

In this issue
Ten Year Index of
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Your Diocese

Alive in Christ

The Magazine of the Diocese of Eastern Pennsylvania, Orthodox Church in America Volume XI, No. 2 Summer, 1995



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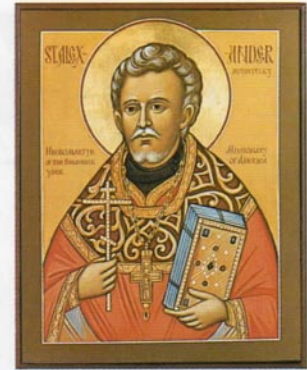
Alive in Christ

Volume XI Number 2 Summer, 1995

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

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Your Diocese Alive in Christ

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Ninety-First Annual Pilgrimage to St. Tikhon's Monastery

The Brotherhood of the Monastery of St. Tikhon of Zadonsk hosted the ninety-first Pilgrimage over the Memorial Day Weekend. On Memorial Day in 1906 at the second Pilgrimage to the Monastery (the first one held on Memorial Day) St. Patriarch Tikhon, accompanied by Bishops Raphael and Innocent, solemnly dedicated the new Church for the Monastery. Ever since then thousands of pilgrims have traveled to Wayne County in Pennsylvania to worship God and to pray with the monks at the oldest Orthodox Monastery in the United States.

On Friday, May 26, the pilgrimage formally opened at 4:00 p.m. with the services of Vespers and Matins being celebrated in the Monastery Church. A procession around the Monastery Church was then held, with an Akathist sung to St. Tikhon of Zadonsk, the patron saint of the Monastery, followed by the veneration of his relics.

The next day, a Hierarchical Divine Liturgy was celebrated in the Monastery Church by His Beatitude, Met. Theodosius, Primate of the Orthodox Church in America, and His Eminence, Abp. Herman of Philadelphia and Eastern Pennsylvania, and area clergy. The responses were sung by St. Tikhon's Seminary Choir. There was a procession to the Monastery Well, where the Hierarchs blessed the water. This was followed by the blessing of graves at the Monastery Cemetery.

It has been the tradition for many years that at the Saturday luncheon the seminarians participating in the Field Work program are presented with their Certificates of Achievement by the agencies to which they volunteer their services. This area of studies and field work out-reach includes, local hospitals, prisons, and nursing homes.

The 53rd annual Academic Commencement of St. Tikhon's Orthodox Theological Seminary took place at 2:00 p.m. at the Seminary Auditorium. The commencement address was given by His Eminence, Met. Joseph of the Bulgarian Eastern Orthodox Diocese. (The text is printed elsewhere in this issue.)

On Sunday morning a Hierarchical Divine Liturgy was served at 9:30 a.m. Celebrating was the Metropolitan together with the Hierarchs and clergy already mentioned. In his sermon, Met. Theodosius spoke as follows: "What must I do to be saved?" asked the jailer of St. Paul, and his answer was this: 'Believe in the Lord Jesus Christ.' When St. Paul says 'Believe' he does not have in mind a little dose of religion. He means passion, the whole soul, and body, and spirit directed toward being filled with the Spirit of God, the knowledge of Christ, and the power of His resurrection. And when Jesus asks the man whose sight he restored, 'Do you believe in the Son of man?' he was not looking for some lukewarm intellectual answer; he was looking for the whole man to respond with his whole being." The



Procession to well.

Metropolitan continued, "Healing of physical blindness is a great work. But what we have heard today in the Gospel is not just the healing of physical blindness. Christ gives to all who ask to be-



Blessing of water at the well.

Address of His Beatitude Metropolitan THEODOSIUS St. Tikhon's Seminary Commencement Banquet

May 28, 1995

Christ is Risen! Indeed He is Risen!

This year marks twenty-five years of autocephaly in North America. Twenty-five years ago we gathered in Council at St. Tikhon's Monastery to ratify the *Tomos* which made us the youngest territorial Church in Orthodoxy. Truly, what had occurred here was a major turning point, not only for the Russian Metropolia, but for all the Orthodox jurisdictions living and growing in America. The formal acceptance of autocephaly was a clear and prophetic sign that the concept of diaspora was losing credibility in the minds and hearts of the faithful in this land.

As a prophetic sign and event, our autocephaly challenged and continues to challenge two prevailing ideas that have been fostered by a "diaspora" mentality. The first stems from the understanding of diaspora. For too long we Orthodox had allowed the tides of history to convince us that the only way to identify ourselves as a Church was to point to the lands and nations of our ancestors. We did this knowing that there were generations of Orthodox who were born and educated in America. We did this knowing that many left the Orthodox Church since the emphasis in our communities was placed primarily on ethnic culture and tradition and not on the Gospel. Ratifying autocephaly here at

St. Tikhon's expressed a strong desire for the Church to return to its missionary vision and therefore to resume its evangelical work of proclaiming the Gospel to this land.

The second idea our autocephaly challenges in the "diaspora" mentality is that given Orthodoxy's unique and even unprecedented situation in America, especially during the twentieth century, the plurality of ethnic jurisdictions is normal. Our autocephaly is a provocative reminder that we cannot be allowed to use America as a mitigating excuse for the uncanonical co-existence of multi-jurisdictions in one territory. America cannot be used to lessen the canonical abnormality of having more than one bishop in one city or diocesan territory. The unofficial conference of Orthodox hierarchs in Ligonier this past fall attests to this and to the fact that we are not a loosely knit federation of ethnic churches wandering through this "strange" land called America.

Autocephaly ushered in what some have referred to as the Spring of the Russia Metropolia. I personally remember the excitement and enthusiasm that spread across the continent in spite of the fact that there were those within our own jurisdiction who were either threatened or indifferent to the responsibility autocephaly places on each of us. To the new graduates and to all the student body and alumni of

St. Tikhon's, I exhort you to be neither threatened nor indifferent to the gift of autocephaly. It is up to you to ensure that the Spring of new life continues. It is up to you to show—to convince—others that what we possess is being used to build up the Church in this land.

I call upon the professors, students, and alumni of Saint Tikhon's Seminary to cherish and nurture our autocephaly. With creativity and skill you are called to ensure that our autocephaly continues to be a catalyst for bringing all Orthodox in America to the vision and reality of one local Church. Together in the Holy Spirit, we are to maintain and share the living tradition of the Church by articulating and manifesting the life in Christ. Together we are to reveal the Church as a living organism that is not contained within the walls of any one ethnic or cultural heritage. Together we must work in showing America that Orthodoxy is truly Catholic—truly universal—and therefore open to all who seek new and eternal life with the Holy Trinity.

We are a young Church. May the vibrancy of youth remain ever with us. And may we never cease to call upon Almighty God to grant us "growth in life and faith and spiritual understanding." This is the growth that will lead to the establishment of one local and canonical Church in America.

come children of God the ability to see everything anew and in his light."

Following the Divine Liturgy the St. Innocent Award was presented to Paul Wozniak, Paul Chernay and Walter Palchik for their continued good work in building up the Body of Christ at St. Tikhon's Seminary.

On Sunday evening at 7:00 p.m. a banquet was held at the Pasonick Hotel and Convention Center in Dickson City. This banquet honored the silver anniversary of Autocephaly of the Orthodox Church in America and the 53rd Annual Academic Commencement of St. Tikhon's Seminary.

Continued on the next page.



Pilgrims' Procession.

Twenty-five years ago a delegation led by our present Primate, Met. Theodosius, traveled to Moscow and on May 18 received the Tomos of Autocephaly. On October 19, 1970 at St. Tikhon's Monastery/Seminary the 14th All-American Church Sobor was held, which with the granting of Autocephaly, became the First All-American Council of the Orthodox Church in America.

During the banquet the keynote address was given by Met. Theodosius, the text of which is printed in this issue. Timely messages were offered by His Eminence, Abp. Herman, Rector of the Seminary, and by visiting hierarchs. Mr. John Guzey was presented with the St. Innocent Award for his generosity in establishing the Icon Museum (see story elsewhere in this issue). On the dais, along with the visiting hierarchs and distinguished clergy, were the 1995 graduates of the seminary

On Memorial Day, May 31 at 7:30 a.m. the first Divine Liturgy was celebrated at the Monastery Church by the monastic and diocesan clergy. The relics of Saint Alexis were placed in the center of the Church for veneration for the entire day. Homilist was Archpriest Daniel Kovalak.

At 9:15 a.m. a Pilgrims' Procession to Monastery Church took place with the greeting of visiting hierarchs. The Hierarchical Liturgy began at 10 a.m. at the pavilion church. The following Bishops participated: Met. Theodosius, Abp. Herman, Abp. Victorin of the Romanian Orthodox Church, Bp. Job of Chicago, and Bp. Paul from the Moscow Patriarchate. They were joined by many other visiting clergy. The homily was delivered by Metropolitan Theodosius, and he stated the following: "Drawing Jews and Gentiles together and forming one new people or one new nation is the prefiguration of the new and redeemed creation. This new nation is unlike any other nation for it has no boundaries—no borders. And this new creation is unlike the old creation, for sin and death no longer reign. All this is in the process of happening because the Son of God has become the Son of Man. He was crucified and resurrected. He ascended into heaven and has given us the Comforter—the Spirit of Truth—who proceeds from the Father." He continued, "We confess the inauguration of the new nation and new creation



Hierarchs at Divine Liturgy.



Pilgrims receiving Holy Communion.



Felled trees.



Firemen clearing road.

every time we gather to celebrate the Eucharist. Here and now, standing and worshipping together, we participate in the new and everlasting covenant established in the blood of Christ who is our Paschal Lamb. Here and now is formed the new creation for in this gathering the Church—the living body of Christ—is revealed and sent into the world.”

Despite the threatening and overcast weather, the hundreds of pilgrims filling the pavilion church responded to the call to form the new nation, and received the Holy Eucharist. In the twenty-five years

since the granting of autocephaly by the Church in Russia to the Orthodox Church in America it would seem quite evident that we have been strengthened by the eucharistic renewal of the Church.

Icon Museum Blessed

Following the Hierarchical Divine Liturgy the new icon museum/repository was blessed by the primate of the Church, Met. Theodosius. The benefactors of the museum are John and Lucille Guzey of Scranton. Their gift houses the largest collection of ancient and rare icons in the East

Coast. (See complete story elsewhere in this issue.) After the blessing of the museum, a memorial service for the departed spiritual leaders and faithful of the Orthodox Church in America was held before the grave of Met. Leonty.

A service of Thanksgiving to the Theotokos and anointing of the sick and all the pilgrims was held at 2:30 p.m. As in past years, hundreds of pilgrims were anointed before making their journey home. Abp. Herman stated the following in an address written following the pilgrimage. “Shortly after the Molieben as the Pilgrimage was drawing to a close and most of the pilgrims had departed for their homes, there was a terrible thunderstorm in the form of a tornado which ripped through the grounds. The storm, lasting only about seven minutes, produced a torrential downpour of rain, hail and high winds causing extensive damage to the monastery and seminary grounds.” The abundance of love and concern for the monastery and seminary following this appeal by Abp. Herman was a continual act of love and charity. The Archbishop described this potential tragedy with these words: “We are most grateful to God that although we suffered material damage, not one person was injured. We were able to get all the remaining pilgrims under shelter. We are confident that the material losses will be replaced through your continuous generosity and support that you have always shown.”

This year’s Pilgrimage was a lesson for all to behold and witness. It was symbolic of our earthly existence, illustrating how even amidst the celebration of Life, we must deal with all unforeseen circumstances and offer them up to God; that even in strife and tribulation, rain and hail, wind and storm, God is with us. “Glory to God for all things.”

— Archpriest John Kowalczyk



Damaged sustained by the cemetery.



Damage sustained by the shrines.

Deadline for the Winter issue of **Alive in Christ** is November 15, 1995. Please submit all articles, etc., to **Alive in Christ**, Diocese of Eastern Pennsylvania, South Canaan, PA 18459

Become Monks In Your Hearts

Commencement Address Given at St. Tikhon's Seminary, May 27, 1995,
by Metropolitan Joseph of the Bulgarian Patriarchal Church

Your Beatitude, Your Eminence, beloved graduates, brethren and sisters in Christ,
Christos Voskrese!

My first pilgrimage at St. Tikhon's Orthodox Monastery—the first Orthodox Monastery in North America—I'll keep in mind forever. Not only that this special pilgrimage commemorates the twenty-fifth anniversary of the autocephaly of the Orthodox Church in America, but that with the blessing of His Beatitude, Metropolitan Theodosius, and at the invitation of His Eminence, Archbishop Herman, I have this great honor to greet you on the occasion of the 53rd Annual Academic Commencement of St. Tikhon's Orthodox Theological Seminary.

Let me share with you that I love St. Tikhon's very much. On St. Thomas Sunday this year, I installed Fr. Dimitrii/James Wright as parish priest of St. Thomas Eastern Orthodox Church in Akron, Ohio. Father Dimitrii was trained very well here, at St. Tikhon's.

Therefore, I ask you to accept my words as a token of appreciation and friendship. You know, we are old friends in the Lord. We are brothers and sisters in Christ. We need your prayers. We do not exist in isolation from our sister Orthodox communities in North America, and our presence here witnesses to our mutual understanding, vision, and goals as Orthodox Christians on this continent.

One of our mutual goals is to minister the whole Jesus to America's sick moral conscience. This means to teach the people the whole Jesus, the real Jesus, in other words, the complete Gospel. This means to make disciples of the Lord, to baptize them in the name of the Father, and of the Son, and of the Holy Spirit, and to teach them to observe and obey everything the Lord has commanded us. This means to convince the people that our Lord Jesus Christ is always with us, in His Orthodox Church, which is the pillar and ground of



Metropolitan Joseph

the truth and we, the members of this true Church have to grow in faith and truth, to love one another, to live in peace and unity, to work for the good estate of the Holy Churches of God and to keep our languages, traditions, culture, and heritage on the way to our salvation.

What a wonderful work! To imitate Christ! For this reason, Christ established the Church to accomplish this end. The English word **discipline** comes from the word **disciple**. It means that we must master ourselves: both spiritually and physically. It means that we must freely offer ourselves to Christ if He is to make us what He is.

The greatness of our Orthodox Church is that it will be always here on earth. The Church will continue with or without me, with or without you. The great gift is that it is here for all of us to come home to. In this unstable and changing world, the Orthodox Church stands out by reason of its two thousand years of changelessness. And it is always infallible. For five hundred years it survived Ottoman persecution. It survived years of persecution in communist countries.

Now the question is: "Can the Orthodox Church survive the seduction of materialism in America, where we too are seduced in this secularized culture?" Where do we go from here?

People in our society say, "There is no God," and we begin to believe them. People in our society say, "Turn on to drugs," and we believe them, and many of us turn on to drugs. People in our society say, "Sex outside of marriage is a terrific thing," and we believe them. People in our Orthodox society say, "Don't take Holy Communion with a common spoon for fear of AIDS," and some have begun to demand that the Orthodox Church should reconsider its centuries-old method of administering the Sacrament with a common spoon. People in our Orthodox society say, "It's too hard to stay Orthodox, with those lousy priests and these outmoded sacred Traditions." "Jesus saves!" "Become a Jehovah's witness and you'll go straight to heaven!" That's the promise they imply, and we are ready to believe them. What is worse, we have no idea really of what sin is anymore, because of our passivity and because we are "turned off."

So, how do we hold fast to the Lord our God and turn aside “neither to the right nor to the left” (Josh. 23:6)? How can we put these words into practice today? What is one to do? I will cite the answer of Frank Shaeffer. First and most importantly, do nothing at all! That may sound very curious, but I do not believe we need some clever clergy-laity group getting together to make the Church more efficient and modern. God forbid! Learning how to get along with the twentieth century is not our calling. We must be willing to learn from the lessons of history, because if you know how to get along with modernism, it’s hard to be an Orthodox Christian. Our Church must concentrate on what the Church has always concentrated on in the past—a sacramental life, a confession, a submission to spiritual authorities, and a change of heart. This is the true mission of the Church—our spiritual renewal. This is the will of God—our sanctification (I Thess. 4:3). St. Peter, the Apostle said: “Save yourselves from the punishment coming to this wicked people!” (Acts 2:40). St. Seraphim of Sarov said: “Save yourself, and a thousand around you will be saved.”

How? (1) With personal spiritual ac-

countability: a) by becoming more like Christ, through a disciplined personal journey toward God, and b) by leading the sacramentally-based life, in which we see the sacred in everything and the icon of Christ in everyone; and (2) by teaching our children and people in and outside the Church not only with what we say with our mouths, but with what we do. That will make the difference—with ourselves, with our children, with the new generations of converts, or with a lost secular culture that is looking to us for an example. If we don’t know what we believe, or we are not willing to pass that knowledge on to our families and those around us, they will learn from the secular culture instead—because we may not know what we believe, but the secular world knows exactly what it believes.

Therefore, some of our children and people are lost. Therefore, we have troubles. Therefore, we will have troubles. We must become monks in our own hearts, give more to the Church, live below our means . . . and what is more, today when we celebrate the ninety-first pilgrimage to St. Tikhon’s Orthodox Monastery, I would like to urge all of you: Go, go back to the monastic tradition of praying, fasting, and

sacrificing. Go back to St. John of Rila, to St. Herman of Alaska and St. Seraphim of Sarov. Go back to St. Tikhon of Zadonsk, the Heavenly Angel of this Holy Place, who said: “You blessed Christians, remember what God is, and that He looks not only on your works, but also on your very thoughts and intentions, and that you are not able to hide anywhere or anything from Him. Remember that He preserves your life, health, and strength, and that whatever good fortune you may have in life, He has bestowed it all on you. And so thank Him at every hour for the mercy He has shown you. Love Him with all your heart, revere Him, obey Him in all things, and call on Him for help in your every endeavor.” Amen.

God bless you, my beloved graduates! Thank you for all you’ve labored until now and for all your continuing works for the glory of God and the blamelessness of our Orthodox faith.

“Go, observe and do all that is written in the Book of Law—the Holy Bible, turning aside from it neither to the right nor to the left” (Josh. 23:6).



Graduating class with faculty.

New Bell Tower and Icon Repository/Museum at St. Tikhon's Monastery

On Memorial Day, May 29, 1995, His Beatitude Metropolitan THEODOSIUS, Primate of the Orthodox Church in America, blessed the newly erected bell tower of St. Tikhon's Monastery and the attached Icon Repository/Museum housing the John S. and Lucille J. Guzey Collection of Russian Icons and Antiquities. This was an important moment for the Orthodox Church in America, and especially for the first Orthodox monastery in America. On this day, St. Tikhon's officially received possession and custodianship of over one hundred fifty rare and valuable icons as a gift from John and Lucille Guzey of Scranton, Pa.

The story of this gift and bequest began about two years ago in May, 1993, during the banquet celebrating the annual pilgrimage to St. Tikhon's Monastery. At first, it was thought that the old barn at the monastery could be reconstructed and upgraded into a suitable setting. It was soon suggested that the existing bell tower could be expanded into a more suitable and fitting location. This being agreed upon, it soon became evident that the old bell tower was structurally unsound and would have to be dismantled. The committee, made up of Archbishop Herman, Mr. Guzey, Father John Perich, Father Daniel K. Donlick, and the architect, Mr. Michael Pasonick, decided to house the icon collection in a completely new bell tower complex, with Mr. Guzey agreeing to subsidize the cost of the museum portion. Construction began in 1994 with the blessing of His Eminence Archbishop Herman.

Through the construction phase, special care was given to preserving a proper ecclesiastical setting for the collection, as well as proper heating, air conditioning, climate control, lighting, and security, to further safeguard the collection.



Blessing of museum.



During several months of work in the summer, fall, and winter, the building took shape. In late April 1995 Mr. Guzey and Archbishop Herman, on behalf of the Orthodox Church in America, signed a formal agreement transferring the collection to the ownership of St. Tikhon's Seminary. On May 1, 1995, the transfer of the icons began. Mr. Guzey was sad to see them leave his home, but overjoyed upon entering the new building that day. He summed up his feelings thus: "May all who enter this holy place be spiritually inspired as we have been, by the beauty and love of God manifested in the holy icons of our Orthodox Christian heritage."

For the next three weeks, Father John directed the placement and installation of each of more than one hundred fifty icons. Cabinets and display cases were custom-designed for the proper display of the collection, which includes some very rare silver and gilt icon *rizas* and antique Gospels. Dr. Elizabeth Bonczar of Casket Shells, Inc., arranged for trucks to transfer the large units from Philadelphia to the monastery on several occasions.

Much care was taken in cleaning the icons and in repairing some of the more delicate ones for display. Many of the icons date from the seventeenth and eighteenth centuries and required delicate handling. Hand-wrought silver *oklads* (coverings)

had to be painstakingly hand-polished to avoid any damage to the icon beneath.

Mr. Guzey had collected these icons over more than forty years during his travels to Eastern and Western Europe, the Holy Land, and Asia Minor. The collection includes icons from Russia, Ukraine, Galicia, Czechoslovakia, Hungary, Rumania, Bulgaria, Greece, Constantinople, Cappadocia, Serbia, Dalmatia, Syria, Egypt, and Jerusalem. The great majority, however, are Russian icons, representing

built complex. The main room contains the bulk of the Guzey Collection with some of the icons dating from as early as the fifteenth century. The anteroom to the left holds, in addition to icons from the Guzey Collection, some historical church artifacts and treasures from the original Monastery Church built in 1905 by St. Patriarch Tikhon. On display in this room is the original Patriarchal mantia of St. Patriarch Tikhon, donated by the family of the late Archbishop John (Garklavs) of Chicago,

Mr. Guzey had collected these icons over more than forty years during his travels to Eastern and Western Europe, the Holy Land, and Asia Minor. The collection includes icons from Russia, Ukraine, Galicia, Czechoslovakia, Hungary, Rumania, Bulgaria, Greece, Constantinople, Cappadocia, Serbia, Dalmatia, Syria, Egypt, and Jerusalem.

many of the most notable schools of icon painting, among them, the Moscow, Pskov, Novgorod, Suzdal-Vladimir, and Palekh schools.

The icon collection is now housed in three exhibition rooms within the newly

along with the brilliant gold vestments of St. Nicholai (Velimirovich), Bishop of Zhicha, who spent his last years teaching at the seminary and reposed there. The original wedding crowns, and dikiri and trikiri are also on display, as well as the Guzey Collection of ancient Russian Gospels and manuscripts; the earliest was presented by the first Romanov Tsar, Michael Feodorovich in A.D. 1636. Other Gospels date from the reigns of Tsars Paul I, Alexander I, and Nicholas II.

The main room also holds the vestments and jeweled cross of Protopresbyter Joseph J. Pishtey, first Chancellor of the Orthodox Church in America. Other items on display include the miters of Archpriest Joseph Dzvonchik, Archimandrite Vasily (Phillipov), and St. Nicholai of Zhicha. Archbishop Herman has donated several magnificent Panagia and Cross sets, one of pure silver, ornamented with turquoise stones and dating from the sixteenth century. Others have also come forward with various donations, among them the original *kropila* (holy water brush) of St. Alexis of Wilkes-Barre, a 300-year-old *chotki*



Archbishop Herman being interviewed for evening news.

Continued on the next page.

(monastic prayer beads), a Byzantine desk set belonging to the late Father John Skvir, and vestments and *aers* (liturgical veils) from imperial Russia.

The third room will house additional items that are now being restored. Two nineteenth century felt banners from the Guzey Collection have been restored and are displayed in the main exhibition room where they hang from the ceiling.

It has been pointed out that this is a repository rather than a museum of Church icons and articles: unlike the icons displayed in the so-called "museums" of atheist Russia and Eastern Europe, these icons are for veneration. Father Nicodemus of the monastery brotherhood takes each icon to the main monastery church for placement on the center analog for veneration on the appropriate feast-day depicted.

Father John said, "It is important to

understand that many of these icons were buried in the earth or otherwise hidden for many years during periods of persecution, whether from Communists, Ottoman Turks, or other repressive groups. They must now be restored for veneration by the faithful."

Plans are presently under way for the publication of a book explaining each icon's significance and provenance, and for the printing of prints and cards of the most important examples.

A committee selected to oversee the administration of the collection will include Metropolitan Theodosius, Archbishop Herman, Protospesbyter Robert Kondratick, Archpriest John J. Perich, Curator, Mr. John S. Guzey, and Dr. Elizabeth S. Bonczar, Secretary.

The committee is especially interested in hearing from any families of the early

pioneer bishops, priests, and laity of the Church in America who may wish to perpetuate the memory of their departed family members by donating a specific ecclesiastical item or family heirloom that was worn or cherished by that individual and that may have some significance for the history of our Church. Such items might include a family icon, vestments, pectoral cross, Gospel, hand blessing cross, miter, prayer book, and the like.

Also, donations would be greatly appreciated to help defray the many maintenance costs associated with the collection—insurance, energy costs, security, and so on.

All inquiries and donations should be sent to:

Attn: Curator - Icon Museum
St. Tikhon's Seminary
South Canaan PA 18459



Metropolitan Theodosius bestowing the order of St. Innocent on Mr. John Guzey

The Life of Saint ALEXANDER Hotovitzky

New Hieromartyr of Russia, Missionary to America

The New Martyr of Russia Alexander Hotovitzky was born on February 11, 1872, in the city of Kremenezh, into the pious family of Archpriest Alexander, who was Rector of the Volhynia Theological Seminary and would later be long remembered in the hearts of the Orthodox inhabitants of Volhynia as a good shepherd. Young Alexander received a good Christian upbringing from his parents, who instilled in him love for the Orthodox Church and for the people of God.

The future pastor was educated at the Volhynia Seminary and the St. Petersburg Theological Academy, from which he graduated with a Master's degree in 1895.

After graduation from the Academy, he was sent for missionary service to the Diocese of the Aleutians and North America, where he was assigned to the position of reader at the newly-established St. Nicholas Orthodox Church in New York City. Following his marriage to Maria Scherbuhina, a graduate of the Pavlovsk Institute in St. Petersburg, the Hieromartyr Alexander was ordained to the diaconate, and soon after, on February 25, 1896, to the priesthood by Bishop Nicholas (Ziorov) of the Aleutians, whom Father Alexander would always later remember with gratitude and love.

The ordination took place at the diocesan cathedral in San Francisco. In his address to the newly-ordained Father Alexander, Bishop Nicholas explained his selection of the new priest for ordained ministry in these words: "Your special sense of decency, your good upbringing, your noble idealism, and your sincere piety immediately caused me to look favorably upon you and compelled me to single you out among the young people, with whom you used to visit me in St. Petersburg . . . I could see that you had that spe-

cial spark from God, which makes any service an action truly done for God's sake, and without which a vocation becomes soul-less and dead work . . . Your first experience in preaching has shown you the power of this kind of inspiration:



Saint Alexander Hotovitzky

you saw how the people gathered around you and how attentively they stood and listened at length to your discourses . . . Why did these people listen to you rather than going to hear other preachers? Clearly the spark which burns within you attracts the hearts of these people like a magnet."¹

A week after his ordination, the young priest returned to New York to assume the pastorate of the parish where he had previously served as reader. From 1898 to 1907, the New Martyr Alexander served as a pastor under the omophorion of Bishop Tikhon. Saint Tikhon, who, in the tragic year 1917, was to be elevated by Divine Providence to the primatial see as Patriarch of Moscow, valued highly Father Alexander's sincere piety, his gift of

¹ American Orthodox Messenger (AOM), vol. 10, No. 5, March 1-14, 1906, p. 82.

pastoral love, and his multifaceted theological erudition. The spectrum of his activity in the United States was quite broad and very fruitful. He was successful in missionary service, primarily among Uniates newly-emigrated from Galicia and Carpathian-Rus'. He was also one of the closest collaborators of the Orthodox archpastors in America and represented the Orthodox Church before American religious institutions and meetings.

Father Alexander's missionary work was not without many temptations and sorrows. Archbishop, later Metropolitan, Platon (Rozhdestvensky) expressed gratitude for the Passion-bearer Alexander's labors in America in an address delivered at the Divine Liturgy on February 26, 1914. Bidding farewell to Father Alexander, the Archbishop said: "One morning, during the years we worked together, you came to my room and, without saying much, unbuttoned your shirt, revealing a very large, bluish, bloody abrasion on your chest. That wound from a fanatic, who in a fit of rage attacked you wildly with a stick, followed the meeting of Russian people at which you had encouraged your own ethnic brothers to renounce the pernicious Unia with Rome . . . My entire being was shaken to the core and I was profoundly moved, for before me at that moment was a genuine example of witness for Christ."²

Through Father Alexander's efforts, Orthodox parishes were established in Philadelphia, Yonkers, and Passaic as well as other large and small towns throughout North America. The parishioners of these churches were cradle Orthodox whom fate had brought to the New World, as well as Carpatho-Russians converted from the

² AOM, vol. 18, No. 5, March 1, 1914, p. 92.

Continued on the next page.

Saint Alexander Hotovitzky

Continued from page 11.

Unia and former Protestant converts to the Orthodox Church.

An important contribution to the witness of the truth of Orthodoxy before heterodox American society was made by the *American Orthodox Messenger*, which was published in English and Russian under Father Alexander's editorship. Articles by the editor regularly appeared in this journal.

The New Martyr Alexander actively participated in the establishment of an Orthodox diocesan mutual aid society and at various times, he served as treasurer, first secretary, and president of this organization. The society provided material aid to Austrian Carpatho-Russians, Macedonian Slavs, Russian troops in Manchuria, and to Russian prisoners of war in Japanese camps.

Father Alexander also took upon himself the ascetical burden of constructing the architecturally remarkable and majestic St. Nicholas Cathedral in New York to replace the small parish church. The cathedral was to become an adornment of the city. He visited Orthodox communities throughout America soliciting funds for the construction of the cathedral. In 1901, he also traveled to his homeland, Russia, for this purpose. In the annals of St. Nicholas Church, which in 1903 became the diocesan cathedral, it is recorded that: "This cathedral was established and constructed in the City of New York in North America, under the supervision and through the efforts and labors of the most honorable Archpriest Father Alexander Hotovitzky in the year of Our Lord 1902."³

On February 26, 1906, Orthodox America celebrated the tenth anniversary of priestly service of Archpriest Alexander, one of its most remarkable pastors. Bishop Tikhon greeted the jubilant with these words: "As you remember your ordination as a priest of God at this anniversary, you are doubtless unwillingly contemplating how you have used your God-given talents, and asking yourself if the Grace of God was bestowed on you in vain and how far you have advanced on the path of moral perfection. As you judge yourself in this way, you are at the same time the judge and the accused. In order for a judgment to be fair, the testimony of onlookers, the witnesses, must be heard. Now they are speaking before you — listen to them. Thanks be to the Lord! We just heard their eloquent and heartfelt testimony

praising you. For myself as your superior, I can testify that you have proven to be trustworthy, and have justified the expectations which were hoped for at your ordination."⁴

The sacrificial and dedicated pastoral service of the New Martyr Alexander in America was concluded on February 26, 1914, exactly eighteen years after his ordination to the priesthood. In his farewell address, Father Alexander said: "Farewell, American Orthodox Rus' — my dear Mother, the Holy American Church. I, your ever-grateful son, bow filially to the ground before you. You gave birth to me spiritually, you nurtured me, from your depths you inspired me by your strength. Through the shining witness of your founders, through the enlightened apostolic teachings of your preachers, through the fervor of your faithful flock, you have given me the greatest possible joy — to be your son."⁵

From 1914 to 1917, Father Alexander served as a priest in Helsinki, Finland, where the majority of the population was Protestant. Although Finland was then part of the Russian Empire, the Orthodox clergy there had to exert great efforts to protect the Orthodox Karelians from the proselytic expansionism of the Finnish Lutherans. In Finland, the New Martyr Alexander was a loyal, active, and dedicated assistant to his archpastor — Sergius (Stragorodsky), the future Patriarch.

In August 1917, Archpriest Alexander was transferred to Moscow and assigned as assistant pastor of Christ the Savior Cathedral. Here he was again under the direct guidance of Saint Tikhon, with whom he had already been closely associated in America.

