

*Christ is Risen!*

*Indeed He is Risen!*

Your Diocese

# *Alive in Christ*

The Magazine of the Diocese of Eastern Pennsylvania, Orthodox Church in America Volume XI, No. 1 Spring, 1995



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# Archpastoral Letter of His Eminence, ARCHBISHOP HERMAN

## Opening 1995 as "A Year of Spiritual Growth"

Dear Members of our Diocesan Family,

As we prepare for the coming celebration of the two thousandth anniversary of the Nativity of Our Lord and Savior Jesus Christ, I hereby inaugurate our Spiritual Journey to the Millennium and declare 1995 as "A Year of Spiritual Growth" in our Diocese of Eastern Pennsylvania.

Before we embark on this sacred crusade of personal, parish and diocesan spiritual renewal . . . and long before we can initiate any retreats, seminars, or programs focusing on spiritual growth . . . we must relieve ourselves, our parish communities, and our diocese of some most unwanted baggage.

We must begin our quest for spiritual renewal this year with repentance and confession of our sins. In this Holy Week before the Glorious Feast of the Resurrection of Our Lord and Savior Jesus Christ, I wholeheartedly urge all our clergy and faithful to go to their spiritual fathers and make a most sincere confession, with tears of repentance.

This should be done, however, mindful of some of the words spoken by Our Lord to all who believe in Him. From the Cross He uttered the prayer, "Father, forgive them for they know not what they do" (Luke 23:34). Mindful of this, we should surely come to Him for forgiveness for all those times we "missed the mark" in our thoughts, words, and deeds.

But did He not also say, "For if you forgive men their trespasses, your Heavenly Father will also forgive you. But if you do not forgive men their trespasses, neither will your Father forgive your trespasses?" (Matt. 6:14-15). Need we not forgive those who have sinned against us, angered us, hurt us?

Do we not remember reading in the Scripture, "You have heard it said, 'You shall love your neighbor and hate your enemy.' But I say to you, Love your



His Eminence, Archbishop HERMAN

enemies, bless those who curse you, do good to those who hate you, and pray for those who spitefully use you and persecute you"? (Matt. 5:43-44). Should we not bury beneath the Cross of our Lord all our grudges, all our hurts, all our anger and all our hatred against anyone and everyone?

The night before He died, did Jesus not say, "A new commandment I give you—that you love one another as I have loved you. By this will all men know that you are My disciples, if you have love for each other"? (John 13:34-35). And did He not pray for the members of His Church "that they all may be one, as Thou Father art in Me, and I in Thee, that they also may be one in Us"? (John 17:21).

Should we not then abandon from our lifestyle and from our parish communities all forms of gossip, criticism, chronic complaining, backstabbing, and the like? Ought we not purify ourselves of anything and everything that may separate us from the Lord and our fellow

members of the Body of Christ?

This is where our spiritual journey to the Millennium and this Year of Spiritual Growth must begin—with ourselves and our proper disposition—with a truly spiritual attitude. We as individuals must want to be the best possible Orthodox Christian, not what we may have become through personal sin. We must want our parish to be "the Church" that Christ intended, not what it may have become through human weakness.

Yes, the work of 1995, a Year of Spiritual Growth, involves ourselves—each of us—as personally committed Christians, as faithful-to-the Lord parishes and as a right-believing diocesan family. We must make ourselves pure in spirit, strong in faith, upright in moral lifestyle, and joyful in sharing our Orthodox Christianity. This is the work of parish-level and diocesan-wide "Spiritual Renewal."

To this end, all of us need to sincerely pray for our own personal spiritual renewal. We need to recommit ourselves to Christ our Savior, Who died for our salvation, and promise to live for Him . . . and to fulfill that commitment each and every day for the rest of our lives. The words of St. Paul must echo in our souls: "It is no longer I who live but Christ Who lives in me, and the life which I now live in the flesh I live by faith in the Son of God, Who loved me and gave Himself up for me" (Gal. 2:20).

We need to pray for this personal spiritual renewal—this recommitment to Christ—every day. Perhaps for such spiritual renewal, this prayer of St. Simeon may be of help:

"Behold, O Christ God, I now stand before You in the presence of Your holy angels as if I were standing before Your fearful and just Judgment Seat, awaiting Your sentence and rendering an account of all my evil deeds. Behold, I bow my

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## Your Diocese Alive

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# Archpastoral Letter of His Eminence, ARCHBISHOP HERMAN

## On The Celebration Of The Millennium

Without a doubt no other year in our memory has been so awaited with such anticipation as the coming of the millennium with the year 2000. Many will foretell the end of human history and the coming of the Kingdom with its arrival. Among them will be predictions and prophecies of the exact date and time of the end that year. Still others will actually change their entire material lifestyles in preparation for that event as people did during the darkest days of the year 1000—



when the same contagion took hold of people. Many stopped planting their farms; others stopped working at their jobs. Some gave up marriage and having children; others refused to eat, to usher in more quickly the coming of the Lord. Doubtless, we will see similar cultic occurrences in the few years that lie ahead before the year 2000 itself comes.

The Holy Orthodox Church and we who are her members do await the coming Millennium with anticipation and will prepare for it as well—but in a much different manner. Mindful of the infallible words of our Lord and Savior, “But of that day and hour no one knows, not even the angels in heaven, but My Father only” (Matt. 24:36), we shall “watch and pray” and “be ready for the Son of Man is coming at an hour you do not expect” (Matt. 24:44). With continual repentance for our sins and special preparation for coming ever closer to the Lord in our spiritual lives, we shall welcome the dawn of the millennium with a special celebration of the two thousandth Anniversary of the Incarnation and the Birth of Our Lord and Savior Jesus Christ.

### Diocesan Celebration

Our Diocese of Eastern Pennsylva-

nia—bishop, clergy, and laymen alike—will prepare for and celebrate the coming millennium over the next five years, beginning with this Pascha 1995. It will be a spiritual journey that will have as its aim and goal to bring us closer to the Lord, Who was born in Bethlehem nearly two thousand years ago, and His Kingdom whose coming we await.

In principle, our journey will begin in Bethlehem, as we turn to the scriptural account of the Coming of Our Lord at His Nativity for the formula for our preparation and celebration of this millennium. And in actuality, our journey will end in Bethlehem, with a pilgrimage to the Holy Land to rediscover the roots of our faith and to give witness to the world of our personal belief in all that happened in that sacred place and in the Son of God Who came to earth there.

### Scriptural Formula

It is in the Holy Scripture that we Orthodox Christians find the truths of our unchanging faith and the basis of so much of our sacred tradition. Therefore, it is only natural that we should draw from the wellspring of the Biblical narratives for a formula for our celebration of the Jubilee Year 2000. For the Gospel is the “Good News” of our salvation. . . The written accounts of the Life of Our Lord. . . the joyful celebration of His coming and dwelling among us, His becoming one of us, His dying for us on the tree of the Cross and His rising from the grave to become “the first born of the dead,” and to make us sharers in His Resurrection and heirs to His Kingdom.

In seeking to give fitting glory to Christ our Lord on the anniversary of His Nativity, we look to the pages of the Gospel according to Saint Matthew and Saint Luke for the ingredients that comprised the celebration of the birth of the Savior in the city of David so long ago. And in identifying those elements, we

shall seek to re-present them in our own diocesan, parish, and personal celebrations of the greatest event of all of human history—the Incarnation of the Son of God.

While millennium celebrations throughout the Church and all over the world will be many, and there will be thousands of hierarchs, countless clergy, and innumerable laymen who will be participating, we are mindful of the simple marking of the humble birth of Jesus in Bethlehem. There was no fanfare, there were no crowds, there was no media blitz. And yet because of His coming and because of the faithful few who surrounded the “babe in the manger” who have shared their story with us in the pages of the Scripture, the world has never been, nor ever will be, the same.

### The Faithful Few

A new faith was born that night of the Nativity. A star in the sky proclaimed that the Light of the World had dawned upon this planet. Human history was actually divided as time was hence reckoned “before Christ” and “In the year of Our Lord.” But even more important than all of this is the fact that because He came, all men have been given anew the gift of eternal life—the chance to choose to cooperate with His grace, to live in emulation of His lifestyle, to die and rise with Him and to enjoy the Kingdom that has no end. This is indeed something for each of us and all of us to celebrate each and every day of our lives here on earth, and especially as the year 2000 approaches.

Such a monumental occurrence! Yet who was there at that pivotal moment of salvation history? Indeed, just a “faithful few”: the Theotokos, Righteous Joseph the Betrothed, the angelic hosts, the shepherds, and the Magi. But that was all that Almighty God required to effect His Will that night that His Only-Begotten Son

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## On The Celebration Of The Millennium

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was born "in the flesh." For from that "faithful few" the Heavenly Father found enough necessary spiritual ingredients to create the masterpiece setting for the Coming of Christ. And it is these very ingredients that we will seek to muster from our own spiritual lives as we strive to replicate that setting for our millennium celebration.

In the Virgin Theotokos, we find faith "par excellence"—an unparalleled trusting in God so great that it enabled her to say "yes" to becoming the Mother of His Son. In Saint Joseph, we see an example of commitment and service to the Lord that set the tenor of his role as provider and protector for the Christ Child. With the appearance of the angelic host at Jesus' birth, we truly find the first example of what heavenly worship on earth is to be. From the shepherds, we are taught how the most simple and unlettered of men came to be the first witnesses of our faith. And finally, with the Magi, we see how God wanted every member of the human race, even the rich and powerful of pagan peoples from each corner of the world, to fall down and acknowledge the King of all.

### Special Dedication

As we journey together as a spiritual family towards the glorious millennium that awaits us, we will dedicate each of the next few years to these very essential elements of the first celebration of Christ's Coming. We will seek to imitate the examples of those "faithful few" who were there in Bethlehem so long ago. And we will work to emulate in our diocese, our parishes, and our very lives, those holy qualities that have left their mark on all of human history in the retelling and the reliving of the Christmas story.

Therefore, I ask all of you—my beloved concelebrants and my dear spiritual children—to join me in dedicating this year to our spiritual growth, in honor of the faith of the Virgin Mary; next year to strengthened commitment, in recalling the example of the Righteous Joseph;

1997 to renewed devotion, in emulation of the glory given the Lord by His angelic choirs; the following year to continued education, as we imitate the shepherds who first learned of Christ's coming; 1999 to evangelistic outreach, as we recall the first converts to the faith in the persons of those wise men from the East; and finally, the year of the millennium itself to holy pilgrimage, as we actually journey to the very place where our faith began.

I call upon every pastor, every parish council member, and all our faithful to read carefully the specific guidelines proposed below, and begin to think about how they can be actualized specifically in the setting of each of the parish communities of our Diocese of Eastern Pennsylvania.

### 1995—A Year of Spiritual Growth

When the young girl, Mary of Nazareth, was visited by the Archangel Gabriel and heard his "strange" message, asking her to become the Mother of God's Son, what did she do? She literally "laid aside all earthly cares"—all doubts, all fears, all worries about gossip and criticism, ridicule and judgment—and said "yes" without reservation to the Will of God. Her words were simple: "Behold, the handmaid of the Lord; be it done to me according to thy word" (Luke 1:38). Such faith in an unknown future! Such trust in the Lord in the face of "things yet unseen"! In becoming the Theotokos, the Virgin Mary gives us the best example of pure faith and absolute trust in God and His will and His ways.

We need to renew our spiritual lives this year after this model of the Mother of God. We need to say "yes" to Him and to His will and His ways—without reservation, without earthly cares and concerns—as she did. We need to subordinate our whole lives to the Will of God for us, for our parish churches, for our diocese. This work of spiritual growth begins with and involves ourselves—each of us—as personally committed Orthodox Christians, as faithful-to-the-Lord parishes, and as a right-believing diocesan family. We must make ourselves pure in spirit, strong in faith, upright in moral lifestyle, and joyful in sharing our heritage of the saints.

This cannot be the case if our individual lives or our parishes or our diocese, for that matter, are filled with grudges, hurts, anger, or criticism. They can no longer be havens for gossip or ridicule, criticism or chronic complaining, backstabbing or the like. Family life and parish life alike must be replications of the Kingdom of God here on earth. All this begins with a proper attitude—to want to grow spiritually—to want our life to be that of a true Orthodox Christian, to want our parish to be "the Church" that Christ intended, not what they may have become through human weakness.

To this end, I ask that all of us pray sincerely for our own personal spiritual renewal: to purify ourselves of all grudges, hurts, anger, and hatred that may separate us from the Lord and our fellow Church members. We need to rededicate ourselves to Christ our Savior, who died for our salvation, and promise to live for Him and to be obedient to His Will each and every day of our life, as His Blessed Mother did. We need to pray for this personal spiritual growth—this rededication to Christ—every single day.

We also need to pray for the spiritual growth of our parish and our diocese. Pray for His Beatitude, Metropolitan Theodosius, and all the hierarchs of the Holy Synod of the Orthodox Church in America, especially me, your diocesan bishop; pray for your pastor and all the priests of our diocese; pray for all your fellow parishioners, your family and friends—that together we can renew our promise to serve the Lord and to fulfill His will in our lives. Special petitions for this very purpose will be offered at the Divine Liturgy in all the churches of our diocese.

In addition, in this year of spiritual growth, we will hold seminars in a number of our parishes, sharing the wisdom of the Saints, especially the ascetical Fathers—on this very subject. Let us hope that their teachings and the examples of their lives will further inspire us and help us to grow closer to the Lord and to one another. We will also conduct workshops in each of our deaneries and on a diocesan level to focus on positive goals that we would like to see achieved in our personal spiritual lives, our parish churches, and our diocese—and positive methods of



achieving those goals. Further information will be forthcoming in the months ahead.

Through the intercessions of the Theotokos, O Savior, save us!

### 1996—A Year Of Strengthened Commitment

When Saint Joseph became betrothed to the Virgin Mary, he never dreamt that he would play so important a role in the miracle of the Incarnation. Who could have imagined such a thing would come to pass? For this reason, he too was visited by an angel from Heaven to strengthen his commitment to the Lord and His handmaid, when he learned that she “was with Child.” He, too, was called upon to accept the Will of God and support the Theotokos in her unique role in salvation history, and to provide for and protect the Christ Child who would come to be known as “Jesus, the son of Joseph.” And the Scripture tells us that Joseph “did as the angel of the Lord commanded him” (Matthew 1:24).

Commitment . . . support . . . providing for . . . these are words that challenge us to imitate Joseph and enable Christ to come into the lives of others as He first did so long ago in Galilee and Decapolis, Jerusalem, Judea, and beyond the Jordan (Matt. 4:25). They call upon us to strengthen the Lord’s presence among His people, in this specific time and this specific place into which God has brought us. This means using every means available to us to achieve this never-ending goal . . . just as Saint Joseph did in the early years of Jesus’ life on earth. Such commitment, support, and providing for it is for us a sacred calling from the Word of God, just as it was for Saint Joseph at the time of the visitation by the angel of the Lord.

To what are we called upon for strengthened commitment and support? The various institutions of the Church which make Christ’s presence felt here on earth, specifically here in America. These of course are: the national Orthodox Church in America, headquartered in Syosset, New York; the various theological schools of the O.C.A., especially our Seminary of Saint Tikhon of Zadonsk; and our very own diocese.

We need to support these institutions

individually and on the parish level as generously as possible—with our time, our talents, and our treasure. This means that we must see “the Church” as more than our own individual relationship to the Lord, beyond the walls of our parish church building, or the borders of our parish property, far beyond the local “parochialism” that has for too long crippled the growth potential of our diocese, the Church in America, and our Holy Orthodox Christian Faith throughout the world.

Such support is not something of recent vintage; nor is it the invention of the Bishop or the Metropolitan. It is as old as the time of Jesus’ first disciples, and can be found on the pages of the Scripture. Acts of the Apostles, Saint Luke’s history of the early Church, records that “the disciples, each according to his ability, determined to send relief to the brethren dwelling in Judea” (Acts 2:25).

St. Paul tells us that when he met the pillars of the Church, James and Cephas and John, “they desired only that we support the poor” in Jerusalem (Gal. 2:10). Paul further instructed the Church at Corinth: “Now concerning the collection for the saints, as I have given orders to the churches of Galatia, so you must do also” (I Cor. 16:1).

Paul praises the Church at Philippi for assisting the missions in Macedonia and Thessalonica (Phil. 4:15-16), and this is mentioned again by the Apostle in his Epistle to the Romans (15:26). Paul promises his readers that for their generosity of the various apostolates of the Church, “God will supply every need of yours according to His riches in Christ Jesus” (Phil. 4:19).

In this spirit, 1996 will be dedicated to our Church’s institutions. We will hold seminars on the workings and the support of the National Church, St. Tikhon’s Seminary, and our Eastern Pennsylvania diocesan programs. Parish council members and all individual faithful will be encouraged to visit Syosset, the seminary and mission parishes to see firsthand the workings of “the Church in action,” and to meet with and discuss these efforts with all our O.C.A. hierarchs. Bold new programs will be introduced, explained, and initiated to meet the needs of our Church in the twenty-first century.

Through the prayers of the Righteous Saint Joseph the Betrothed, Lord Jesus

Christ, Son of God, have mercy on us!

### 1997—A Year Of Renewed Devotion

It is Saint Luke who tells us that after the angel of the Lord announced to the shepherds, “For there is born to you this day in the city of David a Saviour Who is Christ the Lord” . . . “suddenly there was with the angel a multitude of the heavenly host praising God and saying: ‘Glory to God in the highest; and on earth, peace, goodwill toward men’” (Luke 2:11-14).

This is the first instance in the New Testament of the heavenly worship of God taking place here on earth. So profound is this example of angelic praise that not only do we use it as a basis for our Church’s hymns for the Nativity and traditional Christmas carols, but more importantly, these very words are sung at the beginning of the Great Doxology of every Matins service.

Saint John the Theologian gives us further illustration of heavenly worship in his Book of Revelation, beginning with the fourth chapter. Our very liturgical worship is patterned after this description of the vision “of things which must take place after this” (Rev. 4:1), afforded the Beloved Disciple of the Lord.

Examining this detailed description of heavenly worship found in the last book of the Bible and how it has affected the Liturgy of our Orthodox Church will be but one of the things that we will explore in various seminars and workshops that will be held at the seminary and in our deaneries in 1997, the year that will be dedicated to liturgical worship.

Not only will these gatherings examine our Church services, but they will also offer classes in choral music, sacred art, and architecture, and the history of our forms of Orthodox worship. To understand more fully the entire deposit of liturgical tradition will be the goal of such a program of studies, available to clergy and laity as well.

More importantly, however, will be the diocesan-wide effort to renew the importance of liturgical worship—the services of our ecclesiastical year, our choral music, and our iconography—in the daily life of the individual Orthodox Christian, as well as in the life of the parish community. Our ultimate end will

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## On The Celebration Of The Millennium

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be to effect a renewed dedication in attending and participating in the full complement of worship services by every member of our local parish churches.

This will necessitate our clergy to joyfully inspire our faithful towards a renewed devotion to the Lord in the cycle of liturgical services on a weekly basis and throughout the year. Additionally, it will mean a revitalization of our participation in the Holy Mysteries—particularly the Sacraments of Holy Confession and Holy Communion on a regular basis in every parish church. We will be reminded to strengthen our relationship with our own spiritual father as a means to a closer relationship with the Father in Heaven—through confession of and repentance for our many sins.

We will continue to be encouraged to draw strength to face life's trials and tribulations by receiving each week the Most Precious Body and Life-giving Blood of Our Lord unto the healing of our souls and bodies. Such devotion will indeed prepare us for the Heavenly Banquet that awaits us in the Kingdom.

I personally will visit each of the parishes of our diocese and share with our clergy and faithful an entire weekend of giving praise to the Triune God in the full complement of liturgical services prescribed by our Church. Everyone—children and adults—will be encouraged to actively participate in these services.

"In the fear of God, with faith and with love, come forward!"

### 1998—A Year of Continued Education

It was to the simple, humble, and unlettered shepherds, who were watching over their flocks by night, that the angel gave the Good News of the Birth of the Savior and provided the key to identifying Him amid the crowds which had come to Bethlehem for the census. The heavenly messenger told them: "And this shall be the sign to you: You shall find a Babe wrapped in swaddling clothes, lying in a manger" (Luke 2:12).

These uneducated men were given the first piece of information regarding the Coming of the Messiah. What did

they do? They listened and they learned . . . and they went out to find out more: "Let us now go to Bethlehem and see this thing which has come to pass, which the Lord has made known to us." And they came with haste and found Mary and Joseph, and the Babe lying in a manger" (Luke 1:15-17).

And then what? They shared the news they had learned and the miracle they had seen with others. . . and they glorified and praised God for all that had been revealed to them. They valued greatly this gift from God of the knowledge of His Son, the Savior of the world. They wanted to learn more, to see and experience for themselves and to share with others what they had learned

The greatest story ever told was first told not to scholars or philosophers or to the geniuses of that time, but to men who were willing to learn the truth of the Incarnation. . . men willing to seek out Christ and to rejoice in what they found and share it with others.

The shepherds were open to being educated in the faith, and so must we be. No matter how long we have been Orthodox Christians, no matter how much we already know. . . there is so much more yet to learn, yet to experience, yet to share . . . in our quest to grow ever closer to Our Lord and Savior.

And so in 1998, remembering that the angels were the first teachers of the Good News, the shepherds were their first students, and the fields outside of Bethlehem were their first classroom, we shall dedicate that entire year to continuing our education and growing in our knowledge of the Lord.

In every parish, Bible study classes will focus on the truths revealed to us in Scripture about Christ. Additional adult religious education will further familiarize our faithful with the tenets of our Faith from the Fathers and the Councils of the Church.

Lecture series in the various deaneries and at the seminary will feature guest theologians and professors who will give deeper insight into the Scripture, theology, patristics, and ethics of our Church. Discussion groups will be encouraged to maximize the participation and the sharing—like the model given us in St. Luke's account.

For our young people, there will be

oratorical and essay contests which they will be able to enter. In this way, they too will be able to share their knowledge, their experiences, and their perspectives on Jesus and the Faith of His Holy Church. The winning entries will be read at a diocesan gathering and will be published in the winter issue of *Your Diocese Alive in Christ*.

All of us will be encouraged to participate in this Year of Continued Education by the words of St. Luke himself in the Prologue of his Gospel, where he writes his reason for writing the account: ". . . it seemed good to me also, having had perfect understanding of all things from the very first, to write to you an orderly account. . . that you may know the certainty of those things in which you were instructed" (Luke 1:3-4).

And also by the words of St. John the Theologian who summarizes his reason for writing the Fourth Gospel thus: "There are many other signs which Jesus performed in the presence of His disciples which are not written in this book, but these are written that you may believe that Jesus is the Christ, the Son of God, and that in believing, you may have life in His Name" (John 20:30-31).

### 1999—A Year of Evangelistic Outreach

In the final year of preparation for the millennium, we shall make extended effort to reach out and invite others to worship with us, to learn about Christ and His Holy Orthodox Church, and to consider becoming members of our True Faith.

This will be in honor and memory of the Magi from the East, those pagan Gentile astrologers who saw the Star of Bethlehem in the heavens and came in search of the new-born King of the Jews. Their search took them from their homelands to the palace of Herod in Jerusalem to the City of David, to the exact spot over which the star stood, "where the young Child was" (Matthew 2:9).

It is no accident that Saint Matthew, writing his Gospel for a Jewish audience, cites the wise men—the firstfruits of the Gentile nations, as the first worshippers of Christ. "And when they had come into the house, they saw the young Child with Mary His Mother, and fell down and worshipped Him" (Matthew 2:11).



They recognize Him as the "Sun of Righteousness" (Malachi 4:2), the "Orient (the rising sun) from on high" (Isaiah 59:19), and the "Bright Morning Star" (Rev. 22:16). And opening their treasures, they present Him with gifts—gold, for a King; frankincense, for God; and myrrh, for a Man who is to suffer and die.

The Scripture does not tell us how many wise men there were, although more recent legend states that they were three (based on their gifts) and names them—Caspar, Melchior, and Balthasar. And while Middle Age tradition even identifies where they came from, it is clear from the Scripture that they were travelers from a distance, not nearby neighbors to the Jews. Matthew wishes to praise these Gentile travelers for their belief, to encourage his readers to emulate them and to chastise those Jewish people (who were chosen by God and prepared for His Son's coming by the Law and the Prophets) who did not believe.

The evangelist is mindful of the Lord's own wish that the Church be open to all men, for the words of His Great Commission before His Ascension into Heaven indicate this very thing clearly: "Go, therefore, and make disciples of all nations, baptizing them in the Name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you" (Matthew 28:19-20).

Obedient to this command of Christ, we must "reach out" with His Gospel message as perfectly preserved in our Orthodox Christian heritage. To whom, one might ask? Many of our own parishes have suffered from the economic conditions of the communities in which they are. Loss of jobs and the movement of young people to the southern and western parts of our country are clear proof of this.

That notwithstanding, more than half of the people in this country are unchurched—that means they have no active religious affiliation. Some of them are our neighbors; others are our co-workers; some of them are our friends; and yes, some of them are members of our own family!

We need to invite them to our church (or perhaps back home to their church)—to worship with us, to learn about the Faith with us . . . and perhaps, after proper

instruction, to join us in the Holy Mysteries that sustain and strengthen us. We need to witness to them what the Lord has done for us in our lives; how much we love our Faith and its traditions; how rich we are because of the life-giving Sacraments of our Orthodox Church.

We need to give testimony to them that ours is the true Church from Apostolic times, ours is the true Faith of the one, undivided ancient Church. This is the command of the Lord Himself Who said: "You shall be My witnesses. . . to the very ends of the earth" (Acts of the Apostles 1:8).

Throughout the year 1999, seminars and programs on evangelical outreach will be developed, promoted, and presented on the diocesan, deanery, and parish levels. All our faithful will be encouraged to participate. We will all be encouraged to bring one new soul to Christ and His Church. We will all be asked to welcome new members to our Family.

O Lord, help us to make America "Orthodox Christian"!

#### **2000—A Year of Holy Pilgrimage**

Finally, when the actual year 2000 comes, we will as a diocesan family celebrate the millennium of Christianity with a huge pilgrimage to the Holy Land, to the sacred places of Our Lord's life here on earth. All our clergy and faithful will be invited to join us on this unforgettable journey to Palestine for the two thousandth anniversary of the Birth of Our Lord and Savior.

Among the cities and sites we will visit will be Bethlehem and the Church of the Nativity, where Our Lord was born; Nazareth and surrounding Galilee, where Jesus grew up as a child and first preached; the Jordan River, where He was baptized and where the Holy Trinity was first revealed to the world when God the Father spoke, "This is My Beloved Son in Whom I am well pleased," and the Spirit appeared in the form of a dove.

We will travel to many of the towns and villages where Jesus taught and performed His many miracles. We will go to Mount Tabor, the site of His Transfiguration and the appearance of Moses and Elijah to confirm His mission. We will visit Bethany, where Martha and

Mary lived and where Jesus brought their brother Lazarus back from the dead.

We will journey through the Holy City of Jerusalem, to the site of the Temple, the Wailing Wall, and David's tomb. We will view the Upper Room where Jesus and His disciples shared the Mystical Supper; the Garden of Gethsemane, where He prayed before He was arrested; and the prison in which Christ was held before His trial.

We, of course, will pray in the Church of the Holy Sepulchre. There we will see the altar above the site where Jesus was crucified and venerate the relic of the True Cross. We will walk down to the empty Tomb of the Lord, from which He gloriously rose from the dead that first Pascha. And we will visit the Mount of Olives, from which the Son of God ascended back up into Heaven.

What a glorious ending to our Spiritual Journey to the millennium! What an incredible way to begin the twenty-first century of Church history! What a once-in-a-lifetime experience that will be! We will indeed be privileged, if God so wills it, to give witness to our Faith in the Holy Land in that Jubilee Year. I pray that many of you will plan ahead now to join us for that Holy Pilgrimage!

#### **An Invitation**

As we begin our glorious march of faith to the millennium and the celebration of the bimillennium of the Incarnation of the Son of God and His Coming to earth on the Feast of the Nativity, I invite all of you, clergy and faithful alike, to join with me in making these coming few years truly spiritual and deeply meaningful in our personal lives and in the life of our Diocese of Eastern Pennsylvania.

Together let us become renewed in our spiritual lives, strengthened in our commitment to the Church, ever more pious in our devotion and worship of the Lord, richer in our knowledge of the Person of Christ and the truths of our Faith and ever more earnest as His witnesses, inviting others to join us as members of His Holy Church! To Him be the glory!

With love in the Lord and my archpastoral blessings,

+ARCHBISHOP HERMAN



*Christ is Risen!*

*Indeed He is Risen!*



Dedicated Clergy and Beloved Faithful of our Diocese:

“Christ is risen, and Life reigns!” (St. John Chrysostom)

This day the Holy Orthodox Church rejoices in gladness, celebrating in devotion and delight the joyful and eternally salutary event of the Resurrection of Christ, the Giver of Life, from the dead.

The Resurrection of Christ is the crown and the glory of the acts accomplished for our salvation through the boundlessly sacrificial love of our Lord Jesus Christ for the human race.

In the festal radiance, the bright rays of the Divine Light of Christ’s Resurrection fill our hearts and the whole universe with joyful Paschal gladness: “Now are all things filled with light, the heaven and the earth, and all that is below the earth. Let the whole world, visible and invisible, keep the feast; for Christ is risen, the everlasting joy.”

St. John Chrysostom, a father of the Church, tells us that the pious man will delight with a sincere love of God in the beautiful and bright celebration of the glorious Resurrection of Christ which we celebrate this day, and in which the Lord wondrously revealed His wisdom, goodness, and love for men, by granting resurrection to all.

My dearly beloved pastors, monks, and faithful of our Diocese: With all my heart, I greet and congratulate you all on this great and joyful Feast of the Bright Resurrection of Christ, the Feast of feasts and the Celebration of celebrations.

May the inexhaustible grace-filled joy of Easter be ever with us, shining in our hearts with the unwaning light of Christ’s Resurrection.

Let us celebrate in joy the Holy Pascha on the bright-dawning night of the Resurrection of Christ and at this light-bringing Paschal season; and let us this day especially glorify from the depths of our faithful hearts the Christ, Risen from the dead, and sing to Him, the Victor over Death, the hymn of love and gratitude: “Christ is risen from the dead, trampling down Death by death, and upon those in the tombs bestowing life. And unto us hath He given life eternal. Wherefore, let us adore His Resurrection on the third day.”

CHRIST IS RISEN! INDEED HE IS RISEN!

With love in the Risen Lord,

*+ Herman*

+HERMAN

Archbishop of Philadelphia  
and Eastern Pennsylvania



# St. Tikhon's Monastery Marks Ninety Years

In 1995 we celebrate the ninetieth anniversary of the founding of Saint Tikhon's Monastery, the first and oldest Orthodox monastery in this land, and indeed, the first and oldest Orthodox monastery outside the traditional Orthodox lands of the Middle East, the Balkans, and Central and Eastern Europe.

As St. Tikhon's celebrates its ninetieth anniversary at the Memorial Day Pilgrimage, all are invited and welcomed to come and share in the joy of the divine services, just as the thousands did at the first such Pilgrimage. Join with us in the age-old tradition of a pilgrimage—a journey to a Holy Place—a place where saints have walked, prayed, and lived. All who come to the Pilgrimage go away taking with them spiritual nourishment which they gained by briefly turning away from the distractions of the world to focus on the heavenly Kingdom. Material goods are always exhaustible, but divine grace is abundant and ever-flowing, and God grants it ineffably to those who find their way to the Monastery grounds and Church and partake there of the sacred prayers and of the holy Mysteries of Confession, Communion, and the Anointing with healing oil, and the prayers of the Vigil, the Divine Liturgies, and the Akathist Hymn.

Since the very first pilgrimage at St. Tikhon's Monastery, the annual Pilgrimage has been a time where the hierarchs, clergy, and laity come in great numbers to participate in the prayers and worship. To be present at the holy services of the Monastery pilgrimage brings joy and peace to the soul, unlike attendance at secular entertainments and activities; the latter usually harm the soul, though we may not even notice this. The prayers of the Church are strongest when the faithful are gathered together for liturgy (common action, i.e. public worship); then the Church is gathered as Church. Her prayers are more abundant at a Pilgrimage, and more fervent because of the participation of so many faithful. Everyone goes away spiritually refreshed and



benefitted. No one is the same after attending a single service of the Holy Church; how much more will one be changed for the better by praying together with so many other faithful, in a holy place where the Saints also add their prayers.

## **The Anniversary: Early History of St. Tikhon's**

Monasticism being indispensable for

the healthy flourishing of an Orthodox Church (see the following article), it was inevitable from the beginnings of Orthodoxy in America that a time would come when this form of spiritual endeavor would come into bloom. The idea of founding a monastery in America was primarily that of the young Hieromonk Arseny (Chagovtsev; later Archbishop), who had arrived in America in 1902. The

*Continued on the next page.*



## St. Tikhon's Monastery

*Continued from page 9.*

prospect was promoted by him at every opportunity. Others took up the idea, and in 1903 in an article in the Messenger (Vestnik), Fr. (later Bishop) Alexander Nemolovsky not only endorsed the idea of the necessity of founding a monastery in Pennsylvania, but also the notion that a Theological Seminary should also be attached to such a monastery.

On May 15, 1905, at the Sixth Convention of the Russian Orthodox Catholic Mutual Aid Society (ROCMAS) in Cleveland, a decision was made to open an Orphan's Home for the orphaned children of Russian people in America. Hieromonk Arseny, a delegate to this convention, further moved that a monastery be founded in connection with the orphanage, on a farm not far from Mayfield, Pa., in an area where Orthodox Russians had begun to settle. Accordingly, a committee was formed, consisting of Archpriest (newly canonized Hieromartyr) Alexander Hotovitsky, Hieromonk Arseny, Fr. Jason Kappanadze, and the laymen Theodore Bachna from Mayfield and Luka Thier from Wilkes-Barre.

The efforts of this Convention were substantially aided by Archbishop (later Patriarch and Saint) Tikhon, who donated \$50 at that time toward the Orphan's Fund, another \$100 soon afterward for the purchase of land for the Monastery/Orphan's Home, and at the end of the month another \$1000—\$500 for the Monastery and \$500 for the Home. Fr. Arseny, who labored long and hard to find a suitable site, also donated \$300 and several parishioners from Mayfield also contributed substantial amounts.

Through the dedicated efforts of Fr. Arseny, assisted by Archbishop Tikhon, land was found—the Wagner farm in western Wayne County, near the village of South Canaan. The formal purchase was made in the name of Archbishop (Saint) Tikhon and Hieromonk Arseny—the founders of St. Tikhon's Monastery—on June 26, 1905, for \$2580. The grounds were dedicated by Bishop Raphael (Hawaweeny) on July 31, 1905 at the first Pilgrimage to St. Tikhon's Monastery, which had begun two days earlier.

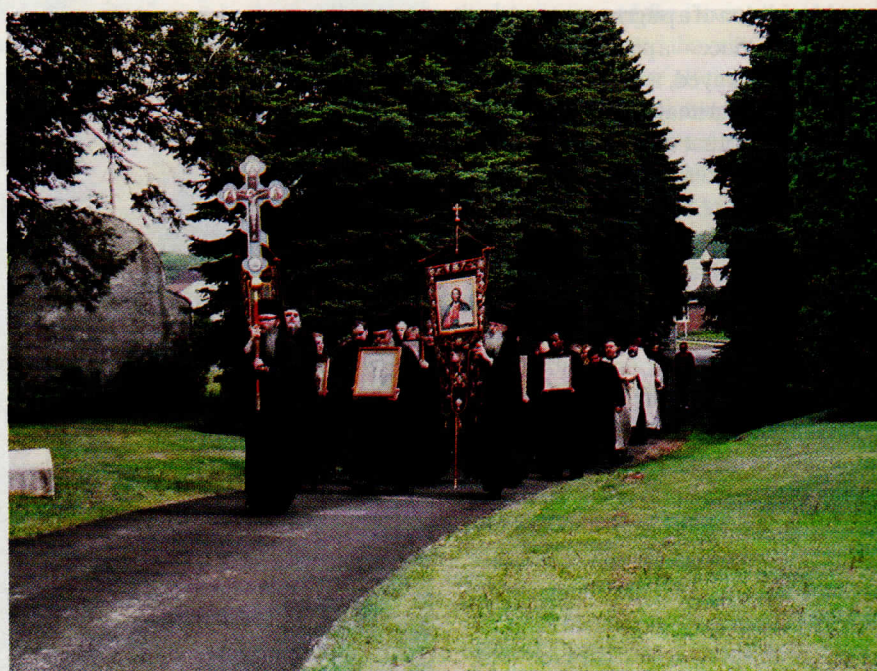
The first Divine Liturgy was cele-

brated in an open spot on a knoll where the Monastery Church now stands. It was the feast of St. Tikhon of Zadonsk, Old Style; the Liturgy was presided by Bishop Raphael and clergy, among them the newly-glorified hieromartyr, St. Alexander Hotovitzky. Very possibly also on hand was the newly-glorified hieromartyr St. John Kochurov, for he was present on July 20, 1905 at a clergy conference at Old Forge, Pa. A clergy conference in session there on Aug. 2, 1905 formally requested that the new Monastery be named in honor of St. Tikhon, who was the patron of Archbishop (future Patriarch and Saint) Tikhon.

Construction of the main monastery building commenced soon after. The cornerstone was laid in December with Abp. Tikhon, Fr. Hotovitsky, and other

with Liturgy being served on Saturdays, Sundays, and feasts. In the first year much was accomplished: there were monastery gardens and beehives, fruit trees were being cultivated, a well had been dug, and a dam was in place for the purpose of making a small pond.

The formal opening and consecration of the Monastery took place in May, 1906, which became the first of the annual Memorial Day pilgrimages. At the opening festivities, there arrived from Mt. Athos the holy icons She Who Is Quick To Hear, and that of St. Panteleimon, both of which are still kept at the monastery. Hundreds of pilgrims from local parishes and from New York carried the icons in a cross-procession beginning at Mayfield. Travelling by train, the assembly was joined at Carbondale



clergy in attendance. Several novices, together with the orphans, stood with candles to greet the Archbishop on his arrival on a cold December night.

