

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 XIV, No. 1 Spring, 1998



& Mrs Paul Schellback
2 Amber Ct.
Millen TX 76543

NOT YET ASCENDED TO MY FATHER.



It is with great joy that the Diocese of Philadelphia and Eastern Pennsylvania announces that we will honor our ruling hierarch, His Eminence, Archbishop Herman, on the occasion of the 25th Anniversary of his consecration to the Episcopacy.

Joining in the celebration will be His Beatitude, Metropolitan Theodosius, visiting Hierarchs, and diocesan and visiting clergy, together with the faithful of the Diocese of Eastern Pennsylvania, the faculty, administration and students of St. Tikhon's Orthodox Theological Seminary where His Eminence serves as the Rector, and the monastic brotherhood of St. Tikhon's Monastery where he serves as Deputy Abbot.

The celebration will be held on Saturday, September 26, 1998, commencing with the concelebration of the Hierarchical Divine Liturgy offered in Holy Resurrection Cathedral in Wilkes-Barre, Pennsylvania. This will be followed by a Jubilee Banquet at the Genetti Convention Center in Wilkes-Barre.

A personal invitation will be sent to all members of our diocese sometime during the summer. Please mark this important date on your calendar of events and join our beloved Archbishop as he observes his silver anniversary.



Archpastoral Letter of His Eminence, Archbishop HERMAN 1998 — *The Year of Continuing Education*

Beloved Members of our Diocesan Family,

As we continue our Diocesan Journey to the upcoming Millennium, just two short years away, we pause in 1998 to work at coming personally closer to our Lord and Saviour Jesus Christ through continuing our education in our Holy Orthodox Faith. We know that our individual spiritual growth is directly related to our deepened knowledge both of and about the Son of God.

Our focus needs to be on Christ the Teacher, Whose icon adorns each of our churches. It is He Who gives to us the deposit of our faith, in the Scripture that He holds.

It is He Who affords us the love from Heaven we so desperately need, evident in His eyes.

It is He Who offers us that glimpse of Heaven and God Himself, in His very person — the Son of God Incarnate, come to earth in human flesh to lead us to the eternal Kingdom.

Christ the Teacher

In the Scriptures we read that His first classroom was the seashore of Galilee — and His first students were unlettered fishermen. But because their Teacher was the One Who spoke “as no man ever spoke” (John 9:29) and “taught them as one having authority, and not as the scribes” (Matt. 7:28), those twelve disciples would never be the same again because of what they heard Him say and saw Him do. Eleven of them would begin a transformation of the world, that would bring an empire and kingdoms to their knees in worship of the True God. The youngest of them would pen the most spiritual piece of Scripture ever written and would become the first to bear the title “the Theologian.” And through their teaching and that of their successors, billions of people throughout the ages would “be saved and come to the knowledge of the truth” (1 Tim. 2:4). All because they first came to know



His Eminence, Archbishop HERMAN

Christ the Saviour.

He taught them that God was their Father; He showed them the power of His love. He taught them that He was God's Only Son, One with the Father; He proved it with His miracles. He promised them the power from on high, in the Holy Spirit; on Pentecost He delivered that promise, and the Church was born. He taught them to pray; He showed them what faith meant. He preached to them about forgiveness; He Himself forgave the adulteress, a tax collector, a thief, an apostle who denied Him. He spoke of eternal life for those who believe; He made it possible by dying, even for those who have not yet believed. Because of the Teacher, His students would never be the same; their world would not either. Nor should we, nor our lives, nor our world.

Our Homework

We must share in the richness of this great gift God's Son brought to earth nearly 2,000 years ago. In this Year of Continuing Education throughout our Diocese of Eastern Pennsylvania, we can do that very thing in a number of ways.

First, we can make a special commitment — each of us — to learn everything the Church has to offer us in the cycle of her liturgical hymns and Scripture readings and the preaching and teaching of her clergy, by attending the Vesper Service and Divine Liturgy of every Sunday and holy day of the year. Countless holy persons, who could never read, were educated and strengthened in Holy Orthodoxy by coming to the services faithfully, participating in them piously and following what they learned from them practically. They thus became our “saints”!

At home we should dedicate the year 1998 to reading the Holy Bible from cover to cover — a few chapters at a time, perhaps beginning with the Gospels and then the rest of the New Testament, before continuing on to the Old Testament. Constant guidance from our spiritual father is necessary in understanding what we read, and attendance in the parish Bible Study or adult religious education class will be most helpful in fulfilling this spiritual pledge. Alternative spiritual reading would be books on the lives of the Saints. Likewise, we should use this Year of Continuing Education to “trade in” TV programs and movies for educational videos and liturgical tapes and cassette disks that will stir our souls, educate our minds and give inner peace to our lives.

And of course, we must make our home a “mini-church” — a house of prayer. Before our icon corner, as a family, we must continue to gather each day in prayer. In this year we want to expand our prayer life, continuing further on the “path to holiness” — by praying from our prayerbooks the full texts of morning and evening prayers, devotional services to the Lord, the Theotokos and the Saints on their feastdays, moliebens for the health of those who are ill, and memorial services for the departed loved ones of our families. We can further progress in this vein by reading books

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on prayer and the spiritual life, written by the holy fathers of our Faith as well.

An Extraordinary Opportunity

Additionally, the Holy Church will afford us further opportunities to grow in the knowledge of our Lord and Saviour in this Diocesan Year of Continuing Education. Over the Memorial Day weekend, our annual spiritual Pilgrimage will be held at St. Tikhon's Monastery in South Canaan. This year's gathering will be doubly blessed — as in years past, His Beatitude, Metropolitan THEODOSIUS, the primate of our Orthodox Church in America, will be present with all of the Archbishops and Bishops of the Holy Synod. But we will also have in our midst this year His Holiness, ILIA II, Catholicos-Patriarch of Georgia, who will be visiting the United States, giving the commencement address and receiving an honorary doctorate at St. Tikhon's Seminary and presiding at the Pilgrimage services.

For all of us it will be an opportunity to gather at a site not unlike where the Lord preached the Beatitudes — a lush, secluded place of beauty and serenity, where the Apostles gathered to feed their flock of faithful both “the Bread” and “the words” of eternal life, year after year, following the Ascension. At St. Tikhon's Monastery grounds, Patriarch ILIA and our hierarchs will gather to bring us closer to the Lord — by teaching us His truth, by feeding us His Holy Mysteries and by inspiring us to live His way in the world. It will be an extraordinary milestone in the history of our diocese and our national Church, an extraordinary opportunity for everyone — young and old alike. Plan now to be part of it!

Summer Retreats

In the beginning of the month of June, St. Tikhon's Seminary will host a national Pastoral Conference, providing all clergy from the entire Orthodox Church in America a chance to discuss, evaluate, learn and share about pastoral questions, problems, opportunities, and situations.

The occasions our diocese will provide for us to grow together by continu-

ing our spiritual education will include not only this national Pastoral Conference, and the annual Monastery Pilgrimage, but also, during the summer months we will host retreats for both men and women at St. Tikhon's Seminary. These spiritual gatherings will be designed precisely for one purpose: for each of the participants to grow in Christ. “To know Christ and to make Him known” will be the two-pronged format of these retreats. We will come to learn about the Lord according to our Orthodox Tradition under the guidance of eminent theologians and spiritual retreatmasters. And by so

All these events, held at our Diocesan Center, can be likened to the gatherings of the apostles and disciples in the first center of our faith — the Holy City of Jerusalem — in the last days of our Lord's life.

growing, we will be enabled and emboldened to share what we have learned with others and bring them to Christ and our churches in the weeks and months and years ahead!

Additionally, our diocese will host summer camp for the young people of our parishes. They too will gather to learn about the Lord — Who He really is, how much He really loves them, and how He wants them to be the best young boys and girls, the best sons and daughters, the best Orthodox Christians they can be. They will be intensely educated for a week in being “a disciple” of Christ, following *His* way: during the church services, in the religious education classes and even on the ballfield and in the pool! They will follow in His footsteps, as He Himself “increased in wisdom and stature, and in favor with God and men” (Luke 2:52).

These events, held this summer, can be for us spiritual encounters likened to the experience Peter and James and John found on Mount Tabor, where they be-

held the Transfigured Lord. There they learned He was truly the Beloved Son of God. This was verified by the testimonies of the Law and the Prophets, through Moses and Elijah; and the witness of the Father Himself, in His words from Heaven. Then they heard the command of God Himself, to listen to what their Master said and follow His example. There they beheld His radiant mystical presence in the Light that bowed them to the ground, humbly prostrate before their Lord. Those who participate in these events will find themselves saying what St. Peter expressed, “Lord, it is good for us to be here” (Matt. 17:4) . . . wanting to stay on holy ground.

Additional Seminars

Finally, in the fall, our diocese will offer two additional occasions for our faithful to grow in their spiritual knowledge and closeness to Christ. In October, the diocese will hold its annual Assembly — to examine the state and further the growth of our parishes and their programs. Again the focus of this gathering will be “To know Christ and to make Him known.” Our effort will be to promote the education of our faithful in the Holy Orthodox Tradition, and enable them to share it with others who, we hope, will one day become members of our Church. All our parishes should plan now to send their delegates.

In conjunction with our Diocesan Assembly, we will hold a Department of Religious Education Seminar. There, Church School teachers from all our parishes will gather with the same goal, “To know Christ and to make Him known.” They too will further their own education in the Faith, through the examination of new textbook materials and teaching methodologies, and so become better equipped to mold the minds and guide the souls of the young people entrusted to their spiritual training. Teachers, please plan to come!

Lastly, of course, we will sponsor during the month of October, a series of four lectures at St. Tikhon's Seminary. This program will be designed, as it has been for the past quarter-century, to instruct the participants in the Faith and

to inspire their thinking and questioning of the things of God in such a way as to better equip them, once again, "To know Christ and to make Him known." We look forward to seeing regular attendees and invite new enrollments to what promises to be another "banner" lecture series.

All these events, held at our Diocesan Center, can be likened to the gatherings of the apostles and disciples in the first center of our faith — the Holy City of Jerusalem — in the last days of our Lord's life. There He brought together all those He loved — the little children He called to Himself, the rich publican and the poor widow, sinners and future saints alike — and instructed them in what is perhaps the hardest of all the lessons of our Faith: "Whoever wishes to come after Me, let him deny himself, and take up his cross, and follow Me" (Mark 8:34). As we learn from the Holy Week services, the blessings and joy of the journey to the Glorious Resurrection is preceded by the sacrifice and suffering of the road to Golgotha. Come, and join us, as we grow ever closer to the Lord and Saviour Who loved us and gave Himself up for us (Gal. 2:20).

A Call To All

Dearly beloved, I cannot stress enough how important it is for us to make the Lord the priority of our lives. The *Shema* of the Old Testament expresses it simply, "You shall love the Lord your God with all your heart, with all your strength and with all your mind" (Deut. 6:5). Jesus repeated this teaching over and over again. In this Diocesan Year of Continuing Education, we will provide opportunities for our faithful to come closer to the Lord in liturgical services, retreats and seminars. All that our faithful need to do is to respond positively.

With fatherly love, as your Bishop, I urge you to participate in all of the events we have scheduled during this year. Come, let us grow together, ever closer to our Lord and Saviour by coming "to know Christ and to make Him known."

With Love in His Name,

+HERMAN,
Archbishop of Philadelphia
and Eastern Pennsylvania

Official

Released from Diocese
Transferred to
Metropolitan Theodosius

Deacon Jacques-Jude Lepine

Synodal Gramota
Archpriest Michael Kovach
Archpriest Daniel Ressetar
Archpriest Paul Ropitsky
Archpriest Claude Vinyard

Jeweled Cross
Archpriest Theodore Heckman

Palitza
Archpriest Daniel Kovalak
Archpriest John Udics

Archpriest
Priest Dionysius Swencki

Kamilavka
Priest David Mahaffey

Parish Council Confirmations:

- Holy Resurrection Church - Alden Station
- St. Nicholas Church - Coatesville
- St. John the Baptist Church - Frackville
- St. Herman of Alaska Church - Gradyville
- St. Michael Church - Jermyn
- St. Vladimir Church - Lopez
- SS. Peter and Paul Church - Minersville
- St. John the Baptist Church - Nanticoke
- St. Michael Church - Old Forge
- All Saints Church - Olyphant
- St. Nicholas Church - Olyphant
- St. John the Baptist Church - Nanticoke
- Holy Assumption Church - Philadelphia
- Holy Trinity Church - Pottstown
- Holy Assumption Church - St. Clair
- Holy Trinity Church - Stroudsburg
- Holy Trinity Church - Wilkes-Barre
- Holy Cross Church - Williamsport
- St. Michael Church - Wilmington
- St. Mark Church - Wrightstown

OCA PASTORAL MINISTRIES CONFERENCE
St. Tikhon's Monastery/Seminary
June 9-11, 1998

The Conference, for the clergy of the Orthodox Church in America, will provide an opportunity for spiritual renewal, communal prayer, learning, discussion and fellowship. Presentations will be made by His Beatitude, Metropolitan THEODOSIUS, members of the Holy Synod, the Chancellor and other clergy looking at some of the important issues that affect us: Pastoral Spirituality, the Priest as Liturgical Celebrant and Evangelization.

Christ is Risen!

Indeed He is Risen!

Dedicated Clergy and Beloved Faithful of our Diocese:

On this great feast of the Resurrection of Christ our lips and our ears are full of the name of Jesus Christ, the Resurrected Lord, and a radiant joy raises our hearts to where the Risen One stands, where “in the beginning was the Word, and the Word was with God, and the Word was God.” The joyous hymn of peace and gladness in Christ Jesus resounds triumphantly throughout the Universe as the Holy Church celebrates Christ’s glorious Resurrection. She exhorts us to worship the Risen Lord with magnificent canticles and to follow the example of Christ’s first followers—the Myrrhbearers and the Holy Apostles.

Christ’s Resurrection bears a great significance on our salvation, for our Lord descended into Hell as the Conqueror, defeated Satan, who wielded the power of Death, in his very stronghold, and destroyed the Kingdom of Darkness. “And if Christ is not risen, then is our preaching vain, and your faith is also vain,” says St. Paul. But Christ is risen and the Holy Apostle exclaims: “O death, where is thy sting? O grave, where is thy victory?” The Lord’s Resurrection certified the truth of His Divinity and, having laid the foundation of our blessed resurrection, commenced our salvation.

With all my soul I greet you on this most glad and Holy Paschal Feast. Let us rejoice. Let us triumph in a spirit of radiant serenity, inspired with Faith, both in mind and heart “having seen the Resurrection of the Lord”; and let us glorify the exquisite and eternal fruits of Christ’s Resurrection: “From death unto life and from earth unto Heaven hath Christ our God brought us over.” He has raised us from the dust, made us “the beginning of a life new and everlasting.”

While celebrating the glorious Resurrection of Christ, let us, beloved pastors, monks and faithful of our Diocese, adore our Holy Lord Jesus Christ as the Apostles adored—with deep love, ready to give our lives for Him, in righteousness and spiritual joy. Let us be one in spirit with the Risen Lord, and may the triumph of Christ’s Resurrection on earth be the beginning of an unending triumph in Heaven in the unwaning Kingdom of the Lord. From the depth of our hearts let us raise a prayer of thanksgiving to Christ—the Giver of Life, and with spiritual exultation intone the Easter chant of love. On this Day of Resurrection, “let us be illumined with the solemn Feast and embrace one another”—Christ is risen from the dead, trampling down death by death, and upon those in the tomb bestowing life.



Christ is Risen! He is Risen Indeed!

+ *Herman*

+ HERMAN
Archbishop of Philadelphia
and Eastern Pennsylvania

Your Diocese

Alive in Christ

Volume XIV Number 1 Spring 1998
The Official Magazine of the
Diocese of Eastern Pennsylvania
Orthodox Church in America

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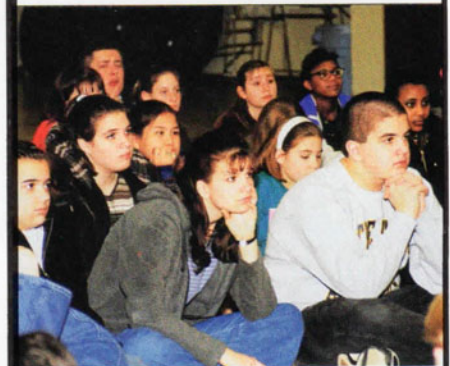
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Your Diocese Alive

Produced by the Publications Department of the Diocese of Eastern Pennsylvania, Orthodox Church in America, Diocesan Center, South Canaan, Pennsylvania 18459 (717) 937-4686, under the direction of His Eminence, Archbishop HERMAN.

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Photography Martin Paluch
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Editorial and Subscription Office: *Alive in Christ*, Diocese of Eastern Pennsylvania, South Canaan, Pennsylvania 18459. (Home) (717) 876-1241.

Alive in Christ is distributed free of charge within the Diocese. Those living in other areas may subscribe for \$12 per year.

Deadline for the next issue of *Your Diocese Alive in Christ* is July 15, 1998. Please submit all articles (typed) pictures, parish news, etc. . . . to *Alive in Christ*, Diocese of Eastern Pennsylvania, South Canaan, PA 18459.

Catholicos-Patriarch ILIA of Georgia to Attend Memorial Day Pilgrimage at St. Tikhon's Monastery



Patriarch Ilia and Metropolitan Theodosius

St. Tikhon's Monastery, the oldest Orthodox monastery in the Americas, will host its 94th annual Pilgrimage welcoming pilgrims to join the monks for prayer and Christian fellowship during the Memorial Day Weekend at the Monastery.

This year's Pilgrimage will be a very historic and memorable occasion. As a special guest this year, the Monastery will welcome and be honored by the presence of His Holiness ILIA II, Catholicos-Patriarch of All Georgia. Patriarch ILIA, who is planning to visit the United States as the official guest of Metropolitan Theodosius beginning May 14, will receive an honorary degree from St. Tikhon's Seminary.

At the Pilgrimage, Patriarch ILIA will be present as will the entire Holy Synod of Bishops of the Orthodox Church in America. Hundreds of faithful pilgrims are expected to participate in the services, coming from all over the U.S.A. and Canada as well as from the former Soviet Union.

On Saturday, Catholicos-Patriarch ILIA II and his official delegation are scheduled to arrive. Traveling with the Catholicos will be His Eminence Calistrate, Metropolitan of Kutaisi and Gaenati, Rector of Gelati Theological Academy; His Eminence Daniel, Archbishop of Tskkum-Abkhazeti, Head of the Department for Mission and Evangelization of the Georgian Patriarchate;

Archpriest George Zvicadze, Deputy Rector of Tbilisi Theological Academy, and Protodeacon David Davitashvili. On Saturday, the O.C.A.'s Holy Synod will convene at St. Tikhon's Monastery, with Patriarch ILIA invited to participate in their deliberations.

Patriarch Ilia visited North America in 1986, then too as a guest of the Orthodox Church in America, and was present at St. Tikhon's for the annual Pilgrimage. During his 1986 visit, *glasnost* and *perestroika* were just beginning to bloom in the former Soviet republics. The very visit of the Catholicos-Patriarch itself was a sign of the great changes then just beginning to gather steam. But communism's fall

was still several years away, and the impending changes were then but a hope in our guests' hearts and a gleam in their eyes. The intervening twelve years have seen a newfound freedom for the Georgian Church, which has enabled her to rebuild monasteries, churches and schools and to conduct her Church ministries publicly and without hindrance. Patriarch Ilia is credited by religious leaders around the world for spearheading this renewal of Church life in his country.

During this visit to America, Patriarch Ilia has plans to meet with Orthodox Church leaders and government officials in Washington, at the U.S. State Department, Library of Congress and Georgian Embassy. In New York he will visit St. Vladimir's Seminary, the Greek Orthodox Archdiocese, and the National Council of Churches of Christ, and will speak at Columbia University.

Catholicos-Patriarch ILIA was born in 1933, was tonsured a monk in 1957, and ordained to the diaconate and priesthood in 1957 and 1959 respectively. A graduate of the Moscow Theological Academy, he was consecrated Bishop of Batum-Shemokemedi on August 25, 1963. Upon the death of Patriarch David V, he was elected Catholicos-Patriarch of the Orthodox Church of Georgia on December 25, 1977. Patriarch ILIA has in the past served as President of the World Council of Churches.

The first Memorial Day Pilgrimage to St. Tikhon's Monastery took place in 1906, when the late St. Tikhon, the future Patriarch of Moscow and Confessor, accompanied by Bishop Raphael and Bishop Innocent, opened the newly founded monastery by solemnly dedicating the new Church. The annual Pilgrimage has been, ever since, an annual festival, a time when thousands of pilgrims have traveled to South Canaan to celebrate the Orthodox faith and to partake from the spiritual wellsprings of the Monastery's services. The Monastery is also the place where the holy relics of St. Alexis of Wilkes-Barre repose, and all we faithful with joy gather to venerate and pray before them.

The pilgrimage will formally open at 4:00 p.m. on Friday, May 22 with the services of Vespers and Matins cel-

ebrated in the Monastery Church. A service of intercession and procession with the relics of St. Tikhon of Zadonsk the Patron of the Monastery Church will be held afterwards. On Saturday, May 23, at 9:00 a.m., a Hierarchical Divine Liturgy will be celebrated in the Monastery Church by the Primate of the Orthodox Church in America, His Beatitude, Metropolitan Theodosius, together with His Eminence, Archbishop Herman, who are also, respectively, the Monastery's Abbot and Deputy Abbot. Local and guest clergy will also be participating, with the singing provided by the St. Tikhon's Seminary Choir. This



service will be followed by a glorious procession of Bishops, Priests, Monastics, Faculty, Seminarians, and Pilgrims to the monastery well (a favorite spot and a must for all pilgrims to visit) for the service of the sanctification of water.

The service of the blessing of the graves will follow in the monastery cemetery. This final place of rest for the religious leaders and pious laity of the Orthodox Church in America is the site of our ultimate journey. We bless the graves of these spiritual leaders because we shall never forget the holy lives they led and all the spiritual accomplishments they made, and struggles they endured for the sake of the Holy Church and the salvation of their souls. We bless and sanctify these graves, and in return,

our spiritual forbears who rest in them awaiting the general resurrection, are interceding before the throne of the majesty of God for our salvation.

The 56th annual Academic Commencement of St. Tikhon's Orthodox Theological Seminary will take place at 2:30 p.m. at the Seminary Auditorium. His Holiness ILIA will give the commencement address. He will also receive an honorary Doctor of Divinity (D.D.) degree from the Seminary.

At 4:00 p.m. the Resurrection vigil service of Vespers and Matins will begin at the Monastery Church. At 9:00 a.m. on Sunday morning, May 24, the



Hierarchical Divine Liturgy will be served. Participating will be, besides the Georgian delegation, the entire Holy Synod of Bishops, headed by our Primate, His Beatitude Metropolitan THEODOSIUS. The St. Nicholas Church Choir, from Bethlehem, Pa., directed by Mr. Nicholas Lezinsky, will sing.

Vespers and Matins will be served in the Monastery Church Sunday afternoon at 4:00 p.m. Beginning at 5:00 p.m. a Grand Banquet will be held at the Genetti Manor, 1505 Main Avenue, Dickson City, Penn. in honor of Patriarch ILIA's visit and of our graduates, following their graduation. Keynote addresses will be delivered by Metropolitan Theodosius and Patriarch ILIA,

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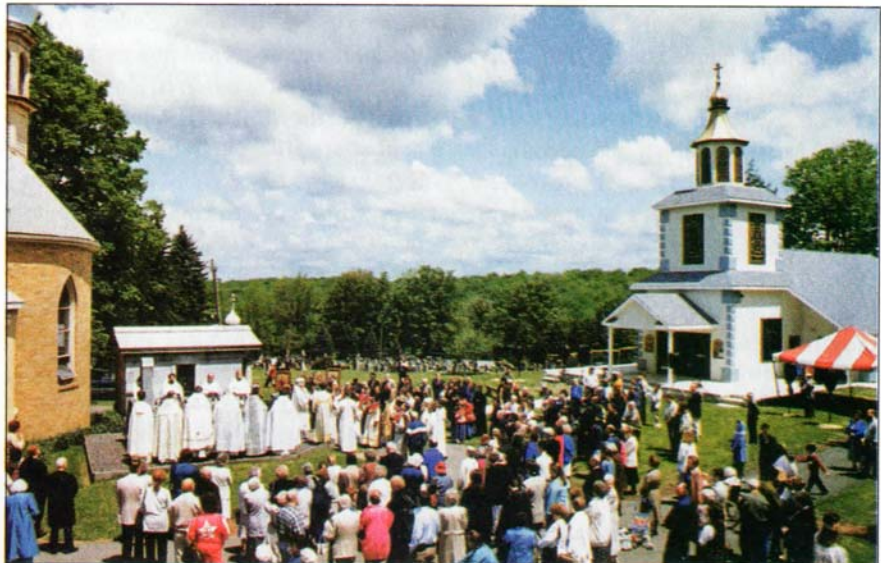
Patriarch ILIA of Georgia

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with greetings from Seminary Rector Archbishop Herman and other visiting Hierarchs.

On Monday, May 25, Memorial Day, at 9:30 a.m., the procession of pilgrims will be greeted by His Holiness Patriarch ILIA and Metropolitan Theodosius, together with the entire Holy Synod of Bishops of the Orthodox Church in America and visiting hierarchs, clergy, and faithful. The Hierarchical Liturgy will begin at 10:00 a.m. at the Pavilion Church, with Catholicos-Patriarch ILIA of Georgia presiding. The choir from St. Nicholas Cathedral in Washington, under Serge Boldireff's direction, will sing responses to the Hierarchical Liturgy. As is customary every Memorial Day, a Panikhida will be offered at the grave of the late and beloved Metropolitan Leonty, for him and for all the departed spiritual leaders and faithful of the Orthodox Church in America. A service of intercession before the Most Holy Theotokos Icon "She Who is Quick to Hear" will be held at 1:30 p.m. and anointing for the infirm and all pilgrims will follow.

The Monastery will welcome hundreds of pilgrims from the United States and Canada as well as from Europe and the former Soviet Union. The Monastery Church and area parishes will prepare ethnic foods and the newly expanded Bookstore will be open for the



entire Memorial Day Weekend. Plan to attend this historic Memorial Day Pil-

grimage to St. Tikhon's Monastery in South Canaan, Pennsylvania.

St. Tikhon's Monastery Pilgrimage Memorial Day 1998

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 the glory of God!

Please call and volunteer today!

LAST MINUTE NEEDS LIST

Baked Goods
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Plastic Wrap

Baggies - sandwich size
Ketchup
Mustard

Sugar, Equal, Sweet & Low
Dawn dishwashing liquid
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Sanka packets
Coffee
Throw away salt & pepper shakers

Call 937-4411

Sunday of Orthodoxy, 1998

Our Task: Become Better Icons of Christ



Sunday of Orthodoxy took place on March 8 this year. At Christ the Saviour Orthodox Church, Harrisburg, Pa., this homily was given.

On this anniversary of the great triumph of Orthodoxy we celebrate the return of the icons into our churches. And as we stand in this magnificent church with its beautiful icons, we stand at the brink of a new millennium. We stand in a country where we are free to worship, free to build churches, free to be Orthodox Christians.

What do we need to say on the brink of the millennium — to this country? To this state capital in which this church resides? To those people who are not here, and to all of us, especially to those dear children who sang so beautifully? Is it enough to say that we gather together in a beautiful church with the blessed presence of His Eminence and dozens of priests and scores of magnificent choir singers and hundreds of faithful and celebrate once again the traditional return

of the icons?

Or do we have to go out of this church and be icons ourselves of the true faith and say by our very presence in the world, “This is the faith of the apostles. This is the faith of the fathers. This is the faith of the Orthodox. This is the faith that has established the universe”?

Who can say for us best what that message would entail? There are brilliant scholars and theologians of this decade and century that we could use. But because we always want to convey to ourselves, first, and to the world, second, that we are the true Church; that we were established not a thousand years ago, not a few hundred years ago, not a few decades ago, but on the day of Pentecost — we use the spokesman who was a teacher from that time and from that place and with that zeal of the Holy Spirit that has been undiminished. Because we are here in this country far from Jerusalem, we owe our presence here in part to the saint that I would choose to have speak, the saint who struggled and sac-

rificed and literally fought to take the Church from Jerusalem, to take the message of Christ from the holy city to the ends of the earth: the great theologian, St. Paul, who, tradition says, wrote more than half of the New Testament and established churches that dot Asia and Europe. His message speaks to us and to those dear children and to people for centuries to come until the Lord himself returns. What message would he want us to convey as living icons to our Church, to this country and to the world? I should like to look at four.

The first is very simply in my words: *Put Christ first in your life.* He did that. The saint who had persecuted the Church became its greatest protector, fighter and spreader through missionary labors. As we go out of this church to our lives of progress and prosperity, we go into a world that says, I and me and my. What I want. What I wish, with little thought for God except perhaps an hour and a half on a Sunday, and maybe not even

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Sunday of Orthodoxy

Continued from page 9.

then. We go out into a world that truly puts sometimes sleep and sometimes golf before the Lord; that sometimes puts soccer and dances before Church and Sunday School; that sometimes puts Stephen King and Jackie Collins before Matthew, Mark, Luke and John; and sometimes puts Saturday night parties and champagne brunches before the Eucharist.

What would St. Paul want us to say to that world and such a mentality? He would say, God has called us to something greater. He "has predestined us to adoption as sons by Jesus Christ, to Himself, according to the good pleasure of his will," And "predestined us to be conformed to the image of his Son," he writes in Romans. And so when he asks us, "Be imitators of Christ" as he is, he says to us succinctly, this is his formula: "For me to live is Christ." For me to live is Christ. That doesn't mean Christ is first, let alone second, third or fourth. It means Christ is all that there is that is important.

You might say, "Well, I have family. I have a home." Have Christ and put him in your family. Put him in your home. For me to live is Christ. Christ must come first in our lives and we must say with St. Paul as he writes to the Galatians, "I no longer live for myself. Christ lives in me. And the life that I live in the flesh, I live in the faith of the Son of God who gave himself up for me." We must put Christ first.

Secondly, St. Paul tell us, *Keep the Apostolic Faith*, handed down to us by the Church. We go out of this church into a world of relativism where there is not a clear conception of what is true, of what is certain; a world that tells us if it can't be measured and weighed, if it can't be analyzed and seen, it doesn't exist. We go out into a world that questions the existence of God, that says we are not creations of the Lord, but the product of a big bang theory. And even among our Christian brethren, there are those who doubt that Jesus really rose from the dead, that the Theotokos is really ever-virgin. There are those who would change the Bible and its wording; who would rename the "Our Father." There

are those who would not only admit women into this altar, but ordain them as priests. And add to that number those of an alternative lifestyle. There are people out there who are more concerned with angels than with the Lord; or with horoscopes than with the Gospel. And unfortunately there are those among us who in some way, shape, manner or form share some of those opinions.

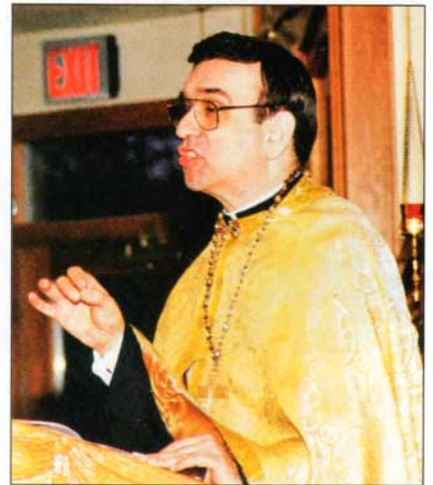
What would St. Paul say? He tells the Corinthians: I declare to you what I preach. It is what I have received from the Lord, not what I have taught. Not what the world has taught, what Christ has taught. Remember to keep the traditions that I have delivered to you. This is the second message of St. Paul. For I received from the Lord that which I have given you. Keep the traditions I have delivered to you.

