and important doctrinal treatises in the history of the Church, *On the Holy Spirit*.<sup>17</sup> A shrewd and capable administrator, he led the Orthodox opposition against Valens, the Semi-Arian Emperor, and generally prepared the way for the Second Ecumenical Council, which met in 381, two years after his death. This council effectively put an end to both Semi-Arianism and Macedonianism within the Empire.

Saint Basil the Great was dearly beloved by the poor and the needy, for he established hospitals for the sick, homes for the poor, and hospices for travellers. He is also remembered in the Church for writing the superbly beautiful anaphora prayers in the Divine Liturgy which bears his name.

• • •

Basil's younger brother Gregory was born soon after him. He was primarily educated at home under his illustrious father, and after his father's death, by his

<sup>14</sup> Macrina's significant influence upon Basil at this point is described by his brother, Gregory of Nyssa, in his *Life of Macrina*.

<sup>15</sup> Heretics who denied the full divinity of Christ.

<sup>16</sup> Heretics who denied the full divinity of the Holy Spirit; also called Pneumatomachians ("Fighters against the Spirit").

<sup>17</sup> Saint Gregory the Theologian said of this work, "When ever I read his writings on the Spirit, I find the God Whom I possess, and grow bold in my utterance of the truth, from the support of his theology and contemplation" ("The Panegyric on St. Basil," p. 418). A modern translation of this short work has been published by St. Vladimir's Seminary Press.

brother Basil, whom he called his "Master." At first, apparently, he was not so strongly drawn to the life of the Church. But one day his mother Emilia urgently begged him to attend a service dedicated to the Forty Martyrs of Sebaste. He went unwillingly, and when the service continued long into the night, he went outside the church and fell asleep in the garden. Then, "He dreamed that the Martyrs appeared to him and, reproaching him for his indifference, beat him with rods. On awaking, he was filled with remorse, and hastened to amend his past neglect by earnest entreaties for mercy and forgiveness. Under the influence of the terror which his dream inspired, he consented to undertake the office of Reader in the Church."<sup>18</sup>

After some time, however, the young man, perhaps still to enamored with the love and skill of eloquence with which he was exceptionally gifted, left the service of the Church to become a rhetorician. For this he was severely rebuked by both Basil and Gregory the Theologian. Yet it was probably Macrina who had the most influence upon him at this time; as one historian writes, "His final recovery and conversion to the Faith, of which he was always afterwards so strenuous an asserter, was due to her who, all things considered, was the master spirit of the family. By the powerful persuasions of his sister Macrina, at length, after much struggle, he altered entirely his way of life, severed himself from all secular occupations, and retired to his brother's monastery in the solitude of Pontus."<sup>19</sup>

After several years in contemplation, study, and writing, Gregory was made a priest, and in 371 was consecrated as bishop of Nyssa, a small town in western Cappadocia, by his brother Basil, who was now Metropolitan of Caesarea. A zealous champion of the Nicene Faith, Gregory was deposed by Semi-Arian bishops and exiled by Emperor Valens in 376, and suffered continuing persecution until the death of Valens two years later. With the ascension of Gratian, a disciple of Saint Ambrose of Milan, to the imperial throne, the Nicene bishops, including Gregory, were restored to their episcopal sees.

After the death of Basil at the beginning of 379, Gregory assumed the leadership of

<sup>18</sup> William Moore, trans. and ed., *Select Writings and Letters of Gregory, Bishop of Nyssa*, NPNF 2, vol. V, p. 3.

<sup>19</sup> Moore, op. cit., p. 4.

<sup>11</sup> Ibid., p. 197.

<sup>12</sup> "The Panegyric on St. Basil," p. 399 (slightly modified translation).

<sup>13</sup> Ibid.

<sup>14</sup> Ibid., p. 403 (translation slightly modified).

the Nicene bishops. Two years later, he played a major role at the Second Ecumenical Council, held in Constantinople. His writings against the Semi-Arians (called Eunomians) proved to be the final assault that vanquished Arianism within the Empire.

In his later years he wrote, preached, and travelled extensively on behalf of the Church, even visiting Babylon. He died around the year 395.

Saint Gregory of Nyssa is probably most remembered for his prodigious literary accomplishments. In a myriad of ways he has edified the Church through his important dogmatic treatises, exegetical works, catechetical instructions, sermons, funeral orations, and ascetic and mystical writings, in particular the renowned *Life of Moses*.

Gregory also wrote the life story of his sister, Saint Macrina, which has been called "a gem of early hagiographic literature."<sup>20</sup> In this work, "Gregory is at his best when he depicts his sister as the model of the spiritual mother in the convent on the banks of the River Iris. She fosters by precept and example the angelic life that she shares with her daughters in religion. A rare combination of natural and supernatural gifts equipped her for this leadership among women devoted wholeheartedly to God and their neighbor."<sup>21</sup>

Near the end of 379, almost a year after the passing of their brother Basil, Gregory is finally able to visit his sister Macrina. Still weak with heartache over the loss of his brother, he now finds Macrina on her deathbed. As he later wrote in the opening words of his famous treatise called *On the Soul and the Resurrection*, "Basil, great amongst the saints, had departed from this life to God; and the impulse to mourn for him was shared by all the churches. But his sister the Teacher was still living; and so I journeyed to her, yearning for an interchange of sympathy over the loss of her brother. My soul was sorrow-stricken by this grievous blow, and I sought for one who could feel it equally, with whom to mingle my tears. But when we were in each other's presence, the sight of the Teacher awakened all my pain; for she too was

lying in a state of prostration even unto death.

"She, however, like an expert equestrian, allowed me to be carried away briefly by the momentum of my grief. The she tried to rein me in with her words, using her own reasoning like a bit to correct the lack of discipline of my soul."<sup>22</sup>

She proceeded to speak with her brother long into the night, instructing him carefully in the Christian understanding of the resurrection of the dead, cogently answering all his questions on the subject. Gregory later recorded the entire discussion in his work, *On the Soul and the Resurrection*.<sup>23</sup> In his *Life of Macrina*, Gregory described Macrina's unforgettable discourse in these words:

"And that she might cause me no depression of spirit, she somehow subdued the noise and concealed the difficulty of her breathing, and assumed perfect cheerfulness. She not only started pleasant topics herself, but suggested them as well by the questions which she asked.

"The conversation led naturally to the mention of our great Basil. When my very soul sank and my countenance was saddened and fell, she herself was so far from going with me into the depths of mourning, that she made the mention of that saintly name an opportunity for the most sublime philosophical discussion. Examining human nature in a scientific way, disclosing the divine plan that underlies all afflictions, and dealing, as if inspired by the Holy Spirit, with all the questions relating to a future life, she maintained such a discourse that my soul seemed to be lifted along with her words almost beyond the realm of humanity. And, as I followed her argument, I seemed to be placed within the very sanctuary of Heaven . . .

"Her discourse lifted her as well, as she

<sup>22</sup> St. Gregory of Nyssa, "On the Soul and the Resurrection," NPNF 2, vol. V., p. 430; also in Catharine P. Roth's new translation of this work (Crestwood, N.Y.: St. Vladimir's Seminary Press, 1993), p. 27. Our translation given here is a blending and modification of these two translations.

<sup>23</sup> The soundness of the doctrine in this work is questionable in only one point, which may be Gregory's own idea—the speculation that at the end of the ages, all human souls will be purified to the point of entering into the Kingdom of Heaven. The fire of Hell is considered to be purifying and temporary, lasting only as long as necessary to purge away every vestige of sin and evil from sinful souls. Some Orthodox theologians believe that it may be legitimate to hope that this kind of eventual "universal salvation" will be the case, in keeping with Christian love and forgiveness, but they recognize that we cannot say that it will definitely take place—since people are truly free to reject God eternally, if they so choose, and since Christ Himself talked repeatedly about the everlasting punishment of Gehenna. See, for example, *The Orthodox Way*, by Bishop Kallistos Ware (Crestwood, N.Y.: St. Vladimir's Seminary Press, 1980), pp. 181ff.

went into the Christian understanding both of the soul, and of the causes of our life in the flesh, and of the final purpose of Man and his mortality, and of death and the return back unto life again. In all of it her reasoning continued clear and consecutive. It flowed on so easily and naturally that it was like the water from some spring falling unimpeded downwards."<sup>24</sup>

This brilliant discourse proved to be her farewell speech to this world, for the next day Saint Macrina breathed her last, and departed for the heavenly Kingdom.

The Church honors Saints Basil and Emilia on May 30 (May 8 in the Russian calendar); Saint Basil the Great on January 1; Saint Gregory of Nyssa on January 10; Saint Macrina the Younger on July 19; Saint Peter of Sebaste on January 9; and Saint Naucratis on June 8. Saint Basil is also honored as one of the Three Hierarchs of the Church on January 30.

*O holy family of Saints, pray to God for us!*

<sup>24</sup> NPNF 2, vol. VIII, p. 430, footnote 1 (translation modified slightly).

—David C. Ford  
St. Tikhon's Seminary

## Attention Graduates

### Announcing the 11th Annual Salute To Graduates

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

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

Deadline for all submissions:  
July 15, 1994

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

<sup>20</sup> Johannes Quasten, *Patrology* (Westminster, Md.: Christian Classics, Inc., 1986 [reprint]), vol. III, p. 276.

<sup>21</sup> Ibid.

# Teen Winter Retreat

February 4-6, 1994



Fr. Robert Kondratich addresses Teen Retreat.

1994 came in with a bang, or should I say snow! snow! snow! With all the snow, ice and freezing temperatures we had in January, the Winter Teen Retreat for 1994 looked like it might not be. However, the Lord looked down on us with great favor and yes, we all made our winter pilgrimage to St. Tikhon's Seminary for the retreat.

The winds were still blowing and there was snow everywhere. But the teens arrived full of excitement, while the parents were exhausted from the drive. We all arrived to the beauty of a winter wonderland at the seminary.

Fifty young men and women from throughout our diocese and from outside it came to spend a weekend—to rekindle old

friendships and make new ones, but most of all, to share our common bond of being Orthodox Christians.

The theme for the Winter Retreat was **ORTHODOXY: THE NEXT GENERATION**. What an awesome title, as it means so much to all of us.

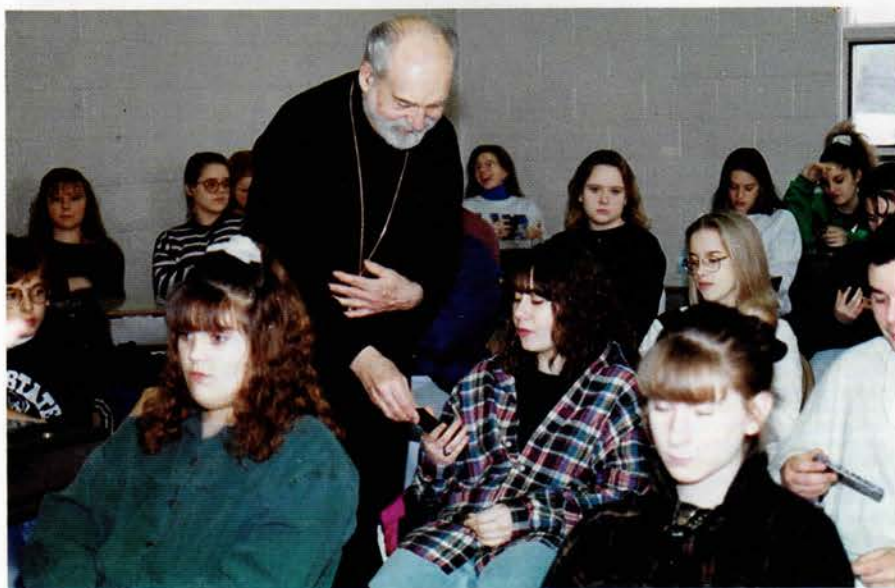
Friday evening, we gathered in the seminary chapel to begin the retreat. As we are celebrating the Bicentennial of Orthodox Christianity in North America, Fr. Eugene Vansuch, from St. Nicholas parish, Bethlehem, served the Bicentennial Service of Thanksgiving with all the participants singing the responses.