Hieromonk Tikhon (Rostovsky) arrived from a mission field in Indian Territory (present day Oklahoma) and became the acting Superior in Fr. Arseny's absence. This made it possible for the monastics to begin having regular services with a priest; until then they had only been able to say Morning and Evening prayers in church. Now, they began to serve Nocturn and Matins at 5:00 a.m. and Vespers and Compline at 6:00 p.m.,

by Mitred Archpriest (Saint) Alexis Toth. The pilgrims detained in the forest near the monastery and the church hymns were sung during the final procession through the woods. After some eighty minutes, the assembly reached, in the middle of a deep forest, a blue cupola with a three-barred Cross—the monastery. The great number of pilgrims filled two chartered trains to capacity, with twenty coaches.

Two Liturgies were served: Archbishop Tikhon and some of the clergy served in consecrating the Altar and celebrated Divine Liturgy in the Church. Following this, a second group, headed



by Bishop Raphael and Fr. Alexis, served Liturgy under the open sky. Two novices were tonsured to the rank of Riasophor.

During the summer of 1906 St. Patriarch Tikhon stayed at the Monastery, living with the monks and attending the services.

### Later History of the Monastery

The beginnings of the Monastery's life set the pattern for succeeding years. Church publications report that increasing numbers of novices came to the monastery seeking spiritual nourishment, as did growing numbers of pilgrims. The Monastery served the Church not only by its prayers, but also in other ways.

In the early decades of its history, St. Tikhon's faced several circumstances that slowed its growth and health as a monastery. First, for many years numerous monastics were, of necessity, sent to minister to parishes, due to a dire clergy shortage in those days. From the founding of the monastery, one Superior after another, and one Hieromonk after an-

other, was sent off to fulfill this duty. Second, the Revolution in Russia and the ensuing cut-off of funds to support the North American mission forced the national Church to utilize much of the monies donated to the Monastery, and to mortgage and sell monastery lands. Third, the Depression years left the Monastery and the monks in a condition of poverty so severe that for a number of years there were few young candidates applying to join the ranks of the brotherhood. By the 1950s the brotherhood consisted primarily, though not entirely, of elderly men. Doubtless, too, the attractions of a materialistic society in which success is measured in terms of wealth and comfort, competed with the call to the monastic life then, just as it does now.

Most of these obstacles to the growth of St. Tikhon's have now, by the mercy of God, been removed. Recent years have seen an increasing interest in the monastic life at St. Tikhon's, as measured by the numbers of novices and postulants seeking the life of prayer. The average age of

the monks is considerably younger than before.

In the history of Orthodox monasticism, it sometimes happened that a community would completely die out and be abandoned, because no new monks or nuns came to replace those who had fallen asleep in the Lord. But often, after an interval of time, the monastery would be repopulated by the arrival of a new group of monks who would reinstitute monastic life in that place. This turn of events was known in the ancient desert monasteries and also has been seen on Mount Athos in recent years. By God's mercy, things never got to that point at St. Tikhon's; the prayers and services and the Divine Liturgy have been celebrated without interruption for what will soon be ninety years. For ninety years, "Blessed is the Kingdom . . ." has been intoned and the holy oblation offered year-round at the appointed times, for the salvation of the monks and of the laity who depend on their prayers.

A major renovation of the monastery took place in the 1960s under the direction of then Hieromonk Joseph Swaiko (now Archbishop HERMAN, the present Deputy Abbot). At that time the monastery dormitory and dining hall were built, and the main monastery church was expanded. Many further improvements have been made in the years since. Most notably, a skete—usually a small monastery dependent on a larger one—is well along in its construction in the nearby woods. It has accommodations for several monks and a chapel is planned.

### Pilgrimage Year-Round

St. Tikhon's Monastery welcomes pilgrims at all times of the year, and they come throughout the year whenever their schedules permit. Many, many are those who have told of experiencing the presence of God here, in a very profound, often a life-changing, way. Those of us who live in the Monastery usually have the feeling of how blessed we are, how fortunate we are compared with those in the world. We have the feeling that we have been given great riches which we did nothing to deserve. We wish others could share in our profound joy—and, of course, they can, by coming to share in our prayers.





# The Continuing Importance and Relevance of Monasticism for the Church and for the World

The significance of the anniversary rests, of course, on the significance of monasticism itself within the life of the Orthodox Church. Although it is not necessary that a monastery exist within any one specific territory of the Church, it is necessary that it exist within the Church as whole, in such places and in such forms as the Holy Spirit ordains. In this respect, monasticism is similar to the catechumenate. A given parish may not have catechumens, but there are always catechumens in some part of the church, who are in need of our prayers. Just as the human community consists of unborn children, newborn babies, children, and adults in various stages of maturity, so the Church community consists of unborn children (catechumens), new “babes” in the faith (that is, the newly baptized into Christ), those who are children in the faith, and adults at various stages of spiritual maturity. And just as the human community could, in rare and unusual circumstances, continue to exist even though deprived of all of its children or all of its mature adults, and would regenerate the missing classes of persons over the course of time—in the process restoring itself to full health (in a demographic sense)—in the same way the Church can exist temporarily without any catechumens or without any monastics, though either deficiency would in time naturally be corrected.

For it is the nature of Church life that each of the sheep learns to discern the voice of the Shepherd more clearly and to follow his call with greater eagerness and faithfulness with the passage of time. And just as the status of the human community is improved when its members become more mature, wiser, more skilled and learned in the constructive ways of the world—the Church is strengthened whenever any of her members becomes more obedient to the teachings of Christ.

Of course, the comparison is imperfect, because while worldly knowledge is directed towards mean and lowly ends, spiritual knowledge has as its object the

loftiest goal of all. Even more, the comparison fails because worldly knowledge and skills are intrinsically limited, but grace and spiritual knowledge are without limit. Men seek earthly goods in finite quantities and amounts, however large, but “God gives not the Spirit by measure” (John 3:34), and “unsearchable” are the riches of Christ, and “immeasurable” the riches of God’s grace toward us in Christ (Eph. 2:7;3:8).

It is from this that monasticism naturally comes into being and finds its purpose. The potential goals, achievements, and divine gifts freely bestowed upon Christians in ordinary Christian life, within the Orthodox Church, so transcend the limits of the usual human way of life that in order to realize them—in order to provide the possibility for them to be realized—an entirely new way of life comes into being, one that takes the ordinary Christian outside the life of this world, so that monastics are said to have “left the world” behind.

To be sure, all Orthodox Christians “have once been enlightened,” (i.e., baptized), have “tasted the heavenly gift, and have become partakers of the Holy Spirit”

(Holy Communion and Chrismation), “and have tasted the goodness of the word of God and the powers of the age to come” (Heb. 6:4-5). What is different about monasticism is the degree to which one may come to taste of this new life within the present reality—the degree to which one may realize in the context and framework of our present existence that which is promised to be fully manifest in the *eschaton*, the last things, wherein is the consummation of all. Thus monasticism is *eschatological*—it points beyond this world to the last things, to the future world, the world to come; it not only points to it, but (in the case of the saints) it is the very presence and fullness of that new life in the here and now.

Christ said in the Sermon on the Mount, “You are the light of the world. A city set on a hill cannot be hid . . . Let your light so shine before men, that they may see your good works and give glory to your Father who is in heaven” (Matt. 5:14,16). All are called to be a light to the world, a city on a hill, but monasticism is an entirely new way of life, such that it simply does not fit into the life of this world, and consequently must be a separate “city,”





apart from the world, ordered according to an ethic that elevates it above the world's ethic and places it on a "hill" where it is visible to all, cannot be hidden and gives light to all.

One who aspires to the monastic life embraces in a wholehearted way, without reservation, the words of prophecy spoken through the prophets: "Come, let us go up to the mountain of the LORD, to the house of the God of Jacob; that he may teach us his ways and that we may walk in his paths" (Isa. 2:3, Mic. 4:2). His life will no longer be governed by the normal conventions of human society; instead, his existence will revolve around the holy services of worship of the Church; his will be a life of prayer. He will own nothing, in accordance with Christ's commandment: "If you would be perfect, go, sell what you possess, and give to the poor, and you will have treasure in heaven; and come and follow me" (Mt. 19:21). His life will be lived in common with his brothers in the faith, like the life of the early Christians who saw the Lord: "And all who believed were together and had all things in common; and they sold their possessions and goods and distributed them to all, as any had need. And day by day, attending the temple together and breaking bread in their homes, they partook of food with glad and generous hearts, praising God and having favor with all the people. And the Lord added to their number day by day those who were being saved. Now Peter and John were going up to the temple at the hour of prayer, the ninth hour . . ." (Acts 2:44-3:1).

According to one of the spiritual writers of the Orthodox Church, a blessed way of life is that of a monk who attends the services of the Church and who in his thoughts never returns to the world—he thinks only of the services and of the monastic life. To attain such a state requires, of course, that his thoughts remain with the Lord in prayer all or nearly all of the time, as all monastics (and indeed, all Orthodox Christians) are commanded to do ("Pray without ceasing"—1 Thess. 5:17). This command is much more easily fulfilled in the monastic setting than in the world where there are so many distractions and cares.

One may wonder how such a way of life has any relevance to the problems of

the world today. Is it not just an "escape" from reality? There are several answers, most of them partly suggested by what has already been said. It is not an "escape" from reality, but rather an *entrance* into a wider experience of the *true* reality. And how can this way of life help the many whose existence in the world appears to be so destitute and without hope? By praying for them it helps them in ways that cannot be measured. The light of Christ enlightens every soul that comes into the world, and through the prayers of monks and nuns offered day and night, that light may become clearer and may draw them to salvation. How could we assess the ways in which the prayers offered within monastic churches ameliorate the spiritual condition of souls ruled by rage, fear, confusion, materialism, or unbelief? As for the believers, the prayers of monastics day and night are of equal, if not greater, help to them, and also to their departed loved ones.

There is a story that one Orthodox monk worried about his family in the world, whether they would be converted to Christ and be saved. But instead of returning to the world to try to "save" them, he remained in the monastery and in the life of prayer, putting his hope in God. Later, it was revealed to him that his family, by God's grace, had been saved. And St. Ephraim the Syrian, a fourth century writer on the ascetic life, tells us that it is more pleasing in the sight of God, to persevere in the monastic endeavor than to raise the dead.

In the Orthodox tradition, there is no distinction between the vocation of monks and that of nuns. The activities to which they devote their lives are absolutely identical, as are the goals and methods. "Monk" comes from *monos*, a word meaning "alone," since solitude for prayer is one of the basic conditions of this way of life. From the same word we also obtain our word "monastery," an English word which, traditionally, is applied equally to male and female monastic establishments. (The Orthodox tradition knows nothing of "convents"; this word historically has been associated with the multiplicity of secular or worldly orders—both male and female—in the Western tradition.)

In monasticism, the words of St. Paul,

"There is neither . . . male nor female, for you are all one in Christ Jesus" are realized in a new way, one that anticipates more fully the coming age. In their context, St. Paul's words speaks merely of *baptism*, saying that all Christians become equally members of Christ and are united in him. But in the next life, according to our Lord, "they neither marry nor are given in marriage, but are like angels in heaven" (Matt. 22:30). This suggests that in that life, gender differences, though not annihilated, will have a different significance than in the present life. For, as the Apostle teaches, "The unmarried man is anxious about the affairs of the Lord, how to please the Lord; but the married man is anxious about worldly affairs, how to please his wife, and his interests are divided. And the unmarried woman or girl is anxious about the affairs of the Lord, how to be holy in body and spirit; but the married woman is anxious about worldly affairs, how to please her husband. I say this for your own benefit, not to lay any restraint upon you, but to promote good order and to secure your undivided devotion to the Lord" (1 Cor. 7:32-35). The single person is free to be wholly devoted to the Lord, to "the one thing needful," and indeed, the Gospel story of Martha and Mary (Luke 10:38-42) is, in the Orthodox tradition, understood as giving support to the ideals of monasticism. According to the St. Andrew of Crete's *Great Canon*, Martha, busying herself with various tasks, represents the "active" life, that is, the life of action and outward works. Mary, sitting quietly at the feet of Jesus and learning from him, represents the "contemplative" life, and she, according to the Lord, has chosen the "better part." The monastic life embraces the single state, which, as St. Paul explains, leaves one freer to be concerned about the things of the Lord, that is, to choose that "better part." For the same reason, it also anticipates the future life, when, as Christ said, they "neither marry nor given in marriage." There is no better example than the All-Holy Theotokos of one who, by embracing the monastic virtues of chastity, simplicity, obedience, and devotion, anticipated the life of the Resurrection. This explains, in part, why, after her repose,

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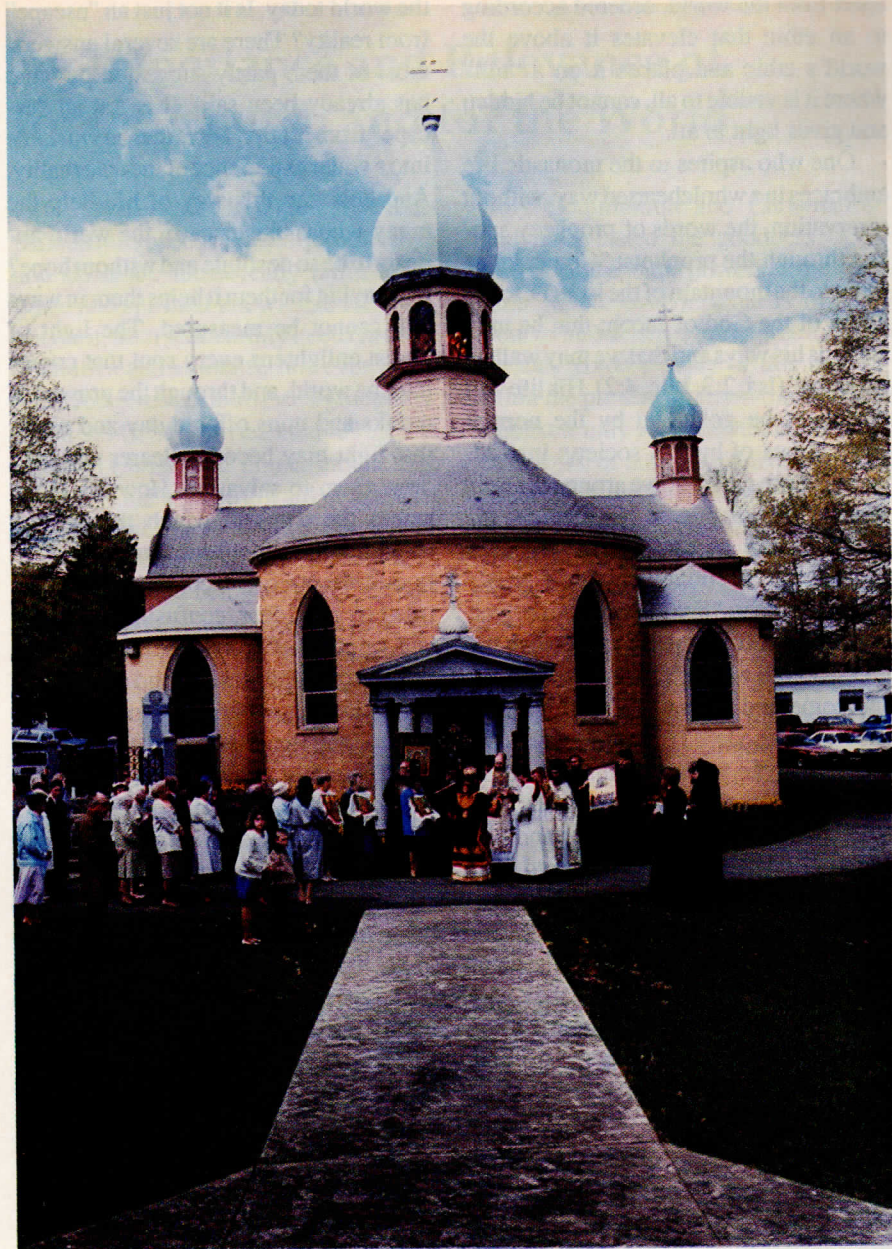
## Importance of Monasticism

*Continued from page 13.*

she was taken up to heaven in anticipation of the Resurrection at the last day.

There are many writings that have come down to us about the monastic life. At times they stress the struggles, temptations, and griefs inherent in this life. But these hardships bear within them the seeds of a joy unique to that same life. For they are the avenues of repentance, and the fathers teach that repentance fills the soul with unspeakable joy, since it is the renewing of the mind and soul according to the image and likeness of God. St. Paul writes, "Do not be conformed to this world, but be transformed by the renewal of your mind, that you may discern what is the good and acceptable and perfect will of God." (Rom. 12:2).

The humiliation of the Cross precedes the glory and joy of the Resurrection, and whoever would be Christ's disciple must "deny himself and take up his cross daily" and follow him (Luke 9:23). Yet, though that cross may be heavy, it becomes light if one only draws near to Him who was suspended upon a Cross (Matt. 11:30). St. Paul says that "the sufferings of this present time are not worth comparing with the glory that is to be revealed to us" (Rom. 8:18). The Lord says the grief we experience in this life because we at times feel we are separated from the Lord, can be compared to a mother's pain in childbirth, in that after the child has been born, she forgets her pain, for joy that a child has been born into the world. And St. Peter writes, "His divine power has granted to us all things that pertain to life and godliness, through the knowledge of him who called us to his own glory and excellence, by which he has granted to us his precious and very great promises, that through these you may escape from the corruption that is in the world because of passion, and become partakers of the divine nature" (2 Pet. 1:3-4). There cannot be any greater gift than to become a "partaker of the divine nature"; God offers Christians nothing less than to share in his own divine life! God is love (1 John 4:8), and he is a Trinity of three divine Persons. Thus in partaking of his own nature one acquires the nature which is love itself; one learns to love God and man more fully. Can there be any greater



glory, any greater joy than this? To do this is the fulfillment of the two Great Commandments: to "Love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength," and to "Love your neighbor as yourself" (Matt. 12:30-31).

A monastic enters the monastery for one or more of several possible reasons, among them: love of God; fear of God; love for neighbor. If he perseveres in his chosen way of life, he comes to appreciate much better the words of this Psalm: "The law of the Lord is perfect, converting souls; the testimony of the Lord is sure, instructing babes; the precepts of the Lord are right, rejoicing the heart; the commandment of the Lord is bright, en-

lightening the eyes; the fear of the Lord is clean, enduring for ever; the ordinances of the Lord are true, and righteous altogether. More to be desired are they than gold, and much precious stone; sweeter also than honey and honeycomb. For your servant keeps to them; in keeping them there is great reward" (Ps. 18:7-11 LXX).

The Lord tells the good and faithful servant, "Enter into the joy of your Lord" (Matt. 25:21-23). Of that joy, the monastic life is a foretaste not differing in quality from that experienced by all pious Orthodox Christians—but sweeter, being in a form purer and less dilute.



# Twenty-Fifth Anniversary of the Autocephaly of the Orthodox Church in America

Reflections by His Eminence, Archbishop HERMAN



Holy Synod of Bishops 1970.

Having just completed the celebration of the two hundredth anniversary of Orthodox Christianity in North America in 1994, the Orthodox Church in America commemorates yet another milestone in her history this year: the twenty-fifth Anniversary of her Autocephaly. This status of being a fully self-sustaining local Orthodox Church was granted by the Moscow Patriarchate in a Tomos signed by Patriarch ALEXEI and the hierarchs of the Holy Synod of the Russian Church on April 10, 1970.

As our Church celebrates this historic anniversary, we do well to reflect on the history, the meaning and the challenge of Autocephaly. Only in this way can the Orthodox Church in America truly do justice to the legacy she has received from her Mother Church, fulfill her responsibilities on the North American continent to witness to Christ as the True Church which He established here on earth, and help to achieve the complete administrative unity of all Orthodox Christians in the United States into one local Church in the very near future.

## Historical Perspectives

In 1794, the Russian Orthodox Church

planted the True Faith and the One, Holy, Catholic and Apostolic Church of Christ on the North American continent in Alaska. Over the many years that followed, that Faith and that Church spread south to California and then east, eventually to all of the lower forty-eight states of the U.S. By 1905, Patriarch Saint TIKHON, then Archbishop of the Aleutian Islands and North America, in a report issued to the Holy Synod of the Church of Russia, described his project for a united and independent Orthodox Church of America.

With the Russian Revolution and the rise to power of the militant atheist communists in the Soviet Union, the link between the Moscow Patriarchate and her Diocese in America was broken in 1919. The result was canonical chaos in America: a pluralism of ethnic jurisdictions, quarreling with one another and not always on ecclesiastical grounds, endless and scandalous court cases and mutual accusations of non-canonicity. Deprived of the guidance and help of her Mother Church, the American Diocese proclaimed a "temporary self-government" as the Russian Orthodox Greek Catholic Church in North America.

Over the next half century, the "Metropolia" continued to grow into a well-organized ecclesiastical district, with a stable and truly "sobornyi" form of government, eight Dioceses, two Seminaries, a network of Church schools and a planned missionary activity. By 1970, the Metropolia which had been founded as a mission, had truly fulfilled her missionary vocation in America: the Orthodox Faith had become the faith of hundreds of thousands of native Americans, and one-third of her bishops, nearly 65 percent of her clergy and some 80 percent of her membership were Americans by birth and language. The time had come for the Mother Church to recognize and declare what was truly a reality.

The official proclamation was received by the American Church on May 18, 1970 at the Patriarchal Residence in Moscow. There, His Grace, Bishop THEODOSIUS of Sitka and Alaska (now His Beatitude, Metropolitan Theodosius) and a delegation of clergy and laymen from the United States were welcomed by His Eminence, Metropolitan PIMEN of Kruititsa, *locum tenens* of the Patriarchal Throne (who would later be

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elected the Patriarch), since Patriarch ALEXEI fell asleep in the Lord a few days after the signing of the Tomos.

The decree of the Holy Synod of the Mother Russian Orthodox Church, proclaiming the independence of the Church in America, was read by Metropolitan PIMEN, and a response was delivered by Bishop Theodosius. Afterwards, a Service of Solemn Thanksgiving was celebrated at the Chapel of the patriarchal residence, and an Icon of then Blessed Herman of Alaska, the first saint of America, was presented to Metropolitan PIMEN by Bishop Theodosius.

### Meaning of Autocephaly

What does such a declaration of "autocephaly" mean? It certainly means more than simply a name change . . . more than the "Russian Orthodox Greek Catholic

Church in North America" becoming "The Orthodox Church in America."

In the Tomos issued by the hierarchs of the Russian Orthodox Church, they defined that by "autocephaly" the Orthodox Church in America shall:

(a) be independent and self-governing with the right of electing her own Primate and all her bishops, without confirmation or the right of veto over such elections on the part of any other church organizations or representative of the Eastern Orthodox or any other confession;

(b) firmly and unalterably preserve the divine dogmas, being guided in her life by the sacred Canons of the Holy Orthodox Catholic Church of Christ and governed in accordance with her own Statute as accepted, augmented or amended from time to time by her own highest legislative and executive organ;

(c) maintain direct relations with all other Churches and confessions, Orthodox and non-Orthodox alike;

(d) enjoy all the authority, privileges

and rights usually inherent in the term "autocephaly" in the canonical tradition of the Eastern Orthodox Church, including the right of preparing and consecrating Holy Chrism.

Autocephaly further confers on the O.C.A. a change in status—from a "daughter" of the Moscow Patriarchate to a "sister church" of the Russian and all local Orthodox Churches. As such her Primate is included in the diptychs for commemoration by all the other Primates of the local Orthodox Churches, in accordance with the Canons of the Church, the tradition of the Holy Fathers and ecclesiastical practice.

### Canonical Need

The need for a single Church in America, rather than the multiplicity of jurisdictions which continues to exist, is prescribed by the Holy Canons of the Church of Christ. These clearly stipulate:

—that there should be only one church authority in each district (First Ecumeni-



First All-American Council at St. Tikhon's Seminary.



cal Council, canon 8; Second Ecumenical Council, canon 2; Sixth Ecumenical Council, canons 20 and 29). This unity reflects the very nature of the Church, which knows no national, racial or linguistic barriers.

—that, in the words of the 34th Apostolic Canon, “The bishops of every nation must acknowledge him who is first among them, and recognize him as their head, and do nothing which exceeds their authority without his consent . . .” and that “neither let him (who is the first) do anything without the consent of all.”

—and that “there shall be two synods of all the bishops of each province—one before Lent and the other towards autumn” (First Ecumenical Council, canon 5).

That the Church in America needed this canonical order and was ready for it was attested to by His All-Holiness, the Ecumenical Patriarch Meletios IV (Metaxakis), after his two visits to America (in 1918 and 1922). He foresaw the future of Orthodoxy in the New World as a single, local Church, and in his address given at his Enthronement on January 24, 1922, stated the following:

“I saw with my own eyes, the biggest and the most numerous part of the Orthodox Church in diaspora and I understood the measure in which the name of Orthodoxy would be exalted, especially in the great country of the United States of America, if the two millions of Orthodox Christians were organized there into one united ecclesiastical organization, as an American Orthodox Church.”

### **Advantages of Autocephaly**

It was certainly understandable why the Church should express clear disapproval of a canonical structure in which the Christians of one country are submitted to the ecclesiastical authority of another state. Even when the political relations between the two states are normal and friendly, the Church which is under the authority of a foreign leadership is often suspected of being “alien.” This certainly was the case when the relations between the two political giants of this century, the Soviet Union and the United States, had been grounded in mutual distrust and competition. It was no less true for Greek Orthodox Christians in Amer-

ica who found their ecclesiastical leadership under the persecuting whims of the Moslem Turkish authorities.

At all times, the work of the Church of Christ must progress. By the will of God, during the great trials that had been endured in Russia and other countries, Orthodox Christians came to be scattered throughout the nations of the West. In America they created a healthy young Church. One cannot but see in that new development a special grace of God, given not to any local church in particular, but to the entire Church as a whole. As such, the entire Church must show concern for the future of American Orthodoxy. In order to establish a correct ecclesiastical organization in America, the agreement and the active cooperation of all Orthodox Churches is essential.

In the meantime, the O.C.A. continues its own labors in the development and spread of the True Faith, without any intervention from beyond the American borders. To elect bishops . . . to ordain priests . . . to train seminarians . . . to publish books, magazines and newspapers . . . to establish new mission parishes . . . to convert non-Orthodox . . . to witness among other confessions . . . to speak to the unique moral questions of American society . . . these are but some of the tasks that the Orthodox Church in America continues in this land in the Name of Christ—unimpeded by any foreign involvement and not prejudged by some other national group that does not know by first-hand experience the situation and the needs of the Holy Orthodox Church of Christ in America. This is indeed the great advantage of being an independent, self-governing local Church in this land.

### **Responsibilities of Autocephaly**

In his response upon receiving the Tomos declaring the autocephaly of the Orthodox Church in America, Bishop Theodosius said: “. . . We receive this gift of autocephaly not as recognition of our merits or achievements, not as means of power and pride, but as the challenge for a renewed dedication to the growth, unity and spiritual welfare of Orthodoxy in America. We pray God that we may seek not our own but only His will for His Church so that we may grow into the full stature of Christ.”

And in their “Encyclical Letter of the Great Council of Bishops to the Orthodox Faithful,” His Beatitude, Metropolitan IRENEY and the hierarchs of the Holy Synod of the Orthodox Church in America outlined a threefold task to which the autocephaly challenged the former Metropolia:

—the task of uniting all the Orthodox Christians of America into one Church;

—the task of witnessing freely to the true Christian Faith in the whole world; and

—the task of growing spiritually from strength to strength, through the prayers of the Holy Father Herman of Alaska.

The hierarchs of the Orthodox Church in America have acknowledged that their witness to the truth of the Orthodox Faith on this continent, where the Orthodox are indeed a minority, lies in the perfect and total unity of the Church. How can the world accept and believe the claim to be the One, Holy, Catholic and Apostolic Church, of having kept in its fullness the Orthodox Faith, if that Church is divided?

The various Orthodox jurisdictions in the United States have the same Faith, the same Tradition, the same hope, the same mission. They all should constitute one Church, visibly, organically and fully. Such is the requirement of the Orthodox Faith, for always and everywhere the Orthodox Church has existed and exists as One Church. There can be, therefore, no excuse for the jurisdictional divisions, alienation from one another and parochialism that has pervaded the American witness. The removal of such divisions and the organic unity of all Orthodox in America is the goal of the Orthodox Church in America and its responsibility in light of its autocephaly.

The hierarchs of the Orthodox Church in America have invited all jurisdictions and all Orthodox Christians on the continent to become a part of this unity. They have acknowledged that the millions of faithful in this country have come from different backgrounds and have been nourished by various traditions within the same and unique Orthodox Tradition. These prelates have stated their firm belief that this very variety constitutes the richness of American Orthodoxy, and that whatever is true, noble, inspiring and

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Christian among the various customs and practices in this land ought to be fully preserved and, if possible, shared.

Therefore, although the Holy Synod of the O.C.A. continues to insist that the one Orthodox Church here must be the home of all, they have equally stressed that there must be no loss of respective national and cultural heritages and certainly no domination of any group by any other but in full equality, total trust and truly Christian brotherhood.

"The unity of Orthodoxy is not based on the predominance of one national tradition over the others, but on the cooperation of all in love for the good of the One Church."

And they have further stated that as long as some of the Mother Churches prefer to preserve their jurisdictions on the American continent and control them directly, the Autocephalous Orthodox Church in America would always be ready for full cooperation, communion in prayer and Christian action, in expectation of that day when the necessity for full unity will come to be fully realized.

In the meantime, a free witness to the True Faith of Christ is the other major responsibility of the O.C.A. The Church, living in the midst of a pluralistic society, must carry on the duty of witnessing to the fact that Christian unity is possible only in the fullness of the Faith, in the One True Church, and not through compromise or relativism.

Over the two hundred years of Orthodox presence on this continent, American Orthodox have been called to remember the millions of brethren who have lived in countries where the preaching of the Word of God has been limited by constitution and by law, where the state has actively supported atheistic materialism or a faith hostile to the Gospel. Indeed world history gives testimony to the confessors of Christ's Truth: clerics, laymen, the best intellectuals and writers, who have been subject to repression and terror.

The task of the autocephalous Orthodox Church in America is to use its God-given freedom wisely, without hiding the light of Christ, but praying for those who

are deprived of such freedom, and remembering that deadening materialism is a danger for all in whatever part of the world and under whatever political circumstances they might live.

All this is possible, the hierarchs have stated, "only if we make all efforts in order to grow 'according to the full stature of Christ.'" In the words of the First Council as the Orthodox Church in America (October 19-22, 1970): "... We assure you that we understand ourselves first and foremost as the servants of the full unity of the Church in the freedom, love and mutual respect of all churches and dioceses of the Orthodox Church in the world and in the blessed homeland of America."

### A Matter of Record

What have been the results of autocephaly in the life of the Orthodox Church in America? What kind of growth and achievement has she known over the past quarter-century? In examining the accomplishments of the youngest of the national Churches in world Orthodoxy, what does the record show?

The Orthodox Church in America has grown in size to fifteen different dioceses. These include nearly five hundred and fifty parishes and missions. They can be found in every state in the Union, in the territories of Canada and in Latin America. The O.C.A. also maintains three theological schools and several monastic communities.

The former Metropolia, which was once comprised of faithful primarily of "Russian" descent, now also includes in its national Church in America whole former missionary dioceses of faithful of Albanian, Bulgarian and Romanian origin. Their membership in the family of parishes in the Orthodox Church in America truly proves that the goal of creating a multi-ethnic national church is both honorable and achievable. Their participation in every facet of the life of the O.C.A.—from membership in the All-American Council down to the establishment of mission parishes—serves as a model to other jurisdictions of how a united Orthodox Church can include several and all ethnic dioceses.

Indeed that the O.C.A. is organized to include the former Russian, Albanian,

Bulgarian and Romanian dioceses demonstrates clearly the canonical Tradition of Holy Orthodoxy lived out in praxis. Not only do these once individual ethnic groups live and grow together in one national family of parishes, but they are "proof positive" that canonical order is possible in this land where pluralistic, multi-jurisdictional chaos has prevailed for all too long. For the O.C.A. diocesan structures are founded in accordance with the all-important canons of the very First Ecumenical Council of Nicea in 325 that dictated that there must only be "one bishop in one city" in a given nation.

The Orthodox Church in America also boasts of hundreds of parishes that are truly "pan-Orthodox" in their ethnic identities and many of which are actually "American." The Diocese of the South, in particular, has a stellar record of establishing numerous parishes open to Orthodox of all ethnic backgrounds and successfully missionizing among the unchurched of the southern states. The Diocese of the West is following suit, with the establishment of growing mission parishes.

And, in fact, in every diocese, autocephaly has enabled the local hierarch, his clergy and his faithful to focus on the real-life situation in the Americas and to "reach out and touch" for Holy Orthodoxy those who live outside the True Faith and try with time and talent and treasure to bring them to the True Church of Christ. The national Church and the local dioceses can and do work together to budget both personnel and resources in their outreach effort to make America "Orthodox."

Together the member dioceses of the Orthodox Church in America coordinate such internal departments as: religious education, with its renowned O.C.E.C. (Orthodox Christian Education Commission), liturgical music, chaplaincies in the armed forces, stewardship and lay ministries, and various charity appeals.

As one national church, the O.C.A. is able to be of support to the other Orthodox Churches throughout the world in their times of crisis and need. Directly on her own and through the International Orthodox Christian Charities (I.O.C.C.), the O.C.A. member dioceses and parishes have given aid—monetary, medi-



cal, food supplies, etc.—to the needy in such diverse places as the former Soviet Union, the former Yugoslavia, the Holy Land, Albania, Armenia and the developing nations in Africa, to mention a few. The United States government and several business concerns have “matched” the funds of such united appeals and have recognized the Church as the proper institution through which to channel such funds.

Lastly, over the past twenty-five years, the O.C.A. has not ceased to work with the “other jurisdictions” in North America—as she still awaits the dream of one canonical, administratively united American Church. Through the office of the Standing Conference of Canonical Orthodox Bishops in the Americas (SCOBA), the O.C.A. joins nine other member-groups in common liturgical, educational and charitable programs. Perhaps the single greatest highlight in the 35-year history of SCOBA, which was created with the goal and purpose of developing into one Church in America, took place just this past fall, when twenty-nine hierarchs of the various jurisdictions in the United States and Canada gathered at Antiochian Village in Ligonier, Pa., from November 30 through December 2. Ten O.C.A. bishops participated in this gathering which was originally convened simply for the hierarchs in America “to get to know one another better” and to formulate some future goals for an American Church.

Surprisingly enough to many, this gathering produced some bold statements on the Diaspora and on Missions and Evangelization and agreed to convene annually to work actively together towards the goal of one Church in America. Unfortunately the reaction of at least one of the Mother Churches overseas to this historic meeting has been anything but favorable. This clearly demonstrates how “vested interests” abroad can seek to stifle the work of the Holy Spirit. In autocephaly one sees the freedom of the Spirit “to move where He wills.” Nonetheless, Metropolitan Theodosius and the other O.C.A. hierarchs remain committed to pursue every avenue possible towards achieving unity in America—including membership in SCOBA. His Eminence, Archbishop PETER continues as perma-

nent O.C.A. representative to that body.

### The Challenge Now

With all this in mind, what is the meaning and importance of autocephaly twenty-five years after it was proclaimed?



Archbishop Kiprian, Metropolitan Ireney and Bishop Theodosius.

The answer is the same as it was the very day of its inception—to be an instrument for the uniting of all the Orthodox Christians of America into one Church.

To this very point, His Beatitude, Metropolitan THEODOSIUS spoke boldly at the Clergy-Laity Congress of the Greek Orthodox Archdiocese on July 7, 1994. There he dared to compare the American Church situation to that of the New Testament Church at Corinth, which was spiritually immature and riddled by strife and division.

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

“The sanctity of this moment compels

us to cease those worn out clichés which attempt to disguise our malady. How often have we heard and said that there is One Orthodox Church in America since, regardless of jurisdictional pluralism, we have the same Eucharist, the same doctrine, the same tradition? Are these not,

after all, the same superficial claims that the divided Corinthians could resort to? Our immediate challenge is to go beyond these standard and stale declarations of unity. The challenge now and for the future is to strive zealously to achieve Orthodox ecclesiastical unity in this land. This means that we are bound by the divine imperative to ensure that word and theory are grounded in a canonical and, therefore, incarnated reality, ever faithful to the Gospel of Christ.

“The question remains—where do we begin? I refer you again to the words of Saint Paul: ‘Be humble in thinking!’ This means nothing less than having ‘the mind of Christ.’ ‘The mind of Christ’—this simple but profound and powerful phrase is used in the early part of the first Letter to the Corinthians. It is the basis of unity and it is acquired only when we allow ourselves to be open to the working of the Holy Spirit. To be ‘humble in thinking,’ to have ‘the mind of Christ,’ to be filled

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with the Holy Spirit is the very foundation for everything we do as the Church. Thus, no agenda, no plan, no teaching, no desire, can be carried out without the maturity this moment calls us to have..."

In response to the needs of the Church this moment now, His Beatitude as the Primate of the Autocephalous Orthodox Church in America pledged:

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

While the challenge and offer of Metropolitan THEODOSIUS still await the earnest response of the various jurisdictions, the Orthodox Church in America will continue to be an autocephalous Church on this continent and do the work of Christ in America—to elect bishops . . . to ordain priests . . . to train seminarians . . . to publish books, magazines and newspapers . . . to establish mission parishes . . . to convert non-Orthodox . . . to witness among other confessions . . . to speak to the unique moral questions of American society . . . today and tomorrow and until Christ comes again.

## The Final Word

Imagine what would be possible if there were one canonically united Church comprised of every jurisdiction and diocese in this land! An end to the duplication of parishes in the same neighborhoods, so that new ones can be opened in places where none exist. The combining of youth camp facilities and staffs into better attended and more financially sound programs. The sharing of the greatest minds in theological scholarship and the most powerful orators from the pulpit. The combined witness of more than fifty active diocesan bishops—to express the Orthodox Christian mind on doctrinal and moral issues to other confessions, to the United States government and to the American public. Will this all be but forever a dream?

Or does Autocephaly have the leading role to play in bringing this dream to realization in the future? When His Grace, Bishop STEPHEN of Boston responded to the acceptance of his Albanian Archdiocese into the Orthodox Church in America in 1971, he issued (in part) the following statement which addresses this very issue:

"How good and pleasant it is for brethren to dwell together in unity" (Psalm 133).

"... We have seen this dream become tangible with the proclamation of the Autocephalous Orthodox Church in America, and today, with much joy, we join this 'future church' which, through Divine guidance and human labors, is made a present reality.