He warns us in his Epistle to the Ephesians: we should no longer be children tossed to and fro and carried about with every wind of doctrine. No. We should be faithful and hold fast to the traditions which we were taught by word and by letter. We are the true Church. This is what we celebrate on this day. We have added nothing to the deposit of the faith. We have taken nothing away by amputation or by change. We must be the last bastion of the faith of Pentecost. We must be the last bastion of what St. Paul wrote and taught. He tells us: "The things you have learned and received and heard and seen in me, these things do." And so we will keep the holy mysteries. We will keep the sacred Liturgy. We will receive the Eucharist as the precious body and blood of the living Lord and God and Savior Jesus Christ, and all of the other things that pertain to our faith. We must be true to the faith of the Apostles as we celebrate this triumph of Orthodoxy.

The third thing that he would tell us is, *Live a more Christian lifestyle*. We live in this land of freedom; we must judge that this land interprets freedom to mean: "Do whatever you want to do. You're free to do and be whatever you want." And so, we find divorce rampant, people living together, casual love, alternative lifestyles, swapping and surrogates and all the like. What would St. Paul say? He writes to the Church of

Corinth, "It is actually reported to me that there is immorality among you and such immorality is not even named among the gentiles: that someone has his father's wife." Turn Jerry Springer on. You see it all the time. He says, "Deliver such a one to Satan for the destruction of his flesh, that his spirit may be saved in the day of the Lord Jesus."

Do not be deceived. We live in a world that tolerates so much. But a world that waters down what is the light, what is the truth, what is good and what is the Lord's. St. Paul writes: "The works of the flesh are these: adultery, fornication, uncleanness, lewdness, idolatry, sorcery, hatred, jealousies, outbursts of wrath, selfish ambitions, dissensions, heresies,



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envy, murder, drunkenness, revelry and the like, of which I told you beforehand and which I have told you now and again, those who practice such things will not inherit the Kingdom of God." And furthermore he says, "Do not be deceived. Neither fornicators, nor idolaters, adulterers, homosexuals, sodomites or thieves or covetous or drunkards or revilers or extortioners will inherit the Kingdom of God. And so I say to you, do not keep company with anyone or even eat with such a person." "Do you not know," he writes, "that you are the temple of God and the spirit of God dwells within you? Therefore do not let sin reign in your mortal body."

We are called to be icons of the way. The Christian way. The moral way. That is the way that we want to raise these children. That's the way that we must

convey to the world.

The last thing I think that he would want us to leave this church and this beautiful service with is the message that in spite of our deceptions, in spite of our occasional gatherings, in spite of our platitudes, *we must be only One Church at every level.* That means in the parish, there can be no dissensions. There can be no Hatfields and McCoys. There cannot be priest vs. people. There can be one family in Christ, and that only. St. Paul writes to the Ephesians: "We should grow up in him who is our head, Christ, from whom the whole body is joined and knit together by that which every joint supplies, according to the effective working of each part, for the edifying and the building up of the body of Christ in love."

"I do not want to find," he writes, "when I visit, that your church contains contentions or jealousies, outbursts of wrath, selfish ambitions, backbiting, whisperings, conceits or tumults." Our parishes cannot be those kind of places. We must be one Church. There can be no contentions, either, between a Bishop and his parish. St. Paul would not want that because before he left this earth and the Churches that he founded, it was he who gave the Church bishops such as Timothy and Titus to oversee, to nourish, to teach, to protect the faith. This is the father in Christ that Paul speaks about the Apostles and the Bishops becoming for us, in Christ. And a diocese in sync, where for us every parish is one bishop, priest and people.

In this country, we can no longer pretend. Patriarchs have come and gone and we are still not one body. We still speak the language of the church of Corinth: "I am of Paul. I am of Apollos. I am of Peter." The language is different: Now,

we say: "I am of Constantinople. I am of Antioch. I am of Moscow."

There is one Lord, one faith, one baptism. And therefore, there must be one body. "One God and Father who is above all and through all and for all." We must pray and work and beg for that to happen or we leave this Church with a message tainted with hypocrisy. And even beyond this country, we must be one Church doing what we teach the other churches to do — to be a Church of the Councils.

It was the Seventh Ecumenical Council that decreed the icons were part and parcel of our faith. We need a council today. St. Paul himself — he did not listen to Peter. He did not listen to James. He appealed to a Council gathered in Jerusalem where it was said, "It seemed good to the Holy Spirit and to us" — the Apostles, the Elders and the rest. We need such a Council today. We ask His Eminence and all the Bishops to work to make it happen and we ask all the priests and the people to pray to the Lord to see that it happens. We must be one Church at every level. That is the mark of the

true Church.

And so, from the words of the Holy Apostle Paul, as we celebrate this great feast of the triumph of Orthodoxy and this magnificent service in this beautiful church, with its wonderful choir and dedicated priests in the presence of His Eminence, we must go out and be living icons of our faith, putting Christ first in our lives, being true to the faith of the Apostles, living morally the Christian way and being at every level one holy Orthodox Apostolic Catholic Church. "That is the Faith of the fathers. That is the Faith of the Apostles. That is the Faith of the Orthodox. That is the Faith this has established the universe." Anything less — anything less is unworthy of our Church, of the example of St. Paul, and, most importantly, of the life of the Lord who sacrificed himself for us to be the head of our Church and to be the giver of the faith that has established the universe.

May He help us and bless us and to Him be the glory forever and ever unto ages of ages. Amen.

— Archpriest Michael Dahulich



Senior Pan-Orthodox Choir



Junior Pan-Orthodox Choir



“Shine, New Jerusalem”: Newness of Life in the Paschal Mystery

One of the best known passages in the Easter services is the irmos “Shine, shine, O new Jerusalem, for the glory of the Lord is risen upon thee.” Not only is this sung at every Liturgy during the Easter period, but it is also recited quietly by the priest at every Eucharist throughout the year. And yet the words imply an extraordinarily bold affirmation. We are addressing ourselves to the Jerusalem which dances for joy “beholding Christ the King coming forth from the tomb as a bridegroom.”¹ This is at once Jerusalem the bride, and Jerusalem the new — “the holy city . . . coming down out of heaven from God, prepared as a bride adorned for her husband . . . the bride, the wife of the Lamb . . . having the glory of God” (Rev. 21:2,9,11). How is it that during the days of Easter, we seem to find ourselves in the midst

of this eschatological vision? To attempt an answer, let us look at the Church’s experience of Holy Week and Easter, where the themes both of marriage and of newness play a crucial part.

Watching for the Bridegroom

During the first three days of Holy Week, the services are dominated by the expectation of the Bridegroom who “comes in the middle of the night.” Three aspects of this theme deserve special note.

Eschatological expectation. The obvious sense of the troparion and exapostilarion of the Bridegroom is eschatological — they concern preparedness for the Lord’s coming. We note that a similar combination of themes — wakefulness, having a garment and (implicitly) a nighttime coming — appears at Rev. 16:15, “Lo, I am coming like a thief! Blessed is he who is awake, keep-

ing his garment . . .” The first two days of Holy Week represent the most concentrated period of eschatological expectation in the Church’s entire year; it has been suggested, indeed, that the vigil for the coming of the Bridegroom in Matt. 25:1-13 and related passages itself reflects a paschal watch from earliest Christian times, at which the second coming of the Lord was expected.² Why has this period of intense expectation been retained, albeit now at some remove from the climax of the paschal celebration? Surely it underlines the markedly eschatological character of the Easter celebration itself, expressed both in the realized eschatology of the Church’s life and in looking forward to the final consummation.

Bridegroom — wedding as a baptismal image. The theme of baptism is con-

² R. Taft, *The Liturgy of the Hours in East and West* (Collegeville: The Liturgical Press, second revised edition 1993), p. 9.

¹ Paschal Stikheri, 2.

stantly present in the paschal services in one form or another; indeed, it can be said that we experience the events of Holy Week and Easter within a baptismal framework, for it is first and foremost by baptism, not by any effort of imagination, that we enter into that mystery which is the new exodus of the Church. From "Buried with Thee in baptism" on Palm Sunday, we pass through Christ's death and burial — the reality of which we participate in in an image — to reach the confession "Yesterday I was buried with Thee . . ." In this light, references to the Bridegroom remind us not only of the End but equally of the "sacred nuptials" in which we have already participated.³ The condemnation of the man with no wedding garment applies equally to one who comes to baptism unprepared,⁴ and one who "has been sanctified by his calling, but become negligent."⁵ Trying to disentangle baptismal and eschatological themes is frequently futile inasmuch as one meeting of the Bridegroom is an image of the other; as St Gregory the Theologian tells his catechumens, "The lamps which you will kindle [after baptism] are a sacrament of the illumination there with which we shall meet the bridegroom, shining and virgin souls . . ."⁶ "Renewing our baptismal dedication to Christ,⁷ then, is the same thing as preparing ourselves to meet Him.

The Bridegroom and the Church. While the focus of the Bridegroom troparion is firmly on our personal encounter with the Bridegroom, we know that this encounter means, in the first instance, becoming part of the Church; and it cannot fail to remind us that it is the relationship between Christ and the Church which is the prime nuptial relationship. Nuptial imagery, drawn as it is from O.T. images for the relationship between God and Israel, is especially appropriate as we prepare for the shift from Old to New Israel. The Gospel at

Monday Matins (Matt. 21:18-43) is just one of the indications that this shift is about to take place, beginning as it does with the withered fig tree and ending with the reference to a "nation producing fruits." The theme of marriage with the Church is never explicit in the paschal services, although it is on Palm Sunday, where a stikheron speaks of the King of heaven wedding the new Zion⁸ and characterizes the old Israel as "adulterous." This "marriage" is hinted at in the reading of Isa. 52:13-54:1,⁹ with its striking conclusion, "Rejoice, O barren . . .!"

Breaking the cycle

A great distance separates the triumphant wedding procession of Palm Sunday from the scene on Holy Friday where "the Bridegroom of the Church is transfixed with nails";¹⁰ and yet it is in the midst of the darkest expressions of human cruelty and ingratitude that we receive the first intimations of the newness that Christ brings.

"After receiving the morsel, [Judas] immediately went out; and it was night" (John 13:30). Much in the Holy Friday services (which begin with the service of the Twelve Gospels) reflects darkness — the darkness of cruelty, the darkness of ingratitude, the darkness, above all, of confusion and misunderstanding. "Let their eyes be darkened, that they see not" (Ps. 68:24) in the terrible words of a Psalm verse used at vespers.

There is a sense in which the darkness and confusion of these hours extend also to us. As we listen to many of the texts in the services, they seem to speak only of the triumph of evil, even at times of revenge instead of forgiveness. Take for instance the words put into the mouth of Christ at the Twelve Gospels service: "They stripped me of my garments . . . and placed a reed in my right hand, that I might break them like a potter's vessel."¹¹ There is nothing in the text here to suggest that this is other than a pledge of vengeance. And yet something else is going on beneath the surface: as Chrysostom points out, the verse applies to the Church of the gentiles (cf. Ps 2:7-8); a potter's vessel is one not yet fired,

which can therefore be recast without total destruction, and the prophet speaks these words "speaking darkly of this crushing, this mystic cleansing."¹² The "revenge" of God, then, is the baptismal re-creation offered to all.

So it is with the enormities of cruelty and ingratitude towards Christ detailed especially at the Twelve Gospels. These are most often contrasted point by point with God's benefactions, especially in the Exodus: "Today the Jews nailed to the Cross the Lord who divided the sea with a rod and led them through the wilderness . . . They gave Him gall to drink, who rained down manna on them for food."¹³ Why always the Exodus? Here is the supreme irony; and not just the bitter irony of abuses corresponding in such detail to former benefactions. As the services move swiftly on, we receive growing assurance that Christ's prayer "Do Thou raise me up" will be answered. And being raised up He will reward His crucifiers; but not according to their works. He will reward them according to His works. His reward will be a new covenant, a new exodus for all mankind.

What is the significance of this unexpected "reward"? The first prokeimenon on Friday evening that points to the Resurrection (Sat. matins) provides a clue: "Arise, O Lord" — not for the sake of vengeance, but to "help us and deliver us for Thy name's sake" (Ps. 43:26). The particular significance of this "rationale" for rising becomes clearer when we note that this prokeimenon precedes the "dry bones" prophecy (Ezek. 37: 1-14), and recall the importance in Ezekiel (though not in this reading itself) of God's action "for His holy Name." Here, for instance, is the passage which sets the dry bones prophecy in its context: "Thus says the Lord God: It is not for your sake . . . that I am about to act, but for the sake of my holy Name, which you have profaned among the nations to which you came. And I will vindicate the holiness of my great Name . . ." (Ezek. 36:22-3). Christ rises to raise up Israel — a new Israel, which embraces the whole of mankind — for His Name's sake. God does not react; He is not conditioned by those who hate Him.

Continued on the next page.

³ cf. St John Chrysostom, *Instructions to Catechumens* 1.1; Nicene and Post-Nicene Fathers (hereafter NPNF) 1/9, 160.

⁴ Cyril of Jerusalem, *Procatechesis* 3.2 (St Cyril of Jerusalem's *Lectures on the Christian Sacraments*, ed L. Cross [London: SPCK 1980; also Crestwood: SVS Press] 2 and 41); cf. Chrysostom, *Baptismal Instructions* II.2, *op. cit.* 166-7.

⁵ Athanasius, *Festal Letter* 9.9; NPNF 2/4, 526.

⁶ Or. 40, *On Holy Baptism*, 46; NPNF 2/7, 377.

⁷ *The Lenten Triodion*, tr. Mother Mary and Archimandrite Kallistos, introduction, p. 31.

⁸ Matins Praises 4.

⁹ 6th Hour, Vespers.

¹⁰ Antiphon 15, Service of the 12 Gospels.

¹¹ Ps. 2:9, Praises stich. 4.

¹² *Instr. to Catechumens* 1.4, *op. cit.* 162.

¹³ Antiphon 6.2.

“Shine, New Jerusalem”

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“They gave Him evil for good”; but not even the perfidy and brutality of the crucifixion can deflect God from His nature and prevent Him acting to break the cycle of evil for evil. It is this breaking of the cycle which gives newness of life. We are seeing the result of an encounter between God’s nature and its opposite less evidently dramatic, but no less inevitable than that which occurs when Christ “goes down to death.”

All the texts which speak of Christ’s triumph over His enemies need to be seen in this light. When Christ does manifest His power in His Kingdom — His resurrection — it is as “a new sort of king, who advances in the plenitude of his power while being naked and unarmed; a new great king, who for the first time has no enemies except enmity itself.”¹⁴ Thus Christ says to His Mother in the Canon for Holy Saturday, “The gatekeepers of hell tremble as they see me, clothed in the blood-red garment of vengeance: for on the Cross have I struck down Mine enemies, and I shall rise and magnify thee.”¹⁵ While the reference to a blood-red garment echoes Isa. 63:1-2, the “garment of vengeance” comes from Isa. 59:17-18 — very shortly before the prophet proclaims “He will come to Zion as Redeemer” and then bursts out “Shine, shine, O Jerusalem.” Christ is red with the blood of the enemy on whom He has wrought vengeance, but that enemy is enmity (cf. Eph. 2:14) and death: “Thou hast not suffered the earth to swallow those that crucified Thee; but Thou hast commanded hell to render up its prisoners . . . for Thou hast come to bring not death, but life.”¹⁶

A new covenant with a new Israel

God repays not according to others’ work, but according to His own; it is in this light that we should look at another important theme of the paschal services, the end of the old covenant the inauguration of the new. This theme is explicit in the reading from Zachariah at the first hour, concerning the thirty pieces of sil-

ver, which begins, “I will take my good staff and cast it away, to destroy the covenant which I made with all the peoples” (Zach. 11:10). At the Praises, we hear the terrible words of Jeremiah (2:13): “Israel, my firstborn son, has committed two evils: he has forsaken me, the fountain of the water of life, and dug for himself a broken cistern. Upon the Cross He has crucified me, but asked for Barabbas and let him go. Heaven at this was amazed . . .”¹⁷ Yet Jer. 2:12, “Heaven was amazed” is so regularly used of the awe-inspiring condescension of God that its use suggests that here too, the focus is on Christ’s chosen path rather than simply, as first appears, on the effrontery of His persecutors. And the conclusion “Forgive them . . .” recalls another passage of the same prophet read at the ninth hour (Jer. 11:18ff.): the song of the vineyard, which begins with the lamb led to the slaughter, and ends with restoration following punishment.

So at this crucial point of transition from old to new covenant, what is destroyed and what is restored? Of the three Lauds stikheri which deal with the Passion and its implications, the third includes the line, “when Thou was raised up today, the people of the Hebrews was destroyed.”¹⁸ How does this accord with the passage which it recalls by echoing John 12:32: “I, when I am lifted up from the earth, will draw all men to myself”? “The people of the Hebrews” ceases to exist as a unit in relation to God: but what changes irrevocably is not the makeup of God’s people (those who first inherit the new covenant at the Resurrection all belong to the people of the Hebrews themselves), but the criterion: “neither circumcised nor uncircumcised, but a new creation.”¹⁹ “I will call my gentiles” certainly does not mean that one exclusive group is replaced with another; the all-embracing character of the new covenant inaugurated on the Cross is expressed in the Epistle for Friday vespers: “We preach Christ crucified . . . to those who are called, both Jews and Greeks, Christ the wisdom of God and the power of God” (1 Cor. 1:23-4).

The deeper the services take us into the mystery of Christ’s death, the clearer

it becomes that He suffers and wins His victory through the Cross not in order to create new divisions but to unify. It is surely for this reason that at an early date, a notable feature of the paschal vigil was prayer “that Israel might be converted and that God will allow them a place of repentance.”²⁰

A new creation

As we have seen, the rejections of Christ’s benefactions typified in the liberation from Egypt is seen as a dramatic breaking point for the old covenant. But in contrasting God’s benefactions with Israel’s treatment of Him, some texts go back beyond the Exodus to the creation of the world: “Today He who hung the earth upon the waters is hung upon the Cross . . .”; “A dread and marvellous mystery we see come to pass this day. He whom none may touch is seized . . . The Creator is struck by the hand of His creature . . . O Thou who dost endure all these things in Thy Tender love, who hast saved all men from the curse, glory to Thee.”²¹ The accent here falls not primarily on the horror of ingratitude but on the long-suffering of God, and the emphasis on salvation points forward to an implicit conclusion: that here a new creation is being formed. The curse from which we are delivered is not only that of the Law, but beyond that the curse which followed the Fall.

Texts such as these form a bridge between those which emphasize horror and betrayal, and those on the threshold of the resurrection — notably the Holy Saturday canon — where all the contrasts, all the paradoxes are images of salvation: everything points forward to God’s re-creation (“becoming a creature formed from dust, O Creator, Thou makest new those born on earth”²²). In the canon all these paradoxical images of salvation hinge on the unity of Christ’s person — on the Christological heart of the mystery. The very structure of this canon illustrates the movement from man’s ingratitude to God’s salvation: from “He who in ancient times hid the pursuing tyrant . . . is hidden beneath the earth by the children of those whom once He

¹⁴ Fr Vasileios of Iviron, *The Saint: Archetype of Orthodoxy* (Montreal: Alexander Press, 1997), 14.

¹⁵Ode 9, trop. 2.

¹⁶Service of the 12 Gospels, Aposticha, sticheron 5.

¹⁷Ibid., Praises, sticheron 1.

¹⁸Ibid., stich. 3

¹⁹Gal. 6:15, read in the First Hour.

²⁰*Apostolic Constitutions* V.3.19; Ante-Nicene Fathers (hereafter ANF) 7, 447.

²¹Friday, stich. 7 on Lord I have cried.

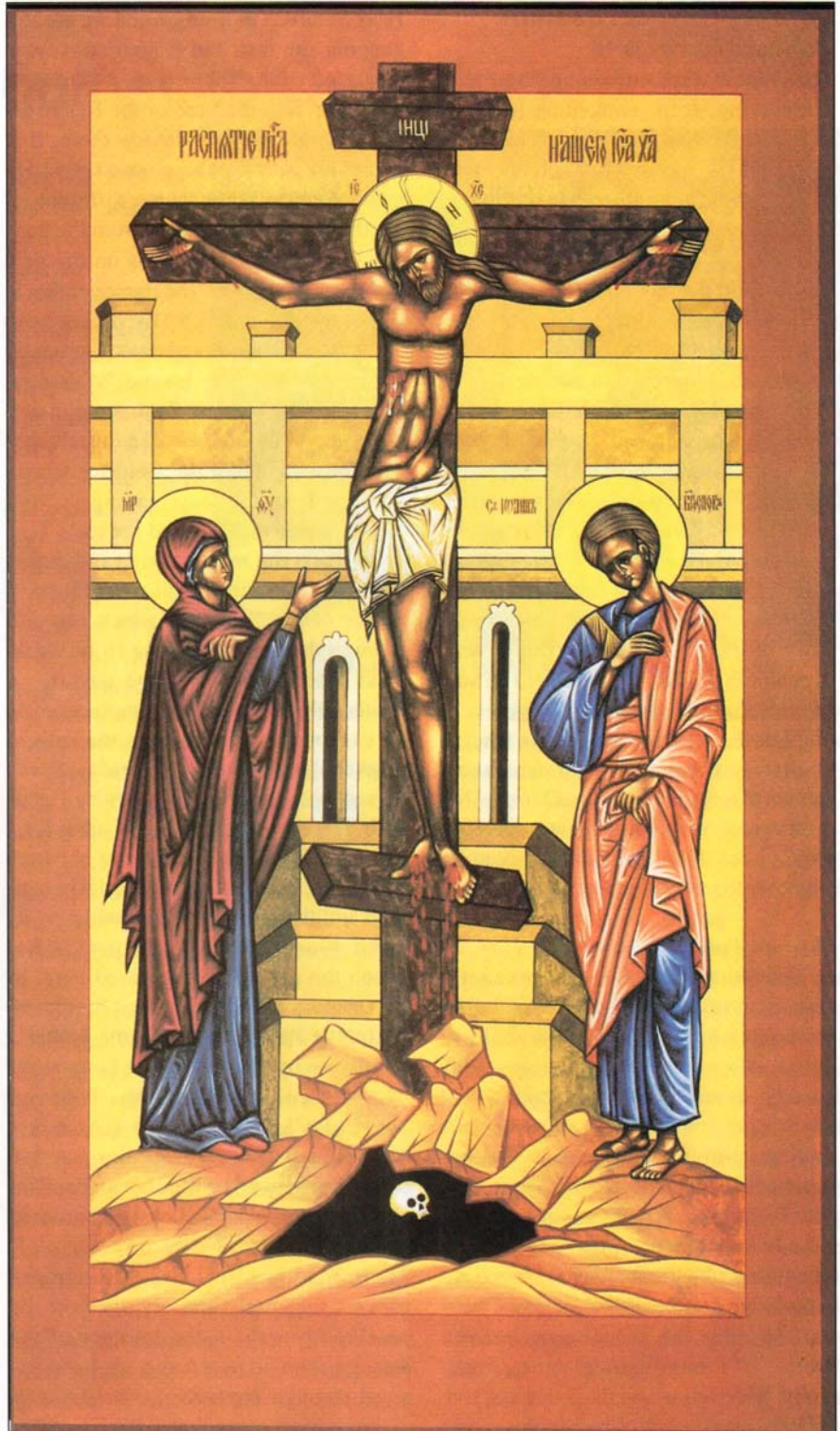
²²Canon Ode 5, trop. 1

saved . . .”²³ to “Let creation rejoice exceedingly . . . for hell, the enemy, has been despoiled . . .”²⁴

Vespers on Holy Friday begins with a description of the prodigies that accompanied the crucifixion: “The whole creation was changed by fear when it saw Thee, O Christ, hanging on the Cross. The sun was darkened . . . all things suffered with the Creator of all . . .”²⁵ It is natural that creation’s response should be seen as pointing to the dying Man as the Creator. But it is possible to be more explicit about the meaning of these events: “He who holds all things in unity was lifted on the Cross . . .”²⁶ This allusion to Col. 1:17 directs our attention on to the consequences of the crucifixion, for He “in whom all things hold together” is “the beginning, the firstborn from the dead” (v.18).

We have spoken of “darkness” from the crucifixion to the resurrection; but just as there is a progression of events within the paschal celebration — crucifixion, sojourn in the tomb and resurrection are celebrated on sequential days — so there is a progression in the darkness. The darkness of perfidy, horror and confusion — of man’s sin — becomes the sleep of God. The tension between light and dark, wakefulness and sleep, hinges on this point. We are urged to “watch,” to “walk in the light”; the disciples are urged to “watch,” but they sleep. There is darkness over all the earth, and Christ sleeps; and the very mention of the sleep of God finds echoes in so many scriptural passages sharing one message: “He lay down and couched like a lion; who shall raise Thee up, O King? But arise by Thine own power . . .”²⁷ “The Lord has waked as if from sleep . . .” (Ps. 77:65, cf. Sat. communion verse); and the verses which burst forth at the end of matins after the troparion “Thou hast accepted to be held fast in the tomb . . .” “Let God arise and let His enemies be scattered . . .”

Yet this is not only a sleep from which the Lord rises “and rising He has saved us”; it is the Sabbath of the Creator, and the darkness over all the earth parallels



the darkness upon the face of the deep that precedes creation. All the references to Christ in His Passion as Creator take on a new meaning when we see Him hallowing that day which is a commemoration of the creation. “Moses the great mystically prefigured this present day, saying, And God blessed the seventh day. For this is the day of rest, on which the

only-begotten Son of God rested from all His works . . .”²⁸ This new Sabbath marks the re-creation, the day on which the new Adam recapitulates the sleep of the first Adam: “. . . wounded in thy side with a spear, Thou hast brought to pass the re-creation of Eve. Becoming Adam, *Continued on the next page.*

²³Ode 1, Irmos.
²⁴Ode 9, trop. 3.
²⁵Lord, I have cried, 1.
²⁶Holy Sat. Ikos.
²⁷Holy Sat. Praises, cf. Gen. 49.

²⁸Sat. mat. and vespers.

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Thou hast in ways surpassing nature slept a life-giving sleep, awakening life from sleep . . .²⁹ And this is why when the Lord awakes, it is a day which knows no evening, a night brighter than day (hence the connection of Easter with the full moon following the vernal equinox, at which time the sun and moon between them bathe the whole earth in light). This is why already on Holy Saturday there is such an emphasis on newness. This begins typologically, with the new tomb in which Christ is laid. In that tomb He “makes all things new as He keeps the Sabbath”³⁰ and “makes me new from corruption”; and we testify to this re-creation and make it our own when we are baptized into Christ’s death “so that as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life.”³¹ There is to be sure an ethical dimension to this newness of life; but the paschal celebration teaches us that it is something immeasurably greater than good behavior. Our new life is “the new Sabbath,” “the eternal Sabbath”;³² and this final Sabbath is nothing other than the Kingdom of heaven.³³

The new Passover

The intimations of a new covenant, a new Exodus, a new creation being wrought, bring us to the threshold of Easter. After an intense reliving — day by day, at times hour by hour — of Christ’s passion and death and the events leading up to it, we now await the moment of Resurrection. And what happens? Nothing happens. Liturgically, there is no moment of resurrection. We do not describe the Resurrection; we acknowledge it. “Thy Resurrection, Christ our Savior, the angels in heaven hymn . . .” Liturgy and authentic iconography harmonize perfectly: we move from the harrowing of hell to the empty tomb. To be sure, this impression that the Resurrection has somehow happened without our noticing is partly a result of the anticipation of the services so that we hear the first Resurrection Gospel on

Holy Saturday morning when we are still keeping the fast; but it also conveys a profound truth. There is no moment of transition into the time of the Resurrection because we are already there. It is the reality into which we have been baptized. For the main theme differentiating the paschal celebration from the Sunday Octoechos is the focus on the new Passover in person: “the Passover that is Christ the deliverer.”³⁴ “We do not keep the feast as observers of days,” writes St Athanasius in one of his paschal letters; “. . . For the blessed Paul, announcing the nearness of gladness like this, did not announce days, but the Lord for whose sake we keep the feast, saying, ‘Christ our Passover is sacrificed for us.’”³⁵

Perhaps the most striking indication of this is the virtual disappearance at Easter of the “Today’s” which resound through the services during Holy Week, as at other feasts. The one passage at Easter where “today” is emphasized is an exception which proves the rule in spectacular fashion: “Yesterday I was buried with Thee, O Christ; today I arise with Thy Resurrection . . .” (Canon 3.1). This points to a distinction not between feast days, but between our burial in baptism and the newness of life which is its result — as is clear from the parallel between the passage paraphrased here, in St. Gregory the Theologian’s first homily on the Pasch, and the same Father’s homily on baptism where he has a number of similar comparisons between “yesterday” and “today.”³⁶ It is a less explicit version of the Palm Sunday troparion: “Buried with Thee in baptism O Christ our God, we have been granted immortal life by Thy Resurrection . . .” The troparion of the Easter canon expresses succinctly and vividly how the paschal mystery — the mystery of the Resurrection — is a realm we have entered through baptism. In this light, it makes perfect sense that in the Easter liturgy we have no special readings, but simply begin the cycle of Acts and John: the Resurrection is expressed not in a particular part, but in the totality of the Church’s life and worship.

Baptism is less a theme than a pre-

supposition of the paschal celebration. This celebration is not just a feast at which baptisms were traditionally celebrated: it is identical in content with the mystery of baptism. As a result, it is quite impossible to extricate what is “baptismal” in the services from what is paschal *per se*.³⁷ While obviously the Passion and Resurrection of Christ are historically and ontologically prior to our baptism, we should not lose sight of the fact that liturgically, baptismal catechesis and the preparation of catechumens were established paschal themes well before Holy Week and Easter acquired their present “historicizing” character; it is the baptismal rites that have shaped the paschal services, not vice versa.

Used as we are to the concept of a feast day as it has developed since the fourth century or so, it is very easy not to appreciate quite how radically different from this concept is the celebration of the Christian Passover — a feast which is not historical in content, but eschatological and baptismal. Despite the historicizing development of Holy Week, the nature of Easter is still perfectly described by the terms Fr. Alexander Schmemmann uses in speaking of cult in the early Church: “It is only the realization, the actualization of what the believer has already attained by faith, and its whole significance is in the fact that it leads into the church, the new people of God . . .”³⁸

A mark of the difference between Easter and the various feasts is that the repeated “today” of other feasts is replaced at Easter with a different theme: “the day of Resurrection” or simply “the day.” “The day of Resurrection” cannot be reduced to a calendar date, however much that calendar has been taken into “sacred time”; it is “the high and holy day, the first day after the Sabbath (literally “the one day of the Sabbaths”) . . . in which we bless Christ to all ages.”³⁹ As St. Basil says of the day of Resurrection, referring to Sunday, “Though it is the beginning of days, it is not called by

²⁹Sat. Canon Ode 5, trop. 3.

³⁰Canon Ode 4, trop. 1.

³¹Rom. 6:4, read Sat. vespers.

³²Matins Praises 2.1

³³cf. Chrysostom, Hom. 6 On Heb., 1; NPNF 14, 393.

³⁴paschal Stikheri 1.

³⁵Festal Letter 3.1; *op. cit.*, 513.

³⁶Hom. 1 On the pasch, 4, NPNF 2/7, 203; Hom. 40.33, *ibid.* 372.

³⁷Division of the Saturday vespers reading into “paschal” and “baptismal” has been attempted by both Fr Alexei Kniazeff (“Lectures dans la rite byzantine.” *La Prière des heures* 220f.) and Bishop Kallistos of Diokeia (*Lenten Triodion* p. 63); they agree on nine of the 15.

³⁸*Introduction to Liturgical Theology* (Faith Press 1975; also SVS Press), p. 84, cf. p. 96.

³⁹Canon Ode 8, irmos.

Moses 'first' but 'one' . . . distinctly indicating that day which is really 'one' and truly 'eighth' . . . the state which follows after this present time, the day which knows no end or evening . . .⁴⁰ It is, indeed, that great eschatological day, "the day which the Lord has made" — the day prefigured in the life of the Church.

Here we have the explanation of the "newness" which is such a prominent feature of the Easter services: the newness of our Passover is that of the Kingdom, experienced in the life of the Church which we enter through baptism. It is the newness of Him who says, "Behold, I make all things new" (Rev. 21:5). Hence the striking recurrence in the Easter services, especially the Canon, of images that recall the eschatological vision of the Church in Revelation.