Fellowship followed the prayer service as we gathered in the dining hall for a pizza

snack provided by Fr. Andrew Shuga and daughter Laurissa from Berwick. The fellowship enabled all the teens to become acquainted with one another and to meet our retreat leader, Fr. Robert Kondratich and invited guest speaker, Fr. Basil Summer.

Saturday morning prayers began the day in the seminary chapel. The morning session featured Fr. Robert Kondratich, Chancellor of the Orthodox Church in America, who took charge and made everyone feel at ease as only he can do. He offered an explanation of "who is who" at the Chancery and just what is the Chancery. For many in attendance, this was their first opportunity to meet the Chancellor and to find out the structure and administration of our OCA. His presentation was beneficial as he outlined the composition and duties of the Chancery staff, how the national church is organized, and in what way the young people of the church are a part of this composition.

Father Bob spent much time discussing the role of the youth and sharing with us his observations and concerns about the youth based on his nationwide travels and visits to our parishes. There was considerable dialogue and interaction between the teens and Fr. Bob concerning their needs, whether spiritual, financial, moral, or educational. Some of the participants observed that youth feel the pressure of the "financial burdens" facing their parishes and they are very concerned about the future of their parishes. What will the church be like for them when they are old enough to be coun-



Fr. Basil Summer with teenagers.

cil members Church School teachers, choir members, and, in general, faithful of the parish? For some there is difficulty in having open discussions with the parish priest. Some youth feel tension existing in their parishes, and shared their concerns with Fr. Bob. The retreat seemed to enable many of the youth to express their frustrations and concerns in a comfortable atmosphere and with a person willing to hear them out.

Father Bob spoke on the celebration of the Bicentennial of Orthodoxy in America and the impact of this event on the lives of today's youth. He reflected on the lives of the American saints and how we should try to emulate them. As a remembrance of the Bicentennial and the retreat, Fathers Bob and Basil distributed icons, pins, and information to each teen.

In his presentation, Fr. Bob emphasized how this particular group of teens, along with teens and young adults throughout the country, have the same concerns, fears, and frustrations. He assured them that the Chancery hears their voices and the Church is doing all she can to address the needs of today's youth.

Informal discussions with Fr. Bob and Fr. Basil in smaller groups concluded the morning session.

His Grace Bishop HERMAN, joined the participants for lunch, along with our DRE members, retreat leaders, and seminarians. Free time followed lunch, which gave the teens a chance to regroup and to have some outdoor fun in the snow.

The afternoon session saw two groups of teens meet according to age for informal discussion. Mrs. Yvonne Bohlander and Ms. Maria Proch, both DRE members, were the discussion leaders. These discussion groups were for the teens only. This gave them time to speak a little more openly about any problems they might be encountering, about whatever concern might be on their mind, about moral questions, peer pressures, and so on. The session was an open forum with no set topic.

Vigil service began at 4:00 p.m., and we all went to the service and to Holy Confession.

After the Vigil and the evening meal, there was a special video presentation and discussion with Fr. Basil Summer. "AIDS: An Orthodox Perspective," an excellent video presentation, was shown to the teens.

*Continued on page 62.*



Archbishop Herman celebrates Divine Liturgy during Retreat.



A time for ice cream.



Some parting gifts.

## Preserve the Past - Ensure the Future 68th National F.R.O.C. Convention

Harrisburg, Pennsylvania, will be the site for the next national F.R.O.C. convention, the 68th, which will be held over the Labor Day weekend beginning September 1.

The Headquarters will be the new Harrisburg Hilton and Towers in the center of the city at Market Square, providing excellent accommodations one block from the beautiful Susquehanna River. Restaurants, parks, and shops surround this downtown hotel, as do many local attractions, including the State Capitol Building, always a top point of interest for tourists.

John Harris, Jr., the city's founder in 1785, is credited with its name choice. Ordered to call the settlement Louisburg after the French king, Harris refused to assign titles under the name until it was changed to Harrisburg to honor his father.

A visit to Harrisburg will put you in touch with our nation's beginnings. Discover it in a tour of the magnificent capitol complex. Pennsylvania's House of Representatives, founded in 1683 by William Penn, is the oldest continuous democratically elected body in America. The Commonwealth played crucial roles in the Revolutionary and Civil wars. In Harrisburg, visitors find Pennsylvanians do more than preserve our American heritage—they celebrate it!

Labor Day weekend means the Kipona—an annual family-oriented river festival with concerts, rides, craft displays, and food booths—will take place. A five-minute walk over the old Walnut Street Bridge, not washed away by any floods and presently brilliantly lit with Christmas-tree type lights at night, takes you to City Island, a unique park in the middle of the river with boating, a steam train, more rides, miniature golf, and Riverside Stadium, the home of the winning minor-league baseball team, the Senators, who will be playing "at home" that week.

Harrisburg, in the heart of central Pennsylvania, is also located in a key geo-

graphic center of the Federation. Several interstate highways, the Pennsylvania Turnpike included, AMTRAK, and an airport with major airlines, make it easily accessible. Many attractions are a short drive away: Hersheypark in Chocolate Town USA (twenty minutes); Amish country and Gettysburg (thirty-five minutes); and the Reading factory outlets or Baltimore's Inner Harbor (eighty minutes). There is free parking in the hotel roof-covered garage with "in and out" privileges and, for all registered guests, free limousine service to and from the airport, a fifteen-minute drive.

The 68th National F.R.O.C. Conven-

tion will help complete the twelve-month celebration of the Bicentennial of Orthodoxy in North America during its final month of observances, with the Diocese of Eastern Pennsylvania and the Frackville Deanery participating. The Sunday morning Hierarchical Divine Liturgy at the hotel with the usual large *a capella* choir singing the responses and three hierarchs—His Beatitude, Metropolitan Theodosius; His Eminence, Archbishop Paul; and His Grace, Bishop Herman, concelebrating with many clergy—will be the spiritual highlight of this convention.

All the fraternal, spiritual, social, sports, and cultural events that are being planned await your participation. We hope to see you in Harrisburg over the Labor Day weekend. Non-F.R.O.C. members are welcome, too.

Let's all "Preserve the past and ensure the future."

—Millie Wolfe, Secretary of the Harrisburg Senior "O" Club.

### Calendar Of Summer Events

May 15	Chinese Auction	St. Mary's (Nativity) Coaldale
May 15	Chicken Barbecue	St. Mary's (Assumption) St. Clair
May 22	Chicken Barbecue	Holy Trinity McAdoo
June 4, 5	Ethnic Food Festival Picnic	Christ the Saviour Harrisburg
July 15, 16, 17	Bazaar/Picnic	Holy Trinity Church McAdoo
July 16	Chicken Barbecue	St. Mary's (Nativity) Coaldale
July 24	Pan-Orthodox Picnic	OCCSCP (Pan-Orthodox Group) Reading Area
August 20	Ethnic Food Festival	St. Mary's (Nativity) Coaldale
August 21	Seminary Bazaar	Holy Trinity Wilkes-Barre
September 11	85th Anniversary Dinner/Dance	St. Mary's (Nativity) Coaldale
October 9	Chicken Barbecue	Holy Trinity Church McAdoo

# ROCMAS

## The Russian Orthodox Catholic Mutual Aid Society And Its Role In The Growth Of The Orthodox Church In America

The Orthodox brotherhoods, lay organizations that played a significant role in the growth of Orthodoxy in America at the end of the nineteenth and the beginning of the twentieth centuries, have roots in similar societies that existed in Russia in the sixteenth century. At that time, Patriarch Joachim of Constantinople, traveling through western Russia, gave his hierarchical sanction to Orthodox Christians who formed brotherhoods for the purpose of protecting the Orthodox faith from the Unia and from Latinization by the Polish Roman Catholic government. These brotherhoods promoted Orthodoxy by erecting temples of worship, organizing parochial schools in cities and villages, opening public libraries of Orthodox literature for the sake of enlightening future generations with the truth of the Orthodox faith, and promoting the study of Orthodox art. In addition, they organized and supported charities, orphanages, hospitals, hostels, and monastic communities for the good of the Orthodox Christians.

In the last decades of the nineteenth century, Greek-Catholic Carpatho-Russians and Galicians began migrating from the Austro-Hungarian empire to industrial areas in the United States to find a better material life and religious freedom. Upon settling here, these immigrants had a need for some agency or project that could ensure for them a certain material and moral survival in their new and unfamiliar American surroundings. Such was the nature of the Greek-Catholic Mutual Aid Society, which had brotherhood chapters in Minneapolis, Chicago, Pittsburgh, Wilkes-Barre, and Osceola Mills.

Although religious tolerance was a basic tenet of this organization, many of its members, including one of its founders, Father Alexis Toth, were expelled from its membership because of their return to

Orthodoxy. Since it was the intention of the Orthodox to bring back as many of the faithful as possible who had been under the Uniate yoke, the Orthodox had to form such an organization of national dimensions, but with the additional purpose of reuniting Uniates to the Orthodox faith and solidifying their commitment to the Orthodox Church. For this reason, Father Toth, with the endorsement of Bishop Nicholas, ruling hierarch of the North American Mission, convened a meeting of clergy and lay representatives from all local Orthodox brotherhoods on April 10, 1895, at Wilkes-Barre, Pennsylvania. The meeting resulted in the organization of the Russian American Orthodox Mutual Aid Society (later, the Russian Orthodox Catholic Mutual Aid Society) under the protection of Saint Nicholas the Wonderworker. The Holy Synod of the Russian Church approved and gave its blessing to the federation on September 17, 1895.

The local brotherhoods that comprised the Society were: St. Alexander Nevsky, Pittsburgh; Holy Dormition, Wilkes-Barre; Ss. Peter and Paul, Minneapolis; Ss. Peter and Paul, Bridgeport; St. John the Baptist, Philipsburg; St. Michael the Archangel, Old Forge; Nativity of the Holy Theotokos, Osceola Mills; St. Nicholas, Streator, Illinois.

### First Year of Existence

In its first year, the society added eight more brotherhoods: St. John the Baptist, Shepton, Pa.; Ss. Cyril and Methodius, Mayfield, Pa.; St. Basil, Ansonia, Conn.; St. Nicholas, Cleveland Ohio; Ss. Peter and Paul, Buffalo, N.Y.; Ss. Cyril and Methodius, Catasauqua, Pa.; Holy Trinity, Bridgeport, Conn.; and St. Nicholas, Shepton, Pa. At the society's first convention in April, 1896, eighteen brotherhoods were represented.

### Aims of the Society

Among the many tasks of the brotherhoods, one of the most significant was the founding of Russian Orthodox parishes in the country. During these early years, *The Light*, the official organ of the society, was a vital news medium for the entire North American Mission. As a result of this basic formative work in the area of Orthodox Christian life in America, ROCMAS helped organize and finance parishes in these states: Pennsylvania, New York, Connecticut, Oklahoma, New Jersey, Minnesota, Illinois, Colorado, Massachusetts, California, Alabama, Missouri, Wisconsin, Indiana, Michigan, Washington, Rhode Island, Maryland; also in Canada and in the European homeland of Carpathian Rus'.

ROCMAS helped organize these following parishes in Eastern Pennsylvania: Catasauqua; two in Wilkes-Barre; Shepton; three in Philadelphia; Old Forge; Olyphant; Simpson; Reading; Mount Carmel; Saint Clair; Lopez; Slatington; Edwardsville; Scranton; Jermyn; Minersville; Lykens; Bethlehem; Palmerton; Chester; Coaldale; and Shenandoah. At its peak, the society had 224 chartered local chapters, while the number of parishes in the Mission had risen from 18 to 315. ROCMAS helped organize 148 of these new parishes.

On May 15, 1905, in Cleveland, at the sixth convention of the Russian Orthodox Catholic Mutual Aid Society, an idea was proposed to establish a monastery. The challenge was given to the young and energetic monk Arseny to investigate the possibilities.

At the seventh convention, held in Mayfield, Pa., it was decided to advance one thousand dollars to help organize a Women's Society bearing the same name, which would operate separately. The

*Continued on the next page.*

# The Russian Orthodox Catholic Mutual Aid Society

*Continued from page 61*

Women's Society began to function on July 1, 1907.