The Passion-bearer Alexander participated in the deliberations of the Church Council of 1917-18. When the Council discussed the drafting of a message to the Orthodox flock concerning elections to the State Council, he stated that, as the fate of Russia was at stake, the Church and the Council in particular should not shy away from the struggle to save the nation. Speaking about the efforts of the Council to upbuild the Church, he outlined his preliminary plans for order and healing in the internal life of the Church and stated with some bitterness: "It seems as if there were builders who were furiously preparing blueprints, plans and so forth for the construction of an edifice and at the same time were calmly observing the destruction

brick by brick of this edifice by enemies."⁶

During the difficult years of the Civil War, the New Martyr Alexander collaborated closely with Saint Tikhon in the administration of the Moscow diocese. In 1918, under the spiritual leadership of the rector, Father Nicholas Arseniev, and the assistant pastor, Father Alexander, a brotherhood affiliated with Christ the Savior Cathedral was established. As its first activity, the brotherhood issued an appeal to the Orthodox flock, which Father Alexander helped write. This document stated: "People of Russia! Christ the Savior Cathedral, the adornment of Moscow, the pride of Russia, the joy of the Orthodox Church has been condemned to slow destruction. This glorious monument to the great exploits of Russian warriors, who gave their lives for their native land and the Holy Orthodox Faith, has been denied state support . . . People of Russia! Will you really surrender this wonderful church of the Savior to mockery? Is it really true, as is claimed by the persecutors of the Holy Church, that the people of Russia no longer need holy things — churches, sacraments, services, because all this is outdated and superstitious? Respond, you, the faithful! Respond all of you as one! Rise up and protect your holy things! May the generous and well-intentioned donations of the rich be added to the precious pennies of the faithful poor. Moscow, you are the heart of Russia! Preserve your holy shrine — your golden-domed Church of the Savior! . . ."⁷ In response to this appeal, Orthodox inhabitants of Moscow joined the brotherhood of Christ the Savior Cathedral, and gave their alms to support the majestic church.

Pastoral service at that time was accompanied by much grief and danger. In May 1920 and November 1921 Father Alexander was arrested for brief periods. He was accused of violating the decrees concerning the separation of the Church from the state, and the school from the Church, by holding church school for the children.

In 1922, the Church was subjected to harsh tribulations when, under the pretext of helping the starving, ecclesiastical treasures including sacred vessels, icons, and other holy things were violently confiscated by the state. Heeding the appeal of Her holy primate, the Orthodox Church made generous donations to assist the starving. However, when Saint Tikhon issued a statement to his flock throughout

³ AOM, vol.10, No.5, March 1-14, 1906, p. 89.

⁵ AOM, vol.18, No.4, Feb. 15, 1914, p. 65.

⁶ Acts of the All-Russian Church Council, Moscow, 1918.

⁷ Listovka, 1918, p. 1.

Proclamation
Of the Holy Council of Bishops
Of the Russian Orthodox Church on the Canonization of
Protopresbyter ALEXANDER Hotovitzky (1872-1937)
November 29 - December 2, 1994
St. Daniel's Monastery, Moscow



In the name of the Father, and of the Son,
and of the Holy Spirit!

Since the very beginning of the Church of God, the most perfect witness to the Truth has been the shedding of blood for our Lord Jesus Christ. The holy martyrs and passion-bearers vanquished the devil "by the blood of the Lamb and by the word of their testimony, and they did not love their lives to the death" (Rev. 12:11). The persecutions, directed against Christians during the first centuries of Christian history, served the greater glory of God and the triumph of the Gospel.

In our age also, by Divine providence, persecutions, whose magnitude and harshness were similar to the evil acts of the ancient enemies of Christianity, were unleashed in Russia against the Orthodox Church. The assembly of the new martyrs of Russia have, by their blood, glorified God and witnessed to the truth of the teachings of Christ the Savior.

In continuing the glorification of the new martyrs of Russia, the Holy Coun-

cil, having studied the life and deeds of suffering of Protopresbyter Alexander, does now hereby unanimously decree:

1. That hieromartyr Protopresbyter Alexander be included among the new martyrs of Russia. This missionary and ascetic fruitfully labored in the spreading of Orthodoxy on the American continent. He was one of the closest and most faithful advisors to the Holy Patriarch Tikhon and Patriarch Sergius. He endured unjust trials, imprisonment, exile, and ended his holy life by confessing Christ through suffering.
2. That the relics of new martyr Protopresbyter Alexander, whose place of repose is unknown, be left to the care of God's mercy.
3. That Protopresbyter Alexander be included in the Synaxis of the New Martyrs of Russia.
4. That a special service be composed for this new martyr, and that until its composition, the general service for martyrs be utilized.
5. That his memory be observed on the date of his glorification.
6. That a holy icon be written for the veneration of the newly-glorified

God-pleaser, according to the decree of the Seventh Ecumenical Council.

7. That the life of the newly-glorified saint, as well as his writings, be published for the edification of the faithful of the Orthodox Church.
8. That, on behalf of the Holy Council, the glorification of the new saint be announced to the fullness of the Russian Orthodox Church.
9. That the name of the newly-glorified saint be made known to the Primate of the Orthodox Churches for inclusion in their calendars.

Through the intercessions and prayers of Hieromartyr Protopresbyter Alexander, may the Lord strengthen the faith of all the faithful of the Russian Orthodox Church and bestow His blessing upon them. Amen.

+ALEKSY,
Patriarch of Moscow
and All Russia
and the Members
of the Holy Council

Russia forbidding the cooperation of the clergy in surrendering sacred vessels for non-ecclesiastical use based on canon law, a slanderous campaign against the Church was begun in the press, Her primate was arrested, and a wave of court cases took place throughout Russia, in which servants of the Lord's altar were accused of counterrevolutionary activity. During these trials many faithful servants of the Church of Christ were sentenced to death and shed

their blood as hieromartyrs and martyrs.

During this difficult time for the Church, Father Alexander was unwaveringly guided by the statements of the Holy Patriarch to his flock and also followed his directives. Funds to assist the starving were collected at Christ the Savior Cathedral. At the same time, measures were undertaken to protect the sacred objects of this church. Meetings of the clergy and parishioners of Christ the Savior Ca-

thedral were held at Father Alexander's apartment in order to draft a resolution of the general parish meeting concerning the state decree.

A draft of the resolution, prepared by Father Alexander, protested against the violent confiscation of church valuables. A general meeting of parishioners was convened on March 23, 1922 at Christ the Savior Cathedral, presided by Archpriest Nicholas Arseniev. Father Alexander had

Saint Alexander Hotovitzky

Continued from page 13.

already been arrested. This meeting adopted the final text of the resolution, which demanded guarantees from the state that all donations be used to save the lives of the starving. The participants in the meeting protested the poisonous publications against the Church as well as insults against the hierarchy. The drafting of this document was deemed by the authorities to be criminal counterrevolutionary activity.

After two court cases against the Church, in Petrograd and Moscow, which resulted in the executions of hieromartyrs and martyrs, a new highly visible trial of clergy and laity began in Moscow on November 27, 1922, during which they were accused of supposedly "attempting to retain in their hands possession of church valuables and, through the resulting starvation, to topple the Soviet regime."⁸

On trial in this case were 105 clergy and laity. Among the main defendants were Archpriest Sergius Uspensky, dean of the second district of forty churches in Prechistenka, Archpriest Nicholas Arseniev, dean of Christ the Savior Cathedral, Archpriest Alexander Hotovitzky, assistant pastor of this Cathedral, Ilya Gromoglasov, priest of Christ the Savior Cathedral, Lev Evgenievich Anohin, warden of this Cathedral, and Archpriest Simeon Golubev, rector of St. John the Warrior Church.

The most significant part of the indictment submitted to the Court concerned the activity of the clergy and laity of Christ the Savior Cathedral. The indictment stated: "The main organizers and leaders of this criminal activity were Priest Hotovitzky, chairman of the council of parishes in this area, Priest Arseniev, rector of the Cathedral, Priest Zotikov, Priest Gromoglasov, former lawyer Kayutov, former deputy minister Shchepkin, the merchant Golovkin, and engineer Anohin. When the decree of the Supreme Central Executive Committee concerning the confiscation of church valuables was issued, they began their preliminary activities under the leadership of the priest Hotovitzky, who repeatedly secretly gathered the above-named people at his apartment order to plan with them the measures which they proposed to enact to achieve their criminal intentions."⁹

The case was in court for two weeks.

⁸ Archive No. R-31344. Case N 27910 of charges against A. A. Archangelsky, A. A. Hotovitzky, and others, "Conclusions of the prosecution" p. 1.

⁹ Ibid., p. 11.

After the detailed indictment was read, questioning of the defendants began. Father Alexander remained cool and calm during questioning as he tried to protect the other defendants. He did not admit any guilt, stating: "I consider that it is not counterrevolutionary to ask for a corresponding amount of metal in return for church valuables."¹⁰

Following the interrogation of all the defendants and witnesses, at the Court session on December 6, the later infamous,

Hieromartyr ALEXANDER Hotovitzky

Troparion - Tone 6

In a time of fiery temptations
for the Church of Russia,

You manifested Christ's love to
your flock through meekness and
humility.

As a good pastor you laid
down your life for Him.

Pray for us, O Hieromartyr
Alexander, that our souls may be
illumined.

Kontakion - Tone 2

You bore labors and illness on
your shoulders

And joyfully took the narrow
path of suffering for Christ

Through which you attained
the Heavenly Kingdom.

O Hieromartyr Alexander,
Entreat God the Savior to grant
us mercy on the Day of Judgment.

sinister prosecutor Vishinsky delivered the concluding statement for the prosecution. He asked the court for a sentence of capital punishment for thirteen defendants including Archpriests Alexander Hotovitzky, Nicholas Arseniev, Sergius Uspensky, Priest Ilya Gromoglasov, Abbess Vera (Pobedinskaya) of the Novodevichy Women's Monastery and L. E. Anohin. Vishinsky requested that the other defendants be sentenced to prison terms of varying length.

On December 11, defendants were given an opportunity to say a final word to the court. In his comments, Father Alexander attempted, first of all, to ob-

¹⁰ Archive No. R-31344. Case N 27910. Court records p. 14.

¹¹ Ibid., p. 61.

¹² Ibid., p. 62.

¹³ Ibid., p. 64.

tain the court's leniency and mercy for his brother clergy: "I direct your attention to those who were at the meeting in my apartment: some of them are old and the others are very young and guilty of nothing. This was a completely ordinary meeting, it was not counterrevolutionary and it cannot by any means be characterized as a shady plot."¹¹

The lengthiest final comments were delivered by the professor and priest Ilya Gromoglasov. This defendant attempted to gain the favor of the court by expounding on his former opposition to the Holy Synod. Concerning the conclusions of the prosecution, he said that he "knew nothing of the criminal organization headed by Hotovitzky."¹²

On December 13, the verdict of the revolutionary tribunal was announced. It was milder than the bloodthirsty verdicts delivered at previous trials held in Petrograd and Moscow in conjunction with the confiscation of church valuables. Each of the main defendants — Abbess Vera (Pobedinskaya), Archpriest Sergius Uspensky, and Archpriest Alexander Hotovitzky were sentenced to ten years in prison, the confiscation of their personal property and the deprivation of their civil rights for five years. The others were sentenced to lesser terms of imprisonment. Appeals for pardon, made by those who were sentenced to the longest terms of imprisonment, including that of Archpriest Alexander, were rejected by the presidium of the Supreme Central Executive Committee on February 16, 1923.¹³

After the holy Patriarch Tikhon resumed his administration of the Church and made several statements regarding loyalty to the governmental authorities, many hierarchs, clergy, church leaders and laity, who had previously received sentences from the judiciary in conjunction with the confiscation of church valuables, were granted amnesty. Father Alexander was among those freed in October 1923. Following his liberation, he was not assigned to a parish but served by invitation at various churches in Moscow.

He remained free for only a short time. Already on September 4, 1924, E. Tuchkov, head of the 6th section of the Department of State Political Management, compiled a list of thirteen clergy and church leaders of Moscow and recommended that they be subjected to administrative exile. The New Martyr Alexander, who was included in the list, was characterized as follows in this document: "A priest and preacher with a post-graduate

education, very active, zealous and influential among the Tikhonites. His outlook is anti-Soviet."¹⁴ On September 9, 1924, the New Martyr Alexander was subjected to an interrogation. "In my religious convictions," he said at that time "I consider myself a Tikhonite. My relations with the Patriarch are intimate rather than just strictly administrative, but lately, I have avoided meeting with Patriarch Tikhon, as I felt that this might inconvenience him due to my conviction in conjunction with the confiscation of church valuables. I have never expressed an opinion concerning the restoration of the former government and such a thought has not even crossed my mind."¹⁵

By a decision of a special meeting of the administration of the Department of State Political Management, the New Martyr Alexander was exiled to the Turuhan region for a period of three years. His already failing health was further

¹⁴ Archive No. R-31344, case N 27910. A list of the active reactionary leaders of the Tikhonite Church, p. 76a.

¹⁵ *Ibid.*, interrogation record, p. 57.

weakened by his sojourn in the far north.

Following his return from exile, Father Alexander was raised to the rank of protopresbyter and became one of the closest assistants of the Deputy Locum-Tenens of the Patriarchal Throne, Metropolitan (later Patriarch) Sergius, who knew him well since the time of his service in Finland.

In the 1930s, Protopresbyter Alexander served as rector of the Church of the Deposition of the Robe on Donskoy Street. One of the parishioners of this church recalls: "In 1936, Father Alexander did not preach, as he was apparently forbidden to. In 1936-7, I was present many times when Father Alexander served. He was a tall, gray-haired priest with gentle facial features, who looked extremely intelligent. Gray, trimmed hair, a small beard, very kind gray eyes, a high-pitched, loud tenor . . . pronounced exclamations distinctly and with inspiration . . . His appearance reminded me of many priests who were exiles from the western regions

. . . Father Alexander had many parishioners who greatly revered him . . . Even today, I remember Father Alexander's eyes. It seemed as if his glance penetrated your heart and embraced it with affection. I had the same feeling when I saw the holy Patriarch Tikhon . . . The same light also shining in Father Alexander's eyes was testimony of his sanctity."¹⁶

In the fall of 1937, the New Martyr Alexander was arrested again. The documentary evidence about him at our disposal ends with this; however, a majority of oral reports testify to his death as a martyr. The Orthodox Church in America, on whose territory Protopresbyter Alexander served as a priest until 1914, venerates him as a passion-bearer, whose life as a confessor ended with sufferings for Christ. The place of his burial is unknown.

—trans. by Anatoly Antonov;
edited by Alexis Liberovsky

¹⁶ Svetsitsky, Anatoly. Father Alexander Hotovitzky, (manuscript), p. 1-2.

Bishop Innocent Consecrated in Alaska

The consecration of Bishop Innocent for the Diocese of Alaska took place September 16, 1995 with great joy. Prior to the consecration, unscrupulous persons spread false rumors concerning the Bishop-Elect. Excerpts from a resolution adopted at the Diocesan Assembly held in Anchorage, Alaska the same day follow. The complete story will be given in the Christmas issue.

"We have consecrated a most worthy man as Bishop of Anchorage and the entire Diocese here rejoices that God has sent His Grace Bishop Innocent to us. This is our faith: while human beings obviously play an important role in the process, it is God himself who elects and ordains our hierarchy and clergy to fulfill his will and pastor his flock.

"We know also that there are those who do not share this faith and have attempted to persuade others that the Holy Synod, the central Church Administration, and our own diocesan leaders have erred, have been deceived, have mismanaged or have been proven incom-

petent. It is only if one begins with these assumptions or suspicions that any of the slanderous, hurtful, and vicious allegations made about our new Bishop could be seriously considered for even one minute.

"Our Diocesan Assembly unanimously supports His Beatitude, the decisions of the Holy Synod, and our Diocesan Council.

There is no division among us here. Our Diocesan Assembly unanimously affirms its conviction that Bishop Innocent is a most worthy man and that all allegations against him, investigated by the Holy Synod during the past three years, according to the documents we have reviewed, are totally false."



Newly-consecrated Bishop Innocent with brother Hierarchs and local diocesan clergy.

The Life of St. JOHN Kochurov

(concluded from the previous issue)

It aroused a profound spiritual response within the hearts of many laity, clergy, and hierarchy of the Russian Orthodox Church. The Church service for the departed, and his burial in the crypt of St. Katherine's Cathedral in Tsarskoye Selo³⁹ were served by the shocked local clergy in an atmosphere of great dismay and anxiety. At the time, the Most Reverend Benjamin, Metropolitan of Petrograd, the future Holy Martyr, was attending the All-Russian Church Council being held in Moscow. Within a few days after the burial, the leadership of the Petrograd diocese, with Metropolitan Benjamin's blessing, published the following announcement in the newspaper *All-Russian Church-Social Herald*: "On Wednesday, November 8, the ninth day after the death of Fr. John Kochurov who was murdered October 31 in Tsarskoye Selo, a hierarchical Panikhida will be served in Our Lady of Kazan Cathedral at 3 p.m. for the eternal memory of Archpriest John and of all the Orthodox Christians who have perished in a time of civil conflict. Parish clergy free of serving obligations are invited for the Panikhida. Vestments should be white."⁴⁰

Soon after this hierarchical Panikhida served in Our Lady of Kazan Cathedral, the Diocesan Council of Petrograd published a proclamation "To the clergy and the parish councils of the Diocese of Petrograd." This became the first official recognition of the martyric character of the Fr. John's death pronounced in the name of the Church, but also the first Church statement to specify concrete measures of assistance to the families of clergymen persecuted and assassinated by the theomachists in Russia. In this remarkable document of church history—eloquently expressed, with deep humility in the face of the anticipated future persecution of the Church, and embodying genuine sympathy for Fr. John's bereaved family—the

leadership of the Petrograd diocese reacted to the death of the first diocesan Holy Martyr: "Dear brothers," began the statement by the Petrograd diocesan council, "On October 31 of this year the town of Tsarskoye Selo suffered the martyrdom of one of the good shepherds of the Petrograd diocese, the Archpriest of the local Cathedral, John Alexandrovich Kochurov. Without any blame or justification for this on his part, he was seized in his apartment, conveyed to the suburbs, and was there, in an open field, shot by the possessed mob . . .

"It was with feelings of profound sorrow that the Petrograd diocesan council received this news; the grief has been considerably augmented by the realization that, with the Archpriest's demise, a large family is left behind, consisting of six members who now are without food, shelter, or any means of subsistence.

"God is the Judge of the cunning villains who violently ended the life that was still young. Even if they flee unpunished from trial at the hands of men, they can never elude the judgment of God. But our obligation now is not only to pray for the peace of soul of this innocent sufferer, but with all our sincere love to attempt to treat the deep and incurable wound that has been inflicted on the very hearts of the poor bereaved family. The diocese and the diocesan clergy are directly obligated to provide for the martyred pastor's orphaned family, to give them the opportunity to live in material comfort, and to provide the children with a proper education.

"The diocesan Church Council, being moved by the loftiest of sentiments, now appeals to the clergy, parish councils, and all the Orthodox faithful of the diocese of Petrograd with an ardent entreaty, asking most earnestly, for the sake of Christ's love, that you stretch forth a brotherly helping hand, and by whatever amount you can offer, support a poor family left to be at

the mercy of fate. Great is the need, and it should not be delayed!

" . . . His martyrdom is, for each of us, a dire reminder, an ominous warning. We therefore must be ready for anything. And to prevent such situations of destitution as we now have, we must prepare, between the times of trial, an assistance fund to be allotted for the defenseless, persecuted, and tormented clergy that in such cases and in similar ones they may have material aid from their kindred in spirit.

" . . . Through the deans special lists will be sent to each parish in the Diocese for the collection of donations, those that are voluntary and from the Church funds, for help to the family of the deceased Archpriest John Kochurov, and also for the establishment of the special fund for assistance to the clergy in all similar cases.

" . . . An immense task requires means commensurate with it. The Diocesan Church Council hopes that with God's help such means will be found. The modest offering of the diocese and clergy, made voluntarily and laid on the Christian conscience of each person, will provide an opportunity for drying the tears of the unhappy orphans and for making a beginning of that concern for good brotherly assistance, for which our clergy have a great need particularly now . . .

"It has thundered; now is the time to make the sign of the Cross!"⁴¹

On one of his regular visits to his diocese during the All-Russian Church Council in Moscow, Metropolitan Benjamin served the Divine Liturgy on November 26, for the patronal feast at St. Katherine's Cathedral in Tsarskoye Selo. "The Liturgy ended with a fervent exhortation from the hierarch, during which he appealed to the people for unity, love, and brotherhood," wrote a correspondent for the *All Russian Church-Social Herald*. "The Metropolitan also mentioned the terrible event, the

³⁹ VTOV, 1917, 1 Dec.

⁴⁰ VTOV, 1917, 7 Nov.

⁴¹ *Tserkovniye vedomosti*, 1917, N48-50, pp.2-3.

assassination of the beloved pastor of the local Church, Fr. John Kochurov; he noted that though it is a very sad occasion, it has been a cause of reconciliation as well, through the realization that the pastor had laid down his life for love of God and of neighbor, providing an example of martyrdom. The archpastoral message had a strong effect on everyone, and tears were seen on many faces. Following the Liturgy, the Litia for the departed took place at the Fr. John's tomb in the burial-vault of the Cathedral. After the service the Metropolitan visited the rectory, where he met the family of the deceased."⁴² Thus, a second time—and now from the mouth of the diocesan hierarch, who remembered the slain clergyman of his diocese—the Russian Orthodox Church characterized Fr. John's death as a martyrdom.

The All-Russian Church Council was just then taking place in Moscow, and this death had deeply touched the hearts of the delegates, arousing loud lamentation. Archpriest P. Mirtov was commissioned to "compose a proclamation expressing the sense of the Council, giving information about the untimely death of the deceased Fr. John Kochurov, who fell victim while zealously fulfilling the obligations of his rank."⁴³

The Most Holy Patriarch Tikhon had become well acquainted with Fr. John during the many years they worked together in the diocese of North America and the Aleutians, and felt therefore a deep respect for him. Expressing a genuine conviction formed at the Council that the Russian Orthodox Church had gained a new martyr saint in the event of Fr. John's death, the Patriarch dispatched a letter of sympathy to Alexandra Kochurova, the deceased pastor's widow: "With great sadness the Most Holy Council of the Russian Orthodox Church has received a report concerning the martyrdom of Father John Alexandrovich Kochurov, who has fallen victim while zealously fulfilling the obligations of his rank," wrote the future Confessor, the Most Holy Patriarch Tikhon. "Joining our prayers with those of the Holy Council for the repose of the soul of the slain Archpriest John, we share your great grief, and we do that with a special love, because we knew well the deceased Archpriest, and have always held his

inspiring and strong pastoral activity in high estimation.

"We bear in our hearts the sure hope that the deceased pastor, adorned with the wreath of martyrdom, now stands at the Throne of God among the elect of Christ's true flock. The holy Council, with earnest sympathy for your bereaved family, has decided to petition the Holy Synod to give you the proper assistance.

"May the Lord help you to endure the trial sent to you by the ways of God's Providence, and preserve you and your children unharmed amid the storms and calamities of our time.

"We invoke God's blessing on you and on your family. Patriarch Tikhon."⁴⁴

Exactly five months after Fr. John's death, on March 31, 1918—by which time the number of murdered clergymen known to the Holy Synod had already reached fifteen—the first "Memorial Liturgy for the New Hieromartyrs and Martyrs" in the history of the Russian Orthodox Church in the twentieth century was served in the church of the Moscow Theological Seminary, by the Most Holy Patriarch Tikhon, four other hierarchs, and ten archimandrites and protopresbyters. At the Memorial Liturgy and Panikhida, when the

⁴⁴ VTOV, 1917, 15 Dec.

supplicatory prayer was pronounced "For the repose of the servants of God who have perished for the Faith and the Orthodox Church," following mention of the first-slain hierarch, Metropolitan Vladimir, the first-slain Archpriest, Father John Kochurov, was remembered, who by his passion-bearing death ushered in the service offered by the confessors, the assembly of the Russian New-Martyrs of the twentieth century.⁴⁵

—Trans. from the Russian
by Anatoly Antonov

⁴⁵ *Pribavleniye k Tserkovnym vedomostyam*, 1918, N15-16, p.519.

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Cardinal Keeler visits icon museum.

⁴² VTOV, 1917, 1 Dec.

⁴³ VTOV, 1917, 2 Nov.



Archbishop Herman addresses conference.

Diocesan Parish Council Conference at Bethlehem

The Diocese of Eastern Pennsylvania gathered in community at a Diocesan Parish Council conference on Saturday, June 24, 1995, at St. Nicholas Russian Orthodox Church in Bethlehem, Pa. The conference began with a hierarchical Divine Liturgy for the Feast of St. John the Baptist. His Eminence, Archbishop HERMAN of Philadelphia and Eastern Pennsylvania was the main celebrant, assisted by diocesan clergy. Following Liturgy, the fifty participants gathered for the first session, "On the Celebration of the Millennium." The keynote address was delivered by Archbishop Herman.

In preparation for the coming celebration of the two thousandth anniversary of the Nativity of Our Lord and Savior Jesus Christ, His Eminence has set forth a five-year plan to prepare the clergy and laity of the Diocese of Eastern Pennsylvania for this wonderful celebration. The year 1995 has been identified as "A Year of Spiritual Growth." His Eminence's presentation focused on the need for personal, parish, and diocesan spiritual renewal. Following the prime example of St. John the Baptist, the first step of preparation is to truly repent for our sinful actions and then truly proclaim that This Christ, The Messiah, will grant salvation to all mankind. This is our challenge and each of us must accept the responsibility. All of us, clergy and laity, as laborers in the vineyard must truly

rededicate and recommit ourselves to the Lord and to the teachings of the Church. Under His guidance and with the help of each other we can work as one diocesan spiritual family. The mission of the Lord must not go astray, but instead must be fulfilled.

During his archpastoral visits to diocesan parishes, His Eminence noted that all parishes need spiritual growth. All parishes, both small and large, have concerns and all are in need of help and assistance. It was the fervent desire of our forefathers to provide for their and our spiritual needs by establishing churches. Our physical facilities are in place, the material things are there, but the people and sometimes even the services are missing. Our forefathers not only established the churches, but they made sure that they and their families participated in the services. It was a joy for them to participate in not only the Divine Liturgy but also Vespers. To continue this tradition, we must revitalize our parishes and bring back spiritual growth. Each priest and parish council must discuss the needs of the parish and develop a plan to revital-

ize the spiritual growth of the parish. We are no different from the apostles and our forefathers, but must be willing to actively convince other members of our spiritual family to participate in the life of our Church. We can change all of this by accepting this challenge to increase spiritual growth and especially to strengthen our commitment to the Lord and Church by doing what is necessary within our parish, our diocese, within the national Church, and for world Orthodoxy.

Parish council members must be willing to accept responsibility for problems within the parish. The attitude that everything from people not coming to church to the broken sidewalk is the fault of the priest is no longer valid. It is a joint responsibility, both of the priest and the faithful, to care for the parish. Parish council meetings must focus on ways of strengthening the spiritual needs of all the faithful, the youth, the senior citizens, instead of merely approving payment for monthly bills. Parish councils must reach beyond the local boundaries and encourage participation in deanery, diocesan, and national church



Conference participants.

activities. However, nothing will take place unless we as individuals say, "Yes, absolutely," we accept the challenge, look deeper into ourselves, make a change within our lives, and recommit to Christ. If we want followers, we must set the prime example. This journey that we take together as a spiritual family requires the total support of the parish priest, council, and faithful. Diocesan activities supporting this journey must be communicated to everyone. We are not talking about building buildings, but leading the faithful to spiritual salvation. (The five-year plan for the Diocese of Philadelphia and Eastern Pennsylvania can be found in the Spring 1995 issue of *Alive in Christ*.)

Following the Archbishop's presentation, clergy and lay representatives provided many suggestions and ways to begin our journey towards spiritual growth. Sarah Jubinski, St. Nicholas Church in Bethlehem, described the wide range of

activities offered at her parish. A positive attitude is required by both the priest and parish council members to effect change. St. Nicholas has a full schedule of liturgical services, a large choir, Bible study, active junior and senior F.R.O.C. chapters, Ladies Altar Society, and a sister parish relationship with a church outside Moscow, Russia. There are numerous opportunities for everyone to participate in something. Father Eugene Vansuch stressed the need for stability and persistence. Parishes should not give up holding services because only two or three people come, but work to increase attendance—and this may take several years. George Nakonetschny of St. Mark's in Wrightstown related how his parish suffered spiritually as a "Sunday" parish and how it has stabilized with the assignment of a resident full-time priest. He urged patience, doing what is necessary, setting an example, and evaluating the results. Spirituality is increased

when something personal happens in a person's life. Father John Onofrey, St. Herman of Alaska in Shillington, commented that parishes need to be honest, open, and friendly, print their schedule of services, work together with other Orthodox parishes, and get everyone involved. Father John urged the smaller parishes to work toward accomplishing their own goals and not try and compete with the larger established parishes. John Dotsey, Christ the Saviour Church in Harrisburg, outlined vision, fellowship, and mission as three items required for spiritual growth. A vision allows everyone to share a common goal. Fellowship gathers parishioners together for sharing concerns and also for fundraising. Mission allows us to work together and spread the Word. Father John Kowalczyk, St. Michael's in Jermyn, added a fourth element of offering ourselves. Father John noted that God makes the impossible possible. Father David Shewczyk, Holy Resurrection in Alden Station, urged setting the goal of trying to get people back to the Church. We all have spiritual illnesses and need to be healed by the grace of our Lord and Savior Jesus Christ. A positive, welcoming attitude is very important. Father Daniel Ressetar, Christ the Saviour Church in Harrisburg, stressed the need to take risks. Money, friendships, and time may be lost, but the results will be positive. Christ the Saviour is guaranteeing that an immigrant family will be off welfare for three years. His Eminence, Archbishop Herman challenged us to find out why people don't come to church. He related the incident of someone who was ill and could not stand. When this person came to church, he was insulted by someone. We need to be concerned about bringing people back to the Church. More personal contact by priests and parishioners is necessary. This concern has been expressed to His Eminence during his visits to parishes. People, especially senior citizens, are concerned about the Church.

Following the lunch break, the second session focused on the upcoming Eleventh All-American Council. Father Eugene Vansuch brought to our attention the well-prepared Resource Planning Guide which was supposed to be shared with parish council members. The overall response to the Guide was disappointing; however,

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Diocesan Parish Council

Continued from page 19.

four responses were from our diocese. The proposed resolutions of the Statute Commission and those submitted by parishes to the Resolution Committee were reviewed and discussed.

It was very clear that the Diocese has the heavy burden of moving the faithful towards greater spiritual growth. His Eminence has provided us with the direction. It is up to each of us as individuals to commit to the challenge. Some suggestions include: accepting the invitation of His Eminence to have him meet with individual parish councils; an open discussion at a council meeting to discuss the status of spiritual growth in the parish; encourage greater participation by parishes in diocesan activities; set up the lecture series throughout the Diocese; focus on the need to serve all people—young, seniors, immigrants; look to other parishes for assistance. Spiritual growth is based on the clergy and laity. Mutual support is needed for the building up of the Church.

Father Eugene recognized the leadership of His Eminence, Archbishop Herman for developing the five-year plan for the Diocese and for supporting programs in the Diocese.

Our Diocese is commended for initiating programs such as the parish council and clergy conferences and for the active participation of the clergy and laity in these activities.

—Sarah B. Jubinski



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SS. Peter and Paul Celebrates Diamond Jubilee

SS. Peter and Paul Orthodox Church in Uniondale celebrated its diamond jubilee on June 17, 1995. To commemorate seventy-five years of service to the Lord and his people, a Hierarchical Divine Liturgy was celebrated by His Eminence Archbishop Herman. Also celebrating the liturgy were the host pastor, Father John Maxwell; V. Rev. Vladimir Fetcho, dean of the Wilkes-Barre Deanery; V. Rev. John Kowalczyk and Rev. Leonard Poore, neighboring priests from St. Michael's in Jermyn and St. Basil's in Simpson; and former pastors, V. Rev. Michael Lepa and

V. Rev. Alexander Poshyvajlo. Assisting in the Divine Liturgy for the Jubilee were Protodeacon Stephen Howanetz and Subdeacons Gregory Hatrak and Gregory Sulich. Responses were sung by the parish choir under the direction of Raymond Dubois.

The history of SS. Peter and Paul's actually began with the founding of another earlier church, Nativity of the Virgin Mary in 1904. But as more and more Russian Orthodox faithful settled in the area, the need arose for a larger and more centrally located church. It was decided to dismantle

the Nativity of the Virgin Mary Church and to use its lumber and furnishing to construct and adorn the new church and rectory. Construction of the church began in 1920. An A-frame roof was erected over the basement and for four years Church services were held in this earth basement structure. The Church was completely built by 1923 and by 1928 the interior was completed. More recently, new icons were painted for the church by Vladislav Andrejev.

In preparation for the celebration of the
Continued on the next page.

SS. Peter and Paul

Continued from page 21.

seventy-fifth anniversary, many renovations were performed, in large part because of the generous contributions of Mr. Steve Urda.

When the Hierarchical Divine Liturgy began the Church was filled to capacity, with a large overflow crowd accommodated by a tent that had been erected outside the Church doors.