"In a spirit of brotherhood, and with

our deepest prayers, we hope to urge and encourage all of our sister churches on this continent to share together with us the fullness of Autocephaly. Let us not tarry, for the world in which we find ourselves moves quickly, and all too often in frightening directions.

"Recalling the Paschal Homily of Saint John Chrysostom, our Church rejoices with those who come at the eleventh hour, after much meditation, just as our Church rejoices with those who have come in the first hour.

"So, for the salvation of our Orthodox youth, and for the glory of our Lord's Holy Church, let us unite. Let us not be concerned with who heads our Church; our leader is our Redeemer, Jesus Christ."

And what specifically does our Lord and Redeemer Jesus Christ have to say on this subject? Saint John the Theologian records it for us, recalling Christ's High Priestly Prayer. On the night before He gave up His life for us and for our salvation, He prayed for His disciples, He prayed for His Church, He prayed for His followers:

"I pray not only for them, but also for those who will believe in Me through their word, so that they may be one, as Thou, Father, art in Me and I in Thee, that they also may be in us, that the world may believe that Thou hast sent Me" (John 17:20-21).

May the words of Our Lord come to pass for all of Holy Orthodoxy on this continent! And may the autocephaly of the Orthodox Church in America be the instrument for that destiny to be fulfilled. Lord Jesus Christ, for Thy glory, let it be so!



Grand Banquet celebrating the granting of Autocephaly.



# Toward the Eleventh All-American Council

It is hard to believe that nearly three years have passed since the Tenth All-American Council in Miami, Florida, and now we are preparing for the upcoming Eleventh All-American Council this July 16-21 in Chicago, Illinois. In the past two issues of *The Orthodox Church*, articles have appeared concerning the location, theme, programs, and other general information that will not be treated in this article.

As we read the newspaper accounts of the upcoming Council, questions may have been raised in our mind. Is all this preparation work necessary? Are the study papers and Bible study programs useful and important? What impact will the decisions of the All-American Council have, in general, on my parish and, more specifically, on me as a parishioner?

In his pastoral letter, found in the Bible study packet, His Beatitude, Metropolitan THEODOSIUS, addresses the importance of the All-American Council and the need for coming together as the Church. He writes:

"Gathering in community is a natural and intentional act of members of the Church. We come together not merely at our own initiative, but as a people of God... Our response to God's call reflects our desire to want Christ to be formed within us (Gal. 4:19), within each person and within the community as a whole."

There is no room for indifference on the part of either the clergy or laity when it comes to attendance at an All-American Council. The priests from each parish and an equal number of lay delegates join the Metropolitan and all the bishops of the Church, members of the Metropolitan Council, auditing committee, and pre-conciliar commission in a spirit of conciliarity expressing our Orthodox Christian ecclesiology. Gathering as a community of faithful believers to pray, deliberate, make decisions, and discern our future direction is our responsibility and will be our focus in Chicago. It is our unquestionable responsibility, as members of the Orthodox Church in America, to affirm our oneness as a Church with our voice and presence at the Council.

The theme for the Eleventh All-American Council is "Gathered in Community." His Beatitude points to several purposes for our coming together in Chicago:

\* To manifest our oneness in Christ as we confess and

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## Eleventh All-American Council

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celebrate together our faith and life as Orthodox Christians;

- \* To focus attention on the quality of our community life;
- \* To reflect upon our life together and to address issues of concern that help or hinder our life in community: our parishes, in our dioceses, and in our unity as the Orthodox Church in America; and,
- \* To prepare ourselves for witness in the places where we live and for our common witness with all Orthodox Christians in North America.

Were these not concerns of previous All-American Councils? *Yes.* It has been twenty years since the introduction of study papers, when we gathered in Pittsburgh for the Third All-American Council in 1975. Prepared by the pre-conciliar commissions of the Orthodox Church in America, these papers were published to acquaint delegates and observers with the theme of the Council. The councils in St. Louis (1989) and Miami (1992) focused on open and frank discussions of many issues and needs concerning our common life as the Orthodox Church in America. Each council offered resolutions on many issues, but due to financial constraints and limited staff, progress towards their implementation proceeded slowly. Consequently, too often these same resolutions, with substantially few changes, as well as few accomplishments, were repeated at successive councils.

The pre-conciliar commission for the Eleventh All-American Council decided to take a different approach. Accountability was a major concern expressed at the last council as well as at the administrative summit held in June, 1993. The documents found in the *Resource and Planning Guide* (the Eleventh All-American Council study papers) were prepared with accountability in mind. Every resolution that was offered and approved at the last All-American Council appears in the study papers with an update on its status indicating what has been accomplished, as well as what remains to be done. Every delegate, observer, and any interested parishioner will have the opportunity to receive a copy of the *Guide*, in order to be prepared to assess our

Church life.

This progress report is an important document for the entire Church as it reflects how far the Church has been able to move and grow in the past three years. Has there been any movement or growth in the past three years? Have we remained stagnant? Have we taken a step backward? We will find out when we read the study papers in our parishes. The work of the All-American Councils involves *every member* of the Church, *every parish*, *every diocese*, and *every institution*. Personal reflection and response is needed for a full assessment of where we stand as the Orthodox Church in America today. When your parish receives its copies of the Bible study and *Resource and Planning Guide*, inquire how the parish intends to use the guide to solicit personal response.

The Bible study, offered in five sessions, introduces the Council theme. The biblical passages, taken from the Acts of the Apostles and the Epistles, focus on the life and teachings of the apostolic community and its understanding of Church. The section, "Reflections on the Text," presents ideas for discussion, while the section, "Relating the Bible to Our Lives," offers questions for personal and group reflection and action. Options for use include format for adult discussions along with a children's supplement. The Bible study should be used as widely as possible in the parish: by those who will be attending the Council as delegates and observers, by parish council members, parish organizations, adult discussion groups, and teen groups. The intention of the Bible study is to help all members of the parish understand their membership in the Church; how they relate to each other, listen and speak to one another, and care for each other. The Bible study provides an opportunity to strengthen the life of the entire parish community, as well as the Church as a whole.

It is recommended that the Bible study be used before study and discussion of the Council *Resource and Planning Guide*. A listing of the contents of the Council *Guide* appears at the end of this article. It is not necessary to discuss and complete every section as each parish can select the section and resolutions of greatest interest. Each section of the *Guide*

focuses on a group of resolutions related to particular tasks or responsibilities in the life of the Church. Each resolution is printed in its entirety listing the actions called for by the resolution and a progress report detailing what has been done thus far. The status of the resolution is given showing whether the work has been completed, indicating work in progress, and listing of the cost of a completed project or, for a project that could not be completed due to lack of time, staff, or funds, the estimated cost.

Following each resolution or group of resolutions, there is a chance for reflection with questions for discussion purposes. The pre-conciliar commission encourages parish discussion and offers suggestions or recommended action to further the work in progress, or to develop new projects that are needed.

The *Guide* offers suggestions and possible formats for discussion, permitting the local parish to determine what approach is best to involve it in preparing for the Council.

His Eminence, Archbishop HERMAN chairs the pre-conciliar commission and anticipates that every parish will contribute to the forthcoming Council. He stresses that personal preparation begins with the Bible study program, while individual parish responses will help guide the pre-conciliar commission as it continues its work of preparation for the Council. He asks your prayers for the whole Church, to provide the spiritual foundation upon which we can grow together, "Gathered in Community," to constitute God's Church and manifest His love in the world.

The importance of parish preparation for the upcoming Council is well stated by His Eminence:

"Your contribution to this forthcoming Council is a personal and communal expression of the needs, cares, and concerns of your local parish community, as well as those of the larger community in which you live out your Christian life in witness and mission."

Reflecting on previous All-American Councils, reports from the Metropolitan and the Chancellor have stated that we are at a crucial point in our history. There is no doubt that we have struggled, and continue to struggle, as the



Orthodox Church in America. The membership of the Orthodox Church in America has simultaneously aged and decreased in numbers. This, without a doubt, has had a profound effect on every local parish. Issues and concerns about the proper relationship of the dioceses to each other and their cooperation as one autocephalous Church remains a subject of passionate debate among our faithful, both clergy and laity alike. Confusion and frustration still accompany our dealings with practical matters of spiritual, liturgical, moral, and ecclesial life and activity, including the areas of Church organization and finance.

There remains a way these and other problems faced by the Church can be handled: by our coming together in a conciliar manner under the guidance of God in Christ through the Holy Spirit. This is the Orthodox way, and for Orthodox believers there is no other. Our task is to deal courageously with today's issues and concerns "with a conciliar consciousness in a conciliar setting," as expressed by previous All-American Councils.

Earlier, I mentioned that the Councils in St. Louis and Miami were occasions of open and frank discussions on the state of the Church. These Councils

prepared us for the task at hand. It is our responsibility to heed the words of His Beatitude and His Eminence as we prepare for our work this summer in Chicago.

"Gathered in Community" is a natural theme because the Church is a conciliar community. As was stated so eloquently at a previous All-American Council, "Conciliarity is not something the Church *does*; it is what the Church *is*."

—Archpriest Eugene Vansuch

## Contents of the Resource and Planning Guide

The Resources and Planning Guide contains seven sections, each of which reports on a group of related resolutions passed at the Tenth All-American Council. Wherever possible, the resolutions have been grouped in relation to the respective Church Ministries Units that are responsible for their implementation.

Section A: Resolutions on Church Administration

Section B: Resolutions on Pastoral Life

Section C: Resolutions on Pastoral and Theological Concerns

Section D: Resolutions on Education and Community Life

Section E: Resolutions on Witness and Mission

Section F: Resolutions on Inter-Orthodox Activities

Section G: Resolutions on Finance and Development

At the end of some progress reports is a reference to one of eight appendices that are found at the end of the Planning Guide. These appendices provide additional information or reports in a longer summary form. They include:

A - Summary of Administrative Summit Priorities

B - Administrative Task Force Recommendations

C - Church Ministries Units

D - Worship Survey Summary

E - Summary of Theological Education Commission Report

F - Church Planning Grant Program

G - Status Report on Orthodox and Oriental Church Relations

H - Church-wide Appeals

## Archpastoral Letter of His Eminence, ARCHBISHOP HERMAN *Opening 1995 as "A Year of Spiritual Growth"*

*Continued from page 1.*

head and lay my sins before You, and I confess them and reveal them. O Lord, look down upon my humble condition and forgive me all my transgressions. Have I not sinned through pride, vain-glory, slander, idle speech, unkind laughter, intemperance, hatred, envy, selfishness, ambition, and falsehood? Now, O most wonderful King, O most loving Lord, show forth Your mercies to me a sinner; manifest in me the might of Your goodness and the power of Your loving-kindness; receive me as I turn to You; receive me as You received the Prodigal Son. Lord, in Your displeasure, do not rebuke me: have mercy on me, for though

I am weak, I am still Your creature. You have established Your fear in me, and yet I have done evil in Your sight. Against You alone have I sinned, but I beseech You: enter not into judgment against Your servant. O Lord my God, I put my trust in You; if there is any hope of salvation for me, be my Saviour, and according to Your great goodness and mercy, absolve remit, and forgive all my sins. For my soul is full of trouble, and if I am left to myself, there is no hope of salvation for me. O Lord, since You are the God of penitents and the Saviour of sinners, save me for Your mercy's sake! Where sin has abounded, let Your grace abound much

more, so that I may give glory to You and to Your eternal Father and to Your all-holy, gracious and life-giving Spirit, now and ever and forever. Amen."

Pray this each and every day with your lips—and live it each and every day in your hearts and in your lives.

Asking that you begin this Year of Spiritual Growth and our diocesan journey to the millennium in earnest, and praying that you have a spiritually rewarding Holy Week and a blessed and glorious Feast of Pascha, I remain

With Love in Christ,  
+ARCHBISHOP HERMAN



Proclamation  
Of the Holy Council of Bishops  
Of the Russian Orthodox Church  
On the Canonization of  
Archpriest John Kochurov (1871-1917)

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!

Cognizant of Her unbroken connection with the synaxis of the new martyrs of Russia, the Russian Orthodox Church continues to glorify individually those who, during the persecutions to which the Orthodox Church in Russia was subjected, through their righteous lives and martyrs' deaths, manifested the highest ideal given to the Church of Christ by the Holy Apostle Paul: "For if we live, we live to the Lord; and if we die, we die to the Lord" (Rom. 14:8).

The first clergyman of the Russian Orthodox Church whom Our Lord Jesus Christ made worthy of bearing a martyr's crown in the twentieth century from the hands of the godless Bolshevik authorities, the first murdered Russian Orthodox priest, about whom the Holy Confessor Patriarch Tikhon said: "Adorned with a martyr's crown, the reposed pastor now stands before the throne of God among the chosen faithful of Christ's flock," was destined to be the zealous parish priest, and inspired witness "even unto death" (Rev. 12:11) of Christ's Truth — Archpriest John Kochurov, who met a martyr's death at the hands of apostates and fighters of God on October 31, 1917, in Tsarskoye Selo.

The Holy Council, having examined the zealous service and martyr's death of Archpriest John Kochurov, is convinced of the holiness of his deeds and hereby decrees:

1. That Archpriest John Kochurov, killed in Tsarskoye Selo by persecutors of the Church of Christ on October 31, 1917, be numbered among the hieromartyrs for Church-wide veneration.
2. That the righteous remains of Hieromartyr John, buried in Tsarskoye Selo, henceforth be considered holy relics and be left to the care of God's mercy, until such time as they may be uncovered.
3. That the service to Hieromartyr John, following this, the day of his glorification, be the general service for martyrs and that a blessing is given for the composition of a special service for him.
4. That the memory of Hieromartyr John be celebrated on October 31 according to the Julian Calendar.
5. That the memory of Hieromartyr John be included in the synaxis of the new martyrs and confessors of Russia.
6. That an icon for veneration of the newly-glorified Hieromartyr John be written according to the Decree of the Seventh Ecumenical Council.
7. That the life of Hieromartyr John be published for the edification of the Church's faithful in piety.
8. That, on behalf of the Holy Council, the great and grace-filled joy of the glorification of the new hieromartyr of Russia be announced to the flock of All Rus'.
9. That the name of the newly-glorified hieromartyr be made known to the Primate of the sister Orthodox Churches for inclusion in their calendars.

Through the intercessions and prayers of Hieromartyr John, 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

PROCLAMATION  
OF THE HOLY COUNCIL OF BISHOPS



# The Life of St. JOHN Kochurov, Hieromartyr Missionary in America First Clergy Martyr of the Russian Revolution



On the 31st of October, 1917, in Tsarskoye Selo, a new, bright page was opened in the history of Russian Church sanctity, a page full of earthly grief and heavenly joy: the holiness of the New-Martyrs of the twentieth century. The opening of this page is linked with the name of the Russian Orthodox shepherd who became one of the first to give his soul for his flock

during this twentieth century of fighters against God: Archpriest John Kochurov.

Father John Kochurov was born on July 13, 1871, in the village of Bigildino-Surky of the district of Danky in the Ryazan region, to a pious family of many children. His parents were the priest Alexander Kochurov and his wife Anna. Father Alexander Kochurov served

almost all his life in the Church of Theophany in Bigildino-Surky village in the Diocese of Ryazan from the moment of his ordination on March 2, 1857, and having combined all those years of service in the parish with the fulfillment of his obligations as a teacher of the God's Law in the Bigildin's public school, imprinted

*Continued on the next page.*



## The Life of St. John Kochurov

*Continued from page 25.*

in the consciences of his sons, and particularly in that of John, the most spiritually sensitive of them, a radiant image of the parish priest, full of deep humility and high inspiration.<sup>1</sup>

Fr. John's upbringing, being based on the remarkable traditions of many generations of the clergy and bound with the people's natural following after Orthodox piety, foretold his setting out on the path of preparation for pastoral service. Father John's study—initially at Danky Theological School and afterwards at Ryazan Theological Seminary, was marked not only with outstanding success in the mastery of theological and secular disciplines, but with remarkable examples of the Church piety which he demonstrated during a time when the everyday life of a provincial theological school was not always spotless in the moral sense.

The future Father John successfully graduated in 1891 from the Theological Seminary in Ryazan. Having passed the entrance exams for the St. Petersburg Theological Academy, he became a student at one of the best theological schools in Russia.<sup>2</sup>

During the period of Fr. John's study at the St. Petersburg Theological Academy, his propensity to regard theological education as a preparation primarily for future service as a parish priest became clearly defined, while at the same time, Fr. John already during his student days coupled the possibility of his service as a parish priest with that of missionary activity, in which he saw the embodiment of the ideal of the Orthodox pastor. After his graduation from St. Petersburg Theological Academy with the distinction of a true student, Fr. John was sent, in accordance with his long desire for missionary service, to the Diocese of the Aleutians and Alaska.<sup>3</sup>

Not long after his marriage to Alexandra Chernyshova, Fr. John's arrival in protestant America put him in touch with a life dissimilar in many respects from his accustomed life in Orthodox Russia. For his first sojourn in the U.S.A. Fr. John

arrived in New York, which with its mundane ways was so different from the spiritual life of the Russian cities. Not having yet learned the English language, Fr. John, thanks to the brotherly support of the New York Orthodox community—at that time of modest size—did manage to adjust himself to the life of the country, till then unknown to him, without any particular psychological or other complications. It must be noted that Church life in the Diocese of the Alaska and the Aleuts was very different in character from that in other parts of the country, which was vast in its territory but rather small in the number of clergy. Specifically, the Russian Orthodox missions in Northern California, on the Aleutian Islands, and in Alaska had at that time already existed for about a hundred years, and Church life was conducted on a foundation of rather numerous parish communities which possessed significant financial resources, having become accustomed over several generations to life in America. But Orthodox life in the rest of the country was only being initiated, and it required a great deal of evangelical activity by the clergy, in order to create normal Orthodox parishes within the multinational and multiconfessional local population. It was precisely to that part of the diocese that Fr. John was destined to be sent when he was ordained to the dignity of a priest on August 27, 1895, by the Most Reverend Nicholas, Bishop of Alaska and the Aleuts.<sup>4</sup>

The beginning of Fr. John's parish service was associated with the opening, by Bishop Nicholas, of the Orthodox parish in Chicago in 1892. Assigned in 1895 by order of the Holy Synod to be a parish priest at St. Vladimir's Cathedral in Chicago,<sup>5</sup> Fr. John was put in touch with a parish life that was strikingly different from the Orthodox parishes in Russia, which were organized and rooted in a living tradition many centuries old. Being a lonely island of Orthodox Christian life, remotely situated many hundreds of miles from the other scattered Orthodox parishes in North America, St. Vladimir's Church in Chicago, together with the Church of the Three Hierarchs in the town of Streator with which it was

affiliated, in the less than three years of its existence still had not managed to become formed as a parish in the full sense of this word, and it indeed required heroic labors from the young Fr. John to be established in a proper way.

Beginning his work at the parish of Chicago and Streator, which was rather small and multinational in its constituency, Fr. John nourished these people, who were representatives of a rather poor class of immigrants, in the Orthodox confession. He was never able to be supported in his work by a sound parish community having at its disposal sufficiently large material means. In one of his articles, written in December, 1898, Fr. John gave the following vivid description of the Chicago-Streator parish community: "The Orthodox parish of St. Vladimir's Church in Chicago consists of a small number of the original Russians, Galician and Hungarian Slavs, Arabs, Bulgarians, and Aravians. The majority of the parishioners are working people who earn their bread by toiling not far from where they live, on the outskirts of the city. Affiliated with this parish in Chicago is the Church of the Three Hierarchs in the city of Streator. This place, together with the town called Kengley, are situated ninety-four miles from Chicago, and they are famous for their coal mines. The Orthodox parish there consists of the Slovaks who work there who have been converted from the Unia."<sup>6</sup>

The unique characteristics of the Chicago-Streator parish community demanded of Fr. John a deft combination of pastoral-liturgical skills with missionary ones. These abilities would permit him not only to stabilize the membership of his parish community spiritually and administratively, but to enlarge his flock continually by means of conversions, or by the return to Orthodoxy of the ethnically diverse Christians living in Illinois. Already during the first three years of Fr. John's parish service 86 Uniats and 5 Catholics were added to the Orthodox Church,<sup>7</sup> bringing the number of permanent parishioners up to 215 men in Chicago, and 88 in Streator. There were two functioning church schools affiliated with the parishes, with more than 20 pupils enrolled in them. The course consisted of

<sup>1</sup> The central state historical archive of St. Petersburg (CSHA of S.-P.), F. 14,3, f. 31575, 1.8, 10.

<sup>2</sup> CSHA of S.-P., F. 277, 1, f. 3220, par. 1,2,3,4,5,6,8.

<sup>3</sup> CSHA of S.-P., F. 19, 113, f. 4167, par. 37.

<sup>4</sup> American Orthodox Messenger (AOM), 1907, N14, p. 269.

<sup>5</sup> SCHA of S.-P., F. 19, 113, f. 4167, par. 37.

<sup>6</sup> AOM, 1898, N24, pp. 681-682.



Saturday classes during the school year, and daily classes during the school vacations.<sup>8</sup>

In his work, Fr. John continued the best traditions of the Russian Orthodox Diocese in North America. He organized, in Chicago and Streator, the St. Nicholas and Three Hierarchs Brotherhoods, which established a goal of setting up a program of social and material mutual aid among the parishioners of the Chicago-Streator parish, as members of the "Orthodox Mutual Aid Society."<sup>9</sup>

Father John's abundant labors for the upbuilding of a healthy, flourishing parish life in the communities entrusted to him did not hinder him from fulfilling other important diocesan responsibilities that were laid upon him. So it was that, on April 1, 1897, Fr. John was appointed to be one of the members of the newly-created Censorship Committee of the Diocese of Alaska and the Aleutians "on texts in the Russian, Ukrainian, and English languages,"<sup>10</sup> and on May 22, 1899, Fr. John was appointed Chairman of the Board of the "Mutual Aid Society"<sup>11</sup> by a decree of Tikhon, Bishop of Alaska and the Aleutians, who had recently arrived in the diocese. The varied labors of Fr. John were soon rewarded; after just the first years of his pastoral service, he received the marks of priestly distinction<sup>12</sup> from the Most Reverend Bishop Nicholas.

A significant obstacle to the normal functioning of the Church liturgical cycle at the Chicago-Streator parish was the condition of the buildings, which were unfit for the purpose. St. Vladimir's Church in Chicago occupied a small part of a rented edifice located in the southwestern part of the city. On the ground floor of the house the church itself was separated by a wall from the kitchen and a room where an attendant lived. On the first floor there were several small rooms which were occupied by Fr. John together with his family and by the church Reader. The church of the Three Hierarchs in Streator employed the lobby of the Russian section of the Chicago World

Exhibition [the Columbian Exposition of 1892—Ed.].<sup>13</sup>

The assignment of Bishop Tikhon, the future Patriarch of Moscow, to the Diocese of Alaska and the Aleutians on 30 November, 1898, was especially significant for the resolution of problems of church life in the parish entrusted to Fr.

Hierarchs Church in Streator and served the vigil service at St. Vladimir's Church in Chicago. On the following day, after serving the Divine Liturgy, he approved the minutes of the meeting of the committee for the construction of the new church in Chicago, which was chaired by Fr. John.<sup>14</sup>



Father John Kochurov

The limited financial resources of the Chicago-Streator parish, where the people being ministered to were primarily poor, did not permit Fr. John to begin the construction immediately. And since more than five years had already passed since the time of Fr. John's arrival in North America, his great desire to visit his beloved Orthodox Russia for at least a brief time prompted him to submit an application to Bishop Tikhon requesting leave for the journey to his motherland.

Being above all mindful of the needs of the parish entrusted to him, Fr. John decided to use the vacation granted to him from January 15 till May 15, 1900, to collect money in Russia which would allow the Chicago parish to commence construction of the new church building and of the first Orthodox

cemetery in the city.<sup>15</sup> Successfully combining his journey to his motherland with a significant raising of funds for the parish, Fr. John soon after his return from leave set forth on the construction of the church, with Bishop Tikhon arriving on March 31, 1902, for the ceremony of the laying of its foundation.<sup>16</sup>

With true pastoral inspiration combined together with sober, practical record-keeping, Fr. John managed the construction of the new church, which was finished in 1903, requiring a very significant sum of money for that time, fifty

John. Zealously fulfilling his hierarchical obligations, Bishop Tikhon already during the first months of his leadership of the See managed to visit practically all the Orthodox parishes scattered around the vast territory of the diocese of Alaska and the Aleutians, in an effort to discern the most fundamental needs of the diocesan clergy. Arriving in Chicago for the first time on April 28, 1899, Bishop Tikhon gave his archpastoral blessing to Fr. John and to his flock, and by the next day he had already inspected a plot of land proposed as the site where the new church—so necessary for the parish in Chicago—would be constructed. On April 30, Bishop Tikhon visited the Three

Continued on the next page.

<sup>7</sup> AOM, 1896, N7, p. 117.

<sup>8</sup> AOM, 1898, N24, p. 682

<sup>9</sup> Ibid.

<sup>10</sup> AOM, 1897, N14, p. 290

<sup>11</sup> AOM, 1900, N10, p. 215.

<sup>12</sup> AOM, 1896, N1, p. 14; CSHA of S.-P., F. 19, 113, f.

4167, par. 38-39.

<sup>13</sup> AOM, 1898, N24, p. 682

<sup>14</sup> AOM, 1899, N11, pp. 305-306.

<sup>15</sup> AOM, 1901, N1, pp. 26, 32.

<sup>16</sup> AOM, 1902, N8, pp. 171-173.



## The Life of St. John Kochurov

*Continued from page 27.*

thousand dollars.<sup>17</sup> The consecration of the new temple, which was named in honor of the Holy Trinity, was performed by Bishop Tikhon, and it became a real festivity for the whole of the Russian Orthodox diocese in North America. Two years later, in greeting Fr. John on the occasion of his first ten years of service as a priest in the Church, the highest praise went to his careful pastoral labors in the construction of the Holy Trinity Church, which had become one of the most remarkable Orthodox churches in America. "The year has been filled with the most vivid of impressions, sometimes agonizing, sometimes good. A year of endlessly trying fundraising in Russia, a year of sleepless nights, worn-out nerves, and countless woes—and here is the testimonial of your care: a temple made with hands, in the image of a magnificent Russian Orthodox temple, shining with its crosses in Chicago, and the peace and love not made with hands that are springing up in the hearts of your flock!"<sup>18</sup> For his inspiring labors, Fr. John, thanks to the intercession of Bishop Tikhon, was awarded the Order of St. Anna of the Third Degree, on May 6, 1903.<sup>19</sup>

Zealously fulfilling his numerous obligations as a parish priest, he was the only priest there during the first nine years of his service in the parishes of Chicago and Streator. At the same time, Fr. John continued to participate actively in resolving various issues in the life of the North American diocese. In February 1904, Fr. John was assigned as a chairman of the Censor Committee of the Diocese of Alaska and the Aleutians, where he had already participated as a member of the council for seven years.<sup>20</sup> In June 1905, he was an active participant in the preparatory meetings of diocesan clergy, held in Old Forge under the guidance of Bishop Tikhon, where issues were discussed in connection with preparation for the first Council in the history of the diocese of North America and the Aleutians. It was in the solemn atmosphere of the sessions of this Council, on July 20,

1905, that Fr. John's first decade of service as a priest was celebrated, the actual date of the anniversary being August 27. In St. Michael's Church in Old Forge, before a large group of diocesan clergy presided over by the Most Reverend Raphael, Bishop of Brooklyn, Fr. John was awarded a gold pectoral cross, and the speeches offered a perceptive and thoroughly objective description of the whole period of Fr. John's pastoral service in North America. "Directly after your study at seminary, having left the motherland, you came to this strange land to expend all your youthful energy, to devote all your strength and inspiration for that holy concern to which you were attracted in your vocation. A hard legacy was left for you: the church in Chicago was located then in an untidy church setting, in a wet, half-ruined building, the parish with its loosely defined parish membership scattered over the huge city with a heterodox population torn asunder by the wild beasts—all that could fill the soul of a young laborer with great confusion, but you bravely accepted the task of selecting a precious spark from the pile of rubbish, to fan the sacred fire into a small group of faithful! You were forgetful of yourself: calamities, illnesses, the poor location of your house, with its ramshackle walls, floors, and cracks that gave open access to the outer elements, with destructive effects on your health, and the health of your family members. . . Your babies were sick, your wife was not quite healthy, and bitter bouts of rheumatism seemed to wish to destroy your confidence, to exhaust your energy. . . We greet you, remembering another of your good deeds, the performance of which is plaited as an unfading laurel in the crown of honor of your decade of sacred service: we have in mind here your sacrificial service in the office of Chairman of our beloved Mutual Aid Society, in the office of Censor to our enlightening missionary publishing house, and in spreading wide our evangelical efforts—organizing the parishes in Madison [Ill.] and Hartshorne [Okla.]. To complete your tribute, let us mention another circumstance, which magnifies the valor of your labor and the grandeur of its results. The remoteness of your parish in Chicago has torn you from your bonds with your colleagues in

America, depriving you during these years of the chance to see your brother-pastors. . . You were bereft of that which for the majority of us adorns the missionary service through which we pass. How touching, and how great a degree of isolation was yours, is witnessed by the fact that you had to baptize your children yourself, because of the absence of the other priests around you. . . Let this Holy Cross we present serve you as a sign of our brotherly love, and the image of our Lord's Crucifixion on it permit you to accept the hardships, misfortunes, and sufferings that are so often met with in the life of a missionary priest, and let it encourage you to more and more labors for the glory of the Giver of Exploits and the Chief Shepherd, our Lord Jesus Christ."<sup>21</sup>

Less than a year after the celebration of the tenth anniversary of Fr. John's priestly service he was granted by the highest Church authority one of the most honorable priestly orders, which deservedly crowned his genuine exploits in the Diocese of North America and the Aleutians. By order of the Holy Synod on May 6, 1906, Fr. John was elevated to the dignity of Archpriest.<sup>22</sup>

Thus, there began a qualitatively new period in Fr. John's service: having become one of the most respected archpriests of the Diocese thanks to his outstanding pastoral work in his parish and in diocesan administrative activities, Fr. John, at the initiative of Bishop Tikhon who valued him highly, became more and more deeply involved in resolving the most pressing issues of diocesan administration. In May 1906, Fr. John was appointed dean of the New York area of the Eastern States,<sup>23</sup> and in February 1907, he was destined to be one of the most energetic participants of the first North American Orthodox Council in Mayfield, which dealt with the rapidly increasing conversions within the Diocese of North America and the Aleutians in the Russian Orthodox Greek-Catholic Church in America, which was the basis on which the Orthodox Church in America was later founded.

During the period 1903-1907, the Chicago-Streator parish, built by his la-

<sup>17</sup> A. Maltsev. *The Russian Orthodox churches and institutions abroad*. St. Petersburg, 1906, p. 419 (in Russian).

<sup>18</sup> AOM, 1905, N17, pp. 340-341.

<sup>19</sup> CSHA of S.-P., F. 19, 113, f. 4167, par. 40.

<sup>20</sup> AOM, 1904, N5, p. 81.

<sup>21</sup> AOM, 1905, N17, pp. 340-342.

<sup>22</sup> AOM, 1906, N10, p. 206.

<sup>23</sup> AOM, 1906, N11, p. 229.



bors, was transformed into one of the most self-sufficient and flourishing diocesan parishes. But however successful the external circumstances of Fr. John's service in North America may have seemed, his deep, fervent homesickness for his beloved Russia, which he had only seen once for a leave of several months in recent years, and the necessity of providing his three elder children with an undergraduate education in Russia, compelled Fr. John to think about the possibility of continuing his priestly ministry in his native Russian land. A rather significant circumstance furthering Fr. John's submission of an application for transfer back to Russia was the insistent request of his elderly and seriously ailing father-in-law, who was a clergyman of the Diocese of St. Petersburg, and who dreamt of handing over his parish to the guidance of such a deserving priest as Fr. John had shown himself to be. In accordance with his application, Fr. John received, on May 20, 1907, a release from his service in the Diocese of North America and the Aleutians, whereupon he began preparing himself for his move back to Russia. The week before their departure, however, Fr. John and his family had to bear some sudden startling news from Russia: Matushka Alexandra's beloved parent had succumbed in advance of their return. In July 1907, leaving the Chicago-Streator parish which was so dear to his heart, and where he had given twelve years of missionary service, Fr. John set out for the unknown future that awaited him in his motherland, where he would spend the rest of his priestly service from thenceforth.<sup>24</sup>

Fr. John's return to Russia in the summer of 1907 signified for him not only the beginning of his service in the Diocese of St. Petersburg—familiar to him from his student years—but it challenged him with the need to apply the pastoral skills he had earlier acquired in America in the field of theological education. By order of the St. Petersburg Church Consistory, in August 1907 Fr. John was assigned to the clergy of Holy Transfiguration Cathedral in Narva, and beginning August 15, 1907, he began to perform his duties as a teacher of Law in the male and the female gymnasiums in Narva.<sup>25</sup> By

<sup>24</sup> AOM, 1907, N14, pp. 269-270.

order of the chief of the St. Petersburg Area Educational Department, effective October 20, 1907, Fr. John was confirmed in his service in the male gymnasium as a teacher of God's Law [this Russian term refers to the sum total of Orthodox teaching, and by extension, instruction in the same, i.e., Christian education—Ed.] and was a hired teacher of the same subject in the female gymnasium of Narva, which became the main

account that to teach God's Law in the different classes, because of the breadth of the subject, necessitated that a teacher be familiar with various matters of theological as well as of a mundane character.<sup>27</sup> However, inasmuch as the twelve years of his labors at the Chicago-Streator parish transformed Fr. John from an inexperienced beginner into one of the most authoritative pastors in the diocese, his nine years service of teaching God's

### Hieromartyr JOHN Kochurov

#### Troparion - tone 1

Aflame with love for God,  
You gave your life as a martyr for Christ and neighbor.  
For this you received a crown of righteousness from Him.  
O Hieromartyr John,  
Entreat the Most Merciful God  
To preserve the Holy Church in peace and to save our souls.

#### Kontakion - tone 8

As you zealously fulfilled your pastoral service,  
You brought your soul to God as a well-pleasing sacrifice, O Father John.  
Entreat Christ God to grant peace to the world and great mercy to our souls.

sphere of his Church service for the next nine years of his life.<sup>26</sup>

The common way of life in small, provincial Narva, where the Russian Orthodox inhabitants consisted of scarcely half the population, brought back to Fr. John in some measure the atmosphere familiar to him in America, where he performed his pastoral service in a social environment permeated with heterodox influences. However, the circumstances of his work as a teacher of God's Law in two secondary schools where the Russian cultural element and Orthodox religious ethos indisputably dominated permitted Fr. John to feel that he was breathing an atmosphere of Russian Orthodox life reminiscent of his childhood.

Father John's teaching load as a rule consisted in those years of sixteen hours a week in the male gymnasium and ten hours in the female one. This required of him a fairly significant effort, taking into

<sup>25</sup> CSHA of S.-P., F. 19, 113, f. 4167, par. 37.

<sup>26</sup> Circular of the Department of Education of St. Petersburg, from 1907, p. 294.

Law—not marked by any spectacular events, but filled with concentrated work in imparting spiritual enlightenment, was one in which Fr. John became a most conscientious practical Church teacher and learned Orthodox preacher. After just five years of teaching Divine Law in the Narva schools, Fr. John was awarded the Order of St. Anna, Second Degree,<sup>28</sup> on May 6, 1912, and after another four years Fr. John's achievements in the field of theological education were celebrated by his being awarded the order of St. Vladimir, Fourth Degree, which—added to numerous Church and State awards—gave the deserving archpriest the right of receiving the title of nobility.<sup>29</sup>

The manifest successes of Fr. John in his activity as a teacher during all these years were supplemented by his joy at the fact that all of his four elder sons, while studying in Narva gymnasium, had the opportunity to receive their spiritual

*Continued on the next page.*

<sup>27</sup> CSHA of S.-P., F. 139, 1, f. 11305, par. 28.

<sup>28</sup> *Tserkovniye vedomosti*, a newspaper, 1912, N18, p. 128.



## The Life of St. John Kochurov

Continued from page 29.

upbringing under his immediate guidance.<sup>30</sup>

However, along with undeniable advantages of this new period of the pastoral service of Fr. John, after his return to his fatherland following many years of absence, there still existed a circumstance which could not help but burden the heart of such a genuine parish pastor as Fr. John was for the whole of his life. Being only attached to the Holy Transfiguration Cathedral in Narva, and not being a member of its staff clergy, Fr. John, because of the peculiarity of this situation, on account of his fulfilling his duties as a teacher of God's Law at the gymnasium, was deprived not only of the chance to lead, but even to participate fully in the parish life of Holy Transfiguration Cathedral in Narva. Only in November of 1916, by order of the St. Petersburg Church Consistory, was Fr. John assigned as a parish priest to the vacant second position at St. Katherine's Cathedral in Tsarskoye Selo,<sup>31</sup> whereby his dream of resuming service as a parish pastor in the motherland was fulfilled.

Tsarskoye Selo, which had become the remarkable incarnation of a whole epoch in the history of Russian culture, happily combined in itself the qualities of a quiet provincial town with those of the resplendent capital of St. Petersburg. St. Katherine's Cathedral occupied a special place in the town; of the parish churches there, which were predominantly parishes of the imperial court and of the military, it was the largest. In becoming a member of the clergy at St. Katherine's Cathedral, and taking up residence there together with his matushka and five children (the oldest son, Vladimir, was at the time fulfilling his military service),<sup>32</sup> Fr. John received, at last, his longed-for chance to be immersed fully in the life of a parish priest in one of the most notable churches of the St. Petersburg diocese. Having been warmly and respectfully received by the flock of St. Katherine's, Fr. John, from the first months of his service there, showed himself to be zealous and inspiring not only as a celebrant

of the divine service, but also as an eloquent and well-informed preacher, who gathered under the eaves of St. Katherine's Cathedral Orthodox Christians from all around the town of Tsarskoye Selo.<sup>33</sup> It seemed that so successful a beginning of parish service at St. Katherine's Cathedral would open for Fr. John a new period in his priestly service. In this period, Fr. John's pastoral inspiration and sacrificial demeanor, so characteristic of him in his former activity, might be combined with the daily routine of the outward conditions of his service and with the spiritual and harmonious personal relationships between a diligent pastor and his numerous pious flock. But the cataclysms of the February Revolution that burst out in Petrograd just three months after Fr. John's assignment to St. Katherine's began little by little to involve Tsarskoye Selo in the treacherous vortex of revolutionary events.