At the sixteenth convention in 1938, the Russian Orthodox Catholic Mutual Aid Society established and subsequently maintained a home for Russian orphans on the grounds of the monastery in South Canaan, Pa.

## The Activities of the Society

The society, as expressed in part II, par. 1 of the Statutes, ought to devote itself to two goals: moral and material.

With regard to the first goal, the activity of the Society has taken this form: the Society, through its members, has devotedly and successfully labored to spread Orthodoxy in America. Many converts, mainly from the Unia, have been attracted to Orthodoxy and the Society. The first place in this work must be assigned to the local Orthodox missionaries, the clergy of our Eparchy, who are also members of the

Society.

The Society attempts to maintain the faith of its membership as much as possible through the publication of the paper *Svet*.

The Board of Directors of the Society has actively looked after the religious and moral needs of the members of the Society. With this aim in view, icons, liturgy books, and calendars were procured in order to be sold to members and others who might desire them. Books and brochures of a religious and morally instructive nature were sold to members at modest prices.

In summary, the growth of the Society, the facts of which have been given above, is nothing but the spread and establishment of the ideas of Orthodoxy and nationality, the principles of Christian charity and mutual help and consequently, the fulfillment, through the labors of its members, of the moral aims of the Society.

"Examining the record of our Society, we should note with joy the fact that people

more and more look favorably upon it and are inclined to show more and more confidence in those representing it. The growth of the Society testifies to this as nothing else can. But what are the reasons for this occurrence? If they are temporary and accidental, then undoubtedly it is necessary to look at the inevitable fact of the Society's disappearance."

This statement was made on May 10, 1899, and is more true today than yesterday. As we look to celebrating our one hundredth anniversary in 1995, we must continue to work to perpetuate the Society for the next one hundred years.

TO OUR FOUNDING FATHERS WE SAY: VECHNAYA PAMYAT! MEMORY ETERNAL!

TO OUR BELOVED RUSSKAHO PRAVOSLAVNAHO OBSHCHESTVA, RUSSIAN ORTHODOX SOCIETY, WE SAY: MNOHAYA LYETA! GOD GRANT YOU MANY YEARS!

## Teen Winter Retreat

*Continued from page 59.*

As the video was viewed, tears filled the eyes of the teens; silence was everywhere as the story of a young, male, Orthodox Christian, who contacted the AIDS virus, unfolded. The story described his life and his physical and spiritual struggle with the dread virus, and offers commentary from an Orthodox perspective of how we are to respond. At the conclusion of the video, Fr. Basil led the group discussion on being an Orthodox Christian and our responsibility to uphold the moral values taught by the Church. It is important that we emphasize abstinence in our physical relationships, but being a good Orthodox Christian implies being compassionate, understanding, and caring to those who we may encounter in our daily life who are struggling with the disease caused by the AIDS virus.

During the evening free-time, Fr. Bob met with the sons and daughters of clergy families to discuss some of their special needs. This was the first time in our diocese that the Chancellor had to meet with "PK's," and it was accepted in a very positive way.

Matushka Kovalak and Matushka Vansuch provided a special treat for teens with ice cream sundaes, complete with various toppings. What a fun time it was for all to make their own sundaes, even Fr. Bob and Fr. Basil.

Lights went out early on Saturday evening in anticipation of the next morning's Divine Liturgy.

On Sunday morning, when the Hierarchical Divine Liturgy was completed, we enjoyed a delicious farewell brunch with His Grace Bishop HERMAN, Fr. Bob, Fr. Basil, DRE members, seminarians, and family members. His Grace presented each participant with a Bicentennial T-shirt as a memento of the 1994 Winter Teen Retreat weekend.

After hugs, kisses, and tears, everyone headed down the hill back to their cars for their journey home to their families, to their schools and jobs, with lasting memories of a weekend spent with their Bishop, Chancellor, and loving friends.

My special thanks to Fr. Bob and Fr.

Basil for taking time from their busy schedules to spend with the youth of our diocese, and for the generous gifts of the Bicentennial pins and icons given to the retreat participants. May God bless you for your work in the Lord's ministry and grant you Many Years!

The list of people to be thanked includes many, and in order not to omit anyone, I will mention the following: ALL DRE members, those who cooked, chaperoned, served the food and cleaned; ALL seminarians who graciously gave of their weekend to make sure we all were comfortable working in the seminary facilities; ALL who donated food, beverages, and snacks; all parishes and their organizations who covered the cost for many of their youth to attend; the parents for sharing your children with us; and YOU, THE YOUTH OF OUR DIOCESE: God grant you all MANY, MANY YEARS!

May you all have a blessed Pascha!

—Matushka Fran Vansuch

# Secularism in Church, Theology, and Pastoral Care

In the thoughts that follow, I would like to look at a crucial subject that needs to be faced. It is the great issue of secularism in church, theology, and pastoral care.

Secularism is the loss of the true life of the Church, the alienation of Church members from the genuine Church spirit. Secularism is the rejection of the ecclesiastic ethos and the permeation of our life by the so-called worldly spirit. It should be stressed that secularism of the Church members is the gravest danger. The Church has several "enemies." The worst and most dangerous one is secularization that eats up the "marrow" of the Church. The Church herself, of course, is under no real danger, since she is the blessed Body of Christ, but the threat exists for the members of the Church.

To be accurate, we would say that secularism, which consists in the adulteration of the way of life and of true faith, is related to the passions and, naturally, has been lurking in the Church since the beginning of her existence. In Paradise, Adam attempted to interpret God's commandments rationally. Even after Pentecost there were cases revealing some Christians' anthropocentric<sup>1</sup> way of thinking and living. Gnostics and others are the obvious proofs of this.

But secularism mostly started after the cessation of the persecutions. During the persecutions, Christians believed and lived in truth. When Christianity became the official State religion, there began an adulteration of the Christian faith and way of living. Anachoreticism, and later monasticism, developed as a reaction to this secularization. As the Holy Scripture illustrates, especially in the Epistles of the holy Apostles, in the ancient Church all Christians lived (in a sense) monastically. Secularism was a consequence of some people being attracted to Christianity out of expediency. The development of monasticism

came as a response to that. Monasticism is not something alien to the Church, but rather is life according to the Gospel, which some Christians wanted to live in perfection and thus elected this way of living. It can be argued that even the most eccentric monk is a healthy reaction to the secular spirit that plagues Christians of our age.

Before proceeding to see how we experience secularism in Church, theology, and pastoral care, I would like to examine more closely the secular spirit and the meaning of the world (*cosmos*) in the Biblical-Patristic tradition, since the word *cosmos* constitutes the main concept of the term "secularism."

## 1. The double meaning of the word *cosmos*

The word *cosmos* (world) has two meanings in the Bible and in the works of the holy Fathers. The first is that *cosmos* is the creation of God, the entire creation; the second is the passions and everything that characterizes the spirit of the flesh which lacks the Holy Spirit.

To start with, *cosmos* is the creation. It is called as such because it is an ornament, a jewel (*cosmema* in Greek). In the Orthodox tradition, we say that the world is a positive work of God. It is not a copy of some other real world, the world of Ideas, it is not a downfall from the true world nor a creation of a lesser God. A phrase in the Creed—"I believe in one God, the Father Almighty, maker of heaven and earth, and of everything visible and invisible"—was constructed so as to counter a heretical teaching of certain ancient heretics claiming that the world is a creation of a lesser God.

So the world is a creation of God, an ornament, a jewel. God created the world with His uncreated energy, for God is creator by his energy and not by his essence. It is characteristic that at the end of creation, the Bible notes "and God saw that it was

good."

God not only created the world, He also maintains it with His uncreated providential energies. Christ's saying which demonstrates God's love for the world is significant! "For God has so loved the world that he gave His only begotten Son that whoever believes in Him should not be lost but live eternally" (John 3:16). God's love for the world was expressed mainly through Christ's incarnation and man's salvation. After all, man is the microcosm (*microcosmos*, little world), within the macrocosm (*macrocosmos*, big world), and is the summation of all creation.<sup>2</sup>

The word "world" in the sense of God's creation can be found in several Biblical passages. Saint John the Evangelist, talking about Christ and the incarnation of the Son and Word of God, says, "He was in the world, and the world was made through him, yet the world knew him not" (John 1:10). It is also said in several passages that while the world is God's creation, it can become a deceit by the evil one, since the evil one deceived Adam in Paradise through the world, through the creation. That is why the Lord sums it up: "For what will it profit a man, if he gains the whole world and forfeits his life?" (Matthew 16:26).

The second meaning of the word "world" is sin, passions of the flesh, the spirit of the flesh, the spirit which is deprived of the Holy Spirit's life and energy. We encounter the word "world" in this sense several times in the Bible.

Saint John frequently uses the word "world" to denote God's creation, the entire creation. In other cases, he uses it to denote the passions of the flesh, everything that keeps man away from God, or man's life outside of God. A typical passage is the following: "For all that is in the world . . . is not of the Father but is of the world" (1

<sup>2</sup> Cf. some Church Fathers who put it the other way: That man is a *macrocosm* within a *microcosm*, since man contains the visible and invisible, the earthly and the heavenly, in himself.

*Continued on the next page.*

<sup>1</sup> I.e., centered on man, focused on man.

## Secularism in Church

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John 2:16). Saint John does not ask us not to love the creation, God's creation, but rather not to love the desire of the flesh, the desire of the eyes, and the arrogance of life, which constitute in reality what is called the world.

In Apostle Paul's Epistles, there is a characteristic passage showing that the world is, on one hand, the desire of the eyes and the arrogance of life, all the external things that become the evil one's deceit and deceive us; on the other hand, the world is the passions of the soul, that is, the motion of the soul's forces that are contrary to nature. The Apostle Paul says: "But far be it from me to glory except in the cross of our Lord Jesus Christ, by which the world has been crucified to me, and I to the world" (Gal. 6:14). The Apostle is not taking pride in his origins, in his Roman citizenship, in the fact that he saw Christ in His glory, but only in the Cross of Christ through which he put the world to death. And this happened in a double way. First, the world was crucified to him, then he was crucified to the world. In the first instance, the devil could no longer deceive him with external stimulation. In the second one, he got completely rid of the world of passions and desires existing inside him.

It is in these two meanings that we encounter the word "world" in patristic texts. Saint Gregory Palamas teaches that the world as a creation of God is neither to be held in contempt nor to be hated. In this sense, the world has to be used by man, for his maintenance. There is a danger, however: that one may view the world as a creation of God but may also view it as the devil's deception; for the devil really knows how to utilize the world to deceive man.<sup>3</sup>

In the Holy Scripture, it is said that the devil is ruler of the world. Interpreting this term, Saint Gregory Palamas points out that God, who created the world, is the real ruler of the world. The devil is called such because he dominates the world of injustice and sin. Indeed, "the abuse of beings, our passionate ruling over the world, the world of injustice, our wicked desire and arrogance, these constitute the world whose king is the devil." Here it is clear that "world" means sin and passions.

<sup>3</sup> I.e., the world is not the devil's deception (it is God's creation), but it is used by the devil to deceive.

Saint Basil the Great, discussing man's departure from the world, says that it is not an escape from the world, it is not the soul's escape from the body, as argued by the ancient philosophers. It is rather the absence of attachment of the soul to the body.

When the Fathers refer to the body they sometimes do not mean the body as such but rather the carnal spirit, the passions of the flesh, and the adoration of the body.

It is in this context that the Fathers discuss the world. Theoleptos of Philadelphia says, "I call world the love of the material objects and of the flesh." He who is liberated from these "becomes akin to Christ and acquires His love." More generally, to quote Saint Isaac the Syrian, "when we want to name all passions, we call them world."

It is this sense of the word "world" that is active in the term "secularism" and which we will employ hereafter. Secularism is man's distortion by the spirit of the flesh and the passions. When our life is permeated by passions, by the world of injustice, and when we pursue such a life within the Church, and think, and try to be theologians in such a manner, then this is called secularism. Secularism is life's estrangement from God, our not pursuing communion and unity with Him, our attachment to earthly matters, and our viewing of all things and issues in our life away from God's will. One could claim that secularism is synonymous with anthropocentrism.<sup>4</sup>

In what follows, we will analyze the term secularism in the above framework, obviously extending its dimensions.