At the little entrance during the Hierarchical Liturgy, Fr. Maxwell was awarded the Kamilavka. The children's choir sang the communion hymns. Just before the dismissal, Archbishop Herman led the congregation in a procession around the church with the icon of SS. Peter and St. Paul, and the four sides of the Church were sprinkled with holy water. At the conclusion of the Divine Services gramotas were presented to Mr. Peter Jubinsky, parish council member for forty years, Mr. Steve Urda, benefactor of the parish, and Mrs. Rose Kennedy, church council member, former choir director, and secretary for the Archbishop. A special gramota, which was signed by all the Bishops of the Orthodox Church in America, was presented to the parish.

Following the Hierarchical Divine Liturgy a banquet was held at St. Michael's Church Hall in Jermyn with over two hundred in attendance. At the dinner Mrs. Antoinette Terry, a longstanding parish council member and head of the SS. Peter and Paul fund raising dinners, was presented with a gramota. She had left church early to prepare for the dinner and so did not receive the gramota in the church itself.

At the dinner, following the greeting by the toastmaster, Walter Terry, Mrs. Rose Kennedy gave a memorable welcome to those in attendance. Mr. Peter Jubinsky recalled the good times as well as the dark moments in the parish's history. At all times, even when some thought that the parish would not be able to continue, God showed his great faithfulness. He also spoke of the need to stay true to Orthodox faith. He stated that when Mr. Henry Ford was asked what the secret of his successful marriage of fifty years was, he replied, "I treat my marriage the same way I treat my cars. I stick to the same model." In like manner, Mr. Jubinsky urged us to show

fidelity to the Church.

V. Rev. Mark Shinn, a former rector of the parish, was unable to be present because of car trouble. He sent a fax for the event, commenting on how much he and

Alexander Poshyvajlo spoke also of the kindness of the parish. V. Rev. Michael Lepa thanked and congratulated the parish. He stated that although he had served the parish for only a short time, it holds a

When the Hierarchical Divine Liturgy began the Church was filled to capacity . . .

his family had enjoyed serving the parish in Uniondale, in spite of the harsh and cold winters, because the love and faith of the people brought them much warmth. V. Rev.

special place in his heart. Rev. John Maxwell, reflected on how blessed the church was to have some of the former rectors present, because they represent the years



Presentation of flowers.



Hierarchical Divine Liturgy.

of dedicated service offered in the building up of SS. Peter and Paul Church. "Among the former rectors represented at the celebration," Fr. Maxwell said, "the church is especially honored to have with us His Eminence, Archbishop Herman." He complimented the Archbishop for being the most energetic and the most accessible bishop in America today. "But the legacy of SS. Peter and Paul does not lie exclusively in its history of dedicated priests," Fr. Maxwell said. "We have a wonderful church family today filled with dedicated and faithful members because of the many lay persons who labored to build the church, both spiritually and physically."

As the main speaker, Archbishop

Herman reminisced on his years of service at SS. Peter and Paul and complimented the parish for its efforts. He urged all of the faithful to rededicate their lives to the building up of Christ's Holy Church, so that we may faithfully pass on that which has been entrusted to us.

All of the parishioners of SS. Peter and Paul rejoiced that they could be a part of this momentous occasion in the life of the parish. The celebration enabled them to express their love for the Church in a new way and to rededicate their lives to our Lord Jesus Christ. For many it will be a day that will be remembered for years to come.



Presentation of the Synodal Gramota to the parish.



Rose Kennedy gives toast.

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The Sinlessness of the Mother of God According to Nicholas Cabasilas

Saint Nicholas Cabasilas was born *circa* 1322 of noble parentage in the ancient city of Thessalonica, the second most important city of the later Christian Roman Empire.¹ His lifetime spanned a period which saw the gradual but inevitable decline of Byzantine hegemony in the East. Continual threats of invasion, civil wars and religious conflict resulted in a state of turmoil from which the Empire was never to recover. Such tragic factors were bound to drain the Christian Roman Empire "of its last vestige of strength."²

At the same time, however, amidst the endless power struggles for imperial rule and the fierce politico-religious disputes of the Zealots (the anti-aristocratic party), this also proved to be an age of remarkable and profound creativity; and nowhere is this more apparent than in the arena of the so-called Hesychast or Palamite Controversy of the fourteenth century.³

When viewed against the background of such social and political strife, the figure of Nicholas Cabasilas acquires even greater stature. Put simply, Nicholas was what we today would term a true "Renaissance man"—a Renaissance man, however, with the living Christ at the center of his life. Himself a hesychast,⁴ Cabasilas first studied in his native Thessalonica under his celebrated uncle, Neilus⁵ (Metropolitan of Thessalonica from 1361 to 1363),⁶ and alongside Demetrius Cydones, who later translated some of the works of Aquinas into Greek.⁷

From 1335 to 1340, Nicholas continued his studies in Constantinople. Here, in addition to philology, philosophy and theology, his wide range of interests also encompassed such diverse subjects as rhetoric, law, astronomy and mathematics.⁸

Owing to his privileged background and upbringing, Cabasilas moved among the most sophisticated and influential circles of his time. It appears, for instance, that up until 1335 he was closely connected with Isidore I Boucheras (one of the leading hesychasts of



this time and from 1347, Patriarch of Constantinople), whom he appears to have had as his spiritual father. Isidore, himself a highly influential figure amongst the religious circles of the city of St. Demetrius, studied under St. Gregory the Sinaïte (c. 1265 - 1346) and was later tonsured by St. Gregory Palamas (c. 1296 - 1359).⁹

Later, from around 1350, Nicholas was to distinguish himself as a government official, diplomat and courtier, serving in the entourage of John VI Cantacuzenus (1347 - 54) with, among others, his old fellow-student, Demetrius Cydones.¹⁰ In an official

capacity, Cabasilas is found accompanying Palamas, the newly elected Archbishop of Thessalonica, to the outer gates of the city, and then later, upon being refused entry by the Zealots, to the Holy Mountain. In 1353 or 54 we find him appearing as a candidate for the patriarchate.¹¹ But how exactly Cabasilas spent the latter part of his life still remains uncertain, although the opinion that he eventually became Archbishop of Thessalonica is now widely rejected.¹²

But whatever the details of the matter may be, beyond dispute is the fact that as scholar, diplomat and man of prayer,

Cabasilas by any standards stands out as a man of rare talents. He is best known to us of course through two works in particular: his *Concerning the Life in Christ*¹³ and his *Interpretation of the Divine Liturgy*:¹⁴ both of which, deservedly, have come to be regarded as classics of fourteenth century mystical theology. Their strong Christocentric and sacramental character—written in a flowing style, imposing and unsurpassed in elegance—have earned Cabasilas the reputation of being one of the foremost authorities on the mysteries of Baptism, Chrismation, and especially the Eucharist.

Not so well known, however, is the fact that Cabasilas wrote considerably more than the two famous works already mentioned.¹⁵ Indeed, among these lesser known works are to be found three wonderful homilies by Cabasilas on the *Nativity, Annunciation, and Dormition of the Mother of God*,¹⁶ which display the same genius evident in both the *Life in Christ* and the *Interpretation of the Divine Liturgy*; and herein lies the subject of our present study: the Sinlessness of the Mother of God in Nicholas Cabasilas.

The chief reason for this study is to investigate the claim originally made by Martin Jugie—to whom we owe a debt of thanks for the publication of the texts of the three homilies—that Cabasilas's teaching on the sinlessness and purity of the Mother of God is in keeping with the Latin "dogma" of the "immaculata conceptio," proclaimed by Pope Pius IX in 1854, which affirms that the Blessed Virgin Mary was delivered from original sin from the very moment she was conceived by her mother, St. Anna.¹⁷

Now, the doctrine of the immaculate conception first appeared in the West during the eighth century as a "theological opinion" (*theologoumenon*).

During the Middle Ages, and more specifically about the thirteenth century, this teaching was vigorously supported by the Franciscans; though, it should be noted, it was also categorically rejected by such authorities as Bernard of Clairvaux (1090 - 1153), Albert the Great (c. 1200 - 1280), Bonaventure (c. 1217 - 1274) and the Dominicans—including Thomas Aquinas himself (c. 1225 - 1274). Indeed, according to the Scholastic tradition of this period, it was held that the Mother of God was in fact conceived in "original sin,"¹⁸ from which she was freed while still in her mother's womb.¹⁹

It should be noted however, that in the East too, around the turn of the thirteenth century and later, we have such examples as Isidore, Metropolitan of Thessalonica (c. 1200), who appears to have preached that the Mother of God was indeed delivered from all trace of original sin at the moment of her conception. For instance, in his homily On the Entry of the Ever-Virgin Mary into the Holy of Holies, Isidore suggests that the words "Behold, I was shapen in iniquity; and in sin did my mother conceive me" (Ps. 50 [51]:5), do not apply to the Mother of God, and that her exemption is attributable to the "the great things" that "he that is mighty hath done" (Luke 1:49).²⁰

Whilst at times appearing to share such sentiments, Nicholas Cabasilas's teaching on the Theotokos follows a somewhat different line of thought. Firstly, he speaks of the cooperation or *synergy* of the Ever-Virgin's parents. Here, he makes the point that Mary's "was not a simple birth of nature,"²¹ for nature, he says, "was barren"; though not at all barren in *virtue*. And it was this virtue which manifested itself in and through SS. Joachim and Anna, the progenitors of Christ, who came to-

gether, says Cabasilas, solely through obedience to God. Hence, though certainly describable as "blameless" and even as "divine,"²² yet the Holy Virgin's birth is not understood here to be "virginal" or "maidenly."

And this certainly seems to be in keeping with the earlier Patristic consensus, as summarized in the words of St. John Damascene's rhetorical exclamation: "O loins of Joachim most blessed, out of which came blameless seed,"²³ and "Thou from us (*sc.* Adam and Eve) hast inherited a corruptible body."²⁴ "Mary is our sister," says St. Athanasius the Great (c. 296 - 373), "for we are all of Adam."²⁵ Thus, the Mother of God, like the rest of mankind, inherited original sin, because she was born of the seed of Joachim. And in such lines as "from men did she spring," and "she was partaker of every common characteristic of the human race," we can see that Cabasilas is merely re-affirming this fundamental doctrine. At the same time, however, with such lines as "She did not inherit the same frame of mind nor was she tempted by the great evils of this life, but triumphed over sin,"²⁶ Cabasilas also underlines the absence of personal sins, which are the result of the willful operation of original sin: he maintains that the Holy Virgin alone of all mankind did not convert the potential to sin into actual operation.²⁷ And this he attributes to the steadfastness of the Holy Virgin's will.²⁸

The Mother of God was prefigured in the Holy of Holies, the "place" of the "presence of God": "The Holy of Holies," insists Cabasilas, "certainly pointed to the Most Holy Ever-Virgin";²⁹ and that she was allowed to enter that holy place—a place where the high-priest alone was allowed to enter but once a year—must surely be a sign that

¹³On the life and times of Cabasilas, see *passim* in the following works: P. Nellas, ed., *The Mother of God: Three Homilies by Nicholas Cabasilas on the Mother of God* [in Greek] (Athens, 1974), p. 14; Myrha Lot-Borodine, *Un Maître de la spiritualité byzantine au XIV^e siècle*, Nicolas Cabasilas (Paris, 1958); A. A. Angelopoulos, *Nikolaos Kabasilas Chamaetos: His Life and Work* [in Greek] (Thessalonica, 1970); W. Völker, *Die Sakramentsmystik des Nikolaos Kabasilas* (Wiesbaden, 1977); H.-G. Beck, *Kirche und theologische Literatur im byzantinischen Reich* (München: C. H. Beck'schebuchhandlung, 1977), pp. 780-783; P. Chrestou, *Ecclesiastical Literature: The Fathers and Theologians of Christianity* [in Greek], vol. 1 (Thessalonica: Brothers Kyriakides Press, 1981), pp. 54-56; J. Gouillard in *Dictionnaire d'Histoire et de Géographie Ecclésiastiques* xi (1949), cols. 14-21, and S. Salaville, A. A., in *Dictionnaire de Spiritualité* ii (1953), cols. 1-9, H. D. Hunter, in *NCE [New Catholic Encyclopedia]* ii (1981), p. 1036, and A. M. Talbot, in *ODB [Oxford Dictionary of Byzantium]* ii (1991), p. 1088, all s. v., with bibl.; O. Talrai, *Thessalonique au IV^e siècle* (Paris, 1913), and G. Ostrogorsky, *History of the Byzantine State*, trans. by Joan Hussey (Oxford: Basil Blackwell, 1984), pp. 499-519, and esp. 516.

¹⁴Ostrogorsky, *ibid.*, p. 511.

¹⁵*ibid.*, pp. 511-522.

¹⁶*ibid.*, p. 522; but cf. B. Takakis, *La philosophie byzantine* (Paris, 1949), pp. 277-81, who "recognizes Nicholas Cabasilas as 'a fervent palamite and the pre-eminent mystical theologian of his time,' but affirms nevertheless, 'that there are few evidences of palamism in his mysticism'" (B. Bobrinsky's "Introduction" to deCatanzaro's *The Life in Christ* (Crestwood, NY: SVS Press, 1974), p. 18, which is a reprint of the second part of Bobrinsky's study on Cabasilas (see: *Sobornost*, series 5: No. 7 [Autumn, 1968], pp. 483-505); and Beck, *op. cit.*, pp. 780-781, who maintains that not only did Cabasilas have little to do with the Hesychast Controversy *per se*, but that his particular brand of Christocentric mysticism appears to be almost totally untouched by that of the Hesychasts.

¹⁷For reasons of prestige, Nicholas preferred "Cabasilas," his mother's family name, to his paternal surname, "Chamaetos." That Neilus has sometimes been confused with his nephew may be due to the fact that Neilus as a layman was also called Nicholas, Talbot, *op. cit.*, p. 1087, s. v. "Kabasilas, Neilos." Note also that it was Neilus who, together with Philotheus Kokkinos (Patr. from 1354 to 1355, and again

from 1364 to 1376), composed the famous *Synodical Tome* of 1351, Hunter, *op. cit.*, p. 1036, s. v. "Cabasilas, Nilus."

¹⁸It appears that Neilus never actually took up residence in his See: Talbot, *op. cit.*, p. 1087, s. v. "Kabasilas, Neilos."

¹⁹Though also a pupil of Neilus, Cydones (b. c. 1324) was very much an anti-hesychast, opposing the theology of St. Gregory Palamas, and an exponent of Thomist theology. Encouraged by Neilus, he translated into Greek Aquinas's *Summa contra gentiles*, and parts of the *Summa theologiae* (as did also his brother, Prochorus the Hieromonk). Later, c. 1357, Cydones converted to the Latin Church and "supported John V's profession of faith made in Rome before Pope Urban V in 1369," see: F. Kazhdan, in *ODB* ii (1991), p. 1161, s. v. "Kydones, Demetrios."

²⁰A. M. Talbot, *ibid.*, s. v., p. 1088, "Kabasilas, Nicholas."

²¹*idem*, *ibid.*, p. 1015, s. v., "Isidore I Boucherias."

²²Chrestou, *op. cit.*, p. 54; and cf. Kazhdan, *ibid.*, p. 1161, s. v. "Kydones, Demetrios."

²³Beck, *op. cit.*, pp. 780-781.

²⁴See: H. D. Hunter, *loc. cit.*: "The view that he succeeded his uncle in the see of Thessalonica is false"; based on R. Loenertz, "Pour la chronologie des oeuvres de Joseph Bryennios," *Revue des Études byzantines* 7 (1949), 161, and

Nicholas Cabasilas

Continued from page 25.

she was completely free from all evil.³⁰ Parallels once again can be found in St. John Damascene (c. 675 - c. 749), who teaches that the fruition of Mary's virtue and sanctity begins with her entry into the Temple, and that while there "she became a resting-place of every virtue."³¹

On this point, it is fair to say, Cabasilas does appear to hold a more extreme position. He maintains that it was in the person of the Mother of God that we first see the manifestation of the strength to oppose evil, implanted in man by God. Furthermore, Cabasilas argues that not only could the Mosaic Law be kept—as is witnessed by the righteous of the Old Covenant—but that it was the Theotokos who was the first person to actually keep it in its entirety. She alone lived as God intended man to live; she alone revealed human nature as the Creator originally intended it to be.³²

Elsewhere, Cabasilas makes what at first sight appears to be a remarkably daring affirmation, namely, that "she herself [the Mother of God] destroyed the enmity which existed in human nature against God and opened heaven and attracted grace and received the strength to strive against sin."³³ But even here, as Nellas points out, one should not be under the impression that Cabasilas is claiming that the Ever-Virgin's struggle against sin did not require the help of God—this, as the words "and received the strength to strive against sin" indicate, would be a misinterpretation—but rather that she did not receive any extra special help from

God.³⁴ "Consequently, the help with which He helped His Mother is in no way greater than that which he gave to all men." The greatness of the Mother of God, therefore, resides precisely in the fact that she is no different than we.

God, explains Cabasilas, was awaiting the appearance of man's true nature so that he could be united to it; and it was the Holy Virgin that offered it to Him pure and spotless. For this reason Cabasilas also ascribes to the Theotokos the name, "God's fellow-worker."³⁵ For this reason, she, alone throughout all history, was counted worthy to hear the salutation, "rejoice."

Now, it is at this point that Cabasilas makes his most daring statement. On the Annunciation, he insists that "nowhere in the joyful tidings of the Angel was word mentioned concerning deliverance from guilt and forgiveness of sins."³⁶ This, however, seems to be in contradiction with Patristic tradition. Both St. Cyril of Jerusalem (c. 315 - 86)³⁷ and St. Gregory of Nazianzus (329 - 89, also called the Theologian),³⁸ for example, teach that the Holy Spirit *cleansed* the Mother of God during the Annunciation. And St. John Damascene writes thus: "After therefore the consent of the Holy Virgin, the Holy Spirit came upon her according to the word of the Lord, which the Angel did say, *purifying* her and giving her the strength both to receive and to give birth to the Word of God."³⁹

Cabasilas, however, fully aware of what the Fathers have said on this point, interprets their references to the Holy Virgin's "cleansing" as implying an "addition of grace."⁴⁰ Moreover, when Mary asks "how shall this be" (Luke 1:34), she is not asking because she is

in need of further cleansing, but because the things of which he spoke are contrary to the laws of nature.⁴¹ Thus, we can see that Cabasilas's concept of the Holy Virgin's perfection inclines towards the absolute perfection and purity of the Theotokos *even before* the Annunciation.

This, however, is not the case with St. Basil the Great (c. 330 - 79), who gives an example of the Holy Virgin's *imperfection*. Basil correlates the "sword" which the Righteous Simeon prophesied would pierce through the Holy Virgin's soul (cf. Luke 2:35), with the doubts and fears that she felt at the beginning of her Son's mission as well as during His Crucifixion.⁴²

In St. John Chrysostom's interpretation of Matt. 12:46-50, he analyses the shortcomings and human weaknesses of the Holy Virgin and Christ's "brethren." Indeed, when he examines the reason why Christ's Mother and brethren desired to see Him at that particular moment—"While he yet talked to the people"—Chrysostom (c. 347 - 407) attributes this to a sort of vainglory on their part. Chrysostom continues his homily by emphasizing that even the Holy Virgin's divine motherhood would be worthless without her being virtuous.⁴³ In contrast, Cabasilas's interpretation of this same incident differs substantially from that of Chrysostom's. He maintains that Christ is referring here to the supremacy of His Mother, and that "these which hear the word of God, and do it" (Luke 8:21) is referring exclusively to the Ever-Virgin, who is the measure of every virtue.⁴⁴ Consequently, according to Cabasilas, the main purpose behind Christ's words was simply to glorify His Mother.⁴⁵

Beck, op. cit., pp. 780. Among those who in the past have supported the view that Nicholas also served as Metropolitan of Thessalonica are: A. K. Demetracopoulou, *Orthodox Hellas* [in Greek] (Leipzig, 1872), p. 83; and I. Karmiris, *Thomas Aquinas: Summa Theologiae* [in Greek], vol. 1 (Athens, 1935), p. 46. Among those who disagree with this view are: Nellas, op. cit., p. 14, and see his *Prolegomena for the Study of Nicholas Cabasilas* [in Greek] (Athens, 1968), pp. 10-11 (reprint from the *Encyclopedia of Religion and Ethics* [in Greek], vol. xii, s. v. "Nikolaos Kavasilas"). Nellas, following Beck (op. cit., pp. 780), who is cautious enough to use the word, "höchstwahrscheinlich," that is, "most probably" or "likely," maintains that Cabasilas remained a layman throughout his life. Note, however, that Angelopoulos (op. cit., pp. 67-74) supports the view that Cabasilas was tonsured a monk towards the end of his life; and that Chrestou (op. cit., p. 54) goes so far as to suggest that Nicholas lived as much as the second half of his life as a monk, "devoting himself entirely to writing and the Liturgy."

³⁰W. Gass, *Die Mystik des Nikolaus Cabasilas vom Leben in Christo* (Greifswald, 1849, second edition, 1899); reprinted in *PG* [Patrologia Graeca] cl, 493-725. Eng. trans. by deCantanzaro, op. cit.

³¹PG cl, 368-492. Eng. trans. by J. M. Hussey and P. McNulty, *A Commentary on the Divine Liturgy* (London: SPCK, 1960).

³²Cabasilas wrote works on "socio-political ethics," as is indicated by his treatise *On Usury* (PG cl, 727-750, and R. Guillard, ed., in *Eis mnemem Spyridonos Lamprou* [Athens 1935] 269-77, found in Beck, op. cit., pp. 782), and his *Discourse Concerning Illegal Acts of Officials against Things Sacred* (Talbot, op. cit., s. v. "Cabasilas, Nicholas Chamaetos"). And in addition to his three homilies on the Theotokos (see note following), he wrote against the skeptic (particularly of Sextus Empiricus, sermons on the Ascension and the Saving Passion of Christ, as well as encomiums to SS. Demetrius, Theodora, Nicholas, Andrew the Younger of Jerusalem, and the Three Hierarchs. For a list of all Cabasilas's works, see: Bobrinsky, loc. cit.; Nellas, op. cit., pp. 30-36; Chrestou, *Nicholas Cabasilas: On the Divine Liturgy and Concerning the Life in Christ*, vol. 22 in the series *The Philokalia of the Neptic and Ascetic Fathers* [in Greek], (Thessalonica: Patristic Editions "Gregory Palamas," 1979), pp. 11-17; and also Beck, op. cit., pp. 781-782.

³³M. Jugie, ed., *PO* [Patrologia Orientalis] xix, 456-510 (with Latin translation and introduction). See also: Nellas, op. cit., pp. 40-221 (with Modern Greek translation and scholia).

³⁴Prologue to Cabasilas's homilies in PO xix, pp. 458-459.

³⁵Strictly speaking, there is in Orthodox Patristic tradition no "original sin" in the sense that the Latins and Protestants have come to understand the term. Orthodox often prefer to use the expression "ancestral sin," as it points away from the notion that human nature has inherited the very guilt of

Adam. According to the Fathers, Adam's fall resulted in death—which is not created by God—and corruption, which in turn causes man to sin. Hence, our inclination towards evil. Note too that the Orthodox doctrine avoids the concept of necessity and preserves thereby the free choice or "self-governance" (the *autexousion*) of the human hypostasis. For a fuller investigation into the Patristic understanding of the Fall *vis-à-vis* Western Latin and Protestant doctrines, see the groundbreaking work by J. S. Romanides, *The Ancestral Sin* [in Greek] (Athens, 1957; reprint of second edition by Domos Publications, 1992). Also, for a noble Orthodox attempt to enter into dialogue with Western biblical scholars, see: B. Englezakis, "Rom. 5:12-15 and the Pauline Teaching on the Lord's Death: Some Observations," *Biblica* 58/2 (1977), 231-236.

³⁶Thomas Aquinas (c. 1225 - 1274) wrote of two "sanctifications" of the Ever-Virgin Mary: *Sanctificatio prima*, during the period between just after her conception in her mother's womb and her birth; and *sanctificatio secunda*, during her conception of Christ. During the first sanctification, her soul was freed from the flaring up of the passions, from the action of original sin; during the second sanctification, her body was also freed, or completely cleansed of the very essence or existence of the passions, and from the potential operation of original sin, that is from the corruption of the body itself (*infectio carnis*), which can also corrupt others with original sin. For further discussion, see: I. Kaloyeou,

Finally, Cabasilas, in referring to the very close relationship between the Holy Virgin and Christ, makes what seems to be another daring statement: "She has become equally honored (*homotimos*) sharing the same throne (*homothronos*) and one with God (*homotheos*)."⁴⁶ Her blood, says Cabasilas, became His blood—the blood of God incarnate. Most significant, however, is the fact that the Mother of God stands as the first created person to realize fully the potential holiness to which we have all been called. As Lossky puts it: "Alongside the incarnate divine hypostasis there is a deified human hypostasis."⁴⁷

"Mariology," as has been rightly said, "is simply an extension of Christology."⁴⁸ The essential issue in the whole question of the sinlessness of the Mother of God must be the preservation of the uniqueness of Christ's sinlessness. Christ's salvific work would be debased or even nullified if we were to accept that someone else also fulfills the conditions of His sinlessness; if we were to accept, that is, that the Ever-Virgin was born free from original sin. That would automatically isolate her from the rest of humanity and place her in another category—that of the divine—a category to which only Christ as God-Man belongs, by virtue of his concep-

tion through the Holy Spirit and the Virgin Mary.⁴⁹ The Orthodox understanding of this question is admirably expressed by Vladimir Lossky: "The Orthodox Church does not admit the idea that the Holy Virgin was thus exempted from the lot of the rest of fallen humanity—the idea of a 'privilege' which makes her into a being ransomed before the redemptive work, by virtue of the future merits of her Son. It is not by virtue of a privilege . . . that we venerate the Mother of God more than any other created being . . . She was not, at the moment of the Annunciation, in a state analogous to that of Eve before the Fall . . . The Second Eve—she who was chosen to become the Mother of God—heard and understood the angelic word in a state of fallen humanity. That is why this unique election does not separate her from the rest of humanity . . . whether saints or sinners, whose best part she represents."⁵⁰

The secondary issue here is the determination of the exact moment at which divine grace began to act upon the Holy Virgin so as to cleanse and strengthen her. The diversity of opinion in the Patristic Tradition suggests that this question could be characterized as a *theologoumenon*. Indeed, as we have seen, it is largely on this point that Cabasilas presents a somewhat peculiar line of

thought. Some of his phrases, it is true, could be construed as resembling the opinions of the thirteenth century Scholastics; though such a view would not take into account sufficiently the fact that Cabasilas's theological presuppositions belong to a fundamentally different world. More to the point and more correct would be to place Cabasilas's treatment of the Theotokos, as we have attempted to do in this study, side by side with those of his predecessors, acknowledging the fact that one does at times encounter in Cabasilas a subtle and not insignificant shift of emphasis or divergence from the mainstream Patristic Tradition on the question of the Holy Virgin's sinlessness and purity.

It has been suggested that Cabasilas "overemphasizes" and "over-extols" the Mother of God, so as to result in a general exaltation of her person and the role she played in our salvation.⁵¹ But surely, this is nothing more than the result of Cabasilas's profound veneration of the Most Holy Mother of God. Nevertheless, however one wishes to evaluate the position of the Theotokos in the theology of Nicholas Cabasilas, certainly beyond dispute is the fact that nowhere is the "immaculate conception" accepted, mentioned or inferred.⁵²

—Dr. Christopher Veniamin

Mary the Ever-Virgin Theotokos According to the Orthodox Faith [in Greek] (Thessalonica, 1957), p. 86.

⁴⁶PG cxxxix, 52; found in Kaloyrou, ibid., p. 52.

⁴⁷*On the Nativity of the Mother of God* PO xix, 467.

⁴⁸*Troparion of the 8th Ode, Second Canon by Basil the Monk, Feast of the Entry of the Most Holy Theotokos into the Temple* (21 November): "They that divinely bore thee, O Undefined and Pure . . ." see: *The Festal Menaeion*, trans. Mother Mary and Archimandrite [now Bishop] Kallistos Ware (Faber and Faber: London, 1969; reprinted by St. Tikhon's Seminary Press: South Canaan, PA, 1990), p. 189.

⁴⁹*On the Nativity of the Theotokos* PG xcvi, 664B.

⁵⁰*On the Domition of the Theotokos*, ibid., 733C.

⁵¹PG xxvi, 1061B. Kaloyrou believes that Augustine (354 - 430) clearly teaches that the Ever-Virgin was also an inheritor of original sin, op. cit., p. 84.

⁵²*Homily on the Domition of the Mother of God* PO xix, 503.

⁵³ibid. (471). Fr. Sergei Nikolaevich Bulgakov maintains that the Theotokos had inherited original sin, but that her ability to sin was diminished even from her birth, reduced to a simple *potentia*. He accepts that she had never converted this potential into operation, and that from the moment of the Annunciation, Mary was completely freed from the hereditary inclination (rob6), see: *Kupina neopalimaja: opyt dogmaticheskago istolkovanija nekotorykh chert v pravoslavnom pochitanii Bogoroditsy* (Paris: YMCA Press, 1927), pp. 68ff; found in Kaloyrou, op. cit., p. 89.

⁵⁴Cf. "Like other human beings, such as St. John the Baptist . . . the Holy Virgin was born under the law of original sin . . . But sin never could become active in her person; the sinful heritage of the Fall had no mastery over her right will," Vladimir Lossky, *In the Image and Likeness of God* (London and Oxford: Mowbrays, 1974), p. 204.

⁵⁵*On the Nativity of the Mother of God* PO xix, 479.

⁵⁶ibid.

⁵⁷*Exposition on the Orthodox Faith* iv, 19 PG xciv, 1160A.

⁵⁸Op. cit. (480-481).

⁵⁹ibid. (473-474).

⁶⁰ibid. (475).

⁶¹ibid. (482).

⁶²ibid. (480). Lossky warns of a possible exaggeration on this point: "We cannot say that the humanity assumed by Christ in the womb of the Holy Virgin was a complement of the humanity of his Mother. It is, in fact, the humanity of a divine person, that of the 'man of heaven' (1 Cor. 15:47-48). The human nature of the Mother of God belongs to a created person, who is the offspring of the 'man of earth.' It is not the Mother of God, but her Son, who is the head of the new humanity, 'the head over all things for the Church, which is his body' (Eph. 1:22-23). Thus the Church is the complement of his humanity. Therefore it is through her Son, and in His Church, that the Mother of God could attain the perfection reserved for those who bear the image of the 'man of heaven,'" "Panagia" op. cit., pp. 204-205.

⁶³*Catechism* 17,7 PG xxxiii, 976.

⁶⁴*Dogmatic Epp.*, 9, v, 68 and 10, v, 5 PG xxxvii, 462A and 469; and *Oration on Holy Easter* PG xxxvi, 633.

⁶⁵*Exposition on the Orthodox Faith* PG xciv, 985B. The italicization is my own. Metrophanes Critopoulos (1589 - 1639) accepts that following the Annunciation the Holy Virgin was delivered from original sin, although he adds that she too was in need of cleansing and salvation, and quotes Luke 1:46-47: "My soul doth magnify the Lord, And my spirit hath rejoiced in God my Saviour," see: I. Karmiris, *The Dogmatic and Symbolic Monuments of the Orthodox Catholic Church* [in Greek], vol. ii (Athens, 1953), pp. 550-551. Florovsky writes that "Mary herself was participating in the mystery of the redeeming re-creation of the world. Surely, she is to be counted among the redeemed. She was most obviously in need of salvation. Her Son is her Redeemer and Saviour, just as he is the Redeemer of the world." But he adds also that "she is the only human being for whom the Redeemer

of the world is also a son, her own child whom she truly bore. Jesus indeed . . . is 'the fruit of the womb' of Mary," in *Creation and Redemption*, vol. iii in the *Collected Works of Georges Florovsky* (Belmont: Nordland, Mass., 1976), p. 177.

⁶⁶*On the Nativity of the Mother of God* PO xix, 477.

⁶⁷*On the Annunciation of the Mother of God* PO xix, 490.

⁶⁸*Epistle to Bishop Optinus* PG xxxii, 965-968. Dositheus of Jerusalem (1641 - 1707) writes that the imperfections and weaknesses of the saints (including St. John the Baptist and the Mother of God) belong to the "fruits" of original sin, which all men feel in this life, Karmiris, op. cit., p. 750.

⁶⁹*Homily on Matthew 44* PG lvii, 465-466.

⁷⁰*On the Nativity of the Mother of God*, op. cit., 359.

⁷¹Interestingly, Lossky notes that it is not insignificant that Luke 8:19-21 comes just after the Parable of the Sower: "It is precisely this faculty of keeping the words heard concerning Christ in an honest and good heart—the faculty which elsewhere Christ exalts above the fact of corporeal maternity (Luke 11:28)—which the Gospel attributes to no individual except the Mother of the Lord. St. Luke insists upon it, as he mentions it twice in his Infancy narrative: 'But Mary kept all these things pondering them in her heart' (Luke 2:19, 51)," op. cit., pp. 199-200.