The soldiers' riots that had taken place in the military headquarters at Tsarskoye Selo already during the first days of the Revolution, and the imprisonment of the royal family at Alexandrovsky palace over a period of many months, brought the town to the attention of representatives of the most extreme revolutionary elements. These circles had propelled the country toward the path of civil war, and eventually, complete internal political division, the beginnings of which lay in Russia's participation in the bloodshed of World War I. These developments gradually changed the quiet atmosphere of Tsarskoye Selo, diverting the inhabitants' attention from the conscientious fulfillment, day by day, of their Christian and civil responsibilities to Church and fatherland. And during all these troubled months the inspiring message of Fr. John continued to sound forth from the amvon of St. Katherine's Cathedral, as he strove to instill feelings of reconciliation into the souls of the Orthodox Christians of Tsarskoye Selo, calling them to the spiritual perception of their own inner life, so that they might understand the contradictory changes taking place in Russia.

For several days after the October 1917 seizure of power by the Bolsheviks in Petrograd, reverberations from the

momentous events happening in the capital were felt in Tsarskoye Selo. Attempting to drive Gen. Paul Krasnov's Cossack troops, which were still loyal to the Provisional Government, out of Tsarskoye Selo, the armored groups of the Red Guard—the soldiers and sailors supporting the Bolshevik upheaval—were coming there from Petrograd. On the morning of October 30, 1917, stopping at the outskirts of Tsarskoye Selo, the Bolshevik forces began to expose the town to artillery fire. The inhabitants of Tsarskoye Selo, like those in all of Russia, still did not suspect that the country was involved in a civil war. A tumult erupted, with many people running to the Orthodox churches, including St. Katherine's, in hopes of finding prayerful serenity at the services, and of hearing from the amvon a pastoral exhortation pertaining to the events taking place. All the clergy of St. Katherine's Cathedral eagerly responded to their flock's spiritual entreaties, and a special *moleben*, or prayer service, seeking an end to the civil conflict, was offered beneath the arches of the church, which was jammed with worshippers. Afterwards, the dean of the Cathedral, the archpriest N. Smirnov, together with two other priests, Fr. John and Fr. Steven Fokko, reached a decision to organize a sacred procession in the town, with the reading of fervent prayers for a cessation of the fratricidal civil strife. The pages of the newspaper *All-Russian Church Social Messenger* presented, for several days, the testimony of a certain Petrograd newspaper correspondent describing the events which had taken place, as follows: "The Sacred Procession had to be relocated under the conditions of an artillery bombardment, and notwithstanding any predictions it was rather crowded. The lamentations and cries of women and children drowned out the words of the peace prayer. Two priests delivered sermons during the Procession, calling the people to preserve tranquility in view of the impending trials. I was fortunate enough to understand clearly that the priests' sermons did not contain any political tinges.

"The Holy Procession lingered. Twilight changed into darkness. Candles were lit in the hands of the praying people. Everybody was singing.

<sup>29</sup> Ibid., 1916, N18-19, p. 167.

<sup>30</sup> CSHA of S.-P., F. 19, 113, f. 4333, par. 12.

<sup>31</sup> *Tsarskoselskoye Delo*, 1916, 18 Nov.

<sup>32</sup> CSHA of S.-P., F. 19, 113, f. 4366, 1.20.

<sup>33</sup> *Vserossiyskiy Tserkovno-Obschestvennyy vestnik* (VTOV), 1917, 5 Nov.



"Precisely at that time the Cossacks were withdrawing from the town. The priests were warned about it. 'Isn't it time to stop the prayers?!' 'We shall carry our duties to completion,' they declared. 'These have departed from us, and those who are coming are our brothers! What kind of harm will they do us?!'"<sup>34</sup>

Wishing to prevent an outbreak of fighting in the streets of Tsarskoye Selo, the Cossack leadership began to withdraw troops from the town on the evening of October 30, and on the morning of the 31st the Bolshevik forces entered Tsarskoye Selo, encountering no opposition. One of the anonymous witnesses to the aftermath of these tragic events wrote a letter to the prominent St. Petersburg Archpriest F. Ornatsky, who himself was destined to receive martyrdom at the hands of the godless authorities. The writer told in simple but profound words of the passion-bearing that became the destiny of Fr. John. "Yesterday (on October 31)," he wrote, "when the Bolsheviks, together with the Red Guard, entered Tsarskoye Selo, they began to make the rounds of the apartments of the military officers, making arrests. Fr. John (Alexandrovich Kochurov) was conveyed to the outskirts of the town, to St. Theodore's Cathedral, and there they assassinated him because of the fact that those who organized the sacred procession had allegedly been praying for a victory by the Cossacks, which surely was not, and could not have been, what actually happened. The other clergymen were released yesterday evening. Thus, there has appeared another Martyr for the Faith in Christ. The deceased, though he had not been in Tsarskoye Selo for long, had gained the utmost love of all, and many people used to gather to listen to his preaching."<sup>35</sup>

The Petrograd journalist mentioned earlier reconstructed a terrifying picture of Fr. John's martyrdom and its aftermath, ascertaining these details: "The priests were captured and sent to the headquarters of the Council of the Working and Soldiers Deputies. A priest, Fr. John Kochurov, was trying to protest and to clarify the situation. He was hit several times on his face. With cheers and yelling the enraged mob conveyed him to the

<sup>34</sup> Ibid.  
<sup>35</sup> Ibid.

Tsarskoye Selo airdrome. Several rifles were raised against the defenseless pastor. A shot thundered out, then another, after which the priest fell down on the ground, and blood spilled upon his cassock. Death did not come to him immediately . . . He was pulled by his hair, and somebody suggested, 'Finish him off like a dog.' The next morning the body was brought into the former palace hospital. According to the newspaper *The Peoples' Affair*, the head of the State Duma, together with one of its members, saw the

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*He was hit several times on his face. With cheers and yelling, the enraged mob conveyed him to the Tsarskoye Selo aerodrome. Several rifles were raised against the defenseless pastor. A shot thundered out, then another, after which the priest fell down on the ground, and blood spilled upon his cassock. Death did not come to him immediately . . . He was pulled by his hair, and somebody suggested, 'Finish him off like a dog.'*

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body of the priest, but the pectoral cross was already gone from his breast . . ."<sup>36</sup>

This latter circumstance accompanying Fr. John's martyrdom, as mentioned by the reporter, takes on a particular spiritual significance when viewed against the background of some words spoken by Fr. John twelve years before his death, which proved to be prophetic. In faraway America, when he received his gold pectoral cross at the ceremony marking the tenth anniversary of his priestly service, he said with emphasis, "I kiss this Holy Cross, a gift of your brotherly love for me. Let it be my support in times of tribulation. I will utter no pathetic comments about my intention not to be separated from it even till my grave: that would have a grandiloquent sound, but would not be prudent. It does not have any place in a grave. Let it remain here on earth for my children and posterity as a family Holy Relic, and as a clear proof that brotherhood and friendship are the most sacred things on the earth . . ."<sup>37</sup>

<sup>36</sup> Ibid.

In this manner did Fr. John express his gratitude towards his colleagues and his flock, not suspecting that this very prayer about that "brotherhood and friendship" would descend on the Russian Orthodox people at a time when love and clemency were scarce in long-suffering Russia—provoking a pitiless hatred towards him from the side of the apostates, who deprived him of his earthly life and snatched away the pectoral cross from his chest, but were not able to rob him of the imperishable glory of Ortho-

dox martyrdom.

At the beginning of November 1917, the Bolshevik power could not yet secure unfettered control even over the suburbs of Petrograd, and terror on a state level had not yet become an unavoidable part of Russian life. So, with the populace of Tsarskoye Selo and Petrograd in a state of complete horror and exasperation, this first malicious execution of a Russian Orthodox priest inspired the former organs of power, who were not yet ousted by the Bolsheviks, to form an investigating commission which included the two representatives of the Petrograd city council. It was soon abolished by the Bolsheviks, without having managed to identify Fr. John's murderers.<sup>38</sup>

For Russian Church life, however, this first martyrdom of a Russian Orthodox pastor in the twentieth century was deeply significant.

<sup>37</sup> AOM, 1905, N17, pp. 340-342.

<sup>38</sup> VTOV, 1917, 5 Nov.

—Translated by Anatoly Antonov  
To be concluded in the next issue



# Saints Aurelius and Natalia, and Felix and Lilio: Two Martyric Couples in Ninth Century Spain

In the year 711, the Muslim conquerors of North Africa began their invasion and conquest of Spain. Within a few years, nearly the entire country had been taken, and the centralized Muslim government was established at Cordova.

During the eighth century the Spanish Christians, called Mozarabs, were treated with tolerance by their Muslim rulers—as long as they did not try to openly declare and spread their Christian Faith. And there was always social and economic pressure upon them to convert to Islam. But in the middle of the ninth century, a fierce though brief persecution of Christians broke out, in which over fifty Christians gave their lives for Christ. Among the first to suffer during this persecution were two married couples—Aurelius and his wife, Natalia (or Sabagotha), and their beloved friends, Felix and Lilio.<sup>1</sup>

St. Aurelius's father was a Moor (i.e., a Muslim of mixed Berber and Arab ancestry), and his mother was a Spanish Christian woman. Losing his parents at an early age, Aurelius was brought up by his aunt in the Christian Faith. But under the Muslim overlords, it was illegal for someone even partly of Moorish descent to be a Christian. Thus, fearing the consequences of openly practicing his faith, Aurelius pretended outwardly to be a Muslim.

When he came of age, Aurelius married a beautiful, modest maiden named Sabagotha. She was the daughter of Moorish parents, but after her father died when she was quite young, her mother married a Christian man. Her stepfather brought her mother to faith in Christ, and together they raised Sabagotha in the ways of the Lord. But for fear of the Muslims, they had her baptized secretly. Her baptismal name was Natalia.

Aurelius and Natalia were publicly

married according to the rites of the Muslims, but privately they were married by a Christian priest. They continued to live as secret Christians. During this time God blessed them with two daughters.

They became close friends with another couple who found themselves in a similar situation. Felix, a kinsman of Aurelius, and his wife, Lilio, were also living as secret Christians. As one Life relates, "Felix had been baptized, and had been brought up as a Christian, but out of fear, or to escape the disadvantages to which the Christians were exposed, he had embraced the religion of the Conquerors, and was heartily ashamed of his cowardice in having done so. The two husbands and their wives became close friends, and opened their hearts to one another."<sup>2</sup>

One day, Aurelius saw a Christian man named John the Merchant being ridiculed and beaten in the marketplace, because he had publicly spoken about the falsity of Islam. This made Aurelius feel ashamed of his own cowardice, and at that moment he vowed that at some point he would make a public confession of his Faith.

He discussed this with his wife, and discovered that she had the same desire herself. Not wanting to undertake such a momentous thing rashly, they first consulted the Archbishop of Toledo, Saint Eulogius (commemorated on March 11), who at that time was imprisoned for the Faith. He told them that if they revealed their Christianity in any way publicly, they would almost certainly be martyred. He advised them that if they were convinced that this was their proper course, they should make provision for their two daughters' material and spiritual welfare.

By God's grace, this couple, who formerly out of fear hid their faith, now began to practice their religion more

openly. They began visiting Christians imprisoned for their faith, including Saints Flora and Mary (November 24), who soon thereafter suffered martyrdom. "Their glorious death deepened the conviction in the hearts of the devout pair, that they ought openly to profess Christ."<sup>3</sup>

One night shortly thereafter, "Sabagotha in a dream saw the two virgin martyrs appear to her in robes of dazzling whiteness, with bunches of flowers of Paradise in their hands. They bade Sabagotha be of good cheer: she and her husband were called to confess Christ with their blood. 'But,' added the vision, 'we will give you a sign. We shall send a monk to lead you to your death.'"<sup>4</sup>

She related all this to her husband, and Aurelius and Natalia now began earnestly preparing for martyrdom. They disposed of their property, leaving enough to provide for their children, who were now nine and six years old. They were also careful to ensure that the girls would be raised by pious Christians. They intensified their prayer life, and opened their home to other Christians, who joined them in prayer and the celebration of the Eucharist. They also visited various monastic societies in the region.

On one of these visits they met a monk named George, from the famous Monastery of Saint Sabas in Jerusalem, who was traveling in Spain. As soon as Natalia saw him, she recognized that this was the monk whom Saints Flora and Mary had told her about in the dream. She took him to meet her husband, and they eagerly told him everything in their hearts. "The enthusiasm of the pair communicated itself to the monk, and he resolved to share their confession and their crown."<sup>5</sup>

Then Aurelius and Natalia brought the monk George to see their friends Felix and Lilio, who by now were also

<sup>1</sup> This account is basically taken from our book, *Marriage as a Path to Holiness: Lives of Married Saints*, which will be published this spring by St. Tikhon's Seminary Press.

<sup>2</sup> S. Baring-Gould, *The Lives of the Saints*, second edition (Edinburgh: John Grant, 1914), vol. 8, p. 589; text slightly modified.

<sup>3</sup> *Ibid.*, p. 590.

<sup>4</sup> *Ibid.*

<sup>5</sup> *Ibid.*



ready to die for Christ: "Felix was bent on wiping out the stain of his apostasy with his blood, and Liliosa could not think of not winning heaven with her husband."<sup>6</sup>

Soon thereafter, "Sabagotha and Liliosa boldly, with unveiled faces, after the manner of Christian women, visited a church. The *cadi*, the local Muslim judge, heard of it, and sent to make enquiries; they professed themselves to be Christians. He sent to their husbands, who made the same profession. Thereupon, orders were issued for their apprehension. Aurelius hastened to where his little ones had been placed in security, took them in his arms, and imprinted on their cheeks his last kiss. Then he hastened home, and surrendered himself to the officers."<sup>7</sup>

Brought before the Muslim *cadi*, Aurelius, Natalia, Felix, and Liliosa were charged with being apostates from Islam, and condemned to death. They were all beheaded at Cordova, on July 27, 852. The monk George, not wishing to lose the crown of martyrdom, publicly denounced the false religion of Mohammed so vigorously that he too was executed.

The story of these martyrs was recorded by the Archbishop of Toledo, Saint Eulogius, who later also received a martyr's crown. The two saintly couples are commemorated by the Church on July 27, the day on which they valiantly suffered death on behalf of the Lord Jesus Christ.

Let us ask these Saints for their prayers, that we might be strengthened to live our lives in total dedication to Christ, as these martyrs did. Like them, may we not be ashamed to stand up for our faith in Him, no matter what the cost may be. May the friendship of these two saintly couples be an inspiring example to all of us of steadfast Christian friendship in a time of great hardship and danger. And for those of us who are married, may these Saints be shining examples of husbands and wives so completely united in the Christian Faith that they were willing even to encourage one another to face death for the sake of Christ and His Heavenly Kingdom.

—Drs. David and Mary Ford

<sup>6</sup> *Ibid.*

<sup>7</sup> *Ibid.*, pp. 590-591.

## Official

### Awards

#### *Jeweled Cross*

V. Rev. Michael Hatrak  
V. Rev. Elias Krenitsky  
V. Rev. Michael Lepa

#### *Kamilavka*

Rev. Gregory Horton  
Rev. John Maxwell

#### *Protodeacon*

Deacon Keith Russin

#### *Archpriest*

Rev. John Perich

#### *Gold Cross*

Rev. Stephen Karaffa  
Rev. John Onofrey  
Rev. Dionysius Swencki  
Hieromonk Michael Thier

### Parish Council Confirmations

Holy Ascension Church - Frackville  
Holy Assumption Church - St. Clair  
Holy Cross Church - Williamsport  
Holy Resurrection Church - Alden Station  
Holy Trinity Church - Catasauqua  
St. Michael's Church - Jermyn  
Holy Trinity Church - McAdoo  
Holy Trinity Church - Pottstown  
Holy Trinity Church - Stroudsburg  
Holy Trinity Church - Wilkes-Barre  
St. Herman of Alaska Church - Edgemont  
St. John the Baptist Church - Dundaff  
St. John the Baptist Church - Edwardsville  
St. John the Baptist Church - Nanticoke  
St. Mark's Church - Wrightstown  
St. Mary's Church - Coaldale  
St. Michael's Church - Mt. Carmel  
St. Michael's Church - Wilmington, Del.  
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SS. Peter & Paul Church - Minersville  
St. Vladimir Church - Lopez

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# Saint Cyril of Alexandria and the Resurrection of the Body



“Without the Resurrection,” said a Staretz of our own age, “there is nothing.”

Truly. Unless Christ is risen from the dead, unless the tomb of the Lord was found “empty,” the Christian *kerygma* would indeed be useless. As St. Paul puts it: “if Christ be not raised, your faith is vain” (1 Cor. 15:17).

But why do the saints speak about the Resurrection in such uncompromising terms? Quite simply, because if the Res-

urrection of Christ is merely a beautiful metaphor, “then they also which are fallen asleep in Christ are perished,” and “we are of all men most miserable” (1 Cor. 15:18-19), for nothing but death and corruption—nothing but non-being—would await us.

Christians, however, know that Christ is risen; and they know that His Resurrection signifies our resurrection, and so together with St. Paul they affirm that “now is Christ risen from the dead, and

become the firstfruits of them that slept. For as in Adam all die, even so in Christ shall all be made alive” (1 Cor. 15:20-22). The Resurrection of Christ the New Adam, then, is a foreshowing of our own resurrection, of our intended place in the Kingdom of Heaven.

However, within the mystery of Christ’s glorious Resurrection is also contained the mystery of the way in which we have been called to share in the very Life of God the Holy Trinity; and it is



here that we arrive at the fundamental doctrine of the Church concerning the resurrection of the body.

Put simply, the whole of our humanity—*body* as well as soul—has been called to live eternally with God. This is the significance of the salvific work of Christ: that by His Incarnation, Crucifixion, Resurrection, and Ascension, Christ has raised human nature to the right hand of God the Father, to the level of Divine Being.

Significantly, the only human person, the only human hypostasis, thus far to have achieved this blessed state is, of course, the Most Holy Mother of God and Ever-Virgin Mary, through whom the Son and Word of God became flesh.

I say significantly, because in our attempt to look a little more closely at the question of the resurrection of the body, I have chosen to turn briefly to St. Cyril, Pope, and Patriarch of Alexandria (d. 444), for it was he who first defended the Holy Virgin as *Theotokos* (Birthgiver or Mother of God) against the Nestorians—those who falsely taught that Christ was merely a man in whom the divine Logos dwelt. It is no coincidence, then, that references to the subject of our inquiry abound in St. Cyril of Alexandria, for the theme of the resurrection of the human flesh of Christ is inextricably intertwined with our appreciation of the Holy Virgin as *Theotokos*.

Interestingly, St. Cyril of Alexandria refers not to the Resurrection but to the Transfiguration as the clearest recorded manifestation that we have of that reward, the *misthon*, (cf. Rom. 8:18;) which the righteous—those who take up their Cross and follow Christ (Luke 9:23-24)—will receive at the General Resurrection.<sup>1</sup> Cyril describes this reward in terms of “participation (*methexis*) in eternal life and glory,”<sup>2</sup> and “vision (*thea*) of glory”<sup>3</sup>; interchangeable terms which describe the life of the Kingdom. For Cyril, the vision of Christ transfigured is perceived as a prefiguration of the participation of the saints in the glorious life of the Kingdom, which will be inaugurated at the Parousia.

“By Kingdom we mean that vision of glory, in which He will appear at such time when He will shine upon those on

earth.”<sup>4</sup> A little further in the same work, Cyril suggests that Peter’s words (Luke 9:33) might have been due to his mistaking the Transfiguration for the end of the world and the *kairos* of the promised participation of the righteous in the Life of God.<sup>5</sup> He goes on to explain, however, that this could not have taken place at that particular time, since Christ had not yet completed His redemptive work. Man was, therefore, still subject to the power of death and corruption and consequently incapable of enduring the revelation of Christ’s divine glory.<sup>6</sup>

This point brings us directly to the significance of the resurrection of the body of Christ: In his *Commentary on John*, St. Cyril refers explicitly to the reason for Christ’s appearance to St. Thomas and to all the apostles in His resurrected human body.

“What need was there for the showing of His hands and side, if, in accordance with the depravity of some, He did not rise with His own flesh? If He wanted His disciples to believe differently concerning Him, why did He not rather appear in a different frame, and by putting the form of the flesh to shame, draw them towards a different understanding? But it was most important that He show Himself carefully at that time so that they should believe in the future resurrection of the flesh; so important that even when the time seemed right to change the fashion of His body into ineffable and supernatural glory, He providentially deigned to appear once again as He was before, so that He should not be thought of as having any other body than in which He had even suffered death on the Cross. That the glory of the Holy Body could not have been borne by our eyes (if indeed Christ had wanted to reveal it before ascending to the Father), you will easily understand, when you consider the Transfiguration on the mount which was revealed to the holy disciples. For the blessed Evangelist Matthew writes that Jesus took ‘Peter and James and John, and went up to the Mountain, and He was transfigured

before them, and His face shone as lightning, and His garments became white as snow,’ while they, unable to bear the vision, fell on their faces. Most prudently, then, our Lord Jesus Christ, not yet having transformed His Temple into its due and proper glory, still appeared in His original shape, wishing that the belief in the Resurrection should not be transferred to a shape or body other than that which He took from the Holy Virgin, and in which He was crucified and died according to the Scriptures; for the power of death extended only over the flesh, from which it had been set free.”<sup>7</sup>

The strong soteriological perspective in Cyril’s Christology is more than apparent here. The underlying presupposition is clear enough: Christ could not truly be said to have redeemed mankind—human flesh, by which Cyril means human nature in its totality—unless He had also resurrected His own human body.

Christ, then, deigned to appear before His disciples still bearing the signs of corruptibility on His hands and side—marks which, properly speaking, should no longer have been present on His resurrected and therefore incorruptible body<sup>8</sup>—so as to make it absolutely clear that He had risen with the very same body that He had received from the Holy Virgin.

St. Cyril adds that the Resurrection must have been of the body of Christ, since its very purpose was to release human flesh from the power of death and corruption.<sup>9</sup> Following here the Logos-sarx *schema*,<sup>10</sup> Cyril says that “the power of death extended only over *the flesh*,” that is, *over the humanity but not the divinity* of Christ; for death and corruption could not be said to have any dominion over the Person of Christ, the divine Logos, who is by His very nature Life itself.<sup>11</sup> Cyril describes the mystery thus:

“If His dead body had not risen, what kind of death was vanquished, and how

*Continued on the next page.*

<sup>7</sup> *Commentarii in Iohannem* 20:19, 20 (Pusey 3:1091e-1092c).

<sup>8</sup> *Ibid.*, 20:26, 27, 28 (1105d-1106b; 1108d-e). Note too that Christ retained the wounds on His resurrected body up to and including (but *not* after) the moment of His Ascension to the Father, in order to convince even the angelic powers of His bodily Resurrection, *ibid.*, 20:26, 27 (1106b-1107c). Interestingly, St. Cyril is unmoved by Rev. 1:7; (and perhaps Zach. 12:10, though this is *not* supported by the LXX version), which, it must be conceded, actually refer to those who pierced Christ rather than the *Wounds of Christ per se*: “and every eye shall see him, and they also which pierced him.” It is probable that St. Cyril has 1 Cor. 15:42; in mind: “So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption.”

<sup>2</sup> *Ibid.* (PG 77:1009C).

<sup>3</sup> *Ibid.* (1012AB).

<sup>4</sup> *Ibid.*

<sup>5</sup> *Ibid.* (1013BC).

<sup>6</sup> *Commentarii in Matthaeum* 200 (Reuss: 218); and cf. Chrysostom, “The Transfiguration of Christ in Greek Patristic Literature: From Irenaeus of Lyons to Gregory Palamas” (Oxford D. Phil. thesis, 1991), pp. 99-100 (hereafter cited as Veniamin, “Transfiguration”).

<sup>1</sup> *Homiliae Diversae IV in Transfigurationem* (PG 77:1009C-1012B); and cf. his *Commentarii in Iohannem* 20:22 (Pusey 3:1098d-e).



## Saint Cyril of Alexandria

Continued from page 35.

was the power of corruption rendered powerless? Not by the death of one of the rational creatures, by a soul, or by an angel, nor even by that of the Word of God Himself. Since, therefore, the power of death extends only over that which is by nature corruptible, it is with respect to this [the body] that the power of the Resurrection should reasonably be understood . . ."<sup>12</sup>

The resurrection of the human flesh of Christ—soul and body—is thus an absolute prerequisite for the Salvation of man. In Cyril physical death is understood as “the exodus of the human soul from the body,”<sup>13</sup> and as a result of this *exodus of the soul* it is the body which suffers corruption. It is not the soul, then, but the body, which, being of its nature corruptible, is in need of being rendered incorruptible. Thus, by the Death and Resurrection of the body of Christ, the power of corruption was “rendered powerless.”<sup>14</sup> Hence, the Holy Body, which the Apostle Thomas was allowed to touch, bears witness to the future resurrection of our own bodies in incorruption.

Furthermore, the glory of the body of Christ as revealed at the Transfiguration is regarded as a preview of His Resurrection glory,<sup>15</sup> not as it was revealed to St. Thomas and the others immediately following the Resurrection, but as it was revealed to them *from the Ascension onwards*.

This does not mean, of course, that the body of Christ had not already been glorified at the time of the Resurrection. On the contrary, Cyril maintains that Christ, if He so desired, could have revealed His body in “its due and proper glory” immediately following His Resurrection; but that His disciples would not have been able to bear such a manifestation *before Christ’s Ascension to the Father*—

before, that is, *the disciples* had received the *sanctification* of the Holy Spirit. St. Cyril illustrates this point by referring to the reaction of the three disciples on the mount, who were unable to endure the vision of the transfigured Christ.

Interestingly, St. Cyril also maintains that Christ breathed the Holy Spirit on His disciples on the first day of His Resurrection. Now this at first sight appears to suggest that the disciples, well before the Ascension, were in fact ready for the vision of Christ in glory. But this, according to Cyril, is not the case. It is clear that in St. Cyril the period between the Resurrection and the Ascension is seen as one of *preparation* for the disciples. (At this point the dynamic nature of the life in Christ in St. Cyril become apparent.) St. Cyril says that the Holy Spirit had been dwelling in and sanctifying the disciples since the *first* appearance of Christ in Jerusalem, so as to prepare them for the Ascension—the vision of Christ glorified—Pentecost, and *all* that was to follow.<sup>16</sup>

In St. Cyril, then, it is the Transfiguration glory that is a foreshowing of that vision of Christ glorified which man has been capable of receiving since the Ascension. Consequently, the Ascension marks for Cyril a most important turning point in the history of man’s receptiveness to the vision of God.

Let us pause here in order to consider the fascinating corollary to this assertion: that man is, subsequent to the Ascension, capable of both receiving and enduring the vision of Christ glorified. Explicit scriptural accounts of post-Ascension visions of Christ are relatively few. Most of these are either directly or indirectly connected with the Conversion of St. Paul. They are: the Martyrdom of Stephen the Protodeacon (Acts 7:55-56); the Conversion of Saul (Acts 9:3-7, 27; 22:6-11, 15; 26:12-19; cf. Gal. 1:15-16); the Vision of Ananias (Acts 8:10); the Foundation of the Church in Corinth (Acts 18:9-10); St. Paul’s Vision in the Temple (Acts 22:17-21); and following St. Paul’s appearance before the Sanhedrin (Acts 23:11); to which an explicit reference to the vision of Christ in 2 Cor. 4:6 may be

added. Also, the Vision of St. John the Divine (Rev. 1:12-18). Compare 1 Cor. 15:5-8, where St. Paul makes no distinction between the visions of Christ during the period between the Resurrection and the Ascension and his vision of Christ on the road to Damascus. However, it is also true that St. Paul at the time of this vision had not yet received the Holy Spirit (Acts 9:17-18). This would constitute an exception among these references to the vision of Christ in glory, since, in accordance with St. Cyril’s view of the scheme of things, Paul’s own spiritual state could have been no more advanced than that of the three disciples at the Transfiguration. Indeed, this would account for his inability to endure the revelation, and his resulting blindness—elements which are not present in other instances of post-Ascension visions of Christ. Nonetheless, St. Paul’s vision was one of Christ glorified. Moreover, it would also follow that these post-Ascension visions of Christ are regarded as examples of what must have been the common experience of *all* the apostles.

The Resurrection of Christ, therefore, together with His Ascension signify, firstly, the glorification of the human nature of Christ Himself—of His human body and soul—and secondly, the intended glorification of our whole human person, our whole hypostasis: *soul and body*.

In our brief inquiry, then, into the significance of the resurrection of the body of Christ, St. Cyril grants us a glimpse of his panoramic theological vision: in his *theology*—that is, in his balanced vision of Christ as the *Theos Logos*—we see how one theme leads us to and is inextricably and organically bound up with another. Hence, in seeking to understand better the full significance of the Resurrection of Christ for us, we are once again brought before the mystery of the whole Divine Economy: the Birth, the Passion, the Death, the Resurrection, and the Ascension of the Son and Word of God *truly made flesh*.

“Without the Resurrection, there is nothing”; truly, because without the Resurrection there is no Christ. But Christ is Risen! And to them that believe, He has given eternal Life.

—Dr. Christopher Veniamin

<sup>9</sup> Cf. also *ibid.*, 20:20; 26, 27 (1092c; 1103b-d).

<sup>10</sup> Cyril elaborates on the constitution of the human nature of Christ in his later antinestorian works, e.g. see: Veniamin, “Transfiguration,” pp. 132-134.

<sup>11</sup> *Ibid.*, 20:24, 25 (1102d); cf. also 11:11 (Pusey 2:679c) and *Commentarii in Lucam* 22:19 (PG 72:908C-909A).

<sup>12</sup> *Commentarii in Iohannem* 20:19, 20 (Pusey 3:1092c).

<sup>13</sup> *Ibid.*, 11:11 (Pusey 2:679b). See Plato’s definition of death in his *Phaedo* (OCT 64 C and 67 D).

<sup>14</sup> Cf. also the *Homiliae Diversae IX in Transfigurationem* (PG 77:1013C); *Commentarii in Lucam* 22:19 (PG 72:909A) and *Commentarii in Iohannem* 20:28 (Pusey 3:1108d-e).

<sup>15</sup> Note that Pope Leo I the Great (440-461) refers to the Transfiguration as a manifestation of the glory of the deified human nature of Christ, and not of the Godhead itself, *Homilia* 51. 2 (PL 54:310B).

<sup>16</sup> *Op. cit.*, 20:22, 23 (1099a-e). We should also note here that Pentecost in Cyril is the day on which the disciples received not the Holy Spirit, but the gift of languages and the power to preach the word of truth from the Holy Spirit. The vision of Christ in glory, however, came with the Ascension.



# "We Shall Not Go Astray"

*Sermon for Sunday of Orthodoxy, 1995*

The *doxastikon* for the Sunday of Orthodoxy, chanted before the entrance during Vespers, promises the faithful that "if we hold fast to the icon of the Savior whom we worship, we shall not go astray." This admonition, and the promise attached to it, provides us this evening with a useful focal point for our celebration of the *triumph* of Orthodoxy. "We shall not go astray," because the icon of Christ, which assists us in preserving the theology of His Incarnation, "is the safeguard of the Orthodox faith."

The Sunday of Orthodoxy was first celebrated in Constantinople in A.D. 843, and provided the conclusion to one of the most difficult conflicts in Church history. The Orthodox Church has been commemorating this event for 1,152 years. When we consider the number of sermons that have accumulated on this subject, as its message is preached year after year throughout the Orthodox world, we are careful to approach the challenge for yet another with some caution. What we require, is to find some aspect of this festival that speaks to the needs of our own time and place, while remaining faithful to the universal content and meaning of the Sunday of Orthodoxy.

This evening our objective corresponds to that of the Empress Theodora, who summoned the Synod to Constantinople for the purpose of settling the dispute over the icons. We, too, stand this evening in this beautiful church, to reaffirm the decision to restore the icons to their proper place in our worship; to reaffirm all of the dogmatic definitions of our holy Faith; and, to proclaim the Church's responsibility and divine right to witness to the truth. Indeed, the very foundation upon which this commemoration is built is the Church's complete and unequivocal devotion to the Truth. The Church is always ready, now as then, to proclaim the truth about Christ. When Jesus asked



Fr. George Alexson

the disciples, "Who do people say that the Son of God is?" the disciples shared with Him various names of prophets. The people were unsure about Christ; His humanity was clear to them, but His divinity continued to remain a mystery. More important to Christ at this early stage, was the faith of His disciples, for upon their conviction and devotion His Church would be built. And so, He probed deeper: "Who do you say I am?" The answer was given by Peter, the most intrepid of the Apostles: "You are the Christ, the Son of the living God."

Throughout the history of the Church, countless efforts have been made to stain the purity of Peter's confession. Heresies are not reserved for the past, their accounts preserved beneath the dust of old history books. The devil's imagination knows no bounds in his constant attempt to corrupt the proclamation of the Gospel. Whether we are dealing with the ancient iconoclastic heresy, which was essentially a denial of the Incarnation, or with a modern blasphemy such as the so-called "Jesus Seminar" (a group of primarily Protestant "scholars," devoted to

a "reinterpretation" of what Jesus "really" said; the latest discovery of these scoundrels denies that Jesus physically rose from the dead), the Church can never rest in Her role as guardian of the truth.

For that reason, what we commemorate here tonight carries with it serious implications for the life and mission of the Church at every level of Her existence. I believe, therefore, that the word this evening must reflect this dual message. First, we need to shout from every housetop that, "You are the Christ, the Son of the living God." Our task is to reaffirm the greatest revelation made for humankind: Christ is the Son of the living God. To deny this truth, to hide it from public view, is to put at risk our hope for salvation. Secondly, we need to reassert the Church's existential right and responsibility to proclaim the Truth, especially as we witness to it as participants in the ecumenical movement.

I have made several references to the word truth. I am compelled now to make plain what I mean by it. Unfortunately, this is not an easy task, because the word

*Continued on the next page.*



## “We Shall Not Go Astray”

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itself has been all but stripped of its essential meaning. Nowadays, everyone seems to possess some truth of his own, albeit of his own invention. One of the greatest achievements of the “father of lies” has been to convince people that truth is relative to each individual’s experience. Your faith, your moral system, your way of doing things, with emphasis on the pronoun “your,”—might be right for you, but not necessarily for me. The idea that lurks behind this philosophy of relativism, is that truth can neither be objective nor ontologically grounded. Hence, there is no truth applicable for all human beings. The inevitable result of this position can be examined in light of Pilate’s question to Christ, “What is truth?” The point of this artfully posed question is to leave us with the impression that truth is forever elusive, so that, as the philosopher, Peter Kreeft, notes, “In Pilate’s case we sense the skepticism of the mediocre Roman philosopher: having posed the question, without waiting for Christ to reply he went out to the Jews, convinced that there was no satisfactory answer.”

I would be quick to add that Pilate, both morally and spiritually, was unprepared to receive Christ’s answer, as are so many in our world today. For those who have “ears to hear,” however, Jesus’ silence was broken when He proclaimed, “I am the Way the Truth and the Life.” With this, He teaches us that truth is not found embedded in some abstract philosophical system. Rather, the truth is grounded in the very Person of the Son of

God. We can know the truth, because it has taken on human flesh and provides for us both the way and the life. To know the truth, then, is to know Christ and, to know Him is to share in His life.

When we deny the reality of objective truth, especially in its moral dimensions, we invite into our lives the sort of confusion and disorientation that can only result in personal and social havoc. We witness this peril every day in countless examples in our society ranging from the abortion debate to the frightening rise in crime. The process of emptying truth of its objective and universal character leaves us, as Kreeft comments, with the vacuous pursuit of simply “sharing our feelings.” He writes, “If we can’t know objective truth, if all our reasoning is only our own rationalizing, then all we can do is ‘share our feelings.’ Thus, the meaning of ‘communication’ changes from ‘telling the truth’ to ‘sharing our feelings.’ That change is more momentous than the change from truth-telling to lying, because it means we have not only left our home (truth), like the prodigal son, but we don’t believe in it any more or hope to return.”

Our inability to discern truth from untruth has inevitable and devastating consequences for us spiritually, morally, and theologically. Scripture preserves for us innumerable passages that testify to the power of truth in our lives. The truth protects us (Ps. 40:11); it sanctifies (John 17:17); it enlightens us (John 3:21); and, most important of all, it opens to us the mysteries of Christ’s teaching, because, “grace and truth came through Jesus

Christ.”

The word for truth itself in the original language of the New Testament provides us some insight into the mystery of how truth breaks into human life and history. The Greek word for truth — *aletheia*—is a compound word that brings together the privative *a-* (not) and the verbal stem—*lath*—(to escape notice, to be concealed). From this we concur that truth is something that is unconcealed, that gets discovered or uncovered. The glorious fact, however, of the Christian experience with truth, is that while ancient and even modern philosophers struggle to uncover the truth, the Church, with complete confidence sings, “God is the Lord and has revealed Himself to us.” This intimate connection between Christ and truth moves St. Paul to describe Christ as, “the mystery of our religion” (1 Tim. 3:16).

This is the great innovation that Pilate and the enemies of the Church are unable to accept: the embodiment of truth in the Person of Christ (Eph. 4:21) and the Church’s right as guardian of that truth.

On the personal level, our connection with Christ-Truth directly affects our relationship with Him and His Church. Fidelity to Christ’s word insures that we participate in His promise, “You are truly my disciples, and you will know the Truth, and the truth will make you free” (John 8:31). Commenting on this passage, St. John Chrysostom notes that the human condition, all too often prone to error and false hope, is in dire need of “much endurance.” For him, endurance is produced “when doctrines are deeply rooted.” Truth is fundamental to our salvation, because, for St. John, it is precisely that which makes us free. Free from what? From our sins. And, we must be quick to note that one of the most grievous sins is heresy, since it effectively cuts us off from the body of Christ, the Church, which as St. Paul says is, “the pillar and bulwark of the truth” (1 Tim. 3:15).

I shall leave now this personal dimension of truth in our lives and turn to the Church’s role in the ecumenical movement. Here we must speak about our passion for the truth and our unwillingness to betray the Spirit. In an article decrying the dogmatic minimalism, the late theologian, Fr. Georges Florovsky,



Procession.



warns that, "sentimentalism over Christ is bewitchment and impotent self-deception. Unity in Christ is realizable only through sobriety and spiritual vigilance. The will to unity must mature and be tempered through penitential trials and deeds of faith."