### 2. Secularism in Church life

It should be stressed from the beginning that when we talk about secularism in the Church, in theology and in pastoral care, we do not imply that the Church, theology, and pastoral care become secular and are destroyed. That would imply that the true life and man's true way of healing are lost. Instead, it is the members of the Church that become secular and, therefore, view the Church, theology, and pastoral care differently. Throughout the centuries, however, there have been Church members who have preserved the truth regarding the Church, theology, and orthodox pastoral care.

<sup>4</sup> See note 1.

## Secularism in the Church

In the past we have had the opportunity to analyze the meaning of the term Church. The main point is that the Church is Christ's body. She is not a human organization but the divine-human body of Christ. We have also said that the Church is divinization. This means that her purpose is to guide her members to divinization, which is the principal objective of man's creation.

An important excerpt illustrating the objective of the shepherds of the Church can be found in Apostle Paul's Epistle to the Christians of Ephesus. The Apostle says, "And his gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry, for building up the body of Christ, until we all attain to the unity of the faith and the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fulness of Christ" (Eph. 4:11-13). According to Saint Nikodemus of the Holy Mountain, in the phrase "the knowledge of the Son of God" Saint Paul does not mean "the knowledge of God which is achieved through the theoria of created things and the divine Scriptures—the impure can also possess such knowledge; instead he refers to the supernatural knowledge of the Son of God, arrived at through divine illumination and glorification and granted solely to the perfect ones, those purified from the passions of the flesh and of the soul. It is this knowledge that he wishes all Christians to arrive at." Also, the phrase "to mature manhood, to the measure of the stature of the fulness of Christ" conveys the concept of divinization.

The true Church's existence is demonstrated by her success in curing man. We know from the teachings of the holy Fathers that the Church is the spiritual health center, the spiritual hospital that cures man. When we refer to illness and cure we mean that the *nous*<sup>5</sup> is ill and is cured. The *nous*'s cure is not independent of purification, illumination, and divinization. The Church's goal is to cure this gnostic center so that man can acquire the knowledge of God that constitutes his salvation. Therefore, the existence of the true Church can be seen in the degree of success, in the results of the therapy. If it cures man, if it

<sup>5</sup> Mind, soul.

makes a correct diagnosis of the disease, and if it knows the way and method of therapy, then it is the true, not the secular Church.

There are some tokens revealing that this particular Church preserves the knowledge and the success of therapy. Man's right social relationships is one of them. Indeed, the disturbance of social, interpersonal relationships is a product, a result of the illness of the *nous*. The *nous*'s therapy, which consists of its purification and its illumination, has sociological consequences, too. That is why what is relevant to the *nous*'s therapy ought to be studied by today's so-called science of sociology. We Orthodox view the transformation of society through such a perspective. That is why we are realists. It is utopian to want to transform society by trying to find a suitable social system. What is relevant is not a system, but a way of life. This is not to imply that we do not applaud every effort for the improvement of certain bad conditions in the post-fall and sick societies, which for the most part do not accept God's word. But the most effective and realistic way is through the therapy of the *nous*.

Another example revealing a Church's degree of success in curing is the presence and existence of holy relics. The holy relics are a proof of man's cure. When the *nous* is purified and illumined, and when man attains divinization, then he is entirely divinized, because God's Grace is transported from the soul to the body. The relics of the saints, which are everlasting, fragrant, and miraculous, are proof that the method and way of therapy are preserved, that the Church leads man to divinization. That is why it has been pointedly argued that the aim of the Church is to make relics, in the sense that she seeks to guide man to divinization. A Church that does not produce relics demonstrates that it does not lead man to divinization and, hence, it does not possess the true method for man's therapy.

So, the existence of the true Church is revealed in the degree of success. In medicine it is said that a correct medical theory is distinguished from a wrong one by its degree of success. Similarly, a doctor is good depending on his success in healing. So also for the Church. An organized Church is one that cures man. Her exis-

tence is demonstrated by success in the therapy of the darkened *nous*.

Secularism in the Church is directly related to the loss of the Church's true objective. A Church not inspired by what has been said above, that is, a Church which does not cure man but is concerned with other matters, is a secularized Church. It is in this sense that we refer to secularism in the Church. Now we will turn to some cases illustrating the secularized Church.

We can say that the Church becomes secular when it is considered to be a religious organization. There is an enormous difference between Church and religion. Religion speaks about an impersonal God who inhabits the Heavens and manages the world from up there. Man, through various rituals, has to appease God and establish communication with Him. But the Church is the Body of Christ who assumed human nature, and because of this there exists a communion between man and God, in the Person of Christ. Of course, it cannot be denied that within the Church there are some Christians who experience God in a "religious" perspective. This, however, occurs in the lower stages of spiritual life; it constitutes spiritual immaturity, and there is definitely a willingness and tendency for man to go on maturing spiritually so that he arrives at communion and unity with God. A secularized Church, though, simply satisfies the so-called "religious" feelings of men and nothing more. It is noted for its beautiful ceremonies and neglects the entire neptic and therapeutic wealth owned by the Church.

Further, the Church is secularized when it is viewed as an *ideological field*, as an

ideological system, unrelated to life. Ideological systems are inspired by abstract ideas and are imbued by idealism, which has the characteristics of all anthropocentric systems that are based on philosophy and are against materialism. Ideas do not have much of a relation to life, to man's transformation. Idealism is created by man's rationality and is presented in the form of arguments and ideas.

The Church does not function as an ideological field. It does not simply have some ideas, be it the best and most perfect ones, that it uses to counter other ideas. The Church has the life, indeed the true life, which is a fruit of man's communion with God. Saint Gregory Palamas says, "Every saying is countered by another saying." Every argument is confronted by a counter-argument. This can be clearly seen in many of the philosophical ideas that have been developed. But who can confront true life, and in particular, life that defeats death? The Church does not have ideas. She has life, which is the transcendence of death.

It is wrong, it is secularistic, to contrast the Church to old or modern ideologies and to modern ideological socio-political systems. The Church does not simply copy the methods and manners of other social and philosophical systems. Instead, she possesses a life which is not identical to the purpose of idealistic systems. Of course, when the Church cures man this has important sociological consequences, but this fact is a product, a result, never the cause, the principle.

—Archimandrite Hierotheos Vlachos  
translated by Tasos Philippides  
*To be continued.*

The deadline for the next issue of . . .

### **Your Diocese *Alive in Christ***

**is July 15, 1994.**

Please submit all articles (typed, double spaced), pictures,  
Parish news, etc . . . to  
Alive in Christ, Diocese of Eastern Pennsylvania  
South Canaan, Pennsylvania 18459

# Christ is Risen!

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Mr. & Mrs. Roy Peckham & Sons  
Mary Kost  
Helen Karas  
Tom, Diane, & Alyssa Macri  
Mr. & Mrs. Andrew Mihaly, Sr.  
Helen & Frank Petak  
Michael C. Petak  
Gloria W. Kundrat  
Anna Shanno  
Susan K. Holoviak  
Mr. & Mrs. Metro Shutowich  
Stephen Mihaly  
Dr. & Mrs. Alfred Takacs

Mr. & Mrs. Lee Kuchka  
Mr. & Mrs. Richard Lockard & Family  
Mr. & Mrs. John Beily  
Mrs. Mary Sterling  
Mr. & Mrs. Paul Timko & Son  
Anne Sauko  
Mrs. Helen Skrip  
Charles & Irene Andrews  
Mrs. Anna Koval  
Rick & Patsy Kuchka & Family  
Paul M. & Sue Reagan  
Louis & Evelyn D'Orazio  
Mrs. Helen Beckevich  
Mrs. Helen Umphred  
Andrew & Irene Jurbala

## ST. NICHOLAS RUSSIAN ORTHODOX CHURCH

Bethlehem  
St. Nicholas Altar Society  
Dorothy Stafiniak, Pres.  
Lehigh Valley "O" Club  
Chapter #166  
Edward Stellato, Pres.  
St. Nicholas Church Choir  
Nicholas Lezinsky, Director  
V. Rev. Eugene & Matushka Fran Vansuch  
Damian, Basil, & Jason Vansuch  
Matushka Margaret Ressetar  
Mr. & Mrs. Gary Angstadt & Son  
Rose Ann Bachik  
Charles Beechan  
Mr. & Mrs. Stephen Belzner  
Mr. & Mrs. David Bench & Family  
Mr. & Mrs. Peter Billie  
Miss Anna Billie  
Martha Billy  
Mr. & Mrs. Gerard Bobal & Family  
Vera Bortniak  
Mr. & Mrs. Bernard Brandstetter  
Mr. & Mrs. Roger Bratby & Eric  
Helen Butch  
Theresa Butler & Family  
Mr. & Mrs. Joseph Butrymowicz  
Hedvik Chaikowsky  
Basil & Helen Choman  
Mr. & Mrs. Peter J. Chromiak  
Carol Chromiak  
Dennis & Lynn Chrus & Alyssa  
Paul & Mary Cikovich  
Rodney Cook & Family  
Olga Crayosky  
Lisa Curry  
Andrew, Karen, & Ben Cuttic  
Mr. & Mrs. Stefan Danczenko  
Mrs. Beatrice Deak  
Donald Debus & Family  
Michael & Mary Dorosh  
Michael J. Dorosh  
Marina M. Dorosh  
Damian A. Drasher  
Don & Carol Fair  
Mr. & Mrs. Andrew Fartuch  
Peter Fartuch  
Anna Faryniak  
Ted & Betty Fedora  
Patty Felix  
Mrs. Rosalia Felix  
Robert Freedman  
Olga & John Frimenko  
John Trofim Frimenko  
Danielle & Jacob Frimenko  
Rebecca Frimenko  
Nika Frimenko  
Hilary Frimenko  
A Friend  
Mr. & Mrs. Paul Gaynor  
Helen Gingrich & Family

Mr. William Grason  
Elizabeth Grigoruk  
Walter and Lois Grigoruk  
Helen Haas  
Leza Hahalis  
Alex, Anastasia, George Hahalis  
Mary Ann Hanas  
Helen Haney  
Andrew Hasenecz  
Charles Hasenecz  
Elizabeth Hasenecz  
Rose Marie Heckma  
Doctors Julius & Anna Herz  
Mary Holva  
Leo & Mary Howell & Family  
Mrs. Mary Hresko  
Suzanna Hretz  
Daniel Nicholas Hretz  
Kenia Sophia Hretz  
Mary Hudak  
Mr. & Mrs. Michael Isbansky  
Peter Jubinski  
Sarah Jubinski  
P. Daniel Jubinski  
George & Rose Mary Jubinski  
Mrs. Mary Jurta  
Mrs. Alexander Karel  
Olga & Thomas Karel  
Anastasia Karel  
Nadine Karel  
John Karel  
Mrs. Mary Kasander  
Eric Kasander  
Jeffrey J. Kasander, D.M.D.  
Mr. & Mrs. Samuel Kasick  
Atty. & Mrs. Samuel Kasick  
Jim, Nadia Kelly & Family  
Mr. & Mrs. Peter Kerez  
Bill & Sandi Keysock & Family  
Vera Kiak  
Albert & Esther Kiechel  
Gary Kiechel  
Don & Fred Kmita  
Mr. & Mrs. Peter Kohudic  
Selar & Jo Ann Konsevitch  
Donald and Mary Koretski  
John Koretski  
Mary Koretski  
Stephanie Koretski  
Mr. & Mrs. Timothy Kovalenko & Family  
Bob & Gail Kriebel & Family  
Mrs. Mary Kushner  
Paula Lahutsky  
Fred B. Laury  
Nicholas & Judy Lezinsky  
Kyra, Matthew, & Peter Lezinsky  
Olga Logechnik  
Mr. & Mrs. Jeffrey C. Lovell  
Peter & Mary Madensky  
Mr. & Mrs. Randall Marsh & Family  
Eugenia Jane Meilinger  
Mr. & Mrs. Peter Metz & Family  
Mrs. Helen Mohr  
Irene Momrock  
Jack & Barbara Monarek & Family  
Mr. & Mrs. Andrew Mudri  
Mrs. Theresa Nalepa  
Nicholas Nayko  
Nick's Brother  
Bill, Susan, & Elizabeth Neilson  
Barbara Nicholas  
Robert & Ellen Novatnack & Daughters  
David & Susan O'Shura & Sons  
Mr. & Mrs. Alexander Ostapenko & Family  
Mrs. Helen Perlow  
Mary Petrovich  
Mr. & Mrs. Joseph M. Pinkowicz & Family