The theme of newness, with its obvious baptismal overtones, is evident as much in liturgical practice as in the texts for the services — for instance, in the name "week of renewal" (another name for Bright Week) and the beginning of the Octoechos cycle from Thomas Sunday. What may be less obvious is that this newness is itself according to the type of the old Passover: as St Athanasius exhorts his flock, ". . . Now the month of new things is at hand, in which every man should keep feast in obedience to Him who said, Observe the month of new things, and keep the Passover to the Lord Thy God."⁴¹

Christ is our Passover in both senses — as the paschal Lamb, and as effecting our Exodus. Hence the fundamental character of the paschal celebration as a new exodus, which is also the character of baptism. If the Exodus readings from Holy Saturday vespers are not ringing in our ears, we are at a grave disadvantage in attempting to understand what is going on at Easter, for the Exodus, having been a fundamental part of the basic catechism in the early Church, is taken for granted rather than explicit. Where does a new Exodus take us? "From death to life, from earth to heaven," according to the Easter Canon. Here again, the Church follows in a tradition already established

in the Old Testament, where the use of Red Sea typology is always eschatological.⁴² This is the tradition followed in Revelation 15:3, where the victors over death, like the Church on the threshold of Easter, sing the song of Moses. The difference between the use of exodus in the Old Testament prophets and in the paschal services is less in the nature of the expectation, the way typology is used, than in the fact of its realization; in the brief but crucial phrase of the Easter canon, we are "seeing the outcome of the symbols."⁴³ And the outcome of the symbols is "a new, holy Passover" in which we "drink a new drink . . . welling up from the tomb of Christ," from the new tomb — reminiscent of the "water of life flowing from the throne of God and of the Lamb" (Rev. 22:1).

The new Exodus is accomplished once for all in the death and Resurrection of Christ: the question is how we personally are to enter into that reality. Rather as the disciples on Tabor required a certain "transfiguration" themselves in order to perceive Christ in the "unapproachable light" of His divinity, His Kingdom, so our recognition of the risen Christ requires a transformation in us. "Let us purify our senses, and we shall see Christ in unapproachable light . . ."⁴⁴ To "see Christ in unapproachable light" — note that this is almost a contradiction in terms — is to experience what we affirm as our belief on Holy Saturday: the impossibility of Christ's being subject to death. "Why do you seek among the dead Him who dwells in unapproachable light?"⁴⁵ And this purification of the senses again has to do with preparing ourselves for baptism and living up to our baptism — the theme is elaborated at length in St Gregory's Homily on Baptism.⁴⁶ So what we have here is not simply a moral exhortation to behavior appropriate to the feast, but an allusion to one of the fundamental aspects of the new creature brought into being through the paschal mystery. In taking this idea from the homily on baptism, the melodist is unlikely not to have

had in mind St Gregory's other suggestion, that "perhaps the paschal lamb is kept until the fifth day because the sacrifice is for the purification of my [five] senses."⁴⁷

If we require "purified senses" to perceive the risen Christ, the same purified senses enable us to perceive the nature of the Church as the new Jerusalem — another eschatological image inherited from the Old Testament. This vision is striking in the irmos of the Ninth Ode already quoted, "Shine, shine, O new Jerusalem . . ." (cf. Isa. 60:1). Even though this image is nowhere else explicit, we are probably not wide of the mark if we keep it in mind as we hear the more frequent references to Christ as Bridegroom bringing light; for the New Jerusalem is the Bride, and her lamp is the Lamb (cf. Rev. 21:2, 9f., 22). The Bride is the Church in her totality, but it is in the person of her members that she meets the Bridegroom. The lamps that we bear to greet Christ "coming from the tomb as a Bridegroom"⁴⁸ are at once those of our baptism, and those for which we have secured sufficient oil. The myrrhbearers are in a sense the firstfruits of those who greet the Bridegroom; as St. Nikodimos of the Holy Mountain points out,⁴⁹ the way they are described in Ode 7, trop. 1 of the Canon as "running after Christ" recalls the beginning of the Song of Songs, "Your name is myrrh poured out; therefore the maidens love you . . . let us run after you for a fragrance of myrrh" (Song 1:3-4). And again, apprehension of Christ the "myrrh poured out" is among the consequences of the baptismal "purification of senses," according to St Gregory.⁵⁰

Elsewhere in the Easter services we meet some of the hallmarks of the new Jerusalem. One of these — a familiar eschatological theme⁵¹ — is the gathering of all her children. This is foreshadowed on Palm Sunday as Christ enters the old Jerusalem: "Zion, Holy mountain of God, and Jerusalem, lift up thine eyes all around, and see thy children

Continued on the next page.

⁴⁷Or. 45, *Second Homily on the Pasch*, 14; NPNF 2/7, 428.

⁴⁸Canon Ode 5, trop. 2.

⁴⁹*Eortodromion* [in Greek], reprinted Thessaloniki 1995, Vol. B', 311f.; ET *Alive in Christ* XIII.1 (Spring 1997), 13.

⁵⁰*One Baptism*, 38; *op. cit.* 374.

⁴⁰*On the Holy Spirit* 66 (ch. 27); tr. D. Anderson, *St Basil the Great on the Holy Spirit* (Crestwood: SVS Press 1980), 100-1.

⁴¹*Festal Letter* 19.1; NPNF 2/4, 544-5; Deut. 16:1, Septuagint.

⁴²See J. Daniélou, *The Bible and the Liturgy* (ET Notre Dame, Indiana, 1956), p. 87.

⁴³Canon Ode 4, trop. 3.

⁴⁴Canon Ode 1, trop. 1.

⁴⁵Hypakoe.

⁴⁶Hom. 40.38; *op. cit.* 374.

“Shine, New Jerusalem”

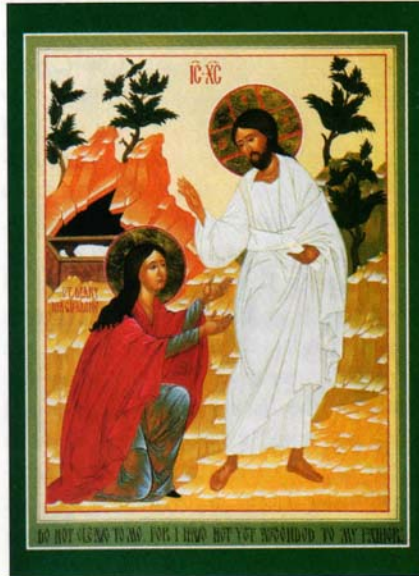
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gathered in thee . . .”⁵² This type is seen to be fulfilled at Easter: “Lift up thine eyes all around, O Zion, and see thy children, like lights divinely radiant, from the west and from the north and from sea and from the east . . .”⁵³ The picture is compounded of two messianic passages from Isaiah, 60:4 and 49:18, with added clarification; there can be little doubt that the children “like lights” are at once the baptized “shining like lights in the world” (in the words of Phil. 2: 15, used by St Gregory⁵⁴ in an exhortation to appropriate behavior after baptism) and the righteous “shining like the sun in the Kingdom of their father” (Matt. 13:43). As with expectation of the Bridegroom earlier in Holy Week, so now at the paschal encounter with Him, baptismal and eschatological themes are frequently impossible to separate. The lamps that we carry at baptism, as St. Gregory reminds his catechumens, prefigure those with which we shall meet the Bridegroom.

Closely related to the gathering of the Church’s children is the harmony which prevails among them (another eschatological theme — cf. the lion lying down with the lamb). Embodied in the rite of the kiss of peace at Easter and in the stikheri and the homily attributed to St John Chrysostom, forgiveness and reconciliation are enduring paschal themes (St Athanasius speaks of “that great Sunday . . . on which our Lord having risen gave us peace towards our neighbors”).⁵⁵ It is important to recognize that this is more than just a natural human outpouring of joy. The love expressed at Easter — “unto them that hate us, let us say ‘O brethren’” — should be seen as rooted in the reconciliatory power of the Cross. In St Gregory’s striking metaphor, “A few drops of blood recreate the whole world, and become to all men what rennet is to milk, drawing us all together and compressing us into unity.”⁵⁶ It is also an indication of the

profoundly eucharistic character of the feast.

True to the baptismal, ecclesial and eschatological character of the paschal celebration, the heart of that celebration lies in the Eucharist. We have glimpsed a little how the Easter services — like Rev. chaps. 20-21 — show the eschatological hope foretold by the prophets fulfilled in the Church. In a sense, then, the content of the feast is the life of the Church — and what the gath-



ered Church does *par excellence* is to celebrate the Eucharist (“Now that the Lord is risen, offer the Sacrifice”).⁵⁷

There are also passages in the services which allude more specifically to the Eucharist. Central to the Canon is the description of Christ as paschal victim;⁵⁸

⁵⁶Second Hom. on the Pasch, 29; *op. cit.*, 433.

⁵⁷Apostolic Constitutions V.3.19; *op. cit.* 447.

according to the more likely reading (*pace* the Slavonic text), He is called the Lamb, not because He is mortal, but *because He is eaten*. The “new drink welling up from the tomb of Christ”⁵⁹ is taken up more explicitly at Ode 8, tropar. 1: “Let us partake of the new fruit of the vine . . . in the manifest day of the resurrection and Kingdom of Christ”; and this on one level is what we are offered in the Church.

Right at the end of the Canon, however, there is an abrupt shift away from realized eschatology. There is a sense in which the “outcome of symbols” that we see already will itself ultimately be superseded. As St Maximus writes, “[Dionysius] calls the rites now performed in the synaxis images of what is true. For the things of the Old Testament are the shadow; those of the New are the image. The truth is the state of things to come.”⁶⁰ St Gregory draws a similar distinction between three senses of the Passover;⁶¹ and that which we celebrate, with all its radiance, is still a type. But it is a type and foretaste which enables us to reach forward with hope and longing: “O great and most sacred Passover, Christ . . . grant us to partake of Thee more clearly and perfectly in the day of Thy Kingdom which knows no evening.”⁶²

It is in this hope that we greet the Bridegroom of the Church in the day of

His Resurrection.

—Elizabeth Theokritoff

⁵⁸Ode 4, trop. 1. ©1998 by the author.

⁵⁹Canon 3 Irmos.

⁶⁰Scholia on the Church Hierarchy, PG 4:137.

⁶¹Second Homily on the Pasch, 23; *op. cit.* 431.

⁶²Canon Ode 9, trop. 2.

PARISH COUNCIL CONFERENCE June 27, 1998

Speaker: Fr. Michael Dahulich

Hosted by
St. Nicholas Church
Bethlehem, Pennsylvania

⁵¹cf. Metropolitan John (Zizioulas) of Pergamon, “The Eucharist and the Kingdom of God.” *Sourozh* 58 (Nov. 1994), 8-9.

⁵²Canon Ode 5, trop. 3.

⁵³Canon Ode 8, trop. 2.

⁵⁴On Baptism, 37; *op. cit.* 374.

⁵⁵Festal Letter 3.6; *op. cit.* 515.

Remembering Metropolitan Platon

The Life and Labors of an early Primate of our Church

From the time of its founding, the Holy Orthodox Monastery of Saint Tikhon of Zadonsk has been granted a multitude of blessings from our merciful and saving God. Many saints have walked these hallowed grounds, some known and others unknown, but each having made their bodies temples of the Holy Spirit (I Cor. 6:19). Those of us who are weaker, yet strive to imitate the saints by purifying our inner temple, are thankful that the Holy Church has also given us those external temples wherein our path to God is made a little easier. To the glory of God, the Monastery is blessed with a beautiful Church and two bell towers, as well as many chapels and shrines, which now adorn the grounds. All of these temples, large or small, offer the faithful places where they may go to lift up their prayers to God, to His most pure Mother and to all the saints.

One of these chapels is remembered fondly both by the monastery community and by the faithful throughout this land. Rising up in the middle of the Old Cemetery, Platon's Chapel, as it was known, stood as a unique testimony of the Russian sense of divine beauty and as a memorial to those who labored in the Lord's vineyard and who now have fallen asleep in the Lord. Below the chapel, five hierarchs are buried: Metropolitan Platon himself, for whom the chapel was named, Bishop Amphilochey and Bishop Paul. On the outside of the chapel lie Archbishop Arseny, the co-founder with Saint Tikhon of Moscow of our holy monastery, and Bishop Anthony. The monuments for the last two can still be seen today, but sadly the chapel had to be removed several years ago because of structural damage. The loss of this uniquely beautiful chapel was felt by all, but today we can rejoice once more, for plans are well under way for



Metropolitan Platon

its rebuilding.

Perhaps now is a fitting time to remember the man for whom this chapel was named, His Eminence, Metropolitan Platon. As each of us makes our way along the difficult path to salvation, it is good to look to the lives of those who have gone before us, not only to remember our past, but more importantly, to be spiritually edified by their example and by their labors for Christ. The future Metropolitan Platon was born Porphyry Theodorovich Rozhdestvensky on February 23, 1866. He was the son of a parish priest in the Kursk Eparchy of Russia, and Porphyry himself took the path towards the priesthood. He attended and graduated from the Kursk Theological Seminary, married and then was ordained to the holy priesthood in 1887. He had no ambitious designs but humbly sought simply to become a village priest in the town of Lukashovsky, and by the grace of God, his lifelong desire was fulfilled. There, his wife gave birth to a daughter, but sadly she soon fell asleep in the Lord and Father Porphyry continued his struggle alone.

He graduated in 1895 from the Kiev Theological Academy, where he had been tonsured as a monk a year earlier. At his tonsure, he was given the name Platon,

in honor of the venerable Platon, Confessor of the Studion Monastery. While completing his studies, Father Platon taught moral theology, first as an assistant professor and later as an instructor. After receiving his Master of Theology Degree, he was appointed inspector of the Kiev Academy and raised to the rank of Archimandrite. Finally, in 1902, he was consecrated bishop and appointed second vicar of the Kiev Diocese and assumed the responsibilities of rector of the academy.¹

In 1907, Bishop Platon was transferred to the North American Diocese as the successor to Saint Patriarch Tikhon, who had been recalled back to Russia. During his episcopacy in the New World (from 1907 to 1914), Bishop Platon continued the work of Saint Tikhon and toiled ceaselessly for the spiritual well-being of the North American diocese.² At that time, the diocese was undergoing a tremendous growth from both the large numbers of immigrants and the continual stream of former Uniate parishes making their way back to the True Church.³ With the help of God, Bishop Platon did much to respond to the challenges posed by this growth.

Bishop Platon himself received seventy-two largely Carpatho-Russian Uniate parishes back into the Church. Facing the same opposition from Rome as did Saint Alexis of Wilkes-barre, Bishop Platon had to contend with the resistance of an increasingly organized and hostile Uniate community. In fact, the year of his arrival in America had also seen the appointment by the Vatican of a Uniate bishop. In response to these problems, Bishop Platon in 1912 organized

¹ Constance Tarasar, editor, *Orthodox America 1794-1976*, (Syosset, N.Y.: The Orthodox Church in America, Department of History and Archives, 1975), page 128.

² *Ibid*, page 127.

³ *Ibid*, page 133.

Continued on the next page.

Metropolitan Platon

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the "Zealots for Orthodoxy." This organization took as its goals the dispelling of ignorance concerning the Unia and sectarianism, the teaching of the Orthodox Faith to the people, the support of the Orthodox faithful in the Carpathian lands and ultimately the unification of the Carpatho-Russian, Galician and Russian immigrants in America.⁴

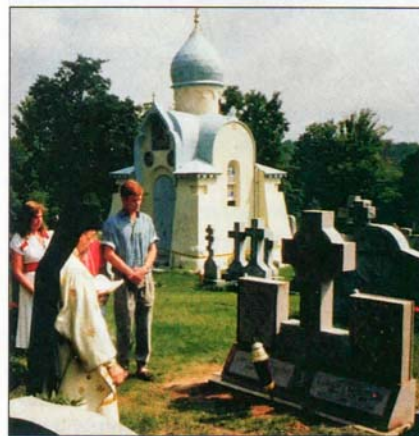
To help with the large number of immigrants, Bishop Platon blessed the establishment of the Russian Orthodox Christian Immigrant Society of North America in 1908. He served as the honorary chairman and worked closely with the chairman, the priest (and now Saint) Alexander Hotovitsky. The Society worked to help immigrants as they arrived at Ellis Island and also provided shelter, food and clothing to those in need through two immigrant homes, one in New York City and one in Baltimore.

Bishop Platon's pastoral care was not merely directed to these immediate concerns, but to the far-ranging questions of the stability and growth of the Church in this land. In this area, one of the most important works which he accomplished was to transfer the American Orthodox Theological Seminary from Minneapolis (where Saint Patriarch Tikhon had founded it in 1905) to Tenafly, N.J. in 1912. The move was occasioned by the desire to have the seminary located closer to the majority of the parishes, which at that time were on the East Coast. This Seminary was later to close in 1923, but the seed that had been planted by Saint Tikhon and watered by Bishop Platon would once more begin to blossom with the opening of Saint Tikhon's and Saint Vladimir's Seminaries in 1938.⁵

In 1914, Bishop Platon was transferred to the Diocese of Kishniev and Khotin only to be appointed exarch of Georgia and a member of the Holy Synod. On the eve of the Russian Revolution, he was elevated to the rank of Metropolitan, serving the diocese of Kherson and Odessa. From thence he was forced to flee by the upheavals which shook the Russian Church following the Revolution. He returned once again to America

in 1922, where he continued his labors as the head of the Diocese. As he once struggled with the Uniate challenge, so he now had to struggle to maintain the unity of the Church in the face of the threats of the "Living Church." He also was forced to address the financial crisis that plagued the Church at that time. Although there was much hardship for the Church, as a good shepherd, Metropolitan Platon bore his cross with patience. He fell asleep in the Lord on April 20, 1934 after a long illness. He was buried at Saint Tikhon's Monastery.

Many were the contributions of Metropolitan Platon to the life of the Orthodox Church in America. Yet this tireless worker also knew that without God, man can do nothing. His labors were the fruit



Metropolitan Platon chapel

of a deep faith and a life truly lived according to the commandments of our Lord, God and Savior Jesus Christ. In his writings, we can glimpse his deep love for God:

"Faith is the foundation of our life. For above all 'He that cometh to God must believe that He is' (Heb. 2:6), 'for the just shall live by faith' (Heb. 10:38). Therefore, faith is not the lifeless consent of the mind to the truth which was manifest to us in Christ, for that consent the devils also give (James 2:19); but it is the innermost communion of heart and soul with the life of Christ, it is the living conviction of the power of the grace of God, which has been granted to us through Christ; it is our actual consciousness, founded on experience, that we live with Christ and through Him are united with God the Father. This is exactly expressed in the words of Saint John: 'He

that believeth on the Son of God hath life' (I John 5:10-12). These words are saturated with the great mystery of life, which can be grasped only by those who have a living faith in the Son of God. To believe in the Son of God is to be conscious of life eternal. Living faith is the consciousness of life eternal. What an inexhaustibly profound truth is contained in this definition for those who believe in Christ!⁶

How fitting it is that this man of faith should be buried at Saint Tikhon's Monastery, where the chapel that will soon be rebuilt over his grave will stand as a reminder to the faithful of the eternal life that he so eloquently writes of. Surrounded by the many hierarchs, monastics, priests, and laymen who have

Donations are sought for the purpose of financing the rebuilding of Platon's Chapel. If you would like to contribute towards this resting place for the early shepherds of our Church and fitting shrine to their memory, please send your donation to St. Tikhon's Monastery, c/o Platon's Chapel, Box 130, So. Canaan, PA 18459.

fallen asleep, Platon's chapel will continue to remind us all that those in the grave are not dead but merely sleeping as they await the resurrection unto life.

Soon, the faithful will once more rejoice in beholding Platon's chapel in the middle of the Old Cemetery. And once more, they will be able to enter therein to offer prayers for their beloved friends and family members who have departed this life in the hope of the Resurrection. And perhaps they will also remember to offer a prayer for the servant of God, Metropolitan Platon, who throughout his life labored so tirelessly in the American vineyard. Today, as we enjoy the fruits of his labors, let us ask God to make his memory eternal.

⁶*Iubileiskii sbornik: v pamiat' 150-letia Russkoi pravoslavnoi tserkvi v Severnoi Amerike* (New York: Iubileinoi komissii, 1944-1945), page 235. This volume was issued in commemoration of the 150th anniversary of Orthodoxy in America (1794-1944).

⁴*Ibid*, page 137.

⁵*Ibid*, page 110.

Archbishop Herman and Metropolitan Nicholas Lead Orthodox at National March for Life



Archbishop Herman addresses Pro-Life March

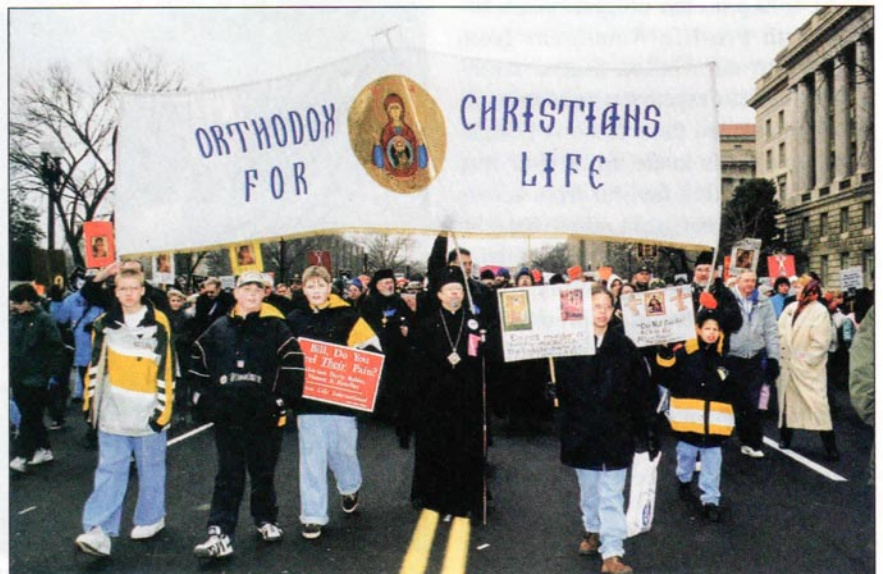
Hundreds of Orthodox Christians gathered for the annual March for Life, held in Washington, D.C., on Thursday, January 22, 1998 to commemorate sadly the twenty-fifth anniversary of the 1973 *Roe v. Wade* Supreme Court decision legalizing abortion on demand in America.¹ Our annual and unflinching participation in this national event has indeed proven we are a significant voice in the National Pro-Life Movement. The Orthodox Church has become a dependable and well-known presence in the movement due, primarily, to the leadership of Archbishop Herman and to the Pan-Orthodox Organization, "Orthodox Christians for Life" under the leadership of John and Val Protopapas who help organize this event every year.

The March for Life officially began at noon, at the Ellipse, which is in front

of the White House. As in the past years, there was inspiring music, many speakers, numerous members of Congress and many leading advocates in the national

pro-life movement. This year there were included on the program leaders from France, Ireland, and Canada. The key-

Continued on the next page.



¹The original *Roe v. Wade* decision only legalized abortion during the first two trimesters, but subsequent decisions effectively removed all restrictions.

March for Life

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note speakers were Miss Norma McGorvey ("Jane Roe" in Roe v. Wade) and Mrs. Sandra Cano (in Doe v. Bolton) who have come on their long journey from being leading pro-abortion advocates in the past and have now joined the pro-life movement. The other speaker was Dr. Bernard N. Nathanson who had the largest pro-abortion clinic in New York and has become one of the most eloquent speakers for the pro-life movement.

As in past years, seated at the dais was once again the encouraging presence of Archbishop Herman, who, among the Orthodox Bishops, has become the most visible and outspoken advocate for unborn babies. His Eminence was introduced to the podium by this writer. His Eminence introduced Metropolitan Nicholas of the American Carpatho-Russian Orthodox Diocese and recognized him also for his tireless efforts for the pro-life cause. In his eloquent message, Archbishop Herman addressed a crowd numbering over 130,000 with a message on behalf of all Orthodox Christians. He offered words of reassurance that someday this terrible horror and attack on the most vulnerable and unprotected of our citizenry will end. He encouraged us to continue with the work that has been already done during these past twenty-five years, and reminded us of all the babies that have been saved due to our pro-life witness.

At 1:00 p.m. the official march began, with Pro-life Americans from throughout our United States. Archbishop Herman, together with Metropolitan Nicholas, led the Orthodox delegation, which was made up of over five hundred Orthodox faithful from across the land. This year, as in other years, he was joined by faculty members and seminarians from St. Tikhon's Seminary, but this time there were more present than in the past. Our participants in the March identified their faith as Holy Orthodoxy by carrying banners and icons, and singing hymns of praise as they marched along the appointed route of Constitution Avenue.

This March for Life publicly witnessed to the teaching of the Orthodox

Church concerning the sacredness of life from the moment of conception till death. 1998 is the 13th year of Archbishop Herman's participation in the official

As in past years, seated at the dais was once again the encouraging presence of Archbishop Herman, who, among the Orthodox Bishops, has become the most visible and outspoken advocate for unborn babies.

program in Washington. After the March, His Eminence, together with Metropolitan Nicholas, led us in singing the Memorial Service for the Departed in loving memory of the aborted children of our nation.

In the evening, during the Rose Ban-

quet at the Hyatt Regency Hotel, Archbishop Herman was part of the official program and gave the invocation. The banquet was filled with over 850 pro-life leaders from throughout our country.

The Orthodox Church must — as she always has — publicly challenge the conscience of society on moral issues of fundamental importance. As we approach the millennium, and as ever-increasing violence seems to engulf the most innocent in our country (witness the recent series of school shootings), this sense of moral accountability needs to be reawakened if civilized society is to survive and if we are going to be true to our mission as the Orthodox Church in America.

—Archpriest John Kowalczyk



Dr. Bernard Nathanson speaks up for life



Dr. Elizabeth Bonczar reads citation

MASLENITSA IV

On President's Weekend, February 14th and 15th of 1998, the Century Association of St. Tikhon's Orthodox Seminary held another wonderful gala at the Historic Radisson Lackawanna Station in Scranton,

Pa. Cochairs were Archpriest Daniel Donlick and Mrs. Florence M. Boyko, who planned a wonderful event



and are to be commended for all of their efforts in behalf of the Seminary.

On Saturday, the Radisson Station Ballroom was transformed into a Russian Bazaar! Susan Pasqualone had an exquisite display of crystal and amber. St. Tikhon's Bookstore featured religious articles and special imported items from Russia. Father John Perich's Serendipity display included folk art from Slavic Lands and other treasures from around the world. The Bazaar was open from noon to 4:00 p.m. for our dinner guests to enjoy shopping before our Maslenitsa began.

Our Maslenitsa began with appetizers including *platzki* and *kolbasi*. A wonderful accordionist with the Joe Bachak Orchestra accompanied us during cocktails.

While our guests were thoroughly enjoying their dinners, the Troika Balalaika Orchestra under the direction of Mrs. Helen Fornazar played a medley of eastern European songs. Members of

Continued on the next page.

Maslenitsa IV

Continued from page 23.

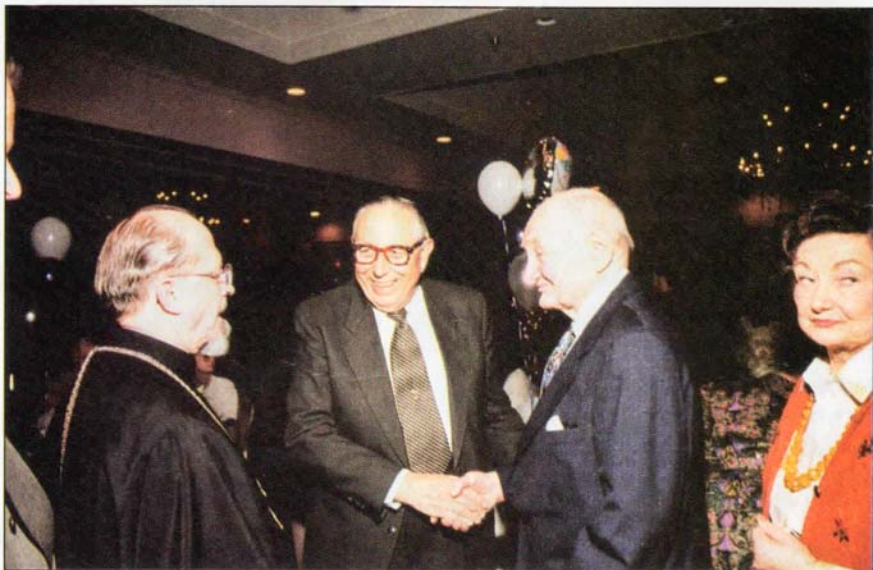
this orchestra traveled from Clifton, N.J. to be with us. Guests at the Maslenitsa really enjoyed this ethnic music, which was followed by dancing music played by the very talented Joe Bachak Orchestra. The crowd danced to contemporary music, polkas, Russian folk dances and other folk music.

A special presentation was made to our honored guest, His Eminence, the Most Rev. Archbishop Herman, Rector of St. Tikhon's Seminary. Fr. Daniel Donlick and Mrs. Boyko made the presentation, citing the wonderful leadership His Eminence has shown at St. Tikhon's Seminary. This weekend was close to the anniversary of His Eminence's consecration to the episcopacy, and to honor the occasion they presented him with a monetary gift from the family of Century members, who sent well wishes from all over this country.

Dr. Elizabeth Semon Bonczar, President of the Century Association, had the distinct honor of reading a Citation from Sister Mary Reap, IHM President of Marywood University, sent to honor His Eminence on this special anniversary weekend. This tribute from Marywood University put into perspective for those attending the esteem in which our Rector is held in the academic community. We know our tribute is just the beginning of many such tributes to our Archbishop during his special anniversary year.

The last presentation was by President Bonczar to His Eminence was a gift of \$25,000 to the Seminary, made possible by the generosity of our Century members who vitally understand the importance of financially supporting the Seminary.

There were three winners for the drawing held at this year's Maslenitsa. Mr. Paul Sokol of Herkimer, N.Y. won first prize, a magnificent jeweled ring created and donated by master jeweler Walter Palchik. Second prize, a limited-edition lacquer box featuring an icon of All Saints of North America was won by Fr. William DuBovik of Hartford, Conn.; and third prize, a limited-edition lacquer egg featuring an icon of St. Innocent was won by Mrs. Rose Minarick of Waymart,



John Guzey and Walter Palchik with Archbishop

Pa. The second and third prizes were provided by St. Tikhon's Bookstore. The Century Association wishes to express its appreciation to Mr. Palchik and the Seminary Bookstore for their generous gifts of the raffle prizes.

It was our pleasure to honor Archbishop Herman on his special twenty-fifth anniversary. We thank all of the guests for their loyal support in helping to make this year's Maslenitsa a success. A special thank you goes to Mr. and Mrs. John Guzey and to Casket Shells, Inc. for their donations which contributed to the event's success.

The Century Association has set a goal of raising \$60,000 this year. This goal has been set to correspond with the sixtieth anniversary of the founding of the Seminary. If you should be interested in holding a membership recruitment and/or fund-raising event for the Century Association please contact St. Tikhon's Seminary. Also, the Seminary has a wonderful short video to show at such fund-raising parties!

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

Fifth Annual **Teen Encounter Best Ever!**

The Department of Religious Education's 5th annual Winter Encounter for teens was held at St. Tikhon's Seminary on February 7-9, 1998. Some seventy teens attended this year's retreat — the largest number since the program's inception. The encounter is open to those aged 13-19 or in grades 7-12. All ages were represented, including five past "retreaters," now attending college, who came to assist as well as participate!

This year's encounter theme was: "Come and See." Father Deacon Michael Anderson, Director of Youth Ministries for the Orthodox Church in America, once again led the three-day retreat. Fr. Deacon Michael has spoken at past encounters and his enthusiasm, humor, and quick wit have made him a favorite with the teens and young adults.