⁷²*On the Domition of the Mother of God* PO xix, 503.

⁷³Op. cit., p. 208.

⁷⁴Timothy Ware (Bishop Kallistos of Diokleia), *The Orthodox Church* (Penguin: London, 1993), p. 258.

⁷⁵Kaloyrou, op. cit., pp. 91-92; and see also St. Gregory Palamas, *Homily xiv On the Annunciation*, ed. by K. Oikonomou (Jerusalem, 1857), p. 73.

⁷⁶Lossky, op. cit., pp. 203-204.

⁷⁷Kaloyrou, op. cit., pp. 92-93.

⁷⁸Cf. Jugie, loc. cit.

Building Project Progressing

After several financing and design delays, the construction of the new Holy Trinity Orthodox Church building in Stroudsburg is moving very rapidly. The 54' x 80' edifice, after consecration, will allow well over two hundred faithful Orthodox Christians to hold liturgical services, and to worship in a long-awaited, historically traditional setting, reminiscent of many Orthodox Churches in Alaska and Eastern Europe. "Truly, this project has been blessed by our heavenly Father," states Archpriest Neal Carrigan, pastor of the parish.

The building, as can be seen in the accompanying pictures, is built of rough-hewn timbers, a construction style commonly referred to as "post & beam." Many of the support beams are twelve inches in diameter, and yet very few nails—if any—are used in the construction process. Instead, large dowels are driven into drilled holes by use of a very large wooden sledge hammer which resembles old-fashioned pile drivers used in sinking large timbers into riverbeds and the ocean in the construction of boat docks. All of this is a fascinating process to behold, and the resultant structure is well-suited to the rustic Pocono Mountain region of Pennsylvania where it is located. "The construction of the building identifies it closely with the barn raisings which have existed in the Amish countryside of Pennsylvania for so very long, but is especially reminiscent of the beauty of Old World Church design and construction," said Fr. Neal.

When the project is completed and the current Church building sold, the members of the parish will immediately begin construction of a new parish hall on the same 5.5 acre lot that will be the home of the new parish church. In addition, there is a possibility that the largest of three cupolas donated to the parish by St. Nicholas Orthodox Church, Bethlehem, will be used for the roof of a parish pavilion which will allow Church-related gatherings to take place out of doors when weather permits.



Construction of new church.



The new parish compound will stand as a spiritual beacon to all who travel to the Pocono Mountains for business or pleasure. "It is a dream coming true, and is a tribute to Archbishop Herman, to the several priests who have served the parish, to the wonderful parishioners who have never lost sight of this goal, and to the love of our heavenly Father for His children," concluded Fr. Neal.

Donations are needed, now more than at any time, to help this very small but courageous parish in its mission to witness to Orthodoxy in a part of our state where fun is so often more important than faith. If you would like to contribute to Holy Trinity's building project, send your donations to: Holy Trinity Orthodox Church, Chipperfield Drive, P.O. Box 832, Stroudsburg, PA 18360.



Fr. Neil Carrigan in front of construction site.

Consecration of St. Herman's Church

The Lord told Solomon and tells us today: "I have heard your prayer and your supplication which you have made before me. I have consecrated this House which you have built and put my name there forever; my eyes and my heart will be there for all time" (I Kings 9:3).

At last our dream has come true! After some twenty-two years of hard work and much prayer, the faithful parishioners of St. Herman of Alaska Church witnessed the solemn consecration of their newly-built church.

The parish was founded in 1973 by a group of dedicated Orthodox Christians whose dream was to build an Orthodox house of worship in the western suburbs of Philadelphia where Orthodox of varying traditions and backgrounds could worship together. The first Divine Liturgy was celebrated Sunday, Sept. 30, 1973, by the Rev. Nestor Geeza, in the Episcopal Church of the Atonement in Morton, Pa., which served as a "temporary" home for the parish for the next few years. In 1977, the parish purchased its first property in Wallingford, Pa. This edifice served the parish community well until 1993, when the property was sold and a new and larger parcel located in Edgemont Township was acquired.

On June 11, 1993, His Eminence, Archbishop Herman, broke ground and celebrated the cross planting. For the next twenty-four months, the church community busied itself with planning, financing, and building our new spiritual home.

The joyous celebration began on Sat-

urday, June 17, with the arrival of Archbishop Herman, our diocesan hierarch, and the placing of the holy relics in front of the icon of Christ on the iconostasis. His Eminence had received the holy relics of St. Herman of Alaska, St. Alexis of Wilkes-Barre, and the new martyrs of Russia St.

Elizabeth the Grand Duchess and her companion, St. Barbara, from His Beatitude Metropolitan Theodosius.

Father John Perich, the host pastor, assisted by Protodeacon Stephen Howanetz, celebrated the Great Vespers

Continued on the next page.



Consecration of the Holy Altar Table.



Holy Communion.

St. Herman's Church

Continued from page 29.

service on a table set up in front of the closed iconostas. The altar area was completely stripped of all ecclesiastical articles, awaiting the consecration of the church and the new altar table. The Vespers service was attended by several hundred faithful who had begun arriving some two hours earlier. The choir, under the direction of Reader Gregory Hubiak, sang the responses with great devotion and joy.

At the end of the service, Archbishop Herman bestowed his blessing upon the faithful and offered the cross for veneration. His Eminence, Archbishop Gregory of Sitka and Alaska arrived and greeted Archbishop Herman with the traditional embrace and the kiss of peace. Archbishop Gregory had just arrived after a fifteen hour flight from Alaska to join in this great celebration. After the service, a reception was held.

On Sunday morning, June 18, the faithful began arriving as early as 6:30 a.m. The hierarchs arrived at 8:45 a.m. for the entrance and vesting. Archbishop Herman stated that the entire diocese as well as the Orthodox Church in America joined with him in congratulating the faithful of the parish for the great sacrifice and labor that had gone into the construction of the new church.

Following the solemn vesting of the Archbishop, His Eminence joined Archbishop Gregory and the other clergy in the sanctuary for the consecration of the new Holy Table. Among the clergy attending were: Father Robert Kondratik, Chancellor of the Orthodox Church in America; Frs. Sergei A. Glagolev, Daniel K. Donlick, Dimitri J. Voytilla, and Dennis Rhodes; and Protodeacons Stephen Howanetz and Michael Stulpin.

The ancient service of the rite for the blessing of the Altar Table was explained by Archbishop Herman. In the early Church, altars were usually erected on the graves of the Martyrs of the new faith. The placing and sealing of the relics in the Holy Altar Table is in keeping with this ancient tradition.

To consecrate a church means to initiate the edifice into the service of God, to set it apart for exclusive use as a house of worship. When we are baptized and chrismated, we the faithful are spiritually



Youth Choir.



Archbishop Herman presents Synodal Gramota to the parish.



renewed and regenerated; we are filled with the Holy Spirit and pledged to live a new life in Jesus Christ, our Savior and Redeemer. Similarly, in being consecrated, the church building is renewed and dedicated by its own baptism and chrismation and becomes a House of the Lord. It is by this solemn act that the church is filled with the Holy Spirit and disperses this Spirit to all the faithful who may come within its holy walls.

Once a Christian accepts the faith of Jesus Christ, he or she does so forever. In like manner, once a church building is consecrated, it remains a place of Christian worship for as long as it exists.

In this ancient rite, the Holy Table was successively washed with rose water, blessed with holy water, and anointed with holy chrism. Each of the hierarchs and four of the clergy were dressed with white smocks, the traditional overgarment worn

for this service. Following the preparation of the Holy Table, the hierarchs and clergy, preceded by the cross and banner bearers, processed around the outside of the church, with Archbishop Gregory blessing the exterior of the building with holy water. After the procession, Archbishop Herman placed the relics on a table before the outer doors where prayers were said for the consecration of the church. Upon our reentry into the church, the holy relics were permanently sealed within the Holy Table with mastic, after which various special cloths were placed on the Holy Table. Then each of the sacred articles—the antimins, Holy Gospel, Tabernacle, candlesticks, and altar cross—were placed on the newly consecrated altar. This was followed by the anointing of the interior walls of the church by Father John and the blessing of the walls by Archbishop Gregory.

The hours were read, during which George Plisko, Sr., a longtime member of the church, was tonsured a Reader by Archbishop Herman. During the Holy Liturgy, the pastor, Father John, was escorted first to the altar and then before Archbishop Herman where he prostrated himself while the Archbishop read the prayer elevating him to Archpriest.

At the conclusion of the Liturgy, which was attended by over five hundred faithful, His Eminence spoke of how the parish had labored for the past twenty-two years to build up a continual Orthodox witness in its geographical area.

The new church is styled after the ar-

chitecture of our Alaskan Orthodox churches where St. Herman lived and worked. The beauty of the stark white exterior and blue trimming recall the parishes in Kodiak, Ouzinkie, and Old Harbor. Future projects planned include a gold cupola and carved glass windows of the new Saints of America.

Father John, at the conclusion of the service, presented Archbishop Gregory and the Diocese of Alaska with a silver Bicentennial chalice set for use at the chapel in the Russian Bishop's House, a historic Church property in Sitka, Alaska. Archbishop Gregory thanked Father John for this gift and conveyed the greetings of the native people of Alaska, the spiritual children of St. Herman, to all the faithful in attendance.

Following the veneration of the cross, a reception was held at the Towne House Restaurant in Media, Pa. The guests were entertained by a balalaika orchestra from Philadelphia, by Sam "Cossack Sam" Sokoluk with his accordion and, of course, by the renowned Misha and Natasha, who performed as a special tribute to the Archbishop. The children of the parish entertained everyone with a presentation of traditional Russian dances, a pleasant surprise to all!

The toast at the banquet was offered by Oleg Dudkin, building chairman and engineer in residence, who oversaw the construction project. Serving as master of ceremonies was Don Motel, finance chairman for the building project.

A highlight of the banquet was the presentation by the parishioners of a new set of vestments to Father John for his elevation to Archpriest, and of a gold locket and chain to Matushka Eugenia. The church president, LuAnn Motel, thanked the parishioners and all who helped to realize our goal.

We at St. Herman's have much to be grateful for. We celebrate our anniversaries and the consecration of our new church with grateful hearts. Truly we all have been blessed to have become another new parish in our growing diocese, a new "candle" to light the way for others to come to know our Holy Orthodox faith, the faith that has nurtured us with the love of our Lord and Savior Jesus Christ.

Glory be to Jesus Christ for all!

—Archpriest John J. Perich



Don Motel



Russian Folk Dance.



In My Distress I Cried To The Lord . . .

St. John Chrysostom's Commentary on Psalm 119

In my distress I cried to the Lord, and he heard me.

O Lord, deliver my soul from unjust lips, and from a deceiving tongue.

What shall be given you, and what shall be added to you for a deceiving tongue?

The arrows of the mighty one, sharpened with the coals of solitude.

Woe is me that my sojourning is prolonged; I have dwelt among the tents of Kedar.

Long has my soul been a sojourner.

With those who hate peace I spoke peaceably. When I spoke to them, they warred against me without a cause.



Editor's note: Readers will recognize this psalm as the first of those chanted before the Liturgy of the Presanctified Gifts. These psalms, called the Psalms of Ascent, comprise the 18th Kathisma of the Psalter. The psalm which is the subject of the present commentary is numbered 119 in the Septuagint (or LXX) version of the Old Testament used by the Orthodox Church, but in most English psalters it is Ps. 120. The text of the Psalm will also be seen to differ slightly from that found in most English psalters, because the latter are usually translated from the Hebrew O.T., whereas the LXX is the Greek O.T.¹

In my distress I cried to the Lord, and he heard me. Do you see the benefit that comes of affliction? Do you see how prompt is his love for man? [I speak of] the benefit of affliction, because it leads us to pure prayer, and of the readiness of his love for man, because they call and at once he inclines, the same as he had done for those in Egypt long before, when he said, "I looked and beheld the ill-treatment of my people, and heard their groaning, and I went down in order to set them

free."² So now, you beloved who are in distress: neither despair nor become lax. Instead keep away from that, because then your prayers will be purer, and the affection from God will be greater. Live your whole life that way, as though your spiritual life were troublesome for you, realizing that "All who desire to live piously in Christ Jesus will be persecuted,"³ and that "through many afflictions it is necessary for us to enter into the Kingdom of God."⁴ Therefore do not love a soft and relaxed life; do not love to walk on the wide and broad path (for that path does not lead heavenward), but love the narrow and difficult path.

If you wish to attain to the heavenly occupations, flee pleasures, trample on life's illusion, hold riches and glory and power in dishonor. Acquire poverty, contrition of thought, confession, and fountains of tears, and seek after everything that can procure salvation; because these things establish more securely the man who has acquired them, and he offers more sublime prayers. If you equip yourself in this way, and call upon God with this sort of mind, he will always hear you. That is why the prophet

said, **In my distress I cried to the Lord, and he heard me**—that you might learn to ascend little by little, and might offer winged prayers; so that you would neither be discontented nor troubled in your afflictions, but might harvest the benefit that comes from them.

For if the prophet Elisha, being human, did not permit his disciple to drive away the woman nearby, saying "Let her alone, for her soul is grieving,"⁵ this shows nothing else than that she possessed, in her affliction, a great defense and a pleading. Much more will God not reject you when you have an afflicted soul. Likewise Christ calls blessed those who mourn, and pronounces woeful those who laugh. That is why after he begins the Beatitudes with his preface, he then says "Blessed are those who mourn."⁶ If, therefore, you want to ascend those steps, curtail what is relaxed and loose in your life, and bind yourself up by means of a hard way of life; withdraw from earthly activities. This is the first step. For one cannot—one cannot climb up a ladder and at the same time stay close to the earth.⁷

You see how great is heaven's height;

¹ Translation from the text found in Migne's *Patrologia Graeca*. For the sake of clarity words have occasionally been added (enclosed in brackets where such additions were not clearly implied by the original text). The footnotes have also been added.

² Acts 7:34.

³ 2 Tim 3:12.

⁴ Acts 14:22.

⁵ 4 Ki. 4:27 LXX; cf. 2 Sam. 4:27.

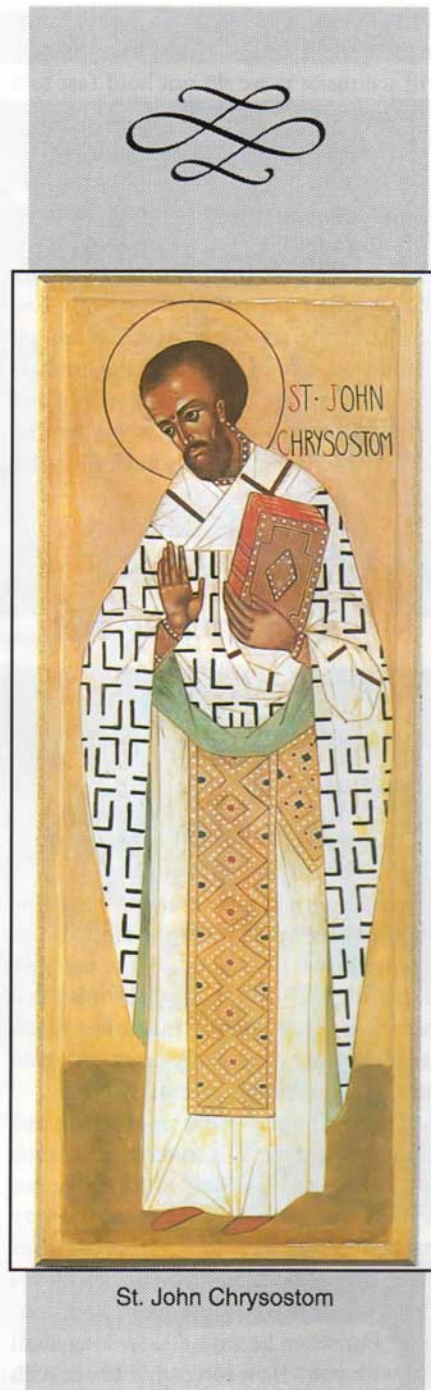
⁶ Matt 5:4.

⁷ This Psalm is the first of the Psalms called Psalms of Ascents. One of the several meanings St. John gives to this title is that they deal with a spiritual ascent, the ascent to virtue.

you know how little time there is; you are aware of death's uncertainty. Therefore, do not linger, neither delay, but hurriedly embrace this journey, that in one day, and two, and three, and ten, and twenty, you may ascend steps.

O Lord, deliver my soul from unjust lips, and from a deceiving tongue. Observe how that gospel precept shines out here: Pray that you not enter into temptation.⁸ For there is nothing, beloved, that is like the temptation that befalls the deceitful man; this kind [of man] is worse than a beast. For although what he [really] is shows, he often conceals his venom with veils of gentleness, so that he is like a well-hidden ambush that closes in on whom-ever carelessly falls into it, so that one must continually beseech God in all places to be delivered from such plots. And if one must avoid tricksters and deceivers, how much more must one flee from the wicked planters of pernicious doctrines—and especially whenever someone moves his unrighteous lips to utter deceiving words regarding virtue, and to lead men away in the direction of evil. Indeed, that is why this Prophet deems it advantageous that his soul be delivered [from them], for thereby do arrows enter in.

What shall be given you, and what shall be added to you for a deceiving tongue? Another translator says, "What can a deceiving tongue give to you, or what can it add to you?" and another, "What can your tongue give you, or what can it add to you, against a trick?" These words suggest nothing other than that this wickedness [of deceitful speech] is great, this kind of evil serious. And indeed, that is why you see the wrathful and angry Prophet saying, **What shall be given you, and what shall be added to you for a deceiving tongue?** Now what he is saying is, "What sort of punishment will be found fit for this evil?" which is what Isaiah also says to the Jews: "Why should you be smitten more and more, transgress-



St. John Chrysostom

ing more and more?"⁹ That, indeed, is equivalent to **What shall be given you, and what shall be added to you for a**

deceiving tongue? Either he is saying that,¹⁰ or that you are asking to receive your requital before the judgment, while you are producing the wickedness from yourself. For dishonor even before the trial is of the greatest aid to the soul. [But] then what retribution could ever suit this requirement? None but the wound that comes from God. For no human being has ever rendered just punishment to himself; our wickedness exceeds all retribution. God, however, inflicts the blow. And showing this, he quickly adds: **The arrows of the mighty one, sharpened with the coals of solitude.**¹¹ Again he calls punishments arrows.

Now another interpreter says: The arrows of the mighty one, sharpened with coals heaped up. And another says, with coals of the juniper; these metaphorical names increase the fear of punishment. "Heaped up" and "of the juniper" have a similar significance: they suggest both the notion of the quantity, and that of the quality and intensity of the punishment.¹² Making this clear, the Seventy translate [these words] thus: **with coals of solitude**—because they make desolate,¹³ they spend, they consume. For out of fuels¹⁴ that are fearful to us, the Scriptures also picture God's punishments, calling them weapons and fire. Now [this passage also] seems to me to hint here at the ungodly foreigners;¹⁵ so another interpreter, putting forward this idea says: Deliver my soul from false lips. For false are their¹⁶ words, their deceptions and plots, being filled with every delusion and with much wickedness.

Woe is me that my sojourning is prolonged; I have dwelt among the tents of Kedar. Another interpreter says, "Woe is me that I have lived for long as a stranger." They [the Hebrews] were lamenting because of their captivity in Babylon, but Paul says concerning our state of life [as Christians]: "For we who are in this tent groan, being burdened."¹⁷ And, "Not only

Continued on the next page.

⁸ Luke 22:40.

⁹ Isa. 1:5 LXX.

¹⁰ I.e., "What sort of punishment will be found fit for this evil . . ." (see the preceding sentences).

¹¹ Or, "coals of a desert place," "desert coals." The idea in this difficult-to-translate phrase is "coals" that are associated with, or pertain to, solitude or being in a desert or lonely place. Cf. Mt. 4:1, 14:13, 15, 15:33; Mk. 1:35; Lk 8:29. The *Mighty one* is God, according to Chrysostom.

¹² The reference is to the heat generated by coals; juniper wood burned very hot. It was also used in the Mediterranean area as an incense. The KJV, translating the Hebrew text, writes "coals of juniper"; more recent translations render the Hebrew as referring to coals of the broom tree.

¹³ Or, desert-like. "Coals," because they burn up, they consume; "of solitude" or "of the desert" because they leave desolate or like a lonely place.

¹⁴ The word translated here as *fuel* can also mean *wood, timber, tinder, log*; or, in a different sense, *matter, material*, i.e., not spiritual; also, a topic, subject.

¹⁵ Lit., "barbarians." i.e., the heathen, those not enjoying the civilizing grace of Christianity.

¹⁶ Their words: those of ungodly foreigners.

St. John Chrysostom

Continued from page 33.

that, but we ourselves, who have the firstfruits of the Spirit, groan inwardly."¹⁸ For truly, the present life is a sojourn. Yet why do I say a sojourn? It is something even less than a sojourn. That is why Christ calls it a "way" saying, "Narrow is the gate, and difficult is the way which leads to life."¹⁹

Now the most excellent teaching, the chief one of all, is this: to know that we are sojourners with regard to the present life. That is why even the ancients used to affirm this; it was this above all that they wondered at. Making this clear, Paul wrote these words: "For this reason God is not ashamed to be called their God."²⁰ For what reason? Tell me. [It was] because they confessed that they were "sojourners and pilgrims."²¹ This is the root and foundation of every virtue—for he who is a stranger among the things here, is a citizen among the things above. He who is a stranger among those here does not dwell on the present things. He is not concerned about a house or possessions and money or about anything else like that. Rather, he is like men living in exile, who do everything they can to effect their return to their native land, busying themselves with this, and being ever eager to hasten the day when they will see it again. Like this also is he who seeks for the things to come: he is not brought low by present pains, nor is he elated by kindnesses. Rather, he passes by them both, like one walking by on a road. That is also why we are exhorted to say in prayer, "Thy kingdom come," so that turning our love and desire to that day [of Christ's coming], and lifting our eyes to it, we may not look at the present things. For if the Jews, longing for Jerusalem, wept for the things of old even after their

deliverance, what kind of forbearance ought we then to have?²² And what defence will we make if we do not hold fast to a strong desire for the Jerusalem above?

But notice how those men weep and lament the time passed among those [strangers], saying, **I have dwelt among the tents of Kedar; long has my soul been a sojourner.** They are lamenting here not only that they had to pass their time in a foreign land, but that they spent it among ungodly foreigners. Some of the prophets used to make lamentation concerning the present life, saying, "Woe is me that he has perished from the godly land, and there

*For He who is a
stranger among the
things here, is a
citizen among the
things above.*

is no one upright among men." And [the Psalmist] himself says: "Save me, O Lord, for a holy man has ceased."²³ For not only is this life difficult because of this [that there is no godly man], but it has much vanity and many unseemly cares, and even more, a great burden of evils.²⁴

And nothing is more oppressive and disagreeable than to converse with such [ungodly] men. For there is no smoke nor dryness that can cloud the eyes, the way that conversing with wickedness confuses souls. Do you see that even our Lord Jesus Christ displays annoyance with such conduct? For when he says, "How long shall I be with you? How long shall I bear with

you?"²⁵ he intimates the same [thought] as "I have dwelt among the tents of Kedar." [The Kedarians] are a barbarous race, disposed to brutality towards conquered peoples; they use tents and huts and have lapsed into the savagery of beasts. But worse by far than they are the greedy plunderers who live in licentiousness and luxury.²⁶

Long has my soul been a sojourner. And indeed, not long [in years]: for it was only seventy years.²⁷ But he calls it "long" not on account of the length [of time] but because of the great wickedness of the deeds—because even if they are few, they seem as many to those afflicted [by them]. We, too, ought to feel the same way: even if we live just a few years in this world, it ought to seem to us like many years on account of our longing for the future things. In speaking this way I am not disparaging our present life—not in the least; for it is truly the work of God. Rather, I am encouraging you to desire the things to come, and not to be absorbed in the things of the present, or focused on the body, or inclined in the direction of pettiness and quarreling as many are. For even if they were to live ten thousand years, they speak little of those things [of which we speak]. What could be more irrational and foolish, that with heaven set before [them], and the good things that are in heaven, which "neither eye has seen, nor ear heard," they gape at shadows and desire to pass through the tides of the present life, wallowing in endless waves, amid storms and debris? But Paul is not like this: he hastens and presses ahead,²⁸ and concerns himself only with the salvation of men.

With those who hate peace I spoke peaceably; when I spoke to them, they warred against me without a cause. Do

¹⁷ St. John points out that in the original context in which the psalm was written, "tents" is understood literally, as referring to the tents of Kedar, while in the context of the New Covenant (2 Cor. 5:4), the "tents" are understood as referring to the tent of the body. *Kedar*: St. John seemingly links it with Babylon where the Jews were held captive. Other O.T. passages, indeed, associate the name Kedar with a distant and barbarous people.

¹⁸ Rom 8:23. The continuation of this verse explains why we groan: "because we await . . . the redemption of our bodies" i.e., our "tents."

¹⁹ Matt. 7:14. The point seems to be that while a sojourn is imperfect (being impermanent), a journey is even more so since it involves continual motion and instability. Either may occur while dwelling in tents.

²⁰ Cf. Heb. 11:16.

²¹ Cf. Heb. 11:13ff.

²² Cf. Ezra 3:12, 10:1. The books of Ezra and Nehemiah describe Israel's return to pious ways after the end of the Babylonian exile. St. John says that we should show even greater forbearance in our circumstances than the Hebrews did in theirs, probably because of our greater gifts—our redeemed state, our reconciliation to God brought about by Christ.

²³ Cf. Mic. 7:2, Ps. 11:1 LXX.

²⁴ Sojourning in Kedar, according to St. John, can mean two things: having to live among ungodly men and their wicked deeds, and being occupied with temporal affairs. See note 17.

²⁵ Matt. 17:17.

²⁶ A dissipated life amid "civilization" may be more wicked than the life of a barbarian.

²⁷ Cf. Ps. 89(90):10 "The years of our life are threescore and ten . . ."

²⁸ I.e., toward the heavenly goal; cf. Phil. 3:12-14.

you see how he points out the harshness of the way of life in that place [Kedar]? For he does not say, “with those not having peace,” but “with those who hate peace I spoke peace.” Do you see the benefit of the affliction?²⁹ Do you perceive the fruit of captivity? But now, who of us will be able to speak this [peace]? For it is beloved to be peaceful among the peaceful; but he³⁰ was being peaceful even among the haters of peace.³¹

How therefore are we ourselves to amend this [lack of peace]? If we live as sojourners—for that supposition is the basis of my commentary—if we live as sojourners, let us not be preoccupied by any of the present things—for no one fights and makes war like the man enamored of the present things, whether by the glory, the amenities, or the yearning for luxury. When you burst through all these cords³² and look around and see your soul held back by none of them, then you will see where war has its beginning, and from whence virtue receives its foundation. This is why [though we are] in the midst of wolves he [Christ] commands us to be as sheep, in order that you may not say, “I have suffered this and that, and that is why I have become fierce.” Even if you suffer a myriad of things, he is saying, remain as sheep, and in this way you will outlive the wolves.³³ Someone may be evil and corrupt, but you hold such power as [is needed] to prevail over evils. What is gentler than a sheep? What is more savage than a wolf? Yet the former gains the mastery over the latter; this is plainly seen in the case of the Apostles.³⁴ For nothing is mightier than gentleness, nothing shows

more vigor and readiness than patience and longsuffering. That is why Christ commands them to be as sheep in the midst of wolves.

And after speaking in this way, he adds something else, as though this gentleness of the sheep—the example, I say, which

able,” or that “because I spoke to them, they themselves made war.”³⁶ Now this is what he is saying: in the very moment of conversation, when I was showing love (he says), when I was uttering words that were particularly friendly—that was when they began behaving savagely, devising

If we live as sojourners, let us not be preoccupied by any of the present things—for no one fights and makes war like the man enamored of the present things, whether by the glory, the amenities, or the yearning for luxury.

he wishes his disciple to follow—were insufficient: “Be as innocent as doves.”³⁵ He brings together two tame animals inclined to meekness and demands as much from us whenever we may happen to be among those who are wild. And don’t say to me “This is painful” and “I can’t bear it.” For it behooves us to exhibit meekness when dealing with savage men even more than when dealing with beasts; then it shows its strength; then we observe its result, its success, its fruits.

When I spoke to them, they warred against me without a cause. Another interpreter says: “And when I spoke to them they warred.” He is suggesting either that “With those who hate peace I was peace-

deceits—and nothing could control them. But I nonetheless manifested my own virtue, even while those men behaved as they did because of this.³⁷ And it is necessary for us to be disposed thus, showing love even when they hurl things, even when they strike us, even when they contrive to make a display of that which is coming from themselves—remembering that comparison which commands us to be like sheep and doves in the midst of wolves, so that we may make them better, and may ourselves enjoy the good things of heaven—to which may we all attain, through the grace and love for man of our Lord Jesus Christ, to whom be glory unto the ages of ages. Amen.

²⁹ Chrysostom repeats the same question he posed at the start. To recognize that afflictions are a blessing is an essential element of Orthodox spirituality, as is seen in the Beatitudes, for example (Matt. 5:3-12).

³⁰ He of course is the Psalmist (the Prophet-King David, author of the Psalms), but very often the Psalmist speaks in the voice of Christ (as in, “They parted my garments among them.”) In this psalm he is Israel sojourning in Babylon during the captivity; but as St. John has already pointed out, this also refers to Christ’s sojourn on earth.

³¹ One who speaks peace among the haters of peace will likely be persecuted; but “Blessed are those who are persecuted for righteousness’ sake, for theirs is the kingdom of heaven” (Matt. 5:10).

³² I.e., the self-imposed restraints that result from regarding the present life as a sojourn in a place of exile, and from “speaking peace” among those who are for war (which might include people, or passions).

³³ Referring to Christ’s admonition to remain as sheep among wolves, the wolves correspond to “those who hate peace.” But as this paragraph suggests, they also be compared to one’s own passions, which are also wolf-like. One should resist one’s own passions and not yield to them; to yield to them would be to cease being gentle and sheep-like and instead to become wolf-like. (Consistent with this is that the Greek word translated as “suffer” can embrace not only the idea of suffering at the hands of other people, but of suffering change wrought by one’s own passions.) Combining several ideas from the commentary then, the prolonged sojourn in Kedar is our present life of exile; Jerusalem, to which the Hebrews longed to return, represents the heavenly kingdom where we wish to end our exile; the tent we inhabit during our sojourn in Kedar is the tent of our body; and the warlike inhabitants of Kedar are our own passions both of body and soul.

³⁴ The apostles were as sheep among wolves, as Christ commanded, and indeed they were all devoured (put to death), but their message prevailed.

³⁵ Matt. 10:16

³⁶ Both choices seem to stress the culpability of the other party—the first, that they were haters of peace; the second, that it was they who made war. St. John’s aim here may perhaps be to explain the words “without a cause.”

³⁷ The haters of peace are angered by the virtuousness of the lover of peace.

Holy Resurrection Cathedral Honors Pastor

Father Vladimir Petorak retires

June 25, 1995 was a day filled with emotional highs and lows. Father Vladimir Petorak, rector of Holy Resurrection Cathedral in Wilkes-Barre, Pa. retired from his pastorate.

Father was born in Jermyn, Pennsylvania, the youngest of seven children of Theodore and Mary Pawlick Petorak. He was baptized at St. Michael's Russian Orthodox Church in Jermyn, and served as an altar boys there for many years. He always took part in church activities, singing in the choir and assisting the priests who served at St. Michael's. After graduating from Archbald High School in the class of 1948 he enrolled at St. Tikhon's Seminary in South Canaan, Pa., graduating in May of 1952. For a time he worked at the Dearborn Glass Company in Jermyn.

On October 31, 1953 he married Elizabeth Meholic, daughter of Andrew and Josephine Meholic also of Jermyn. The late Father Joseph P. Kreta performed the ceremony at St. Michael's Church. Four months later, Vladimir was ordained a Deacon at Holy Protection Cathedral, New York City, by the late Metropolitan Leonty and assigned to his home parish in Jermyn. On June 14, 1954, he was ordained to the Holy Priesthood, again at Holy Protection Cathedral, also by the late Metropolitan Leonty.

On that day his long service in the holy priesthood began, during which he labored long and achieved much. His first assignment was on July 1, 1954 to Holy Trinity Church in Niagara Falls, N.Y. The young and struggling parish welcomed Father Vladimir and Matushka, who spent fourteen years at Holy Trinity, building a strong parish and also starting their family of four children.



Fr. Vladimir Petorak gives main address.