# Indeed He is Risen!

Julia Pipok  
 Nicholas G. Pippis  
 Reader & Mrs. William Podluszky & Family  
 Mrs. Anna Prohidney  
 Pauline Radchuck  
 Dr. Gregory & Rosalie Radio  
 Scott & Keri Radio  
 Laura Riley  
 Valerie Ristvey  
 Mr. & Mrs. George Ristvey  
 Gordon & Valerie Roberts  
 Matthew, Alexander, & Nicholas Roberts  
 Mr. & Mrs. Nicholas Roman  
 Alex & Gregory Roman  
 Mr. Michael Rosko  
 Gary & Nadia Saba  
 Nancy A. Sabol  
 John Saharuk  
 Mr. & Mrs. Michael Sawaryski  
 Mr. & Mrs. Robert Sawarynski  
 Alexandra Schichalew  
 Mr. & Mrs. James Seifert & Family  
 Mr. & Mrs. Joseph Senick, Jr.  
 Mary Silfies  
 John & Helen Skibo  
 Mr. & Mrs. Michael Slivka, Eric & Peter  
 John Smakula  
 Florence Smakula  
 Laura Smakula  
 Margaret Smakula  
 Mr. & Mrs. Michael Stafiniak & Family  
 Miss Michele Stafiniak  
 Mr. & Mrs. Edward Stellato & Family  
 Boris & Vera Stoiancheff  
 Julia Strohl  
 Russell & Ola Tatuzko  
 Wash & Helen Telephack  
 William & Evelyn Urban  
 Martha Wagner  
 Louise Walker  
 Catherine Witko  
 Barbara Wolfel  
 Mr. & Mrs. Richard Yerger & Stacey  
 Mary Zakocs  
 Rosemary Ziegenfuss

## HOLY TRINITY ORTHODOX CHURCH

Catasauqua  
 Fr. Gregly & Matushka Cindy Horton  
 Tatiana, Maximus Horton  
 Sebastian, Benjamin Horton  
 Joseph & Mary Horoschak  
 Dr. S.J. Salivonchik  
 Robert & Rebecca Romanchik  
 Olga Salivonchik  
 Fred & Sophie Long  
 Sam & Carol Baron  
 Michael & Vincentine Brusko  
 Mary Zbur  
 Verna Teman  
 Charles & Helen Gaston  
 Lucy Wasco  
 George & Harriet Mazur  
 Helen Suda  
 Richard & Jean Garrison  
 Sue Greitzer  
 Edward & Pauline Bachert  
 Mary Yuhas  
 Max & Mary Yurconic  
 Christopher & Mary Anne Rowe & Katie  
 Robert & Charyl Steck  
 Peter & Ruth Potochney  
 John & Sandy Miller  
 Mary Zemchak  
 Mary Muha  
 John Karpeuk  
 Andrew & Pat Brusko

Richard & Mary Baker  
 Sue Cressman  
 Kathy Baker  
 Mildred Bowski  
 Vincent & Nickolya Fugazzotto  
 Michael & Tonya Gaston & Michael  
 Andrew Brusko (Altar Boy)  
 Zachary Brusko (Altar Boy)  
 Peter & Laurel Kandianis

## ST. MARY'S ORTHODOX CHURCH

Coaldale  
 Fr. Paul & Matushka Borick  
 Mr. & Mrs. John Bench & Family  
 Helen Berezniak  
 Harry Bialis  
 Ted Bogash  
 Donald & Helen Butts  
 Mary Bybel  
 Mr. & Mrs. David Christman & Daughters  
 Stephanie Chmel  
 Dr. & Mrs. Richard Chwastiak  
 Richard Chwastiak  
 Nicole Chwastiak  
 Mary & Edward Conarty  
 Mr. & Mrs. Nicholas Danchak  
 Mr. & Mrs. William Evetushick  
 Rose Harkins  
 Olga Hebda  
 Catherine Hedes  
 Anna P. Horoschak  
 Mary Jepko  
 Mr. & Mrs. Joseph Kash  
 Wash & Helen King  
 John & Dorothy King  
 Ann Kononchuk  
 Helen Lanzilotta  
 Michael Lorchak  
 John Lorchak  
 Mr. & Mrs. Ted Lorchak  
 Rose Lisella  
 Mary & Frank Lutash  
 Ben & Olga Macalush  
 Nicholas & Helen Macenka  
 Marie Maholick  
 Pauline Maholick  
 Paul & Kay Maliniak  
 Helen McCullion  
 Helen K. Ostrosky  
 Petrina Poko  
 John & Irene Puschak  
 Mr. & Mrs. Michael Patochek  
 Stephen Redash  
 Harry Redash  
 Andrew Redash  
 Mrs. Nancy Ruggeri  
 Paul & Helen Sheers  
 Olga Sidorik  
 Mr. & Mrs. John Sidorik  
 Ann Slanta  
 Mr. & Mrs. Simon Stafiniak  
 Martha D. Teno  
 Olga Weiss  
 Harry Wyshosky  
 Mary K. Zemanik  
 Michael F. Zemanik

## ST. NICHOLAS ORTHODOX CHURCH

Coatesville  
 Very Rev. Dimitri J. Voytilla  
 George Babich  
 Smauel Babich  
 Karen Campbell  
 Alex Griskevich  
 Nanette Hare  
 Vera Hatcher  
 Eugenia Papst

Mr. & Mrs. Nicholas Ruczhak  
 Mr. & Mrs. Charles Sarosi  
 Michael Sarosi  
 Mr. & Mrs. Peter Sarosi  
 Mr. & Mrs. Andrew Toroney  
 Anna Wilson  
 John M. Zatyyczyc

## ST. ANDREW'S ORTHODOX CHURCH

Dallas  
 Very Rev. Michael Lepa  
 Mrs. Robert T. Rhodes  
 Florence M. Brin  
 Margaret Yankoski

## ST. JOHN THE BAPTIST ORTHODOX CHURCH

Edwardsville  
 Rev. Fr. Emilian Hutnyan  
 Matushka Larissa Hutnyan  
 Natalia Hutnyan  
 Julia Sitar  
 Eva Kopko  
 Tillie Panco  
 Ray & Helen Moncovich  
 Liz Dutko  
 Ann Romanchick  
 Nell Furman  
 John Fera  
 Elizabeth Fera  
 Lorraine Niedjaco  
 Sandra Williams  
 Julia Capp  
 Anna Pengrin  
 Anna Billek  
 Steve & Kathy Harmanos  
 Michael & Kyra Harmanos  
 Olga Morgan  
 Olga Stapay  
 Eva Kopko  
 Eva Hydock  
 Evelyn Swetts  
 Richard Swetts  
 Mary Yova  
 Helen & George Piskorik  
 Betty & Joseph Wozniak  
 Joseph & Eugene Wozniak  
 Mary Rock  
 Carol & John Sitar  
 Larissa Hatch  
 Jacqueline Hatch  
 Aaron Gingo  
 Matthew Gingo  
 Shirley Gingo  
 Anna Dutko  
 Mr. & Mrs. Peter Dutko & Sergei  
 John & Audrey Supina  
 Fred & Suzanne Duduk  
 Natalie Duduk  
 Alexandra Duduk  
 Elena Duduk  
 In Memory of Elizabeth (Betty) Berdy  
 Helen Sharock  
 Michael Skopic  
 Marie & Peter Souchick  
 Wanda Wanko  
 Olga Stapay  
 Frank Hulanick  
 Mr. & Mrs. Michael Rilko  
 Ann Slavinski  
 Elizabeth Ervin  
 Rita & Russell Dugan  
 William & Helen Delitconich  
 Anna Bowanko  
 Jean R. Kutzer  
 David Price  
 Sam & Mary Stanchak  
 Beatrice Kowalskie

# Christ is Risen!

Helen Chavrid  
In Memory of John & Androna Berdy  
Catherine Prokopchak

## HOLY ASCENSION ORTHODOX CHURCH Frackville

Very Rev. Paul & Matushka Ropitsky  
Sophie Osenbach  
Mary Torick  
Vera Timko  
Michael Dyszel  
Anna Eppiert and Daughters  
Laurel Polinsky  
Margaret Kuchta  
Sophie Chrin  
Carole Sagan  
Mary Sagan  
Olga Williams  
Michael Andrusichen  
Michael & Anna Dikun  
Paul & Martha Malinchok  
John & Nancy Malinchok  
Sophie Pellock and Family  
Anna Andrusichen  
Mary and Michael Trynosky  
Mr. & Mrs. Andrew Smarkanic  
Vera and Patrick Kleman  
Barbara Eximatas  
Mrs. Eva Mucha  
Mr. & Mrs. Stephen Mucha II  
Mr. & Mrs. Joseph Chrusch  
Sergius Chrusch  
Myron and Helen Polanchyk  
Dr. Paul Thomas  
Mr. & Mrs. Paul Thomas, Sr.  
Mr. & Mrs. John Semanchick  
Mr. & Mrs. Peter Dura  
Mr. & Mrs. Thomas Fletcher  
Mr. & Mrs. George Thomas  
Eleanor A. Thomas  
George Thomas, Jr.  
John W. Cooper  
Mr. & Mrs. Joseph Martin  
Melvin Martin  
Paul Martin  
Mrs. Anna Dudash  
Mr. & Mrs. Nicholas Tatusko  
Midge Paulonis  
Gregory Tatusko  
Mr. & Mrs. Donald Bricker  
Mrs. Anna Yacilla  
Jean and Frank Holowaty  
Larisa Holowaty  
Mrs. Eva Cuttic  
Mr. & Mrs. Peter Swaboda  
Peter and Marie Weremedic  
Mike, Roseann, Liz, & Michael Weremedic  
William and Eva Urban  
Justine Merena  
Ruth & John Podany  
Mr. & Mrs. Alex Peleschak  
Anna & Nancy Sowchak  
Mary and Nancy Reed  
Mr. & Mrs. Joseph Pasquali & Family

## HOLY TRINITY E.O. CHURCH Stroudsburg

V. Rev. Neal J. Carrigan  
Kathryn Pinto  
Eve Bonisese  
Walter & Marion Rablowsky  
Mr. & Mrs. Peter Stavisky  
Mr. & Mrs. Thomas Kessler  
Russ & Nancy Futchko

## CHRIST THE SAVIOUR ORTHODOX CHURCH

Harrisburg  
Archpriest Daniel & Matushka Theodora Ressetar  
Archpriest & Matushka Olga Kovach  
Steve & Dotty Barbu

John Barns  
Mr. & Mrs. Dennis Bricker & Family  
Jerry & Ann Cole  
John Caba  
Tusha Dernbach  
Mr. & Mrs. John Dotsey  
Mary Dotsey  
Susan Dotsey  
Dave and Diane Dugan  
Susan Demchak  
Mr. & Mrs. Joseph Fetsko  
Dr. Razvan & Mirela Gramatovici  
John A. Gamble  
Mr. & Mrs. Ronald Hancher, Jr.  
Mr. & Mrs. Ronald Hancher, Sr.  
Mr. & Mrs. James Hardenstine & Family  
Mr. & Mrs. Paul Hadginske & Family  
Victoria Ionescu  
Jim, Jayne, & Timothy Johnson  
Evelyn & George P. Krempasky  
Mr. & Mrs. Gary Kneiss and Family  
Mr. & Mrs. George Kaznowsky  
Timothy & Marianne McMahon  
Ellen, Roger, and Andrew Miller  
Adam and Dolly Mallick  
Michael and Alice Mallick  
Dave Martin  
Mr. & Mrs. Eli Mioff  
Dr. & Mrs. Joseph Norato  
Mr. & Mrs. John Osuch, Jr. & Sons  
Mr. & Mrs. Anthony Onufer  
Paul & Bette Pellegrini  
John, Lisa, Matthew, & Molly Pylypciw  
Mr. & Mrs. Stephen Pawlak  
Nicholas Ressetar  
Sophia & Dimitri Ressetar  
Alexander Ressetar  
Joe Russian  
Russ & Shirley Sass  
Mr. & Mrs. Nicholas Sample  
Irene & Basil Sumple  
Larry & Megan Smith  
John, Nadzia, John, Natalie, Nicholas Schilling  
Mr. & Mrs. Gary Strobot & Children  
June Taleff  
Helen Tatusko  
Mr. & Mrs. Richard Wood & Family  
Ron, Judy, Holly, & Noelle Webb  
Mildred Wolfe  
Susan Wolfe  
Alexandra Yankosky  
Helen Yannone  
Mr. & Mrs. Nicholas Zuro & Nicholas