Archbishop Herman speaks to the youth

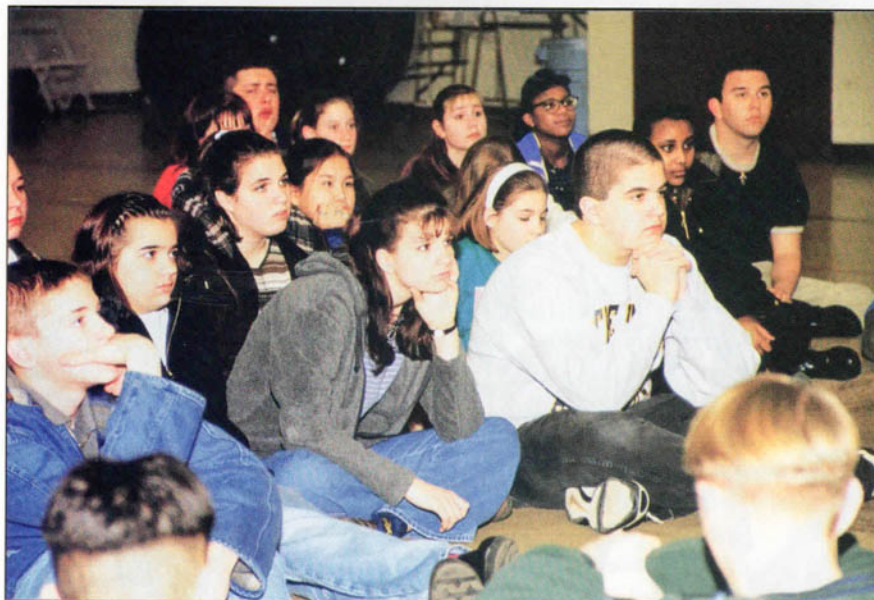
After registration, this year's encounter events began with a Moleben service in the Seminary chapel. Following the service, asking God's blessing for a fruitful retreat, the group gathered in the Monastery dining hall for the now tradi-

tional pizza party -- served up thanks, once again, to the unfailing talents and generosity of Fr. Andrew Shuga! After filling up on the delicious treat, the teens got together for a "Mixer" in the Seminary gymnasium. There were games, activities, and entertainment. Teens were given the opportunities to renew old friendships as well as become acquainted with new people! The tired but excited group retired for the evening, ready for the next day's events!

Following Morning Prayers and breakfast on Saturday, Deacon Michael began the first session. In his opening remarks, he began by simply stating that, "Life hurts." He went on to explain that there are many situations in our lives which cause pain and that these events are real, quite normal, and are a part of our everyday lives. How we deal with them is what makes us who we are.

Using contemporary songs and musical groups, the participants began to discuss the various times when life does

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Teen Encounter

Continued from page 25.

indeed "hurt." Events that involve family and home, school, friends, peer pressure, boy/girlfriends, violence in school, our immediate environment and the world were addressed openly and emotionally by many who have encountered these situations.

Father Deacon Michael then initiated a discussion of ways people try to "make the pain stop." There are many ways people deal with pain. Those who face life's "hurts" eventually — sometimes over a long time period — overcome the pain and deal with their problem. Others try to escape by turning to escape methods such as food, music, drugs, sex, alcohol, or by simply ignoring the problem and pain it may cause. He further explained that people who escape never learn and grow from their pain; their "escape" prevents them from taking the difficult steps needed to deal with their situations and move on. They develop wounds which never fully heal. This now becomes dangerous, because this type of behavior may eventually lead into addiction to the method or methods of escape they have been using.

What, then, are the answers?

Father Michael went on to explain

there is one answer — Christ! Christ made a promise to always be with us in our suffering. As Christians we should always remember that suffering *is a part of life* and has great meaning. We must go through pain and suffering to grow in our lives and become better persons. Every time we suffer we must remember Christ's own suffering for us and

ing to escape from our problems and pain. Students came away from this powerful session full of many emotions and felt their innermost thoughts were realistically addressed.

After a delicious luncheon provided by members of the D.R.E. and adult volunteers, the afternoon session was held. Ms. Freda Skaff of Wilkes-Barre enthusias-



how, by His suffering and ultimate humiliation on the cross, He has overcome the world. By understanding this we realize we are *not alone!*

We can see the positive side of the negative things in our lives and are thus able to deal with them. We are then lifted positively from our various sufferings and moved away from the dangers of try-

tically offered an interesting and exciting presentation on the beauty and gift of iconography. She explained the methods of writing icons, as well as the meaning of icons in our churches and personal worship.

Following some time to unwind and reflect on the day's events, the teens then prepared for Vespers and Confessions,



held in St. Tikhon's Monastery Church.

After dinner, the group assembled with His Eminence, Archbishop HERMAN for what has become another encounter tradition: the "Fireside Chat." Cozily gathered in the Seminary lounge, teens were able to put questions freely to their Spiritual Father and carry on further discussion of both the day's sessions and any other questions they had always "wanted to know but were afraid to ask."

His Eminence, always open and patient, answered their varied questions and addressed their concerns with candor and humor!

Following an ice cream sundae break, a final session was held with Fr. Deacon Michael. This session was immensely powerful and dealt with the ultimate escape from pain — suicide. A short but emotional video presentation — testimonies by those who were "left behind" — said it all. The persons speaking explained the excruciating pain and guilt felt because of both their helplessness and hopelessness. Most had no idea their loved one was so troubled, and groped to seek the "signs" they had missed. They are faced with twice the pain — the loss of the loved one and the pain of the problem that loved one "escaped" in a way which is now too late to deal with. The

session brought out much emotional discussion because of its relevance in today's society.

Deacon Michael reiterated the importance of remembering we are *never* alone with Christ and that He is always there for us if we go to Him in prayer and bring our pain to Him. Our problems can be addressed through prayer and with guidance from those we love and trust — parents, teachers, counselors, our priest,

teens for their farewell brunch. He called upon those present to take back to their parishes and share with others all they had learned over the last few days. The teens then departed for home, bringing with them many important lessons, as well as new and lasting friendships.

Many thanks go to the members of the D.R.E. committee, and to the adult, college, and Seminary volunteers for their untiring time and efforts, without which

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or an adult or friend with whom we feel comfortable enough to communicate. All we need to do is ask! With those important thoughts to ponder, the teens retired to their rooms to quietly prepare themselves for Divine Liturgy and Holy Communion the following day.

Following the Hierarchical Divine Liturgy on Sunday, His Eminence joined the

this important event in our young adults' lives would not have been possible. Our special thanks also go to His Eminence, Archbishop HERMAN, Martin Paluch, Gregory Hatrak, and members of the Seminary staff and student body for hosting this enriching encounter!

— Matushka Myra Kovalak



Winter Teen Retreat



St. Tikhon's Summer Camp

“Best Friends— the St. Tikhon’s Summer Camp Experience”

At the end of camp three summers ago, a girl perhaps ten years old told me she wished there could be camp all the time because camp was so special. “Then it wouldn’t be special,” I told her. To the children who attend, camp *is* special, so special they return year after year, even as teenagers, just to be together.

This year, camp runs from June 28 to July 4 for children aged seven through thirteen. Our theme is Best Friends, emphasizing on a practical level the friendships that are critically important to children. We hope to provide experiences that will strengthen those relationships between friends, and to give the children opportunities to look at the people of Scripture in relationship to Jesus Christ.

I am struck by the increasing numbers of children who are returning year after year for their week at St. Tikhon’s Summer Youth Camp. The enrollments reflect an older age-group of attendees returning from as far as New York and Ohio as well as the diocese. Some return from states far away after having

moved from the immediate Pennsylvania environs. When they become teens, they want to return as counselors-in-training. So what is the draw?

Those of us who plan and care for the campers can speculate for hours. Yes, it’s the fun, the chance to be outdoors on a lake, the swimming, hiking, and playing. But I believe that the one overriding factor influencing our children is the friendships they form among their Orthodox peers. One has just to watch the children as they arrive looking for their friends, hear the squeals of recognition as they run to hug one another, hear the chatter of news to be shared, or feel the excitement of anticipating a week of being together. Some of the most important

“work” of the camp week is accomplished in the dormitories late at night in the conversations among old friends and between friends just made. At time of departure, one sees the tearful good-byes, the promises to write, the looking forward to next year’s camp, the final hugs as they load their suitcases in the car.

I am also struck by how willing our children are to rise early for morning prayers *before breakfast* to participate in prayer, read the epistle, sing, and listen to a Gospel reading and short sermon by a priest. They will listen and participate in workshops, receiving instruction in Orthodox religious topics, and will work with art or craft projects that reflect the

content of those topics. They will return at night for evening prayers, attend a Vespers service, go to confession, and receive the Eucharist at Divine Liturgy. They might not be so willing at home, but at camp they are willing to become a worshipping community, living the life of the Church with one another in true fellowship. What better backdrop for educating our young children in Orthodoxy than the worship of the Church?

And what a natural environment for putting into action what His Eminence, Archbishop Herman has set forth for the year 1998: his call for the *Year of Continued Education* among the diocesan faithful. The St. Tikhon's Summer Youth Camp becomes, each year, a community of young Orthodox friends gathered to learn about their Faith, about Christ and His Church, and to worship our Lord and Savior Jesus Christ. The campers willingly become this worshipping community to be with their friends—their *Orthodox* friends. The camp experience becomes an opportunity for all parts of their life to become integrated into one whole. They can be themselves, playing as children, with friends, and worship in a liturgical setting that everyone shares. Together with their age-mates, they can experience the life of the Church where they need not feel estranged or shy about expressing it.

I am further struck by how important it is that these children be among like-minded Orthodox Christians where they can be fully who they are, not having to explain themselves away, not looked upon as different or “not saved” by classmates who do not share their tradition.

Many adults wonder where the youth are, why they are not in church. At camp we see how much they are “in the church” — they are the Church, the living faithful who have the potential to become the future Church if we make a place for them now and encourage their presence among us.

I believe strongly that children learn best by being active participants in their own learning. So to learn about their Faith, they need to participate in it. The camp experience provides them this opportunity, encouraging, but not forcing them, to participate in the liturgical life, to sing, to chant aloud, to serve at the

altar, and to pray as a group. They are challenged to live out the life of the Gospel teachings during the week as they relate to one another in the dorm, at meals, at play, at workshops. The workshops are designed not only to instruct from a lectern but to give them hands-on experience, to include them in all ways possible so that they may become active learners about themselves and their Orthodox Faith. Our camp becomes a creative way to provide Christian education.

We expect to profile Mary and Elizabeth, Jesus and John the Baptist, Jesus and Peter, Jesus and Lazarus, and Jesus and John the Theologian. In so doing, we hope to impart to the children an understanding of, and an insight into, the work of salvation for which Christ was

One of our functions, then, at camp is to educate our children — not in an erudite, scholarly way that they cannot grasp, but in the context of a living community of friends, counselors, priests, and monks, through whom they may hear the message of the Gospels and reflect it in their play and in encounters with one another.

born in the flesh — His death and resurrection. Through the lives of these people of Scripture and their relationship with the person of Jesus Christ we may show that Christ was a person living in a particular time and place with a mother, and with his disciples — and friends. We hope and trust that by looking at these relationships, we will give our children at least a glimpse of the extraordinary relationship we as Christians can have with the resurrected Christ, the Savior of our souls.

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I believe that as adults we need to value children's work, whether it's the toddler's first steps or the ten-year old's

science project. Children need to value their own work, too, as well as the work of other children. This year, we plan to have a display of the work the children will have done during the week, projects that reflect through art media their understanding of Christ and the people who encountered our Lord during his earthly ministry. Of course, there will be the traditional cookout, the hayride, the hike. And we have planned other ways for best friends to enjoy themselves. We're saving a few surprises for when campers arrive.

Without the adult and teen counselors, the clergy who serve as chaplains, the mothers and fathers who cook the meals, we would not have a diocesan camp. Their voluntary service is immeasurable. Many adult counselors and camp

workers return year after year, having become, like some of the children, best friends with one another. Without the camp's director, Martin Paluch, we would not have the leadership to implement our programs. Without the parents who commit themselves to support the camp's efforts, to drive their children to South Canaan and to entrust their children to our care, we would not have camp. Without the prayers and patience of the monks on whose land we campers converge, we might not have camp.

But we do have camp. We have St. Tikhon's Summer Youth Camp with the blessing of His Eminence, Archbishop Herman. We are blessed with his caring, his concern, and his love for the children of our diocese and the entire Church. Let us parents and children take up the Archbishop's call in this Year of Continued Education. Let us gather as best friends might do for summer camp. Will we see you on Sunday, June 28?

—Anna Marie Black
Program Coordinator

Starets Sophrony's Three Emphases on the Spiritual Life

Man, the Temple of God Not Made by the Hand of Man

What really makes man such an extraordinary and glorious sanctuary of holiness? We find the key to the answer in God's words to Solomon, when he had completed the construction of the temple and dedicated it to the Lord:

"And the Lord said unto him, I have heard thy prayer and thy supplication, that thou hast made before me: I have hallowed this house, which thou hast built, to put my name there for ever; and mine eyes and mine heart shall be there perpetually" (1 Kings 9:3). "And I will dwell among the children of Israel" (1 Kings 6:13).

What constitutes the grandeur of the temple of God is God's wonderful and charismatic presence. It is a place where man strives continually to bear the name of Christ and thereby to attract God's favourable look and His good pleasure on him and upon the whole world. The temple of God is a place sanctified by God's grace. It is a sacred mould that fashions many holy people. Holy temples of the Living God, not made by the hand of man, but by the same wondrous presence of the Holy Spirit. Just as the Lord said again in another place: "Ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people" (2 Cor. 6:16).

Our Father in God and the Founder of our monastery (of Saint John the Baptist, Essex, England), transmitted to us only those elements of the Athonite tradition that would enable us to become the holy mountain of God — a place where God dwells. Because of our weakness and the unprecedented circumstances of the contemporary Western



Fr. Zacharias addresses clergy retreat

world, he somehow simplified the complexity of monastic practices and laid the emphasis mainly on those aspects of life that are the essence of holy tradition and are indispensable for the realization of our monastic calling.

That the presence of God enter in us and dwell in us all the days of our lives is precisely the vocation of every Christian, and more so for us priests.

I should like to divide my talk up into three main parts: Father Sophrony's emphases on the Liturgy, on the invocation of the Name of Christ, and on the Word of God; and then finally, if you will be so kind as to allow me to say something about monasticism as a gift of the Holy Spirit.

The Liturgy

For Father Sophrony the Liturgy was a divine act which embraced both uncreated and created realities, time and eternity. As prayer, he called the Liturgy hypostatic prayer which befits man as a hypostasis or person in the image and likeness of the hypostatic or personal God. He affirmed that the Liturgy has such a structure and is overshadowed by such a Spirit, as to engrave in our conscience Christ's "work" on earth. It inspires a vision of the ethos and the "way"

of Christ which ravishes the mind and heart of man. When we follow the way of Christ as revealed to us in the Liturgy, we begin to perceive Christ as our companion in the same manner as did the three holy children in the Babylonian furnace. Father Sophrony identified Liturgical prayer with the prayer of Christ in Gethsemane, that is, as prayer offered to God the Father once and for all, for the salvation of the whole world. The universality of this prayer, according to the same elder, covers all the history and tragedy of all mankind. In the Liturgy, his spirit was captured by the vision of Christ going up to Golgotha, bearing the prayer of Gethsemane in His heart, dying on the Cross, then rising again on the third day, raising up with Himself the whole of Adam, for whom He had died. In the Liturgy, the prayer is performed on an ontological level by the power of the eternal Spirit. There man transcends his psychological state, exchanging created and corruptible life for the uncreated and incorruptible life of the risen Son of God. Having lived through all the important forms of monastic life: coenobitic, hesychastic and pastoral — first as a monk in a community, then as a hermit, and finally as a Spiritual Father and Hegoumen — the Starets as-

sure that in the present modern world there is not a more perfect way to worship God than in the Divine Liturgy, and that, as far as prayer is concerned, the Liturgy has the same results as hesychastic prayer. He also added that nowadays there are no longer suitable conditions for hesychastic prayer, as there used to be in the past. Such was Father Sophrony's emphasis on, and vision of, the importance of the Liturgy, which became the central effort and event of our life.

In the Liturgy, therefore, we become the holy mountain or the temple of the living God. By means of Holy Communion, the power of the presence of Christ enters our entire being. As the Lord Himself assures: "He that eateth my flesh, and drinketh my blood dwelleth in me, and I in him" (John 6:56). Saint Paul confirms the same experience of fullness by saying: "He that spared not his own Son but delivered him up for us all, how shall he not with him freely give us all things?" (Rom. 8:32).

The Invocation of the Name of Christ

As we indicated in the beginning, to be the temple of God, hallowed and overshadowed by the benevolence of God, the name of God must be placed upon the temple perpetually. In like manner, for man to become the temple of God or the holy mountain of God, he must always bear the name of God. Throughout the Bible, the invocation of the name of God is seen to save. "And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved" (Acts 2:21; cf. Joel 3:2 [2:32]). In the New Testament, things become more concrete and tangible. The name *par excellence* given to us by revelation is the name of the Lord Jesus Christ, and St. Peter declared with divine authority that, "there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). During the apostolic time, the disciples of the Lord Jesus were defined by the phrase *epikaloumenoi to onoma*, "they that call on the Name," and it is such as these that St. Paul persecuted before his conversion. "Is not this he that destroyed them which called on this name in Jerusalem?" (Acts 9:21). St. Paul addressed his letters to the local

churches, to those who were "sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus our Lord" (1 Cor. 1:2). In another place, he specifies that in order that this invocation be acceptable to God, and bear the fruit of eternal life, it must be "out of a pure heart" (2 Cor. 2:22).

Thus, the invocation of the Name of Christ "out of a pure heart" becomes the aim of every Christian, and especially of a monk, in the Orthodox tradition. The practice of this invocation, though it may seem simple, is a great science which one

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learns all one's life, in order to attain to the abovementioned state of purity of heart that beholds God Himself, according to His promise (cf. Matt. 5:8).

The purpose of prayer in the Name is to make man able to abide in the presence of the Living God. This presence is extremely beneficial and therapeutic. Its power consumes the spirit of wickedness and heals the mind and heart of man. It makes man whole and unifies his being. In his wholesome state man has only one thought, one sense, one direction of spirit, one desire, one yearning, and he worships in spirit and truth the One God in the Holy Trinity. This state he pursues chiefly through the prayer of repentance and the "prayer of a single thought" (*he monologistos euche*), the so-called Jesus Prayer.

The Name of Christ is inseparable

from His Person, and therefore its invocation with attention and humility attracts the power of the Holy Spirit. The secret which makes the Jesus Prayer effective and fruitful is attention and humility. In the practice of the Jesus prayer two parts must be in harmonious unity. One part is tiny, the other part is great. The tiny part is man's effort to constrain his heart and humbly predispose his spirit to receive the great part, which is the grace of the Holy Spirit, without which man can do nothing. The theory of this spiritual activity is simple. However, to imprint the Name of Christ on the heart, and to make it resound without ceasing in the chest, is a great prowess and a gift of grace.

Many relevant books have been written on the practice of the Jesus Prayer, both in times gone by and over the last fifty years, and I shouldn't wish to overburden you with many details today. But I would like to expound just one point concerning the "prayer of a single thought."

The Jesus Prayer is a prayer of one single thought. Its simplicity is precisely what makes it so demanding. By restricting the mind to the words of the prayer, or, even better, by focusing the mind (immersed in the Jesus Prayer) on the upper part of the heart, first we avoid the dissipating action of the imagination and the attachment to the created world, which man developed after his fall, and second, as we have already said, we constrain heart and mind to live with one single thought, the thought of God, accompanied by our repentant disposition. This ascetical effort makes the heart contrite, and sensitive with a spiritual pain. The heart begins to become the centre of our personality. The spiritual pain of the heart attracts the mind to it, which then anchors in the heart. Mind and heart unite, strengthened by grace. The unification of the mind and heart is a healing process effected by the concord of the human and divine parts, as we defined them earlier. Man, healed and unified by his effort and by the grace of God, comes to a natural religious state, and he is able to fulfill God's great commandment: to love God with all his heart and with all his mind and with all his being (cf. Deut.

Continued on the next page.

Starets Sophrony's Three Emphases

Continued from page 31.

6:5; Matt. 22:37 and parallels). The desire of God then possesses all his existence.

During the struggle described above we are taught many phenomena of the mystical life in Christ. Trying to stay the mind in the heart, in the one thought of God, we are gradually initiated "not to be ignorant of Satan's devices" (2 Cor. 2:11), as St. Paul says. Furthermore, through this prayer of a single thought, we learn in a positive way to snatch from God those signs which enlarge the heart and to "bring into captivity every thought to the obedience of Christ" (2 Cor. 10:5). Then everything functions in such a way as to contribute to sanctification through love in the Spirit. Then also soberness of spirit (*nepsis noos*) becomes equally natural, for He who is enthroned in the heart "is greater than he that is in the world" (1 John 4:4).

Nevertheless, the spirit of Archimandrite Sophrony always contemplated the bounds of created human nature. Concerning prayer, he spoke and wrote of pure prayer in the Spirit. He defined it as a state in which man is not aware even of his own body but beholds God, face to Face, in the uncreated Light. This is the true state of divine sonship. The prayer of the Starets, together with that of his Saint (that is, Saint Silouan the Athonite), was that the blessing of such Prayer may come upon all human flesh.

Archimandrite Sophrony, who set our pattern of life in the monastery, defined prayer as "infinite creation." And rightly so. For, by means of prayer, man, originally created in the image and likeness of God, justifies his Maker, Who deposited in our nature the seed of such great virtues and glory.

Through the invocation of the great Name of our God and Saviour, a humble spirit is established in the deep heart. There, also, is renewed "the Spirit of adoption, whereby we cry, Abba Father" (Rom. 8:15). This same Spirit grants man true prayer and "maketh intercession for us with groanings which cannot be uttered" (Rom. 8:26). The charismatic presence of God thus reigns in man who

becomes the mountain or the temple of God. And the temple of God is holy, which temple Christians are (cf. 1 Cor. 3:17).

Possessing the Word of God

One becomes the temple of God through one's zeal and ardour for the Word of God. When the Word of God comes to man and is conceived in his heart, it is an event which causes his whole being to tremble. "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Heb. 4:12). It seizes

Saint Theodore the Studite, a great Father and teacher of monasticism, speaks with enthusiasm about this way of life and calls it "the third grace." The first grace was the Law of Moses. The second is the "grace for grace" which we all received of the fulness of Christ according to the word of the Evangelist John (John 1:16). Finally, the third grace is the monastic way of life which was shown to man. It is understood as a heavenly conversation upon earth, as an imitation of the life of the angelic world which ministers to the one and only will of God. By acquiring this gift, man realizes within historic time, that which in its essence surpasses the bounds of the earth. In other words, he experiences



Clergy retreat

man entirely. Together with the Word, the strength of grace invades him, inspiring and enlightening him, so that as the great Apostle says, "Christ may dwell in his heart by faith" (Eph. 3:17). The man who brings the Word of God down to earth in the above manner, becomes a prophetic sign of God for his generation. His word informs the hearts of his fellows with grace so that they may find the solution to their manifold problems.

Final word: Monasticism as a gift of the Holy Spirit

Many consider monasticism to be an exceedingly sad matter, even a sombre one. Nevertheless, those who choose it and try this way of life, value it as a privilege and great gift of the Holy Spirit, as is, of course, the whole life of faith in Christ.

from now the presence of the Kingdom of God "come with power" (Mark 9:1).

In the fourth chapter of his epistle to the Ephesians, the Apostle Paul speaks of the gifts of the Holy Spirit. He first speaks about the general gifts and then about the specific ones. However, in the middle he speaks about Christ's descent to the nethermost parts of the earth, that is, to hell, and then about His ascent above the heavens. The Apostle says that all the gifts of the Holy Spirit sprung forth from Christ's descent and then from His ascent.

Monasticism offers man the possibility to imitate Christ in His descent and His humility, without being destroyed. The deeper a monk goes down in the exercise of obedience and repentance, the higher he ascends by the grace of Christ Who traced this path.

The Lord said to His disciples: "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister" (Matt. 20:25-26).

The world resembles a pyramid. At the top, the rulers of the nations exercise dominion. However, man's spirit seeks equality and justice. The Lord solved this problem. He inverted the pyramid and placed Himself at the top of the inverted pyramid. He bore the weight and the infirmities of all the pyramid which is all the body of humanity. Consequently, all His disciples who are led by the Holy Spirit go down towards the head of the inverted pyramid in order to unite with Christ. At the head of this pyramid blows the fragrance of the All Holy Spirit. Monastic life aims at this descent and union with Christ. The monk "submits himself to every ordinance of man for the Lord's sake" (1 Pet. 2:13), and by uniting himself to the Head of the inverted pyramid, he receives as a gift the state of Christ

Himself. By the grace of the Holy Spirit, he then bears within him all mankind and intercedes for the whole Adam. This gift of the enlargement of man's heart to infinity is the prize of the monastic vocation for those who embrace it ardently. It makes man like the new Adam,

The monk "submits himself to every ordinance of man for the Lord's sake" (1 Pet. 2:13).

Christlike.

At first, this way appears to be proud and selfish. To a certain extent, this is true. Man in the beginning is not free from sin and passions and therefore is in need of healing. He also knows that Christ cannot become the minister of sin.

Having striven lawfully, though, and having convinced God that he is not a dog, God then accepts him as His child and entrusts to him His holy things, that is, He bestows upon him the riches of everlasting life. Christ Himself condescends to become in man the minister of the world in the work of salvation. And this is the most sublime ministry that the monk can offer the world, if, of course, he bears fruit in his own spiritual life.

The monk possesses no functional or liturgical priesthood. Through the humble life of obedience and repentance he becomes first a priest of his own salvation and then, through prayer for the world, he becomes a fellow of the royal priesthood of Christ, which saved the whole Adam, the entire world.

—Hieromonk Zacharias

The foregoing address, which has been edited by Christopher Veniamin, was delivered in 1997 at a retreat of clergy of the Diocese of Eastern Pa. held at St. Tikhon's Seminary. A lecture by Fr. Zacharias on a related topic appeared in the last issue of Alive in Christ.

Second Annual Businessmen's Dinner Doubles Contribution

On Tuesday, February 17, the second annual Businessmen's Dinner was held at the Westmoreland Club in Wilkes-Barre, Pennsylvania. After the dinner, a restructuring meeting was held with the executive members of the organization. With the blessing of Archbishop Herman, the organization became the St. Alexis's Foundation Chapter. The aim and purpose of the organization is to identify and gather business people who are willing to demonstrate spiritual and financial support for St. Tikhon's Theological Seminary.

The highlight of the evening was the presentation of a check in the amount of \$12,200 to St. Tikhon's Seminary, doubling the amount given last year. The gift was presented by Michael Pasonick, Co-chairman of the St.



Michael and Arlene Pasonick present St. Alexis Foundation check

Alexis's Foundation. The St. Alexis Foundation looks to providing our Seminary with even greater participation and support in future

years, under the continued spiritual guidance of Archbishop Herman.

Life of St. Nina, Equal-of-the-Apostles And Enlightener of Georgia



In commemoration of the visit to the Diocese of Eastern Pennsylvania and St. Tikhon's community of Catholicos-Patriarch Ilia II of Georgia, Your Diocese Alive in Christ is pleased to present this Life of St. Nina.

From very humble beginnings in Cappadocia, in central Asia Minor, the valiant St. Nina (or Nino) became, in the early part of the 4th century after Christ, the founder of the Christian Church in the ancient land of Georgia (or Iberia) in

the rugged Caucasus Mountains, between the Black Sea and the Caspian Sea.

Her life was apparently first recorded around the year A.D. 403 by the famous Latin historian and translator, Rufinus, who devotes one chapter in his Church

History to her (Book I, ch. 10). He says that he learned the story from a Georgian prince named Bakur, whom he met in Jerusalem around the year 395. According to his account, St. Nina was “a certain captive woman who had fallen among them [the Iberians], and who led a life of faith and complete sobriety and virtue, and throughout the days and nights unceasingly offered up prayers to God.”¹ She arrived in Iberia around the year A.D. 323, when the people were still suffering in the darkness of idolatry.

After some time, a woman with a grievously ill child came to the hut of St. Nina, asking for help. “The captive woman affirmed that she knew of no human remedy, but assured the mother that her God Christ, whom she worshipped, could grant the child that deliverance of which men had lost hope. Placing the infant on her hair cloak and furthermore offering up a prayer to the Lord, the captive woman then gave back the child cured to its mother.”²

News of this miracle reached the queen of the nation, who herself was suffering from a grave illness. So she sent for Nina to come to her. But the humble woman stated that it would not be fitting for her to go. So the queen humbled herself to go to Nina’s modest dwelling. There Nina did the same as she had done for the sick child; after having the queen lie on the hair cloak, she prayed, and immediately raised her up completely well. Then she instructed the queen about the Truth and power of Christ.

Then, to quote Rufinus, “the queen, returning joyfully homewards, in answer to her husband’s inquiry, revealed the source of her sudden restoration to health. But when in his joy at his wife’s recovery, he ordered presents to be sent to the woman, the queen said, ‘O King, the captive woman prizes none of these things. She rejects gold, despises silver and nourishes herself by fasting as if by food. The only way in which we can reward her is by worshipping that God Christ who cured me according to her prayer.’

“At that time, the king paid no atten-

tion to this and put the matter off, although his wife often recalled it to his mind. At length one day while he was hunting in the forest with his retainers, the light of day was clouded over with dense murk and disappeared in the horror of pitch-black night, making it impossible to proceed. His companions dispersed in various directions and lost their way, and he remained alone enveloped in impenetrable gloom, without knowing what to do or where to turn. Suddenly his spirit, tormented by despair of ever being rescued, was lit up by a thought: ‘If indeed that Christ whom the captive had preached to my wife was God, then let Him now deliver me from this darkness, that I too might forsake all other gods to worship Him.’ And forthwith, as soon as he had made this vow in thought alone, and before he had time to express it in words, the light of day was restored to the world, and led the king unharmed to the city.

“Revealing immediately to the queen what had occurred, he summons the captive woman, bidding her to instruct him in the ritual of worship, and affirming that he would from now on venerate no other god but Christ. The captive woman appears, and preaches Christ the Lord, expounding the rites of prayer and the form of worship, in so far as these could properly be known to a woman. In addition, she tells them to build a church, and describes its shape.

“The king accordingly summoned together all the folk of his nation, and related the events which had happened to him and the queen from the very beginning. He instructed them in the Faith, and though he himself was not yet initiated into the sacraments, he became the apostle of his own nation.”³

Rufinus then relates how the church is built as Nina directed, with the dramatic help of the Lord in miraculously raising upright one of the pillars, thanks to Nina’s all-night prayers. Then he states, “After the church had been built with due magnificence, the people were zealously yearning for God’s faith. So an embassy is sent on behalf of the entire nation to the Emperor Constantine, in accordance with the captive woman’s advice. The foregoing events are related to him, and

a petition submitted, requesting that priests be sent to complete the work which God had begun. Sending them on their way amidst rejoicing and ceremony, the Emperor was far more glad at this news than if he had annexed to the Roman Empire peoples and realms unknown.”⁴

This is how Rufinus’s account ends. But I would like to add here the account of a remarkable episode in St. Nina’s life as given in the later Georgian biographies of St. Nina, which took definitive shape in the 10th and 11th centuries. This event is said to have occurred soon after Nina’s arrival in this new and strange land:

“One day a crowd of people set out from the town to go shopping in the great city of Mtskheta and offer sacrifices to their god Armazi. St. Nino went with them, and when they had got to the city of Mtskheta they stopped by the bridge of the Magi. When St. Nino observed the sorcerers, fire-worshippers, and seducers of the people, she wept over their sad fate and grieved for their strange customs. On the next day there was a loud noise of trumpets and a fearful uproar of shouting, and mobs of people as countless as the flowers of the field, who were rushing and jostling as they waited for the king and queen to come forth.

“First came Queen Nana and then King Mirian, terrible and in great splendor. Nino asked a certain Jewish woman what all this meant. She answered that it was their custom to go up into the presence of their supreme god, who was unlike any other idol. When St. Nino heard this, she climbed up with the people to see the idol called Armazi, and placed herself near it in a crevice in the rock. There was a great noise, and the king and all the people quaked with fear before the image. Nino saw the standing figure of a man made of copper. His body was clothed in a golden coat of armor, and he had a gold helmet on his head. His shoulder-pieces and eyes were made from emeralds and beryl stones. In his hands he held a sword as bright as a lightning flash, which turned round in his grasp, and nobody dared touch the idol on pain of death.

“They proclaimed, ‘If there is anyone

⁴Ibid., p. 19.

¹David Marshall Lang, *Lives and Legends of the Georgian Saints* (Crestwood: St. Vladimir’s Seminary Press, 1976), second ed., p. 15.