On May 1, 1968 Father was reassigned to Wilkes-Barre, Pa. as the pastor of Holy Resurrection Cathedral. Father came to the Cathedral not just to serve, but to lead the parish with warm hands and a loving heart through twenty-seven important years. Father and Matushka arrived in May 1968, four years before the dedication of the present Cathedral in April, 1972. He was present for all of the critical decisions of planning and construction during 1970, till the completion in 1972. It was a time for joy and peace, serving in a brand new Cathedral. But his parish needed him soon after that glorious dedication, when many of his people were devastated and now homeless with the advent of Hurricane Agnes. Under Father's direction the parish reached out to many of its families and

housed them in the church parlors for almost a year.

A new rectory was dedicated in 1974, and soon after, new granite crosses replaced the forty-year-old wooden ones at the parish cemeteries. After a few quiet years, a long-time dream began to unfold, to complete the church interior with additional iconography. When the Cathedral was built in 1972 all of the icons had been restored and moved to the new edifice. This still left us with much to be done, and with the patient guidance of Father Vladimir we contracted for almost \$200,000 in new iconography. After the blessing of the icons in 1987, discussions began concerning the hundredth anniversary of the church's founding.

This anniversary was designed to embrace several major events before the actual day. The celebration began with an ecumenical Sunday. There was a celebration of the Archbishop's anniversary and birthday, and Pastor's Day, celebrating each pastor's service to the church since St. Alexis served at the Altar in 1892. A large picnic was held for all who ever attended or were baptized at the Cathedral.

Finally in the fall of 1992 was the centennial celebration. The first Pastor at the Cathedral had been Father Alexis Toth, St. Alexis of Wilkes-Barre; Father Vladimir was the thirteenth. His last effort as Pastor was to have the design, construction and dedication of the memorial to St. Alexis completed.

On May 7, 1995 a Hierarchical Divine Liturgy was celebrated by His Beatitude Metropolitan Theodosius, with Archbishop Herman, V. Rev. Vladimir Petorak and many other clergy present for the celebration of one hundred years of ROCMAS and

the dedication of the Balachino in honor of St. Alexis of Wilkes-Barre. It was a fitting close to the service of the leader, friend and pastor of so many in his parish and the surrounding area.

On June 25, 1995 Father Vladimir celebrated Liturgy with Archbishop Herman on his last Sunday as Pastor. The Cathedral was full of parishioners, many relatives and friends. At the dinner honoring Father for his many dedicated years there were over three hundred in attendance.

On this day our hearts were filled with emotion. As the Archbishop stated so well, it is only a new phase in Father's life as a priest, for "once a priest, always a priest." Father will be assigned to St. Tikhon's for his retirement. He will be serving the Diocese as a priest, friend and confidant to all he comes in contact with each day of his life.

In his retirement, Father Vladimir and Matushka Elizabeth will reside in Dallas, Pa. He loves his gardening and has a large area sectioned off for his tomatoes. The Red Barons baseball team will have a frequent ticket holder in order to satisfy Father's love of the game. As a devoted Father to his family at home, he can now spend the time available with his four children and his six, soon to be seven grandchildren.

All of us, friends and parishioners, offer him our thanks and our love and wish him health and happiness for his lifetime of dedication and service to God.

—John Zoranski



Parish President John Zimich presenting gift to Fr. Vladimir and Matushka Petorak.



Picture of cathedral presented to Fr. Vladimir.



Opening of St. Tikhon's Seminary school year with a retreat.

Women's Retreat Held at St. Tikhon's Seminary August 12, 1995

The warmth of the August day was no match for the warmth shared by some 150 women who came to a retreat held at St. Tikhon's Seminary. What started out as an idea shared by young girls at last year's Youth Rally blossomed into a day of joy, tears, sharing, and enlightenment for "girls" ages 10-85! Those attending this event, sponsored by the Department of Religious Education, were from beyond our diocese as well as within; some traveled from as far as Maryland and Ohio!

His Eminence, Archbishop Herman, began the morning session with prayers and greeted the participants. Mat. Frances Vansuch, D.R.E. chairperson, introduced the main speaker, Mother Christophora, Abbess of Holy Transfiguration Monastery, Ellwood City, Pa. Sharing many delightful and thought-provoking anecdotes, Mother Christophora began by stating that women are blessed with extremely important and irreplaceable roles. Women are "co-creators" with God because women bear children. Women possess unique virtues which enhance the world, such as love of beauty. Mother Christophora expounded on the importance of motherhood, citing first the Theotokos as our example and guide. She quoted saints who gave credit to their mothers for their nurturing and guidance. Among her examples was St. Augustine, who called himself the "son of my mother's tears."

In relating to the wide variety of ages, Mother Christophora pointed out that young people who try to live their faith daily and not "follow the crowd" are actually modern-day martyrs. Those women who wish for things to be different (i.e. better choir in church, teachers in school, etc.) are wasting valuable time. Mother Christophora stated that we must learn to "work it out, there—in our own arena" of life and "seize the moments to be holy." She further stated that holy people are those who have been through the same passions



Mother Christophora

and temptations we are experiencing.

In reflecting on prayer, Mother Christophora stated in our busy lives there is still time for prayer. It is in our nature to pray. Therefore, to live a godly life, we must pray "at the scene." Like life at the monastery, we must work and pray. Citing Martha and Mary, she reminded us that while the body is working, we can tell the soul to pray. Do our chores with joy! Mother Christophora suggested we turn to the Psalms and use them as often as possible. Prayer is not just set aside for a certain time each day. It can and should be spontaneous and done anytime, anywhere—even in school! Most importantly, prayer can be silence because God knows our thoughts.

Mother Christophora reminded us of the virtue of hospitality, which she felt to be a "lost art" in today's society. She stressed the importance that this be brought back into our homes, churches, and communities. We should begin in our homes by eating meals at the family altar, the kitchen table! We must remember that reaching out and helping others is as simple as offering a cup of coffee and some good conversation. We must not be afraid to share what little we have and do this from the heart.

We were reminded that all must suffer trials and tribulations in life or we are not truly living! A Russian saying states, "If I am not suffering, God has forgotten me." As with all phases of life, Mother

Christophora concluded by saying we will "pass away" from one phase to another. We must learn to keep harmony and simplicity in our lives to live through these phases with love of God and prayer in our hearts.

The afternoon session offered a panel discussion led by Mat. Myra Kovalak. The panelists were: Mother Christophora, Mat. Theodora Ressetar (Harrisburg), Dr. Mary Ford (St. Tikhon's Seminary), Mrs. Sonya Harvischak (Campbell, Oh.), Mrs. Edwina Fartuch (Bethlehem), Ms. Christine Nass (Philadelphia), Miss Daria Kovalak (Williamsport), and Miss Tanya Rezanka (Olyphant). Teenagers Tanya and Daria, who attended the recent All-American



Matushka Myra

Council, began the panel presentation by reading the Vision Statement compiled by the youth delegates and presented to the Council [published in this issue—Ed.] Each panelist then spoke a bit about herself and shared things in her life that have been meaningful to her as an Orthodox Christian. Christine spoke of the need in her life to surround herself with Orthodox

prevents us from seeing the important things.

Matushka Theodora spoke of the need to nurture our families, as is sorely needed in our world today. This needs to be extended to elderly and to those in our spiritual family as well. She reiterated that prayer can happen anywhere by stating she does her best praying and meditating on

rows, all gave the participants much to reflect upon.

Following an enjoyable discussion period of further sharing, His Eminence presented each participant with a medal of the Theotokos as a remembrance of the day, and concluded the afternoon session by addressing our concerns. He reminded us that, as the backbone of the Church, we

150 women attend the women's retreat at St. Tikhon's



Retreatants with Archbishop Herman and Mother Christophora.

friends. As a young adult she felt this to be important, not only because it is "easier" but for guidance and support as well. Sonya, a nurse by profession, spoke of the need to slow down our lives. She compared life to the Roadrunner cartoon character (wash clothes while helping with homework—beep-beep, cook meals while scheduling kid's day—beep-beep). Her "quick" visit to Holy Transfiguration Monastery (extended because of a snowstorm) caused her to reflect on her over-extended life and changed her forever. She advised us to set our priorities in order and try to slow the busyness in our daily lives that

her lawn tractor! Dr. Ford spoke of her touching journey to Orthodoxy from Protestantism. Her journey began first through intellectual means (by computer error!!). By careful study and guidance through a fellow teacher and her own searching, she continued on her spiritual path to "home." Edwina, a native of Honduras, gave a powerful witness of her journey to Orthodoxy through her husband, Andy. Her story of their journey together and the eventual adoption of their son after many years of suffering and patience was perhaps one of the most moving moments of the day. These witnesses, sharing their joys and sor-

must take with us what we had learned this day and share it with those in our parishes.

The D.R.E. wishes to thank His Eminence and St. Tikhon's Seminary staff for hosting this event. We also wish to thank those on the D.R.E. committee and volunteers who helped put it all together. The joy and enthusiasm in the faces of all participants reflected the success of the retreat. We hope this to be the first of many more to come. In closing, we leave you with a few comments written about the day:

Some answers to our questionnaire:

—Matushka Myra Kovalak

Question: Did the day meet your expectations?

"I liked being surrounded by other Orthodox women. The speaker answered questions I didn't even know I had."

"It exceeded them. The fact that women of all ages could come together and share the spiritual joys and the everyday conflicts is beyond my dreams."

"My whole life has been renewed, my conscience clarified."

"It was most gratifying to hear how many ways one can pray to God forever and ever."



Retreat participants.

On The Eleventh All-American Council

Chicago, Illinois

Arriving in Chicago during the worst weekend of the summer heat, I wondered what effect, if any, the heat would have on the participants at the Council. As the shuttle van drew closer to the hotel that was the location of the Council, my thoughts of the heat were distracted when I saw North Michigan Avenue lined with colorful blue-white and green-white banners announcing the presence of the Orthodox

Church in America in the city of Chicago.

The banners proclaimed GATHERED IN COMMUNITY, the theme of the Eleventh All-American Council. For the past year we had read about the Council and received a Resource and Planning Guide along with a Bible study program, focusing on the life of the Church as it is lived in our local parish communities, to help prepare us for the Council's deliberations.

Our parishes and diocese are an integral part of the life of the Orthodox Church in America and our commitment to the work of the Church was reflected in the diocesan representation at the Council. Nearly every diocesan parish, if not every parish, was represented by a clergy delegate, lay delegate, or both; in addition there were a number of individuals who went at their own expense as observers. What a joy it was to be a part of a diocese that takes the work of the Church very seriously and contributed in various ways to the workings of the All-American Council.

What took place at the Council? Who was there? How many were there? What



Opening Moleben.

does one do at an All-American Council as a delegate? In this article I will attempt to answer these and other questions you, the reader, may have regarding the Council.

Registration at the All-American Council reflected the Church-wide participation in Chicago: 12 hierarchs, 224 clergy delegates, 212 lay delegates, and 185 observers, together totalling 633 registered participants.

How does this compare to the last All-American Council in Miami? The highest number registered at the hotel for any session in Miami shows that at this Council we had 14 more clergy delegates, 31 fewer lay delegates, and 29 more observers. Overall registration in Chicago was 13 more than in Miami. In addition to the adults, there were over 75 pre-teens, teens, and young adults registered who were part of the youth program offered daily at the Council.

The Council did not officially begin until Monday morning, but preparatory work by the Central Church Administration and Local Functioning Committee had

begun the previous Wednesday. By Saturday the exhibitors had arrived and set up their displays in the exhibition area, while one section of the grand ballroom was transformed into the chapel which would serve as the center of the liturgical life at the Council. The first service in the chapel was Great Vespers on Saturday evening, attended by all the hierarchs, clergy, and laity who had arrived for the Council.

The Sunday morning Hierarchical Divine Liturgy was celebrated by His Beatitude Metropolitan THEODOSIUS and all bishops of the Holy Synod including several Orthodox bishops from the Chicago area. The O.C.A. parishes of the Chicago Deanery were closed in order that all local faithful might "Gather in Community" at the Holy Eucharist.

Sunday afternoon was free time and many delegates took advantage of the tour offered by the local committee to visit the historic O.C.A. Cathedral of the Holy Trinity and to pray before the weeping icon of the Theotokos at St. George's Antiochian Orthodox Church, located in nearby Cicero, Ill., a Chicago suburb.

Final committee meetings were held on Sunday evening in preparation for the beginning of the Council the next morning. A grand reception was held to welcome all delegates and observers to the Council, hosted by the Midwest Diocese.

In his Archpastoral letter published in the Pascha issue of our diocesan magazine, His Eminence Archbishop HERMAN wrote about the spiritual journey required of each communicant as we draw closer to the Lord awaiting His Kingdom whose

coming we anticipate. The center of this spiritual journey is our Orthodox liturgical life, and in Chicago liturgical services were held daily in the chapel. Divine Liturgy was celebrated on Monday, Wednesday, and Friday mornings at 7:30 a.m. with Matins celebrated on Tuesday and Thursday mornings. Vespers was celebrated every evening at 5 p.m. with confessions on the evenings preceding the Divine Liturgy. Our prayer life helped begin each day and guide us throughout all the deliberations and sessions of the Council.

The sessions were plentiful. Beginning on Monday morning and concluding early Friday afternoon, there were a total of ten plenary sessions in addition to daily luncheon forums offered to the delegates and observers on topical issues. I will summarize the plenary sessions, offering information on the topics discussed and areas of concern where specific action was taken by the Council.

The *first plenary session* was limited to the opening prayer service, Council organization, reports, and procedures.

The *second plenary session* was devoted to the Metropolitan's address and the Chancellor's report. Printed and distributed at the Council, these reports are available from your clergy or lay delegate.

An evening session on Monday provided a unique opportunity for the clergy and laity to hold separate simultaneous meetings. In one session, the bishops, clergy, and clergy wives met to discuss the new Pastoral Assistance Program, an official program of the Orthodox Church in America established with the blessing of the Holy Synod in fulfillment of a mandate of the last Council in Miami and funded by the dioceses of the Church. The Personal Assistance Program is set up to provide brief counseling for a broad range of problems: parenting concerns; marriage and family distress; alcohol and drug misuse; stress related to financial and legal problems; emotional stress; conflicts at work or home; life crises; and other personal problems.

A parallel session for lay delegates and observers began with a brief panel discussion with representatives from each of the



Holy Synod, group discussion.



Plenary session.

Continued on the next page.

following: a monastic community for women, a mission that is now an established parish, an older community that is now very small, an established parish, and a mission parish. The panel consisted of a nun, a retired gentleman, a priest's wife, parish council president, and a young adult/recent college graduate discussing what their experience of being "Gathered in Community" has meant to them. Small group discussions followed as participants focused on what encourages or hinders a sense of community in a parish, needs in individual parishes relating to community life, personal efforts to build a sense of community in a parish, and ideas to further promote a sense of community. The stimulating and well-attended session concluded with each small group presenting the highlights of its discussion to the large group.

Following the evening session, the Fellowship of Orthodox Stewards (FOS) held a reception during which His Beatitude presented a specially designed Gramota to the individual parishes committed to an annual parish FOS membership. As of June 1, 1995, there were twenty-five parish memberships, plus one local FROC chapter.

The *third plenary session* dealt with Church Order Ministries. Several Statute changes were proposed and enacted. Statute changes were proposed regarding the composition of the All-American Council, to include all deacons as automatic delegates; the role of the Metropolitan; composition of the Metropolitan Council; composition of the Diocesan Council; consistency in wording of the Statutes to reflect the adopted change: "... be a voting member of the parish"; and periodicity of the A.A.C. and church-wide conferences. (Please refer to your parish delegate for documentation of the Statute proposals and the outcome of the votes.)

Mr. Jonathan Russin, legal counsel to the Church Administration, addressed the Council on the subject of legal liability arising out of sexual misconduct by Church workers. He strongly recommended a quick response to all incidents, following Synodical guidelines; and a thorough review of local parish insurance coverage

which should include provision for coverage of parish clergy and lay workers.

The *fourth plenary session* dealt with Pastoral Life Ministries: Office of Chaplaincies, Liturgical Worship Ministries, Pastoral Life and Ministry, Medical/Ethics Commission, Board of Theological Education, Late Vocations Program, and Pension Board. The complete report may



Fr. Daniel Kovalak makes a point.

be found in the Council Report Book. The Liturgical Worship Survey results were distributed in the Report Book. This report was to have been presented in Miami; however, due to uncontrolled circumstances, it was not complete and was made available in Chicago.

The *fifth plenary session* continued the Pastoral Life Ministries discussion on the Pension Board Report and the Clergy Compensation Guide Review. A mandate from the Council in Miami regarding the parish implementation of the Clergy Compensation Guidelines was reinforced in Chicago, encouraging parishes to comply with the guidelines as best as they are able.

The *sixth plenary session* focused on Witness and Communication Ministry. Statements by the Holy Synod of Bishops on Orthodox unity in America and in support of the Serbian Orthodox Church were read. Additional reports were submitted on the status of the Great and Holy Council of Orthodox Churches and the work of the I.O.C.C.

The *seventh plenary session* was devoted to the Report of the Treasurer. The report was distributed at the Council along

with a complete Financial Statement and Auditing Statement. Copies are available from your parish delegate.

Because of the heavy schedule of sessions, meetings, and other events, Wednesday evening was reserved as a free evening for all delegates with no planned schedule of sessions or activities.

The *eighth plenary session* centered on Mission and Stewardship. Reports were given on the Council floor regarding: Sister-parish programs—international and local; Evangelization; Stewardship and Leadership Conference; Church Planting Grant Program; and the Orthodox Christian Mission Center.

The minutes of this plenary session reflect action taken on resolutions pertinent to the Ministry, regarding common and uniform signage to be used by all SCOBA affiliated Orthodox Churches in North America; common format for listing in telephone directories; and establishment of a task force to develop programs of accommodation and integration to the new Orthodox immigrants from Europe.

Archbishop GREGORY addressed the Council on his ministry in the Diocese of Alaska which will soon come to an end with his pending retirement.

The *ninth plenary session* dealt with Education and Community Life Ministries. Presentations on the FROC and its new affiliation with the Church were offered by several national FROC officers. The director of Youth Ministries, Mr. Michael Anderson, reported on the programs of his office, especially the program designed for the youth attending this Council. A teenage girl read a statement prepared by the youth attending the Council. Additional reports were presented on the *Resource Handbook* and new publications on the Christian family. His Grace Bishop NATHANIEL called for the establishment of inter-Orthodox Parochial Schools.

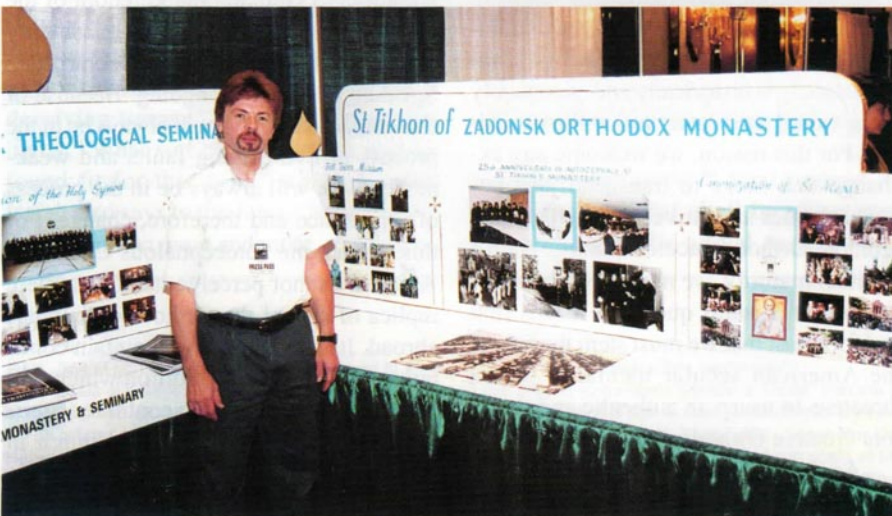
The grand banquet was held on Thursday evening attended by nine hundred fifty delegates, observers, and local Orthodox faithful. His Beatitude was the main speaker as the banquet took note of the twenty-fifth anniversary of the reception of the Tomos of Autocephaly. His address will be found in this issue published in its



A vote is taken.



Great Entrance.



Martin Paluch at our display.

entirety.

The *tenth plenary session*, the final session of the Council, concerned itself with taking care of any unfinished or new business. Archbishop DMITRI reported to the Council on the meeting of the Orthodox Bishops in Ligonier last November.

Several resolutions were presented reflecting the general feeling of the Council regarding future Councils. The Preconciliar Commission is being encouraged to investigate other cities, perhaps smaller in size, to reduce the over-all cost and to maximize participation at future All-American Councils. There is strong sentiment that several plenary sessions be made available for open debate on crucial issues of church life.

The Holy Synod of Bishops issued a statement on the fiftieth anniversary commemorating the end of World War II.

Evaluation forms were distributed to all delegates for their comments seeking input for planning the Twelfth All-American Council. The Eleventh All-American Council concluded at 12:15 p.m. Friday afternoon with the closing prayer service and installation of newly-elected members of the Metropolitan Council, Pension Board, and Auditing Committee.

As delegates prepared to leave Chicago on Friday afternoon to go to their respective homes, the hot weather was still with us. The banners had been removed from the poles lining North Michigan Avenue and were made available for purchase by anyone interested in this souvenir of remembrance of our Eleventh All-American Council.

The work of the Council came to an end, but the work of our parishes continues. Since the Council of St. Louis in 1989, the Orthodox Church in America has matured in her manner of dealing courageously with today's issues and concerns. Coming together in a conciliar manner under the guidance of God in Christ through the Holy Spirit, the Eleventh All-American Council in Chicago revealed to us all that "Gathered in Community" was more than just a theme. It is what the Church IS!

—Archpriest Eugene Vansuch

Twenty-Fifth Anniversary of Autocephaly

Banquet Address of His Beatitude Metropolitan THEODOSIUS

Eleventh All-American Council
Thursday, July 20, 1995

Your Eminences, Your Graces, Reverend Fathers, dearly beloved:

This year marks the twenty-fifth anniversary of our Church's autocephaly. I am sure that all of us are aware that twenty-five years is not a very long time. Yet it is nevertheless a very significant milestone, not only for our Church, but for all the Orthodox jurisdictions in North America. This is so because it presses upon all of us, regardless of jurisdiction, to see where we are and to recognize that a tremendous responsibility has been given to us by Almighty God. Too often we lament over the discord that exists between the rhythm and tenor of American secular society and the living Tradition of the Church. This discord is of course true and cannot be ignored by the Church. Yet, we must remember that the Orthodox Church sojourning in America is neither an accident nor at a disadvantage. Indeed, if we are speaking about the living Tradition of the Church then we must be able to respond to our culture, just as the Church did in the Mediterranean, Asia Minor, Europe, Africa, and the Orient. The Church is here and the nostalgia we bear as Orthodox Christians cannot be for Byzantium or Imperial Russia. The nostalgia we bear in our hearts must be for the Kingdom of God which has been entrusted to us so that it can be proclaimed and revealed here and now.

Over the past twenty-five years, the critics of autocephaly—those outside as well as within our church—have attempted to undermine its significance by appealing to selected historical and canonical precedents. These actions, to a large extent, resulted in presenting the very concept and process of our autocephaly in a



Metropolitan Theodosius giving keynote address.

questionable light. In addition, there are those who passionately argue that our Church is not spiritually mature enough to properly bear the responsibilities that come with being an autocephalous Church. These criticisms cannot be ignored or minimized. But let me point out that autocephaly is historically and canonically more varied than many are willing to admit. For this reason, we welcome any exchange that seeks to transcend jurisdictional politics and strives to articulate and promote Orthodox ecclesial unity. As for spiritual maturity, we must never be satisfied with the status quo. This means first and foremost that we must stem the tide of the American secular mentality which threatens to usurp an authentic and therefore creative Orthodox world view.

As an autocephalous Church, we do not claim to have reached the summit of spiritual maturity. And while no such sum-

mit exists, we must personally and corporately struggle to grow as Orthodox Christians. As an autocephalous Church, we must maintain the tension between the Kingdom of God and the kingdom of the world if we are to carry out the missionary responsibility with which we are entrusted. Spiritual maturity is ongoing. Because of this characteristic, we will always be in the process of overcoming faults and weaknesses—we will always be in the process of repentance and therefore, change. For this reason, the autocephalous Church in America cannot perceive itself as a mere replica of any of the Orthodox Churches abroad. Its challenge is to maintain continuity with the living Tradition which will simultaneously allow it to continue acquiring its unique identity as the Church in America. This is no small task. Yet to do otherwise would be to create a Church of form deprived of life.

Our autocephaly is not an end in itself. It was never perceived as such. Autocephaly is but one major step in the

are "too small" or "too spiritually immature." All of this denies the power of the Holy Spirit. All of this curtails the work-

we are to open our minds and hearts so that the All-Holy Spirit may work in and among us.

I have often referred to our autocephaly as a gift. It is a gift that provides a vision for unity.

two hundred years of Orthodoxy in America. In this century, it is, to date, probably the most important canonical act to have impacted Orthodox Church life in this part of the world. I say this not to boast nor to exaggerate our stature among the other American jurisdictions. I say this because it was a step taken that will not allow Orthodoxy in America to be understood as ethnically exclusive. It will not allow Orthodoxy in America to be labeled as a Church of the diaspora. And finally, our autocephaly will not allow the Orthodox in America to accept jurisdictional plurality as the canonical norm. Because our autocephaly is not an end in itself, we look to the leaders of the other canonical churches, especially His All-Holiness, Patriarch Bartholomew of Constantinople, to help foster and establish one local Church.

I have often referred to our autocephaly as a gift. It is a gift that provides a vision for unity. Thus, our autocephaly should not be understood as the establishment of just another Orthodox jurisdiction in North America. Autocephaly compels us—bishops, priests, and laity—to labor without ceasing for Orthodox unity. This requires all of us, especially the hierarchs, to go beyond what is now the state of rhetoric that has proclaimed Orthodox doctrinal and sacramental unity while justifying jurisdictional plurality and disunity.

Our autocephaly will continuously remind us that we cannot depend on this type of rhetoric. In some ways, autocephaly is a thorn because it exposes the hypocrisy of those who defend the status quo. No longer can we allow ourselves to justify jurisdictional pluralism with reasons such as "this is the American situation" or, we

ing of the Divine Spirit who is Himself the gift of unity and love. As the autocephalous Orthodox Church in America, we are to work among ourselves and with the other jurisdictions so that all obstacles hindering canonical unity are uprooted. Together

The canonical unity of all jurisdictions is a responsibility that does not fall upon the shoulders of a few. The unity of the Church is everyone's responsibility. Therefore, no one is given the luxury of being idle. For those of us who make up the Orthodox Church in America, we are challenged to convince the other Orthodox in this land and throughout the world that our autocephaly does not impede unity but beckons unity and ongoing spiritual development.

May God grant that our ministry be faithful to this task. And may He grant us the courage and humility to live and act as the Church in and for America. Amen!

Our Dream for the Church

We, the youth and young adult observers of the Eleventh All-American Council and members of the Orthodox Church of America, representing twenty-one parishes and seven dioceses, have a dream for our church.

We would like a united church with an identity reflecting Orthodox life in America.

A church that is growing, where all are welcome.

A church that is humble and whose members live and pray in harmony.

A church whose members know about and are prepared to explain our faith.

A church whose members reach out to the community.

A church that is understanding of and compassionate towards the problems of modern life.

A church where everyone is seen as equal in the eyes of God.

A church where sin is condemned, and not the sinner.

A church that is true to her liturgical traditions.

A church that works toward the unity of its people, where various traditions are respected.

A church where both old and new ideas are considered and respected.

A church that worships in a language the people understand.

A church where both adults and kids learn.

A church where youth have something to say and are heard.

A church where worship continues in daily life.

A church where laity and clergy work together within their own church and among area churches.

A church where diocesan parishes have love for each other.

A church that is opened to newcomers and converts.

A church that is known to the world by its works and witness to the Gospel.

A church that perseveres in the face of struggle.

A church whose main goal is seeking salvation.

A church whose members are thankful for their Orthodox faith.

Prepared by Youth and Young Adult Observers of the Eleventh All-American Council in Chicago, Ill., July 16-22, 1995.



Blessing of icons.

New Icons Blessed at St. Michael's Church in Old Forge

July 9, 1995 was the climax to two years of work towards the completing of the interior of the church in Old Forge. On that day, Archbishop Herman, along with Protodeacons Stephen Howanetz and Keith Russin, and Reader Greg Hatrak and Seminarian Ken Bracy, along with Fr. David Mahaffey and all the faithful of St. Michael's celebrated a hierarchical Divine Liturgy at which time the newly-installed icons were blessed.

While the church of St. Michael's has been in Old Forge for over 104 years, the current edifice was constructed fairly recently. At that time, the interior consisted of simple painted walls; the only icons were three brought from the old church, and the new ones created for the iconostas. Two of these icons were placed in special frames and mounted in the two kiosks. The

third, one of only nineteen in existence called the Zagrafskaya Mother of God, was hung on the balcony of the choir loft. From that time until the 1980s when Fr. John Adamcio was the rector, that was the extent of the icons within the church.

During Fr. Adamcio's tenure, it was decided to increase the beauty of the interior. Rohn Studios of Pittsburgh was contacted to do the iconography, and plans were drawn up to do the entire interior in iconographic frescoes. Icons were commissioned for the sanctuary and archway around the iconostas. The dome of the sanctuary became home to the Platytera, the Holy Virgin with outstretched arms and Christ in the center, overlooking the nave of the church. On the east wall, the Descent of Christ into Hell with various Old Testament figures ranged on either side

made a spectacular sight when the Royal Doors were opened. To the left and right of this were the icons of the authors of the Divine Liturgies (Ss. John Chrysostom, Basil the Great, James, and Gregory). Over the arch of the iconostas, the Old Testament prophets were depicted. Then, for various reasons, the icon work ceased. It was not until 1993 that the interest in icons would again be renewed.

In the summer of that year, the children of Peter and Wanda Matychak, under the guidance of Jack Matychak, approached the church seeking to have their parents remembered in a special way. An Icon Committee was formed headed by Mr. Daniel Jones, who along with Michael and Marge Jadick and the Church Committee began to consider what icons were needed.

Plans began to materialize to place a

Pantocrator icon in the ceiling of the church. Soon many people were expressing interest in contributing to this worthwhile project for new icons. The Holy Annunciation Ladies Club, under the leadership of Mrs. Dorothy Polanchik, was especially interested in helping out in whatever way they could. The Icon Committee decided on what new icons should be added, and work began. The Pantocrator with the four evangelists surrounding it, two angels bearing gifts, the Deposition from the Cross, and a special icon to St. Tikhon, Enlightener of North America, were agreed to. St. Tikhon was added since he consecrated the church grounds here in Old Forge.

Donors were easily found for all of the icons, and Rohn Studios again set out to complete these icons for installation. This initial phase of work was completed by the spring of 1994. Everyone who entered the church became immediately uplifted spiritually by the sight of these new intercessors. The House of God was truly reflecting the Heavenly Kingdom in a new and more profound way.

In 1994, the year the Orthodox Church in America celebrated her Bicentennial, the event was marked by the canonization of saintly men who helped forge the faith of Christ in America. The Icon Committee decided to use this concept of saints among us in the Americas to give people an increased awareness of how significant our commission to "Go and make disciples of all nations" really is. In no time contributors were found for the additional icons.

There was a tremendous amount of research put into the writing of these icons. The ones for Ss. Herman, Peter the Aleut, Juvenaly, Innocent, and Nicholai of Zicha were no problem; but those of Ss. Alexis of Wilkes-Barre, Jacob the Enlightener of the Alaskan Peoples, and Maxim, John, and Alexander, the new hieromartyrs, were quite another story. In addition, a background (not yet completed) reflecting the varied places in which they glorified God by their lives and ministry was also drawn up. Each step of icon production was checked and rechecked by Fr. David and the Icon Committee.

The icons were grouped together appropriately. The initial laborers in Alaska (Ss. Herman, Juvenaly, and Peter) were kept together as we can hardly imagine

them apart. Ss. Innocent and Nicholai of Zicha were placed together because they are both hierarchs who labored in America (St. Nicholai of Zicha here in eastern Pennsylvania and St. Innocent in Alaska). The three priests who worked with the incoming immigrants of the turn of the twentieth century (Ss. Alexis, John, and Alexander) became a panel because of their work in the continental U.S. The last grouping, of Ss. Maxim and Jacob, represents the effort of men who give of themselves unselfishly no matter what the cost. St.

were found to complete the work. Since then, inquiries from as far away as San Francisco have been made concerning this icon.