## ST. MICHAEL'S ORTHODOX CHURCH

Jermyn  
Fr. John & Matushka Kowalczyk, Sophia & Nicky  
Andrea & Jeff Baldan & Family  
Debbie & Barry Bernosky & Family  
Amy and Serge Bochnovich  
Wendy and Serge Bochnovich  
Mary Bowan  
Willard & Sue Brown & Family  
Edward & Eileen Brzuchalski  
Dennis & Sonia Buberniak  
Valerie Buberniak  
Denise Cobb and Kyle  
Bob and Eileen Dance  
Delores Dreater  
Jean Dzwonczyk  
Kathryn Fedirko  
Donald, Rosalie, & William Fives  
Barbara & Anthony Franchak  
Pauline and Nick Frenchko  
Peter and Delores Frenchko  
Joseph Getzie  
Nicholas Getzie  
Peter Getzie

Tom & Helen Grancey & Stephanie  
Bessie Guzey

John and Lucille Guzey  
Andy & Dorothy Hanchak  
Bill and Joan Hanchak  
Julia Hanchak and Tom  
Mr. & Mrs. Alex Hockin  
Mr. & Mrs. John Hockin & John  
Mr. & Mrs. Andrew Homish  
John & Debbie Jaye & Jonathan  
Olga Jaye  
Ann Jubinsky  
Mary Jubinsky  
Dorothy Keklak  
Rose Kelechawa  
Julia Kitchura  
Mr. & Mrs. Michael Klapatch & Sons  
Henry and Jeremi Korpusik  
Mary and Henry Korpusik  
Thelma Koval  
Mr. & Mrs. John Krenitsky  
Mr. & Mrs. Joseph Krenitsky  
Irene Kupinski  
Helen Lahey  
Joan and Ruth Lasichak  
John, Michael, & Wendy Lasichak  
Daria Lehman  
JoAnn and Sam Mattise  
Elizabeth & Rebecca McNinis  
Mr. Michael Mensky  
Mr. & Mrs. Andrew Michalczyk  
Alice Mosley  
Sam & Mary Ann Mosley  
Helen Myshak  
John and Barbara Naydych  
Mr. & Mrs. Miles Neutts  
Justine Orlando  
Barbara Palubnick  
Tillie Palubnick  
Antoinette Petorak  
Fr. Gabriel & Matushka Petorak  
Mr. & Mrs. Andrew Petrilak  
Mr. & Mrs. Paul Petrilak  
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 & Dolly Serniak & Allison  
Gloria Shaw  
Janice Skolic  
Anastasia Sloat  
Marilyn & Jerry Soroka & Family  
Emily Stawisky  
Gene Strosky  
Irene Swirdovich  
Damian & Stephen Telencio  
Chap. Lt. Col. Peter & Matushka Telencio  
Millie & Bob Telep & Rebecca  
John & Yvonne Wargo & Family  
Mary and Michael Wyziak  
Julia Zacccone  
Peter Zacccone  
Mary Zielinski  
Betty Zrowka  
Joe and Dorothy Zrowka

## ST. VLADIMIR'S ORTHODOX CHURCH

Lopez  
Hieromonk Michael Thier  
Vera Gulich  
Tillie Oresko  
Elizabeth & John Caccia

# Indeed He is Risen!

Edward Jack Enright  
William & Cora Enright & Sons  
Michael McCobin  
Mary Kravetz  
Mr. & Mrs. Daniel Kravitz  
Mr. & Mrs. Richard Vanderpool  
Mary Saxe  
Mr. & Mrs. Dimitrius Hubiak  
Mary Serecsko  
Stefie Neuffer  
Nicholas & Helen Kachmarsky  
Rosemary Kachmarsky  
Mr. & Mrs. Paul St. Germain  
Rosalie Burke  
Anna Hoch  
Metro McCobin  
Norma Sharon McCobin  
Mary McCobin Neddoff  
Robert & Nanette Carter  
Peter, Helen, Craig Kachmarsky  
Helen Fullerton  
Olga Serecsko

## HOLY ASCENSION ORTHODOX CHURCH

Lykens  
Fr. Michael & Matushka Hatrak  
Sem. Gregory, Matthew & Natalie Hatrak  
Nadia Sass  
Elisabeth Y. Sultzbaugh  
Suzanne Smeltz  
Andrew J. Sultzbaugh  
Gayle & John Sultzbaugh  
Betty & George Tiazkun  
Ann Mahoney  
John & Mary Mehalko  
Michael & Olga Hrinda  
Kathryn Lapicky  
John & Nancy Coles  
Chris & Johnnie Coles  
Dr. & Mrs. A. Pianovich

## HOLY TRINITY ORTHODOX CHURCH

McAdoo  
Father Joseph Martin  
Matushka Gloria Martin  
Cathryn Martin  
Juliana and Jeff Good  
Deborah Martin  
Marina Martin  
Daniel Oneschuck  
Anna Mae Kuklis  
Mr. & Mrs. Michael Zabitchuck  
Mary Stronko  
Irene Yaworsky  
Sam Kurtz  
Pearl Elko  
Helen Osuch  
Anna Lee Davidovich

## SS. PETER & PAUL ORTHODOX CHURCH

Minersville  
Fr. Michael & Matushka Hatrak  
Sem. Gregory, Matthew, & Natalie Hatrak  
Richard, Lynda, Lauren, & Ricky, Jr. Hutton  
Mr. & Mrs. Luke Oakill  
Susanne, Robert, Jason, & Nicole Stablum  
James & Anna Antonio  
John Bonchak  
Madeline Bonchak  
JoAnn Brinich  
Anna Olexa  
Olga Kirkasuskas  
Mrs. John Wyslutsky  
Mr. & Mrs. Harry Oakill & Family  
Mary Oakill  
Susie Frew  
Mary Wartella  
Anna Wyslutsky  
Mr. & Mrs. Michael Pascuzzo  
Christian Michael Pascuzzo

Elsie Herman  
Michael & Barbara Rogers  
Michelle, Kim, Kathy, & Cassandra Rogers  
Mr. & Mrs. Dave Studlack  
Malusky Family

## ST. MICHAEL'S CHURCH

Mt. Carmel  
Fr. & Matushka Evans & Michael  
Anna Gondal  
Mr. & Mrs. Russell Alexicko  
Mrs. Mary Moroz  
Mary Breslin  
Helen Sorocka  
Mary Kandrot  
John Kelnock  
Olga Berkoski  
Chris Bucharik  
Mr. & Mrs. Michael Yonkovig  
Pearl Winnick  
George Bortnichak  
Mr. & Mrs. Joseph Yastishak  
Mrs. Julia Barnes  
Mr. & Mrs. Stanley Zbicki  
Joseph Buckwash  
Charles Chidovich  
Stella Manello  
Mr. & Mrs. Walter Sebasovich  
Peter J. Horoschak  
Leon Markovich  
Margaret Olaf  
Anna & Charles Raber  
Stephen Leschinsky  
Mr. & Mrs. Ernie Hill  
Marie Cuff  
Mr. John Revak  
Mary Shields  
Valentina Wood  
Victoria Wood  
Stephanie Peck  
Mrs. Fred Markovich  
Mary Zeluskey  
Sandy & Joe Tosca  
Anna Pankarchuck  
George Pankarchuck  
Bernard & Tanya Malkoski  
George & Valerie Winnick  
Catherine Shaffchick  
Olga Thomas  
Julie Bushick  
Sophie Horoschak  
Eva Roushinko  
Catherine Hardnock  
Dorothy Beckus  
Anna Buckwash  
Florence Bubernak  
Jean & Chris Mathias  
Paul & Olga Paduhovich

## ST. JOHN ORTHODOX CHURCH

Nanticoke  
Fr. & Matushka Stephen Karaffa  
Jay & Marge Sokol  
Joe, Joey, Jill Paprota  
John & Ellie Pihanich  
Paul & Olga Sulewski  
John & Theresa Klos  
Mr. & Mrs. Stanley Rembetski  
Helen Waichulis  
Anna Guravich  
Mr. & Mrs. James Oram  
Margaret Thomas  
Joe & Mary Patrota  
Mary Hunchar  
Mr. & Mrs. Leo Misewich  
Nadine Ebert  
Mr. & Mrs. Michael Zupko

## ST. MICHAEL'S ORTHODOX CHURCH

Old Forge  
Fr. David & Matushka Karen Mahaffey  
Nikolas Mahaffey  
Michael Mahaffey  
Seth Mahaffey  
Kyra Mahaffey  
Fr. Elias Krenitsky  
Fr. Theodore Orzolek  
Mary Adamiak  
Tillie Augustine  
David, Kate, Alexa, & Adam Barsigian  
Jacob & Marge Barsigian  
John & Sandra Barsigian  
Mr. & Mrs. Anthony Bellenzeni, Jr. & Sierra Marie  
Anthony Bellenzeni, Sr.  
Helen Chesniak  
Mr. & Mrs. William Condon  
The Cushner Family  
Walter & AnnMarie Ermolovich  
Neal & Ann Freeman  
Mrs. Nicholas Halchak  
Harrison Hubiak  
Mr. & Mrs. Alex Jadick  
David Jadick  
Michael & Marge Jadick  
Mr. & Mrs. Nicholas Jadick  
Mr. & Mrs. John Jadik, Sr.  
Daniel Jones  
Mary Jones  
Mr. & Mrs. Al Krenitsky  
Helen & Millie Krenitsky  
Mrs. Helen B. Krenitsky  
Nicholas Lezinsky  
Joseph & Ann Marie Macjowsky  
Paul & Rose Mizerak  
Fred & Maria Ostroski  
Helen Percy  
Ann Peregrim  
Lovie Peregrim  
Mr. & Mrs. Steve Polanchik  
Theresa & Helen Polanchik  
Mr. & Mrs. John Pritchuk  
Sophie Pronovich  
Daniel & Sandy Pregmon  
Michael & Eva Pregmon  
Mr. & Mrs. William Pregmon  
Charlie & Marie Sigman  
Michael & Pauline Spitko  
Paul, Martha, & Paul Andrew Tumavitch  
Sonia Tyropak & Ann Tyropak  
Mike & Jean Wasko  
Mildred Wozniak  
Roseann & Robert Ziemba  
Anna Zupko

## ALL SAINTS ORTHODOX CHURCH

Olyphant  
All Saints Senior R Club  
All Saints Junior R Club  
Fr. Peter & Matushka Suzanne Dubinin  
Patrice, Peter, Michelle Dubinin  
John Boyko  
Florence Boyko  
Olga Boyko  
Mr. & Mrs. Lawrence Bonczar  
Helen Bryer  
Mr. & Mrs. David Brzuchalski & Family  
Mr. & Mrs. David Crea & Family  
Jack & Olga Chukalochak  
Helen Dzwonczyk  
Joseph Dzwonczyk  
Olga Grancey  
Mary Guman  
Mary, Jan, & Tanya Gilbert  
Irene Glowatz  
Mr. & Mrs. Elmer Generotti  
Mary Hoyniak  
Mr. & Mrs. Nicholas Holowatch  
Mr. & Mrs. Harry Hunyak