²Ibid., p. 16.

³Ibid., pp. 17-18 (slightly adapted).

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Life of St. Nina

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here who despises the glory of the great god Armazi, or sides with those Hebrews who ignore the priests of sun-worship, or worship a certain strange deity who is the Son of the God of Heaven -- if any of these evil persons are among us, let them be struck down by the sword of him who is feared by all the world.'

"When they had spoken these words, they all worshipped the idol in fear and trembling. On its right there stood another image, made of gold, with the face of a man. Its name was Gatsi, and to the left of it was a silver idol with a human face, the name of which was Gaim. These were the gods of the Georgian people.

"When the blessed Nino saw this, she began to sigh towards God and shed tears because of the errors of this northern land, for the light was hidden from its people and the reign of darkness enclosed them. She lifted up her eyes to heaven and said, 'O God, by Thy great might throw down these enemies of Thine, and make this people wise by Thy great mercy, so that the whole nation may worship the only God though the power of Jesus Christ Thy Son, to whom belong praise and thanks for evermore.'

"After St. Nino had uttered this prayer, God immediately sent winds and hurricanes out of the west, with clouds sinister and grim in appearance. The noisy roar of thunder was heard, and at sunset a wind blew with a fetid and unpleasant smell. When the crowd saw this, they ran away as fast as they could towards their homes in the city. God granted them but little time, and when they were all safely home, His anger burst fiercely out from the sinister cloud. Hail fell in lumps as big as two fists on to the abode of the idols, and smashed them into little pieces. The walls were destroyed by the terrible gale, and thrown down among the rocks. But Nino remained unharmed, watching from the same spot where she had stood at the beginning."⁵

The Georgian annals of the 10th and 11th centuries record that Emperor Constantine sent a bishop named John, two priests, and three deacons to baptize the Georgian king and queen and their people, to build churches, and to

strengthen the Holy Faith throughout the land -- all of which came to pass.⁶

However, the "wild mountaineers" living high in the Caucasus Mountains were remaining aloof from the spreading of Christianity. So St. Nina, who would devote the rest of her life to the spiritual welfare of the Georgian people, decided that she would go to them -- to bring to them, with God's help, the light and glory of the Gospel. As a later Life of St. Nina relates:

"Taking with her the priest James and one deacon, St. Nina set out for the mountainous lands to the north of Mtskheta, the upper regions of the Aragvi and Iora rivers, and proclaimed the Gospel in the mountain villages of the Caucasus. Overcome by the divine power of the word of the Gospel and the miraculous signs accomplished by the prayers of Christ's holy preacher, the wild mountaineers accepted the Good Tidings about Christ's kingdom, destroyed their idols, and were baptized by the priest James. When she had traversed Kokabeti and converted its inhabitants to the Christian faith, the holy preacher made her way to the south of Kakhetia, and reaching the village of Bodbi, the limit of her holy feats and earthly pilgrimage, she settled there.

"Having built herself a hut on a mountainside and spending day and night in prayer before the holy cross, St. Nina soon attracted the attention of the surrounding inhabitants. They began regularly to gather at her hut to listen to her moving instructions about the Christian faith and the way to eternal life. There lived at that time in Bodbi the queen of Kakhetia, Sophia; she also came with the others to hear the wondrous preacher. On one occasion, having listened with delight, she no longer wanted to leave the Saint; she was filled with sincere faith in the saving preaching of St. Nina. Soon after, Sophia, together with her courtiers and a great number of her people, received Holy Baptism from the priest James."⁷

The Georgian accounts of the 10th and 11th centuries describe the repose of

⁶*Ibid.*, pp. 32-33.

⁷*The Life of St. Nina, Equal of the Apostles and Enlightener of Georgia, With the Service* (Jordanville: Holy Trinity Monastery, 1988), p. 19.

St. Nina in this way:

"When the blessed Nino had completed her work and preaching, she knew that the time was drawing near for her spirit to pass from her body. And she became weak, and could go no farther. From the city of Ujarma, Rev, the king's son, came with Salome his wife to watch over her. King Mirian and his consort Nana sent John the Bishop to see her and bear her back, but she refused to set out. After begging that Jacob [James] the Priest should be named as John's successor, she gave him the letter written to her by Queen Helena [St. Helen, mother of St. Constantine the Great and discoverer of the True Cross of our Lord in Jerusalem], in which Nino was addressed as queen, apostle and evangelist. The Wood of Life [part of the True Cross which St. Helen had sent to Nina] she bestowed on Queen Nana. Then John imparted to Nino the sacrament of the body and blood of Christ, and she partook of this provision for her soul's journey. Committing her spirit into the hands of God, she ascended to heaven in the fifteenth year from her arrival in Georgia, in the year of our Lord 338.

"Then the two cities of Mtskheta and Ujarma and all the land of Georgia grieved because of her death. They came and buried her body, resplendent with divine power, at Bodbe [or Bodbi], a village in Kakhetia. And they built a church there, and appointed a bishop over it, in honor of the holy, blessed enlightener of Georgia, the thrice divinely blessed noble Nino."⁸

The Christian Church had taken strong, deep root in the land of Georgia, in the hearts of her people, through the remarkable missionary efforts of one humble woman. The Church of Georgia was under the authority of the Patriarch of Antioch until about the year 500, when her autocephaly was gained. The Georgian Church has flourished through the centuries, celebrating the divine services in the Georgian tongue, offering the Holy Scriptures to the people also in their own language, and glorifying her illustrious Saints who lived especially holy and valiant lives for Christ and His Kingdom. First among the Georgian Saints remains

⁸Lang, pp. 37-38.

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A Dialogue of the Evening Celebration of the Divine Liturgy

Editor's note: The following fictional dialogue might easily be heard in an Orthodox setting today. The issues are both real and timely.

Questioners: Father, we wish to ask you with all due respect why you do not celebrate the Vespertine Liturgy on major feast days as many other clergy and parishes do? And why do you look at this practice unfavorably? After all, many more people are able to attend at night than in the morning. It's practical, it's convenient; it seems to us to be an intelligent and pastorally wise adaptation of our tradition to the realities of contemporary American life. Wherever it is employed it has been very successful.

Fr. Athanasius: This question certainly seems to be on the minds of many people and proceeds, I am sure, from very sincere hearts. In America we are very accustomed to doing things our own way, changing and adapting to existing conditions. In many cases in the secular world, this is necessary and good. American culture has for a long time loved this word "innovation." In business, in education, the sciences, even in the arts adaptation and innovation are considered essential for success in a world marked by continual "progress." The argument from practicality of having many people at the evening Liturgy as opposed to having only a few in the morning is no doubt very convincing. I would like to examine this question, however, more carefully in the context of the full Orthodox Tradition. Sometimes what appears to be useful and practical at the moment, may in the longer view involve other problems and ramifications, somewhat similar to medicine given to cure an illness

having side effects which turn out to be worse than the original disease.

It is generally taught within our Church that the Orthodox Church is the divinely-instituted Body of Christ in which members both corporately and personally receive the forgiveness of sin and strive for spiritual perfection and transcendence. The Church reflects not only in theory but in its day to day life on earth divine patterns revealed from above rather than human exigencies forced on it from below. From this point of view, the idea of accommodation for the sake of convenience sounds very suspect as a principle for the Church, no matter how well it appears to work in secular pursuits. Do we find in Holy Scripture or in the teachings of the Holy Fathers or in the lives of the Saints this principle of "convenience" espoused?

How convenient or practical was it for our father Abraham to leave his homeland and folk and go to a strange land at the age of seventy-five, taking all his possessions? Did he consider "convenience" when he was told by God to take his beloved son and build an altar and sacrifice him? Abraham did as the Lord commanded! How convenient was it for Moses to approach Pharaoh and beg the release of his people, and then lead this mass of our people out of Egypt facing unimaginable hardships? Was it convenient for Joshua to set out to attack the city of Jericho surrounded by high and impregnable walls? Convenience does not seem to have motivated Isaac, and Jacob, and Joseph, nor David when he slew Goliath, nor Elijah when he challenged Ahab and the four hundred and fifty prophets of Ba'al, nor Isaiah, nor Jeremiah, nor Ezekiel, nor Daniel, nor

the Three Holy Youths of Babylon, nor Amos when he was commanded by God to marry a harlot. In the whole history of Israel one looks in vain to find a single patriarch, prophet, or any righteous man, woman, or child in response to God's command operating from the principle of practical convenience. Well, of course, there was Jonah who found God's command to go to Nineveh inconvenient. But after being thrown into the sea and swallowed by a whale, and meditating in the belly of the whale for three days and nights and being ejected back on shore, Jonah came to the conclusion that the original inconvenience was preferable.

Do we find anything different in principle in the New Testament? It was obviously not convenient for the Disciples of the Lord to forsake everything and follow Him. Nor for Paul to be struck down on his way to Damascus and to reorient his life exactly opposite what it was before. The man who had many riches and wanted to know how to be perfect was not at all happy to hear our Lord's advice to give all those riches to the poor; how impractical! Our Lord Himself did not find it convenient to be arrested, tried on false charges, mocked and beaten and crucified as a criminal, to suffer, die and be buried. He asked that this "cup of woe" be taken away, nevertheless He said, "Thy will be done," as He prayed to the Father in Heaven.

One could spend a lifetime and more looking in Scripture, in the writings of the Fathers, in the lives of the Saints, in the book of Canons, in the Typicon, or anywhere else in the Holy Orthodox Tradition and find no hint of the idea of convenience as a principle in the response

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Dialogue

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to God's call. Convenience leads downwards, away from God, while labor, hardship, and suffering lead upward, to the light and peace and joy of the Eternal Kingdom, our true home.

Questioners: All right, Father, we get the point. But really, these examples you give are great and exceptional people living in the Bible. We are ordinary people with regular jobs, making a living, providing for our families. We *want* to fulfill the feast days more faithfully, and to do this it is better for us for the Church to adjust its schedule since we can't do much about ours.

Fr. Athanasius: First of all, I think there are no "ordinary" people versus "extraordinary" ones. We all have the potential of being extraordinary exactly by answering God's call and doing His will. Everyone in a sense begins as "ordinary." But then how we live, what sacrifices we make, what crosses we bear, how we react to the difficulties of life—from all of this the "extraordinary" begin to emerge out of the ordinary.

But let us speak more concretely now. When is this "Vespereal Liturgy" held? On the day of the feast or on the evening before?

Questioners: Well, on the evening before.

Fr. Athanasius: What if the Feast Day is on a Monday, what then? Surely you know it cannot be held Sunday evening.

Questioners: That would have to be an exception. It would have to be done on Monday evening. But normally these Liturgies are done the evening before the Feast.

Fr. Athanasius: Well, if the Feast is a Monday and you serve an evening Liturgy that Monday you have made the feast day into a fast day and celebrated the Liturgy after the fact. You have effectively destroyed the idea of Feast Day. If the Feast is on another weekday, let us say a Wednesday, and you have the Liturgy Tuesday evening, what do you do on the day itself? You just go to work as usual, and there is nothing to mark the day as a celebration. In that case, too, the idea of Feast Day is if not destroyed, decidedly suppressed.

But let us ask another question. Con-

cerning the structure of this "Vespereal Liturgy," where do you find the order for this in the Typicon?

Questioners: We don't know.

Fr. Athanasius: Is there one? Or does the priest have to make it up himself? You all know that our Holy Orthodox Church throughout the ages has always honored the patterns of services outlined in the Typicon. Anything outside that tradition of worship would be considered an innovation. If we are going to go the route of innovation, who is competent here? Who will consider him or herself equal to St. John of Damascus and all the other Holy Fathers who contributed to the perfection of this sacred book? Are we not here adopting a protestant principle of individualism in setting up our services?

Questioners: Well, the pattern is not new really. It follows the Liturgy of Presanctified Gifts or the Liturgy following Vespers on the eve of Christmas and Epiphany. These are evening Liturgies, and they have an order in the Typicon.

Fr. Athanasius: We are discussing the evening Liturgies with full consecration on Feast Days. The Liturgy of Presanctified Gifts cannot provide a pattern here since the Gifts are consecrated for that on the Sunday before, as everyone knows. The Liturgy of Presanctified Gifts is unique, serving a specific purpose in the context of the Great Fast. None of the conditions surrounding this Service nor the accompanying logic are applicable in a full Liturgy of St. John Chrysostom being served on a Feast Day outside the Great Fast.

What about the Liturgies with full consecration which are appointed for evening celebration: on the Eve of Our Lord's Nativity, the eve of Holy Theophany, the Feast of Annunciation when it occurs on a Lenten weekday, and the Liturgies of Great and Holy Thursday and Great and Holy Saturday? Is there a pattern here that could be applied to all Great Feasts?

Questioners: Looks like a good possibility!

Fr. Athanasius: Let us see. All the examples mentioned above have one thing in common: they are all strict fast days. Fasting strictly does not mean substituting one food for another. It means eat-

ing *nothing* until sundown (when the present day ends and the new one begins). Eating nothing includes even the Eucharist. The Typicon clearly has an order for this. But what happens when you are outside the appointed days of strict fasting and you want to have an evening Liturgy? You accomplish what we mentioned earlier: you turn the day into something it is not. And as an added error, you have no observance of the Eucharist on the Feast Day itself; the *day* is not marked as sacred by the celebration of the Eucharist. The eve before cannot be construed to be the day unless you change the whole meaning of the terms.

To illustrate this further: after the Christmas Eve Liturgy, there is still a full Vigil and on the Day itself another Liturgy. No one has ever claimed that because we serve a Christmas Eve Liturgy the one on Christmas Day is unnecessary or that it is the "second" Liturgy of that Feast Day. Similarly, Epiphany and Holy Saturday follow that logic. Annunciation and Holy Thursday are surely unique and have their own obvious logic—they are not followed on the next day with a Festal celebration, but return to strict fasting.

But let us now turn to another consideration. What services of the daily cycle are the major ones?

Questioners: Clearly Vespers and Matins.

Fr. Athanasius: Right! These are to be served and are properly appointed for every day of the year without exception, as in fact all the services of the daily cycle are. Now which of the two, Vespers and Matins, has the more subdued atmosphere?

Questioners: The Vespers.

Fr. Athanasius: Right again! This is obvious. And clearly the Matins is extremely joyful, festive, including on Great Feasts and Sundays a Gospel reading. Every day of the year the Church appoints a Vespers and Matins which correspond to the daily cycles of nature marked by sunset and sunrise. If there were any day in which these natural phenomena did not occur, there would be no one left to talk about it. So the Church prays every day at these crucial points of time, marked by the beauty of the sun's leave-taking and return, again and

again. Since Matins, representing the joyful dawning of the new day, is the more festive, does it not follow that the Matins necessarily precedes every Festival Liturgy? The Typicon does not allow under any circumstances a Liturgy to be served without both Vespers and Matins preceding it. Now this "Vespertal Liturgy" served on Feast Days when not appointed effectively eliminates the Matins—the most important and festive of the daily services. Proceeding immediately from Vespers to the Liturgy, there is not even the possibility of serving a Matins. A very serious omission.

When the Typicon does appoint an evening Liturgy (those mentioned above), you will notice that it never eliminates the service of Matins. On the Eves of Christmas and Epiphany, as we saw earlier, after the Vespers and Liturgy, a full vigil is served which includes the Matins. Nothing is left out. Likewise at Annunciation, Holy Thursday, Holy Saturday—the Vespers is there, the Matins are served in fulness. Nothing is eliminated. The Typicon shows us a perfection of worship which is to say the least, inspiring; it is venerable and worthy of our adherence. The Typicon is not a collection of man-made prescriptions, but a sacred book, codified by the Holy Fathers, canonized Saints of our Church, under the inspiration of the Holy Spirit. If we ignore this book and make up our own orders of services, we sin twice: by ignoring or disdainful what has been handed down to us and entrusted to us as a sacred treasure, and at the same time we set up ourselves in human pride as equal or worse, superior to the Holy Fathers.

A further consideration comes to mind. Where is the source of "inspiration" for these evening Liturgies in our Church today? Is it from within Orthodoxy or from without?

Questioners: Apparently from outside. Non-Orthodox churches in the last twenty or thirty years have been accommodating their people with evening liturgies.

Fr. Athanasius: Yes. Churches which are not Orthodox in addition to radically revising, modernizing, and humanizing their services have also proclaimed that evening services fulfill the "obligation"

of attending on Sundays or Feast Days. What is the result? Do these people now consecrate Saturday as the Lord's Day? Apparently not. The Saturday Liturgy is simply appended to an ordinary Saturday with its usual concerns, and then Sunday has no special or sacred significance. This practice, ostensibly approved for the sake of convenience, has effectively eliminated the idea of The Lord's Day, a day formerly marked by the cessation of secular interests and pursuits, and given as an offering to God. One may ask a person who goes to Saturday Evening Liturgy why he or she goes then rather than on Sunday. The answer all too often is: "So that I can have all of Sunday for myself." This attitude is clearly an expression of the "spirit of the times," that spirit being secular humanism, a philosophical outlook which orients all time, all pursuits around "me." All it has for God is a few scraps of time left over the evening before.

I believe there is yet another related problem: the question of preparation for Holy Communion. As everyone knows in our Orthodox Church one does not approach the sacred Mystery of Communion without specific efforts of personal preparation: fasting, vigil, repentance, reconciliation, and the rule of pre-Communion prayers. The contention that one can abridge or dispense with the discipline of preparation on the grounds that one receives the Holy Gifts often has never been taught by any Holy Father or approved by any Council or Holy Synod of the Orthodox Church. If one is working on the day of the evening Eucharist, when, practically speaking, can the acts of preparation take place? Does this aspect also become victim of our love of convenience? What then is the ultimate effect of coming to the Eucharist after a hard day's work, unfocused spiritually, and receiving the Holy Gifts. There is at the least a very great danger of trivializing the Eucharist itself. When the Church does appoint evening celebration of the Eucharist (whether full Eucharist or Presanctified) it is always, as we said above, in the context of a strict fast day, when the preparatory elements and atmosphere are already there.

The cumulative and long range effects of the innovation of these evening Lit-

urgies must therefore be carefully considered. As with other attempts to adapt, modify, or compromise the Tradition and/or the Truths of the Church, short-term "solutions" become long-term betrayals. A glaring red signal should flash in our mind's eye whenever we hear the cliché "in this day and age . . ." These words seem always to precede some kind of iconoclasm, a spiritual reduction leading to further corruptions. Then while some in our Church promote and practice these new trends, others cling to the old. The result is *division*, followed by suspicions and animosities. The oneness of mind and heart is destroyed, and we become tools of the divider, rather than servants of Him Who died and rose again to make us one.

This, dear friends, is only an introduction to the problems that come to mind. We might well analyze further the ramifications related to any attempt to establish services whose inspiration comes not from our Holy Tradition but from heterodox bodies or the secular culture. Issues such as the loss of the Litiya at Vespers, the reduction of the fulness of the liturgical experience to the Eucharist alone, with its consequent danger of trivializing the sacred act of Communion; the surrender of the high idealism and maximalism of true Orthodox life to the minimalism and secularism of the present age—all these could and should be discussed at great length.

This generation must do what the generations before us have done: remain humbly faithful to our sacred liturgical Tradition. Many beneficial fruits come from such faithfulness: we testify to our people and to the world that the Holy Church of Christ does not follow the world and its agenda and its schedule, but the pattern revealed from above; that the Holy Church is the presence of *another* world, the Kingdom of God, which is in but not of the world. We also fulfill our responsibility of passing on to the next generation undamaged and unadulterated the paradosis which has been entrusted to us. And finally we secure rather than jeopardize the very purpose of Christ's redeeming work: the salvation and transfiguration of our personal lives and the life of the world.

—Archpriest Theodore Heckman

Father Paul Borick Laid to Rest

Sunday, December 14, 1997, the day of the Lord's Resurrection, will be remembered with a measure of sadness by the people of St. Mary's Orthodox Church in Coaldale, Pa. On this blessed day our beloved priest, Archpriest Paul P. Borick, fell asleep in the Lord and went to his rest. Father Paul was taken ill just after he had completed serving the Divine Liturgy, as he was preparing to open our parish's annual meeting.

Following his repose, Fr. Paul's body was placed in the church from Tuesday, December 16 till the following day. The burial service was held Tuesday at 7:00 p.m. with His Eminence, Archbishop HERMAN officiating. Assisting were more than forty brother priests from Pennsylvania, New Jersey, New York, and Kentucky. The Hierarchical Divine Liturgy was held at 9:00 a.m. on Wednesday with His Eminence as the main celebrant.

The Church was filled to capacity at both services. An outpouring of love for Fr. Paul and of love and sympathy Matushka Irene was clearly seen in the presence of hundreds of mourners who requested memorial services and sent floral tributes. The mourners quietly filed past the bier as they sadly bade farewell to a priest and friend. On Wednesday at 12:00 noon, a cortège proceeded from the church to St. Tikhon's Monastery where a Panahida was served, with entombment and the service of committal at the Mausoleum.

His Eminence eulogized Fr. Paul for his staunch faith in God, and for his love and service to the Orthodox Church and his parish. His commitment and devotion to responsibilities was total, and was beyond his capabilities after his recent heart surgery. His Eminence stated he urged Father to slow down; however, this was not in his nature. His main concern was getting back to his duties and parish

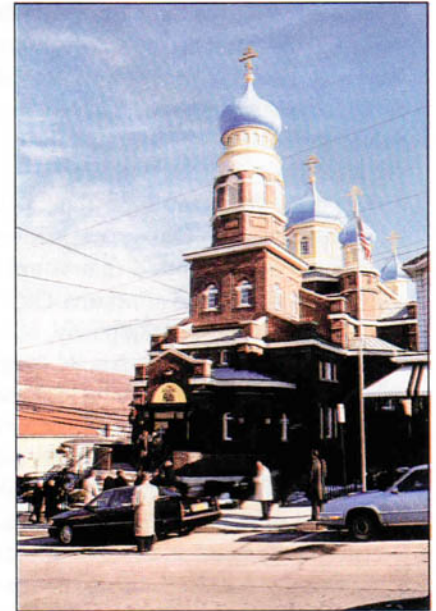
responsibilities, never complaining.

Father Paul possessed a quiet, gentle demeanor which endeared him not only to his family and friends, but to all with whom he came in contact. Father was well-liked and was highly esteemed by his parishioners and by all who knew him; he was respected by clergy of all faiths.

Father Paul was born in Sayre, Pa., son of the late Steven and Eva (Nadiak) Borick. He was the beloved husband of Irene Orinick Borick to whom he was married for 27 years. Father graduated from St. Tikhon's Seminary, in South Canaan, Pa., and ordained to the Priesthood on March 4, 1972 by the late Archbishop Kiprian. Following a decade of service at St. Nicholas Church in Philadelphia and St. Michael's in St. Clair, Fr. Paul was assigned to Coaldale in September of 1982.

He had as his first responsibility to oversee the completion of the renovations and other preparations for the celebration of the parish's Diamond Jubilee anniversary. For this milestone in the parish's history, more than eight hundred parishioners, friends, and clergy were in attendance, along with our Metropolitan Theodosius and our Archbishop Herman, on our patronal feast day, the Nativity of the Most Holy Theotokos. It was after this successful celebration that a committee was formed to make this an annual observance, which it has continued to be ever since.

Much work was accomplished by Fr. Paul in his time at St. Mary's. Besides making personal visits to the sick and shut-ins, Fr. Paul felt a representation of lay people would be appreciated, and the Good Samaritan Club was organized. Youth Sundays and other special events and occasions were held to involve and inspire the children, while our elder parishioners, when observing their golden wedding anniversary, were prayed for



St. Mary's Church in Coaldale

and honored by the parish.

St. Mary's is a magnificent, most splendid edifice, and this is a credit to the leadership of Father Paul and a tribute to him, as much was done by him to beautify it. Many church items were replaced or repaired, the holy icons of the parish were restored, and renovations were carried out. A lover of flowers, Fr. Paul took care that the Church was always adorned by them. Only recently, on September 21, 1997, His Eminence Archbishop Herman was present for our patronal feast day to bless the newly repainted interior.

Father Paul's care for his parish family was returned by our love for him and Matushka Irene. Father and Matushka were honored on their 25th wedding anniversary on September 8, 1996.

Father Paul was elevated in his priestly duties in accordance with the ranks of the Orthodox Church, and his latest award was the Jewelled Cross, presented to him by His Eminence, Archbishop Herman on June 22, 1997, fol-

lowing twenty-five years of priestly service. At the banquet, Mr. Douglas Rudenko, Church Council President, spoke of Fr. Paul as "our humble Father, our brother in Christ, a tireless laborer and ardent supporter, a thoughtful listener and prudent counsel, an eloquent example of faith yet a simple man. He laughs with us, cries with us, and many times scolds us, but through all this has made St. Mary's a church family."

Father actively worked and attended not only to the needs of his parish family, but also to those of the community outside. Just this past September he was called upon to be guest speaker at the 25th anniversary of "The Last Deep Coal Miners Celebration." The day before his untimely death, he buried one of our oldest parishioners and after a tiring day served Vespers.

To Matushka Irene we offer our heartfelt sympathy and our love and prayers. We will continue to pray for your health and strength to carry on with all projects you started. God in His wisdom knows



Funeral service of Fr. Paul Borick

your sorrow and loss. Father Paul is also survived by his brothers John and Nicholas, and a sister, Mary Dempsey.

As the last chapter of your life is written, Father Paul, you are gone from us, but not forgotten — you are remembered with love and prayers that you find rest with the righteous, that you hear the

words, "Well done, good and faithful servant." Truly, you were a priest worthy of service to our Lord Jesus Christ, our heavenly Priest forever after the order of Melchizedek.

Vechnaya Pamyat! Memory Eternal!
— Stephanie Chmel



Funeral procession



Interment at Mausoleum

The Parish Conference

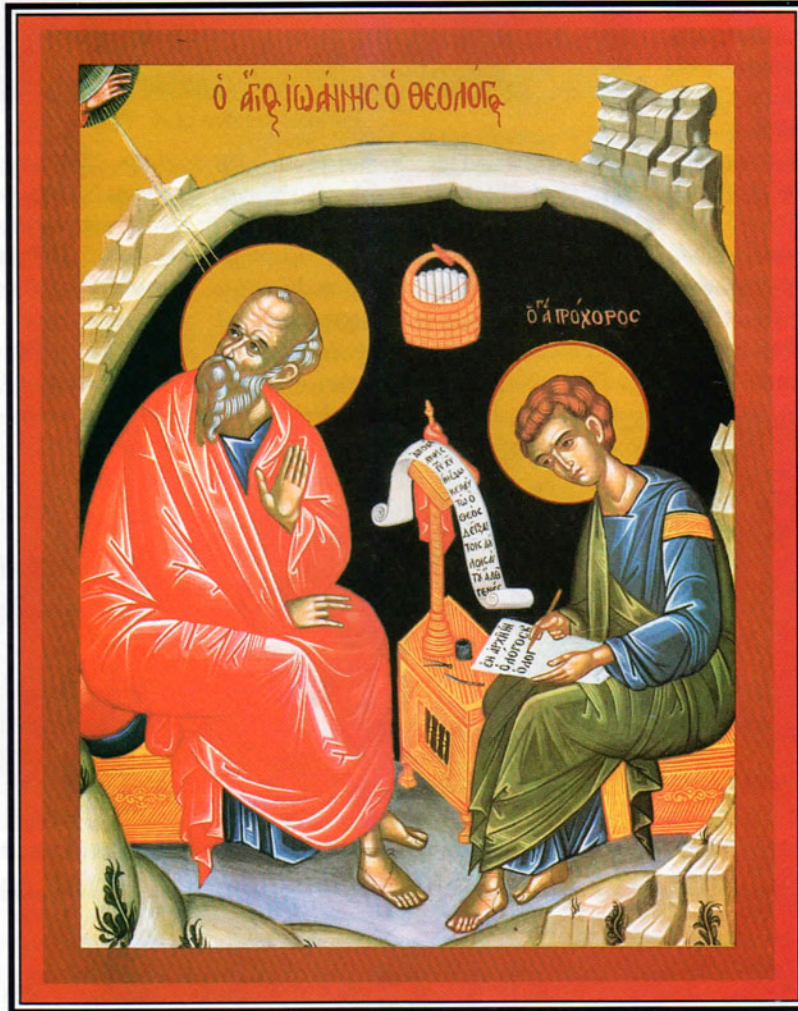
will be held on

SATURDAY, JUNE 27, 1998

9:30 a.m. - 3:00 p.m.

at the Holiday Inn East Conference Center
Routes 22 & 512, Bethlehem, PA

Commentary of St. Cyril of Alexandria On the Gospel of John Part I



Truly precise and God-taught is the mind of the holy Evangelists, from the splendor of their power to behold, as from some lofty mountain-spur and lookout peak, observing on all sides what is of profit to the hearers, and tracking with intent zeal whatever may seem to be profitable to those who thirst after the truth of the divine dogmas and

who with good purpose search after the mind that is hidden in the divine Scriptures. For it is not in those who search too curiously, and take pleasure in tangled and intricate reasonings, rather than rejoicing in the truth, that the Spirit makes his revelation, since neither *does He enter into a malicious soul*, nor otherwise does he suffer his precious *pearls*

to be rolled at the feet of *swine*. But with surpassing pleasure he has fellowship with simpler minds, as having a more guileless movement, and as shunning superfluous subtleties, to which especially pertain the meeting with sudden fear, and the excessive turning aside to the right hand to stray from the straight and royal road. For *he who walks simply*

walks surely, as Solomon says.

But while the holy Evangelists have a marvelous precision in writing (*for it is not they who speak*, as the Savior says, *but the Spirit of the Father* Who is in them), one may reasonably grant that John's Book has been composed beyond all marvel, looking both to the supereminence of his thoughts, the keenness of his intellect, and the constant and close-succeeding sequence of conceptions. For they journey together with one another in the exposition of the divine dogmas, and being released as it were from the starting line, they race as charioteers to one goal. But a diversity of styles of speech is wrought by them, and they appear to me to resemble persons who are ordered to come together to one city, but do not care to approach it by one and the same beaten road. Thus one may see the other Evangelists with great exactness giving the account of our Savior's genealogy in the flesh, and bringing down step by step those from Abraham to Joseph, or again carrying up those from Joseph to Adam. But we find the blessed John not caring to be overstudious about these, but with a most fervent and burning movement of intellect endeavoring to lay hold of those very things that are above the human mind, and daring to explain the unspeakable and unutterable Generation of God the Word. For he knew that *the glory of God hides speech*, and greater than our idea and utterance is the dignity that befits God, and hard to utter and most difficult to unfold are the properties of the divine nature.

But since it was necessary in some sort to *measure out heaven with the span*, and permit the scant measures of human nature to approach to what is, by all, unattainable and hard to be explained, that the approach might not be opened out for those who teach otherwise to come against the more simple, in that no voice of the saints who have been *eyewitnesses and ministers of the Word* held in check their wrong notions, he comes directly to the very essence of the divine dogmas, crying aloud, *In the beginning was the Word, and Word was with God and the Word was God: the Same was in the beginning with God.*

But I think that those who are en-

gaged by the Holy Scriptures ought to admit all writings that are honest and good and free from harm. For thus collecting together the varied thoughts of many and bringing them together into one scope and understanding, they will mount up to a good measure of knowledge, and imitating the bee, that wise worker, will compact the sweet honeycomb of the Spirit.

Some of those who are most studious say, then, that after our Savior's Cross and Ascension into Heaven, certain false shepherds falling like wild beasts on the Savior's flocks terrified them not a little, speaking *out of their own heart*, as it is written, *and not out of the mouth of the Lord*; yes, rather, not merely out of their own heart, but out of the teachings of their own father, I mean the devil. For if no one can call Jesus Anathema, save in Beelzebub, how is not clear that what we say of them is true? What things then are these which these men belched forth against their own head? They ignorantly and impiously affirmed that the Only-Begotten Word of God, the Eternal Light, in Whom we both *move and are*, was then first called into being, when he was born man of the Holy Virgin, and taking this our common fashion, showed himself upon earth, as it is written, *and conversed with men*. On those then who are thus disposed, and who dare to slander the ineffable and eternal Generation of the Son, the word of the prophet comes heavily, saying thus: *But draw near here, you sons of the sorceress, the seed of the adulteress and the whore, against whom do you sport yourselves? Against whom make you a wide mouth and draw out the tongue?* Not bringing forth good things out of a good heart, but spewing forth the venom of the blood-defiled dragon, of whom the Psalmist speaks to the one God Who is over all: *You break the heads of the dragons in the waters.*

But since there was no slight disturbance in regard to these things among those who had believed, and the ill of the scandal of it was consuming the souls of the simpler like a plague (for some drawn away from the true doctrines by their chatter imagined that the Word was just then called to the beginning of existence, when he became Man), those of

the believers who were wiser, being gathered and assembled together, came to the disciple of the Savior (I mean this John) and declared the disease that was pressing upon the brethren, and unfolded to him the prattle of those who taught otherwise, and begged that he would both assist them mightily with the illumination through the Spirit, and stretch forth a saving hand to those who were already within the devil's meshes.