The final icon in this phase was a repeat of one from the old church edifice. Over the entry of the vestibule in the former structure was the icon of Christ Not-Made-By-Hands. This icon is seen in nearly every Orthodox Church and it reminds us of the other-worldliness of the temple. It is surrounded by a quote from Isaiah (66:23) and reminds us that we are called to wor-

Everyone who entered the church was immediately uplifted spiritually by the sight of these new intercessors. The House of God was truly reflecting the Heavenly Kingdom in a new and more profound way.

Maxim is from the same area of the Carpathian Mountains as many of the founders of the church in Old Forge, and St. Jacob's efforts in Alaska among the natives remind all of us that we must do the work of God wherever we are placed, no matter what difficulties exist.

In addition to the figures themselves, suitable quotes were found so that each icon was "double-written" with a scroll of that saint's writing, or an open Bible and a verse of scripture. In fact, the quote on the icon of St. Alexis of Wilkes-Barre is from a sermon he gave in Old Forge during one of his visits here. In addition, each saint is shown in complete liturgical dress with all of the known awards received by each saint depicted. In every way, the traditions of true Orthodox iconography were observed, while at the same time they were given touches to make them pertinent to the lives of the people of this community.

A unique feature is found in the icon of St. Tikhon. At the beginning it was thought that placing him in the kiosk would have great significance. It was later decided that it would be an even greater source of inspiration if scenes of his life were placed around the main figure. The family that donated the original icon agreed to have these additions made, and again donors

ship God continually.

At a banquet following the Liturgy, Mr. Jacob Barsigian, former Starosta, was presented with a plaque honoring his many years of service to St. Michael's by the current Starosta, Mr. John Jadik. The Anthracite Male Chorus, under the direction of Mr. John Barsigian, performed a collection of liturgical and popular Russian songs.

The new icons represent the contributions of a great many people, and their names appear on a plaque permanently mounted in the vestibule. But it is not only the donations of many good people, but the memory of their loved ones as well, that these windows into heaven call us to be thankful for. The future faithful of St. Michael's will have an ever more sacred place in which to offer prayers to the saints and to God, thanks to the efforts of the present members of the parish. The love represented by these current additions only emphasizes and magnifies the dedication of the people of God in Old Forge to do that which we are all called to do, glorify God in His saints. May the holy ones who now shine forth the light of Christ in this new setting pray to God for us!

—Priest David Mahaffey

Archpriest Michael Hatrak Celebrates Silver Anniversary

“O give thanks to the Lord, for He is good, for His mercy endures forever.”

On June 28, 1970, Deacon Michael Hatrak was ordained to the Holy Priesthood at St. Gregory’s Orthodox Church, Homestead, Pa., by the late Archbishop AMVROSSY.

Father Michael was assigned in November 1970 to Ss. Peter and Paul Orthodox Church, Minersville. The parish prayerfully celebrated the twenty-fifth anniversary of that ordination on Sunday, July 2, 1995. A Hierarchical Divine Liturgy was concelebrated by His Eminence, Archbishop HERMAN, Fr. Michael, Protodeacon Stephen Howanetz, and guest clergy. During the Divine Liturgy, Fr. Michael was awarded the jeweled cross, the highest award given to a married clergyman in the Orthodox Church.

At the conclusion of the Divine Liturgy, Fr. Michael, Matushka Valeria, and their children, Reader Gregory, Matthew, and Natalie, were presented with a gramota by Archbishop Herman to commemorate the joyous occasion of Fr. Michael’s twenty-fifth anniversary since ordination to the Holy Priesthood.

Archbishop Herman also presented the Chi-Rho religious award for Cub Scouting to Joshua Bosack. Joshua is a member of the Cub Scout Pack sponsored by the parish.

A testimonial dinner was held in the afternoon at the Rick-Ann Party House. Family members, friends, parishioners, and fellow clergy came together to honor Fr. Michael for his twenty-five years of laboring in the vineyard of Christ. Father Nicholas Wyslutsky, a son of the parish, was toastmaster at the dinner. He commented



Fr. Michael Hatrak with Archbishop Herman and family.

on the example, love, and support he has received from Fr. Michael over the years and recently as he begins his own work for the Orthodox Church.

The program was brief—“short and sweet”—as requested by Fr. Michael. On behalf of the parish, President Luke Oakill presented Fr. Michael with a gift of a beautiful jeweled cross as a token of their love. A picture album chronicling twenty-five years of parish activities was assembled by Susanne Stablum and given to Fr. Michael as a keepsake of fond memories.

A resolution from the Minersville Borough Council was read at the dinner by Sandy Jones, secretary to the Council. It cites the various community activities Fr. Michael has been and continues to be involved with and recognizes his accomplishments. “Further resolve, that all the citizens of the Borough of Minersville wish Reverend Hatrak continued good health and happiness.”

Archpriest Joseph Martin spoke on behalf of the Frackville Deanery. He reminisced about the many years he has known Fr. Michael and his family.

Father Michael found it difficult to express his feelings in words. He acknowledged the valuable assistance and guidance of His Eminence, Archbishop Herman, whom he has known since his first year at St. Tikhon’s Seminary. He thanked his relatives who had traveled to be with him and share in his celebration. He expressed gratitude to his spiritual flock, “hoping that I have been just a little help to you as we travel the road of life together.” Special, heartfelt thanks was expressed to Matushka and to their children for their love and support through the good and bad times.

He asked everyone to remember the words of our Lord Jesus Christ—“that you love one another as I have loved you . . . By this all men will know that you are my disciples.”

2001, A Christian Odyssey St. Tikhon's Summer Youth Camp



For the Orthodox Church in America, the early summer of 1995 was a time to prepare for the All-American Council in Chicago. This was no less true in the Diocese of Eastern Pennsylvania, where the an-

nual youth camp incorporated the council's theme of "The Church as Gathering" into its own theme, "2001, a Christian Odyssey." The camp's program explored 2001 years of Christianity, exam-

ining on each day during the week how we in the Church come together in faith and are united in Christ.

Mrs. Anne Marie Black and Mr. Mar-
Continued on the next page.

Summer Youth Camp

Continued from page 49.

tin Paluch oversaw the coordination of the camp with its theme in the daily events the campers participated in. Ninety-nine campers, and numerous adult counselors, embarked on an odyssey that brought them from the time of the Apostles to the Church as she celebrates the coming second millennium of the Incarnation of Christ.

Day 1 began with an examination of the first five hundred years of Christianity, from Pentecost to A.D. 500. Mrs. Anne Marie Black introduced the youth to the Apostolic foundation of the Church, and to importance of this foundation and call-

in our lives today. This was reinforced with a trip to the Archbishop's residence for lunch, a question and answer period, and hike to St. Arsenius Skete with Archbishop Herman.

Day 2 saw the campers encounter the next five hundred years of Christian history, from A.D. 500 to 988, with a special emphasis on the importance of icons in the life of the Church, and of the campers. The day included a talk on Icons by Monk Tikhon and additional talks and tours that emphasized the importance of icons and their special place in our lives. Monk Tikhon led the children on a tour of the Monastery Bell Tower, Monk Nicodemus

guided the children on a tour of the Icon Repository/Museum, and Seminarian Rex Carpenter guided the children on a tour of the Monastery Church's icons.

Day 3 saw the campers encounter the next 500 years of Christian history, from A.D. 988 to 1500, with a discussion on the importance of St. Vladimir to the Church in our time. This was coupled with a special lesson on faith and the unseen Church demonstrated through scientific reality by Dr. David Ford.

Day 4 saw the children encounter the next 500 years of Christian history, exploring the reality of Orthodoxy in America. This day began with the festal celebration



of the Divine Liturgy for the Feast of Saints Peter and Paul. The camp choir sang part of the responses at the Liturgy. The day also included discussions on the Church's foundation in America and the Saints who established the faith in the Americas. Monk Tikhon introduced the campers to the labors of Patriarch St. Tikhon in America, and discussed with them the role of the Orthodox Church in America.

Day 5 saw the campers encounter the Church in her liturgical setting. Fr. Nicholas Wyslutsky discussed with the children the importance of liturgical commemorations as well as the details of the Liturgy, and answered questions on the Liturgy and

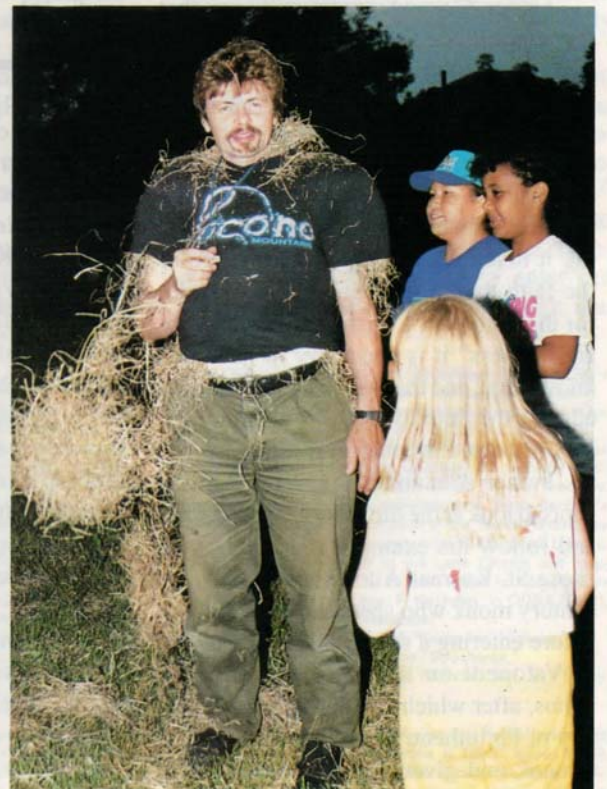
the Faith. That afternoon, the children were joined by Monk Tikhon, who guided them in sketching faces, and helping them to better understand the sacred art of writing icons. Each camper drew his or her own face to put on the timeline of their Christian Odyssey from Pentecost to A.D. 2001, illustrating the reality that they in the present are part of the Church, both then, now, and in the future. The camp also included numerous events, games, and activities, including Olympics, the hayride, swimming, boating, fishing, and hiking.

This year's camp was blessed with a host of people who labored together to make the camp a success and to insure that

the campers were well cared for and had fun. The campers enjoyed great meals prepared by the loving hands of a dedicated kitchen crew.

This year's camp closed with the Divine Liturgy celebrated by His Eminence, Archbishop Herman. The responses at the Divine Liturgy were sung by the campers, under the direction of John Black. After the Liturgy, the campers had brunch with the Archbishop in the Monastery Trapeza. At the brunch, the timeline made by the campers was unveiled that illustrated the camp's theme and that traced the life of the Church in history.

—Seminarian Rex Carpenter



Church School Conference

“Evangelism and Witness in Orthodoxy Today” was the theme for the D.R.E. Church School Conference hosted by St. Nicholas Parish, Bethlehem, on Saturday, April 29. Attending the one-day conference were eight clergy and forty teachers from our diocesan parishes.

Originally scheduled for the winter, 1994, but postponed due to a snowstorm, the conference was held post-Pascha to avoid serious weather problems. We were very fortunate to have our original guest speaker available for the rescheduled time as his life and involvement in Orthodox missions is a tribute to his deep love for living the Gospel of Jesus Christ.

Father Alexander Veronis, pastor of Annunciation Greek Orthodox Church, Lancaster, Pa. and President Emeritus of the Orthodox Christian Mission Center was the keynote speaker. His message emphasized education as being a problem solver and the importance of knowledge in our lives.

Father Alexander went on to say that ignorance (“I don’t know”) and apathy (“I don’t care”) are no longer acceptable as reasons for today’s Orthodox Christian not knowing about the Orthodox faith. The resources in the English language are plentiful and the supporting audio and visual material is abundant and accessible, making it much easier to gain knowledge of the faith than a generation ago. In order for the Orthodox Christian to “evangelize and witness” it is necessary to have this knowledge, and the way to convey knowledge of the faith to the faithful is through an Orthodox Christian education.

Father Alexander urged the participants to look at the life of an Orthodox saint and follow his example of teaching. He chose St. Kosmas Aitolos, an eighteenth-century monk who spent time as a teacher before entering a school at the Monastery of Vatopedi on the Holy Mountain of Athos, after which he entered the Monastery of Philotheou where he was tonsured a monk and given the name Kosmas. A

little later he was ordained a deacon and then priest and began to do missionary work in his homeland of Aitolia where the lack of churches and flight from persecution had dimmed the light of Christianity. He was determined to bring the Christian spirit back to the villages of Greece, following nearly three centuries of brutality.

Over a period of twenty-five years, St. Kosmas traveled not only throughout Greece and its islands, but journeyed through neighboring Albania and founded over four hundred schools, charitable institutions, and small churches in rural areas, where priests could conduct sacred services as often as possible. Wherever he

God, and b) fear no one else. It is only with a feeling of fear that we can approach the real essence of prayer. This is primarily an attitude of mind which the modern world has to a great extent lost. It has lost the sense of prayer, which then has no importance in our lives. Yet prayer is the best way to advance in our lives towards the fulfillment of our calling, which is to be in communion with God and ultimately to place Him first in our lives.

2. *Liturgical life is important.* One does not realize the influence of the liturgical life of the Orthodox Church. It is important for teachers to nurture a strong liturgical life by attending the services of the

Father Alexander went on to say that ignorance (“I don’t know”) and apathy (“I don’t care”) are no longer acceptable as reasons for today’s Orthodox Christian not knowing about the Orthodox faith.

preached he planted a cross, and his crosses dotted the countryside and served to remind passersby that somebody cared for them and that God had not forsaken them.

The principles that shaped the teaching of St. Kosmas and characteristics of his ministry can be applied to our lives and can serve as a modern-day example for our teaching ministry. Father Alexander reflected on the following areas:

1. *St. Kosmas was a man of prayer.* St. Kosmas possessed a strong personal prayer life. “A theologian is one who prays and one who prays is a theologian,” Fr. Alexander quotes the saint. We need to develop a personal prayer life and pray for one another; we need to pray especially for those whom we teach. There is a real need for prayer in our lives—otherwise, empty words come from our lips. Saint Kosmas lived a life of prayer and his experience with prayer teach us two things: a) *fear*

Church with regularity. It is in the liturgical services that we hear the Word of God, experience the lives of the saints, learn the Holy Scriptures, and pray the beautiful prayers of the Church—all of which will impact our lives. *Not* to go to Church and *not* to attend the liturgical services means *never* to experience the Truth of God. Teachers need to set an example by showing the children and parents how important the liturgical services are to the parish and parishioners by attending the scheduled services.

3. *Bible reading and Bible studies.* Citing St. Tikhon of Zadonsk, Fr. Alexander pointed out how this saint writes of the feeling one gets when one receives a letter from a notable person. There is a sense of real joy, a desire to rejoice and a wish to share this joy. In like manner the Bible is a letter to each of us—a letter from God—and we need to rejoice and share the

joy of His Word, which has great impact on one's life. It is important that one take time to read and study the Word of God. He encouraged the teachers to support parish Bible study programs, where they are established, and if they are not established in the parish, to encourage the beginning of a regular Bible study class.

4. *Religious retreats are essential.* Saint Kosmas went on religious retreats. Yes, even in the eighteenth century there were religious retreats. It is important for all of us to visit a retreat center or monastery and to spend time in personal retreat. It is a wonderful way to increase personal spirituality which has great rewards. Teachers are encouraged to take advantage of the opportunities when retreats are offered or to plan one for their parish or church school teachers at a nearby monastery or retreat center.

5. *Promote summer camps.* Summer camps provide an excellent chance for children to experience fellowship in prayer and study and to share the experiences of living in today's world. Our children are faced with the tremendous challenge of living an Orthodox Christian way of life in the modern world, and they need all our support. Summer religious camps provide a positive means for this growth experience. There are many Orthodox diocesan summer camps, and parishes need to support them.

6. *Encourage people to study.* As stated earlier, there is a wealth of material available for our faithful to learn the Orthodox faith. Pamphlets, parish lending libraries, audio/visual cassettes, and Orthodox Christian bookstores provide plenty of resources for acquiring information and gaining knowledge of the Orthodox Faith. There is little excuse for not taking advantage of the materials offered for our benefit.

7. *Evangelical spirit.* We are all called to "evangelize and witness" by virtue of our Orthodox Christian mission, heeding the command of our Lord. When one has the Gospel of Jesus Christ in the heart, one cannot keep it within. The message needs to be shared with others. The Orthodox Church in America celebrates its two hundred years of Orthodoxy in America—and

by what means did it arrive on our continent? Through *missionaries*—people willing to go to an area to share the Gospel of Jesus Christ with the world. In our parishes we have a variety of talented people who can witness to the Gospel in the local community, planting the seeds of the Gospel message wherever they go, live, work, and socialize. Father Alexander asked the question: "Whatever we received in our life, did we pass it on?" He stated that it does not matter what great things we have accomplished in life, as we will all be asked that one question when we face our Heavenly Father on Judgment Day.

Following the example of St. Kosmas Aitolos, Fr. Alexander implored all to revitalize the Christian spirit in our parish and local communities and to stoke the fires of Orthodox Christianity. Saint Kosmas, who possessed a deep devotion to God and to the message of Jesus Christ, is a worthy example for each of us to follow. Whether we are clergy or laity, we all learn and, in turn, impart this knowledge to our children, parish communities, and to the world.

Concluding his presentation with a period of discussion, we had the privilege of meeting Mr. Andrew Anderson, the new Agape Canister Coordinator from the Orthodox Christian Mission Center, St. Au-

gustine, Fla. Andrew, a graduate of St. Tikhon's Seminary, spent the last two years working as a missionary with the Orthodox community in Ghana, W. Africa. He spoke on the importance of supporting the work of the O.C.M.C., now under the direct auspices of the Standing Conference of Canonical Orthodox Bishops in America, and in particular the Agape Canister Program. The program is dedicated to meeting the needs of children, families, and communities throughout the world regardless of race, color, or creed. All funds collected by the Agape Canister Program are earmarked for medical care, agricultural development, the building of schools, providing clothing, supporting medical clinics and personnel, constructing water wells, and educating indigenous people in their own communities.

The one-day conference was enhanced by the presence of Andrew Anderson who shared his missionary experiences. Not only did we hear of the theoretical application of evangelizing and witnessing, we heard of the real practical application of "evangelization and witness" from a living example of what Orthodox missionary work is all about and how it relates to living our Orthodox faith in today's world.

—Matushka Frances Vansuch



Ecumenical guests visit St. Tikhon's Monastery.

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I Have a Dream

Historical Reflections Regarding the Quest for Unity



It was the summer of 1963. On the 28th day of August, when many Orthodox Christians in America were heading for Liturgy on the Feast of the Dormition of the Mother of God, literally tens of thousands of their fellow citizens were heading for the city of Washington. That afternoon on the ellipse of the Washington Monument, the American civil rights leader and soon to be martyr, Martin Luther King, was delivering what would be one of the most eloquent and memorable addresses perhaps of the twentieth century.

"I have a dream," he noted, "a dream that one day this nation will rise up and live out the true meaning of its creed . . . A dream that the sons of former slaves and the sons of former slave owners would sit together at the table of brotherhood in Georgia." I have a dream.¹

The following weekend in the city of Pittsburgh, some ten thousand Orthodox Christians, representing the many segments of the Orthodox faith in the Americas, gathered in the Civic Arena. During a pan-Orthodox Vesper service, they gave witness to another dream, that in their lifetime, the dream of Orthodox administrative unity would become a reality. After all, they too were a nation, the "new Israel," the people of God. They too sought to live out their creed, "one holy, catholic and apostolic church." They too came from different walks in life seeking to reflect, in deed as well as in theory, that they too were partakers of the Body and Blood of the Lord and could thus stand at the table of brotherhood with the Lord and each other. They too had a dream, that one day, they would be united, not only in faith, but in action.

¹ "Martin Luther King: 'I have a dream,'" in *Chronicle of the 20th Century*, Clifton Daniel, ed. (Mount Kisco, N.Y.: Chronicle Publications, 1992), p. 902.

But Why Dreams?

Must the Church have a dream? The answer is rooted in the very lives of the Apostles. Do we not discern in the Book of Acts, that in the "one, holy, catholic and apostolic church," that the faithful were hardly strangers to dreams? Peter himself, on the day of Pentecost, reminded his listeners of the prophecy of Joel that "Your young men shall dream visions and your old men shall dream dreams" (Acts 2:17). If we really believe Orthodoxy is the inheritor of apostolic faith, it is impossible for the Church, the very people of God, to be devoid of dreams and visions!

Yet are dreams enough? On the bulletin board at Christ the Saviour Seminary, there was a beautiful poster of the outline of a tree illumined by the light of a full moon. The caption noted: "Happy are those who dare to dream dreams, and are willing to pay the price to make them come true." As Orthodox Christians living in this land, we truly are illumined by the Light of none other than Christ Himself. If we reflect that light, we can do nothing other than be agents of healing and workers for unity within His Body, the Church. To fail to act is to fail to transform the dream into reality. As we are reminded in Scripture, "People without a vision perish."

"I have a dream!" Such would be the collective cry of the tens of thousands of immigrants who left their distant lands and came to the shores of this land in the later quarter of the nineteenth century and the years prior to World War I. They consisted mainly of Slavs from Central Europe's Austro-Hungarian Empire, Greeks from the Balkans, and Syrians from the Middle East. In coming to this land, they were responsible for the construction of churches like Holy Trinity Eastern Orthodox Church in New Orleans in 1864, Ss.

Constantine and Helen Church in Galveston, Texas in 1862, Holy Trinity Greco-Russian Church in New York City in 1870, and by the turn of the century, dozens of parishes of former Uniates, particularly in the industrial and mining regions of the northeast.

"I have a dream." Such could be the words of a priest who would be raised to the dignity of a saint by the Church he loved and served in this new land. Father Alexis Toth had come to America from the Greek Catholic Diocese of Presov as a widowed priest, in the 1880s. Although he came to this land to serve the needs of fellow believers who had organized St. Mary's Greek Catholic Church in Minneapolis, God had something greater in mind. When he met with rejection and scorn of the Roman Catholic Bishop of Minneapolis, who refused to recognize him as a Catholic priest because he had once been married, he remained determined to be faithful to the Lord and to his priesthood.

"I have a dream," could well be the sentiments of Fr. Toth in his time of turmoil. Reflecting on the struggle to be true to himself and His faith in the Lord, he outlined the framework of a dream that would take on reality. "I made up my mind to do something which I carried in my heart a long time, for which my soul longed: that is to become Orthodox."²

Seeking the protection and embrace of the Russian Orthodox bishop of San Francisco, Bishop Nicholas, he was united to the Holy Orthodox faith on the Sunday of Orthodoxy in 1891 in Minneapolis,

² "Father Alexis Georgievich Toth," in Constance J. Tarasar, ed., *Orthodox America, 1794-1976: Development of the Orthodox Church in America* (Syosset, N.Y.: Orthodox Church in America, 1975), p. 51. See also Fr. Lawrence Barriger, *Good Victory* (Brookline: Holy Cross Press, 1984.)

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I Have A Dream

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along with hundreds of his fellow believers.

In the decades that followed, he cooperated with the grace of God, and by so doing, encouraged tens of thousands of his fellow Greek Catholic countrymen to abandon the Unia of almost three centuries, and in this new land, to return anew to the ancient Orthodox faith of their fathers. Like others before him, Fr. Toth, now recognized as a saint of the Church, had not only a dream, but the willingness to cooperate with the grace of God to turn it into a reality!

Archbishop Tikhon

In 1898, the youngest bishop of the Russian Orthodox Church, the Right Reverend Bishop Tikhon, at the age of thirty-three, was sent to New York to begin the administration of his duties in the diocese of the Aleutians and Alaska. Like others in the American church scene, he too had a dream, a dream of sharing the very Kingdom of God through the Orthodox Church with countless peoples. His flock was hardly limited to those of one ethnic culture or nationality. To the contrary, it encompassed a broad spectrum of humanity, peoples of so many differing nationalities: Russians, Serbians, Carpatho-Russians from Galicia and Hungary, Greeks, Arabs, Creoles, Indians, Aleuts, Eskimos, and Native Americans attracted to the Orthodox faith.³

On January 2, 1899, Bishop Tikhon outlined his vision for ministry in America. Quoting the prophet Hosea, he proclaimed, "And I will say to them which were not my people, 'Thou art my people' and to her which was not my beloved, 'thou art my beloved'" (Hosea 2:23).

"Until this day we have, you and I, been strangers to one another and did not know one another. From this day forth, the Lord Himself establishes a close bond of union between us, places us into the mutual relation of bishop to flock and flock to bishop," Bishop Tikhon proclaimed.⁴

In the years that followed, Bishop Tikhon lived this dream by traveling throughout the country and sharing the

light of Orthodoxy with many. He was a father to the faithful in Alaska, to the former Eastern Rite Greek Catholics who had and were returning to the Holy Orthodox faith, to the Serbian communities in the steel towns of Pennsylvania, and to numerous Greek communities in the United States.

On March 17, 1907, Orthodox Sunday, Bishop Tikhon addressed his American flock for the last time prior to returning to Russia for a new assignment. In his address, he challenged faithful in America to allow the light of the faith of Christ to truly shine for everyone. "The light of Orthodoxy is not lit for a small circle of people. No, the Orthodox faith is catholic; it remembers the commandment of its Founder: 'Go into the world and preach the gospel to the whole creation. Make disciples of all nations'" (Mark 16:5, Matt. 28:19).

"For each of us, the dissemination of the Christian faith must be a favorite task, close to our hearts and precious to us; in this task, each member of the Church must take an active part—some by personal missionary effort, some by monetary support and service to the 'needs of the saints,' and some by prayer to the Lord that He might 'establish and increase His Church,' and that He might 'teach the word of truth' to those who do not know Christ, might 'reveal to them the gospel of righteousness, unite them to His Holy, Catholic, and Apostolic Church,'" the bishop continued.⁵

During the episcopacy of Bishop Tikhon, the foundation was laid for the North American mission to be not simply an extension of the Russian Church in America, but rather the roots of a local Church in America. He created largely autonomous vicariates, established a seminary and monastery, and created a Clergy and Laity Council to promote conciliarity within the Church.⁶

The Carpatho-Russian Diocese

"I have a dream!" In the 1930s, a revolution of major proportions, involving thousands of believers, infiltrated the Uniate Greek Catholic parishes of the Pittsburgh Diocese of Bishop Basil Takach. Local congregations protested the

Vatican's mandate in 1929, forbidding the ordination in the United States of married seminarians, a direct violation of the terms of the Union of Brest and the subsequent Union of Uzhorod in the Hungarian Kingdom in the seventeenth century. Fearful of increasing Latinization, they banded together to first protest the Vatican decree. Unsuccessful in this attempt, they finally nominated a celibate priest, Fr. Orestes Chornock, as bishop-elect and petitioned the Ecumenical Patriarchate of Constantinople, through the offices of Archbishop Athenagoras of New York, to consecrate Fr. Orestes as the shepherd of a new Diocese of Carpatho-Russians under the jurisdiction of the Ecumenical See.

The price of the dream of leaving Rome was certainly costly. Scores of Greek Catholic parishes were divided between the 'Catholic' and 'Orthodox' factions. Some cases ended up in the civil courts, where, by and large, the Orthodox factions needed to take leave of existing properties and construct new churches.

Growing Unity

"I have a dream!" The dream of Archbishop Tikhon hardly died with his departure for Russia in 1907 or the expansion of Old Country Patriarchates with dioceses and jurisdictions in the Americas. During the Second World War, Archbishop Athenagoras with representatives of five other jurisdictions banded together to create the Federated Orthodox Greek Catholic Primary Jurisdictions in America. This was a voluntary association of primates dedicated to increasing harmony and cooperation.

SCOBA Organized

"I have a dream!" Such could be the sentiments of Archbishop Iakovos, Metropolitan Anthony Bashir, and Metropolitan Leonty, with the leaders of ten jurisdictions that formed the basis of the Standing Conference of Canonical Orthodox Bishops in America (SCOBA) which was organized in 1960. It was established "for the consideration and resolution of common problems, the coordination of efforts in matters of common concern, and the strengthening of that unity which is the essence of Orthodoxy."⁷ It was clearly

³ "Archbishop Tikhon & the North American Diocese, 1898-1907," Chapter III, *Orthodox America, 1794-1976*, p. 83.
⁴ *Ibid.*, p. 90.

⁵ *Ibid.*, p. 100.

⁶ *Ibid.*, p. 101.

⁷ "Signs of New Growth, 1950-1965," Chapter VII, *Orthodox America, 1794-1976*, p. 242.

rooted in the premise of the prayer of the Psalmist who declared, "how good and pleasant it is when brothers dwell in unity" (Psalm 132:1).

Over the years, SCOBA has been successful in establishing an Educational Commission for the publication of materials for Orthodox religious educational programs: the creation of awards for Orthodox Scouts; the establishment of Orthodox Christian Fellowships on the nation's campuses; the representation of the Orthodox Church in the National Council of Churches; the establishment of an Ecumenical Commission for dialogue; the coordination of Orthodox clergy in the military chaplaincy; and the later creation of the International Orthodox Christian Charities and the Orthodox Mission Center.

In 1965, SCOBA petitioned the autocephalous churches to be recognized as "the Holy Synod of the Orthodox Church in America," with the Exarch of the Ecumenical Patriarch as *ex officio* president. Unfortunately, both the Moscow Patriarchate and the Bulgarian Church voted against the proposal, based on the premise that reconciliation between the Russian Metropolia and the Moscow Patriarchate was necessary.⁸

In 1968, another attempt was made to begin discussions on establishing a united Orthodox Church in America. After this proposal was rejected by Constantinople, Moscow and Bulgaria, an appeal was issued in 1970 to transform SCOBA into a Provisional Synod of Orthodox Bishops, as a step to eventual autocephaly. This too was rejected.⁹

Autocephaly of the OCA

"I have a dream!" This surely could be the sentiments of the bishops, clergy, and faithful of the Metropolia as the Patriarchate of Moscow restored relations with its American daughter and elevated it unilaterally to the status of an autocephalous church.

To Know You Is To Love You!

"I have a dream!" In an effort to begin anew the process of bringing order to the canonical disarray of Orthodoxy in America, Bishop John R. Martin, of the Carpatho-Russian Diocese, on behalf of

⁸Ibid., p. 243.

⁹Ibid.

SCOBA, invited bishops of all of the Orthodox Churches in America, canonical and non-canonical alike, to meet in Johnstown, Pa., on October 17-18, 1978. It was the first National Conference of Orthodox Bishops, and it was presided over by Archbishop Iakovos, chairman of SCOBA. Twenty bishops were in attendance for a session that Bishop John noted was not to be "a conference to end all conferences," nor an encounter to "accomplish an in-depth analysis of our problems, nor even to enter into deep theological discussion, as much as to establish good feeling and good will." He expressed the hope that in time to come, the assembly would be "remembered as a starting point in confronting and overcoming the problems facing the Church."¹⁰ At that session, Archbishop Iakovos expressed the reality of the state of Orthodox disunity.

"Each one of us knows the fruits of division. How long can we allow self-righteousness and apathy to keep us apart? How long will we live in apathy, knowing all too well that the sunset waits for all of us? Each one of us knows what we must do because Jesus told us how to pray and how we must shepherd our flocks.

"Regardless of what you and I dream, I think we have one common obligation. We are not allowed to accept the present state of affairs with apathy or self-righteousness. We are not permitted to allow the distance between us to become hostility, for such division will lead to schism. It is sufficient to know that deep in our hearts, the robe of Christ needs to be restored. It is high time to unnailed the hands of Christ from the Cross.

"If we decide today to devote ourselves to replacing antagonism with cooperation as the essential part in restoring oneness and the health of the body, that would be our greatest award . . ." the archbishop concluded.¹¹

Although the conference offered great hope, another meeting of all of America's bishops, and this time, those only within the framework of SCOBA, would not convene for sixteen years.

The Ongoing Work

"I have a dream!" The solution to the

¹⁰"Bishop and City Lauded for Hospitality," in *The Church Messenger*, November 5, 1978, p. 3.

¹¹"Diocese Hosts First National Conference of Bishops," in *The Church Messenger*, Nov. 5, 1978.

administrative disorder in America, as well as in other areas of the world where Orthodoxy has recently taken root, has been a major concern of theologians participating in the Inter-Orthodox Preparatory Commission of the forthcoming Great and Holy Synod of Orthodoxy. In 1990, a statement on the Orthodox Diaspora was issued. The assembly, chaired by the then secretary of Ecumenical Patriarch Demetrios, Metropolitan Bartholomew of Chalcedon, declared that the problem of disorder needed to be resolved as expeditiously as possible. The body recommended that "Episcopal Assemblies" be created in such regions to bring all of the canonically recognized bishops together to bear witness together to the unity of the Orthodox faith and to begin inter-Orthodox cooperation in a common ministry to Orthodox and non-Orthodox alike.¹²

In 1993, the Inter-Orthodox Preparatory Commission issued a communiqué on the questions of autocephaly and the way it would be proclaimed as well as on the subject of autonomy, and the way it would be proclaimed. Likewise, it outlined the procedure for the transitional arrangement of the organization of the Orthodox diaspora until the convocation of the Great and Holy Council. Among the regions in which episcopal assemblies were to be created were North and Central America.