# Christ is Risen!

Vera & Natalie Hoyniak  
Justine Horhutz  
Theo & Veronica Koziar  
Mr. & Mrs. Victor Koziar  
Ann Klenko  
Mr. & Mrs. Edward Oles & Family  
Mr. & Mrs. Edward Krushinsky  
Michael & Amelia Kuzniak  
Joe & Nancy Mazur  
Mr. & Mrs. Nicholas Meholic  
Dr. Greg Meholic  
Claudia Mikulak  
John & Ann Naughton  
John & Barbara Puhalla  
Mr. & Mrs. Andrew Puza  
Mr. & Mrs. George Perechinsky & Daughter  
Vera & Olga Paulishak  
Mr. & Mrs. John Puthrosky  
Mr. & Mrs. John Puthrosky & Ashley  
Marguerite Puthrosky  
Barbara Russen  
Mr. & Mrs. James Specht  
Kyra, Chelsea, Ian Specht  
Mary Stafursky  
Mr. & Mrs. Steve Stafursky  
Ken & Dan Stafursky  
Adele Shopay  
Linda Stucklak  
Michael Stucklak, Sr.  
Mary Semon  
Mr. & Mrs. Joseph Semon & Daughters  
Mr. & Mrs. George Scochin & Family  
George & Joan Schlasta  
Mr. & Mrs. Joseph Schlasta Family  
John & Annette Schlasta  
Julia Voloshen  
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## ST. NICHOLAS ORTHODOX CHURCH

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Protodeacon Stephen & Matushka Juluane Howanetz  
Matushka Pelesh  
Jonathan, James, Julie, & Richard Cesari  
John & Josie Chichilla  
Michelle Chichilla  
Mr. & Mrs. Jerry Dreater & Nicole  
Mr. & Mrs. Paul Dreater & Family  
Mr. & Mrs. Joseph Fetchina  
Kyra Fetchina  
Olga Fetchina  
Jennie Grabania  
Marie Grabania  
Michael Grabania  
Mark, Stephen, & Laura Howanetz  
George Kopestonsky  
Olga Kuzmick  
Jack, Joan, & Greg Lengel  
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Tamara & Jim Persing  
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Mr. & Mrs. Robert Burch  
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Jack, Judy, & Jennifer Clyde  
Charles & Galina Colter  
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Pat, Barbara, Katie, & Patrick Fagan  
Bill & Nina Gavula & Children  
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Ann & Joe Herschaft  
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Felix Nowak  
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Helen Plunkett  
Heinz, Tamara, & Paul Poessi  
Stephan & Marge Pron  
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Larry, Connie, Jon, & Chris Skvir  
John & Helen Szulak  
Bob Tallick  
Dr. Michael & Amelia Tapytkoff & Michael  
Eva & Bill Wasser  
Andrew & Daria Yench  
Andrew Stephen & Maura Yench  
Vincent & Diane Zanghi  
Mr. & Mrs. George Zlatkowski & Family  
John & Anna Zwick  
Larissa, Kevin, Melynda, & Stephan

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Matushka Vera Yuschak  
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Darlene Kershner  
Judy Larson  
Michelle Marsteller & Family  
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Catherine Novak  
Mr. & Mrs. Michael Novak & Family

Helen Pershinsky  
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Mr. & Mrs. Kenneth Sekellick & Family  
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Verna Papinchak  
Mary Zuk  
Stella Kadingo  
Leah Chrush  
Atty. & Mrs. Joseph Zane  
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Betty Hoptak  
Sam & Joan Wisnosky  
Wassill Draovitch

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

## ST. TIKHON'S ORTHODOX MONASTERY CHURCH

South Canaan  
His Grace, Bishop Herman  
Very Rev. & Matushka Elizabeth Wyslutsky  
Deacon Keith Russin  
Matushka Mary Borichevsky  
Matushka Dorothy Sulich  
Reader Gregory Sulich  
Mary Andreychik  
Marge Barna  
Olga Barna  
Alice & Bill Boga  
Harry & Stella Boosalis  
Paul & Anna Delman  
Sophie Delosky  
Betty Figura  
Drs. David & Mary Ford  
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Martin Paluch  
Annette Stoyka  
Julianna, Maria, & Michael Tihanich  
Harry Warcholak  
Paul Wozniak

# Indeed He is Risen!

## SS. PETER & PAUL ORTHODOX CHURCH Uniondale

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Martha Dorosh  
Lovey Klym  
Hildegard Scheibner  
Peter Hurchik  
Peter and Catherine Jubinsky  
Peter & Linda Jubinsky & Family  
Stephen Urda  
Vladimir & Betty Demianovich  
Rose M. Kennedy  
Raymond & Janice Dubois & Family

## ST. HERMAN OF ALASKA ORTHODOX CHURCH Wallingford

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Taisia & Alexandra Perich  
Olga Pishtey  
Albert Fernandez  
John & Sonia Perich  
John & Mollie Smarsh  
Anastasia & George Plisko  
Walter & Julie Chernous  
Olga V. Dudkin  
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Mildred Schipchak  
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Don & LuAnn Motel  
Anna C. Woodring  
Vera Hubiak  
Mr. & Mrs. Francis Plasha  
Theresa Veronick  
Matushka Mary Fedoronko  
Alice Ruberchek  
St. Herman Sunday School  
Ann Troyano  
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Leroy & Eugenia Hughes  
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Larissa Pahomov  
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Mr. & Mrs. Frank DiMaggio  
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Jacques, Jude, Brigitte, Greggire, Joachin, & André Lépine

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Father Deacon Sergei & Matushka Kapral  
Father Deacon Keith S. Russin  
Mr. & Mrs. D.H. Anderson  
Angelo & Diane Bartolomei  
Mr. & Mrs. Stephen Berlozan  
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Sandy, Julieann, & Nick Kapelan  
Reader David & Kathryn Kessler  
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Mr. & Mrs. Orlando Zingaretti  
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## HOLY TRINITY ORTHODOX CHURCH Wilkes-Barre

Father John & Matushka Mason  
Father George & Matushka Pawlusch  
Holy Trinity Altar Boys  
Mr. & Mrs. David Mills  
Mr. & Mrs. Theodore Welgo  
Anna Goobic  
Mr. & Mrs. Nicholas Goobic  
Mr. & Mrs. Michael Goobic  
Mr. & Mrs. Joseph Sanders  
John, Jr., & Elizabeth Goobic  
Mr. & Mrs. Edward Gudaitis  
Ralph & Nettie Kompinski  
Mr. & Mrs. Jonah Goobic  
Walter Mason  
Mary Skordinski  
Basil & Lydia Homick  
Elaine Homick  
Joseph Klemash  
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Mr. & Mrs. Marion Sowyrda  
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John Pawlak  
Pearl Tutko  
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Mr. & Mrs. Paul Gozick  
Samuel & Lydia Cross  
J.P. & Denise Meck  
John & Gabriel Homick  
Liz & John Gurka

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Daria and Natalia Kovalak  
John T. Kovich  
Elsie Skvir Nierle  
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Yvonne & Nathan Bohlander  
Dr. & Mrs. Michael Serwint & Family  
The Zielaskiewicz Family  
John Sam, Jr.

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Valerie & Nicholas Polakow  
Peter, Sandy, & Stephanie Bohlander  
James & Monica Pitra  
Vicki & Peter Kiproff  
Delores L. Marmaluk  
Valia Kiriakidi  
Helen Bulley  
John & Elizabeth Sherbin  
Frank & Irene Mumrock  
Richard & Roberta Baranowski  
Charles Super  
Boris V. Borichevsky Family  
Janet Kalenish  
Joseph Horoschak  
Samuel Mervis, Jr.  
Sonja Lengel  
Sonja & Ed Miele & Family  
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Mr. & Mrs. William Zaroff  
Lucy Znak  
Mr. & Mrs. Walter Labick  
Mr. & Mrs. Sergei Arhipov  
Jeanette Ruano  
Mr. & Mrs. Charles Rybny  
Mr. & Mrs. Kevin Swan  
Mr. & Mrs. Jack Wanko  
Elizabeth Werner  
Vera Nakonetschny Gambone  
George & Alla Nakonetschny  
Michael, Anthony, & Steven Nakonetschny

## ST. MICHAEL THE ARCHANGEL ORTHODOX CHURCH Wilmington, DE

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Dr.'s Nick, Connie Gerassimakis, Rachel & Nicholas  
Paul, Vera, & Matthew Chalfant  
Marie Karawulan  
Peter & Dolores Karawulan  
Dorothy Chupko  
Bill & Marie Herrman & Family  
Mr. & Mrs. Edward Hohnicki, Sr.  
Terry & Kathy Telep & Family  
Sophia M. Perit  
James & Olga Riley & Family  
Rev. Mark & Jan Koczak  
Edward & Karen Hohnicki & Family  
David & Christine Roberts & Family  
Elaine Varallo  
Stephen & Jean Bodnarchuk

## All In The Diocesan Family

### BETHLEHEM

#### St. Nicholas Church

**Baptisms:** Molly Mary Lichtenwalner, daughter of Mark & Kathy Lichtenwalner, December 5; Cameron Matthew Angstadt, son of Gary & Marie Angstadt, January 2; Julianna Metz, daughter of Peter & Patricia Metz, January 22.

**Holy Matrimony:** Mark Kasmer & Lori Stofanek, united in the sacrament of Holy Matrimony on February 26.

**New parishioners:** The following have joined St. Nicholas's parish family: Mark Kasmer, Alexandra Schichalew, and Paul & Lilia Gaynor.

**Parish activities:** Seventeen parishioners spent the Thanksgiving holiday visiting our sister parish in Klin, Russia. The pilgrimage was planned to present our sister parish with many items they need to continue the work of evangelizing in Klin. The seven-day pilgrimage was highlighted by a Sunday Divine Liturgy at the Patriarchal Cathedral in Moscow.

The Lehigh Valley Sr. "O" Club sponsored a successful pre-lenten dinner-dance on February 20. Proceeds benefit Orthodox charities. The club held its annual blini dinner on Cheesefare Sunday.

The Lehigh Valley Jr. "O" Club prepared Christmas gift packets and presented them to our homebound and nursing home parishioners when they visited and sang Christmas carols. This annual project by the Juniors reaches out to our parishioners who are unable to be active in parish life. On Meatfare Sunday, the Juniors prepared a barbecue lunch for the parishioners following the Divine Liturgy.

The Church School presented its annual St. Nicholas Day pageant which included a visit from St. Nicholas, who distributed gifts to all the children in the parish. The parents of the children and the Church School teachers prepared a lenten lunch following the pageant.

Egg decorating classes were held during the lenten season in preparation for Pascha. Maxine Marsh and Sarah Jubinski are coordinating the classes involving the children and any interested adults in the parish.

The parish welcomed Father Basil Summer on February 26 and 27, as part of FOS awareness weekend. A light snack



Twenty-fifth wedding anniversary of Russell and Geri King.

was held on Saturday evening prior to Vespers for all present FOS members of our parish and any interested parishioners.

The parish presented a check to Fr. Basil for \$1,000 as our commitment to FOS.

### COALDALE

#### St. Mary's Church

The Sunday School children presented "St. Nicholas Mural" in story form, poems, music, and pictures on Sunday, December 12, 1993, followed by a visit from St. Nick who presented candy and gifts to the children.

On December 5, 1993, a St. Nicholas fish dinner was held for the benefit of the Sunday School. On Sunday, March 6, 1994, the parish held a pre-lenten jamboree buffet.

**Baptism:** We salute William & Anne (Pavuk) Wright of Bayonne, N.J., on the baptism and chrismation of their first child, Nicole Christine on Saturday, December 11, 1993.

Richard Chwastiak & Mark Nichols received the sacrament of Holy Confession for the first time on Saturday, December 4, 1993. They partook of Holy Communion on December 5 at the Divine Liturgy. *MNOHAYA LETYA!*

**Anniversary congratulations to:** Russell & Geri King on the celebration of their twenty-fifth wedding anniversary January 23, 1994. The parishioners joined the couple for coffee and cake at the parish



St. Nicholas Day program at St. Mary's, Coaldale.



On October 6, William Coney and Lara Sokolitz, and Darryl Smuck and Keyra Sokolitz were united in the sacrament of Holy Matrimony at Christ the Saviour Church, Harrisburg.



Archbishop Herman presents flowers to Julia Hockin, the oldest member of St. Michael's Church.



Katherine Fedirko, president of St. Mary's Altar Society, presents a check for \$1,000.00 to Archbishop Herman for St. Tikhon's Seminary.

hall in celebration of this milestone.