The disciple, grieving then over those who were lost and corrupted in mind, and at the same time thinking it most unnatural to take no forethought for those who would succeed and come after, sets himself to composing the book; and the more human side, the genealogy of the legal and natural Birth according to the flesh, he left to the other Evangelists to tell at fuller length. He himself, with extreme ardor and courage of soul, springs upon the babbling of those who are introducing such things, saying, *In the beginning was the Word.*

1. That the Only-Begotten is Everlasting and Pre-eternal

What do they say to this [i.e., *In the beginning was the Word*] who introduce to us the Son as one new and recent, so that he may no longer be believed to be even God at all? For, says the divine scripture, *There shall be no new God among you*. How then is he not *new*, if he were begotten in the last times? How did he not speak falsely when he said to the Jews, *Truly, I say to you, before Abraham was, I am?* For it is plain and confessed by all, that many ages after the blessed Abraham, Christ was born of the Holy Virgin. How will the words *was in the beginning* in any way remain and amount to anything, if the Only-Begotten came into being at the close of the ages? See, I pray you, by the following arguments too, how great an absurdity this cutting short of the eternal being of the Son, and imagining that he came into being in the last times, yields.

But this same word of the Evangelist shall be proposed again for a finer test: *In the beginning was the Word.*

There is nothing older than *the beginning*, if it retain to itself the definition of the beginning (for there cannot be a beginning of beginning); or, it will

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Commentary of St. Cyril of Alexandria

Continued from page 43.

completely depart from being, in truth, a beginning, if something else is imagined before it and arise before it. Otherwise, if anything can precede what is truly *beginning*, our language respecting it will go off to infinity, another beginning ever cropping up before, and making second the one under investigation.

There will, then, be no beginning of beginning, according to precise and true reasoning, but the reckoning of it will recede unto that which is far-extended and incomprehensible. And since its flight, which is ever tending backwards, has no terminus, and reaches the limit of the ages, the Son will be found to have not been made in time, but rather invisibly existing with the Father; for he *was in the beginning*. But if he *was in the beginning*, what mind, tell me, can leap beyond the force of the *was*? When will the *was* stay as at its terminus, seeing that it ever runs before the pursuing reasoning, and springs forward before the conception that follows it?

Struck with astonishment at this, the Prophet Isaiah says, *Who shall declare his generation? For his life is lifted up from the earth*. For truly lifted from the earth is the tale of the generation of the Only-Begotten, that is, it is above all understanding of those who are on the earth and above all reason, so as to be, in short, inexplicable. But if it is above our mind and speech, how can he be originate,¹ seeing that our understanding is not unable to clearly define both as touching time and manner, things that are originate?

It is not possible to take *beginning*, understood in any sense with regard to time, of the Only-Begotten, seeing that he is before all time and has his being before the ages, and, even more, the divine nature shuns limit of a terminus. For It will be ever the same, according to what is sung in the Psalms: *But You are the same and Your years shall have no end*. From what beginning, then — measured in terms of time and dimension — will the Son proceed, Who does not en-

sure to hasten to any terminus, since he is God by nature and therefore cries, *I am the life*? For no beginning will ever be conceived of by itself that does not look to its own end, since beginning is so called in reference to end, end again in reference to beginning. But the beginning we are pointing to in this instance is that relating to time and dimension. Hence, since the Son is older than the ages themselves, he will be free of any generation in time; and he was *ever* in the Father as in a Source, according to what he himself said: *I came forth from the Father and am come*. The Father, then, being considered as the Source, the Word was in him, being his Wisdom and Power and Express Image and Radiance and Likeness. And if there was no time when the Father was without the Word and Wisdom and Express Image and Radiance, it is needful to confess too that the Son who is all these to the everlasting Father, is everlasting. For how, in any way, is he an Express Image, how is he an Exact Likeness, except if he is plainly formed after that Beauty Whose likeness he also is?

Nor is it objectionable to conceive of the Son being in the Father as in a Source: for the word *source* here only means the “whence.” But the Son is in the Father, and of the Father, not as made externally, nor in time, but as being in the Essence of the Father and flashing forth from Him, as from the sun its radiance shines forth, or as from fire its innate heat. For in such examples, one may see one thing generated of another, but yet ever coexisting and inseparable, so that one cannot exist of itself apart from the other, and yet preserves the true condition of its own nature. For how can there be sun which has not radiance, or how can there be radiance without the sun being within to irradiate it? How can there be fire, if it has not heat? Whence can there be heat, save from fire, or from some other thing not removed from the essential quality of fire? As then in these, the in-existence of the things that are of them does not take away their coexistence, but indicates the things generated ever keeping pace with their generators and possessed of one nature so to speak with them, so too is it with the Son. For even if he is conceived and said to be in

the Father and of the Father, he will not come before us as alien and strange and a Being second to Him, but as in Him and ever coexisting, and shining forth from Him, according to the ineffable mode of the divine generation.

But that God the Father is spoken of by the saints too as the Beginning of the Son in the sense only of the “whence,” hear the Psalmist through the Holy Ghost foretelling the second Appearance of our Savior and saying as to the Son: *With You the beginning in the day of Your power in the beauty of Your saints*. For the day of the Son’s power is that on which he shall judge the world and render to everyone according to his works. Truly shall he then come, Himself in the Father, and having in Himself the Father, the so-to-speak unbeginning Beginning of his Nature in regard only to the “whence,” by reason of his being of the Father.

In the Beginning was the Word (John 1:1a)

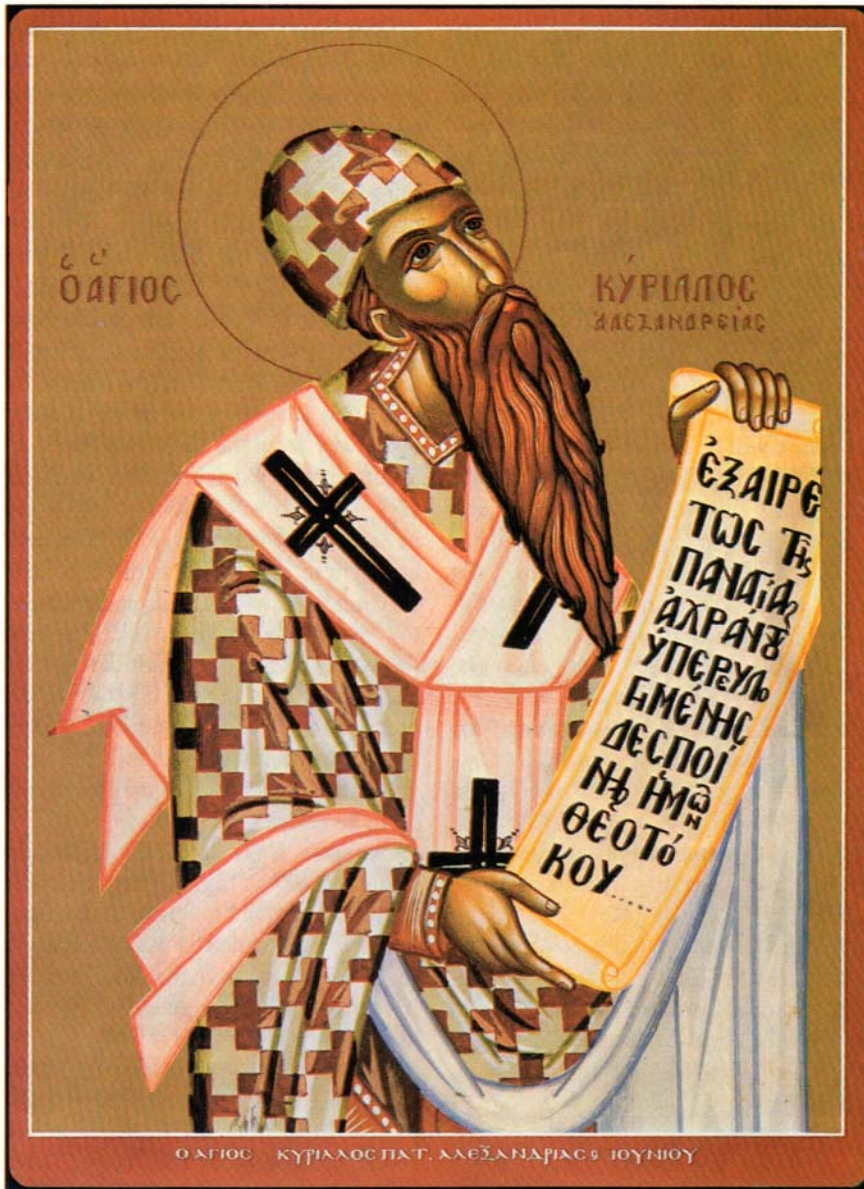
Our discourse respecting the here signified *beginning* diversifies itself to many and various ideas, being on all sides zealous to capture things that tend to profit, and in the manner of a hound, to track the true apprehension of the divine dogmas and exactness in the mysteries. For *search*, says the Savior, *the Holy Scriptures, for in them you think you have eternal life, and it is they that testify concerning Me*. The blessed Evangelist, then, seems to name the Father *Arche*,² that is the Power over all, that the divine nature Which is over all may be shown, having under Its feet everything which is originate, and being borne above those things which are by It called into being.

In this *Arche*, then, which is above all and over all, *was the Word*, not, with all things, under its feet, but apart from all things, *in It* by nature as Its co-eternal Fruit, having the nature of him who begat him, as it were, a place the most ancient of all. Therefore he, begotten free of the free Father, will with him possess the Sovereignty over all. What, then, now too will be the nature of the argument in this, it is fitting to see.

As we said above, some hazard-prone

¹originate: 1. having a beginning 2. having an origin or source. (None of the Persons of the Trinity is originate in the first sense, but the Son and Spirit are originate in the second sense. Here St. Cyril uses the first sense.)

²Arche: Grk.: 1. beginning, source, principle; 2. rule, authority, supreme power.



St. Cyril of Alexandria

persons have asserted that the Word of God was then first called into being when, taking the Temple that is of the Holy Virgin, he became man for us. What then will be the consequence, if the Son's nature is of this kind, or originate and made and of like nature with all other things — that nature of which birth out of non-existence, and the name and fact of servitude, are rightfully and truly predicated? For what of the things that are made, can, with impunity, escape servitude under the God Who is Lord of all? What does not stoop under the sovereignty and power and lordship that is over all, which Solomon himself too signifies to us when he says, *For the throne of Sovereignty is established with righ-*

teousness? For ready and exceedingly prepared with a view to righteousness is the Throne of the Sovereignty, that which, I mean, is over all. And what throne it is that we are now speaking of, hear God saying by one of the Saints: *The Heaven is My throne.* Ready therefore with a view to righteousness is Heaven, that is, the holy spirits in the heavens.

Since then one must necessarily confess that the Son is, with the rest of the creatures, subject to God the Father, as having the position of a servant, and together with the rest falls under the authority of the *Arche*, if he is, according to them, recent in birth and one of those who have been made in time — of ne-

cessity does the blessed Evangelist tackle those who [thus] teach otherwise, and withdraw the Son from all bondage. And he shows that he is of the essence that is free and sovereign over all, and declares that he is in him by nature, saying, *In the beginning was the Word.*

But to the word *Arche* he fittingly annexes the *was*, that he may be thought of as not only of renown, but also before the ages. For the word *was* is here put, carrying on the idea of the thinker to some deep and incomprehensible Generation, the ineffable Generation that is outside of time. For that *was*, spoken indefinitely — at what point will it rest, its nature being continually to push earlier before the pursuing mind, and whatever point of rest any might suppose that it has, it makes that the starting point of its further course? *The Word was then in the Arche*, that is, in Sovereignty over all things, and possessing the dignity of Lord, as being by nature from It. But if this is true, how is he any longer originate or made? And where the *was* wholly is, how will the “was not” enter in, or what place will it have at all as regards the Son?³

And the Word was with God (John 1:1b)

Having sufficiently shown that the senseless mind of those who hold such opinions is already out of date and astray from the truth, and — by saying *In the beginning was the Word* — having closed every loophole to those who say that the Son is from the things that are not, and having, by these words, completely stripped away all of their nonsense, he passes on to another related and most perverse heresy. And, like a very proficient and thorough gardener who takes great delight in laboring with the trowel and in girding his loins and in donning the work clothes of his trade, and diligently maintains his park free from unbecoming thorns, and does not cease from gathering them in piles and from going about and uprooting them with the sharp claw of his implement — so too, the blessed John, bearing in his mind the *quick and powerful and most sharp Word*

Continued on the next page.

³i.e., the “beginning” in which the Son “was” can never be reached by the mind, but recedes before every advancing thought. Therefore, since the Son is timeless, how can anyone speak of a “time” or a “when” when he “was not”?—Ed.

Commentary of St. Cyril of Alexandria

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of God and, studying with sharpest gaze and clearest attention, the bitter shoots of the wickedness of those who think otherwise, comes upon them at a run, so to speak, and with great resolve cuts them off on all sides, affording to those who read his books, protection in right faith.

For look now at the vigilance of him who bears the Spirit within him, now, I pray. In the foregoing, he taught that the Word was in the *Arche*, that is, in God the Father, as we said. But since, having the eye of his understanding enlightened, he was not unaware (we may suppose) that certain persons rise up, saying in their great ignorance that the Father and the Son are one and the same, and distinguishing the Holy Trinity only by name, but not allowing Them to exist in Their several Persons, so that the Father should be conceived of as in truth Father and not Son, the Son again to be by himself Son, not Father, as the word of truth is — with the need to combat this heresy already confronting him, and broached then, or about to be so, he arms himself, and for its destruction, alongside *In the beginning was the Word* he immediately sets *And the Word was with God*, everywhere adding, necessarily, the *was* on account of his generation before the ages, yet by saying that the Word was with God, showing that the Son is one, having existence by himself — God the Father, *with Whom was the Word*, being another. For how can that which is one in number be conceived of as itself with itself, or beside itself?

But, making — by the points below — an exact test of the questions regarding this, we will teach that the reasoning of the heretics about these things is found to be without learning.

The Son is consubstantial with the Father and the Father with the Son, therefore They arrive at an unchangeable likeness, so that the Father is seen in the Son, the Son in the Father, and each flashes forth in the other, even as the Savior himself says, *He who has seen Me has seen the Father*, and again *I in the Father and the Father in Me*. But even though he is in the Father, and again has the Father in

him — being himself, as was already said, full, perfect and exact with respect to the form of him who begot him, and depicting again in himself without any deficiency, the Father from whence he is — he will not therefore be deprived of his separate existence, nor will the Father lose his own special being; but neither will the surpassing likeness and resemblance cause any confusion of Persons, with Father Who begot and the Son Who is begotten of him being considered as one in number. But the sameness of nature will be confessed in respect of both, yet the individual existence of each will surely follow, so that both the Father should be conceived of as indeed Father, and the Son as Son. For thus, the Holy Spirit being numbered with them and counted as God, the Holy and Adorable Trinity will have its proper fullness.

Another point: If the Son himself is Father too, where does this leave the distinction of names? For if he did not beget at all, why is he called Father? How [is the Son called] Son if he was not begotten of the Father? For the names, as though from necessity, ask such an idea regarding them. But since the divine scriptures preach that the Son was begotten, and the truth is so, he has, therefore, an existence by himself. The Father too is again by himself, if indeed that which is begotten is plainly one thing distinct from the other as regards that which begets.

Another: The blessed Paul, writing his letter to the Philippians, says of the Son, *Who being in the form of God, thought it not robbery to be equal with God*. Who then is he Who did not will that his equality with God should be thought robbery? For must one not necessarily say that he Who is in the form of God is one, again he Whose form it was, is another? But this is clear and confessed by all. Therefore the Father and Son are not one and the same in number, but are of distinct being and are perceived in one another, according to sameness of essence, even if They be one from one, namely, the Son from the Father.

Another. *I and my Father are one*, says the Savior, as knowing, that is, that he himself has a separate existence and the Father too. But if the truth of the fact

is not so, why did he not, keeping what belongs to oneness, say “I and my Father am one?” But since he explains what he means by the plural number, clearly he overthrows the surmise of those who think otherwise. For *we are* cannot be taken with the sense of *one*.

Another: At the fashioning of man, the voice of God is introduced, saying, *Let us make man in our image, after our likeness*. If then the amplitude, if I may so call it, of the Holy Trinity is contracted into a One in number, and they impiously take away from the Father and the Son Their separate existence, who is he who says — and to whom does he say — *Let us make man in our image*? For, indeed, he ought to say, if it is as these in their silly nonsense say, “Let us make man in my image, after my likeness.” But now the writer of the book, not saying this indeed, but allotting the creation to the plural number and adding *Our image*, almost proclaims with a clear and loud voice the enumeration of the Holy Trinity to be above One.

Another: If the Son is the brightness of the Father,⁴ as Light of Light, how is he not other than him, as of distinct being? For that which is made bright, is so, in very deed, from the other, namely [from] that which brightens it, and not itself from itself.

Another: The Son showing himself of the essence of God the Father says again, *I came forth from the Father and am come; again I go to the Father*. How, then, can he not be other than the Father in person and number, when all reason persuades us to think of that which proceeds from whatever, as other than that from whence it proceeded? Their contrary argument is therefore untrue.

Another: Believing in God the Father, in his Only-begotten Son, and in the Holy Spirit we are justified. Therefore the Savior himself too enjoins his own Disciples, saying, *Go, therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit*. If then the difference of the names is to contribute nothing to our conception, but when one says the Father, he means the Son, and in naming the Son makes mention of the Father, what need was there of bidding that the believers

⁴Heb. 1:3.

should be baptized not into Unity but into Trinity? But since the tale of the divine nature runs forth into the number three, it is, I suppose, entirely clear to all that each of Those so numbered, exists in his own Person, but by reason of there being no change in the nature, It arrives at one Godhead and has the same worship.

Another. The divine scripture says that the cities of the Sodomites were burned by the Anger of God, and, explaining how the divine wrath was brought upon them, and clearly describing the mode of destruction, *The Lord*, it says, *rained upon Sodom brimstone and fire from the Lord*, since this too is *the portion of the cup* most befitting those who are wont to commit such sins. What Lord, then, from what Lord, sent the fire on and consumed the cities of the Sodomites? It is clear that it was the Father Who works all things through the Son, since he is also the Might of him and the Arm of him Who caused him to rain the fire upon the Sodomites. Since therefore the Lord sends the fire from the Lord upon them, how is the Father not other, in respect to his own being, than the Son, and the Son again than the Father? For the one is here signified as being from one.

Another: Moved by a prophetic spirit, and through it foreknowing things to come, the blessed Psalmist had perceived that the human race could not otherwise be saved except only by the appearing of the Son of God, Who is easily able to rearrange all things to whatsoever he will. Therefore he asked that the Son might be sent to us, as alone able to save those who were under subjection and oppression of the devil, and said, as though to God the Father, *O send out your light and your truth*. What then the Light is, and what the Truth, hear the Son himself saying: *I am the Light and I am the Truth*. But if the Light and the Truth of the Father, that is the Son, is sent to us, how is he not other than he, as far as his own existence, even if he be one with him as regards sameness of essence? For if any imagine that it is not so, but that the Father and Son are one and the same, why does he who bears within him the Spirit, not make the fashion of his prayer different, and cry, "Come to us, O Light and Truth"? But since he says *O send*

out, plainly he knew that the sender is one, and the sent is another, the manner of sending being conceived of as divine.

Another. The divine scriptures say that *through* the Son were made *all things that are in heaven and that are in earth, visible and invisible*, and believing thus, we the worshippers of the truth proceed on our way in rightness of thought, and within the doctrines of piety. Let us then scrutinize the expression *through the Son*, and examine what sense it gives us. It is clear that it would have us think of the Doer and Worker as one, [and] him through whom all things are accomplished, as another. For the expression *through the Son* gives, as of necessity, a sort of demonstration of two Persons. Or else, let them tell how the word *through the Son*, in his being said to do anything, will rightly and truly admit the

⁵that is, the Son himself—Ed.

one⁵ in number and in the accounting that pertains to it, if no other be conceived of with him and concurring with him. But I suppose that our opponent will be wholly at a loss. But since both the divine scriptures proclaim that the Father has wrought all things through the Son, and we believe it and I suppose that they do too, how is it not necessary to conceive that the Father exists separately and by himself, and the Son likewise; this not in any way overthrowing the fact that the Holy Trinity is seen in a sameness of essence.

To be continued. The next installment will treat the third and final clause of John 1:1, "And the Word was God."

The translation used here is a revision of that made by Philip Edward Pusey and T. Randell. This revision © 1998 by St. Tikhon's Seminary Press.

Life of St. Nina

Continued from page 36.

St. Nina, whose memory is celebrated on January 14th.

Holy Equal-to-the-Apostles Nina, pray to God for us!

—Dr. David C. Ford

Sticheron at Vespers, in Tone 2

O come all ye faithful and praise the reed pipe of the Holy Spirit. Let us magnify and crown with flowers of words the preceptress of piety and the doctor of our souls and bodies, the Preacher, equal of the Apostles and bearer of Good Tidings, Godly-wise, pupil of the all-pure Mother of God, and thus let us exclaim: Rejoice, O immaculate dove and pure turtledove; rejoice, preceptress of the knowledge of God; rejoice, co-worker of the Holy Apostles Paul and Andrew; rejoice, enlightenment of the Iberians and glory of all the world.

Kathisma, in Tone 8

O come all and let us chant to Nina, equal to the Apostles, the Godly-wise enlightener of Iberia, for she has banished the seduction of the idols by leading us from darkness to light, and has taught us to praise the Trinity one in essence.

Therefore all the faithful celebrate her revered memory and praise our Savior.

Exapostilarion

O Equal-of-the-Apostles, preacher and bearer of the good tidings of Christ, who deliverest us from the calumny of the enemy -- although thou art concealed from our eyes in the bosom of the earth, yet thou remainest alive before the altar of Christ our God. Wherefore, be a zealous intercessor for those who revere thee.⁹

⁹*The Life of St. Nina, Equal of the Apostles and Enlightener of Georgia, With the Service* (Jordanville: Holy Trinity Monastery, 1988), pp. 24, 25-26, and 32.

MEN'S RETREAT
at
St. Tikhon's
Monastery

August 22, 1998

An Introduction to the Lives of the Married Saints

(Conclusion)



Metropolitan Anthony of Sourozh, who has written many excellent, simple books about prayer, such as *Beginning to Pray* and *Courage to Pray*, under the name Antony Bloom, was asked: "Is it possible for the lay person living in the hectic and frenzied world of the 20th century to really lead a life of prayer — is this really possible today for the non-monastic as well as the monastic?" And he gives a very instructive reply:

"If we try to ignore life, and pray imagining that we are contemplatives, it cannot work. Our concerns will carry us away from prayer. But if we realize that *the whole of life* is a situation in which God has placed us to bring our faith where there is no faith, to bring hope where there is no hope, to bring light — even if it is a very dim light, a spark — where there is only darkness, or twilight; to be salt to prevent corruption, to bring a flicker of love where there is lovelessness, then there is no evil or distracting situation into which we cannot enter in a prayerful way. We can say, 'Lord, you have sent me into this twilight and this darkness. Be with me and let me be your presence.'

"When we pray in that way, we can bring the situation to God. Very often people say, 'I would like to pray undistractedly, and yet concerns press upon me.' Why try to push the concerns out? Very often they are God's concerns, more than ours. Before we try to be with God in serenity and peace and stillness, we should turn to Him and say, 'Lord, here are a few things that worry and torment me.' Someone's illness, someone's enmity, even small things like the worry of a child preparing for an exam — there is nothing too small for God. Present the

whole thing to God, saying everything you've got to say. And then make an act of faith, and say to God, 'I have put it in Your hands, I will now leave it in your hands for a short while.'

"You can add, if you are honest, 'I don't think that I'll be able to leave it for long, because I don't trust You enough. I will take it back because I feel in my worry this problem is more central, perhaps than You do.' (You will discover later that this is not true, but still we must often start in that way.) And then, once you have given it to God, say, 'Now, Lord, let us be together for a short while.'"¹

In addition to our personal prayers at home, we should not forget our corporate, liturgical prayer in Church. While we don't have any details about Mat. Olga's personal prayer life, we do know that she knew by heart, among others, all the hymns for Palm Sunday, Holy Week and Pascha, in Yup'ik, her native language — which certainly reflects a great love for the services of the Church.²

St. John Chrysostom says to the married couples in his parish: "Pray together at home and go to Church. When you come back home, let each ask the other the meaning of the readings and the prayers."³ This can be a good way to engage more actively in the divine services: to really think about, and meditate on, the meaning of the words both before and after going to Church, and even discussing this with your family at home — and we might add, during the

car ride back home!

Met. Antony of Sourozh also encourages this practice, and he emphasizes the important point that *while we are in Church*, during the services, we should try to "listen with all our heart, all our life, all our perception, and allow the prayers simply to penetrate us, to pervade us" — and to think deeply about the words only *outside* of the service. He also says that another thing he has found very important in learning to pray liturgical prayers is to ask the Saints who wrote these prayers for enlightenment.⁴

Another important help for those who are married that we see very often in the lives of the married Saints is the mutual encouragement and the example of the spouses for each other. We already have seen that St. Julianna encouraged her husband to follow her pattern of prayer, and there are many, many examples in the married Saints' Lives of especially the wives encouraging their husbands to deepen their spiritual lives and to draw closer to Christ — sometimes through their words, but especially through their prayers and example. St. Gregory the Theologian, for example, doesn't hesitate to say about his father, who was not a Christian when he married his mother (but who later became a very well-known and beloved bishop and a canonized saint), "This good shepherd was the result of his wife's prayers and guidance, and it was from her that he learned the ideal of a good shepherd's way of life."⁵ Elsewhere he says: "most of all, she won him by her own character, and especially

¹ "Interview," *AGAIN Magazine*, vol. 12, no. 3 (Sept., 1989), pp. 17-18.

² Oleksa, *Orthodox Alaska*, p. 204.

³ Homily 20 on Ephesians, in St. John Chrysostom, *On Marriage and Family Life*, trans. Catharine P. Roth and David Anderson (Crestwood, N.Y.: St. Vladimir's Seminary Press, 1987), p. 61; also in NPNF 1, vol. XIII, p. 151.

⁴ "Interview," *AGAIN Magazine*, op. cit., p. 16.

⁵ St. Gregory the Theologian, "Funeral Oration on His Sister Gorgonia," NPNF 2, vol. VII, p. 239; cf. Ford, op. cit., p. 90.

her fervor for godliness.”⁶

This woman is St. Nonna, whose feast day is August 5; she, her husband (St. Gregory of Nazianzus the Elder), and all three of their children are canonized saints. Saints Nonna and Gregory represent an ideal of Christian married life, for their son writes that “with his wife he was of one honor, and of one mind, and of one soul. They were as yoked in the pursuit of virtue and of fellowship with God as they were with each other in fleshly things.”⁷

It is also very important to realize that different people often need different spiritual remedies, for they may well be at different places in their spiritual lives. And it is especially important for spouses not to judge each other, since this can be a big temptation for the more zealous one, and can even destroy the relationship. As one contemporary writer explains: “A genuine conversion or spiritual progress leads a married Christian to live family life with a more selfless love, with more desire to make the partner’s life comfortable. . . . Unfortunately, what often happens is that the Christian [assuming the spouse is not a believer, or only a nominal one] starts to preach, or stops showing interest in anything ‘worldly.’ St. Peter says that ‘without a word’ (I Pet. 3:1), the *behavior of a Christian wife* may bring a non-believing husband to the Lord.”⁸

So we see that encouraging and instructing primarily by example is the safest, most effective way, and this is the path recommended by many contemporary elders, as well as earlier saints. We could mention here also a good saying from a contemporary elder about children — but it could also fruitfully be applied to one’s spouse, or any family member. He said: “Talk more to God about your children than you talk to your children about God.”

We also see in the lives of the married Saints that each spouse is not always of the same mind, and is not always the spiritual partner one has hoped for. Some Saints suffered grievously in various ways at the hands of their spouses —

even, in some cases, being betrayed to death by their spouses. And even this fact can be encouraging, in the sense that it proves we do not *have* to have a good Christian marriage in order to become saints. There is hope for each person in every situation.

To conclude this presentation, let me quote from a monastic Saint of our own day — St. Nicolai of Zicha, who wrote *The Prologue from Ochrid*, a wonderful collection of Saints’ Lives and sermons that you are probably familiar with. St. Nicolai spent the last five years of his life in exile from his native Serbia (then Yugoslavia) at St. Tikhon’s Monastery and Seminary, where he died in 1956. St. Nicolai in this passage ties together several of the ideas we have covered today. What he talks about we see lived out by the two holy women we have focused on today — St. Julianna and Mat. Olga — in their lives as married women. His beautiful prayer at the end of this passage is one that would be very fitting for all of us to make our own:

“My brethren, marriage is a great and wonderful mystery, one of the greatest mysteries of God’s dispensation. A pure and honorable marriage, in the fear of God, is indeed a vessel of the Holy Spirit. He who disdains marriage scorns the Spirit of God. He who defiles marriage with impurity blasphemes against the Spirit of God. And he who refrains from marriage for the sake of the Kingdom of God must make himself a vessel of the Holy Spirit in another way, bringing forth fruit in the spiritual sphere . . . “

O God Almighty, Thou Holy Spirit, help Thou those in the married state — that they, in purity, fear and mutual love, may be a church of God in whom Thou mayest dwell with joy, directing all things for good. To Thee be glory and praise forever. Amen.”⁹

⁶*Prologue from Ochrid* (Birmingham, England: Lazarica Press, 1986), vol. 2, p. 233; cf. Ford, op. cit., p. lv.

—Dr. Mary Ford

The first part of the article appeared in the previous issue of this magazine.

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⁶St. Gregory the Theologian, “On the Death of His Father,” NPNF 2, vol. VII, p. 258; cf. Ford, op. cit., p. 94.

⁷St. Gregory the Theologian, “Funeral Oration on His Sister Gorgonia,” NPNF 2, vol. VII, p. 239; cf. Ford, op. cit., p. 90.

⁸Sister Magdalen, op. cit., p. 15.



Metropolitan Theodosius in Georgia with Patriarch Ilia

HISTORY OF THE GEORGIAN CHURCH AND NATION

Georgia is a beautiful country north of Turkey and south of Russia and to the east of the Black Sea. It is the home of one of the oldest Orthodox Christian churches. The Orthodox Christian faith penetrated into Georgia in the first centuries of our era. Greek and Georgian historic sources link the earliest evidence of the preachers of Christianity in Georgia with the names of the Apostles: Andrew the First Called and Simon the Canaanite (first century). According to these sources, Simon is buried in Western Georgia. Andrew preached both in Eastern and Western Georgia. According to the Georgian Chronicle, King Rev of Kartli (flourished ca. mid-200s) was acquainted with the Scripture and became inspired with love for Christianity.

Of the early advent of Christianity in Georgia, a story recorded in Georgian written sources, namely in *Kartlis Tskhovreba* — that “sacred book” of the Georgian people — is noteworthy. According to the legend, when envoys arrived in Georgia from Jerusalem with the tidings of the impending trial of Jesus Christ, two Georgian Jews, Elio Karsneli and Longinoz Mtskheteli, set out for Jerusalem. The mother of Elio Karsneli implored her son not to take part in the evil deed that was about to be perpetrated. And when Christ died on the cross in Jerusalem, the mother of Longinoz, sensing it, died. The Georgian Jews returned, bringing with them the tunic of our Lord. The sister, putting it to her heart, expired on the spot. According to the legend, the tunic is buried with in the

holy ground of Mtskheta.