The document clearly indicated that with the creation of the Episcopal Assemblies, that petitions to the Mother Church seeking autocephaly would then be acted upon and forwarded to the Ecumenical Patriarchate to achieve pan-Orthodox consensus and the eventual publication of a patriarchal tomos of autocephaly signed by the Ecumenical Patriarch.¹³

The Summer and Fall of '94

"I have a dream!" Such were truly the sentiments reflected at the gathering of the Clergy-Laity Congress of the Greek Orthodox Archdiocese in the Americas in July, 1994, as a specific point of focus was the potential for further unity among all Orthodox Christians here. Sharing a vi-

¹²"Orthodox Diaspora, Adopted Text of the Inter-Orthodox Preparatory Commission," Chambesy, November 10-17, 1990, in *OTSA Bulletin*, Fall/Winter, 1994, p. 4.

¹³"Communiqué," Inter-Orthodox Preparatory Commission, Orthodox Center of the Ecumenical Patriarchate, Chambesy, November 7-13, 1993, in *OTSA Bulletin*, Fall/Winter, 1994, p. 5.

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I Have A Dream

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sion of the Church as it could be were His Eminence, Metropolitan Spyridon of Italy, representing the Ecumenical Patriarch, and His Beatitude, Metropolitan Theodosius of the Orthodox Church in America.

In his address to the delegates, Metropolitan Spyridon spoke of the opportunity Orthodox Christians in America had in the very renewal of the Church, here and throughout the world, but he also spoke of its greatest impediment, the disease of nationalism which "fragments our church, wastes our resources, and weakens our voice in the international community . . ." ¹⁴

"American Orthodoxy consists not only of Greeks, but of Russians, Georgians, Albanians, Romanians, Serbs, Bulgarians, Ukrainians, Carpatho-Russians, countless converts, and many others.

"There is nothing wrong in preserving our cultural identity, but there is everything wrong in sacrificing or subordinating our spiritual identity.

"This is perhaps the greatest lesson you can teach your Orthodox brothers and sisters throughout the world.

"Every time Orthodox of different ethnic backgrounds share the chalice of Holy Communion, as you often do here in America, Ecumenical Orthodoxy takes a step forward.

"Every time a great ecumenical leader like Archbishop Iakovos calls together his Orthodox brethren, as His Eminence did with the creation of SCOBA, united Orthodoxy takes a step forward.

"Every time American Orthodox gather in the name of the Church, as you have with the International Orthodox Christian Charities, united Orthodoxy takes a step forward.

"Sisters and brothers, as His All-Holiness is so fond of saying, 'The time for Orthodoxy has arrived.' It is a time for faith, a time for renewal. Our new spiritual order begins with each individual being reborn as part of the Ecumenical Orthodox Church. And you in the Americas are called upon to lead the way!" ¹⁵

In his address to the Clergy-Laity

¹⁴ "Faithful in America Have Lessons for Ecumenical Orthodoxy," in *The Church Messenger*, July, 31, 1994, p. 3.

¹⁵ *Ibid.*

Congress, Metropolitan Theodosius appealed for the establishment of Orthodox unity in the Americas. "I call upon His All-Holiness, Patriarch Bartholomew, who through his personal example has manifested the strength and truth of our Orthodox faith to the world, to lead us in meeting together to address the challenge of Orthodox unity in North America. I call upon the venerable pastors and your flocks to build up our parishes, by the grace of the Holy Spirit, into living communities of prayer and learning. I offer to my dear elder brother, His Eminence, Archbishop Iakovos, to the Orthodox hierarchs throughout the land, and to the faithful of the Orthodox Church in North America, my desire and energy for the realization of one local and canonical Orthodox Church which will reveal that we are truly one body having one mind and one heart praising and glorifying the all-honorable and majestic name of Father, Son, and Holy Spirit. Amen." ¹⁶

The Ligonier Conference

"I have a dream!" With these hopes and expectations for good will, cooperation, and a journey together to unity, SCOBA convened a meeting of all canonical Orthodox Bishops in the Americas on Nov. 30-Dec. 2. Twenty-nine bishops were in attendance.

The body issued a "Statement on the Church in North America," in which they described the formal structures such as SCOBA, the IOCC, the Orthodox Theological Society in America, the Orthodox Christian Education Commission, and less formal structures, such as local councils of Orthodox churches and clergy brotherhoods, as "the strong foundation on which the Orthodox in North America will continue to build." ¹⁷

In this particular document, the bishops contended that they could not "accept the term 'diaspora' as used to describe the Church in North America," for it was seen as "ecclesiologically problematic and as diminishing the fullness of the faith that we have lived and experienced here for

¹⁶ "Metropolitan Theodosius Calls for Canonical Unity at Clergy-Laity Congress," in *The Church Messenger*, July 31, p. 1.

¹⁷ "Orthodox Hierarchs Take Historic Step," in *OPT News*, Winter, 1995, p. 3.

¹⁸ "Statement on the Church in North America," Standing Conference of Canonical Orthodox Bishops in the Americas, Conference of Bishops, Antiochian Village, November 30-December 2, 1994, in *The Illuminator*, Jan-Feb., 1995, p. 18.

the past two hundred years." ¹⁸

In a second statement, a document, entitled "A Statement on Mission and Evangelism," the bishops committed themselves to focus on mission and evangelism in North America and around the world. In this text, the bishops pledged to work together to evangelize both those within the fold of Orthodoxy, and those seeking the priceless pearl of true faith. They pledged to avoid creating parallel and competitive Orthodox parishes and missions, to jointly support the work of the Orthodox Center, and to present to America and to the world, an image of a church united in a common vision of mission and outreach. ¹⁹

In both documents, an appeal was issued to His All-Holiness, Patriarch Bartholomew to meet with the other patriarchs and representatives of SCOBA to discuss the situation in North America.

Unfortunately, as Bishop Maximos of Pittsburgh has correctly noted, "the evil One could not have allowed so much good which had happened to be unchallenged." ²⁰

"The accusation that this first-ever meeting of canonical Orthodox Bishops in North America would be a meeting seeking 'autocephaly' for our Orthodox Church in North America was already launched against this meeting before it was convened by His Eminence, Archbishop Iakovos. When it was finally decided to convene its first meeting ever of all of the bishops, some people who had reasons to be suspicious, or who were afraid of what a meeting of all the canonical bishops would bring about, started foul-mouthing the meeting as 'separatist' and 'autocephalist.'

"The meeting had only one purpose: to foster unity among all our Orthodox bishops in the United States and Canada; and to create one unified voice and action among the variety of Orthodox jurisdictions in the United States and Canada," Bishop Maximos said. ²¹

Bishop Maximos noted that as a consequence of stories in the Greek press in America, based on an interview with one of two bishops who did not sign the document on "Diaspora" for political reasons, the Ecumenical Patriarch asked Arch-

¹⁹ "Statement on Mission and Evangelism," SCOBA Conference of Bishops, Antiochian Village, Ligonier, Pa., Nov. 30-Dec. 2, 1994, in *The Illuminator*, Jan-Feb., 1995, p. 18.

²⁰ "Please Continue to Be United," pastoral letter of Bishop Maximos in *The Illuminator*, Jan-Feb., 1995, p. 2.

²¹ "Our Readers Ask . . ." a column by Bishop Maximos in *The Illuminator*, Jan-Feb., 1995, p. 4.

²² *Ibid.*

bishop Iakovos and the Greek bishops to give their interpretation of the meeting. Satisfied that the meeting was hardly a gathering of "autocephalists," the Patriarchate issued a statement putting an end to the rumors that the bishops had participated in a meeting to form an autocephalous American Orthodox Church.²²

A Priest's Personal Dream!

"I have a dream!" The dream of an Orthodox presence in America that speaks with one voice, acts with one will, and is united rather than divided remains viable. For surely in the struggle to build and achieve unity here, the words of Gamaliel are appropriate: "If this plan or this work is of men, it will come to nothing; but if it is of God, you cannot overthrow it—lest you even be found to fight against God" (Acts 5:38-39).

The task ahead is not only the work of bishops and theologians of the various dioceses, both here and abroad. It is also the work of the local clergy and laity. The manifestation of unity is already evident in celebrations on the Sunday of Orthodoxy, Pan-Orthodox Liturgies, such as the one sponsored by the Triple Cities Clergy Association in Binghamton, N.Y., drawing thousands to the Arena in May, 1994, or the concerted efforts of the Orthodox clergy and faithful of central Massachusetts in opening a Pan-Orthodox nursing facility in 1994. It is seen in the work of local clergy and laity councils already revealing the unity of faith and action, the increasing work of Orthodox People Together in sharing talents, gifts, and resources across the land. People of faith everywhere pray in each Divine Liturgy, for the "union of the holy Churches of God." It is in harmony with the very prayer of our Lord, "that they may all be one."

As a priest, I have a dream that one day, in this land, we will truly be one Church! That one day, as we grow day by day in faith and action and love, that this Church will rise up and live out the true meaning of its creed! I have a dream that one day, sons and daughters of Hellenes, Arabs, Slavs, and peoples from every nation and place who are Orthodox in America will truly be one Church. May the Lord grant us the strength to dare to dream the dream and pay the price to enable it to come true.

—Archpriest James Dutko

(The preceding is an abridged update of Father James's presentation at the annual Lecture Series at St. Tikhon's Seminary, October, 1994.)

The Three Parts of Discipleship Repentance, Obedience, and Love

What does it mean to be a disciple of Jesus Christ, the Second Person of the Holy Trinity, the Son of God? The word *disciple* is derived from the Greek word *mathetes*, a learner, that is, a pupil. Is learning about the dogmas, liturgics, Patristic literature and Holy Tradition of the Church enough, then, to qualify one as a disciple of our Lord?

Lectures and programs, books and classes have some merit in recruiting converts and building up the laity, but something else is required lest we become guilty of, as Saint Paul says, "holding the form of religion but denying the power of it" (2 Tim. 3:5). Or as Saint James puts it, "But be doers of the word, and not hearers only, deceiving yourselves" (St. James 1:22).

Repentance, obedience, and love

Repentance and obedience are two parts of discipleship, and the third, the *syndesmos*, or cement that holds the others parts together, the part that vivifies the disciple, is Love. Saint John describes the reinstatement of Saint Peter after he thrice denied Christ thus, "So when they had eaten breakfast, Jesus said to Simon Peter, 'Simon, son of Jonah, do you love Me more than these?' He said to Him, 'Yes, Lord; You know that I love You.' He said to him, 'Feed My lambs.' He said to him again a second time, 'Simon, son of Jonah, do you love Me?' He said to Him, 'Yes, Lord; You know that I love You.' He said to him, 'Tend My sheep.' He said to him the third time, 'Simon, son of Jonah, do you love Me?' Peter was grieved because He said to him the third time, 'Do you love Me?' And he said to Him, 'Lord, You know all things; You know that I love You.' Jesus said to him, 'Feed My sheep'" (John 21:15-18). Saint Peter's denial of Christ is swallowed up in the affirmation, "You know that I love You." In the Greek text, the words that Christ uses the first two times He questions Saint Peter are *agapao*, and the last time He asks using *phileo*; *agapao* is defined as the loftier love from the heart,

and *phileo* as attachment or affection from the mind. Or put another way, the experience of love for mankind and the experience of personal attachment and love for God.

The two are inextricably entwined. Saint John says in his first epistle, "If someone says, 'I love God,' and hates his brother, he is a liar; for he who does not love his brother whom he has seen, how can he love God whom he has not seen?" (I John 4:20). Our Lord Himself says, "A new commandment I give to you, that you love one another; as I have loved you, that you also love one another. By this all will know that you are My disciples, if you have love for one another" (John 13:34-35).

What kind of love is necessary?

Experiential and abiding love is necessary for discipleship. "Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, neither can you, unless you abide in Me. I am the vine, you are the branches. He who abides in Me, and I in him, bears much fruit; for without Me you can do nothing" (John 15:4-5).

It is through repentance that we surrender to God and it is through obedience and love that we serve Him. Saint Mark illustrates repentance perfectly in the narration of the call of Saint Matthew: "As He passed by, He saw Levi the son of Alphaeus sitting at the tax office. And He said to him, 'Follow Me.' So he arose and followed Him. Now it happened, as He was dining in Levi's house, that many tax collectors and sinners also sat together with Jesus and His disciples; for there were many, and they followed Him. And when the scribes and Pharisees saw Him eating with the tax collectors and sinners, they said to His disciples, 'How is it that He eats and drinks with tax collectors and sinners?' When Jesus heard it, He said to them, 'Those who are well have no need of a physician, but those who are sick. I did not come to call the righteous, but sin-

Continued on the next page.

Three Parts of Discipleship

Continued from page 61.

ners, to repentance” (Mark 2:14-17).

The cost of discipleship

Having made the commitment to follow Christ, we must also be ready to pay the cost of discipleship and be prepared to persevere to the end. In Saint Luke’s Gospel, the Lord says it this way: “If anyone comes to Me and does not love Me more than his father and mother, wife and children, brothers and sisters, yes, and his own life also, he cannot be My disciple. And whoever does not bear his cross [daily] and come after Me cannot be My disciple. For which of you, intending to build a tower, does not sit down first and count the cost, whether he has enough to finish it; lest, after he has laid the foundation, and is not able to finish, all who see it begin to mock him, saying, ‘This man began to build and was not able to finish.’ Or what king, going to make war against another king, does not sit down first and consider whether he is able with ten thousand to meet him who comes against him with twenty thousand? Or else, while the other is still a great way off, he sends a delegation and asks conditions of peace. So likewise, whoever of you does not forsake all that he has cannot be My disciple. Salt is good; but if the salt has lost its flavor, how shall it be seasoned?” (Luke 14:26-34).

Deep, abiding love brings a burning desire to serve

Finally, it is through repentance, obedience and commitment, through a deep and abiding love for God—Father, Son, and Holy Spirit—that the disciple burns with the desire to share the Good News of Salvation with his fellow man. Some are called to teach and preach; some are called to give alms and do works of mercy; some are called to live quietly and inspire those around them by the kind of lives they lead as faithful Christians; yet all are called to love.

The Christian life of discipleship

As Saint Paul says, “I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is our reasonable service. And do not be conformed to this world, but be transformed

by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God.

“For I say, through the grace given to me, to everyone who is among you, not to think of himself more highly than he ought to think, but to think soberly, as God has dealt to each one a measure of faith. For as we have many members in one body, but all the members do not have the same function, so we, being many, are one body in Christ, and individually members of one another. Having then gifts differing according to the grace that is given to us, let us use them: if prophecy, let us prophesy in proportion to our faith; or ministry, let us use it in our ministering; he who teaches, in teaching; he who exhorts, in exhortation; he who gives, with liberality; he who leads, with diligence; he who shows mercy, with cheerfulness. Let love be without hypocrisy.

If anyone comes to Me and does not love Me more than his father and mother, wife and children, brothers and sisters, yes, and his own life also, he cannot be My disciple.

“Abhor what is evil. Cling to what is good. Be kindly affectionate to one another with brotherly love, in honor giving preference to one another; not lagging in diligence, fervent in spirit, serving the Lord; rejoicing in hope, patient in tribulation, continuing steadfastly in prayer; distributing to the needs of the saints, given to hospitality. Bless those who persecute you; bless and do not curse. Rejoice with those who rejoice, and weep with those who weep. Be of the same mind toward one another. Do not set your mind on high things, but associate with the humble. Do not be wise in your own opinion.

“Repay no one evil for evil. Have regard for good things in the sight of all men. If it is possible, as much as depends on you, live peaceably with all men.

“Beloved, do not avenge yourselves, but rather give place to wrath; for it is written, ‘Vengeance is Mine, I will repay,’ says the Lord. Therefore ‘If your enemy is hungry, feed him; If he is thirsty, give him a drink; For in so doing you will heap coals of fire on his head.’ Do not be overcome

by evil, but overcome evil with good” (Romans 12).

Mature Christian love

And elsewhere he says of mature Christian love, “Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles? Do all have gifts of healing? Do all speak with tongues? Do all interpret? But earnestly desire the best gifts. And yet I show you a more excellent way.

“Though I speak with the tongues of men and of angels, but have not love, I have become sounding brass or a clanging cymbal. And though I have the gift of prophecy, and understand all mysteries and all knowledge, and though I have all faith, so that I could remove mountains, but have not love, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, but have not love, it profits me nothing.

“Love suffers long and is kind; love does not envy; love does not parade itself, is not puffed up; does not behave rudely, does not seek its own, is not provoked, thinks no evil; does not rejoice in iniquity, but rejoices in the truth; bears all things, believes all things, hopes all things, endures all things. Love never fails. But whether there are prophecies, they will fail; whether there are tongues, they will cease; whether there is knowledge, it will vanish away. For we know in part and we prophesy in part. But when that which is perfect has come, then that which is in part will be done away.

“When I was a child, I spoke as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. For now we see in a mirror, dimly, but then face to face. Now I know in part, but then I shall know just as I also am known. And now abide faith, hope, love, these three: but the greatest of these is love” (I Cor. 12:29-13:13).

—Archpriest John Nehrebecki

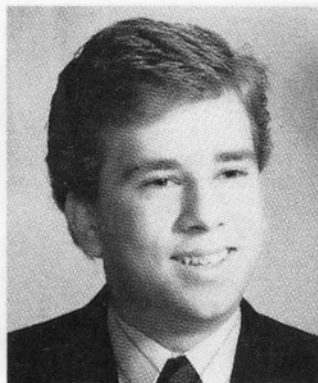
We Salute Our 1995 Graduates



Tanya Adamski
Wyoming Valley West
High School
St. John's Church
Edwardsville, Pa.



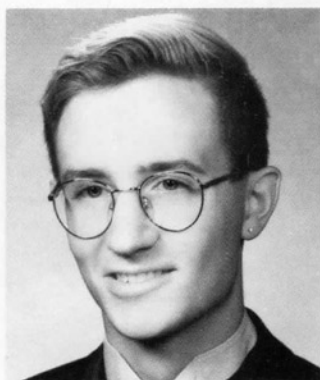
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Lakeland High School
St. Michael's Church
Jermyn, Pa.



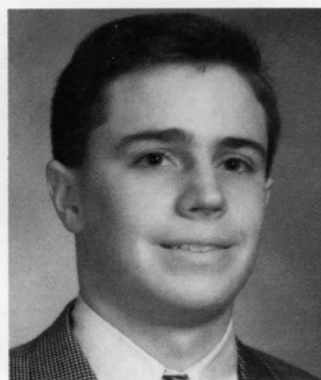
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Penn State University
St. Mary's Church
St. Clair, Pa.



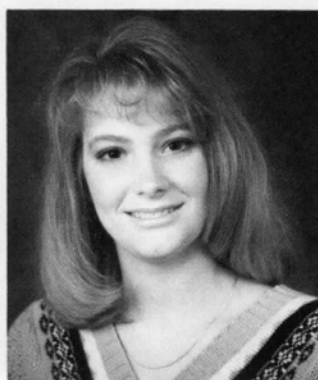
Jennifer Leigh Brown
Shikellamy High School
Holy Cross Church
Williamsport, Pa.



Matthew Chalfant
St. Elizabeth High School
St. Michael's Church
Wilmington, Del.



Ben A. Cuttic
William Allen High School
St. Nicholas Church
Bethlehem, Pa.



Lora Ann Ebert
Nanticoke High School
St. John's Church
Nanticoke, Pa.



Jason Essig
Valley View High School
St. Michael's Church
Jermyn, Pa.



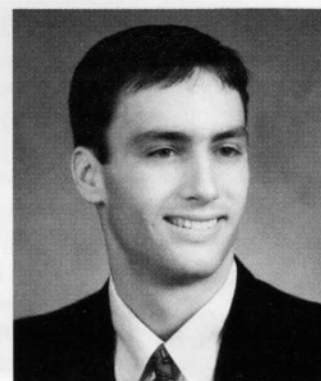
Christianne Faenza
Kutztown University
St. Mary's Church
Coaldale, Pa.



Kyra A. Harmanos
Wyoming Area High School
St. John the Baptist Church
Edwardsville, Pa.



Gary G. Hasinus
Northwest High School
St. Frances College
St. John's Church
Nanticoke, Pa.

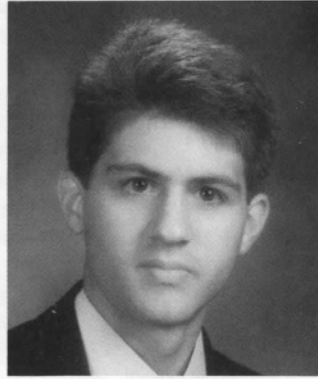


Jeremy W. Johnson
Pottsville Area High School
St. Mary's Church
St. Clair, Pa.

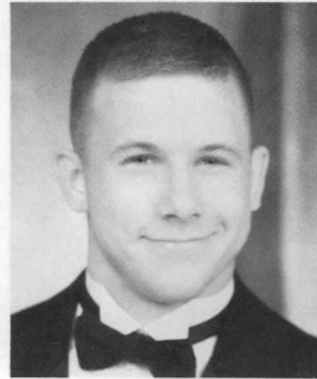
We Salute Our 1995 Graduates



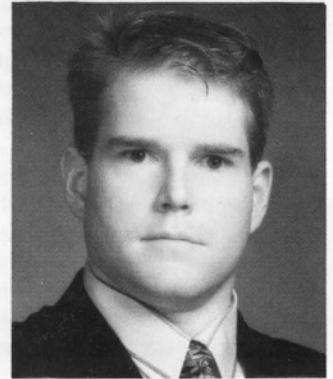
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High School
Holy Resurrection Church
Alden Station, Pa.



Michael O. Koptiw
Delsea Regional High School
St. Nicholas Church
Philadelphia, Pa.



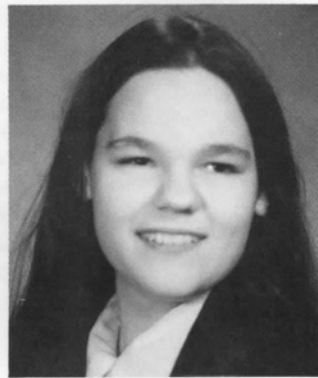
Jeremy Korpusik
Scranton Preparatory
High School
St. Michael's Church
Jermyn, Pa.



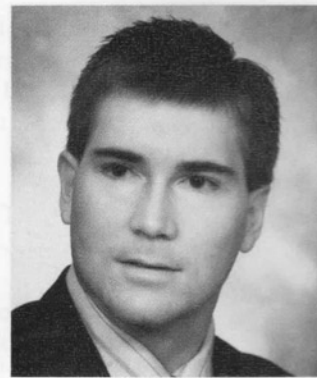
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Kutztown University
St. Mary's Church
Coaldale, Pa.



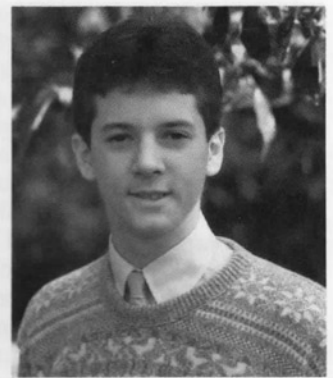
Helena Jones
Abraham Lincoln High School
St. Stephen's Cathedral
Philadelphia, Pa.



Nicole M. Lampreich
Northeast High School
St. Stephen's Cathedral
Philadelphia, Pa.



John J. Lorchak
Kutztown University
St. Mary's Church
Coaldale, Pa.



Mark Mikulak
Penn State
St. Basil's Church
Simpson, Pa.



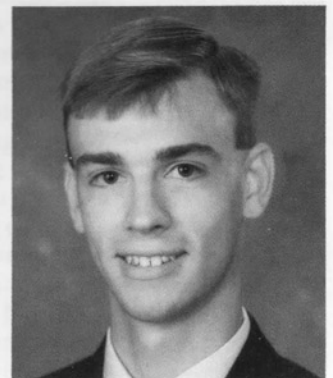
Michael Mikulak
Johnson Technical Institute
St. Basil's Church
Simpson, Pa.



Megan Marie Mosier
Lake Lehman High School
St. Andrew's Church
Dallas, Pa.



Tamara L. Palamar
Gwynedd-Mercy College
St. Stephen's Cathedral
Philadelphia, Pa.



Joseph R. Paprota
Hanover Area High School
St. John's Church
Nanticoke, Pa.

We Salute Our 1995 Graduates



Lisa A. Pascuzzo
Alvernia College, Reading
SS. Peter & Paul's Church
Minersville, Pa.



Pamela Peregrim
Wyoming Seminary
St. Michael's Church
Old Forge, Pa.



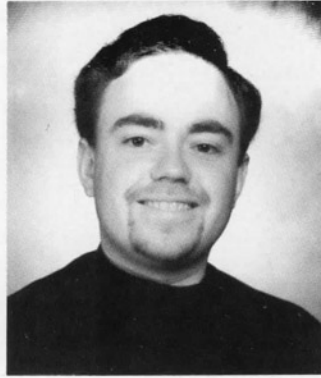
Frank Peters, Jr.
Montoursville High School
Holy Cross Church
Williamsport, Pa.



Keri Anne Radio
Porkland High School
St. Nicholas Church
Bethlehem, Pa.



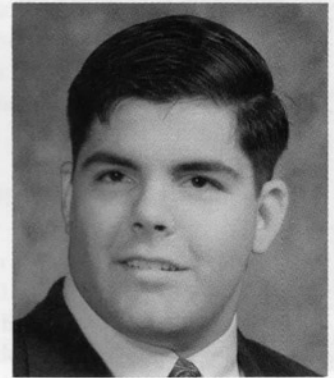
Michelle A. Rogers
York College of Pa.
SS. Peter & Paul's Church
Minersville, Pa.



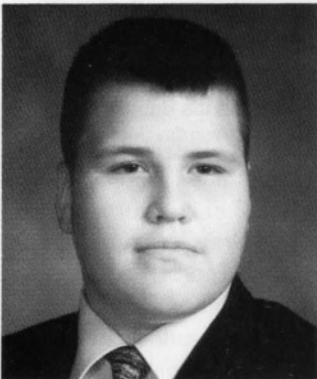
Gregory Sagan
St. Tikhon's Seminary
St. Mary's Church
St. Clair, Pa.



Matthew Sawarynski
Slippery Rock University



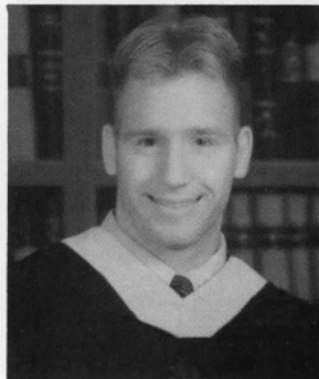
Mark Roger Siciliano
B. Reed Henderson High School
St. Herman's Church
Gradyville, Pa.



Stephen Simchak, Jr.
Panther Valley High School
St. Mary's Church
Coaldale, Pa.



Megan L. Smith
Middletown Area High School
Christ the Saviour Church
Harrisburg, Pa.



Joseph Stafiniak
Temple University
St. Nicholas Church
Bethlehem, Pa.



Stephen Stafiniak
Penn State
St. Nicholas Church
Bethlehem, Pa.

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Natasha Stavisky
University of Rochester
St. Michael's Church
Old Forge, Pa.



Michelle Strzelczyk
Pocono Mountain High School
Holy Trinity Church
Stroudsburg, Pa.



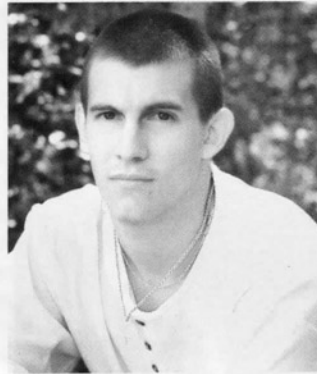
Damien Telencio
Berlin American High School
St. Michael's Church
Jermyn, Pa.



Pamela Truszkowski
Crestwood High School
St. John's Church
Nanticoke, Pa.



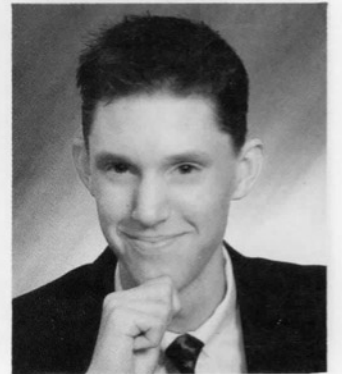
Vicki Tsapatoris
Monroe County Area
Vo-Tech School
Holy Trinity E. Orthodox Church
Stroudsburg, Pa.



Brian Visoski
Riverside High School
St. Michael's Church
Old Forge, Pa.



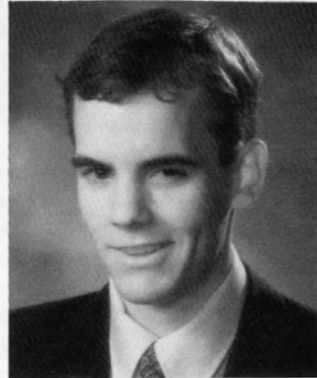
Larissa Wargo
Kutztown University
St. Michael's Church
Jermyn, Pa.



Jesse Ian Weidaw
State College High School
St. Mary's Church
Coaldale, Pa.



Steven R. Wood
Indiana University
of Pennsylvania
Academy of Culinary Arts
Christ the Saviour Church
Harrisburg, Pa.



Joshua Zielaskiewicz
Montoursville High School
Holy Cross Church
Williamsport, Pa.



Aric Gingo
St. John the Baptist Church
Edwardsville, Pa.
(no picture)

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

Part II



Editor's Note: The first part of this commentary appeared in the Winter 1994 issue.

My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world. (2:1-2)

The stronger this awareness and acknowledgement of sin become in man, the more keenly he desires to find someone to save him from sin. Now, **He** who is **faithful and just** comes to **purify us from all sin** and to give us divine strength that we might live a holy and righteous life. The man who is in the stature of Christ fears sin as he fears being burned by fire, for sin is truly that scorching furnace which consumes in man all that is good and pious. It is essential that man leave no room in his soul for the love of sin, for only by this means will he be able to avoid greater sins. And if he slides into greater sins, he will fall even into unconscious and involuntary sins. But the man who loves Christ, if he has fallen into a great sin, will have recourse — in repentance — to the Savior, the Friend of man, to the One Who is ever ready to purify us of our sins, to forgive us and to intercede for us before God the Father. We must bear the love of Christ in our soul and cultivate it there. And the Lord — He Who is the Friend of man and Who knows the weaknesses of human nature — will forgive the sins of the one who acknowledges them, of the one who confesses his sins — that is to say, of the one who has re-

pented for his sins. Repentance is hatred for sins, the battle against sins until they are completely eliminated, with the salutary help of the Savior, the Friend of man. The Theologian writes: **My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate [parakleton] with the Father, Jesus Christ the righteous: And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.** Christ, the Lord, is Himself the mercy of God the Father for our sins, because by praying to the Father for us who are sinners in the flesh, He points towards His own wounds, which He received on His body for our sake. He points towards that human body which was without sin on earth, and which remained so for eternity. He is the mercy of the Father for the sins of the entire world, because He did — because of us all, and for us all, and in the name of us all — endure as a victim innumerable sufferings, from the manger to His death upon the Cross. He suffered them in a boundless love towards man. If there had not been the **mercy** of the Lord for the sins of the world, the world, according to divine justice, ought to have been annihilated many times over because of its sins.

And hereby we do know that we know him, if we keep his commandments. (2:3)

The measure and the test of our knowledge of Christ is simple and unique: we can measure it and test it by the **observance** of the commandments [Serbian *zapovesti*] of Christ. That a man observes His commandments signifies that he has

recognized in Him his God and Savior. Men develop in their knowledge of Christ by **fulfilling** the commandments. Every fulfilled commandment increases man's knowledge of Christ. He who best applies His commandments is the one who best knows Christ, and those who more perfectly apply His commandments are the ones who more perfectly know Christ — and these are the Saints. He who does not apply His commandments does not know Christ. In all things the way is strictly experiential, pragmatic, lived: every one can become aware of it simply by personal experience.

He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. (2:4)

If we do not keep the commandments of Christ, Christ will not be able to truly recognize us. The one who affirms that He can recognize us is upholding the opposite of the truth, he is a liar. Thus it is by keeping the commandments of Christ that man can come to know Christ. In such a way the learned man can know Him just as easily as the simple man — and further, the one who went to school as the one who did not go, who knows how to write as the one who does not, the one who is rich as the one who is poor, the emperor just as the stable-boy — because to apply the commandments of Christ, one must love Christ. The Holy Theologian announces to us the good news: **He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.** The truth concerning Christ grows in man by the observance of the

Continued on the next page.