Father Florovsky attributes the source of schisms within the Church to be what he calls "delusion." He writes, "The source of the divisions and schisms lie primarily in the difference of opinion about the Truth." The one fundamental truth that the Church must witness to with particular tenacity, is expressed in the Creed, where the Church is defined as "One." We can speak in terms of the True Church, because, in spite of the tragic divisions, the Truth continues to be preserved in its fullness somewhere, that is, in the Orthodox Church. Faith in the Oneness and Unity of the Church cannot be sacrificed on the altar of minimalism and syncretism, because Oneness and Unity are the direct result of the Church's faith in the hypostasis of the God-Man. "The unity of the Church," writes Fr. Justin Popovich, "flows necessarily from the unity of the Person of the God-Man Christ."

The role of the Orthodox Church in ecumenical discussions, therefore, must be as a witness to the Truth as it has been revealed by Christ in its fullness. I believe that the Orthodox position, normative for all times and all discussions, was made many years ago by Fr. Florovsky. He writes, "The Orthodox Church is specifically called to play a part in ecumenical exchanges of ideas, precisely because it is aware of its own role as guardian of apostolic faith and of Tradition in their full integral shape, and it is in this sense the only true Church; since it knows that it holds the treasure of divine grace through the continuity of the ministry and apostolic succession; and finally, because in this way it can claim a special place among divided Christianity. Orthodoxy is the universal truth, the truth for the whole world, for all the ages and all the nations. These are the reasons the Orthodox Church is called and obligated to illustrate the truth of Christ always and everywhere, before the whole world."

We must understand, however, that this statement was made, and is repeated, not in the spirit of historical or theolog-

ical triumphalism, but in fidelity to the Truth. The "triumph" of Orthodoxy belongs not to any one nation or people, but to Christ, who promises that the Spirit of Truth will guide and preserve the Church, wherever She resides, in all truth about Him. We rejoice not with vain pride, but in a spirit of deep humility, acknowledging the enormous responsibility we have to preserve and pass on the faith of the Apostles and the Fathers exactly as we received it.

How can we remain devoted to the Truth in a spirit of humility and love? How can we live the truth of the promise that "we shall not go astray"? I believe the answer is given in the *doxastikon* of the Matins for the Sunday of Orthodoxy. We read, "Moses, in the season of absti-

nence, received the Law and proclaimed it to the people . . ." It is providential that this celebration falls during Great Lent, when we are called to make a profound effort by prayer and fasting, to develop those characteristic virtues of knowledge, humility, and charity, which will enable us to accept and share "the grace of truth" that is shone forth through the Church, "the incarnate icon of Christ." With these weapons of our faith, having "the mind of Christ," we are able to preserve our theological balance, in a spirit of faithful vigilance, forever proclaiming the "true faith," because, "we have seen the true Light, we have received the heavenly Spirit." Amen.

—V. Rev. George A. Alexson



Sunday of Orthodoxy Service.





# Confession: A Return To Basics

*The following talk was given at a diocesan clergy retreat held recently at St. Tikhon's Seminary.*

I. We entered the Great Fast this year feeling more gloomy than usual—not the “bright sadness” of repentance which, after all, is filled with forgiveness and hope—but the feeling of brooding unhappiness we share with so many fellow-Americans who see our great American society in such a state of moral malaise. Indeed, the doomsayers say this is sickness unto death.

We Orthodox Christians tend to be more optimistic, perhaps; for year after year God gives us a fresh experience of Christ's Victory over sin and death in the Bright Pascha: what is impossible for man, God makes possible through Christ's Resurrection. We can heal ourselves through Christ and His Church—through repentance as a person (singularly it must begin thus), then as a people rebuilding a healthy society, living together responsibly as a God-fearing nation. We *can* reverse the social and ethical decline in our society. It begins with us.

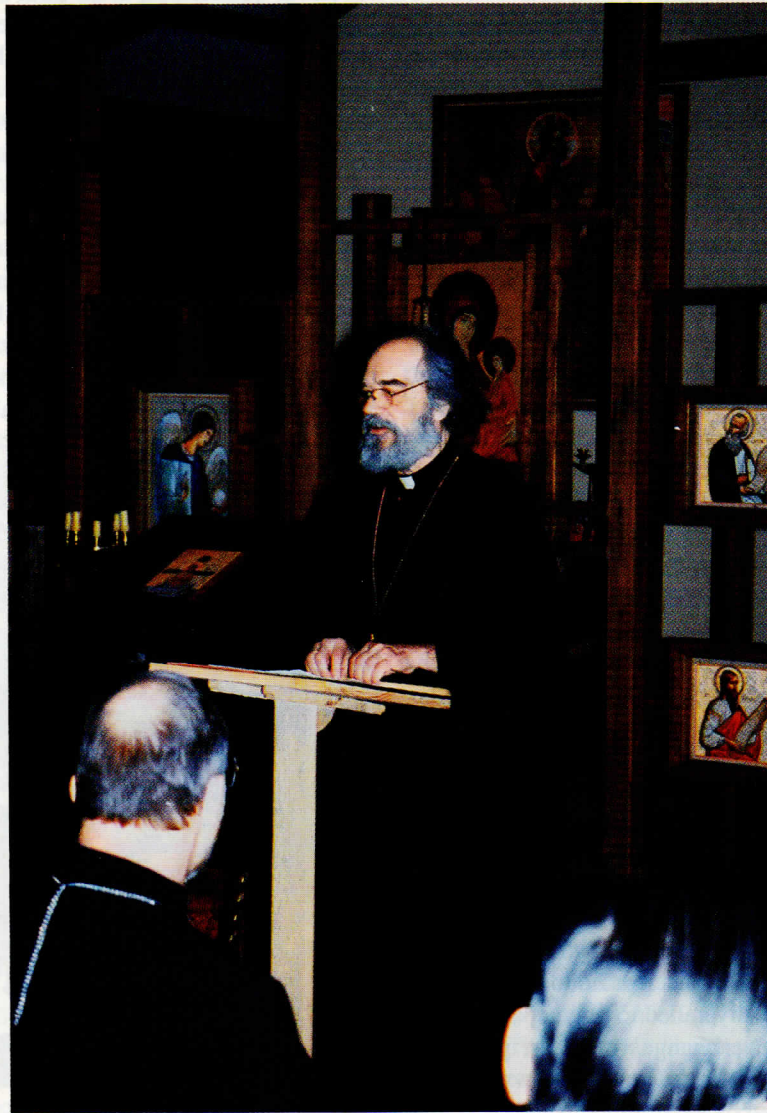
The first part of this lecture can be addressed to all Orthodox Christians—indeed, to caring American friends and neighbors as well. What we all share—both as pastors and as laity—is the feeling that something is wrong: simply as a society we are not happy with each other, we're not proud of our government, we don't trust our leaders anymore, and we're even beginning to doubt ourselves. Never before in all my years have I seen such widespread malcontent bursting out in

frustrated anger. A sure sign we Orthodox Christians have been integrated into American society is that even our Church lives are being infected with this unhappy social climate. And just as sure as a fever and a sore throat are symptoms of getting sick, so does this great uneasiness with things as they are signal that all is not well—our society is not well.

Just look at the appalling lack of common ethical beliefs, attitudes and behavior—among the rich down to the poorest, to common folk who in past generations were the bulwark of decency

(Dostoyevsky observed that it was the peasant who kept society honest, hard-working, and decent). Moral decency is the glue of a healthy society. In years past, it was the extended family of a Christian neighborhood that held together the order of moral decency. But how quick we moved out of these honorable enclaves to keep up with the Joneses. . .

Gone with the old neighborhoods is the code of honor we were expected to live by. So have we reaped the decadence of believing “if it works, it's right”—even if it means cheating and lying. Good



Fr. Sergei Glagolev.



Lord, even West Point cadets are being caught cheating. The code of honor now is it's OK to cheat if you don't get caught.

And does a day pass that isn't filled with blatant lies and shallow promises? The politicians lie to us, the media consistently twist the truth, the hawkers con us, and yes, our own conversations with one another become increasingly disingenuous, guised with white lies and little deceptions, stretching the truth to make a point, win a favor, or get what we want. My dear brothers and sisters, we have become a nation of fibbers, fabricators, and exaggerators. So much for honor.

A society no longer knows the difference between right and wrong when you can simply do anything it takes to get what you want. I'm not talking about hucksters and hooligans. I'm talking about people in high places who have eroded our trust; I'm talking about you and me who have been conditioned to "succeed" no matter who or what we have to manipulate. Of course, we do this "for the greater good," don't we?—as if there can be any good without virtue.

If it's OK to do what it takes to get

what you want, then it follows that "if it feels good, do it." As a boy, I remember being taught that this kind of cheap hedonism brought about the decline and fall of the Roman Empire. Now surgeon-generals suggest that "feeling good" is the solution to everything. Not that the New Right in its demagoguery is so much better. First it was "just say no" to drugs. Now it's "just say no" to sex. I remind you of what I said here years ago in a St. Tikhon's lecture: if you don't train your child to "just say no" to a hamburger on Friday, how on earth is he going to learn to say "no" to anything? He has no experience of ever saying "no" to himself, and like most American Christians, hasn't the foggiest idea why we Orthodox are trained from childhood to fast and to abstain and to control our passions.

There is no such thing as a value system without fighting the good fight between self-indulgence and self-control.

II. It's not a pretty picture. Clearly, until we restore some sense of integrity in our

own lives, there will be no sense of peace and goodwill; we'll just keep getting meaner and more cynical. Clearly, the first step is to look beyond self-interest toward others (is not this the meaning of *metanoia* and "repentance"—that change of perception looking outward, that turn-about, turning oneself inside-out?).

There are good signs. At least our society has now raised the level of public debate to concern over basic virtues and family values. That's a start. But as an Orthodox Christian, some of the solutions offered strike me as curiously queer. All of a sudden graduate schools of business administration, schools of medicine and law schools are hiring "professors of ethics" to teach moral principles and values to our budding doctors, lawyers, and entrepreneurs. Good grief. Isn't that a little late? If a boy hasn't learned the difference between good and bad on his mother's knee, or on a walk and talk with his father, or from his grade-school teacher, or from his priest in confession, or from a code of decency among his playmates, how is he

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## Confession: A Return To Basics

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going to learn "values" when he gets to graduate school?

More—if I may spout a little bit of my own prejudice—how will our higher institutions of learning which have exalted the "Renaissance man" (of the "enlightened" renaissance connection where nothing is sacred and anything goes)—now teach ethics and morality? I'm sorry, but my parents, my friends, and my Church saved me from atheism in graduate school.

Now there is a plethora of popular books out championing "family values" and producing "lists" to follow—"the ten virtues" here, "the six pillars of character" there. About the family-value populists we might say as did our Lord and Savior: "Do not forbid him, for he who is not against us is on our side" (Luke 9:50).

But why have we abandoned our own "lists of basic virtues"? You used to be able to find them in all the standard Orthodox Prayer Books, like the Wilkes-Barre edition published by SVIT. You find these "lists" right after the daily prayers, in the section entitled "Commandments of God." And we used them as spiritual helps; we used them as the means by which we prepared ourselves for Confession:

The first and greatest Commandment

The Ten Commandments

The Ten Beatitudes

The Three Divine Virtues

The Three Christian Duties

The Four Cardinal Virtues

The Seven Gifts of the Holy Spirit

The Twelve Fruits of the Holy Spirit

The Seven Spiritual Works of Mercy

The Seven Corporal Works of Mercy

The Seven Capital Sins and their

Opposite Virtues

The Seven Stages of Sin

The Nine Ways of Participating in Another's Sins

The Seven Penitential Psalms

The Didactic Verses

Here then, in our own "list of basic virtues" is the measure of the Christian. Using this list and restoring a little bit of guilt might be salutary: it's a humbling Reality Therapy—for as the old Irish

proverb goes, "What a man is in the sight of God—that he is, and no more."

Then measure up; go to confession again, and make that return to basic virtues.

III. We're all a little to blame for having neglected the "measures" by which we can define our character and our behavior as good or bad. God forbid that we should make somebody feel guilty! So we talk to death "our religion" with long explanations about everything. What we really need are concrete guidelines for behavior, a solid framework for molding character, and good examples to follow. What we need our Church has had all along, now and always. Go to your Father-Confessor.

I confess now a talk I recently had with my adult son, himself a married man with three children. He said in growing up the thing he dreaded most when he did something bad was for me to say "Come, let us talk about this and reason together." I was shocked and a little hurt;

I thought I was being very "reasonable" (the old "renaissance-man" conditioning?). My son explained. When he did the wrong thing, he knew the difference between good and bad; he didn't need yet another painful half-hour of "explanation." Much better would have been the swift "punishment to fit the crime," have done with it already, learn the lesson and try harder to do good the next time.

There is a lesson in this for all parents, as well as for those engaged in the tedious rhetoric on "morality." Talk is cheap. Just ask your children. Rather, show by your example that you know the measure of a Christian, and you try to live by it.

"Above all, you must not bear yourself lightly toward these things, lest you become a cause of scorn to men; for these things do not befit a Christian. But may God, by His grace, aid you to live honorable, uprightly, and devoutly" (from the Orthodox Rite of Confession).

—Archpriest Sergei Glagolev

## St. Tikhon's Monastery Pilgrimage Memorial Day 1995

*Come and participate in this Spiritual Feast!*

### Volunteers

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

*Please call and volunteer today!*

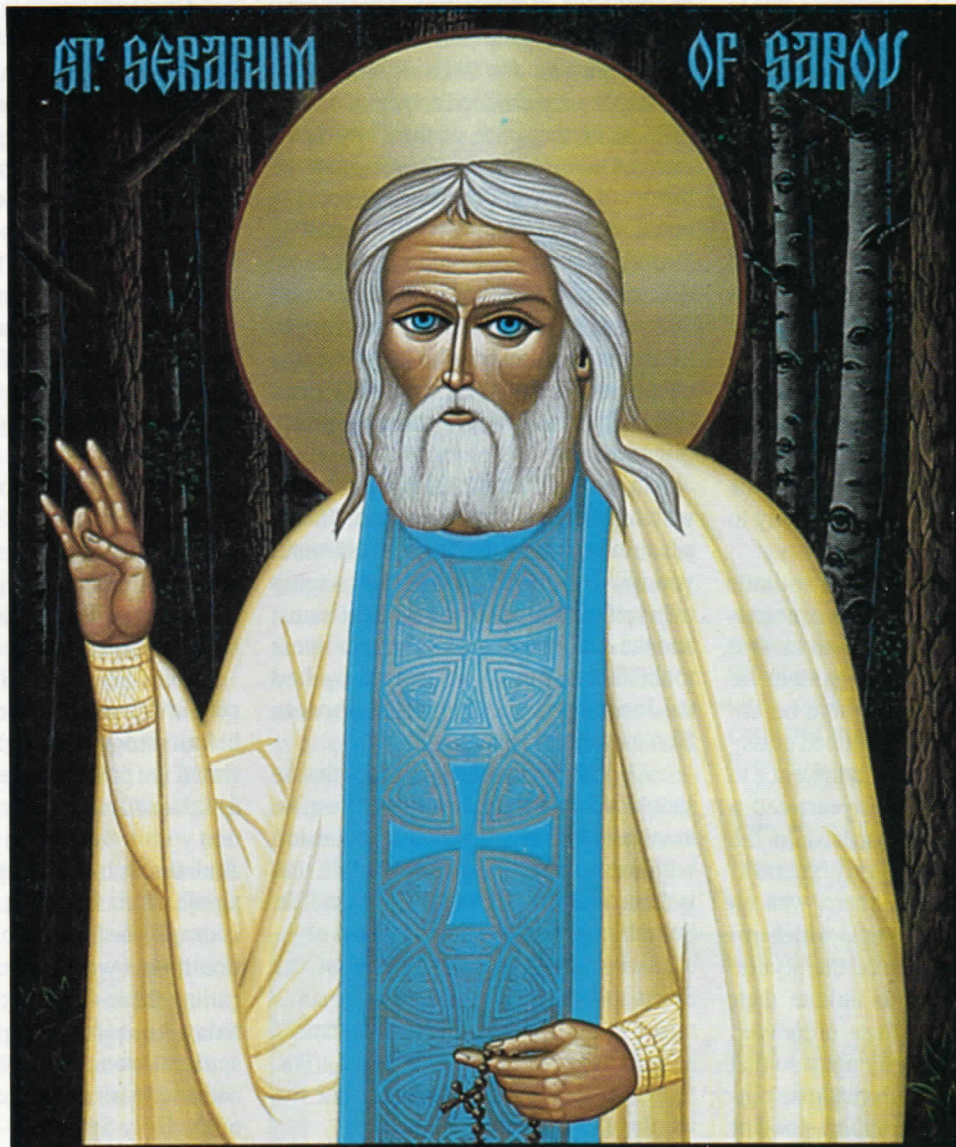
#### LAST MINUTE NEEDS LIST

Baked goods	Mustard
Aluminum foil	Sugar, Equal, Sweet & Low
Plastic wrap	Dawn dishwashing liquid
Baggies - sandwich size	Teabags
Throw away salt & pepper shakers	Sanka packets
Ketchup	Coffee

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# St. Seraphim of Sarov as an Icon of Joy



Of the many saints in the history of the Orthodox Church, perhaps the one who manifests the joy of Christ's Resurrection in the most extraordinary ways is St. Seraphim of Sarov.

The examples are many. It is well known that his customary greeting was the words "*Christ is Risen!*" which he would say regularly and year-round, and not only during the usual forty-day period after Easter.

Even the clothes he wore seemed to

suggest his unwavering joy in the Resurrection of Christ. Rather than the traditional black cossack worn by Orthodox monks and nuns, St. Seraphim was known for wearing white, which may be taken to symbolize the joy of Easter Sunday.

Another way that he personified the joy of the Resurrection was seen at the moment of St. Seraphim's death. During the night before his repose (January 2) he was heard chanting the resurrectional hymns of Holy Easter: *Christ is Risen*

*from the Dead and It is the Day of the Resurrection* rather than the hymns one would normally expect just after Christmas.<sup>1</sup>

If one were to describe the personality of St. Seraphim, one would inevitably use the word *joy*. Yet it should not be surprising that St. Seraphim, having devoted his entire life to the acquisition of the

*Continued on the next page.*

<sup>1</sup> Archimandrite Timotheos, *Hosios Seraphim tou Sarov* (Oropos, Athens: Holy Monastery of the Paraclete, 1988), pp. 270-271. [in Greek].



## St. Seraphim of Sarov

*Continued from page 43.*

grace of the Holy Spirit, should then come to possess the fruits of the Holy Spirit, and particularly that of *joy* (cf. Gal. 5:22).

Among the most interesting things about St. Seraphim are his unique personality and the unusual way he lived. In him we see a rare appearance of the ancient ascetic practices stemming from the desert of fourth century Egypt, which he brought to fruition in the forests of nineteenth century Russia.

St. Seraphim diligently observed all the traditional fasting practices of the Orthodox Church, and the strictness of his own forms of fasting naturally increased as he progressed in the spiritual life. As a novice, he slept only four hours during the night and ate only once each day. On Wednesdays and Fridays, he ate nothing at all, devoting the entire day to prayer.<sup>2</sup>

During his initial period of solitude in the forest, the fathers from the monastery would bring him bread, and he also grew vegetables in his own garden. He later advanced to a point where he abstained from all food except boiled grass.<sup>3</sup>

In addition to his strict adherence to fasting, St. Seraphim also practiced a rather obscure form of asceticism. In the forest about halfway between his hermitage and the monastery, there was an unusually large granite rock which reminded him of the lives of the stylite<sup>4</sup> saints. He was moved to imitate their ascetic endeavors and lives of prayer. Ascending onto the rock by night so that no one would see him, and with arms outstretched upward, St. Seraphim stood or knelt in prayer, crying out like the Publican: "Lord have mercy on me a sinner." Not wanting to stop, at sunrise he would return to his hermitage, where he placed a smaller rock, and continued his prayer from morning to sunset. He persevered in this practice for over a thousand days and nights, taking only short breaks for common necessities.<sup>5</sup>

While St. Seraphim's holiness is unique in many respects, he nevertheless stands as a living connection with the experiences, practices, and traditions that are common to and unite all the great ascetic Fathers throughout the centuries of Orthodox monasticism. This is why his example is so important for contemporary society. He is living proof that modern man can indeed acquire the same fullness of the grace of the Holy Spirit that has manifested itself throughout the history of the Orthodox Church. For many years, St. Seraphim devoted himself to living in complete solitude and seclusion, dedicating his life purely to prayer. In the last year of his life, it was then given to him to console and comfort the pain of the people, delivering them from both spiritual and physical infirmities through his gift of healing.

In this way he put into practice that which he had so often preached: "Have peace in your heart and thousands around you will be saved." This famous saying of his refers to peace in evangelical terms; and the example of his life bears witness to the fact that those who have acquired the inner peace of God draw others to Him as well.

Also, by the love and intimacy that he shared with the animals of the forest, he manifested man's original relationship with nature as it was *before the fall*; that is to say, the "royal nature" of man.<sup>6</sup> St. Seraphim brought to life the words of St. Macarius of Egypt: "By virtue of the Spirit and spiritual regeneration, man is raised to the dignity of the first Adam,"<sup>7</sup> as well as those of St. Isaac the Syrian: "Love means a heart enflamed for the whole of creation."<sup>8</sup>

St. Seraphim appeals to us today because of the way that he combined traditional ascetic principles with the color of his own personality. And although he lived under the strict regulations of Orthodox monasticism, he continuously expressed the joy of the life in Christ. Being so diligent in his monastic calling and through years of ascetic struggle in obedience and humility, he fulfilled the spirit of these regulations, thereby attaining the

level of living completely and freely under the direct inspiration of the Holy Spirit. He became a partaker of the *sobornost* or "unity in freedom" which unites all the great mystics and ascetic Fathers of the Orthodox Church.

However ironic it may seem, by his abandoning the ways of the world and everything in it that distracts from the life of contemplation, the world came to him, seeking his miraculous prayers, his inspired advice, and the comfort of his example in Christ. Separating himself from society, he was in reality united with it. By touching the lives of those who sought him, St. Seraphim influenced the very society from which he fled. And although living apart from the world, he was nonetheless able to relate to the world in a most intimate way, as he dealt with the particular problems and pain of the people who pleaded for his prayers. The fact that he counseled and healed such a wide variety of people from the different social classes including royalty, intellectuals, and politicians is enough to show the profound effect he had on society.

Saint Seraphim offered hope to the people who gathered around him. Through his miraculous healing ministry, he manifested the power of prayer, thus offering a real and living hope of divine intervention within the daily lives of the people. And through the simple and quiet example of his holy life, St. Seraphim encouraged the faithful to develop and practice their own private lives of prayer, calling them—as he continues to call us today—out of the complacency of a static spiritual state, to strive for a more dynamic experience in acquiring the grace of the Holy Spirit.

The life of St. Seraphim shows that Orthodoxy is not simply the observance of certain rules and regulations, nor blind adherence to outdated human traditions. Rather, it reveals that within the outward form of such a strict and severe way of life, there lies latent a joy that surpasses every worldly happiness. His life also testifies to the fact that the Orthodox monk is not someone who abandons society for personal gain. Rather, in reality, it is he who sustains it, supporting it in an interior way through prayer and by example, and if so endowed by God, through the gifts of healing, foresight, and discernment.

<sup>2</sup> A.F. Dobbie-Bateman, "St. Seraphim of Sarov" in *A Treasury of Russian Spirituality*, ed. George P. Fedotov (Belmont, Mass.: Nordland, 1975), p. 248.

<sup>3</sup> Timotheos, op. cit., p. 69.

<sup>4</sup> Stylite: in the ancient Church, an ascetic who lived on top of a pillar. The most important representative is St. Symeon the Stylite, (c. 390-459) who lived on top of a fifty-foot column (stylos in Greek) for forty years near Antioch. Many examples of stylites appear from the fifth to tenth centuries, mostly in Syria, Egypt, and Greece.

<sup>5</sup> Timotheos, op. cit. p. 75.

<sup>6</sup> For a detailed study on this theme of saints who regained man's original pre-fall relationship of natural harmony with the animals of the wild, refer to George Williams, *Wilderness and Paradise in Christian Thought* (New York, 1962).

<sup>7</sup> Saint Macarius of Egypt, *Spiritual Homilies* 26, trans. by A.J. Mason (London, 1921).

<sup>8</sup> Saint Isaac of Nineveh, *Mystic Treatises* LXXIV: 507.



Saint Seraphim has become an example for monks and laity alike. By the humble way he led his simple life, he continues to inspire the faithful of successive generations who are searching for the deeper meaning of the teaching, practices, and services of the Orthodox Church. One might say that he even brings a certain sense of pride and conviction to being Orthodox, somehow making it more viable for contemporary man to identify with the ways of an ancient and apostolic Faith, whose holy traditions have been preserved and passed down throughout the centuries.

Along with the emphasis St. Seraphim placed on the joy of the Resurrection, he also dealt with the great trials and persecution the Russian faithful would later experience. A note was found, written by St. Seraphim's own hand, which prophesied the terrible events that would one day rock the Russian nation.<sup>9</sup>

Yet even more than his gift of prophecy, it was the resurrectional joy that St. Seraphim so typically displayed that gave hope to the later generations of believers who struggled through decades of intense persecution and suffering. This joy provided them with the courage and boldness needed to persevere in the Faith under such extremely difficult and trying conditions.

Concerning this theme of spiritual joy, St. Seraphim also teaches in his *Spiritual Instructions*: "Is it possible not to rejoice at the sight of the sun? How much more joyous is it, then, when the mind, with its inner eye, beholds the presence of Christ, the Sun of Righteousness! That person then, truly rejoices with angelic joy . . ."<sup>10</sup>

Also, in the famous *Conversation* St. Seraphim explains: "When the spirit of God descends on a man, and envelops him in the fullness of his presence, the soul overflows with unspeakable joy, for the Holy Spirit fills everything he touches with joy . . . This is that joy of which the Lord speaks in His Gospel: *A woman when she is in travail has sorrow, because her hour is come; but when she is delivered of the child, she remembers the anguish no more, for joy that a man is born into the world. In the world you will*

*be sorrowful; but when I see you again, your heart will rejoice, and your joy no one will take from you* (John 16:21-22). If the firstfruits of future joy have already filled your soul with such sweetness, with such happiness, what shall we say of the joy in the Kingdom of Heaven, which awaits all those who weep here on earth? . . . Then this transitory and partial joy which we now feel will be revealed in all its fullness, overwhelming our being with ineffable delights that no one will be able to take from us."<sup>11</sup>

This joy of which St. Seraphim and the Church Fathers speak is closely connected with the sorrow of repentance. For without passing through the sorrow and agony of the Crucifixion, there can be no celebration of the joy of the Resurrection. This dichotomy of joy and sorrow is referred to by the patristic term *charmolypi*. Bishop Kallistos (Ware) explains the use of this term in the teaching of St. John Climacus: "[St.] John insists that for the penitent Christian sorrow is constantly interwoven with joy. Tears, like the experience of repentance, spring from a sense not only of our sinfulness but of God's mercy; there is gladness in them as well as grief. [St.] John sums up the point in the composite word *charmolypi*, apparently of his own invention, signifying 'joyful sorrow.' The repentant person is like a child who cries, yet smiles in the middle of his tears. Spiritual mourning

leads to spiritual laughter: it is a wedding garment, not a funeral robe."<sup>12</sup>

Saint John Climacus concludes with the words, "The man wearing blessed, God-given mourning like a wedding garment gets to know the spiritual laughter of the soul."<sup>13</sup> As St. Seraphim experienced himself, the joy of salvation in Christ is acquired only through genuine repentance and sorrow for one's sins.

Thus, in many ways, St. Seraphim has come to personify the joy of Orthodox spirituality. His holy way of life still serves as a source of inspiration for many Orthodox Christians from different nations and diverse ethnic backgrounds. We can all look to St. Seraphim, asking for his prayers and seeking the edification offered through the example of the way he lived his life in Christ.

—Professor Harry Boosalis

*(Professor Boosalis is a faculty member at St. Tikhon's Seminary. The above excerpt has been adapted from his forthcoming book The Joy of the Holy: St. Seraphim of Sarov and Orthodox Spiritual Life, published by St. Tikhon's Seminary Press and available soon from St. Tikhon's Bookstore.)*

<sup>11</sup> Irina Gorainov, *The Message of St. Seraphim*, 8th ed. (Oxford: Sisters of the Love of God, 1987), pp. 11-12.

<sup>12</sup> Bishop Kallistos Ware, Introduction, *The Ladder of Divine Ascent*, New York: Paulist Press, 1982), p. 24.

<sup>13</sup> Saint John Climacus, *The Ladder of Divine Ascent*, Step 7 (809A).

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<sup>9</sup> Cf. Timotheos, op. cit., pp. 227-229.

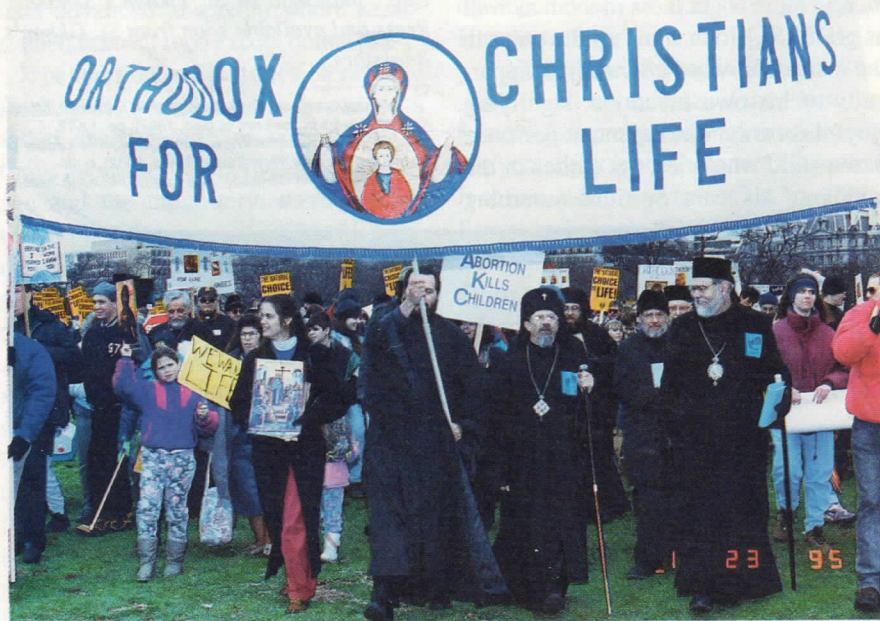
<sup>10</sup> From the transl. by Sergei D. Arhipov, in Harry Boosalis, *The Joy of the Holy*, Appendix B, p. 133.



# Archbishop Herman gives Address At National Pro-Life Event



Archbishop Herman delivers invocation.



Beginning of the March.

Orthodox Christians for Life once again gathered for the annual March for Life, held in Washington, D.C., on January 23, 1995, to commemorate the twenty-second anniversary of the 1973 *Roe v. Wade* Supreme Court decision legalizing

abortion on demand in America.<sup>1</sup> Our strong and persistent participation has indeed proven that we as Orthodox Chris-

<sup>1</sup> The original *Roe v. Wade* only legalized abortion during the first two trimesters, but subsequent decisions in practice removed all restrictions.

tians for Life are indeed a viable and serious movement in this country. The Orthodox Church has become a welcomed and very familiar presence in the movement due primarily to the leadership Archbishop Herman and Bishop Nathaniel provide.

This year, as every year, our Orthodox participation was much enhanced by the very visible and outspoken advocate for the unborn babies, His Eminence, Archbishop Herman, who began the nationally televised program with the invocation. This honor given to the Archbishop is a sign of the respect and high esteem the pro-life movement holds for him. It was the second time he has given the invocation for this national march. His Eminence was introduced at the March for Life by this writer, and in his timely and very providential statement, Archbishop Herman spoke words of encouragement and hope to a crowd of over one hundred thousand people, including five Roman Catholic Cardinals, together with ranking clerics and laity of other denominations and religions (the entire text of Archbishop Herman's address and prayer is printed in this section).

Commenting on the recent violence concerning the abortion clinics in our country, Rep. Robert Dornan (R-Calif.), very clearly separated the real pro-life movement from the recent unfortunate violence and stated, "You can't fight evil with evil; you have to fight evil with love, and we are lovers of life, we do not condone terrorism." Noting the election day victory sweep of pro-life congressmen this year, Dornan said, "The aim and goal of this congress would be to insure no federal money for Planned Parenthood. It is commonly known that Planned Parenthood has become the biggest supplier of abortion in this country." Dornan stated that the real people of grassroots America have elected a pro-life congress, and part of the contract with America includes the elimination of federal fund-



ing for abortion.

Nellie Gray, the President for the March of Life, said, "This year one of the highlights of the march was Sarah Smith, a survivor of an abortion." Sarah told the crowd, "I am a survivor of an abortion, which means that on November 26, 1970, my mother's name was on the abortionist's appointment book. My mother tried to abort me on that day. However, neither the abortionist, nor my mother knew that she was carrying twins. My twin brother's life was taken, and my life was miraculously spared. Sarah continued, "I want you to know that word

'choice' of my mother, was my death bed. The word 'choice' means that 4,400 babies a day are killed. I have forgiven my mother and father, and I ask that each

no voice, unless you and I speak out for them."

Following the program, the march began on Constitution Avenue with nearly

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*The word 'choice' means that 4,400 babies a day are killed.*

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of you help me on behalf of the thirty million innocent people who have been executed by abortion. Those babies have

five hundred Orthodox Christians gathered in a prayerful and peaceful march heading towards the Supreme Court of the United States, to show our public dismay and raise a hue and cry in behalf of the most defenseless of our citizenry, the unborn. On this picture-perfect and unclouded Monday in January, committed Orthodox Christians joined thousands of Americans in sending a message in defense of the pre-birth babies. Our two bishops of the Orthodox Church in America led the march for the Orthodox Christians for Life, publicly witnessing to the teaching of the Orthodox Church that life is sacred from the moment of conception.

This year also marks the ninth year of Archbishop Herman's participation on the official program in Washington. His message was covered by C-Span (cable station) and was seen by millions of people all over the country, and in parts of Eastern Europe. At the conclusion of the march near the Supreme Court building, Archbishop Herman and Bishop Nathaniel led us in singing the Service of the Departed in loving memory of the aborted children of our nation. Archbishop Herman and Bishop Nathaniel gave us their blessings and distributed the icons of the "Greeting of Mary and Elizabeth" to all present.

Having begun the day with the invocation for this important national event in our country, in the evening, Archbishop Herman was once again on the official program at the Rose Dinner held at the Hyatt Regency Hotel in Washington, where he ended the beautiful occasion with a very stirring benediction. This year more than ever, the strong presence of the Orthodox Christians for Life was felt by all.

—Archpriest John Kowalczyk



Rep. Robert Dornan (R-Calif.)





# Twenty-Second Annual March for Life

## Address and Prayer for Life

Today we gather as God's children—people of good will—for the twenty-second annual March for Life. Once again we will march through the streets of our nation's capital to the halls of justice and law as a visible sign of the conscience of this nation and her people.

Let us pray: O Heavenly Father, we know from the Scripture that on the Feast of the Annunciation, Your Only-Begotten Son entered the womb of the Virgin Mary. For nine months, she carried the Lord Jesus Christ as a pre-born Child.

Your Son knows from experience the life of a baby in the womb. Yet today, there are so many in America and throughout the world who think that before birth, there is no life; so for them, abortion is a choice.

Help us all to see that it is Your Will that life begins at conception. Help us all to realize that abortion is the murder of innocent life.

Today we pray to You to guide the women of our nation to make responsible choices for themselves *before* conception, as well as after. We especially pray for those who feel they cannot care for a child alone, and for those who are in need.

Help us to serve these future mothers—with more counseling facilities for those who are in difficulty, with more "homes" for those who are in need of help and care, and with more agencies for the placement of babies who can be adopted by those who truly long for children of their own.

With great anticipation, we await the new "Contract with America." O Creator of the Universe, we pray that you help its architects to include provisions to insure the life and safety of everyone in this great land—even those not yet born.

O Giver of all good things, life is such a beautiful gift from You. Help us all to understand its meaning and to appreciate its value at every moment in time.

We pause now in silence, in blessed memory of the souls of those millions of children martyred before their birth. May they find eternal joy in the infallible promise of the Lord Jesus Christ when He said, "Let the little children come to Me, and do not forbid them; for of such is the Kingdom of God" (Luke 18:16).

We also pray for the forgiveness of the parents who abandoned them. And we implore the repentance of the society that has for two decades legalized their massacre.

We cry to You, Sovereign King of Heaven and earth, as Rachel wept for her children slaughtered so long ago in Bethlehem, and would not be comforted "because they are no more."

All-holy God, our Heavenly Father, we Your humble children, created in Your very own Image and Likeness, praise and glorify Your Holy Name.

You alone are the Author of our being and the Sustainer and Nourisher of us all.

You have revealed Your mercy and compassion in the Redeeming Life of Your Only-Begotten Son, Our Lord and Savior Jesus Christ.

And by the sending of Your Holy Spirit, You have given us the grace to continue Your work of the Redemption of Mankind, each and every person, from the moment of conception until You have called us to Yourself.

Bless us in the doing of this Holy Work that in Your Life we might all have the fullness of life.

Help us, O God; teach us Your truth, show us Your steadfast love and have mercy on us, sinners that we are. We pray this in Your Most Holy Name of the Father and of the Son and of the Holy Spirit, now and forever. Amen.

—Offered by His Eminence, Archbishop HERMAN, at the twenty-second annual March for Life in Washington, January, 1995.

## Abortion Clinic Violence

Once again we have turned on our evening news to discover that another opponent of abortion has taken to killing those who perform abortions. While the young man who opened fire at the abortion clinics in Brookline, Massachusetts, seems to be seriously disturbed, there is a small group on the fringe of the pro-life movement who find it morally acceptable

to use violence, even murder, to stop the killing of unborn children through abortion. The arguments they often use are based on the defense of the innocent and the helpless: if an intruder entered your home with the intent of killing you or your family, a person is morally justified with using whatever force is necessary to prevent such an occurrence. Other argu-

ments used hearken back to the Nazi concentration camps of World War II: anyone who killed a guard or a camp worker with the intent of saving those innocent people being led to the gas chambers would deserve a medal and not be arrested for murder.