As with all historic legends, the legend just cited also reflects a degree of historical truth, namely the penetration of Christianity into Georgia from the very first centuries of our era. Here it may also be mentioned that, owing to what happened in Mtskheta, the Georgians do not consider the Georgian Jews as accomplices in the crucifixion of Christ; and in conjunction with the characteristic trait of the Georgians [hospitality — *Ed.*], this tolerance of other religions and of representatives of other nationalities has been reflected in the attitude to Jews residing in Georgia over the centuries.

Early in the fourth century there existed a bishopric on the Black Sea coast of Georgia, and Bishop Stratophylus of

Bichvinta (Pityus, Pitsunda) took part in the Nicene Central Council. This is further evidence of the early diffusion of Christianity in Georgia.

The Georgian people had become acquainted with Christianity from the time of its inception through Jews residing there as well as Greek and Roman officials. High-ranking Georgian officers and soldiers came into contact with the new religion when they met Christians both at home and in Rome. However, familiarity with a new ideology — the diffusion of a new faith among a definite section of population — is one thing, and proclamation of Christianity as the state religion is another matter. The spread of Christianity among the population of Georgia and its proclamation the state religion were due to a number of factors of internal and external political significance.

The earliest evidence of the proclamation of Christianity as the state creed in Kartli (Eastern Georgia) is preserved in Greek-Latin written sources of the 4th-5th centuries, and in Armenian, and, more extensively, Georgian written sources. Basic information, found in Greek written sources, about the establishment of Christianity as the official creed in Western Georgia point to the missionary activity of a certain slave girl, while Armenian sources mention the names of enlightener Nune and the first Christian King Mihran. According to the Georgian national written tradition, Nino [or Nina] was the daughter of a Cappadocian military leader and champion of Christianity, Zabulon and the sister of the Patriarch of Jerusalem, Suzzana. When Nino was twelve, her parents sold their property and, distributing the money among the poor, devoted their life to the service of God. [*Please see the Life of St. Nina, Enlightener of Georgia, on p. 34 — Ed.*]

The adoption of Christianity facilitated the consolidation of the country. The single faith that did away with numerous cults, also created favorable conditions for the unification of the country, and strengthened royal authority. The organization of the Christian Church conformed to the state organization: the state was headed by a single king, and the Christian Church had a single ruler.

Being a progressive ideology, Christianity contributed to the country's progress.

A critical study of the available sources warrants the conclusion that in both Georgian states Christianity was proclaimed the official creed in the first half of the 4th century, more precisely in the early 330s. The establishment of Christianity as the official religion at such an early period points to a high level of social and cultural development in Georgia. At the time of the adoption of Christianity in Georgia, local pagan cults and beliefs were prevalent here, and fire worship was also practiced owing to the political dominance of Sasanian Iran. Being propagated persistently, fire worship gained a rather firm hold, especially in Eastern Georgia. The more progressive Christian ideology, though not utterly uniform, succeeded in overcoming the resistance of other religions.

In the first centuries of Christianity, various schools of Christian thought were current in Georgia. Two doctrines were of particular significance for the peoples of Transcaucasia: Monophysitism, holding that Christ's nature was only divine, and Diophysitism, proclaiming the existence of two principles in Christ's image: divine and human. By the fifth and sixth centuries, Diophysitism gradually attained a dominant position in Georgia, and this, as well as the recognition of Christianity as the official creed, was to a considerable measure due to its adoption as the dominant doctrine in Byzantium.

The conflict between different tendencies in Christian theology was very intense. At the council of Chalcedon in 451 the existence of two natures in Christ was recognized as the official creed of the Empire, hence the Diophysitic doctrine came to be called Chalcedonian. Still, the road to the final establishment of the Chalcedonian doctrine in the Empire itself was not smooth, though by the sixth century the process finally stabilized in favor of the Chalcedonians.

Beginning from the fourth and fifth centuries a conflict gradually intensified between the two most influential representatives of the Christian world — the heads of the Roman and the Constantinopolitan Churches. This conflict ended with the final division in 1054

into Catholic in the West (Rome) and Orthodox in the East (Constantinople). The Georgian Church joined Orthodoxy.

Christianity played an extremely important role in Georgian history. Being a recorded religion, Christian ideology was spread through the Scripture, which contributed to the development of literacy. According to the view established in the Christian world, literary activity was permitted only in three languages: Greek, Latin and Hebrew. Greek was recognized for the Eastern Christian world. This so-called "trilingual theory" had a negative influence on the cultural development of individual peoples, and hence, on the development of world culture, precluding varieties of cultural development and leading to the creation of uniform culture. The outstanding influence of this theory is seen in the fact that Latin was the language of divine service and writing throughout Catholic Western Europe. The powerful Church headed by the Pope enforced the primacy of the Latin language. This great-power theory was actively opposed by the Syrians, Georgians and other peoples of ancient cultural traditions. In the Eastern Christian world, the Patriarch of Constantinople failed to uphold such a position.

The adoption of Christianity was attended by intense activity in translating the Scriptures and the creation of theological literature in the native Georgian language. In the fifth century there already existed translations of biblical books of the Old and New Testaments, the Letters, the Psalms, the Lives of the Holy Martyrs, and other sacred writings. The raising of the head of the Georgian Church to the rank of Catholicos and the assumption of autocephaly by the Mtskhetian See were of major importance. Christian ideology exerted a beneficial influence on the entire subsequent development of Georgian culture. The destruction of the ancient pagan culture is to a large extent attributable to the influence of Christianity. And, in the very difficult times of Muslim ascendancy the Christian faith and Church united the people, directing their energies to preservation of the Georgian lands.

The earliest organization of the
Continued on the next page.

History of the Georgian Church and Nation

Continued from page 51.

Georgian Church, in which divine service was conducted in the Georgian language, was headed by the Archbishop of Mtskheta. The Mtskhethian See was subordinated to the Autocephalous Patriarch of Antioch and to the head of the Eastern Christian Orthodox Patriarch of Constantinople. In the second half of the fifth century the Eastern Georgian Church attained autocephaly, and the head of the Church was raised to the rank of Catholicos. The network of bishoprics expanded gradually.

Although the Western Georgian Church was from the start subordinated directly to Constantinople and divine service was conducted in Greek, the Mtskhethian See actively encroached on Western Georgia, establishing her bishoprics there with services in Georgian. The autocephalous Catholicosate was actively supported by the Georgian population of Western Georgia.

From the end of the eighth and beginning of ninth centuries — following the reunification of Western Georgia, i.e. the establishment of a single Western Georgian state or the kingdom of Abkhazeti, and the deliverance from the political domination of Byzantium-Abkhazian kings actively supported the Mtskhethian See, doing away with Greek bishoprics and setting up Georgian in their place. In the ninth century the West-Georgian Church finally emerged from subordination to Constantinople and became reunited with the other part of the Georgian Church. From then divine service throughout Western Georgia changed to Georgian — the native language of the overwhelming majority of the population.

The ecclesiastical union of Georgia preceded her political unification. Towards the end of the ninth and beginning the tenth centuries, Georgia — in ecclesiastical terms — comprised the flock of the Catholicos of all Georgia, while the first stage of the unification of Georgian lands — manifested in the unification of all of Western Georgia, Inner Kartli and the larger part of southwestern Georgia — was effected by the 980s with proclamation of Bagrat Bagrationi as King

Bagrat III (975-1014). The Georgian Christian Church, under whose jurisdiction fell also the population of those Georgian lands that were still outside the boundaries of the kingdom (Kakheti, lower Kartli), supported the king's unification policy.

Christian ideology created favorable conditions for the consolidation of the Georgian people, and the Georgian Church, jointly with other progressive forces, facilitated the reunification of Georgian lands into a single state at the end of the tenth century. From the beginning of the eleventh century, the Catholicos of All Georgia began to be styled "Catholicos-Patriarch." The Church in Georgia played a major role, for Christianity was the sole religion of the Georgian people.

Later — in conditions of the ascendancy of Muslim conquerors — the sphere of influence of the Christian faith and the Church gradually narrowed. Around the end of the sixteenth century, a forcible Islamization of the population of the southwestern part of Georgia (Mesketi, Achara), conquered by the Ottoman Empire, began to take place. In the seventeenth and eighteenth centuries, in conditions of the enhanced political influence of the Ottoman Turkish state combined with the weakening of Georgian royal power and decentralization of state and church administration, the process of the diffusion of Islam overtook Western Georgia, particularly in the Principality of Abkhazeti. The foundations of Christianity in Abkhazeti were further weakened by the penetration of concentrated masses of Abkhaz-Adyghe migrants from the Northern Caucasus, this process becoming especially active from the seventeenth century. Being at a comparatively low level of social-economic development, these settlers brought with them their customs, established the worship of their communal gods, and contributed to the revival of pagan rites.

With the annexation of Georgia to Russia (1801), the Tsarist government abolished the autocephaly of the Georgian Church, incorporating her into the Russian Church as an exarchy. The autocephaly of the Georgian Church was restored in March 1917.

An Agreement was effected between

Georgia and Soviet Russia on May 7, 1920, according to which Russia acknowledged the independence of the Georgian state. In return, Georgia pledged freedom of local activity for Communists on its territory. But soon it became clear that Russia needed this Agreement only to weaken Georgian sobriety and to create working conditions for its agents in Georgia. Moscow was preparing for military intervention and making the last independent Transcaucasian republics Soviet. It should be noted that a negative role for Georgia was played in this action by high-ranking Georgian communists — J. Stalin, S. Orjonikidze, etc.

On February 12, 1921, in the region contiguous to Armenia, communists arranged a staged peasant rebellion, and on February 16, on the grounds of aiding the "rebels," Russian [Soviet] armies invaded Georgia. The main grouping of the opposing side — the Eleventh Army, advanced on Tbilisi from the territories of Armenia and Azerbaijan. In addition, separate formations and subdivisions advanced through Abkhazia and central Caucasian passes. After bitter struggles near Tbilisi on February 25, 1921, the capital of Georgia fell. Georgian armies retreated. . . . On March 18, the government of Georgia migrated abroad. A Communistic dictatorship was established in the country. With the aim of establishing atheism, Communists destroyed churches and exterminated clergymen; from 1922 to 1923, 1500 churches were destroyed in Georgia.

The greater part of this century was marked by great suffering and turmoil in Georgia. During the Stalin era, many Georgians found themselves either in gulags or in the Russian Army fighting Germans. Following the Stalin era, there was a gradual shifting away from Moscow by the nationalist-minded Georgians, and when *Perestroika* came, they seized the opportunity.

In 1991, following a period of several years of turmoil and tragedy, and after the defeat of the Soviet "Putsch" and collapse of the Soviet Union, Georgia regained her independence (officially declared 26 May, 1991).

—compiled from materials written by Prof. M. Lortkipanidze

Archpriest Michael Chanda Remembered Fondly

On Wednesday, February 18, 1998, the community of All Saints Orthodox Church was saddened at the loss of a father, friend, and fellow-worker in the vineyard of Christ: the Very Reverend Michael J. Chanda. Father Michael served as Rector of All Saints from 1968 to 1979 at which point he retired and remained attached to the parish as Pastor Emeritus.

Father was born in Udol, Czechoslovakia, the son of the late John and Mary Drabishin Chanda. He received his elementary education in Udoa, Czechoslovakia, and graduated from high school and teachers' college in Preshov. He did his undergraduate and graduate studies at the Theological University of Komensky, Bratislava, Czechoslovakia. After completing his education, Father decided to make the long journey to the United States, along with the many immigrants from his homeland who were coming at that time.

In May of 1938 Father arrived in the United States and found work as a teacher and choir director at SS. Peter and Paul Orthodox Church, Buffalo, N.Y. As he strived and excelled in his work for his first love, the Church, he felt the call of the Lord to further education and service in the Holy Priesthood. Following that call led



Very Rev. Michael J. Chanda

him to enroll into the Seminary. In 1939 he enrolled at St. Tikhon's Seminary, South Canaan, Pa. After two years of study and prayer Father graduated from the Seminary in May of 1941. That same year he found "God's precious gift" — his beloved Matushka Olga — and they married. Father often spoke of his Matushka as his helper and fellow-servant, saying it was a joy to have such a helpmate. In July 1941, not long after the completion of his seminary studies, he was ordained to the Holy Priesthood by the late Archbishop Arseny, at St. Tikhon's Monastery Church. Following his ordination Father Michael was assigned to Holy Resurrection Orthodox Church, Berlin, N.H. He also served as pastor of Holy Trinity Church, Ellwood City, Pa.; SS. Peter and Paul Church, Bayonne,

N.J.; Holy Resurrection Church, Forest Hills, Pittsburgh, Pa.; and finally, All Saints Orthodox Church in Olyphant.

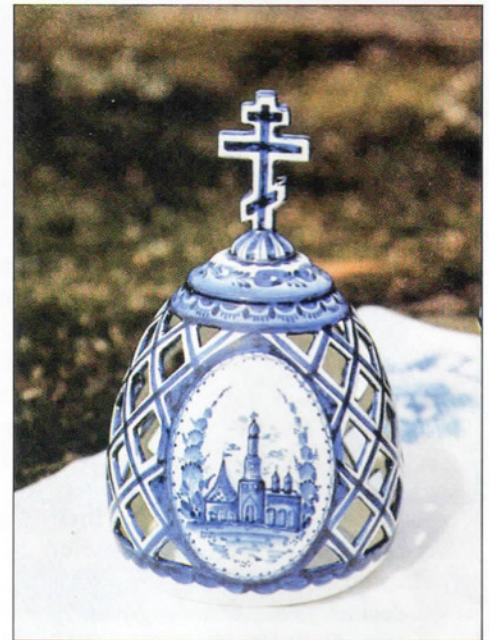
Throughout his many years as pastor Father showed himself to be a man of compassion, solitude, and prayer. The faithful who gathered for his funeral services remembered Father's many good works for them and for the Church. Though he served very often in situations that were difficult, Father Michael always sought the path of peace; yet he never compromised or was swayed from the truth and the teachings of Jesus Christ. Archbishop Herman, speaking of Father in his eulogy, said that he was a true priest and follower of the Lord, a man who lived, by example, the life he taught others to follow and live, in the footsteps of Christ. His Eminence also spoke of the important role played by his beloved Matushka Olga, and commended them both for their undying love for the Church.

As the parishioners of All Saints Church remember their beloved pastor, though he is no longer with us, we rejoice in the hope that he intercedes for us with the Lord. And we pray that our Lord make his memory to be eternal.

—Priest Nicholas Wyslutsky

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An Exact Exposition of the Orthodox Faith



by St. John of Damascus

Editor's note: The Exact Exposition of the Orthodox Faith is one of the best summaries of Christian doctrine ever written. As its title suggests, it sets forth in a precise manner the Orthodox faith, which is the faith of the Apostles, the Fathers, and the Councils, the faith of the Catholic Church.

The author lived about A.D. 675 to 749, following the time of most of the great doctrinal controversies (but during the era of iconoclasm, in whose defeat he played a key role). In the course of those struggles, the earlier Fathers had chiselled and hewn at the outlines of true doctrine, faintly discernible in the Scriptures, until they had a bold relief map with clear lines and well-defined contours. From his vantage point, Damascene, in writing his great compendium of Orthodox dogma, was able to make use of their earlier labors. The present translation is based on that of the Nicene and Post-Nicene Fathers series. Alternative translations of words are placed in square brackets.

Part I

1.1 *That the Deity is incomprehensible, and that we ought not to pry into and meddle with the things which have not been delivered to us by the holy Prophets, and Apostles, and Evangelists.*

No one has seen God at any time; the Only-begotten Son, who is in the bosom of the Father, He has declared Him. The Deity, therefore, is ineffable and incomprehensible. For no one knows the Father, save the Son, nor the Son, save the Father. And the Holy Spirit, too, so knows the things of God as the spirit of the man knows the things that are in him.

Moreover, after the first and blessed nature no one, not of men only, but even of supramundane powers, and the Cherubim, I say, and Seraphim themselves, has ever known God, save he to whom He revealed Himself.

God, however, did not leave us in absolute ignorance. For the knowledge of God's existence has been implanted by Him in all by nature. This creation, too, and its maintenance, and its government, proclaim the majesty of the Divine nature. Moreover, by the Law and the Prophets in former times and afterwards by His Only-begotten Son, our Lord and God and Saviour Jesus Christ, He disclosed to us the knowledge of Himself as that was possible for us. All things, therefore, that have been delivered to us by Law and Prophets and Apostles and Evangelists we receive, and know, and honor, seeking for nothing beyond these. For God, being good, is the cause of all good, subject neither to envy nor to any passion. For envy is far removed from the Divine nature, which is both passionless and only good. As knowing all things, therefore, and providing for what is profitable for each, He revealed that which it was to our profit to know; but what we were unable to bear He kept secret. With these things let us be satisfied, and let us abide by them, not removing everlasting boundaries, nor overpassing the divine tradition.

1.2 *Concerning things utterable and things unutterable, and things knowable and things unknowable.*

It is necessary, therefore, that one who wishes to speak or to hear of God should understand clearly that in the doctrine of Deity and in that of the Incarnation alike,

neither are all things unutterable nor all utterable; neither all unknowable nor all knowable. But the knowable belongs to one order, and the utterable to another, just as it is one thing to speak and another thing to know. Many of the things relating to God, therefore, that are dimly understood cannot be put into fitting terms, but of things above us we cannot do otherwise than express ourselves according to our limited capacity — as, for instance, when we speak of God we use the terms “sleep,” and “wrath,” and “indifference,” “hands,” too, and “feet,” and similar expressions.

We, therefore, both know and confess that God is without beginning, without end, eternal and everlasting, uncreated, unchangeable, invariable, simple, uncompounded, incorporeal, invisible, impalpable, uncircumscribed, infinite, incomprehensible, indefinable, unfathomable, good, just, maker of all things created, almighty, all-ruling, all-seeing, the provider, sovereign, and judge of all; and that God is One, that is to say, one essence; and that He is known, and has His being in three subsistences [hypostases, persons], in Father, I say, and Son and Holy Spirit; and that the Father and the Son and the Holy Spirit are one in all respects, except in that of not being begotten, that of being begotten, and that of procession; and that the Only-begotten Son and Word of God and God, in His bowels of mercy, for our salvation, by the good pleasure of God and the cooperation of the Holy Spirit, being conceived without seed, was born incorruptibly of the Holy Virgin and Mother of God, Mary, by the Holy Spirit, and of her became perfect Man; and that

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the Same is at once perfect God and perfect Man, of two natures, the Divinity and the Humanity, and in two natures possessing intelligence, will and energy, and freedom, and, in a word, perfect according to the measure and proportion proper to each, at once to the divinity, I say, and to the humanity, yet to one composite hypostasis; and that He suffered hunger and thirst and weariness, and was crucified, and for three days submitted to the experience of death and burial, and ascended to heaven, from which also He came to us, and shall come again. And the Holy Scripture is witness to this, and the whole choir of the Saints.

But neither do we know, nor can we tell, what the essence of God is, or how it is in all, or how the Only-begotten Son and God, having emptied Himself, became Man of virgin blood, made by another law contrary to nature, or how He walked with dry feet upon the waters. It is not within our capacity, therefore, to say anything about God or even to think of Him, beyond the things which have been divinely revealed to us, whether by word or by manifestation, by the divine oracles at once of the Old Testament and of the New.

1.3 *Proof that there is a God.*

That there is a God, then, is no matter of doubt to those who receive the Holy Scriptures, I mean the Old Testament and the New; nor indeed to most of the Greeks. For, as we said, the knowledge of the existence of God is implanted in us by nature. But since the wickedness of the Evil One has prevailed so mightily against man's nature as even to drive some into denying the existence of God, that most foolish and most woeful pit of destruction (whose folly David, revealer of the Divine meaning, exposed when he said, "The fool said in his heart, There is no God"), so the disciples of the Lord and His Apostles, made wise by the Holy Spirit and working wonders in His power and grace, took them captive in the net of miracles and drew them up out of the depths of ignorance to the light of the knowledge of God. In like manner also their successors in grace and worth, both pastors and teachers, hav-

ing received the enlightening grace of the Spirit, were wont, by the power of miracles and by the word of grace alike, to enlighten those walking in darkness and to bring back the wanderers into the way. But as for us who are not recipients either of the gift of miracles or the gift of teaching (for indeed we have rendered ourselves unworthy of these by our passion for pleasure), come, let us in connection with this theme discuss a few of those things which have been delivered to us on this subject by the expounders of grace, calling on the Father, the Son, and the Holy Spirit.

All things that exist, are either created or uncreated. If, then, things are created, it follows that they are also wholly mutable [changeable, subject to change]. For things, whose existence originated in change, must also be subject to change, whether it be that they perish or that they become other than they are by act of will. But if things are uncreated they must in all consistency be also wholly immutable [unchanging]. For things which are opposed in the nature of their existence must also be opposed in the mode of their existence, that is to say, must have opposite properties; who, then, will refuse to grant that all existing things, not only such as come within the province of the senses, but even the very angels, are subject to change and transformation and movement of various kinds? For the things appertaining to the rational world, I mean angels and spirits and demons, are subject to changes of will, whether it is a progression or a retrogression in goodness, whether a struggle or a surrender; while the others suffer changes of generation and destruction, of increase and decrease, of quality and of movement in space. Things then that are mutable are also wholly created. But things that are created must be the work of some maker, and the maker cannot have been created. For if he had been created, he also must surely have been created by some one, and so on till we arrive at something uncreated. The Creator, then, being uncreated, is also wholly immutable. And what could this be other

than Deity?

And even the very continuity of the creation, and its preservation and government, teach us that there does exist a Deity, who supports and maintains and preserves and ever provides for this universe. For how could opposite natures, such as fire and water, air and earth, have combined with each other so as to form one complete world, and continue to abide in indissoluble union, were there not some omnipotent power which bound them together and always is preserving them from dissolution?

What is it that gave order to things of heaven and things of earth, and all those things that move in the air and in the water, or rather to what was in existence before these, namely, to heaven and earth and air and the elements of fire and water? What was it that mingled and distributed these? What was it that set these in motion and keeps them in their unceasing and unhindered course? Was it not the Artificer of these things, and He Who has implanted in everything the law whereby the universe is carried on and directed? Who then is the Artificer of these things? Is it not He Who created them and brought them into existence? For we shall not attribute such a power to spontaneity. For, supposing their coming into existence was spontaneous, what of the power that put all in orders? And let us grant this, if you please. What of that which has preserved and kept them in harmony with the original laws of their existence? Clearly it is something quite distinct from the spontaneous. And what could this be other than Deity?

1.4 *Concerning the nature of Deity: that it is incomprehensible.*

It is plain, then, that there is a God. But what He is in His essence and nature is absolutely incomprehensible and unknowable. For it is evident that He is incorporeal. For how could that which is infinite, and boundless, and formless, and intangible and invisible, in short, simple and not compound, possess a body? How could that which is circumscribed and subject to passion, be immutable? And how could that which is composed of elements and is resolved again

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into them, be passionless? For combination is the beginning of conflict, and conflict of separation, and separation of dissolution, and dissolution is altogether foreign to God.

Again, how will it also be maintained that God permeates and fills the universe? As the Scriptures say, "Do not I fill heaven and earth, says the Lord"? For it is an impossibility that one body should permeate other bodies without dividing and being divided, and without being enveloped and contrasted, in the same way as all fluids mix and commingle.

But if some say that the body is immaterial, in the same way as the fifth body of which the Greek philosophers speak (which body is an impossibility), it will be wholly subject to motion like the heaven. For that is what they mean by the fifth body. Who then is it that moves it? For everything that is moved is moved by another thing. And who again is it that moves that? And so on to infinity till we at length arrive at something motionless. For the first mover is motionless, and that is the Deity. And must not that which is moved be circumscribed in space? The Deity, then, alone is motionless, moving the universe by immobility. So then it must be assumed that the Deity is incorporeal.

But even this gives no true idea of His essence, to say that He is unbegotten and without beginning, changeless and imperishable, and possessed of such other qualities as we are accustomed to ascribe to God and to His environment. For these do not indicate what He is, but what He is not; but when we would explain what the essence of anything is, we must not speak only negatively. In the case of God, however, it is impossible to explain what He is in His essence, and it befits us the rather to hold discourse about His absolute separation from all things. For He does not belong to the class of existing things: not that He has no existence, but that He is above all existing things, nay even above existence itself. For if all forms of knowledge have to do with what exists, assuredly that which is above knowledge must certainly be also above essence: and, conversely, that which is above essence will also be

above knowledge.

God then is infinite and incomprehensible and all that is comprehensible about Him is His infinity and incomprehensibility. But all that we can affirm concerning God does not show forth God's nature, but only the qualities of His nature. For when you speak of Him as good, and just, and wise, and so forth, you do not tell God's nature but only the qualities of His nature. Further, there are some affirmations which we make concerning God which have the force of absolute negation: for example, when we use the

We have, then, adequately demonstrated that there is a God, and that His essence is incomprehensible. But that God is one and not many is no matter of doubt to those who believe in the Holy Scriptures. For the Lord says in the beginning of the Law: "I am the Lord your God, who have brought you out of the land of Egypt. You shall have no other Gods before Me."

term darkness, in reference to God, we do not mean darkness itself, but that He is not light but above light: and when we speak of Him as light, we mean that He is not darkness.

1.5 *Proof that God is one and not many.*

We have, then, adequately demonstrated that there is a God, and that His essence is incomprehensible. But that God is one and not many is no matter of doubt to those who believe in the Holy Scriptures. For the Lord says in the beginning of the Law: "I am the Lord your God, who have brought you out of the land of Egypt. You shall have no other Gods before Me." And again He says, "Hear, O Israel, the Lord our God is one Lord." And in Isaiah the prophet we read, "For I am the first God and I am the last

and beside Me there is no God. Before Me there was not any God, nor after Me will there be any God, and beside Me there is no God." And the Lord, too, in the holy gospels speaks these words to His Father: "And this is life eternal, that they may know You the only true God." But with those who do not believe in the Holy Scriptures we will reason thus.

The Deity is perfect, and without blemish in goodness, and wisdom, and power, without beginning, without end, everlasting, uncircumscribed, and in short, perfect in all things. Should we say, then, that there are many Gods, we must recognize difference among the many. For if there is no difference among them, they are one rather than many. But if there is difference among them, what becomes of the perfectness? For that which comes short of perfection, whether it be in goodness, or power, or wisdom, or time, or place, could not be God. But it is this very identity in all respects that shows that the Deity is one and not many.

Again, if there are many Gods, how can one maintain that God is uncircumscribed? For where the one would be, the other could not be.

Further, how could the world be governed by many and saved from dissolution and destruction, while strife is seen to rage between the rulers? For difference introduces strife. And if any one should say that each rules over a part, what of that which established this order and gave to each his particular realm? For this would the rather be God. Therefore, God is one, perfect, uncircumscribed, maker of the universe, and its preserver and governor, exceeding and preceding all perfection.

Moreover, it is a natural necessity that duality should originate in unity.

1.6 *Concerning the Word and the Son of God: a reasoned proof.*

So then this one and only God is not without a Word [Reason, Logos]. And, having a Word, He will have it not as without a subsistence [hypostasis], nor as having had a beginning, nor as destined to cease to be. For there never was a time when God was not Word: but He

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ever possesses His own Word, begotten of Himself, not, as our word is, without a subsistence and dissolving into air, but having a subsistence in Him and life and perfection, not proceeding out of Himself but ever existing within Himself. For where could it be, if it were to go outside Him? For inasmuch as our nature is perishable and easily dissolved, our word is also without subsistence. But since God is everlasting and perfect, He will have His Word subsistent in Him, and everlasting and living, and possessing of all the attributes of the Begetter. For just as our speech, proceeding as it does from the mind, is neither wholly identical with the mind nor utterly diverse from it (for so far as it proceeds from the mind it is different from it, while so far as it reveals the mind, it is no longer absolutely distinct from the mind. And, being one in nature with the mind, yet in its subject it is distinct from it.) So in the same manner also the Word of God in its independent subsistence is differentiated from Him from Whom it derives its subsistence: but inasmuch as it displays in itself the same attributes as are seen in God, it is of the same nature as God. For just as absolute perfection is contemplated in the Father, so also is it contemplated in the Word that is begotten of Him.

1.7 *Concerning the Holy Spirit, a reasoned proof.*

Moreover the Word must also possess Spirit [Breath, Pneuma]. For in fact even our speech is not destitute of spirit [breath]; but in our case the breath [spirit] is something different from our essence. For there is an attraction and movement of the air which is drawn in and poured forth that the body may be sustained. And it is this which, in the moment of utterance, becomes the articulate word, revealing in itself the force of the word. But in the case of the divine nature, which is simple and uncompounded, we must confess in all piety that there exists a Spirit of God, for the Word is not more imperfect than our own speech. Now we cannot, in piety, consider the Spirit to be something foreign that gains admission into God from without, as is

the case with compound natures like us. No, just as, when we heard of the Word of God, we considered it to be not without subsistence, nor the product of learning, nor the mere utterance of voice, nor as passing into the air and perishing, but as being essentially subsisting, endowed with free volition, and energy, and omnipotence: so also, when we have learned about the Spirit of God, we contemplate it as the companion of the Word and the revealer of His energy, and not as mere breath without subsistence. For to conceive of the Spirit that dwells in God as after the likeness of our own spirit, would be to drag down the greatness of the divine nature to the lowest depths of degradation. But we must contemplate it as an essential power, existing in its own proper and peculiar subsistence, proceeding from the Father and resting in the Word, and showing forth the Word, neither capable of disjunction from God in Whom it exists, and from the Word Whose companion it is, nor poured forth to vanish into nothingness, but being in subsistence in the likeness of the Word, endowed with life, free volition, independent movement, energy, ever willing that which is good, and having power to keep pace with the will in all its decrees, having no beginning and no end. For the Father was never at any time lacking in the Word, nor the Word in the Spirit.

Thus because of the unity in nature, the error of the Greeks in holding that God is many, is utterly destroyed; and again, by our acceptance of the Word and the Spirit, the dogma of the Jews is overthrown; and of each party only what is profitable remains. On the one hand of the Jewish idea we have the unity of God's nature, and on the other, of the Greek, we have the distinction in subsistences and that only.

But should the Jew refuse to accept the Word and the Spirit, let the divine Scripture confute him and curb his tongue. For concerning the Word, the divine David says, "For ever, O Lord, Your Word is established in heaven." And again, "He sent forth His Word and healed them." But the word that is uttered is not sent, nor is it for ever settled. And concerning the Spirit, the same David says, "You send forth Your Spirit, they are created." And again, "By the word of the Lord were the heavens made: and all the host of them by the breath [spirit] of His mouth." Job, too, says, "The Spirit of God has made me, and the breath of the Almighty has given me life." Now the Spirit which is sent and makes and establishes and conserves, is not mere breath that dissolves, any more than the mouth of God is a bodily member. For the conception of both must be such as harmonizes with the Divine nature.

(To be continued)

St. Tikhon's Summer Camp July 5 - 11, 1998

Boys & Girls
St. Tikhon's Seminary

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

God's Best Design

"Is that you, Becky?" called Grandmother Roberts. "I'm in the kitchen, fixing supper."

A pretty fourteen-year-old with long blonde hair and big brown eyes, came slowly into the room. Grams, as she was affectionately nicknamed by her family, was rather surprised, for Becky's entrances were usually fast and noisy. Mrs. Roberts was spending the month with Becky's family to help with meals and other duties, since Mom had just had a baby — the little sister Becky had long wanted, after having four brothers.

Her hair damp from the swim party she'd just attended and her flashing eyes very troubled, Becky climbed onto the utility stool and stared out the window. So unusual was this action that Grams stopped her supper preparations — she was making the family's favorite apple streudel dessert — and went over to her pensive granddaughter to give her a hug.

"Thanks, Grams, I needed that," Becky spoke softly, as she returned the hug.

"Is something the matter? Did anything happen at the pool? Was anyone hurt?"

"Oh, no — at least no one drowned," Becky replied, a bit of her usual humor returning.

"Well, something seems to have caused my peppy, pert miss to have become very thoughtful and a bit sad, or am I wrong?"

Becky continued looking out the window, but by now tears were beginning to trickle down her face. Her grandmother sat quietly on the other stool and took Becky's hand in hers.