St. Justin Popovich

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commandments of Christ. This is why only those who are doers His word know the truth and not merely those who *are hearers* (James 1:22).

But whoso keepeth His word, in him verily is the love of God perfected: hereby know we that we are in Him. (2:5)

Love towards Christ is that power which arouses, which inspires and which grants man the strength to keep His commandments (John 14:21). Knowledge-in-Christ is the fruit of love-for-Christ. And love-for-Christ is expressed in the observance of the commandments — in the observance of His Gospel. For the Gospel — from the beginning to the end, — truly represents all His commandments. The man who practices the Gospel, the man who fulfills the Gospel, knows Christ — and knows the truth about Christ, for he loves Christ. He who desires to check himself, he who desires to make an assessment of himself and of his knowledge of Christ — let him only look at his own evangelical works; and he who desires to verify how much he loves Christ — let him again consider his evangelical works. They will tell him exactly how much he loves Christ, and how much he knows Christ. This is why the Holy Theologian tells us: **But whoso keepeth His word, in him verily is the love of God perfected: hereby know we that we are in Him.** Evangelical works all proceed from love and worthily reward love, which progresses through them and attains its perfection. Now, when is love perfect? — It is perfect only when a man brings to Christ all of his soul through an evangelical life, and when with all his being he lives in Him and because of Him. Perfect love keeps all the commandments of Christ: **Hereby know we that we are in Him.** If He is not in us, we are not in Him, but in ourselves or in His adversary. He who says that he dwells in Him must also walk as this One walked.

He that saith he abideth in him ought himself also so to walk, even as he walked. (2:6)

Oh, how this is clearly expressed in such divine language! In truth each word here makes Divine Truth thunder forth. Now we know perfectly what is a Christian: a Christian is **he who walks as Christ also walked** — otherwise, a man can neither become nor remain a Christian. If we were to analyze this truth, it would tell us: the Christian is **he who lives as Christ lived**, who loves what Christ loved, who tells the truth as Christ told it; it is he who is righteous and holy, humble, peaceful and merciful, meek and longsuffering, it is he who loves God and man, who is full of compunction and goodness — as He was. For Christ truly was all that — and He remains so, that we also might become like Him. He did not come into our world only to reveal His divine perfection and then to return it immediately to another world and to abandon us — marvelling and disillusioned. Christ revealed this divine perfection and He left it upon earth forever, in order that this perfection might also become our perfection, in order that by virtue of that perfection we might walk as **He walked** and live as He lived.

Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning. (2:7)

For Christians, the Commandment — or better yet the totality of the commandments, — is **the word** of Christ — the Gospel of Christ. Since it came from Christ, this word ever flows forth, is neither interrupted, nor brought to a halt. For it is simultaneously divine power, the immortal and eternal source of the good. And what is the Gospel? — It is the commandment of Christ, the commandment which itself gives man the necessary strength to fulfill it. It is not a bookish word, dry or arranged in paragraphs. It is **the Word**, the living force which **from the beginning** is the same and which remains eternally the same. This Word has become the living tradition passed down through the channels of the living faith, from man to man and from one age to another — and so it will continue until the end of the age. Thus, this word is truly the **old commandment**. This commandment can also be called **old**, since it has been preserved

exactly as Christ gave it; no one has added to it and no one has taken away from it. This commandment overflows with living creative strength, with divine power from one generation of the faithful to another — and it will remain thus as long as the human race will last. The Gospel, by its divine Truth, by its divine Righteousness, by its divine Wisdom, by its divine Power, is as old as God Himself — and on earth as old as the God-man. This is why this old Truth is also always new, this old Righteousness is always new, and this is why the testament of the God-man represents the New Testament, ever new. In this Testament, the eternal divine energies do not grow old, for they save the world from sin, from death and from the devil. To keep **the word** of Christ, as given to us by Christ our Lord Himself, was the first and greatest of duties, first of all for the Holy Apostles, and so it is afterwards for all Christians. All possess, keep and preach one and the same Gospel, one and the same **old commandment**, and it is by this that they are recognized. The Holy Theologian tells us this: **Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning.**

Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth. (2:8)

But according to the divine power which creates in man new life, new thoughts, new feelings, a new man, this **old commandment** is ever new. For this commandment which unceasingly finds its source in God, springs forth in man through the holy virtues. There is no doubt: *Jesus Christ is the same yesterday, today and for eternity* (Hebrews 13:8), that is, the true God-man, Jesus of Nazareth, but His salvation-bearing energies are ever the same, ever renewed, ever both old and new because they are eternal. That which is eternal does not grow old. That which is eternal is ever new and young, and this is why that which is eternal is always life-giving and creative. When the man of our century by faith appropriates the God-man, there at once

springs forth and flows throughout this man divine and life-giving energies, energies which completely renew man and give him new thoughts, new feelings, a new life — and these are immortal thoughts, immortal feelings, an immortal and eternal life; and the more man, through the divine mysteries and the holy virtues, receives in himself the divine energies of Christ, the more they chase from him both sin and the darkness of sin by their divine holiness and their divine light. It is then that man begins to experience fully, both himself and the world around him as something truly new, divinely new, for this man looks and sees, both himself and the world which surrounds him, in the light of the Word — it is then that he experiences them as a creation of the Word. The Holy Theologian tells us this: **Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth.** The true light enters into man by faith in the God-man, gives birth by God to the complete man (John 1:9-13) and gives rebirth to man by God and by the divine energies which are found in the holy virtues: in love, righteousness, prayer, fasting, humility, modesty. Through each of these virtues, the **true light** spreads throughout the entire being of man and it shines — shines as much for himself as for the men around him. He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him.

But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes. (2:9-11)

What is **the darkness**? — it is sin, every sin: the greater the sin, the deeper the darkness; the lighter the sin, the lighter the darkness. When does man find himself **in the darkness**? — when he lives in sin. And when does man find himself **in the light**? — when he lives according to the Gospel of Christ, by the evangelic virtues of Christ. Each of these virtues imparts **the true light** of Christ into the soul of man. The more virtues there are, the more

the true light is imparted. Evangelic love towards man fills man with **true light**. It is by virtue of this light that man casts his light upon human beings and that in these human beings he discovers brothers in the likeness of God. Then all the paths which link the human soul to God are illumined for man to see. Above all, he sees in all clarity the way which links his soul to God and leads him towards Him. It is then that man can clearly know the intention of God, as well as the meaning of his own being, and it is then that he can fulfill both the one and the other by his evangelic life. He knows whither the human being is going: through this world, by way of the evangelic virtues, towards the other divine world; from this world towards the other life, the divine life beyond death, in eternity. If man does not believe in Christ the **Lord**, in that one **true light**, he knows not whither he goes, he knows neither the true goal, nor the meaning of his own life upon earth; he neither sees nor knows either the true goal or the meaning of the life of other men, because he does not have in himself **the true light** which alone could illumine all human beings unto their very depth concerning their divine goal to which they all proceed— just as it illumines the world. For example: hatred is darkness. If a man should hate another man, it is actually Christ whom he hates, for he does not see in that other man a divine creation, he does not recognize him as a being in the image of God. He has not found his way in his soul, because he does not have in himself **the true light** — the light which would have enlightened for him the being of the brother whom he hates and which would have revealed him in his eternal and immortal dimension. It is in this darkness, it is in this ignorance of man, that live all those who reduce man to a mortal being or to a body, to a descendant of the monkey or to an animal. Here in fact is the real hatred towards man: to deny him all celestial and divine origin, to refuse him a soul in the likeness of God and to reduce him to a stinking corpse destined for worms. Again, the Holy Theologian writes this: **He that saith he is in the light, and hateth his brother, is in darkness even until now.** The only just and true love towards man is to consider man as an eternal being in the likeness of God, to perceive in him one's immortal and eter-

nal brother — brother not only in this world, but also in the other. Only such a love can truly know man, only such a love is not mistaken concerning man. The Holy Theologian proclaims this to us: **He that loveth his brother abideth in the light, and there is none occasion of stumbling in him.** The love of the Gospel is in truth the best and surest means for a true knowledge of man -- and the hatred of the neighbor that we find the method for the knowledge of man -- and the hatred of the neighbor is the cause of ignorance concerning man. It is love also which opens the eyes to all the worlds, and it is by the **true light** that man see the word sown in all creatures and all things — and that he knows whither he goes. But hatred blinds the eyes, so much so that man no longer sees in his neighbor either the rational being or his brother, just as he no longer sees in the world, in nature, a creation of God but only the result of chance, of a blind force or of a certain necessity. Now all these are false gods, idols: ideas are idols, ideas are gods, and idolaters are in reality worshippers of false gods or of dead gods. In truth they walk in darkness, they know not whither they, nor this marvellous world of God, are going. The Evangelist proclaims this: **He that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.** Just as love is the creative energy of God, so hatred is the creative energy of the demonic forces. What holds for love holds also for all the virtues of the Gospel; but, what holds for hatred holds also for all the other sins. Just as every virtue sends forth light, so every sin sends forth shadow. It is for this reason that the virtues open the eyes of man and that sins blind them.

I write unto you, little children, because your sins are forgiven you for his name's sake. (2:12)

There is no power more terrifying than sin, for only sin produces death. Now there is a thing more terrifying than death: the very creator of sin and death. For over this three-headed monster, who has power? — He alone Who is truly without sin — and only the God-man, Christ, has revealed Himself as such in the human

Continued on the next page.

St. Justin Popovich

Continued from page 69.

race. Though He was a true man, no one was able to convict Him of sin: neither the men among whom he lived (8:46), nor the devil under whose eyes He was working (John 14:30). This means that He is the first and only man who, in his entire being, does not conceal any seed nor trace of sin, nor any atom of the power of sin. Because this is truly the case, *the Son of man has the power on earth to forgive sins* (Matthew 9:6). Indeed, He has forgiven the human race all its sins, by the totality of the feasts which He, as God-man, accomplished upon the earth from His birth: by His baptism, by His teaching, by His miracles, by His Transfiguration, by His

death upon the Cross, by His Passion, by His Resurrection and by His Ascension. All this He did in His boundless love towards men, a love which reached its summit in His death upon the Cross and in His Resurrection. The fact that He has the right and the power to forgive the sins of men proves that, by His voluntary death and by His Resurrection, He overcame the omnipotence of sin — death. And the proof that He truly forgave sins is Zacchaeus, who by this remission of sins and through it, obtained the strength to renew himself (Luke 19:1-10); likewise Mary Magdalene, Saul or Cephas, or the innumerable proofs which have been provided in the Church and by the Church from the time of the descent of the Holy

Spirit . This is why the Holy Theologian tells us:

I write unto you, little children, because your sins are forgiven you for his name's sake. I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father. I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one. (2:13-14)

To be continued.



Paul Chernay receives the Order of St. Innocent award.



Paul Wozniak receives the Order of St. Innocent award.

Official

Released from the Diocese:

Rev. John Terrell,
V. Rev. Dimitri J. Voytilla, Retired

Reassignments:

V. Rev. Joseph Martin from Rector of Holy Trinity Church, McAdoo and St. Mary's Church, St. Clair to Dean, Holy Resurrection Cathedral, Wilkes-Barre

V. Rev. Michael Hatrak from Rector of Holy Ascension Church, Lykens to Rector of St. Mary's Church, St. Clair in addition to his duties as Rector of SS. Peter and Paul Church, Minersville

Assigned:

Rev. Nicholas Wyslutzky assigned Acting Rector, Holy Ascension Church, Lykens

Retired:

V. Rev. Vladimir Petorak (7/11/95)
V. Rev. John Mason (11/1/95)

Appointment:

F.R.O.C. Spiritual Advisor, Central PA District, V. Rev. Daniel D. Ressetar

Confirmed: Frackville Deanery Officers

V. Rev. Daniel D. Ressetar, Dean
V. Rev. Michael Hatrak, Ass't. Dean and Treasurer
Rev. John Onofrey, Secretary

Vacancies: (served by Diocesan Clergy)

Holy Trinity Church, McAdoo
St. Michael Church, Wilmington
St. Nicholas Church, Coatsville

Parish Council Officers Confirmed:

St. Michael Church, Old Forge

DAILY DEVOTIONS

SEPTEMBER

1. 1 Tim. 2:1-7 (New Year)
2 Cor. 7:10-16 (Daily)
2. 1 Cor. 1:26-29
3. 1 Cor. 15:1-11
4. 2 Cor. 8:7-15
5. 2 Cor. 8:16-9:5
6. 2 Cor. 9:12-10:7
7. 2 Cor. 10:7-18
2 Cor. 11:5-21 (Friday)
8. Phil. 2:5-11 (Nativ. Theot.)
9. 1 Cor. 2:6-9
10. Gal. 6:11-18
11. 2 Cor. 12:10-19
12. 2 Cor. 12:20-13:2
13. 2 Cor. 13:3-13
14. 1 Cor. 1:18-24 (Elevation)
15. Gal. 2:6-10
16. 1 Cor. 1:26-29
17. Gal. 2:16-20
18. Gal. 2:11-16
19. Gal. 2:21-3:7
20. Gal. 3:15-22
21. Gal. 3:23-4:5
22. Gal. 4:8-21
23. 1 Cor. 4:17-5:5
24. 2 Cor. 4:6-15
25. Gal. 4:28-5:10
26. Gal. 5:11-21
27. Gal. 6:2-10
28. Eph. 1:1-9
29. Eph. 1:7-17
30. 1 Cor. 10:23-28

- Luke 4:16-22 (New Year)
- Mark 2:18-22 (Daily)
- Matt. 20:29-34
- Matt. 19:16-26
- Mark 3:6-12
- Mark 3:13-19
- Mark 3:20-27
- Mark 3:28-35
- Mark 4:1-9 (Friday)
- Luke 10:38-42; 11:27-28 (Nativ. Theot.)
- Matt. 10:27-11:1
- John 3:13-17
- Mark 4:10-23
- Mark 4:24-34
- Mark 4:35-41
- John 19:6-11,13-20,25-28,30-35 (Elevation)
- Mark 5:22-24,35-6:1
- John 8:21-30
- Mark 8:34-9:1
- Luke 3:19-22
- Luke 3:23-4:1
- Luke 4:1-15
- Luke 4:16-21
- Luke 4:22-30
- Luke 4:31-36
- Luke 5:1-11
- Luke 4:37-44
- Luke 5:12-16
- Luke 5:33-39
- Luke 6:12-19
- Luke 6:17-23
- 2 Thess. 2:13-3:5

OCTOBER

1. 2 Cor. 6:1-10
Heb. 9:1-7 (Theotokos)
2. Eph. 1:22-2:3
3. Eph. 2:19-3:7
4. Eph. 3:8-21
5. Eph. 4:14-19
6. Eph. 4:17-25
7. 1 Cor. 14:20-25
8. 2 Cor. 6:16-7:1
Heb. 13:7-16 (Fathers)
9. Eph. 4:25-32
10. Eph. 5:20-26
11. Eph. 5:25-33
12. Eph. 5:33-6:9
13. Eph. 6:18-24
14. 1 Cor. 15:39-45
15. 2 Cor. 9:6-11
16. Phil. 1:1-7
17. Phil. 1:8-14
18. Phil. 1:12-20
19. Phil. 1:20-27
20. Phil. 1:27-2:4
21. 1 Cor. 15:58-16:3
22. 2 Cor. 11:31-12:9
23. Phil. 2:12-16
24. Phil. 2:17-23
25. Phil. 2:24-30
26. Phil. 3:1-8
27. Phil. 3:8-19
28. 2 Cor. 1:8-11
29. Gal. 1:11-19
30. Phil. 4:10-23
31. Col. 1:1-2,7-11

- Luke 6:31-36
- Luke 10:38-42; 11:27-28 (Theotokos)
- Luke 6:24-30
- Luke 6:37-45
- Luke 6:46-7:1
- Luke 7:17-30
- Luke 7:31-35
- Luke 5:27-32
- Luke 7:11-16
- John 17:1-13 (Fathers)
- Luke 7:36-50
- Luke 8:1-3
- Luke 8:22-25
- Luke 9:7-11
- Luke 9:12-18
- Luke 6:1-10
- Luke 8:5-15
- Luke 9:18-22
- Luke 9:23-27
- Luke 9:44-50
- Luke 9:49-56
- Luke 10:1-15
- Luke 7:2-10
- Luke 16:19-31
- Luke 10:22-24
- Luke 11:1-10
- Luke 11:9-13
- Luke 11:14-23
- Luke 11:23-26
- Luke 8:16-21
- Luke 8:26-39
- Luke 11:29-33
- Luke 11:34-41

NOVEMBER

1. Col. 1:18-23
2. Col. 1:24-29
3. Col. 2:1-7
4. 2 Cor. 3:12-18
5. Gal. 2:16-20
6. Col. 2:13-20
7. Col. 2:20-3:3
8. Col. 3:17-4:1
Heb. 2:2-10 (Angels)
9. Col. 4:2-9
10. Col. 4:10-18
11. 2 Cor. 5:1-10
12. Gal. 6:11-18
13. 1 Thess. 1:1-5
14. 1 Thess. 1:6-10
15. 1 Thess. 2:1-8
16. 1 Thess. 2:9-14
17. 1 Thess. 2:14-19
18. 2 Cor. 8:1-5
19. Eph. 2:4-10
20. 1 Thess. 2:20-3:8
1 Thess. 3:9-13 (Tuesday)
21. Heb. 9:1-7 (Entry)
22. 1 Thess. 4:1-12
23. 1 Thess. 5:1-8
24. 1 Thess. 5:9-13,24-28
25. 2 Cor. 11:1-6
26. Eph. 2:14-22
27. 2 Thess. 1:1-10
28. 2 Thess. 1:10-2:2
29. 2 Thess. 2:1-12
30. 2 Thess. 2:13-3:5

- Luke 11:42-46
- Luke 11:47-12:1
- Luke 12:2-12
- Luke 9:1-6
- Luke 8:41-56
- Luke 12:13-15,22-31
- Luke 12:42-48
- Luke 12:48-59
- Luke 10:16-21 (Angels)
- Luke 13:1-9
- Luke 13:31-35
- Luke 9:37-43
- Luke 10:25-37
- Luke 14:12-15
- Luke 14:25-35
- Luke 15:1-10
- Luke 16:1-9
- Luke 16:15-18; 17:1-4
- Luke 9:57-62
- Luke 12:16-21
- Luke 17:20-25
- Luke 17:26-37 (Tuesday)
- Luke 10:38-42; 11:27-28
- Luke 18:15-17,26-30
- Luke 18:31-34
- Luke 19:12-28
- Luke 10:19-21
- Luke 13:10-17
- Luke 19:37-44
- Luke 19:45-48
- Luke 20:1-8
- Luke 20:9-18

DECEMBER

1. 2 Thess. 3:6-18
2. Gal. 1:3-10
3. Eph. 4:1-6
4. 1 Tim. 1:1-7
5. 1 Tim. 1:8-14
6. 1 Tim. 1:18-20; 2:8-15
Heb. 13:17-21 (St. Nicholas)
7. 1 Tim. 3:1-13
8. 1 Tim. 4:4-8,16
9. Gal. 3:8-12
10. Eph. 5:9-19
11. 1 Tim. 5:1-10
12. 1 Tim. 5:11-21
13. 1 Tim. 5:22-6:11
14. 1 Tim. 6:17-21
15. 2 Tim. 1:1-2,8-18
16. Gal. 5:22-6:2
17. Col. 3:4-11 (Forefathers)
18. 2 Tim. 2:20-26
19. 2 Tim. 3:16-4:4
20. 2 Tim. 4:9-22
21. Titus 1:5-2:1
22. Titus 1:15-2:10
23. Gal. 3:8-12
24. Heb. 11:9-10,17-23,32-40
25. Gal. 4:4-7 (Nativity of Christ)
26. Heb. 2:11-18 (Theotokos)
27. Heb. 5:11-6:8
28. Heb. 7:1-6
29. Heb. 7:18-25
30. 1 Tim. 6:11-16
31. Gal. 1:11-19

- Luke 20:19-26
- Luke 12:32-40
- Luke 18:18-27
- Luke 20:27-44
- Luke 21:12-19
- Luke 21:5-7,10-11,20-24
- Luke 6:17-23 (St. Nicholas)
- Luke 21:28-33
- Luke 21:37-22:8
- Luke 13:18-29
- Luke 17:12-19
- Mark 8:11-21
- Mark 8:22-26
- Mark 8:30-34
- Mark 9:10-16
- Mark 9:33-41
- Luke 14:1-11
- Luke 14:16-24 (Forefathers)
- Mark 9:42-10:1
- Mark 10:2-12
- Mark 10:11-16
- Mark 10:17-27
- Mark 10:23-32
- Luke 13:18-29
- Matt. 1:1-25
- Matt. 2:1-12 (Nativ. Christ)
- Matt. 2:13-23 (Theotokos)
- Mark 11:23-26
- Mark 11:27-33
- Mark 12:1-12
- Matt. 12:15-21
- Matt. 2:13-23

All In The Diocesan Family

ALDEN STATION

Holy Resurrection Church

Marriage: Peter Holoviak & Maria Isabel Zamarripa were united in the sacrament of marriage on Sunday, May 21. The service was celebrated by His Eminence Archbishop HERMAN and Fr. David Shewczyk. The male choir was under the direction of Fr. Daniel Kovalak.

Parish Activities: The parish collected several boxes of medical supplies and clothing for the humanitarian aid program for Belarus. The program was coordinated by All Saints Church, Olyphant.

On Sunday, July 9, the parish held its annual parish picnic. Parishioners brought covered dishes to supplement the regular cook-out menu.

The annual Chicken Barbecue will be held on Saturday, September 23 from 4 to 6. Tickets should be purchased in advance by calling the rectory.

Bright Monday Vespers were celebrated at Clark Summit State Hospital for the Orthodox patients and staff. Vespers were celebrated by Fr. David Shewczyk of Holy Resurrection, Alden Station. Fr. Peter Dubinin of All Saints Church, Olyphant and John and Maria Proch of St. Basil's Church, Simpson coordinated the singing.

Plates of traditional food were given to the patients following Vespers. Parishioners from St. Basil's, Simpson; All Saints, Olyphant; St. Michael's, Old Forge; and Holy Resurrection, Alden Station donated the food.

The efforts of all Orthodox volunteers at Clarks Summit State Hospital were recognized by the Hospital at the annual Volunteer Recognition Dinner. The Hospital Volunteer Office presented a Certificate of Appreciation. The State Department of Welfare also sent a note of thanks.

BETHLEHEM

St. Nicholas Church

Baptisms: Carter Andrew Fartuch, son of Andrew & Edwina Fartuch, March 26. Brenna Marie Ferrera, daughter of Glenn & Patricia Ferrera, April 9. David Kurt Peter Larsen, son of Egon & Jane Larsen, May 6. Karl John Richter, son of Michael & Ingrid Richter, June 10. Logan Matthew Cesanek, son of Bruce and Sondra Cesanek, June 18.

Marriage: Alan Giuducci & Maria Mason were united in the sacrament of Holy Matrimony on May 7.

New Parishioners: Mr. & Mrs. Glenn Ferrera and Dr. & Mrs. Gregory Brusko.

Parish Activities: The Klinn Sister Parish Committee co-hosted a Paschal Meal at the Episcopal Cathedral of the Nativity in Bethlehem on May 11, with the Cathedral Sister Parish. The guest speaker was Dr. James Billington, the Librarian of Congress, who discussed the resurgence of religion and spirituality in Russia and its meaning to the nation, to us, and to the world.

Church School activities: All the new high school and college graduates were honored on Graduation Recognition Day. The parish held a family swim party and picnic for all Church School children and their families.

Parish member honored: The Order of St. Innocent, Silver Cross, was presented to Mr. Paul Chernay by His Beatitude Metropolitan THEODOSIUS at the annual St. Tikhon's Memorial Day Banquet, in recognition of his long-standing generosity and support to St. Tikhon's Orthodox Seminary and the Seminary family. He is currently a Trustee of the Seminary.

COALDALE

St. Mary's Church

Anniversary: Florence & Ted Hawranick recently celebrated their sixtieth wedding anniversary. Many Years!

Birthday milestones: Justine Sachon celebrated her ninety-ninth birthday and Florence Hawranick celebrated her eightieth birthday.

School Awards: Perfect attendance awards were given to Richard & Nicole Chwastiak. Second Place award was given to Vanessa & Analisha Christman. Awards for highest test scores were given to Barbara Bench & Richard Chwastiak. All the children were treated to lunch at MacDonald's in Hometown following the Divine Liturgy.

Parish Activities: The parish held its annual Chicken Barbecue in July and is planning its tenth annual Patron Saint Dinner Dance for Sunday, September 10. His Eminence Archbishop HERMAN will be present for the celebration.



60th wedding anniversary—Ted and Florence Hawranick.



Closing day of Sunday School.

WILKES-BARRE

Holy Trinity Church

The third Annual St. Tikhon's Seminary Day Bazaar was held on Sunday, August 20, at Holy Trinity Orthodox Church in Wilkes-Barre. The event is sponsored by the Society of the Friends of St. Tikhon's.

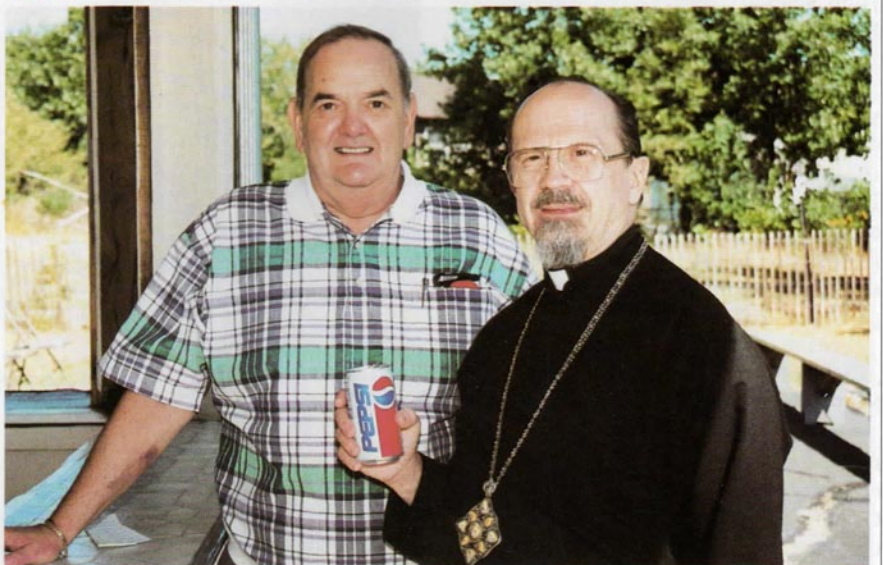
HARRISBURG

Death Penalty News Conference

Joining Catholic, Protestant, and Jewish leaders, the V. Rev. Daniel D. Ressetar, pastor of Christ the Saviour Church, Harrisburg, Pa. represented the Orthodox Church in expressing disapproval of the death penalty in general, and dismay at the execution of Keith Zettlemoyer in particular, at a news conference held in the Capitol on May 1. They assailed capital punishment as barbaric and uncivilized, and asserted that far from acting as a deterrent, the death penalty actually increases violence by sending a message that violence is acceptable. They maintained that the death penalty is arbitrary and discriminatory, most often imposed on the poor and ethnic minorities.

"Christ is Risen!" were the words shouted by Fr. Daniel when it was his turn to make a statement in opposition to the death penalty. He paused for a few seconds in the suddenly quiet rotunda, in front of five or six television cameras and fifteen to twenty news reporters, before he continued, "... is the reason why the Church, in particular the Orthodox Church, opposes the death penalty, even though many of its believers do not accept the premise." The next day, the *Reading Eagle* reported his comments, "Why should we—you and I—be imitators of those who kill?" Gary Grobman of the Pennsylvania Jewish Coalition said, "The Jews and the Christians do not fully understand the 'eye-for-an-eye, tooth-for-a-tooth' verse in the Old Testament."

The Orthodox Church proclaims "life" on the earth and "eternal life" in the age to come because death is abolished by Christ who arose from the dead after He was crucified, a victim of capital punishment Himself. In 1989, the O.C.A. All-American Council passed the following resolution: "The Council supports the abolition of the death penalty in this and all countries and does urge our elected and appointed officials in those states where prisoners are still executed to introduce and support appropriate legislation aimed at abolishing the death penalty."



Seminary Day Bazaar.

All in the Diocesan Family

Continued from page 73.

"That the Council requests all governors of states where the death penalty is still in force to halt all further executions according to the power of their office, but that legislative provisions be made for life imprisonment without the possibility of parole for those subject to the death penalty."

"That the Ninth All-American Council of the Orthodox Church in America supports and encourages religious bodies, organizations, and human rights groups which seek the abolition of the death penalty."

EDWARDSVILLE

St. John's Church

Baptisms: Brianna Christina Fedorko, Stephanie Alexis Gerosky, and Sonia Elizabeth Toporcer.

Chrismations: Michael Fedorko, Sr., Mary Lou Fedorko, Michael Fedorko Jr., Sean Fedorko, and Clarence Hammersley were recently received into the Orthodox Church.

Marriage: Tina Zelenski & David Grim, and Paula Richardson & Christopher Gerosky were recently united in the sacrament of Holy Matrimony.

Graduates honored: the Mothers & Daughters Club honored these graduates on June 3: Sem. Eugene Wozniak, St. Vladimir's Seminary; Sem. Gregory Sagan, St. Tikhon's Seminary; Joseph Wozniak, King's College; Tanya Adamski and Desiree Carr, Wyoming Valley West High School; Aaron Gingo, Dallas High School; and Kyra Harmanos, Wyoming Area High School.

Parish activities: On June 3, the parish welcomed Fr. Joseph Fester of the Fellowship of Orthodox Stewards. On June 16, the men of the parish were honored. The PTO hosted the church school students and their families at Knobel's Amusement Park and on July 4 sponsored their annual excursion to the Red Baron's baseball game.

JERMYN

St. Michael's Church

Governor's Award: St. Michael's outreach to Farview State Hospital was recently given the Governor's Volunteer Group of the Year Award. They were honored at a reception at Farview State Hospital in Waymart.

Continued on the next page.



Fr. Daniel Ressetar speaks out against the execution of Keith Zettlemyer.



Christ the Saviour Softball Team wins Suburban League Championship.



First confession class.

LYKENS

Holy Ascension Church

Anniversary: On May 28, Dr. Alexander & Katherine Pianovich celebrated their fiftieth wedding Anniversary. Many Years!

MINERSVILLE

St. Peter & Paul Church

Baptism: Julie Elisabeth Bulino, daughter of Bernard and Deborah Bulino, June 4.

MOUNT CARMEL

St. Michael's Church

Music honors: Michael Evans, son of Archpriest Michael & Matushka Sonya Evans, qualified for the "All-States" Band. This was the second consecutive year he qualified for the prestigious event as a clarinetist. Michael is a senior and studies clarinet, tenor sax, flute, and piano at the "Music Craft." Michael is also a drum major at Mount Carmel Area High School.

SOUTH CANAAN

St Tikhon's Monastery

Jeweled Cross: Archpriest Michael Lepa was awarded the Jeweled Cross by His Eminence Archbishop HERMAN on Holy Thursday during the celebration of the Divine Liturgy.



Governor's award.



Joshua Bosack receives the Chi-Rho Award.



Michael Evans.

Alive in Christ

The deadline for the next issue is November 15, 1995.

Please submit all articles (typed, double spaced), pictures, Parish news, etc . . . to

Alive in Christ

Diocese of Eastern Pennsylvania
South Canaan, PA 18459



NANTICOKE - St. John Church: Fr. Stephen Karaffa received the Jeweled Cross on July 30



Archpriest Michael Evans awarded the Jeweled Cross



Fr. Michael Lepa with family and friends.



Hierodeacon Tikhon ordained on August 15, Feast of the Dormition.



Deacon Vladimir Horoszcak ordained to the Holy Priesthood by Metropolitan Theodosius.



Father Vladimir and family.

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Twenty-fifth Lecture Series

Tuesday, September 26, 1995

PERSONAL RENEWAL: A PERSPECTIVE FROM THE FATHERS

Dr. Christopher Veniamin

Professor of Patristics, St. Tikhon's Seminary

Tuesday, October 3, 1995

PARISH RENEWAL

Father Michael Kleban

American Carpatho-Russian Diocese

Tuesday, October 10, 1995

THE RENEWAL OF VISION

Seraphim Owen Jones

Rose Hill College, Aiken, S.C.

Tuesday, October 17, 1995

CHURCH RENEWAL

Father Michael Dahulich

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