These shootings at abortion clinics, first in Florida, and now in Massachu-



sets, highlight a very disturbing trend in our society in which violence is becoming an acceptable means of social protest and change. Violence is becoming increasingly common in advancing the cause of God, truth, morality, and justice. There is a growing movement within the religion of Islam to use violence to advance the causes of that faith. Sheik Omar Abdel Rahman went on trial on January 9 in federal court in New York for allegedly plotting and inspiring the bombing of the World Trade Center in February, 1993. Sheik Rahman is a follower of the philosophy of a fourteenth century Muslim thinker named Ibn Taimiyya, who held that devout Muslims have a duty to kill Muslim leaders who do not abide by *shariah* or Muslim law. Those who advocate abortion clinic violence are not Muslim fundamentalists, but often serious Christians who believe they are doing "God's work." While the alleged gunman in the Massachusetts shootings was obviously very troubled, it was disturbing to hear him quoted in the media as stating he would like to become a priest if he is acquitted.

#### An Orthodox Approach to Nonviolence

We Orthodox know instinctively in our hearts that any kind of violence to produce any kind of good is objectionable. We know the words of our Lord

Jesus to the Apostle Peter who attempted to defend Him as He was being arrested in the Garden of Gethsemane, "Put your sword in its place, for all who take the sword will perish by the sword" (Matthew 26:52). Many of us are less familiar with the inspiring story of two sainted brothers whose deaths give us a very clear instruction on the use of violence in defending the innocent, the helpless, the unborn children.

The Holy Prince Vladimir, who brought the Orthodox Christian Faith to the people of modern-day Ukraine and Russia in the tenth century, had eleven sons. After his death, the oldest, Sviatopolk, attempted to rid himself of his brothers and become the sole claimant to power in the kingdom. He first set out to attack and kill his twenty-year-old brother Prince Boris, who was at the head of a strong detachment of his father's troops when he learned of his brother's plot. Surprisingly, instead of attacking Sviatopolk first, Prince Boris gave up the fight and was pitilessly murdered by Sviatopolk. He was in the prime of his life and wanted to live, but he felt that a Christian could not bring about the death of another in defending his own life. He willingly chose to emulate the example of Christ who was "led like a lamb to the slaughter," rather than cause the death of his brother. Several days later, another of the brothers, Gleb, followed his example and met a

similar death. The new Christian people of Ukraine and Russia were deeply moved by the example of these two brothers. The Byzantine bishops who were ministering to the people at that time thought these brothers were foolish in giving up their lives, but the people thought different. They saw Boris and Gleb, not as two foolish youths, but as genuine Christians who fulfilled Christ's command to resist evil by good. Ss. Boris and Gleb were the first saints canonized by the Russian Church, in the year 1020. They are not known as martyrs, for they did not die in defense of the faith, but are called "passion-bearers," which shows they shared in the ultimate sacrifice of Christ, the ultimate act of love and non-violence.

We live in a culture of violence—innocent children are ripped apart in their mother's wombs with the blessing of our government and courts, children carry guns to school and kill other children, the hit movie of 1994, "Pulp Fiction" is a horribly violent "comedy," and in response to all of this violence there is a growing public outcry for the death penalty—more violence—to stop the violence. Long before Mahatma Gandhi and Martin Luther King used non-violence for social change, two brothers, Ss. Boris and Gleb, the passion-bearers, gave up their own lives rather than cause the death of another. May their example teach us how to act and work to end the violence of abortion.

—Priest Edward Pehanich  
Orthodox Christians for Life



Archbishop Herman and Cardinal John O'Connor.

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# Parallels with Anti-Slavery Violence

Pro-life forces are on the defensive because of abortion clinic killings. They stand accused of encouraging violence because of their efforts to outlaw abortion and to discourage women from seeking abortions. Pro-life leaders who are in serious doubt about the future of peaceful protest should learn a lesson from the Republican Party's response to John Brown's abolitionist raids in the 1850s. Just as the Republicans then were accused of encouraging lawlessness by speaking out for the natural rights of slaves, so pro-life advocates now are vilified for defending the natural rights of the unborn. And just as Abraham Lincoln and the Republicans then found a way to condemn violence while continuing to demand an end to slavery, so pro-life advocates now must find a way to condemn violence while continuing to demand an end to abortion.

Brown's band of zealots terrorized "bleeding Kansas" and killed five pro-slavery settlers. After illegally running fugitive slaves across the Canadian border, they seized the U.S. Armory in Harpers Ferry under a vague scheme to

create a secessionist, slave-free Appalachian republic. They killed the mayor and four others before being captured in the shootout that killed twelve more, including two of Brown's sons. A Senate investigating committee found that Brown had stored arms and ammunition to equip 1,500 men, bought with donations from abolitionist sympathizers.

At his trial, Brown rejected advice to plead insanity and claimed to have been acting under "the law of God," adding:

"I believe that to have interfered as I have done . . . in behalf of His despised poor, was not wrong, but right. Now, if it is deemed necessary that I should forfeit my life for the furtherance of the ends of justice, and mingle my blood further with the blood of my children and with the blood of millions in this slave country whose rights are disregarded by wicked, cruel, and unjust enactments—I submit; so let it be done!"

Brown and several other terrorists were hanged in 1859 for murder, criminal conspiracy, and treason against Virginia. Abolitionists everywhere, such as Emerson, Thoreau, Longfellow, and Victor

Hugo, proclaimed him a saint, martyr, and messiah. To the tune of the "Battle Hymn of the Republic," Union soldiers apotheosized Brown whose "body lies amould'ring in the grave," but whose "soul goes marching on."

Sectional interests and the national press whipped up memories of earlier slave uprisings in South Carolina and Haiti, charging that Brown had tried to start a black insurrection to murder slave owners and their families. The *New York Herald* ran Republican Senator William Seward's "irrepressible conflict" speech, and claimed that his party was implicated in the Brown raid. Democrats accused presidential candidate Lincoln of contributing money to Brown's cause. Even though the Democrat-dominated Senate investigation (chaired by Jefferson Davis) failed to show a Republican insurrectionary conspiracy, Stephen A. Douglas proposed a criminal sedition law that would in effect have silenced the Republicans.

In speech after speech, Lincoln repudiated Brown's fanatical actions. He equated Harpers Ferry with "the many attempts, related in history, at the assassination of kings and emperors. An enthusiast broods over the oppression of a people till he fancies himself commissioned by Heaven to liberate them. He ventures the attempt, which ends in little else than his own execution." In his Cooper Union Address, Lincoln challenged his partisan opponents: if you know of a single Republican who aided John Brown, name him; if you do not, then stop the malicious slander of the Republican Party.

The deeper problem, though, was Republican support for the anti-slavery cause. Millions of Americans, revulsed by the South's "peculiar institution," were voting for a government that would oppose it—or at least its extension into the Western territories. What would it take, Lincoln asked, to satisfy pro-slavery Democrats that Republicans, in opposing



Seminary Faculty and Seminarians with Achbishop Herman.



slavery, were not encouraging fanatics like John Brown?

"This and this only: cease to call slavery *wrong*, and join them in calling it *right*. And this must be done thoroughly—done in *acts* as well as in *words*. Silence will not be tolerated. Senator Douglas's new sedition law must be enacted and enforced, suppressing all declarations that slavery is wrong, whether made in politics, in presses, in pulpits, or in private. We must arrest and return their fugitive slaves with greedy pleasure . . . The whole atmosphere must be disinfected from all taint of opposition to slavery, before they will cease to believe that all their troubles proceed from us."

The "don't care" policy—Lincoln's name for Douglas' "pro-choice" position on slavery—is sophistic, Lincoln argued. Republicans must care; they cannot compromise on the principle that slavery is morally evil. To seek a "middle ground between the right and the wrong [is as] vain as the search for a man who should be neither a living man nor a dead man." Denying that the U.S. Supreme Court had the power to impose a pro-slavery policy, he urged recourse to elections as the proper means to reverse the *Dred Scott* decision. (In fact, Lincoln's Republican Congress easily legislated the reversal in 1861.)

Lincoln saw that slavery's proponents were using Brown's extremism as an excuse to stop national protest against the obscenity of slavery and to intimidate

his party. Republicans should respond, he suggested, by separating the principle of equal rights from abolitionist violence. Brown's lawlessness was not part of the movement to legislate against slavery; it was closer to the pro-slavery interests' own lawlessness in claiming a power to secede from the Union.

For Lincoln, the U.S. Constitution was the original "Contract with America," supported by a national moral consensus on Thomas Jefferson's statement that all men are created equal in their natural rights to life, liberty, and pursuit of happiness. This self-evident truth of the Declaration of Independence is the central proposition of American democracy. Constitutional self-government secures these rights by monopolizing the use of force to uphold law, punish criminals, and defend the nation. Shred the consensus on equal natural rights, and the specter of civil war arises as government licenses some individuals (slave owners or abortionists) to use force to deny the natural rights of others (black slaves or unborn children). The social contract unravels when rights to life and liberty are infringed by private force under color of law. After the *Dred Scott* decision that slaves were property, mass handing over to slave owners the slaves' natural right to liberty, abolitionist and secessionist violence were equally inevitable.

Since the Supreme Court in *Roe v. Wade* surrendered the right to life of

fetuses, the same issue has risen again—who is human and therefore possesses natural rights—and the violence has also returned. What pro-abortion forces see as fetal matter under the control of women, pro-life advocates see as unborn human beings entitled to the same natural rights enjoyed by all others. This is not a political issue like taxes or welfare on which half the nation can disagree with the other half. Both positions cannot simultaneously exist in a liberal democracy, because America's *central* problem, according to Lincoln, is to maintain the consensus on who is human in the absence of which the social contract collapses. We should be horrified but not surprised by today's John Browns. Our crisis differs from Lincoln's only in that the slavery question split the nation region by region while abortion divides America home by home.

As Lincoln repudiated John Brown's appeal to bullets in 1859, so should pro-life advocates treat clinic violence. They should condemn all forms of murder while not allowing pro-abortionists to use violence as an excuse to silence principled opposition to the evil of abortion. A year after Harpers Ferry put anti-slavery Republicans on the defensive, Lincoln's party swept into the White House and Congress. Pro-life advocates should take heart at last November's astonishing election victory in which not one pro-life incumbent lost to a pro-abortion challenger, and in which the overall pro-life vote increased by about thirty. Like the anti-slavery movement of old, the pro-life cause has growing majority support; its leaders should stop seeing themselves as an embattled minority. They should raise the debate to higher levels by asserting the self-evident truth that all human beings, including the unborn, are created with the natural right to life. Once the moral consensus on that Lincolnian proposition has been restored, a majority of ballots will simply end the abortion policy that has bred so much civil conflict.

—Dennis Teti.

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Archbishop Herman gives the Benediction.



# St. Nicholas Cabasilas *On the Annunciation*



*St. Nicholas Cabasilas (or Chamaetos) was born in Thessalonica around 1320, a member of an aristocratic family. He attained brilliant classical and philosophical studies, and became a fervent supporter of the Hesychast movement. He is the author of the very significant liturgical works, **The Life in Christ** and **Commentary on the Divine Liturgy**.*

If there exists an occasion for man to rejoice, to exult and sing with gladness, a

time that calls for the greatest and most glorious utterance, that rouses in man a desire for the most soaring thought, the finest expressions and the most vivid eloquence with which to celebrate its splendors, then I cannot conceive that it could be other than this day, the day on which an Angel came to earth from heaven bearing the sum of all goodness. Today heaven is magnified. Today the earth is exultant. Today the whole of creation rejoices. Even He who holds heaven in

His hands takes part in this feast, for what happens today constitutes a truly festal occasion. All come together in the same joy, a single exultation fills everyone: the Creator, all created beings, and the mother Herself of the Creator, who, by extending to Him our human nature, made Him a participant in our joyous assemblies and festivals.

The Creator rejoices above all others, for He is a benefactor, and from the beginning of creation His task has been



beneficence. He has never been in need of anything, and knows only how to give and to be bountiful. Yet today, without ceasing from His work of salvation, He takes the second place and stands among the beneficiaries. And He rejoices not so much in the great gifts He has bestowed on creation and which testify to His munificence, as in the small gifts which He has received from those who have benefited, for this is evidence that He loves mankind. He considers Himself glorified not only by the things that He has given to His poor servants, but also by what the poor have given to Him. For although He chose to abase Himself (*kenosis*) in preference to divine glory, and accepted the gift we made Him of our human poverty, nevertheless His wealth remained with Him unaltered, converting our gift to Him into an adornment and a kingdom.

For the created world likewise—by which I mean not only the world we see but also the world which is beyond human vision—what could be greater cause for rejoicing than to see its Creator entering into it, and the Lord of all take His place among His servants? And this He does not by stripping Himself of His authority as master, but by taking the servant into Himself; not by discarding His wealth, but extending it to the poor; not by falling from His own height, but raising up the humble.

But the Virgin also rejoices, who is the cause that all these gifts were given to mankind. She rejoices for five reasons, and firstly as a human being who shares, like everyone else, in the common good. But she also rejoices because the gifts were given to Her earlier and more abundantly than to the others, and still more because She is the cause whereby these gifts were given to all. However, the fifth and most significant reason for the Virgin's rejoicing is that it was not only God, through Her, but she Herself as well, through what she knew and foresaw, who brought the resurrection to mankind.

2. For the Virgin is not like the earth, which, although it contributed towards the creation of man, did not itself actively do anything; it was utilized by the Creator simply as a material, and "became" something without playing an active role.

The Virgin, on the other hand, realized within Herself and offered up to God all the things which attracted the Maker to the earth and stimulated the creative hand. What were these things? An immaculate existence, a completely pure life, the repudiation of all evil, the practice of all the virtues, a soul clearer than the light, a body wholly spiritual, brighter than the sun, clearer than the heavens, more holy than the throne of the cherubim. The flight of a mind which fears no height, which transcends even the wings of the Angels. Divine love, absorbing and assimilating all the other desires of the soul. God's possession, union with God, inconceivable to human thought. Having in this way adorned both her body and her soul with such beauty, God's gaze was drawn to Her. Through Her own loveliness she made manifest the loveliness of our common human nature, and won the heart of Him who has no passions. Through the Virgin, He who through sin was hated by men, became Himself a man.

3. For the Virgin, the "dividing wall of hostility" and the "barrier" were not operative: where she was concerned, everything that divided the human race from God had been abolished. Thus, even before the universal reconciliation took place, perfect peace had been established between God and the Virgin. What is more, she never needed to make treaties of peace and alliance, because from the very beginning she was the leader in the dance of friendship. Those were all enacted for the rest of humankind. And prior to the Paraclete, she was, to quote Paul, "one who maketh intercession for us to the Lord"—not with her Hands upraised, but with Her life itself upraised in prayer to Him, for mankind's sake. So it happened that the virtue present in one soul sufficed to put an end to the evil of men throughout the ages. The Virgin may be likened to the Ark which saved man at the time of the general destruction of the world: it did not itself have any part in the disasters that befell, and it preserved the possibility for the human race to continue. Thus the Virgin kept Her thoughts as unsullied and holy as though no one had ever dared to commit a sin on earth, as though people were all as steadfast as they ought to be, as though they all still

lived in Paradise. Indeed, she had no sense of the evil which overwhelmed the earth. The flood of sin which spread everywhere, which sealed off Heaven and opened up Hell, which set men at war with God, which drove out Good from the earth and replaced it with Evil, had no power to affect the blessed Virgin in the slightest. On the contrary: although it reigned supreme in the universe, although it shook and convulsed and demolished everything, yet it was conquered by a single thought, by a single soul. And it was not simply that the Virgin conquered sin, but that through Her it departed from the entire human race.

This was the Virgin's contribution to the work of salvation, before the day on which God, in accordance with His eternal plan, inclined the heavens and came down to earth. From the moment of Her birth, she was occupied in constructing a dwelling for Him who would save mankind; she strove to make the Lord's dwelling—Her own self—beautiful, so as to be worthy of Him. And thus the King had no fault to find with the palace. Furthermore, the Virgin did not merely present Him with a royal dwelling that was worthy of His excellence; she also made ready for Him, of Her own self, the royal purple and the girdle and, as David says, the "majesty," the "strength," and the "kingdom" itself. She can be likened to a glorious city which, surpassing all others in size and in beauty, in its high moral standards and in the number of its inhabitants, in wealth and in all types of power, is not limited simply to receiving and sheltering the king, but becomes his seat of government and constitutes his sovereignty and his honor, his strength and his armory. Similarly, by receiving God into Herself and giving Him Her flesh, the Virgin caused God to become present in the world, bringing on His foes unassailable disaster, and to His friends, salvation and the source of all good things.

4. In this way she bestowed blessings on the human race before the time of its universal deliverance. But when the moment arrived and the heavenly messenger appeared, she once more played an active part in this deliverance by believing in what he told Her and agreeing to perform the service that God required

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## St. Nicholas Cabasilas

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of Her. Her belief and agreement were essentially and absolutely necessary for our salvation; and if the Virgin had not maintained this position, there would have been no hope left for mankind. Of course, as I said above, it would have been impossible for God to look with favor on the human race and to want to come down to earth, if the Virgin had not been in a state of preparedness—if, that is, there had been no one to receive Him and to serve the cause of salvation. Likewise, God's desire for our salvation could not possibly have been realized if the Virgin had not believed in it and agreed to promote it. This is evident from the fact that Gabriel, in greeting Her with the word "Hail" and naming Her "full of grace," accomplished his mission and revealed the mystery in its entirety. Nevertheless, as long as the Virgin sought to discover the way in which the childbearing<sup>1</sup> was to come about, God did not descend; whereas the moment she was persuaded and accepted the proposal, the work was immediately and fully accomplished: God clothed Himself in manhood, and the Virgin became the mother of the Creator.

Yet there is something even more wonderful than this. God did not let Adam know in advance, nor did He persuade him to give Him the rib out of which Eve was to be created. He put him to sleep and, having deprived him of his senses, He took the rib out of his side. In proceeding to create the New Adam, on the other hand, He gave knowledge of His intention to the Virgin and awaited Her faith and acceptance. In creating Adam, He took counsel with His only-begotten Son, saying: "Let us make man." But when He needed to "induct the firstbegotten"—that "wonderful counselor"—"into the world," to quote Paul, and to create the second Adam, He included the Virgin in that decision as His associate. In this way, God's great "design," spoken of in Isaiah, was made known by God and confirmed by the Virgin; and thus the incarnation of the Logos was brought about not only by the Father who "favored" Her, and by His power that "overshadowed" Her, and by the Holy Spirit that "came upon" Her, but

<sup>1</sup> Literally the Greek word *kuophoria* is translated pregnancy.

also by the free consent and belief of the Virgin Herself. For just as the decision regarding the incarnation of the Logos could not have existed and been imparted to mankind without the initiative taken by God, so the fulfillment of the divine will would have been impossible if the Most Pure Virgin had not invested it with Her own consent and faith.

5. So, having guided and persuaded Her in this fashion, God went on to make Her His mother. He thus borrowed flesh from someone who both wished to lend it and knew the reason for doing so. The same had to happen in the case of the Virgin as in the case of God: just as He desired to be "conceived," she had to bear Him in Her womb and become a mother, not out of necessity, but with all Her own free will. Furthermore—and far more importantly—she had to contribute to the economy of salvation not simply as a passive agent, as something used for the purpose, but by giving Herself of Herself and becoming God's associate in His care for the human race, so that she shared and participated together with Him in the glory arising out of their love for mankind. Again, since the Savior was a man and the son of man not just in the flesh, but possessed a soul and a mind and a will and every human attribute, He had also to have a perfect mother, who would bring to His birth the service not just of Her bodily nature but of Her mind and Her will and all Her being: who would be a mother both according to the flesh and according to the spirit, so that humanity in the fullest sense would be present at the perplexing birth.

This is the reason why the Virgin, before placing Herself at the service of the divine mystery, learned, believed, wished, and prayed for its fulfillment; besides which, God wanted thereby to show the extent of the Virgin's virtuousness. That is to say, He wanted to show how great Her faith was and how elevated Her mind, the integrity of Her thought and the greatness of Her soul, all of which were evident from the fact that she accepted and believed the Angel's incredible words: that God would really and truly come to earth and involve Himself personally in our salvation, and that she would be able to be of service and play an active part in this work. Thus, the fact that

she asked at first for an explanation and was persuaded is clear evidence that she knew Herself very well indeed, and could conceive of nothing that was more worthy of Her desire. Moreover, the fact that God wished to demonstrate Her virtuousness is strong proof that the Virgin was well aware of the greatness of the divine goodness and love for mankind. And it seems to me that this is precisely the reason why she was not initiated directly by God Himself: that is, in order that it might be fully revealed that the faith which brought Her into such close proximity to God was an expression of Her own free will, and that everything should not be regarded as resulting from God's persuasive power. Because, just as those of the faithful who have not seen and yet believe are more blessed than those who insist on visual evidence, those who believe in the messages sent from God through His servants are wiser than those who need to be convinced by Him in person. Again, the fact that she was aware that nothing in Her soul was unsuited to the mystery, and that Her habits were so much in accord with it that she made no mention of any human weakness, as well as the fact that she had no doubts about how all these things were to happen and did not debate the methods which would conduce to her purification, nor had need of an initiator—I do not know that all these things can be considered as belonging to created nature.

For even if she had been one of the Cherubim or Seraphim, or something far purer still than these angelic beings, how could she have borne to hear that voice? How could she have thought it possible to fulfill the promise? How would she have found the strength to accomplish the marvelous work? Indeed, John the Baptist, regarding whom "there hath not risen a greater," as the Savior Himself said, considered himself unworthy to touch even His sandals, even though the Lord appeared to him in humble human guise. The Most Immaculate Virgin, on the other hand, was courageous enough to take into Her womb the Logos of the Father, the very substance of God, even prior to His Incarnation. "Who am I and what is my father's house? And will you save Israel, Lord, through me?" Such things are said by the righteous even though the tasks



they are called upon to perform have been performed by many others before them. Yet, the Angel called upon the blessed Virgin to perform something entirely unaccustomed, something not in accord with human nature, beyond rational understanding. For in reality, what less was she required to do than to raise the earth up to heaven, and by means of Her own self to move and change the universe? And yet she was not troubled in Her mind, nor did she consider Herself unworthy of such a task. Just as the approach of light does not trouble the eye, and just as there is nothing strange about saying that when the sun rises, it is day—so the Virgin was not in the least surprised to learn that she would be able to receive and to contain within Herself the uncontainable God. Of course, she did not let the salutation go unquestioned, nor did she allow anything to happen to her without considering it, and nor was she carried away by all the praises. She concentrated Her attention and considered the greeting most seriously, seeking precise information both as to the manner in which the childbearing would occur and everything relating to it. But beyond that, she did not ask whether she Herself was capable and worthy of such high service, and if she had sufficiently purified Her body and soul. She marvels at the miracles which are about to happen in nature, and passes over everything relating to Her own preparation. This is why she asked Gabriel to explain the former to Her, whereas about the latter she knew without being told. Indeed, it was from within Herself that the Virgin drew Her courage and Her confidence, since, as John said: “her heart condemned her not.”

6. “How shall this be?” she asks. Not because I myself need to be purer and more holy, but because it is the law of nature that those who, like myself, have chosen to live a life of virginity do not become pregnant. “How shall this be,” she asks, “seeing I know not a man?” I myself, of course, she continues, am ready to receive God. I have prepared myself sufficiently. Nevertheless, tell me whether nature will adapt, and how. Then, as soon as Gabriel informs Her of the way in which the incredible childbearing will take place, with the familiar words: “The Holy Spirit shall come upon thee, and the

power of the Highest shall overshadow thee,” and explains everything, the Virgin has no more doubts about the angelic message telling Her that she is blessed, both on account of the supremely wonderful account of what she believed—that is to say, that she would be worthy of performing this service.

This was not due to any superficiality. It was the showing forth of the marvelous and secret treasure that the Virgin concealed within Herself, a treasure replete with the highest wisdom, faith, and purity. This was made clear by the Most Holy Spirit in naming the Virgin “blessed,” precisely because she accepted the message and had no difficulty believing in the heavenly pronouncements. In fact, the mother of John, when her soul was filled with the Holy Spirit, blessed the Virgin with the following words: “Blessed is she who believed that those things which were told her from the Lord will come to pass.” Furthermore, in Her reply to the Angel, the Virgin said of Herself: “Behold the handmaid of the Lord.” For she is truly God’s handmaid who so profoundly understood the mystery of His coming; she who, when the Lord “stood at the door and knocked,” as Scripture says, immediately opened the house of Her soul and body, thereby providing Him who was formerly homeless with a true dwelling among men.

At this point, a parallel can be drawn with the case of Adam. Even though the entire visible universe was created for his sake, and every other created being had found itself a suitable companion, for Adam alone there was not found a fitting helpmate before the creation of Eve. Similarly, although the Logos brought all things into existence and ordained, for each of His creations, its appropriate place, He had no place and no dwelling prior to the Virgin. But the Virgin did not give “sleep to [her] eyes or slumber to [her] eyelids” up until the moment when she offered Him a tabernacle and a habitation. We must, of course, consider these words as the voice of the Most Pure Virgin, uttered by David, since he was the father of Her line of descent. In exactly the same way, according to Paul, Abraham, in paying tithes to Melchisedec, was also paying tithes for his son Levi, who “was yet in the loins of his father.”

7. However, the greatest and most incredible thing of all is the fact that, without knowing anything beforehand, without any warning whatsoever, she was so well-prepared for the mystery that as soon as God appeared unexpectedly, she was in a position to receive Him as was fitting, with a soul that was ready and vigilant and steadfast. And she gave an answer that was appropriate and which became Her in order that all men might know the wisdom with which the blessed Virgin lived Her life—that is, how far she was above human nature, how extraordinary, how much greater than men could understand; Whose soul was fired with so keen a love of God, not because she had been told beforehand what was to happen to Her personally, in which she alone would participate, but because of the gifts that God had bestowed or would bestow in common upon all men. Just as Job is admired not so much for the patience he exhibited in his misfortunes as because he did not know his struggle for patience would be rewarded, so the Virgin proved Herself worthy of the gifts which surpass human understanding because of what she did not know. She was a bridal chamber with no expectation of a Bridegroom. She was the sky without knowing that the Sun would rise in Her.

What can possibly compare with the greatness of such a mind? And who would she have been if she had known clearly beforehand about everything and was thus borne on the wings of hope? Yet why had she not been told about it before? Was it perhaps because this shows that she did not need to advance any further, given that she had conquered all the peaks of holiness, and that there was nothing she needed to add to what she already possessed, and that neither could she improve in the way of virtue since she already occupied its summit? For, if any of these things were possible, and there existed, beyond what she had already accomplished, some further summit of virtue, the Virgin would know about it, since that is why she came into this world and because under God’s tutelage she would traverse that as well and be better prepared to serve in the mystery. No one can say for certain that the Virgin might not, ostensibly, have had an even greater

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## St. Nicholas Cabasilas

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disposition towards virtue (were such a thing possible) if she had been possessed of the hopes mentioned above. But it is precisely this ignorance of Hers which proved Her to be so good, when, in the absence of any motivation towards virtue, she nevertheless perfected Her soul to such an extent that she was chosen by a just God out of the whole of humanity. Furthermore, it is to be expected that God would adorn His mother with all good things, and that He would create Her in the best and most perfect way.

8. Thus the fact that He was silent and told Her nothing beforehand of what was to happen proves that He saw that there was nothing better or greater beyond that which the Virgin had already accomplished. And this again is evidence that He chose to be His mother not merely the best woman among those in existence, but the best in an absolute sense. He chose, not Her who suited Him better than any other member of the human race, but Her who suited Him absolutely, who of necessity had to be His mother.

For it was, obviously, absolutely necessary for human nature to prove itself equal to the task for which it was created; that is, to bring into being someone able and worthy to serve the Creator's purpose. We, of course, do not hesitate to pervert the purpose for which our various tools were intended, by using them in all sorts of different capacities. The Creator, however, did not give human nature one destiny to begin with, and change it later to another. From the very first, He created it such that, when the time came for Him to be born, it would afford Him a mother. And, having started out by giving this destiny to human nature, He went on to create man on the basis of that particular function. It follows that at some point, someone had to exist who would fulfill His purpose. For, of course, it is not permissible for us not to consider the aim of man's creation as the best possible, and as rendering the greatest possible honor and glory to the Maker; and neither can we think that God could in any way fail in His creative work. The latter is out of the question, given that even builders and tailors and shoemakers are able to fashion their work in accordance with

their objective, although they are not fully masters of their material. And even though the material they use does not always obey them, even though it occasionally opposes them, they contrive through their art to subdue it and to bend it to their purpose. If, then, they can manage this, how much more natural is it for God to do so, who is not merely the ruler of matter, but its creator, and who knew, when He created it, the use to which He would put it. What, therefore, could hinder human nature from being wholly in accordance with the purpose for which it was created? God rules divine economy in creation. It is His greatest work, the work *par excellence* of His hands. He did not entrust its realization to any man or to any Angel, but reserved it for Himself. Does it not follow that God would take more care than any other artist to observe the correct principles during the work of creation, especially when that creation is not just one among many, but the best of them all? And to whom else would God give what was needed, if not to Himself? Paul, indeed, requires that a bishop (who is, as we know, the image of God) should try, before concerning himself with the common good, to set himself and his own house in order.

9. Well and good. When all these things came together—the most righteous ruler of the universe, the most fitting minister in the service of God's plan, the best out of all the works that the Creator had ever created—how could anything be lacking? For in this great and marvelous work, as is obvious, harmony had to be preserved, there had to be absolute agreement on all points, and no discordance of any sort. God is, above all, righteous; He created all things as they should be and “weighs all things in the scales of His justice.” And in response—a response required by God's justice—the Virgin, who alone was fitted for such a task, offered Her Son; and she became the mother of Him of Whom it was in all respects right that she should be the mother. So even if no other benefit were to accrue from the fact of God's becoming the son of man, we can say with certainty that the fact that it was in all respects right for the Virgin to become the mother of God was sufficient to bring about the incarnation of the Logos. And

we can say further that the fact that it was impossible for God to do otherwise than grant to each of His creatures what most accorded with it—to do otherwise, that is, than act justly at all times—sufficed to give rise to this new mode of existence for the two natures.

For, given that the Immaculate Virgin respected all Her obligations and proved Herself to be so grateful, neglecting nothing of what we owed Him, how could God fail to behave with a justice equal to Hers? Given that the Virgin neglected nothing which the mother of God was capable of doing and loved Him with such an exceeding love, it would naturally be inconceivable for God not feel Himself obliged to bestow on Her a corresponding reward by becoming Her son. Again, seeing that God gives the wicked a leader who conforms to their desires, how could He not take as His mother Her who always proved Herself to be in conformity with His own desire? He gave the blessed Virgin, indeed, the gift that was most akin and suited to Her. For this reason, when Gabriel told Her clearly that she would give birth to God Himself—for this is what he revealed in saying of Him who was to be born that “he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end”—the Virgin received the news with joy, as though hearing something familiar, something that was not at all strange or out of the ordinary run of events. And thus, with a blissful tongue, Her soul free from anxiety and Her mind filled with tranquility, she spoke: “Behold the handmaid of the Lord; be it unto me according to thy word.”

10. She spoke these words, and immediately all things were accomplished. “And the Word became flesh and dwelt among us.” In this way, the moment the Virgin gave Her reply to God, she immediately receives from Him the Spirit, who created the divine god-like flesh. Her voice was therefore a “mighty voice,” as David said. And thus the Logos of the Father is fashioned out of the words of a mother, and the Creator is created through the voice of created being. And, as God said, “Let there be light,” and instantly there was light, so at the sound of the Virgin's voice, the true Light arose

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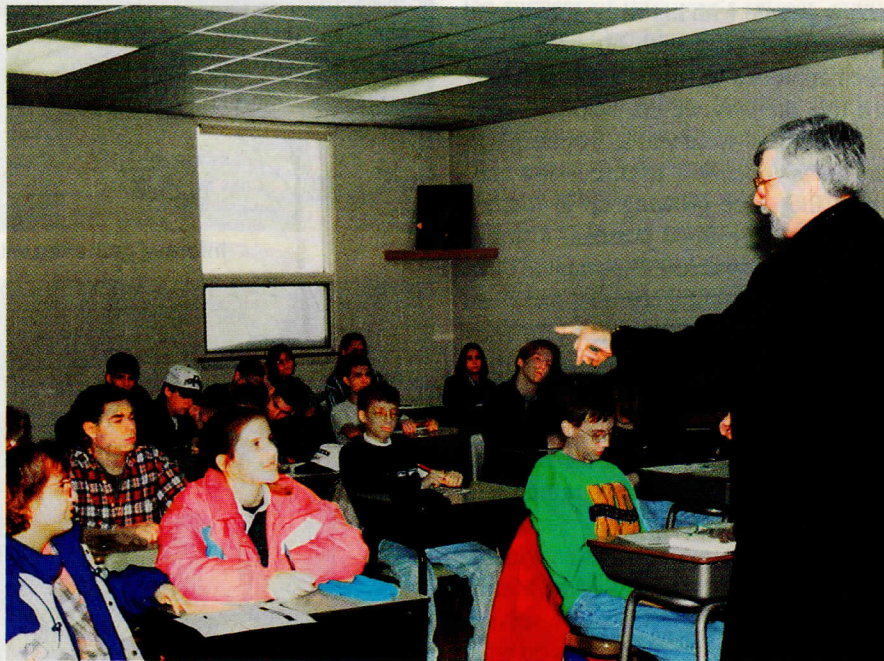


# D.R.E. Winter Teen Retreat - 1995

The anticipation of a winter snow-storm did not hinder our diocesan youth or our young friends from New Jersey from climbing the mountain to reach St. Tikhon's for the annual Eastern Pa. Diocesan D.R.E./Youth Winter Teen Retreat on February 3, 4, and 5.

What a weekend it was! Everyone arrived safely on Friday evening in time for Fr. Shuga's pizza (now a tradition for all winter retreats!), followed by fellowship and opening prayers led by Fr. Eugene Vansuch. Our retreat leader and guest speaker, Fr. Thaddeus Wojcik, St. Mary's Church, Minneapolis, Minn., was introduced to all the retreat participants. He talked about the upcoming weekend and our focus of attention: the Lives of the American saints and their importance in our life. Father Ted brought with him a young man from Minneapolis, who attended the youth encounter this past summer at St. Tikhon's. A young college student from Ohio made the trip for the weekend because she wanted to spend time with students she met at the Bicentennial Youth Rally this past summer. After the introductions, it was off to the gym for basketball, with Fr. Ted and Fr. Eugene trying for those three-point shots. The fellas and the gals enjoyed teaming with the clergy and had a lot of fun, despite a few aches the clergy encountered while trying to relive their youthful basketball days.

There was excitement in the air that Friday evening as we prepared to settle in our rooms. Some were meeting each other for the first time, making new friends. Others were getting reacquainted and catching up on all that had happened since last we met. Even the adult chaperones had their moments of reminiscing. We finally settled in for the long winter night, waiting for the snow to come, and *did it ever!* Saturday morning greeted us with twelve inches of beautiful white, fluffy snow. A blanket of nature's beauty. It was an early wake-up call for everyone, especially Martin, who had to plow a path



Fr. Thaddeus Wojcik.



for our journey to the chapel for morning prayers, then on to the monastery dining hall for breakfast.

In our first session, following morning prayers and breakfast, Fr. Ted presented an introduction to the American saints, and touched on the connection

with our newly-canonized St. Alexis of Wilkes-Barre, with his parish in Minneapolis. A handout to all the participants required the teens to think about "heroes" in their life and the people most important to them in their life. Father Ted read short

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## D.R.E. Winter Teen Retreat - 1995

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biographies of some of the American saints, which provoked some lively discussion on saintly influences on one's daily living.

Father Ted captured the hearts of our young people with his witty quotes, and inspired everyone with his honest and open approach to how we live and why we live the way we do, who and what influences us. What was so inspiring was the teens' openness to discussing concerns they face growing up in today's world. Some offered personal testimonies of people who are important to them and the positive influences they had when faced with difficulties in their life. They offered encouragement and support to one another, looking to the saints as their source of inspiration.

A luncheon break after the first session gave everyone a few minutes to relax, refuel, and reflect on the morning session. An informal rap session with Fr. Ted followed in the lounge of the Metropolitan Leonty Dormitory. The session gave Fr. Ted time to share ideas on what our kids like to do and what teens in the Midwest enjoy. It was a wonderful exchange of thoughts, ideas, and concerns about the youth in the Orthodox Church in general, and more specifically, what it is like being an Orthodox teen in today's society. Because his schedule required him to return to Minneapolis for Sunday, we bid farewell to Fr. Ted, offering our deepest thanks for coming and sharing insightful thoughts with our teens. Later in the afternoon, all the retreatants, some counselors included, hit the road, or should I say, hit the snow, for "snow football" and other snow games. While we enjoyed playing in the snow, our beloved Martin was still plowing the seminary and monastery roads, cutting those paths for us to travel back and forth.

Saturday evening Vigil at the monastery Church, attended by all the teens, was followed by the sacrament of Confession. After the Vigil, His Eminence joined the retreatants for dinner. A first for the retreat was a "fireside chat," an informal talk session, with His Eminence in the dormitory lounge. This opportunity was most beneficial for everyone, especially for those young adults who



Informal gathering with Archbishop Herman.



rarely have the opportunity to be in a relaxed setting with the Archbishop. Special church functions rarely permit the interaction between young people and the Archbishop, and both welcomed this wonderful opportunity. The teens spoke to the Archbishop their concerns—what they would like to see in their own parishes, and what their parishes lack in the way of clergy and parishioners not tending to their needs as growing Orthodox. As this session was so successful, it is anticipated it will become an annual event of the Winter Retreat.

What is the Saturday evening snack time without the usual treat of ice cream sundaes provided by Matushkas Fran and Myra? What another huge success this has become. So successful that we invited the seminarians, who enjoyed the chance to make their own sundaes. Then it was time for lights out. Plenty of quiet

time for reflection and preparation for the Hierarchical Divine Liturgy in the morning.

The morning wind was blustery cold as we made our way to the monastery Church in the beautiful winter setting of cold and snow. The ringing of the bells piercing the winter air, the smell of incense as we entered the Church, the closeness of the participants in the presence of the saints and angels: what a wonderful way to end a weekend full of excitement, knowledge, and most important, our Faith.