Wash & Helen King on the celebration of their thirty-seventh wedding anniversary January 9, and Alice & Daniel Skripnek on the celebration of their forty-fourth wedding anniversary on February 20, 1994.

## HARRISBURG

### Christ the Saviour Church

**Baptisms:** Monica Ruth, daughter of Rebecca (Medill) and Symeon Jekel, July 11. Alexandra Makosky and Paul Makosky were the sponsors. Molly Anne, the daughter of Lisa (Glinisky) and John M. Pylypciw, Jr., on July 11; Rebecca Jekel and Symeon Jekel were the sponsors. Kaitlyn Elizabeth, daughter of Silvia (Hernandez) and William G. Perbetsky, July 30; sponsors were David Nevius, Sharon Nevius, and Theodora Ressetar. Mark Joseph, son of Diane (Kline) and John J. Midlick, September 6; Dr. Paul A. Pianovich and Susan Petry were the sponsors. Shadia Dalal, daughter of Nadia (Shunnarah) and Saliba Shunnara, October 3; Donna Shunnara and Bishara Shunnara were the sponsors. Hannah, daughter of Birikit (Zerat) and Abraham Emishaw, September 25; Patricia Drebot and Paul Drebot, Sr., were the sponsors. Shelby Lauren Lucia, daughter of Brenda (Onufrak) and John Golob, November 13; sponsors were Melanie Wanas and John Hurban. Knara Rzayeva, daughter of Ninella (Babayants) and Arsen Balayants, November 20; Dorothy Sysak and Paul Pellegrini were the sponsors. Gary Leo, son of Anna (Davis) and William Windemaker, November 20; sponsors were Paul Pellegrini and Dorothy Sysak. Selam, daughter of Hailu (Tsegweini) and Ogbai Tesfazgi, December 12; sponsors were Hadas Negasi and Tesfamichael Okbu. Sophia Elizabeth, daughter of Candi Lee (Gordon) and Gregory Ressetar, December 19; Stephanie Onofrey and Nicholas Ressetar were the sponsors. Oksana (Xenia), daughter of Ludmilla (Zolotar-enko) and Gregory Kononenko, February 14; Shirley Sass and Russell Sass were the sponsors.

**Chrismations:** Jean Eugenia Dotsey, July 24, sponsors were Vera Radanovic and Daniel Radanovic; Cheryl Ann Steele, March 12, Anna Mallick and Adam Mallick were the sponsors.

*Continued on the next page.*

## All In The Family

*Continued from page 73.*

**Sacrament of Holy Matrimony:** John McGreavy and Angela Mioff on September 5; William Coney and Lara Sokolitz, and Darryl Smuck II and Keyra Sokolitz, a double ring ceremony on October 6.

The parish Saint Nicholas program on December 5 featured the play, "The Gift Jesus Gave Us!" with some forty-five students participating, most of them in costumes. In the audience at the parish hall were almost one hundred and twenty-five adults and children. A lenten spaghetti luncheon was served after Saint Nicholas distributed gifts.

The holy supper for the parish on Theophany Eve attracted twenty-six parishioners who brought special fasting foods, and shared it. Later, the Great Compline with the Theophany Matins and the Great Blessing of Water was celebrated by Father Dan and Father Michael Kovach.

Preparations are being made for Saturday and Sunday, June 4 and 5, when the parish will have its annual food festival picnic. On Sunday afternoon, the Polka Platters will provide the music. Paul Dotsey is the chairman.

### JERMYN

#### St. Michael's Church

On Sunday, February 20, St. Mary's Altar Society celebrated its sixtieth anniversary. Following the Hierarchical Divine Liturgy, a grand banquet was held at the church hall with over three hundred people in attendance.

### MT. CARMEL

#### St. Michael's Church

Michael Evans, son of Archpriest Michael H. Evans and Matushka Sonya, a sophomore clarinetist at Mount Carmel Area High School, is participating in the State Band in Hershey, Pa.

A member of the Mount Carmel Area High School band and jazz band, Michael earned spots in District 8 band and orchestra, regional 4 band. Michael earned a seat in State Band by virtue of his performance. He also earned a seat at District jazz band with his second instrument, the sax. At the regional band festival last March, Michael auditioned for State Band; he came first in third section clarinet.

The State Band is scheduled for



Michael Evans.

Wednesday, April 20, and Saturday, April 23, 1994, with a public concert at 2:00 p.m.

### WALLINGFORD

#### St. Herman's Church

St. Herman's annual Yolka was a tremendous success. Using the large stage at our temporary facility, twenty-three Church School children, preschool through teenagers, participated in a traditional Christmas program. The program's conclusion featured many of the children per-

forming ethnic dances.

### WILLIAMSPORT

#### Holy Cross Church

A special offering amounting to \$1,000 was offered by Holy Cross parishioners to fellow Orthodox Christians affected by the earthquake in California in January. The collection was motivated by reports of the extensive damage experienced especially by parishioners of St. Innocent's Church in Tarzana. Holy Cross further designated special offerings during the lenten season to continue their support of International Orthodox Christian Charities.

Holy Cross pastor, Fr. Daniel Kovalak, offered a lecture on the Bicentennial of Orthodox Christianity in North America to the greater Williamsport community on March 23. His talk was presented at an ecumenical luncheon sponsored by the United Churches of Lycoming County at the Pine Street United Methodist Church. It was well received by the nearly two hundred persons in attendance.

The parish held a full-day planning session on March 26 as an extension of the diocesan parish council conference held last fall. Participants reviewed OCA statutes, parish bylaws, and the administrative processes of the Church, and updated parish priorities and long-term goals by reaffirming its mission statement, "To practice Orthodox Christianity and lead others to it."

### PHILADELPHIA

#### St. Stephen's Cathedral



Annual Yolka at St. Stephen's Church.



Annual Yolkha at St. Herman's Church, Wallingford.



Father Daniel C. Kovalak, pastor of Holy Cross Orthodox Church, Williamsport, presents the CHI RHO Orthodox scouting award. Receiving the award in the church on March 13 were (from left) Nicholas Novotny and Nathan Bohlander.



The Chorus performing at St. Lawrence Roman Catholic Church, South Williamsport, Pa.

## Bicentennial Male Chorus Continues To Share The Faith

Our diocesan Bicentennial Male Chorus under the direction of Father Daniel Kovalak of Holy Cross Church, Williamsport, continues to share the faith during this Bicentennial Year.

Following a busy fall season, the group has performed concerts in Holy Annunciation Church, Berwick, and Saints Peter and Paul Church, Minersville, in February. A March 31 concert at St. Nicholas Serbian Orthodox Church, Steelton, was sponsored by the Orthodox Council of Churches of South Central Pennsylvania. They also sang responses to the Sunday of Orthodoxy Service at Holy Resurrection Cathedral, Wilkes-Barre.

An upcoming concert is slated for September 11 at St. Michael's Church, Mount Carmel. The group will also perform at the national FROC convention on September 1 in Harrisburg.

Inquiries have been received for concerts in several non-Orthodox churches in the territory of the diocese. Dates are pending.

The Chorus has released a recording, Liturgical Hymns of the Orthodox Church. It is now available on tape or compact disk, and features many of their concert selections. Copies are available through your local parish or by contacting St. Tikhon's Bookstore. Proceeds benefit the diocesan Bicentennial Fund.

*Christ is Risen!  
Indeed He is Risen!*

*You Are Cordially Invited to Attend the*

## **St. Tikhon's Seminary Grand Banquet**

*Celebrating the Bicentennial of Orthodox Christianity in North America, and the 52nd Annual Academic Commencement, on Sunday, May 29, 1994 beginning at 7:00 p.m.*

at the

**Genetti Manor**

1505 Main Avenue, Dickson City, Pennsylvania

**Banquet — \$35.00**

*For Banquet Reservations, please contact:*

**Mrs. Florence M. Boyko, Reservations Chairperson**

**211 Summit Pointe, Scranton, PA 18508**

**Phone: (717) 343-2232**

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

**RESERVATIONS CLOSE MAY 15, 1994**

### **AREA HOTEL AND MOTEL ACCOMMODATIONS**

The following listing reflects availability of rooms for Saturday and Sunday, May 29 and 30, 1994, and reflects in most cases a special rate for Pilgrims and Guests. Therefore, you are requested to call the Hotel/Motel of your choice as soon as possible and identify yourself as a St. Tikhon's Pilgrim/Guest. (Please make your hotel and motel reservations early.)

#### **Pasonick Hotel & Convention Center**

1946 Scranton-Carbondale Highway

Scranton, Pa. 18508-1144

(717) 383-9979

Single: \$40.00 - Double: \$45.00

**Comfort Inn, Hamlin, Pa. (800) 523-4426**

Single: \$49.00 - Double: \$59.00

**Holiday Inn, Dunmore, Pa. (717) 343-4771**

Single: \$55.00 - Double: \$65.00

**Fife & Drum Motel, Honesdale, Pa. (717) 253-1392**

Single: \$43.00 - Double: \$51.00

**Ramada Inn, Scranton, Pa. (717) 344-9811**

Single: \$59.00 - Double: \$69.00

**Days Inn, Dunmore, Pa. (717) 348-6101**

Single: \$55.00 - Double: \$65.00

**ST. TIKHON'S BOOKSTORE**

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

**CD 300 Russian Religious Choruses**

A collection of Russian Religious Music Sung by the Yurlov Academic Choir, under the Direction of Stanislav Gessev. Includes works by Bortniansky, Titov, Degtiarev, and Vedel.

**\$17.95**

**CD 301 Rachmaninov Vespers**

A rendition of one of the most famous musical works for the Orthodox Vespers Service, composed by Rachmaninov. This collection is sung by the Corydon Singers, under the direction of Matthew Best.

**\$16.95**

**CD 302 The Divine Liturgy of St. John Chrysostom**

A collection of excerpts from the Divine Liturgy of St. John Chrysostom. This collection is sung by the Chorale Sophia under the direction of Dimitre Rouskov.

**\$17.95**

**CD 303 The Great Slavonic Orthodox Liturgy**

Selections from the Divine Liturgy Service of the Orthodox Church. This Collection was recorded in the Alexander Nevsky Church, France, by the Bulgarian Svetoslav Obretnov Choir under the direction of George Robev.

**\$16.95**



## **The 90th Annual Pilgrimage**

**SAINT TIKHON'S ORTHODOX MONASTERY  
SOUTH CANAAN, PENNSYLVANIA**

**May 27-30, 1994**

The Brotherhood of the Monastery of Saint Tikhon of Zadonsk, America's first Orthodox Monastery, located in the beautiful Pocono Mountains, invites you to join our hierarchs, clergy, and faithful Orthodox Christians from throughout North America as we celebrate the 90th Annual Pilgrimage and the Bicentennial of Orthodoxy in North America. Throughout the weekend, you will be offered abundant opportunities for spiritual growth through prayer and Christian fellowship.

### **PILGRIMAGE SCHEDULE**

#### **Friday, May 27, 1994**

4:00 p.m. Formal Opening of the Pilgrimage—Vespers and Matins—Monastery Church

#### **Saturday, May 28, 1994**

9:00 a.m. Hierarchical Divine Liturgy

2:00 p.m. The 52nd Annual Academic commencement of St. Tikhon's Orthodox Theological Seminary—Seminary Auditorium

4:00 p.m. All-Night Vigil—Monastery Church

#### **Sunday, May 29, 1994**

9:30 a.m. Hierarchical Divine Liturgy

4:00 p.m. Vespers and Matins—Monastery Church\*

#### **Monday, May 30, 1994**

7:30 a.m. Divine Liturgy—Monastery Church\*

9:15 a.m. Pilgrim's Procession to the Monastery, Greeting of the Primate and Bishops, and vesting of the Main Celebrant

10:00 a.m. Hierarchical Divine Liturgy—Pavilion

2:30 p.m. Molieben to the Most Holy Theotokos and Anointing of the Sick, Infirm, and all Pilgrims—Monastery Bell Tower

4:00 p.m. Vespers and Matins—Monastery Church

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

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**During this weekend the final Panikhida, Glorification, and Procession with the Relics of Father Alexis Toth will be celebrated.**

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*Plan now to organize a bus from your parish or group.*