This is the third retreat the D.R.E. has sponsored for our youth. The parents of our diocese who send their children to the retreats should be very proud of their children as they are an asset to our Church. I have felt an electricity flowing from our teens that I truly hope will never be turned off. The bonding, the friendships, the sincerity, the respect and love for one





Evening prayers.

another, is evident. Our teens have so much to give us. They truly believe, not only because they were born into the Faith, but because you, as parents, instruct them, guide them, set an example for them, and above all, *love them*. Good, bad, happy, sad, you are there for them. They want to be there for you and for our Church, which is also their Church. I encourage parents to be supportive and to be there for your children, at all times, giving them encouragement in their growing young lives. Keep God, Christ, the saints, alive in your life every day and not just on Sunday or Holy Days. You will see how your sons and daughters will not only emulate you, but turn to you for the support needed to deal with the work of the devil who tries to win their hearts.

As excited as the young men and women were when they left St. Tikhon's

for their journey home, I was just as enthused. I am looking forward to seeing each of them at a future youth gathering, and trust that their enthusiasm will generate interest in their respective parishes by encouraging other teens to participate in our youth gatherings. I look for your continued support of the D.R.E. activities. Our department members devote much time in planning these events for all our children.

A special **thank you** to all the D.R.E. members and non-members who devoted their weekend as counselors and cooks, to Fathers Leo Poore, Eugene Vansuch, Joseph Martin, John Onofrey, and Andrew Shuga for their donations of time and food; to Martin Paluch for his untiring efforts to make sure all runs smoothly with our camp facility (and snow plowing!); to Father Thaddeus Wojcik, who

left Minnesota to come to eastern Pa. to see snow—his outreach had a tremendous impact on our teens; our retreatants thoroughly enjoyed him as was shown by their enthusiastic participation in the sessions; to all the parents, relatives, and parishes who, in any way, contributed to the success of this year's retreat, *many thanks*, and God bless all of you.

Our deepest appreciation and love to our own Archbishop Herman for his continued support and belief in the D.R.E. and its focus on the youth of our diocese and all Orthodox youth who are able to participate in our programs. May God grant all of you *many years!*

A blessed and glorious Pascha to our diocesan faithful and to our readers. **CHRIST IS RISEN!**

—Matushka Fran Vansuch

**ST. TIKHON'S  
SUMMER  
CAMP**

**June 25 - July 1**

Boys & Girls  
St. Tikhon's Seminary

Write to:  
**Mr. Martin Paluch**  
Camp Director

St. Tikhon's Seminary  
South Canaan,  
PA 18459



# Altar Boy Retreat

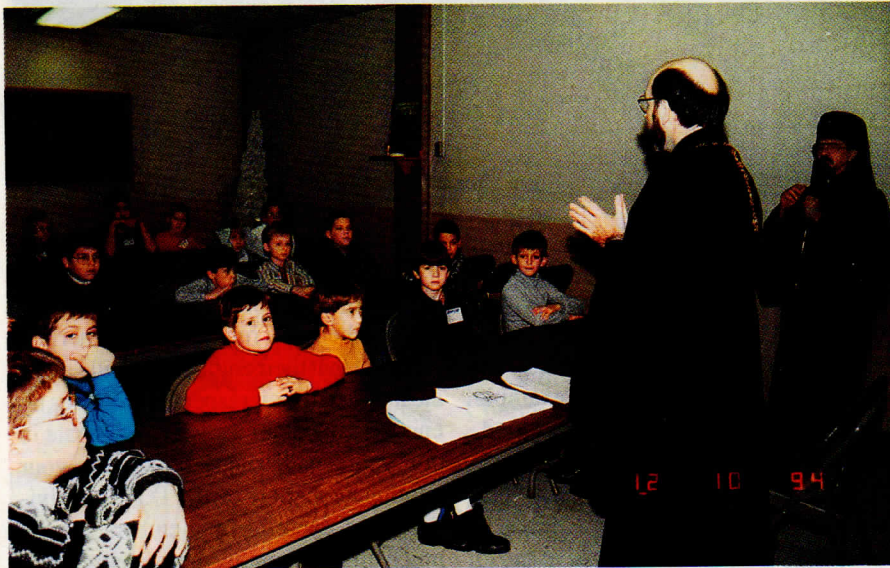


The Annual Altar Boy Retreat brought together young altar boys, some of the Diocesan clergy, and a few dads for a one-day session at Holy Resurrection Orthodox Cathedral, Wilkes-Barre, Pa.

Two sessions, morning and afternoon, were held to accommodate the wide range in age of the participants. The morning session was divided into two groups: those coming for the first time and those who had attended previous retreats. Fr. David Shewczyk monitored the first-time altar boys as he explained why we have altar boys, their function in the altar and in the Church. Fr. Leo Poore monitored the discussion with the "returnees" which emphasized the order and structure of the Vesper service, as well as all the different responsibilities of the older altar boys when serving in the altar.

His Eminence Archbishop HERMAN attended the retreat and visited both groups, sitting in on the discussions, answering questions, and offering encouragement to the young boys.

A pizza lunch was offered to all who attended the retreat. Following the lunch the boys were able to release some of their "pent-up energy" with a few games:



an incense relay race and a candle-holding relay were just two of the exciting games offered at this year's retreat. The games may become a part of the retreats in the future.

Our annual group photo with His Eminence took place in the Church, with all the participants wearing their multi-colored altar boy vestments. Afterwards, the afternoon session was held in the Cathedral Chapel. Under the guidance of

Deacon Serge Kapral and Deacon Keith Russin, the altar boys discussed the practical aspects of serving in the altar. They learned rather quickly the varying customs and practices that exist in all our parishes with regard to serving in the altar. All the altar boys participated in a "show and tell" session as they learned the importance of proper behavior in the altar as they serve with the priest. In addition to their behavior in the altar, it



was stressed that outside the altar and the church, they need to be good examples and to reflect the honor of being able to serve as altar boys.

While the boys were having their session, the parish priests visited with one another and reflected on the importance of having altar boys in their parishes.

The retreat ended with the celebration of Great Vespers, with many of the altar boys volunteering to serve. What they had learned in the morning and afternoon sessions was put into practice with the Vesper service.

The retreat provided a good, great day for all who attended. My deepest thanks to Fr. Vladimir Petorak, Dean of Holy Resurrection Cathedral, and to the parishioners of the Cathedral for their valuable support with the retreat; to Fr. Deacon Serge and Matushka Vicky Kapral for providing the fellowship and lunch and to all the Department members who gave of their time to offer our young altar boys an enriching and learning experience.

—Matushka Fran Vansuch



## Future D.R.E. Activities

### April 29, 1995:

Diocesan Educational Conference, St. Nicholas Russian Orthodox Church, Bethlehem, Pa.

9:30 a.m. - 3:00 p.m.; Vespers 3:30 p.m.; Guest Speaker, Fr. Alexander Veronis, Annunciation Greek Orthodox Church, Lancaster, Pa.

### Evangelism and Mission in Orthodoxy Today

Conference is open to all Diocesan faithful. Contact Maria Proch for registration.

### May 13, 1995:

D.R.E. Meeting, Holy Cross Orthodox Church, Williamsport, Pa.

### May 29, 1995:

Memorial Day Pilgrimage Procession, 8:30 a.m. at the Arch with icons and banners.

### July 29, 1995:

D.R.E. Diocesan Church School Picnic, St. Stephen's Orthodox Cathedral, Philadelphia, Pa.



### August 12, 1995:

Women's Retreat, St. Tikhon's Seminary, 10:00 a.m. - 3:00 p.m.

### Women in the Church

Guest Speaker: Mother Christophora, Holy Transfiguration Monastery, Ellwood City, Pa.

Session to include a women's panel discussion. Ages 10 and up.

### September, 1995:

Essay Contest

September 15, 1995: "Lock-in" Overnighter. Fellowship - Food - Music. Information will be forthcoming.

### February 2, 3, 4, 1996:

Winter Youth Retreat, St. Tikhon's Seminary. Plan now! Mark your calendar! Theme: Contemporary Music.



# What is the Russian Orthodox Catholic Mutual Aid Society?

*Note: ROCMAS is celebrating its one hundredth anniversary this year. A history of ROCMAS and its role in the growth of the Orthodox Church in America appeared in the spring 1994 issue of this magazine.*

The Russian Orthodox Catholic Mutual Aid Society (ROCMAS) is a fraternal benefit society organized within a lodge system through the various parish churches of the Russian Orthodox peoples. The society was founded for the purpose of providing relief for members distressed either by illness, physical injury, or disability, and in the event of the death of a member, to pay benefits to his family. Life insurance benefits were especially helpful in those days to widows who were left with large families, since there was no other type of financial assistance available from industry or government sources. The lodge insurance was their salvation in time of need.

## Aims of the Society

1. The spread and preservation of the Orthodox faith in America.
2. Participation, as far as possible, of the members in the work of building Orthodox churches in this country, founding Russian schools, and charitable and educational institutions.

## St. Nicholas Cabasilas

*Continued from page 56.*

and coexisted with the human body, and He who "lighteth every man that cometh into the world" was contained in the womb. O sacred voice! Words that achieved such splendor! Blessed tongue, that instantly recalled the entire universe from exile! O treasure of a pure soul, who with her few words abundantly poured upon us such an infinity of blessing! For those words transformed earth into heaven and freed Hell of its prisoners, leaving it empty. Through those words, heaven was peopled by men, and the Angels were brought so close to them, that the heavenly and earthly races were interwoven in

3. The same zeal and interest in publishing an Orthodox newspaper, books, and pamphlets of a religious and moral character.

4. The enlightenment of the members in general, fostering in them love and devotion to the Orthodox Church and nationality.

5. To provide death benefit protection to its members.

## Who Can Belong?

Membership is open to all persons of the Orthodox faith from birth to age seventy.

## Reasons Why I Should Belong

1. **Social:** ROCMAS participates in and supports many parish and diocesan programs.

2. **Economic:** The society assists its members and the churches to which they belong in time of disaster or emergency. Its insurance programs provide members with a ready cash fund from which to borrow in an emergency.

3. **Fraternal:** Fraternalism is the very foundation of a society such as ours. It means giving help to others when need arises, especially to our members.

4. **Religious:** ROCMAS has always been oriented to and has always been a strong and loyal supporter of the Ortho-

dox Church.

5. **Fellowship:** The lodge system provides an opportunity for members to meet and associate with other people of the same religious and ethnic background.

6. **Heritage:** In keeping with present-day awareness and pride in ethnic origins, the Society provides instruction in and encouragement for preserving ethnic customs, foods, dances, and folklore of the Orthodox tradition.

## 100th Anniversary Celebration

### Liturgical Schedule

Saturday, May 6, 1995

5:30 p.m. Great Vespers

Holy Trinity Church, 401 East Main Street, Wilkes-Barre, Pa.

Sunday, May 7, 1995

8:45 a.m. Procession to escort the Hierarchs.

9:00 a.m. Vesting of His Beatitude, Metropolitan Theodosius. Hierarchical Divine Liturgy, Holy Resurrection Orthodox Cathedral, 591 North Main Street, Wilkes-Barre, Pa.

12:30 p.m. Fellowship Hour, Convention Hall, Pittston, Pa.

1:30 p.m. Grand Banquet

Ticket cost is \$20.00; open to all Orthodox Christians.

one unique dance around Him who partakes of both, who became man while being God.

What expressions of thanksgiving can we offer You which are worthy of these words of Yours? How may we salute You, who have no equal among men? For our words are earthly, whereas You surpassed all the summits of this world. For this reason, I think that if words need to be uttered in Your honor, they must be the work of Angels, of a cherubic mind and a tongue of fire. And so, having recollected as far as possible Your achievements, and having sung Your praises to the best of

our abilities, You who are our salvation, we now ask to be granted an angelic voice. And we turn again to Gabriel's salutation, thereby doing honor to our own speech: "Hail thou that art highly favoured, the Lord is with thee!"

Yet, O Virgin, grant that we may not only speak of the things that render honor and glory to Him and to You who gave Him birth, but that we may also realize them in practice. Prepare us also to become habitations for Him to dwell in, for to Him is due glory through all the ages. Amen.

—Translated by Alexandra Sherrard



# Russian Winter Festival At the Pasonick Hotel

The St. Tikhon's Russian Winter Festival lived up to its promise of being a fun-filled event! For the weekend of February 18 and 19, the Pasonick Hotel, located in Scranton, Pa., was magically transformed into a Russian Winter Festival including a bazaar, lively folk entertainment, a restaurant featuring delicious Russian cuisine, and a whimsical Russian Winter Palace!

Accolades for the success of this very exciting event go to the co-chairs: Father John Perich and Mrs. Florence M. Boyko. The honorary chairs for this event were our spiritual advisor, V. Rev. Daniel K. Donlick and Dr. Elizabeth Semon Bonczar, President of the Association. Committee members included John Boyko (arrangements), Dea. Gabriel Petorak (decorations), Dea. Keith Russin (opening ceremony), V. Rev. Yaroslav Sudick (toast), Matushka Eugenia Perich (menu), and Veronica Koziar, Theo Koziar, George Scochin, Dorothy Maday, Kay Fedirko, and Joan Gima on special events.

This enchanted festival got off to a rousing start on Saturday with shoppers and diners being treated to four performances by Russian Folk group Misha and Natasha Smirnov, who very entertainingly performed many traditional Russian folk songs in a most lively and enjoyable way. Shoppers were able to purchase collectibles presented in Father John Perich's "Treasures from Around the World," as seen on television shopping channel QVC. Father John's collection featured some very exciting pieces from the Russian imperial family, and fine art objects including crystal, amber, matroshka dolls, icons, embroidery, and much more. Head Chefs Wally and Ted really went all out to provide a Russian menu for their guests. By all accounts, the food was excellent and supported the theme of our Russian Festival.

In the course of days of preparation for the Festival, Fr. Dea. Gabriel Petorak, under the discerning watch of Fr. John



Archbishop Herman receives \$10,000 check from the St. Tikhon's Century Association.



Misha and Natasha.

Perich, created the feeling of a Russian Winter Palace in the ballroom. A throne, decorated in winter white with an accent of pink roses, was stunning to behold. Co-chair Florence Boyko had chosen white and pink linens for the tables and Dea. Gabriel, keeping to the Mardi Gras theme, designed festive fresh flower arrangements for the fifty-one tables set for the banquet. Adding to the feel of a winter setting was a forty-foot mural of a Russian city skyline on loan from Father

John's daughters, Alexandra and Tiaesia.

On Sunday, the stage was set for a very special event, our Maslenitsa, or Russian Mardi Gras! Our dinner guests, as they entered the hotel ballroom, were greeted in traditional Russian style by a cast of characters in theme costumes accompanied by a lively and very entertaining accordionist, Sam Sokoluk. This was just the beginning of nonstop entertainment!

*Continued on the next page.*



## Successful Russian Festival

Continued from page 63

Our very special guests, His Beatitude, Metropolitan THEODOSIUS, and His Eminence, Archbishop HERMAN, made an entrance at the center of the ballroom and were greeted very eloquently by young boys wearing winter clothes and waving streamers. Pulling two sleds laden with bouquets of flowers, they presented them to the Hierarchs. This opening ceremony, planned by Dea Keith Russin, set the tone for the festivities to follow!

Father John Perich officially welcomed everyone to the Maslenitsa and asked Metropolitan Theodosius to bless our meal. The V. Rev. Father Yaroslav Sudick then gave a very warm toast, and our five-course meal started immediately with the first course already on the tables.

Our now famous *zakuski* (appetizers) included the following items, prepared and donated: more than three thousand *pelmeni*, and trays and trays of *holodetz*, from Matushka Eugenia Perich; seventy to eighty pounds of *bakluzhan*, from Susan Pasqualone; over four hundred *varenilki*, from Olga Boyko; and *selotka*, from Father John Perich.

The courses that followed were served in a leisurely but efficient manner by the Pasonick Hotel's courteous staff. They included Moscow-style beet borscht, a mixed green salad, an entree of veal cutlet in wine sauce served with rice pilaf and seasoned green beans, and strawberries Romanoff for dessert. Diners at this event were treated to a taste of genuine Russian cuisine!

As soon as we began to eat, entertainers Misha and Natasha took center floor and performed a Russian traditional folk song carrying bread and salt. Natasha was dressed in a magnificent snow princess costume. Our folk singers entertained the dinner guests twice. One of their presentations included a stint in which children performed with their noisemakers and sang a charming love song while distributing long-stemmed pink roses. The folksingers were followed by our dance orchestra: the Manzherok, a six-piece balalaika orchestra. Entertainment was nonstop until a special presentation was made by the President of our Association, Dr. Elizabeth S. Bonczar.



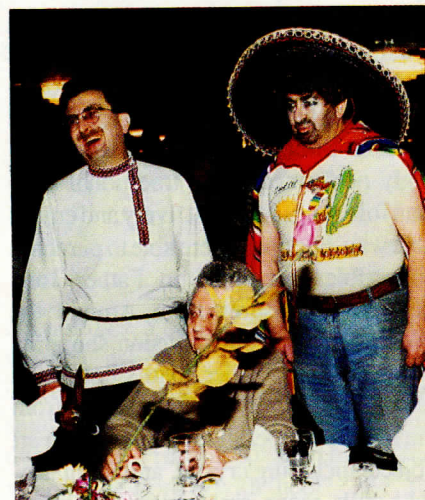
A waltz with the prince.



The Coronation.

Dr. Bonczar thanked the co-chairs, Father John Perich and Mrs. Florence Boyko, for their outstanding work on this event, and then on behalf of all members of the Association, presented Archbishop Herman a check for the benefit of the seminary in the amount of ten thousand dollars.

Following this presentation, the lights were dimmed, noisemakers and horns were passed out in Mardi Gras fashion, and children made an archway of colorful streamers and threw sparkles as Father John announced ("in truly Russian democratic fashion") the chosen Prince and Princess of the Maslenitsa, and the coronation began! Being very good sports, our Princess Kazi Bonczar and our Prince Seminarian Alexei from Russia were dressed in their coronation robes, crowns, and scepters. What a fun event this was as our handsome couple made their way around the ballroom, and all attending made merry sounds with their noisemak-



ers! For a brief moment, we were all children again thinking about the folk tales and fantasies of our own youth!

After the coronation, our orchestra took over and the folk dancing really took off. It was wonderful to see our young guests do the Troika and Two-Step. The orchestra was very good and versatile, so





Metropolitan Theodosius with George Scochin

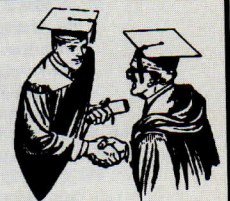
many were seen dancing to a waltz, foxtrot, and—oh yes!—even the Chicken Dance.

Near the close of our festivities, the Century Association's Black Lacquer Box Raffle was conducted, and our members raised close to three thousand dollars on this raffle. The first place winner of the large magnificent box with an icon of St. Tikhon on the lid, was Joanna Alexson of Fairfax, Va. Second place winner of a box featuring St. Tikhon's Bell Tower, was Ernie Rebsidy of Latham, N.Y., and the third place winners of a lacquer box depicting St. Tikhon's Archway, were the V. Rev. and Mrs. John Nehrebecki of Paramus, N.J. Congratulations to our winners, and thank you to all who supported this raffle! And a special thank you goes to Father John Perich for donating these boxes and giving the Association the opportunity to have this successful raffle.

When the proceeds from the raffle, the Maslenitsa, and the bazaar were counted, this successful event raised over seven thousand dollars for the benefit of our beloved seminary. Thank you, and Many Years to all the loyal supporters and committee members whose efforts made this, our "first" winter festival, an event to remember. To the more than four hundred and twenty guests who attended our Maslenitsa, thank you for your support and for the many kind words, such as these: "This was a first class event! We had a marvelous time and are so glad we came, please do this again next year!" For the hundreds turned away, we will enlarge our seating capacity and have more space available for you next year! Thank you for your interest!

—Elizabeth Semon Bonczar  
President, St. Tikhon's  
Century Association

Our next issue of **Alive in Christ** is our annual graduates issue. Submit your photos and information by July 10, 1995. Send to: Alive in Christ  
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Steve Kandianis  
Mary Zbur  
Kip, Sherry, Andrew, Alex Fedetz  
Susan Tzope  
Dorothy Smickley  
Mary Yuhas  
John Karpeuk  
Edward, Holly, Zachary, Nathaniel Bachert  
Mary Muha  
Michael & Vincentine Brusko  
Charles & Helen Gaston  
Susan Greitzer  
Fred & Sophie Long  
Richard & Jean Garrison  
Andrew Brusko  
Andrew & Pat, Zachary, Andrew Brusko  
JoAnn Yurconic  
John & Sandy, Daniel Miller  
James Basara  
Anna Joyce Womer  
Helen Cudlic  
John, Anna, Andrew Miller  
Scott & Dana Morgan  
Michael, Tonya, Michael, Lucas Gaston  
Reader Chris & Maryann, Kate, Samuel Rowe  
Dr. Serges & Fay Salivonchik  
Richard, Mary, Kathy Baker  
Vince & Nicki Fugazzotto  
Sue Cressman  
David, Janice, Lural, David Cudlic  
Lucy Wasco  
Samuel & Carol Baron  
Sophie Stempak  
Althea Shellock  
George & Harriet Mazur  
Helen Suda  
Mildred Bowski  
Eva Fox  
John & Barbara Ferreira  
Anna Lalo

## ST. MARY'S ORTHODOX CHURCH

Coaldale  
Fr. Paul & Matushka Borick  
Mr. & Mrs. John Bench & Family

Anastasia Bench  
Helen Berezniak  
Harry Bialis  
Theodore Bogash  
Helen Butts  
Mary Bybel  
William Bybel  
Stephanie Chmel  
David & Melanie Christman  
Analisha & Vanessa Christman  
Dr. & Mrs. Richard Chwastiak  
Richard & Nicole Chwastiak  
Mr. & Mrs. Nick Danchak  
Mr. & Mrs. Michael Drosdak  
Irene Drosdak  
William & Helen Evetushik  
Rose Harkins  
Olga Hebda  
Catherine Hedes  
Anna P. Horoschak  
Jennie Jupin  
Olga Kash  
Helen & Wash King  
Rose Lisella  
Michael Lorchak  
Mr. & Mrs. Ted Lorchak  
Mary Lutash  
Ben & Olga Macalush  
Helen & Nick Macenka  
Marie Maholick  
Pauline Maholick  
Ann Maliniak  
Paul & Kay Maliniak  
Julia Novosedlik  
Mr. & Mrs. Jack O'Shura  
Helen Ostrosky  
Mr. & Mrs. Michael Patochek  
Helen Philapovich  
Petrina Poko  
Mr. & Mrs. John Puschak  
Nancy Ruggeri  
Mrs. Irene Scarloss  
Ann Scarloss  
Paul & Helen Sheers  
Daniel & Alice Skripnek  
John & Eleanor Sidorik  
John Sidorik, Jr.  
Ted, Susan & Emma Sidorik  
Olga Sidorik  
Ann Slanta  
Martha D. Teno  
Eva Vanno  
Cip & Helen Vavra  
Olga Weiss  
Harry Wyshosky  
Mary K. Zemanik  
Michael F. Zemanik

## ST. NICHOLAS CHURCH

Coatesville  
Very Rev. Dimitri J. Voytilla  
Church School  
Church Choir  
George Babich  
Samuel Babich  
Karen Campbell  
Mary Collier  
Sandra (Baltimore) Dzwonczyk  
Nanette Hare  
Vera Hatcher  
Mr. & Mrs. Nicholas Ruczhak  
Michael Sarosi  
Mr. & Mrs. Peter Sarosi  
Mr. & Mrs. Andrew Toroney  
Maria Toth & Family  
Anna Wilson  
John M. Zatyczyc

## ST. ANDREW ORTHODOX CHURCH Dallas

Very Reverend Michael Lepa  
Florence Brin  
Margaret Yankoski  
Mrs. Robert T. Rhodes  
Megan Mosier

## ST. JOHN THE BAPTIST ORTHODOX CHURCH Edwardsville

Rev. Fr. Emilian D. Hutnyan  
Matushka Laryssa Hutnyan  
Natalia Elizabeth Hutnyan  
Eva Kopko  
Julia Sitar  
Tillie Panco  
Joseph & Betty Wozniak  
Evelyn Swets  
Dora Doroski  
Betty Ervin  
Mr. & Mrs. Michael Rilko  
Kathy & Steve Harmanos  
Michael & Kyra Harmanos  
Olga Stapay  
Mary Nickett  
Julia Seman  
Frank Hulanick  
Julia Capp  
Sandra Williams  
Lorraine Niedjaco  
John Kotis  
Anna Pengrin  
Beatrice Kowalskie  
Jean Ruth Kutzer  
Michael Kolinchock  
Parsons Family  
German Family  
Peter Kutzer, Jr. & Family  
Anna Dutko  
Elizabeth Dutko  
Mr. & Mrs. Peter Dutko  
Mr. & Mrs. John Supina  
Mr. & Mrs. Fred Duduk  
John Berdy  
Natalie and Terry Hashey  
Alexandra Duduk  
John & Carol Sitar  
Shirley, Sharon, Sandra Medivitz  
Wanda Wanko  
Martha Zuk  
Sam & Mary Stanchak  
John Nush  
Anna Souchick  
Eva Souchick  
Helen Sharock  
Elena Duduk  
Helen Chavrid  
Anna Billek  
Don, Kathy & Kimberly Kulick  
Ted & Helen Bischak  
Marion Clane  
Larissa and Jacqueline Hatch  
Mr. & Mrs. Denis Hatch  
Reader John & Rebecca Hanranick  
Mike & Margaret Hoidra  
George & Helen Piskorick  
Olga Morgans  
Mr. & Mrs. Ray Rybka  
Mr. & Mrs. Peter Souchick  
Matthew Hoidra  
Ann Slavinski  
Anna Romanchick  
Mary Hazinski  
Julianna Malcolm  
Helen Deletconich  
Mary Scott  
In Memory of Michael Kotch  
Ronald Seman  
Rose Kopenis  
Peter Kotis  
Evelyn Stapay  
John & Elizabeth Fera  
Rita & Russell Dugan  
Michael Skopik



George Grabovsky  
In Memory of John, Androna, & Betty Berdy  
Mr & Mrs. Nicholas Gulich

**HOLY ASCENSION RUSSIAN ORTHODOX  
CHURCH  
Frackville**

V. Rev. Paul & Matushka Ropitsky  
Mr. & Mrs. Victor Sherkness  
Theresa Basara  
Mrs. Mary Hancher  
Mrs. Mary Zokuskie  
Catherine Motz  
Jack & Sandy Morrash  
Nicholas & Marge Tatusko  
Mr. & Mrs. Michael Cuttic & Sons  
Mary Diffenderfer  
Mr. & Mrs. John Malinchok  
Pauline Searles  
Barbara (Torick) Sabol  
Mary Torick  
Sophie Osenbach  
Eva Mucha  
Anna Dudash  
Mr. & Mrs. John Semanchick  
Joseph & Olga Chrush  
Sergius Chrush  
Mr. & Mrs. Donald Bricker  
Drs. Robert & Mary Lou Bricker  
Michael Dyszel  
Anna, Val, Renee Eippert  
Marie & Peter Weremedic  
Michael & Roseanne Weremedic  
Elizabeth & Michael Weremedic  
James, Lisa, Jimmie Weremedic  
Peter Weremedic, Jr.  
Olga Williams  
Julia Beltrami  
Mr. & Mrs. Andrew Smarkanick  
Mr. & Mrs. Paul Malinchok  
Jean & Frank Holowaty  
Larisa Holowaty  
Mrs. Eva Cuttic  
Dr. Paul Thomas  
Mr. & Mrs. Paul Thomas  
Mr. & Mrs. Robert Kuchta  
Mr. & Mrs. Thomas Fletcher  
Helen & Myron Polanchyck  
Vera Timko  
Mr. & Mrs. Peter Dura  
Anna Andrusichen  
Anna Bendinsky  
Anna & Joseph Martin  
Mel Martin  
Mr. & Mrs. John Pellock  
Mrs. Sophie Chrin  
Olga Chuma  
Zachery, Nicholas, Gregory, Christopher Wilson  
Carole Sagan  
Mary Sagan  
Mary Burock  
Michael & Anna Dikun  
Michael & Mary Trynosky  
William & Mary Keysock  
David, Gregory, Daniel Keysock  
Olga Purcell  
Michael Andrusichen  
Paul Martin  
Tillie Zigabylo

**ST. HERMAN OF ALASKA ORTHODOX  
CHURCH  
Gradyville**

Fr. & Matushka John Perich  
Taisia & Alexandra Perich  
Joan F. Godun  
Gladys & John Markay  
Eugenia & Leroy Hughes  
Claire Brown  
Serge & Svetlana Tapytkoff  
John, Nadine & Amanda Prokof  
Millie Sokol

# Christ is Risen

Stephen M. Sissons  
A. Jabkowski  
George, Danielle & Larissa Pahomov  
Anne Troyano  
John Krowzow  
George & Anastasia Plisko  
Alice Rubercheek  
Sunday School  
Janie M. George  
Don & LuAnn Motel  
Olga Pishtey  
Albert Fernandez  
John & Sonya Perich  
Matushka Suzanne Pishtey

**CHRIST THE SAVIOUR ORTHODOX CHURCH**

**Harrisburg**  
Father Dan & Theodora Ressetar  
Father Michael & Olga Kovach  
Mr. & Mrs. James Antonio & Sons  
Dan & Donna Bretz  
Mr. & Mrs. Sylvester Barbu  
John Caba, Jr.  
Mr. & Mrs. George Cvijic  
Tusha Dernbach  
Mr. & Mrs. John J. Dotsey  
Suzanne Demchak  
Rudolph & Donna Facynic  
Andy & Doty Fedetz  
Joe, Paula, & Brian Fetso  
John Gamble  
Angela Georgias  
Mary Hornack  
Mr. & Mrs. Ronald Hancher, Jr.  
Mr. & Mrs. Ronald Hancher, Sr. & Family  
Mr. & Mrs. James Hardenstine & Family  
Carl & Debbie Hisiro  
Dennis & Renee Hanratty  
Mr. & Mrs. Paul Hadginske & Family  
Mr. & Mrs. Gil Intrieri & Family  
Bill & Anna Kuchta  
William & Ruth Kantor  
Lauren, Rachel & Elizabeth Kneiss  
Mr. & Mrs. Gary Kneiss  
Mr. & Mrs. George Kaznowsky  
Helen Kurylo  
George & Mary Lou Klipa  
Evelyn & George P. Krempasky  
Katharine Macut  
Adam & Dolly Mallick  
Mike & Alice Mallick  
Myra McInnes  
Mr. & Mrs. John J. Midlick  
Gloria M. Maliniak  
Sue B. Mandell  
Dave & Cheryl Martin  
Sonia & Eli Mioff  
Dr. & Mrs. Joseph Norato & Sons  
Evelyn J. Onufer  
Mr. & Mrs. John Osuch & Family  
Buck & Kathy Pankiw & Family  
Matushka Prislowsky  
Nicholas Pestrock  
Paul & Betty Pellegrini  
Nicholas Ressetar  
Gregory & Candi Ressetar  
Alexander Ressetar  
Sophia & Dimitri Ressetar  
Russ & Shirley Sass  
Basil & Irene Suple  
John & Nadzia Schilling & Family  
Mr. & Mrs. F.J. Skirpan  
June Taleff  
Helen Tatusko  
Mr. & Mrs. Glenn Treece  
Millie & Sue Wolfe  
Mr. & Mrs. Richard Wolfe & Family  
Leo & Marlene Washburn

Helen Yannone  
Mary Young

**ST. MICHAEL'S RUSSIAN ORTHODOX  
CHURCH**

**Jermyn**  
Fr. John & Matushka Kowalczyk, Sophia & Nicky  
Fr. Gabriel & Matushka Petorak  
Debbie & Barry Bernosky, Rachel & Paul  
Amy & Serge Bochnovich  
Wendy & Serge Bochnovich  
Mary Bowan  
Willard & Sue Brown & Family  
Eddie & Eileen Brzuchalski  
Dennis & Sonia Buberniak  
Valerie Buberniak  
Sandra & Kevin Carney  
Sandy & Jeff Cavanaugh & Sons  
Sharon & Randy Cleary & Family  
Denise Cobb & Kyle  
Bob & Eileen Dance  
Delores Dreater  
Kay Fedirko  
Donald, Rosalie, & William Fives  
Mr. & Mrs. Anthony Franchak  
Peter & Delores Frenchko  
Joseph Getzie  
Nicholas Getzie  
Peter Getzie  
Sandy & Joe Gillott  
Tom, Helen, & Stephanie Grancey  
Bessie Guzey  
John & Lucille Guzey  
Andy & Dorothy Hanchak  
Bill & Joan Hanchak  
Julia Hanchak & Tom  
Mr. & Mrs. John Hockin & John  
Mr. & Mrs. Al Hockin  
John & Debbie Jaye & Jonathan  
Olga Jaye  
Mary Jubinsky  
Dorothy Keklak  
Rose Kelechawa  
Julia Kitchura  
Mr. & Mrs. Michael Klapatch & Sons  
Henry II & Jeremi Korpusik  
Mary & Henry Korpusik  
Mr. & Mrs. John Krenitsky  
Mr. & Mrs. Joseph Krenitsky  
Irene Kupinski  
Helen Lahey  
Joan Lasichak  
John E. Lasichak  
Michael N. Lasichak  
Ruthann Lasichak  
Wendy Ann Lasichak  
Daria Lehman  
JoAnn & Sam Mattise  
Myra, Elizabeth, & Rebecca McInnis  
Mr. & Mrs. Andrew Michalczyk  
Mr. & Mrs. Michael Mikulak  
Alice Mosley  
Helen Myshak  
John & Barbara Nayduch  
Michael Orinick  
Justine Orlando  
Camille Palese  
Olga Palese  
Barbara Palubniak  
Tillie Palubniak  
Antoinette Petorak  
Martha Pollock  
Willard Puzza  
Anna Rusiniak  
Mary Rusiniak  
Mary Joan Rusiniak  
Martha Scopelliti  
John Sernak  
Mary Sernak  
Millie Sernak  
Paul & Delores Sernak  
Ron, Lorraine & Ann Sernak



# Indeed He is Risen!

Delores Serniak  
Steve & Dolly Serniak & Allison  
Gloria Shaw  
Anastasia Sloat  
Marilyn & Jerry Soroka & Children  
Juliann & Bob Speicher  
Emily Stawisky  
Gene Strosky  
John Susko  
Irene Swirdovich  
Chap. & Mrs. Peter Telencio  
Damian & Stephen Telencio  
Bob & Millie Telep & Rebecca  
John & Yvonne Wargo & Family  
Mary & Michael Wyziak  
Julia Zaccone  
Peter D. Zaccone  
Mary Zielinski  
Betty Zrowka  
Joe & Dorothy Zrowka

## ST. VLADIMIR'S ORTHODOX CHURCH

**Lopez**  
Hieromonk Michael (Thier)  
Nanette & Robert Carter  
Mary McCobin Neddoff  
Dr. Natalia Lee Gardener & Monica  
Alexandra Gulich  
Mary Puzo  
Mary Kravetz  
Mr. & Mrs. Daniel Kravitz  
Mr. Richard Vanderpool  
Helen Fullerton  
Olga Rodka & Robert  
Mr. & Mrs. Peter Kachmarsky  
Carig Kachmarsky  
Rosalie Burke  
Helen Dennis  
Mrs. Nicholas Kachmarsky  
Mr. & Mrs. Metro Hubiak  
Rosemary Kachmarsky  
Leo Mattichak  
David Vanderpool  
Vera Gulich  
Mr. & Mrs. Paul St. Germain  
Marie Dolovich  
Mr. & Mrs. John Caccia  
Mr. & Mrs. William J. Enright & Family  
Mr. Edward Jack Enright  
Noram Sharon McCobin  
Mr. & Mrs. Frank McCobin  
Mr. & Mrs. Warren Stanley  
Emily Andrewlavage  
Mary Serecsko  
Anna Hoch  
Olga Serecsko  
Stephanie Neuffer  
Mr. & Mrs. Michael Fedorchak  
Mr. & Mrs. Andrew Matychak  
Michael & Estelle McCobin  
Mary Saxe  
Mary Ann Sysock  
Tillie Opshinski  
Mr. & Mrs. Michael Maximick

## HOLY ASCENSION ORTHODOX CHURCH

**Lykens**  
Fr. Michael & Matushka Hatrak  
Matthew & Natalie Hatrak  
Anna Mahoney  
John & Mary Mehalko  
Joe & Patti Welsh  
Kathleen, Rick, Abby & Mike Welsh  
George & Betty Tiazkun

## HOLY TRINITY ORTHODOX CHURCH

**McAdoo**  
Father Joseph Martin  
Matushka Gloria Martin  
Daniel Oneschuck  
Anna Mae Kuklis  
Mr. & Mrs. Michael Zabitchuck

Mr. & Mrs. Michael Kurtz, Sr.  
Mr. & Mrs. Angelo Cortez  
Nino Kolabusko  
Mr. & Mrs. Dominic Fanelli  
Pearl Elko  
Helen Osuch  
Mary Stronko  
Dr. & Mrs. John Haber  
Mr. & Mrs. Harry Gustich  
Irene Yaworsky  
Cathy & Greg Kurtz  
Julia Forte  
Marina Martin  
Mr. & Mrs. Jeffrey Good  
Debbie Martin

## SS. PETER AND PAUL ORTHODOX CHURCH

**Minersville**  
Fr. Michael & Matushka Hatrak  
Matthew & Natalie Hatrak  
James & Anna Antonio  
Elsie Herman  
Susie Frew  
Malusky Family  
Stablum Family  
JoAnn Brinich  
Richard, Lynda, Lauren & Ricky Hutton  
Michael, Lisa & Christian Pascuzzo  
Ralph & Kathy Brinich & Family  
John Bonchalk  
Madeline Bonchalk  
Anna Wyslutsky  
Mary Wartella  
Olga Kirkauskas  
Harry, Peggy, David & Janine Oakill  
Mary Oakill  
Mrs. John Wyslutsky  
Mr. & Mrs. Luke Oakill  
David & Georgine Studlack

## ST. MICHAEL'S CHURCH

**Mount Carmel**  
V. Rev. M. Evans & Family  
Anna Gondal  
Russell Alexicko  
Mary Moroz  
Olga Yonkovig  
Joseph Yastishak  
Helen Sorocka  
Christine Buchkarik  
COSTY Melnick  
Adam Leschinsky  
Charles & Mary Chidovich  
Sandy & Joe Tosca  
Julia Barnes  
Vera & Stanley Zbicki  
Joe Coletti  
Sandra Sebasovich  
Olga Berkoski  
Jean Mathias  
Julia Bushick  
Olga Thomas  
Catherine Shaffchick  
Margaret Olaf  
Mr. Jack Revak  
Mary Kandrot  
Anna & Charles Raber  
Dorothy Beckus  
Catherine Hardnock  
Eva Roushinko  
Joan Weikel  
Paul Tomcavage  
Mr. & Mrs. Ernie Hill  
Dimitratos Family  
Mrs. Anna Buckwash  
Pearl Winnick  
Mary Shields  
Mary Breslin

Mr. & Mrs. Paul Paduhovich  
Mrs. Amelia Markovich  
Leon Markovich  
Mary Zeluskey  
Mrs. Anna Pankarchuck  
Mr. George Panarchuck  
Bernie & Tanya Malkoski  
Florence Bubernak  
Mildred & Ben Trefsgar  
Anna Wislock & Family  
Marie Cuff  
Peter Yastishak

## ST. JOHN THE BAPTIST ORTHODOX CHURCH

**Nanticoke**  
Fr. & Matushka Stephen Karaffa  
Mary & Joe Paprota  
Stanley & Madeline Rembetski  
Mary Hunchar  
Jay & Marge Sokol  
Paul & Olga Sulewski  
John & Ellie Pihanich  
Mary Zupko  
Joe Paprota  
Joey & Jill Paprota  
Jim & Mary Ann Oram  
Mr. & Mrs. Michael Zupko  
Warho Family  
John & Theresa Klos  
George & Christine Cieslak  
Olga Carvey

## ST. MICHAEL'S ORTHODOX CHURCH

**Old Forge**  
Fr. David & Matushka Karen Mahaffey  
Nikolas Mahaffey  
Michael Mahaffey  
Seth Mahaffey  
Kyra Mahaffey  
Fr. Elias Krenitsky  
Fr. Theodore Krenitsky  
Mary Adamiak  
Tillie Augustine  
David, Kate, Alexa, & Adam Barsigian  
Jacob & Margaret Barsigian  
John & Sandra Barsigian  
Antholy Bellenzi, Sr.  
John & Anna Marie Black  
Agnes Buranich  
Helen Chesniak  
Mr. & Mrs. William Condon  
The Cushner Family  
Neal & Ann Freeman  
Mrs. Nicholas Halchak  
Mr. Harrison Hubiak  
Mr. & Mrs. Alex Jadick  
David Jadick  
Michael & Margaret Jadick  
Mr. & Mrs. John Jadik  
Mr. & Mrs. Al Krenitsky  
Helen & Millie Krenitsky  
Helen B. Krenitsky  
Helen T. Krenitsky  
Mr. & Mrs. Peter Krenitsky  
Luke & Tina Ludwig  
Joseph & Anne Marie Macijowski  
Paul & Rose Mizerak  
Ann Peregrim  
Lovie Peregrim  
Mr. & Mrs. Steve Polanchik  
Theresa & Helen Polanchik  
Daniel & Sandra Pregmon  
Michael & Eva Pregmon  
William & Mary Pregmon  
Mr. & Mrs. John Pritchuk  
Sophie Pronovich  
George & Marilyn Serniak  
Stephen Christopher Serniak  
Charles & Marie Sigman  
Michael & Pauline Spitko  
Ann Trypak  
Sonia Trypak



Paul, Martha, & Paul Andrew Tumavitch  
Michael & Jean Wasko  
Anna Zupko

#### ALL SAINTS ORTHODOX CHURCH

**Olyphant**  
Senior R Club  
Junior R Club  
Regina McAvoy  
Father Peter & Matushka Suzanna Dubinin  
Patrice, Peter, Michelle Dubinin  
Mr. & Mrs. Lawrence Bonczar & Family  
John & Florence Boyko  
Olga Boyko  
Helen Bryer  
Mr. & Mrs. David Brzuchalski & Family  
Jack & Olga Chuckalochak  
Mr. & Mrs. David Crea & Daughters  
Mr. & Mrs. Raymond Dubois & Family  
Helen Dzwonczyk  
John & Dorothy Dzwonczyk  
Joseph Dzwonczyk  
Mary Jane Gilbert & Tanya  
Irene Glowatz  
Olga Grancey  
Mary Guman  
Nick & Marie Holowatch  
Justine Horhutz  
Mary & Debbie Hoyniak  
Vera & Natalie Hoyniak  
Harry Hunyak  
Ann Klemko  
Theo & Veronica Koziar  
Victor & Anne Marie Koziar  
Mr. & Mrs. Michael Kuzniak  
William & Dorothy Maday  
In Memory of Jeannie Masko  
Joe & Nancy Mazur  
Mr. & Mrs. Nicholas Meholc  
Dr. Gregory Meholc  
William Mezick  
Claudia Mikulak  
Mr. & Mrs. John Naughton  
Mr. & Mrs. Edward Oles & Family  
Mr. & Mrs. George Perechinsky  
Mr. & Mrs. Thomas Puhalla  
Mr. & Mrs. John Puthorosky  
Joan Puthorosky & Ashley  
Marguerite Puthorosky  
Mr. & Mrs. Andrew Puza  
John & Annette Schlasta  
George & Joan Schlasta  
Mr. & Mrs. Joseph Schlasta  
Mr. & Mrs. George Scochin & Family  
In Memory of Luke & Ksenia Sheruda  
Della Shopay  
Mary Stafursky  
Mr. & Mrs. Steve Stafursky  
Ken & Dan Stafursky  
Michael Stuchlak  
Linda Stuchlak  
Mary Semon  
Mr. & Mrs. Joseph Semon & Family  
Mr. & Mrs. James Specht  
Ian, Kyra, Chelsea Specht  
Mr. & Mrs. Peter Rezanka, Sr.  
Peter & Joni Rezanka & Family  
Julia Voloshen

#### ST. NICHOLAS ORTHODOX CHURCH

**Olyphant**  
Fr. & Matushka Vladimir Fetcho  
Protodeacon & Matushka Stephen Howanetz  
Alexandra Butchko  
Jonathan, James, Julie & Richard Cesari  
John & Josephine Chichilla  
Michelle Chichilla  
Mr. & Mrs. Jerry Dreater & Nicole  
Mr. & Mrs. Paul Dreater  
Paul Dreater, Jr.  
Tanya Dreater  
Mike Evanina  
Kyra Fetchina

## Christ is Risen

Joseph & Dorothy Fetchina  
Olga Fetchina  
Marie Grabania  
Michael Grabania  
Laura Howanetz  
George Kopestonsky  
Olga Kuzmick  
Anna Murawsky  
Mr. & Mrs. Stephen Rebar  
Dr. & Mrs. Larry R. Sherman  
Ann Thomashefsky  
Helen Thomashefsky  
James Thomashefsky  
Helen Witiak  
Mary Youshock

#### ST. STEPHEN'S ORTHODOX CATHOLIC CATHEDRAL

**Philadelphia**  
Fr. Daniel & Matushka Mary Geeza  
Capt. & Mrs. Michael Geeza & Anastasia  
Mr. & Mrs. Charles Colter  
Mr. & Mrs. Michael Mariani & Children  
Dr. & Mrs. Jack Forest & Children  
Arnold & Katherine Jency & Daughters  
Bill & Nina Gavula & Children  
Larry, Connie, Jon & Chris Skvir  
Nicolas Cronin  
Bob Tallick  
Paul, Diane, Laura & John Fedoronko  
Dr. Michael & Amelia, Michael, Natalie Taptykoff  
Anna D. Simpson  
Mary D. Birkenbach  
Tatiana Koniuch  
Mrs. John Shaw  
Anna M. Hargrave  
Rose Neher  
Jack, Judy & Jennifer Clyde  
Mr. & Mrs. Andrew Yencha & Family  
Orest J. Fedoronko  
Catherine Paulasack  
Helen George  
Anna Burdziak  
Mr. & Mrs. George Zlatkowski & Family  
Janice Nass  
Christine Nass  
Laryssa Lohanick  
Gregory & Cynthia Geeza  
David, Elham, Alexis & Matthew Geeza  
Ron, Kathy & Ron Bisaga  
Vincent, Diane & Nicholas Zanghi  
John Kozlowski  
Joe & Barbara O'Brick  
Ted & Irene Pschick  
Matushka Mary Horsky  
John & Anna Zwick  
Larissa, Kevin, Melynda, Stephan, John  
Steve & Marge Pron  
Helen, Steve & Mark Davis  
Willis & Lubie Dietrich  
Nicholas & Nina Horsky  
Dr. Timothy Horsky & Timmy  
Gregory & Lydia Kuzmenchuk  
Heinz, Tamara & Paul Poessl  
Michael, Galina, & Lena Imms  
Annette Kopistansky  
Mike & Jennie Harb  
Mr. & Mrs. William Wasser  
Peter & Martha Linski  
Alexandra Karpiak  
Olga & John Gazak  
Olga Oprouseck  
Nadia Kolesnik  
Mr. & Mrs. Michael Kolesnik & Family  
Mr. & Mrs. John Kolesnik & Family  
Mr. & Mrs. Stephen Kolesnik & Family  
Helen Plunkett  
Mary Gressen  
Olga Russian

Helen Lackatos  
Mr. & Mrs. Robert Burch  
Peter Kolandiak  
Mary Radick  
Mr. & Mrs. Robert Burch  
Lydia Magee & Matthew  
Jack, Denise, Sonia & Michael Rowe  
Dan, Sonia, Stephen & Christine Bondira  
Bill Kraftician  
Helene, Mary Ellen & Jeff Jones  
Dr. George & Pauline Englesson  
Mr. & Mrs. Harold Kane & Family  
Mr. & Mrs. Walter Mokriski  
Reader Daniel, Taissa & David Drobish

#### HOLY TRINITY ORTHODOX CHURCH

**Pottstown**  
Fr. Nicholas Yuschak  
Matushka Vera Yuschak  
Nettie Hart  
Mr. & Mrs. Michael Novak & Sons  
Mrs. Anne Meko  
Helen Pershinsky  
Victor Pershinsky

#### ST. MARY'S ORTHODOX CHURCH

**St. Clair**  
Sem. Gregory Sagan  
Jeannette Sagan  
Ted Sagan  
Leah Chrush  
Stella Kadingo  
Verna Papinchak  
George Papinchak  
Betty Hoptak  
Ann Zuk  
Alex Zuk  
Mary Zuk  
Anna Bogush  
Sam Wiswosky  
Danny Perrin  
Wassil Draovitch  
Mary Melkonich  
Nancy Messina  
Leo Draovitch  
Russell Draovitch

#### ST. HERMAN OF ALASKA ORTHODOX CHURCH

**Shillington**  
The Parish Council  
The Sunday School Teachers & Students  
The Our Lady of Kazan Sisterhood  
The Parish Choir  
Rev. & Mrs. John A. Onofrey  
Mr. & Mrs. Joseph Anderson & Family  
Louise Coleman  
John & Marie Drosdak  
Gloria Duty & Sons  
Bill & Rosalie Hardman  
Mr. & Mrs. Walter Hojnowski  
Terry M. Hojnowski  
Ed & Theresa Hyland  
The Kawood Family  
Eva Kopera  
Mike & Vera Losk  
Irene Lupco  
John, Dana & Raymond MacKoul  
Michael & Janice Mallick  
Mr. & Mrs. Stephen Matsick & Family  
Gertrude Melniczek  
Karl & Ruth Osterburg  
Teresa Savage  
The Seman Family  
Sandra Semion  
Mr. & Mrs. Nicholas Sichak & Family  
Gloria Spitko  
Cheryl & Catherine Terenchin  
The Wanenchan Family  
Mr. John Yonchuk  
Mr. & Mrs. Edward Yurick & Family  
Hank & Anne Zerbe



**ST. BASIL'S OCA CHURCH**

**Simpson**  
 Rev. Leo Poore  
 Pearl Bock  
 James & Mary Anne Braun  
 Maria Kathleen Braun  
 Olga & John Buberniak  
 Mary Chupeck  
 Sam & Nadine Demianovich  
 Helen Dorval  
 Olga Gallick  
 Helen Hrichuk  
 Stephen & Esther Kowalsky  
 Thomas & Elaine Kravetsky  
 Laurie, Lynn, & Kimberly Kravetsky  
 Helen Kutch  
 Michael & Theresa Luczkovich  
 Julia Mazza  
 Anastasia Mikulak  
 Michael J. & Julia Mikulak  
 John & Mary Okorn  
 Walter & Mary Proch  
 Maria & John Proch  
 Walter & Mary Anne Proch  
 Christina Marie & Elizabeth Anne Proch  
 Daria & David Roat  
 Joann Sample

**ST. TIKHON'S ORTHODOX MONASTERY CHURCH**

**South Canaan**  
 His Emience, Archbishop HERMAN  
 Very Rev. Daniel & Matushka Delores Donlick  
 Very Rev. Claude & Matushka Vinyard  
 Rev. Nicholas & Matushka Wyslutsky & Joachim  
 Deacon Keith Russin  
 Matushka Mary Borichevsky  
 Matushka Dorothy Sulich  
 Reader Gregory Hatrak  
 Reader Gregory Sulich  
 Galina Abolins  
 Mary Andreychik  
 Marge Barna  
 Olga Barna  
 Harry, Stella, Michael, Ekaterina & Maria Boosalis  
 Olga Dzury  
 Betty Figura  
 Drs. David & Mary Ford & Family  
 Daisy Geeza  
 Mr. & Mrs. William Huniak  
 Katherine Lazorack  
 Jule Lepa  
 Mr. & Mrs. John Minarick  
 John & JoAnne Paluch  
 Martin Paluch  
 Julianna, Maria & Michael Tihanich  
 Paul Wozniak  
 Julie, Bill & Sue Zielinsky

**HOLY TRINITY ORTHODOX CHURCH**

**Stroudsburg**  
 V. Rev. & Matushka Neal J. Carrigan  
 Mr. & Mrs. Walter Zablotsky  
 Mr. & Mrs. Peter Stavisky  
 Kathryn Pinto  
 Russ & Nancy Futchko

**SS. PETER AND PAUL ORTHODOX CHURCH**

**Uniondale**  
 Fr. John & Matushka Maxwell & Family  
 Rose Kennedy  
 Marie Hutnyan  
 Vladimir & Betty Demianovich  
 Peter & Catherine Jubinsky  
 John Bock  
 Martha Dorosh

**HOLY RESURRECTION CATHEDRAL**

**Wilkes-Barre**  
 Very Rev. Vladimir & Matushka Petorak  
 John & Doris Zoranski  
 Edward F. & Evelyn Wysocki

# Indeed He is Risen!

Andrew Buleza  
 Deacon Sergei & Victoria Kapral  
 Matushka Eleanor Krell  
 Joseph Romanick  
 Mrs. Helen Pryor & Family  
 Agnes Timchak  
 Mary Solovey  
 Ann Kotzer  
 Helen Umphred  
 Joseph & Sophie Schmid  
 Kyra E. Zoranski  
 John & Irene Zimich  
 Mrs. Mary Krill  
 Anne Wensel  
 Elizabeth Takach  
 Olga Marich  
 Anna & Ann Marie Hutz  
 Andy & Florence Skordinski  
 Laverne Chapman  
 Mrs. Mary Onufer  
 Reader David & Kathryn Kessler  
 David Nicholas & Tatiana Kessler  
 Olga Layton  
 Vladimir Glowatsky  
 George & Mary Petyo  
 Mr. & Mrs. Berloz & Stephen  
 Stella Terpack  
 Mrs. Simon S. Russin  
 Mr. & Mrs. D.H. Anderson  
 Mr. & Mrs. Harry Holak  
 Michael & Nancy Pieck  
 Mr. & Mrs. Paul Hutz & Son  
 Mr. & Mrs. William Kozey & Son  
 Mrs. Mary Drahus  
 Greg, Laura & Michael Polk

**HOLY TRINITY ORTHODOX CHURCH**

**Wilkes-Barre**  
 Father John & Matushka Mason  
 Father George & Matushka Pawlush  
 Holy Trinity Altar Boys  
 John Goobic, Jr.  
 Eleanor & Theodore Sovyrda  
 Mary Salmay  
 Mary Skordinski  
 Michael & Leona Stchur  
 Peter & Theresa Pawlak  
 Andrew Dennis  
 Pearl Tutko  
 Stephen Lukachik  
 Barbara King  
 David & Deborah Mills  
 Joseph & Nora Sanders  
 Mr. & Mrs. Nicholas Latzman  
 John Pawlak  
 Michael & Lisa Talpash  
 Dolores & Paul Gozick  
 Mary & Stephen Krill  
 Marianne Krill  
 Mary Piznar  
 Mr. & Mrs. Edward A. Gudaitis  
 Mrs. Helen Zavada  
 Dr. & Mrs. Clement Valletta  
 Nicholas & Chryssa Valletta  
 William Talpash, Jr.  
 Bogan Family  
 Peter Pawlak, Jr.  
 Anastasia & Bernard Golubiewski  
 John & Gabriel Homick  
 Nicholas, Helen & Olga Canyuch  
 Helen & Peter Welgo  
 Mary Banks  
 Sue Bawn  
 William & Mary Gurka  
 Basil & Lydia Homick  
 Elaine Homick  
 Anna Bromuko  
 Mary Petro  
 Nettie & Ralph Kompinski

Anna Goobic  
 Jonah & Donna Goobic  
 Mike & Rita Goobic  
 Mr. & Mrs. Jerry Chilcott  
 Liz & John Gurka  
 Walter Mason  
 Mr. & Mrs. Michael Lisko, Sr.  
 Debbie Greenway & Children  
 Mr. & Mrs. William Pugh  
 Mr. & Mrs. Vladimir Dutko  
 Mr. & Mrs. Boris Mayher  
 Justine Paddock  
 Anastasia & Bernard Golubiewski  
 Mary & Steve Walko

**THE ELEVATION OF THE HOLY CROSS CHURCH**

**Williamsport**  
 Fr. Daniel & Matushka Myra Kovalak  
 Daria & Natalia Kovalak  
 Nathan & Yvonne Bohlander  
 Michael & Julia Stefanick  
 Elsie Skvir Nierle  
 Lewis & Barbara Shatto  
 Dr. & Mrs. Minas J. Hiras  
 John Kovich  
 John Sam, Jr.  
 James & Mary Chelentis  
 Tom & Stephanie Tallman

**ST. MARK'S ORTHODOX CHURCH**

**Wrightstown**  
 V. Rev. Theodore Heckman  
 John & Elizabeth Sherbin  
 In Memory of Fr. Vladimir  
 Boris & JoAnne Borichevsky  
 Damian & Brian Borichevsky  
 James & Monica Pitra  
 Tom & Julia Alost  
 Delores Marmaluk & Family  
 Helen & Andrew Paulin & Family  
 Mary Ellen Anzalone & Family  
 Mary H. Zaroff & Family  
 Walter & Elizabeth Labick  
 Irene & Sergei Arhipov  
 Jeanette Ruano  
 Lucy & Michelle Znak  
 Kolomyec Family  
 Sandy, Peter & Stephanie Bohlender  
 Sonya & Ed Miele & Children  
 Vera Nakonetschny Gambone  
 Elena Nakonetschny  
 Valerie Polakow  
 Nicholas Nakonetschny  
 Joseph Horoschak  
 George & Alla Nakonetschny  
 Sam Mervis  
 Michael, Anthony & Steven Nakonetschny  
 Valentina Kyriakidi

**ST. MICHAEL THE ARCHANGEL ORTHODOX CHURCH**

**Wilmington, DE**  
 Sophia M. Puit  
 Harry & Emily Wujick  
 Peter & Delores Karawulan  
 Bill & Alice Dryden  
 Marie Karawulan  
 Charles, Veta, Michael & Katherine Pierson  
 Paul, Vera, & Matt Chalfant  
 Edward & Karen Hojnicky & Family  
 David & Christine Roberts & Family  
 Olga & John Maloney & Family  
 Bill & Marie Herrman & Family  
 Peter & Elizabeth Melnik  
 Mr. & Mrs. Nedwin Minnich & Family  
 Paul, Marianne, Barbara, Julianna Newmeyer  
 Jim & Anne Riley & Family



# Daily Devotions

## MAY

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

## JUNE

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

## JULY

- |     |                        |                        |
|-----|------------------------|------------------------|
| 1.  | Rom. 3:28-4:3          | Matt. 7:24-8:4         |
| 2.  | Rom. 5:1-10            | Matt. 6:22-33          |
| 3.  | Rom. 9:18-33           | Matt. 11:2-15          |
| 4.  | Rom. 10:11-11:2        | Matt. 11:16-20         |
| 5.  | Rom. 11:2-12           | Matt. 11:20-26         |
| 6.  | Rom. 11:13-24          | Matt. 11:27-30         |
| 7.  | Rom. 11:25-36          | Matt. 12:1-8           |
| 8.  | Rom. 6:11-17           | Matt. 8:14-23          |
| 9.  | Rom. 6:18-23           | Matt. 8:5-13           |
| 10. | Rom. 12:4-5,15-21      | Matt. 12:9-13          |
| 11. | Rom. 14:9-18           | Matt. 12:14-16,22-30   |
| 12. | Rom. 15:7-16           | Matt. 12:38-45         |
| 13. | Rom. 15:17-29          | Matt. 12:46-13:3       |
| 14. | Rom. 16:1-16           | Matt. 13:4-9           |
| 15. | Rom. 8:14-21           | Matt. 9:9-13           |
| 16. | Rom. 10:1-10           | Matt. 8:28-9:1         |
|     | Heb. 13:7-16 (Fathers) | John 17:1-13 (Fathers) |
| 17. | Rom. 16:17-24          | Matt. 13:10-23         |
| 18. | 1 Cor. 1:1-9           | Matt. 13:24-30         |
| 19. | 1 Cor. 2:9-3:8         | Matt. 13:31-36         |
| 20. | 1 Cor. 3:18-23         | Matt. 13:36-43         |
| 21. | 1 Cor. 4:5-8           | Matt. 13:44-54         |
| 22. | Rom. 9:1-5             | Matt. 9:18-26          |
| 23. | Rom. 12:6-14           | Matt. 9:1-8            |
| 24. | 1 Cor. 5:9-6:11        | Matt. 13:54-58         |
| 25. | 1 Cor. 6:20-7:12       | Matt. 14:1-13          |
| 26. | 1 Cor. 7:12-24         | Matt. 14:35-15:11      |
| 27. | 1 Cor. 7:24-35         | Matt. 15:12-21         |
| 28. | 1 Cor. 7:35-8:7        | Matt. 15:29-31         |
| 29. | Rom. 12:1-3            | Matt. 10:37-11:1       |
| 30. | Rom. 15:1-7            | Matt. 9:27-35          |
| 31. | 1 Cor. 9:13-18         | Matt. 16:1-6           |

## AUGUST

- |     |                                   |                              |
|-----|-----------------------------------|------------------------------|
| 1.  | 1 Cor. 10:5-12                    | Matt. 16:6-12                |
| 2.  | 1 Cor. 10:12-22                   | Matt. 16:20-24               |
| 3.  | 1 Cor. 10:28-11:7                 | Matt. 16:24-28               |
| 4.  | 1 Cor. 11:8-22                    | Matt. 17:10-18               |
| 5.  | 1 Cor. 13:1-10                    | Matt. 12:30-37               |
| 6.  | 2 Peter 1:10-19 (Transfiguration) | Matt. 17:1-9 (Transfig.)     |
| 7.  | 1 Cor. 11:31-12:6                 | Matt. 18:1-11                |
| 8.  | 1 Cor. 12:12-26                   | Matt. 18:18-22; 19:1-2,13-15 |
| 9.  | 1 Cor. 13:4-14:5                  | Matt. 20:1-16                |
| 10. | 1 Cor. 14:6-9                     | Matt. 20:17-28               |
| 11. | 1 Cor. 14:26-40                   | Matt. 21:12-14,17-20         |
| 12. | Rom. 14:6-9                       | Matt. 15:32-39               |
| 13. | 1 Cor. 3:9-17                     | Matt. 14:22-34               |
| 14. | 1 Cor. 15:12-19                   | Matt. 21:18-22               |
| 15. | Phil. 2:5-11 (Dormition)          | Luke 10:38-42; 11:27-28      |
| 16. | 1 Cor. 16:4-12                    | Matt. 21:28-32               |
| 17. | 2 Cor. 1:1-7                      | Matt. 21:43-46               |
| 18. | 2 Cor. 1:12-20                    | Matt. 22:23-33               |
| 19. | Rom. 15:30-33                     | Matt. 17:24-18:4             |
| 20. | 1 Cor. 4:9-16                     | Matt. 17:14-23               |
| 21. | 2 Cor. 2:4-15                     | Matt. 23:13-22               |
| 22. | 2 Cor. 2:14-3:3                   | Matt. 23:23-28               |
| 23. | 2 Cor. 3:4-11                     | Matt. 23:29-39               |
| 24. | 2 Cor. 4:1-6                      | Matt. 24:13-28               |
| 25. | 2 Cor. 4:13-18                    | Matt. 24:27-33,42-51         |
| 26. | 1 Cor. 1:3-9                      | Matt. 19:3-12                |
| 27. | 1 Cor. 9:2-12                     | Matt. 18:23-35               |
| 28. | 2 Cor. 5:10-15                    | Mark 1:9-15                  |
| 29. | 2 Cor. 5:15-21                    | Mark 1:16-22                 |
|     | Acts 13:25-32 (St. John)          | Mark 6:14-20 (St. John)      |
| 30. | 2 Cor. 6:11-16                    | Mark 1:23-28                 |
| 31. | 2 Cor. 7:1-10                     | Mark 1:29-35                 |



# All In The Diocesan Family

## COALDALE

### St. Mary's Church

**Baptisms:** Eric Paul Hertzog, son of Ricky & MaryAnn (Macenka) Hertzog, February 12. Josiah Simon Fegley, son of Oliver & Nadine Fegley, December 11.

**Holy Communion:** Jennifer Triano, daughter of Chris & David King, was confirmed into the Orthodox Church on February 4 and received Holy Communion February 5.

**Anniversary:** On February 18, Alice & Daniel Skripnek celebrated their forty-fifth wedding anniversary. Many years!

**Youth Activities:** The Sunday School children presented their St. Nicholas Day program on Sunday, December 11. They dramatized the lives of the twelve Apostles in a presentation titled "Who are These Men?" They also played musical instruments and presented poems and songs.

Youth Day was held February 19. The children assisted in all phases of parish duties, from greeting the people as they entered the church through the singing of the Lord's Prayer.

Barbara Bench, Larissa Bench, Erica Bunnevilch, Kristopher Marek, Lora Nicholas, and Natalie Remington wrote 150-word essays that were printed in the Sunday Bulletin during February and March.

**Memory Eternal:** John Lorchak, parish council president, fell asleep in the Lord on December 22. He served the



Mr. John Lorchak.

parish for over forty-five years. He served as District Governor for the FROC, and was a member of the American Legion, Disabled Army Veterans, and the Russian Club of Coaldale. V. Rev. Paul Borick, V. Rev. Joseph Martin, and V. Rev. Daniel Ressetar conducted the funeral services. The memory of the deceased, and affection for him, will live in the hearts of all of us at St. Mary's. *Vechnaya Pamyat!*



St. Nicholas Day Yolka.

## DUNDAFF

### St. John's Church

**Marriage:** Tamara Dance & Peter Anderline were united in the sacrament of holy matrimony on November 12.



## HARRISBURG

### Christ the Saviour Church

**Baptisms:** Jessica Marie, daughter of Thomas & Beth Marie (Singer) Drobot, August 21; Aresema Musie, daughter of Musie Hale and Yeshi (Jimma) Yamaneh, November 26; Riham, daughter of Haithan Najib and Luna Sulaiman (Shahtet) Ayoub, January 8; Britt Ivan & Ariel Katrina, son and daughter of Donald & Patrice (Rhoads) MacAuley, February 12.

**Chrismation:** Megan Mary Magdalene, daughter of Lawrence and Janet (Elmer) Smith, December 10.



Britt Ivan and Ariel Katrina, son and daughter of Donald and Patrice (Rhoads) MacAuley.



## All In The Diocesan Family

*Continued from page 73.*

**Nativity play:** On Sunday, December 11, fifty students presented "Saint Romanos and the Angel Choir" after Divine Liturgy. A lenten pizza lunch was served after the presentation.

The Icon mural of the Dormition of the Holy Theotokos was completed by Fr. Theodore Jurewicz in November.

### JERMYN

#### St. Michael's Church

A major restoration of the icons of the parish has been started. Andrey Protsovuk has been commissioned by the Church to be the iconographer.

### MINERSVILLE

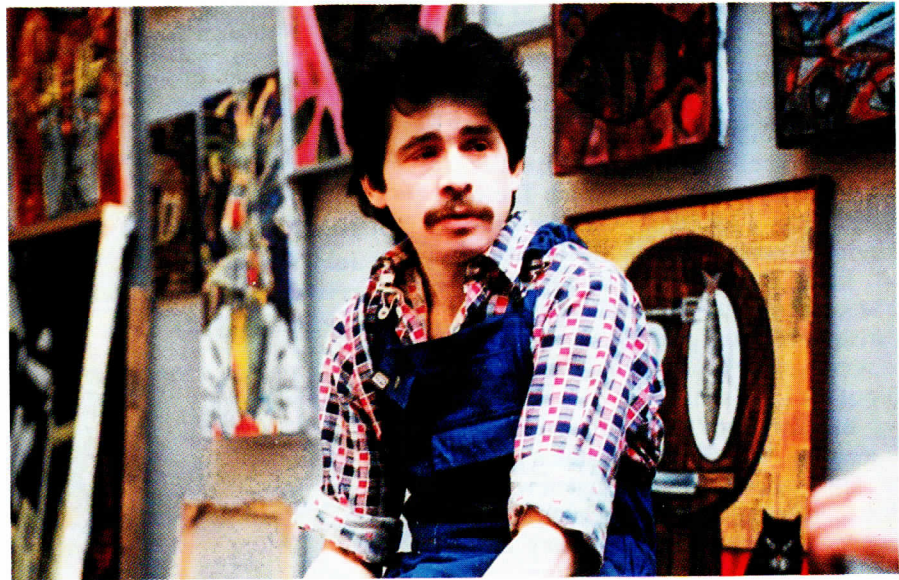
#### St. Peter & Paul Church

**Baptisms:** Emily Ann Comisac, daughter of Stephen & Deborah Comisac, January 21; Nicole Kathryn Miller, daughter of Cameron & Laura Miller, February 12.

**Anniversary:** On January 22, His Eminence, Archbishop Herman, celebrated a service of Thanksgiving for the Silver Anniversary of Fr. Michael & Matushka Valeria Hatrak. A reception was held in the Church Hall after the service.



Nativity play at Christ the Saviour Church.



Andrey Protsovuk



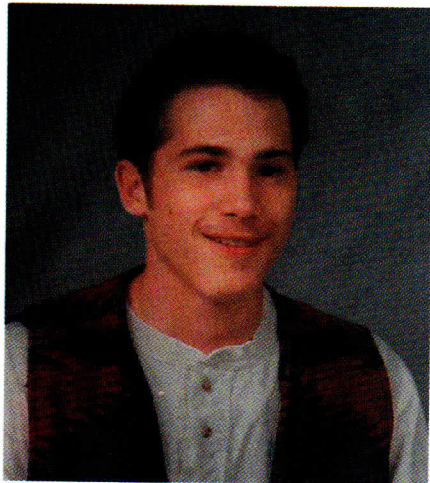
Fr. Michael, Matushka Valeria and Family.



## MOUNT CARMEL

### St. Michael's Church

**Honors Band:** Michael Evans was chosen to play in the Lebanon Valley College and Susquehanna Honors Bands. Michael played clarinet with eight students. Michael is also on his way to District Jazz Band, District Band, and Regional Orchestra.



Michael Evans

## OLYPHANT

### All Saints Church

**Parish Activities:** On the eve of the Nativity, a Holy Eve Supper was conducted with a prayer service of blessing and an explanation of the symbolism of the meal. The supper was attended by more than sixty-five people. It was followed by a vigil for the feast.

As part of the humanitarian effort, the parish is collecting clothes for the countries of the former Soviet Union.

A spaghetti dinner was held in January in response to the FROC's Heartbeat Sunday.

A Hierarchical Divine Liturgy was held on Sunday, February 19. We were honored to have His Beatitude, Metropolitan Theodosius and His Eminence, Archbishop Herman in our midst. The V. Rev. Sergei Glagolev and V. Rev. John Perich were also present.

**Memory Eternal:** Our parish was saddened by the loss of Mary Kurcin, Leo Moncinelli, and Martha Sweda. Memory Eternal!

## SIMPSON

### St. Basil's Church

**Chicken Barbecue:** The first annual Chicken Barbecue will be held on Satur-



All Saints Church first confession class.

day, July 15 from 4 to 7 at the Grattan Singer Hose Company. Everyone is invited to attend.

## WALLINGFORD/ GRADYVILLE

### St. Herman of Alaska Church

**Baptism:** On January 15, Cayla Guzewski was the first baby to be baptized in the new church building.

**Chrismation:** Susan Chobany was chrismated on February 26.

**Marriage:** Antoinette Barnett and Joseph Leboon, January 14.

**Parish Activities:** On Sunday, January 8, following the traditional yolka program, the children presented the parish with banners in honor of the new church building.

**Bible Presentation:** A representative of the Middletown Society of Friends (Quakers) visited and presented St. Herman's with a Bible. This neighborly gesture was returned when several adults and children visited St. Herman's Church School and Fr. John gave them an icon.

**Memory Eternal:** Mary Smaletz and Mildred Schipchak fell asleep in the Lord. Memory Eternal!

## WILLIAMSPORT

### Holy Cross Church

**Baptism:** Laura Elizabeth Petorak, daughter of Vladimir & Maria Petorak,

and granddaughter of V. Rev. Vladimir Petorak, Dean of the Holy Resurrection Cathedral in Wilkes-Barre, was baptized into the Orthodox Church.

**Parish Activities:** On January 24, a Vesper service was held in conjunction with the Week of Prayer for Christian Unity. Nearly one hundred fifty people gathered for the service and a discussion on Orthodox worship followed.

The ministry of the parish extends into the community. The ministry includes services at Allenwood Federal Prison Camp and the Low Security Correctional Institution. On March 30, a service was held at Bucknell University.

A Parish Planning meeting was held to discuss long-term development, especially in the field of education and to work toward a Parish Educational Center.

**Remembering All the Saints:** This program will be held on Sunday, June 18. This event is offered as a public witness to the testimony of the saints and features an outdoor procession with icons, and the singing of festal hymns at the conclusion of the Divine Liturgy. A festal fellowship hour will follow. All members of the Diocesan family are invited to join Holy Cross for this festive celebration of faith.

Christ is Risen!  
Indeed He is Risen!



*You are Cordially Invited to Attend the*  
**St. Tikhon's Seminary Grand Banquet**

Celebrating the 25th Anniversary of  
Autocephaly of the **ORTHODOX CHURCH IN AMERICA**  
and the 53rd Annual Academic Commencement  
on Sunday, May 28, 1995 beginning at 6:00 p.m.

at the

**PASONICK HOTEL & CONVENTION CENTER**  
1946 Scranton-Carbondale Highway  
Scranton, PA

**BANQUET AND DANCE -- \$30.00**

*For Banquet Reservations, please contact:*  
Mrs. Florence M. Boyko, Reservations Chairperson  
211 Summit Pointe, Scranton, PA 18508  
Phone: (717) 343-2232

*Checks must accompany all reservations. Please make checks payable to:*  
St. Tikhon's Seminary

**RESERVATIONS CLOSE MAY 15, 1995**

**AREA HOTEL AND MOTEL ACCOMMODATIONS**

The following listing reflects availability of rooms for Saturday and Sunday, May 27 and 28, 1995, and reflects in most cases a special rate for Pilgrims and Guests. Therefore you are requested to call the Hotel / Motel of your choice as soon as possible and identify yourself as a St. Tikhon's Pilgrim / Guest.  
(Please make your hotel and motel reservations early)

**Pasonick Hotel & Convention Center**  
1946 Scranton - Carbondale Highway  
Scranton, PA 18508-1144  
(717) 383-9979  
Single: \$40.00 - Double: \$45.00

**Oliveri's Crystal Lake Hotel & Motor Lodge**  
On Crystal Lake, R.D. 1  
Carbondale, PA 18407  
(717) 222-3181; 876-1931  
Single: \$45.00 - Double: \$63.00

**Comfort Inn, Hamlin, PA (800) 523-4426**  
Single: \$49.00 - Double: \$45.00

**Holiday Inn, Dunmore, PA (717) 343-4771**  
Single: \$79.00 - Double: \$89.00

**Fife & Drum Motel, Honesdale, PA (717) 253-1392**  
Single: \$39.00 - Double: \$49.00



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# 91st Annual Pilgrimage

## Saint Tikhon's Orthodox Monastery—South Canaan, Pennsylvania

### May 26-29, 1995

The Brotherhood of the Monastery of St. Tikhon of Zadonsk, America's first Orthodox Monastery, located in the beautiful Pocono Mountains, in the Village of South Canaan, Pennsylvania, invites you to gather with our Venerable Hierarchs, Beloved Clergy, and Faithful Orthodox Christians to celebrate the 91st Annual Pilgrimage.

The Liturgical schedule planned for the Pilgrimage offers bountiful opportunities for prayer and Christian fellowship. Your Monastery awaits your visit.

#### Pilgrimage Schedule

##### Friday, May 26

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

##### Saturday, May 27

9:00 a.m. Hierarchical Divine Liturgy followed by a Procession to the Monastery Well for the Blessing of Water. Following this, there will be the Blessing of the Graves in the Monastery Cemetery.  
2:00 p.m. The 53rd Annual Academic commencement of St. Tikhon's Orthodox Theological Seminary—Seminary Auditorium  
4:00 p.m. All-Night Vigil—Monastery Church

##### Sunday, May 28

9:30 a.m. Hierarchical Divine Liturgy  
4:00 p.m. Vespers and Matins—Monastery Church\*

##### Monday, May 29

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

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



*Plan now to organize a bus from your parish or group.*