"Want to tell me about it? Or shall I finish my apple streudel?"

Becky turned to her, the tears rapidly running down her cheeks. "Oh, Grams, why are people so mean? Why do they laugh at others and talk about them?"

Grams smiled, "Well, we read in the Bible, in the book of James, that no man can tame the tongue. It is an unruly evil, full of deadly poison."

A half-smile crossed Becky's face. "You can say that again! Today I sure had a dose of it!"

"I thought you went to a swim party, not a . . ."

"Oh, you know how girls are, Grams, chattering away all the time about something or other. While we were having our lunch, Jane asked me about Mom and little Priscilla. She was sweet and said she could hardly wait to see her."

"That doesn't sound too bad to me," Grandmother interjected.

"No, that was kind and I was so

happy, telling them about how dear Priscilla is, how she even smiles already. No, it was the retorts of a couple of the others. They couldn't get over it, that we'd had another child in our family. Six children is a horrendous number, according to them."

Grams laughed, "Don't tell me! That's a line I've heard hundreds of times. Remember I had six, too!"

Becky continued, "But they said such nasty things — 'Doesn't your mom know about birth control, family planning, 'the pill'?' They laughed and felt she just mustn't be up on things. Even said Mom would be all worn out and old before her time."

Again Grams smiled, "Nothing new in those words. I heard them and so did my mother."

"Well," Becky laughed, "at least Janie spoke up and said Mom didn't seem very worn out to her. Said she was as pretty as ever and certainly was able

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God's Best Design

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to take care of her family and be a good friend and helper to many in the community and at church. I surely appreciated those words, but I just hated the way all the others laughed and poked fun at my family."

"Becky honey, I know it's hard to hear your loved ones criticized, especially when they're doing the right thing." Her grandmother spoke lovingly. "I don't know why we as people, and especially as Christians, are so eager to put aside God's commands — and God's gifts — and go our own selfish ways, as the world lures us. God clearly blesses families. He first established them, you know. And during His time on earth, the Lord Jesus showed His love for children, even said that all should be childlike in their lives. So we are on firm ground loving families and children."

"But Grams, in school we girls are told that we must think of ourselves FIRST: be independent — have a career — do your own thing! To be a mother is never mentioned. They do say that if you marry, you should always have agreements ahead of time concerning sharing home responsibilities, handling finances, and of course, how you would

continue your career. Those classes make me sick. They never thought of life as we have it here in our family. And we're happy, without Mom being a 'career' person, a 'liberated' woman!"

Mrs. Roberts stood up. "It makes me mad, too, Becky, to see Christians swallowing the lies of the world. We need to put a little starch in our backbones and stand up for what the Bible says, what the Church has always taught us about families."

"Well," Becky could manage a smile now, "guess I was a bit set in my statements. I just told those gals who were laughing at my folks that if I find a man who loves me like my dad loves my mom and who cares for me like he does for our family, that's what I want! Career — liberation — "my thing" go hang! And you know, Grams, guess I got a little loud at the end, 'cause that cute lifeguard, Joe Rodgers, was sitting in his guard chair nearby and he leaned over and said 'Bravo, Becky, that's the way to go!'"

"You're so right, honey! Just keep that goal — a Christ-loving family — before you! You'll never lose!"

* * * * *

Read from your Bible: Psalm 127;

Psalm 128; and Matthew 19:13-15

Theme verse: "Children are a heritage from the Lord, the fruit of the womb is His reward" (Psalm 127:3).

Something to think about and talk over with your family:

Where did God establish the family?

Think about some Bible families who forgot to follow God.

Name some examples of those who wanted always to do God's will.

What does Paul teach about families?

When God sent Jesus into the world, where did He put Him?

What happens today to families who ignore God's teachings?

How can families seek to follow God's guidance in their homes?

PRAYER

Lord Jesus, may we always be thankful for our God-loving families. Help us to ever keep our eyes on You, so that our homes may be where You live with us. Amen.

—The above story is taken from Building to Last, a collection of stories for families, written by Mat. Isabel Anderson and published by St. Tikhon's Seminary Press.

Fourth Annual Women's Retreat Slated

The fourth annual Women's Retreat will be held at St. Tikhon's Seminary on Saturday, August 8, 1998 from 10:00 a.m. to 3:00 p.m. Sponsored by the Department of Religious Education, the one-day event has become one of the most popular of the D.R.E. programs, with well over 130 women participants, aged ten and over, attending each of the past three exciting encounters.

This year the D.R.E. is planning a series of morning panel discussions, followed by individual afternoon workshops. This year's forum is in answer to many requests and suggestions given by participants in past years through the retreats' follow-up surveys.

The subjects to be addressed in these discussions, at the request of the past participants, are: "Confession," "Problems and Concerns in Family Life,"

"Drugs and Alcohol," and "Special Concerns of Senior Citizens." Speakers who will lead the panel discussions and individual workshops, will include experts on these subjects as well as others from

many walks of life.

Those who want further information may contact Matushka Fran Vansuch, Chairperson of the D.R.E. (610-866-6057), or Maria Proch (717-587-3097).

Women's Retreat

at

St. Tikhon's
Monastery

August 8, 1998

My Journey to Orthodoxy

Isn't it wonderful how we can look back in time and detail a series of events that has brought us to our current situation? This is truly a precious gift; one that the Lord Himself has given only to man.

My personal story — my journey to the Holy Orthodox Faith — is one example of such a gift.

For over a year, I had been corresponding with a "pen pal" in the former Soviet Union named Svetlana. She eventually invited me to visit her country. Though my initial reaction was one of fear, my circumstances at the time were such that I might conceive of accepting her invitation. I boldly set out to make all the necessary arrangements for a trip to the (newly-renamed) city of St Petersburg, Russia. Before I realized it, I was on my way.

When I began touring the environs of this great city, a correlation started forming in my mind: that of Russia and her religious faith — the Orthodox faith. Everywhere, even after seventy years of godless propaganda, the Church was evident — in the palaces, the art galleries, at the streetside book vendors and the cemeteries. An old woman, begging for coins on the street, tightly clutched a cross in her hands in the city where no other structure rises above the domes of St Isaac's Cathedral. The desire to experience this faith had been ignited in me.

I visited as many churches as I could — "functioning" and "non-functioning." When Svetlana and I went on an excursion to Moscow to visit her cousins, one of the first questions her cousin Tatiana asked me was did I practice the faith. When I responded that I was a nominal Roman Catholic, she proudly showed me a very small icon of the Theotokos.

Again, as in St Petersburg, I was introduced to the monasteries and churches of Moscow — an incredible number and "presence." I entered a church near the famous Ostonkina broadcast tower to light a candle and pray. I found myself making the sign of the cross, something I had not done for many years. Of course,

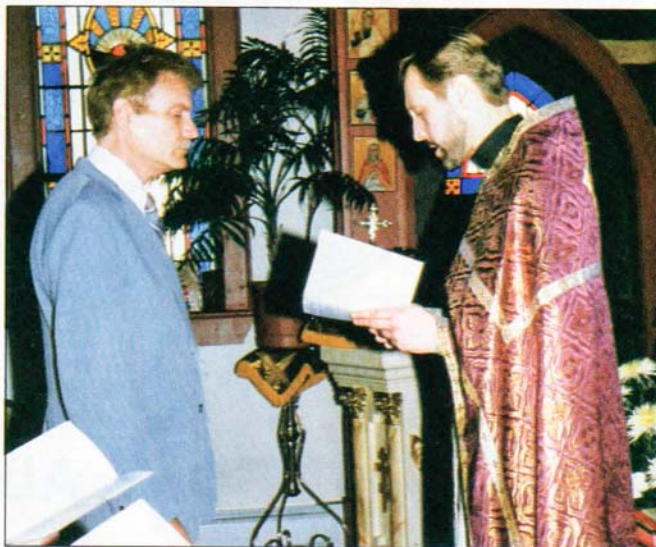
Svetlana chided me for making the cross "backwards."

On another day, I was visiting the monument to the first Russian cosmonaut, Yuri Gagarin, when I crossed the street to a nearby hotel for a bite to eat. The tour service in the hotel lobby had signs in English with various day-trip offerings. I was immediately drawn to a tour of Sergiev Posad.

For sixty-one years, Sergiev Posad was called Zagorsk. Vladimir Zagorsk was a chief of the Communist Party. Now this ancient town is named after the founder of the monastery that is its nucleus; St Sergius founded it in 1340. Within the compound is a church which houses the relics of St Sergius and a chapel with a miraculous fountain.

When I entered this church, following the example of others, I venerated the holy relics and icon of St Sergius. This was the first time I had ever kissed an icon or a relic. It was a spiritual experience that inspired me beyond words. I also went to the chapel to drink from the fountain. Though it was totally uncharacteristic of me at that time, I found myself saying a silent prayer to St. Sergius to guide me in my life. These were simple acts. There was no epiphany or sudden revelation, only an inner peace that was unforgettable.

After returning home, still full of wonder and fond memories of my travels, I noticed an advertisement in the local newspaper for *perogi* from Holy Cross Orthodox Church in Williamsport. I was quickly reminded of all the Orthodox churches I had seen in Russia. I called to order *perogi* with the hope that I would also be able to visit the church.



Father Kovalak receives Sergius Lange into the Church

I had a preconceived idea from my Russia experience that Orthodox priests were rather unapproachable. Meeting the priest at Holy Cross dispelled this idea. Soon after this initial visit, I met a Holy Cross parishioner on a hike who invited me to attend a Liturgy at the church. I accepted, without hesitation.

That first Orthodox Liturgy at Holy Cross convinced me that I had found the True Faith. I returned, again and again. After months of liturgies and other services, more reading and prayer, an intense lenten observance and personal instruction from the priest, I fully and formally embraced the Orthodox faith, being chrismated at Holy Cross Church on Holy Saturday, April 26, 1997. My fellow-hiker was my sponsor. And at chrismation, I received the name Sergius, after the saint whose intercessions I believe inspired me to this spiritual commitment.

Everything that is truly good for me has come slowly. I have learned much patience through prayer. It has always been one step at a time. When I reflect upon the slow sequence of events that led me to the Orthodox Church, there is no doubt Whose loving hand guides me. Never have I had a more profound experience that has shaped my destiny.

Glory to Jesus Christ . . . forever!

—Sergius Richard Lange

ST. TIKHON'S

GOLF OPEN

SATURDAY, AUGUST 22, 1998

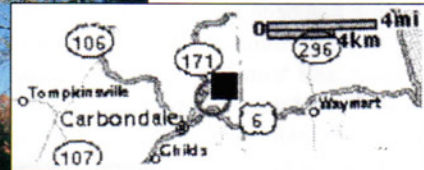
at **Skyline Golf Course**, Greenfield Twp., PA

TEE-OFF 10:00 A.M.

\$50.00 ENTRY FEE
BENEFIT ST. TIKHON'S SEMINARY

Award dinner to follow matches

CALL: Bernie Golubiewski
717-825-4780



Skyline Golf Course is located just off route 247. From interstate 81, take exit 62 and then route 107 east for approximately three miles. Turn left onto route 247 north for another mile and you will see the Skyline Golf Course sign. Just turn in on Petrilak Road and the clubhouse is located one-quarter mile away on the right. For more information call the golf course at 717-282-5993.

+ + +
 the LORICA OR BREAST-plate of st. patrick
 + + +

*I arise today through a mighty strength, the invocation of the Trinity:
 through belief in the Threeness, through confession of the Oneness
 towards the Creator.*

I arise today through the power
 of Christ with His Baptism,
 through the power
 of His Crucifixion with His Burial,
 through the power
 of His Resurrection with His Ascension,
 through the power of His descent
 for the dread Judgment.

I arise today through the strength of
 the love of Cherubim,
 in the obedience of Angels,
 in the service of the Archangels,
 in hope of resurrection to meet with reward,
 in the prayers of Patriarchs,
 in the predictions of Prophets,
 in the preachings of Apostles,
 in the faith of Confessors,
 in the innocence of Holy Virgins,
 in the deeds of the Righteous.

I arise today through the strength of Heaven:
 light of sun, brilliance of moon,
 splendor of fire, swiftness of lightning,
 fleetness of wind, depth of ocean,
 firmness of earth, hardness of rock.

I arise today through God's strength to pilot me:
 God's power to uphold me,
 God's wisdom to guide me,
 God's eye to watch before me,
 God's ear to hear me,
 God's word to speak for me,
 God's hand to protect me,
 God's way to lie before me,

God's shield to guard me,
 God's host to defend me:
 against snares of devils,
 against temptations of passions,
 against inclinations of nature,
 against all who shall wish me ill,
 far off and anear, alone and in a crowd.

All these powers I invoke this day
 between me and these evils:
 against every cruel and merciless power
 that may oppose my body and my soul:
 against enchantments of false prophets,
 against benighted laws of heathenry,
 against false laws of heretics,
 against the deception of idolatry,
 against spells of witches and wizards,
 against every knowledge that imperils
 man's body and soul.

Christ to protect me today
 from poison, from fire,
 from drowning, from calamity,
 that there may come abundance of reward.

Christ with me, Christ before me,
 Christ behind me, Christ in me,
 Christ beneath me, Christ above me,
 Christ on my right, Christ on my left,
 Christ where I lie, Christ where I sit,
 Christ where I arise,
 Christ in the heart of every man who thinks of me,
 Christ in the mouth of every man who speaks of me,
 Christ in every eye that sees me,
 Christ in every ear that hears me.

*I arise today through a mighty strength, the invocation of the Trinity:
 through belief in the Threeness, through confession of the Oneness
 towards the Creator.*

*Salvation is of the Lord. Salvation is of the Lord. Salvation is of Christ.
 May Your salvation, O Lord, ever be with us.*

Wanderers from the Truth



The situation in the early Church was becoming desperate. The Jewish leaders were still snubbing the Christians. The Romans were taking advantage of their goodwill and faith. There was bitterness and dissension in the Christian ranks because of the persecution and poverty; they were being used and deceived, and growing impatient even with the Lord Whom they felt was delaying His glorious return beyond what He had promised. And they were plagued by the classic sin of hypocrisy, trying to somehow balance profession and practice, faith and works. It was a depressing time, manifesting distrust and quarrels among “the brethren.”

Many couldn’t handle the pressure of belonging to this oppressed community of the Church. Some tried in vain to lead double lives. Others bolted, unable to pay the price of faith in such a hostile environment.

The Church could have compromised her faith and succumbed to the pressure; softening her teachings together with her resolve. Perhaps if the Christians just “went with the flow,” their lives would have been considerably less anxious—at least less traumatic. After all, there were enough hassles of daily life without having to “jump through the hoops” of calling themselves Christian.

Obviously, this was not the chosen path. With the power of the Holy Spirit, the Christians remained steadfast in their faith in the crucified and risen Lord, Jesus Christ. They gathered daily for worship. They shared their goods with one another, leveling out the economic playing field. When the need presented itself and the coffers were empty, they joined fasting to their prayer and were thus able to generate resources for those in need. In fact, they continued to practice their faith and their Gospel so well that there were those who having previously left the Church during the perilous times subsequently desired to be re-

united with the community; they repented of their cowardice and compromise and sought to be reconciled to the faith.

This reality presented a new problem to the infant Church. To this point, she had been primarily occupied with preaching the Gospel and initiating members into the Body of Christ. Now she was faced with the question: “What about those people who deserted the Church and wanted to come back, those who had gone ‘AWOL?’”

Clearly, an administrative function needed to kick-in. Someone or somebody with sufficient authority and respect was required to respond to this issue. Thankfully, that “body” was in place to handle the situation. It was the Church leaders — the apostles and their successors — doing what they needed to do; addressing the circumstances that needed to be addressed in a timely manner.

In Jerusalem, the leadership took flesh in James, its first bishop and kinsman of our Lord. Not only was he a respected leader of the Church but his reputation among the Jews earned him the title “The Just.”

What great management decision did James make to resolve this question? How could he maintain his integrity and the love of his people in addressing this matter yet still act decisively? What approach would he take? What leadership style would he enact?

A review of the epistle of James in the New Testament answers these questions. And outstanding in his letter is the following counsel contained in the final two verses: “My brethren, if any one among you wanders from the truth and some one brings him back, let him know that whoever brings back a sinner from the error of his way will save his soul from death and will cover a multitude of sins.”

Quite an extraordinary administrative move! Rather than screaming bloody

murder or reading the riot act to those who abandoned the Church in her hour of trials, he places responsibility squarely where it belonged — on the Church — to “bring back the wanderers”! Wise counsel indeed.

And his spiritual children obeyed! They set about to do what they had been instructed to do: reconcile the lost. This bold approach is worthy of some contemporary reflection.

There will always be those who outrightly reject both the Lord and His Church. Though every attempt should be made by the Church to announce, manifest and reveal the Living God so that all may know and love Him, some won’t accept Him no matter what. They, as we, will be held accountable before God.

The matter of those who “wander,” however, is more difficult to address these days, much more problematic than it ever was in the early Church. To be sure, Church members still wrestle with hypocrisy, striving to integrate profession with practice, often failing miserably. We struggle against hatred, anger, jealousy, envy and pride within the context of the great commandment. In our human weakness, we sometimes tend to rob God of His due, as when we put a buck in the collection every week while dropping a daily five-spot for lottery tickets. In the Church, we’re not perfect . . . but we’re trying with God’s help.

Today, however, we are being compelled to deal with considerable “theological wandering.” With thousands of groups claiming to be “the Church,” it is becoming increasingly difficult for anyone to draw a line as to what constitutes “wandering.” Differing belief systems, religious practices and membership qualifications foster much confusion. How does one become a member of the Church? Is a “born-again experience” required? Must one speak in tongues? Is baptism necessary and, if so, how do you do it: do you sprinkle, immerse or just

say prayers? Can one perform abortions if his faith group teaches choice, live an "alternate lifestyle" while teaching a Sunday school class, observe Halloween with more fervor than Easter? At what point does the "wandering" begin?

There's one vitally important ingredient in the counsel of James: Truth. He refers to those who deserted the Church as those "from among you who wander from the Truth."

This is nothing new. The Apostle Paul referred to the Church as "the pillar and bulwark of the truth" (1 Tim. 3:15). To belong to the Church was to know the Truth . . . in Person — Jesus Christ. It was to hold an unambiguous belief system as He revealed it and "once delivered to the saints." It was to be obedient to clear-cut instructions of the Apostles and their successors in church leadership (that's why they listened to James!). It was to be an active part of a unique, vibrant, caring, worshipping community, following specific religious practices and performing certain duties as conditions for membership. This was all part of the Truth proclaimed by the Church. It still is — or at least, should be.

As the continuation of that "faith once delivered" Orthodoxy is responsible for preserving, defending, maintaining, and proclaiming the same Truth. The job hasn't gotten any easier. In many ways, we ourselves foster confusion in our involvement with some elements of the ecumenical movement and our varying liturgical practices and membership qualifications from parish to parish, and diocese to diocese.

But for us, as to all, the Truth remains unchanged, uncompromised and unaltered. Jesus Christ is the same yesterday, today and forever. Wander as we may, the criteria of Truth remains steadfast and unhampered.

It thus falls to us to make a conscious effort to restore to the fold those who have abandoned the Church, whether last week, last century or last millennium! Whatever we may call it — mission, witness, outreach, evangelization — is immaterial. It must be done! And naturally, we must ourselves stand firm in the faith to effectuate this effort.

Such an effort will undoubtedly cause some "dissension and quarrels among the

On Sunday, February 22, the clergy of the Wilkes-Barre Deanery and their wives gathered with Archbishop Herman to offer their love and congratulations to him on the occasion of his 25th anniversary as a Bishop. A dinner was held at the Saber Room in Wilkes-Barre.



Wilkes-Barre Deanery clergy with Archbishop Herman



Clergy wives with Archbishop Herman

brethren" not unlike that faced by the early Jerusalem Christians. The rapid approach of a new millennium demands bold leadership and decisive administrative action like that of James. It will also require some considerable discernment and self-examination among us in the Church, and a clear distinction between those who gather and those who scatter, "the sheep and the goats," those who

believe the Truth and those who wander from the Truth.

But the anticipated rewards are as great as the potential harvest for Christ. As John the Theologian tells his spiritual children: "No greater joy can I have than this, to hear that my children follow the truth" (3 John 1:4).

—Archpriest Daniel Kovalak

Daily Devotions

MAY

- | | |
|-----------------------------|---------------------------|
| 1. Acts 5:1-11 | John 30:6-2 |
| 2. Acts 5:21-33 | John 6:14-27 |
| 3. Acts 6:1-7 | Mark 15:43-16:8 |
| 4. Acts 6:8-7:5, 47-60 | John 4:46-54 |
| 5. Acts 8:5-17 | John 8:27-33 |
| 6. Acts 8:18-25 | John 6:35-39 |
| 7. Acts 8:26-39 | John 6:40-44 |
| 8. Acts 8:40-9:19 | John 6:48-54 |
| 9. Acts 9:20-31 | John 15:17-16:2 |
| 10. Acts 9:32-42 | John 5:1-15 |
| 11. Acts 10:1-16 | John 6:56-69 |
| 12. Acts 10:21-33 | John 7:1-13 |
| 13. Acts 14:6-18 | John 7:14-30 |
| 14. Acts 10:34-43 | John 8:12-20 |
| 15. Acts 10:44-11:10 | John 8:21-30 |
| 16. Acts 12:1-11 | John 8:31-42 |
| 17. Acts 11:19-26, 29-30 | John 4:5-42 |
| 18. Acts 12:12-17 | John 8:42-51 |
| 19. Acts 12:25-13:12 | John 8:51-59 |
| 20. Acts 13:13-24 | John 6:5-14 |
| 21. Acts 14:20-27 | John 9:39-10:9 |
| 22. Acts 15:5-34 | John 10:17-28 |
| 23. Acts 15:35-41 | John 10:27-38 |
| 24. Acts 16:16-34 | John 9:1-38 |
| 25. Acts 17:1-15 | John 11:47-57 |
| 26. Acts 17:19-28 | John 12:19-36 |
| 27. Acts 18:22-28 | John 12:36-47 |
| 28. Acts 1:1-12 (Ascension) | Luke 24:36-53 (Ascension) |
| 29. Acts 19:1-8 | John 14:1-11 |
| 30. Acts 20:7-12 | John 14:10-21 |
| 31. Acts 20:16-18, 28-36 | John 17:1-13 |

JUNE

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

JULY

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

AUGUST

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

Christ is Risen!

HOLY RESURRECTION ORTHODOX CHURCH

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Basil & Molly Pisch
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Anna Marie & James Schraeder, Jr.
Amanda Schraeder
Kristin Schraeder
Mitzi Tullai
Ann Yuhas
Mary Yuhas
Paul & Marion Stenko
Michael, Marybeth & Paul Stenko
Joseph J. Hitzner
Anna Golembeski
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Leonard Cholewa, Sr.
Leonard Cholewa, Jr.
Pearl Vernitus
Peter Holoviak
Marie Hudock
Faith Kardash
Michael Kardash
Julia Czeck
Thompson Family
Louise & Raymond Sedorchuk

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Larissa Shuga
David Shuga
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Mary Z. Maholick
Mary K. Burns
Jean & Paul Husak
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Mr. & Mrs. John Parker & Family
Gloria Kundrat
Stephen Mihaly
Andy, Lisa, Kristin, AJ Mihlay
Diane, Tom, Alyssa Macri
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Alice Sacco
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Susan Holoviak
Mr. & Mrs. Metro Rudy
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Anna Jurbala
Andy Jurbala
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Helen Beckevich
Mr. & Mrs. Robert Perau
Anonymous
Michael Mihaly
Michael Goresch
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Dorothy Stafiniak, President
St. Nicholas Church Choir
Nicholas Lezinsky, Director
Lehigh Valley "O" Club
Chapter #166
Michael Dorosh, President
V. Rev. Eugene & Matushka Fran Vansuch
Jason Vansuch
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G. Damian Brusko
Cameron Nicholas Brusko
Helen Butch
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Alyssa Chrush
Rodney Cook & Family
Lisa Curry
Andrew, Karen, & Ben Cuttic
Mrs. Natalia Danczenko
Mr. & Mrs. Dennis Danko & Family
Nicholas DeBias
Michael & Mary Dorosh
Michael J. & Marina M. Dorosh
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Andrew Fartuch Family
Ted & Betty Fedora
R. Seraphim Freedman
Patty Felix
A Friend
John & Olga Frimenko
Mr. & Mrs. Paul Gaynor
Mrs. Elizabeth Grigoruk
Mr. & Mrs. Walter Grigoruk
Gregory Guiditus
Mr. & Mrs. Charles Guiditus
Leza Hahalis
Alex, Anastasia, George Hahalis
Mary Ann Hanas
Helen Haney
Andrew Hasenecz
Charles Hasenecz
Elizabeth Hasenecz
Timothy Hasenecz
Matt & Brenda Hatrak
Rose Marie Heckman
Doctors Julius & Anna Herz
Mr. & Mrs. John Holotyak
Mary Holva
Leo & Mary Howell and Sons

Suzanna Hretz
Daniel Nicholas Hretz
Xenia Sophia Hretz
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Mrs. Mary Jurta
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Eric Kasander
Jeffrey J. Kasander, D.M.D.
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Mrs. Anna Keretz
Bill & Sandi Keysock & Family
Vera Kiak
Albert & Esther Kiechel
Gary Kiechel
Mr. & Mrs. Jesse Kiefer & Family
Mr. & Mrs. Peter Kohudic
Selar & Jo Ann Konsevitch
Mrs. Donald Koretski
John Koretski
Mary Koretski
Stephanie Koretski
Ann Krill
Michael H. Kuchka
Dr. Michael R. Kuchka
Mr. & Mrs. Leon Kukura
Paula Lahutsky
Vladimir B. Laury
Nicholas & Judy Lezinsky
Kyra, Matthew, & Peter Lezinsky
Lichtenwalner Family
Mrs. Olga Logechnik
A Friend
Mr. & Mrs. Jeffrey C. Lovell
Mary Madensky
Mr. & Mrs. Randall Marsh & Family
Mr. & Mrs. George Mazur & Family
Eugenia Jane Meilinger
Mr. & Mrs. Peter Metz & Family
Mrs. Helen Mohr
Mrs. Irene Momrock
Jack & Barbara Monarek & Family
Dorothy Musulin
Mrs. Theresa Nalepa
Nick's Brother
Bill, Susan & Elizabeth Nielsen
Robert & Ellen Novatnack & Daughters
George Papaharalambos
Mr. & Mrs. Ray Pasquel
Mrs. Helen Perlow
Mary Petrovich
Mr. & Mrs. Daniel Petrovich
Eleanor M. Phillips
Mr. & Mrs. Joseph M. Pinkowicz & Family
Reader & Mrs. William Podlusky & Family
Mr. & Mrs. Nicholas Prodes
Cyril, Valeria, Andrej Quatrone
Mrs. Pauline Radchuck
Dr. Gregory & Rosalie Radio
Scott Radio
Keri Radio
Mary Radio
Laura Riley
Valerie Ristvey
Mr. & Mrs. George Ristvey
Gordon & Valerie Roberts
Matthew, Alexander, & Nicholas Roberts
Mr. & Mrs. Nicholas Roman
Alex & Gregory Roman

Christ is Risen!

Nancy A. Sabol
John Saharuk
Mrs. Olga Sawaarynski
Mr. & Mrs. Robert Sawarynski
Alexandra Schichalew
Helen Schweisgut
Mr. & Mrs. James Seifert & Family
Mr. & Mrs. Joseph Senick, Jr.
Mr. & Mrs. Steve Sherbechuk
Mary Silfies
Mrs. Helen Skibo
Mr. & Mrs. Michael Slivka, Eric & Peter
John Smakula
Laura Smakula
Margaret Smakula
Wasley Smakula
Mr. & Mrs. Michael Stafiniak
Joseph & Stephen Stafiniak
Michele Stafiniak
Mr. & Mrs. Edward Stellato & Family
Boris & Vera Stoiancheff
Julia Strohl
Mr. & Mrs. Robert Sule
Olga Sviatko
Anastasia Symanovich
Russell Tatusko
Ola Tatusko
Wash & Helen Telepach
Mrs. Irene Tomolovski
William Urban
Mr. & Mrs. Damian Vansuch
Mr. & Mrs. Basil Vansuch
Martha Wagner
Mr. & Mrs. James Weida
Dr. & Mrs. Thomas J. Weida & Family
Barbara Wolfel
Dick & Helen Yergey
Rosemary Ziegenfus

HOLY TRINITY ORTHODOX CHURCH

Catasauqua

Fr. Pavel & Matushka Paula Soucek
Fr. Deacon Chris & Matushka Mary Ann Rowe
Katie, Samuel
Reader Michael & Vincentine Brusko
Kip & Sherri Fedetz, Andrew, Alex
Joe & Mary Horoschak
Charles & Helen Gaston
Olga Salivonchik
Dr. Serges & Fay Salivonchik
Susan Greitzer
Betty Hilt
Mary Zbur
Verna Teman
Mary Yuhas
John Karpeuk
Anna Katchur
Jack & Sandy Miller, Danny
George & Harriet Mazur
Edward & Paulene Bachert
Robert & Cheryl Steck, Cassia
Andy & Pat Brusko, Zachery
John & Pat Wasko
Sue Cressman
Mary Zemchak
JoAnn Yurconic
Max & Mary Yurconic
Lucy Wasco
Helen Suda
Anna Lalo
Michael & Elizabeth Harahus
Scott & Dana Morgan, Alexis, Joshua
Michael & Tonya Gaston, Michael, Lucas
Richard & Jean Garrison
Robert & Rebecca Romanchik
Peter & Sue Kandianis, Lural Ann
Mark & Jean Zellos, Catherine, Anastasia
David & Janice Cudlic, Laura, David

Fred & Sophie Long
Helen Haas
David & Danielle Bachert, Sidney
Vincent & Nicki Fugazzotto, Blaise
Eva Fox
Mary & Richard Baker
Edward & Holly Bachert
Zachery, Nathaniel, Madelie
Nina Bagshaw, Hallie
Chris Reynolds, Steffany
Mildred Bowski
Sophie Katchur

ST. MARY'S (THE NATIVITY) ORTHODOX CHURCH

Coaldale

George Barrett
Mr. & Mrs. John Bench & Family
Nettie Bench
Helen Berezniak
Harry Bialis
Matushka Irene Borick
William Bybel
Helen Butts
Analisha & Vanessa Christman
David & Melanie Christman
Stephanie Chmel
Nicole & Richard Chwastiak
Dr. & Mrs. Richard Chwastiak
Mr. & Mrs. Nicholas Danchak
Larry & Irene Davis
Anna Drosdak
Irene Drosdak
Mr. & Mrs. William Evetushick
A Friend
Josiah & Catherine Fegley
Ray & Nadine Fegley
Rose Gibson
Olga Hebda
Catherine Hedes
Rose Harkins
Joseph Herbert
Anna Horoschak
Olga Kash
John King, Va.
Mrs. Mary King
Wash & Helen King
Anna Kononchuk
John & Peggy Lampman
Michael Lorchak
Ted Lorchak
Mary Lutash
Mr. & Mrs. Ben Macalush
Pauline Maholick
Paul & Kay Maliniak
Helen McCullian
Anne Ostrosky
Helen Ostrosky
Marie Ostrosky
Julia Patochek
Petrina Poko
John & Irene Puschak
Lindsey Remington
Natalie Remington
Otis & Claire Remington
Nancy Ruggeri
Paul & Helen Sheers
John & Eleanor Sidoriak
Ted, Susan & Emma Sidoriak
John, Jr. & Barbara Sidoriak
Olga Sidoriak
Anna Slanta
Simon & Martha Stafiniak
Martha D. Teno
Mr. & Mrs. Nicholas Teno, Sr.

Elizabeth (Pick) Warcholak
Olga Weiss
Anna Wargo
Harry Wysosky, Jr.
Ronald & Marie Yurchak
Mary K. Zemanik

ST. NICHOLAS ORTHODOX CHURCH

Coatesville

Sisterhood of the Virgin Mary
Rev. George & Mary Giannaris
Mr. Alex Griskevich
Mrs. Eugenia Papst
Mr. Michael Sarosi
Mr. & Mrs. John Zatytczyc
Mr. & Mrs. Charles Sarosi
Mr. & Mrs. Peter Svokos
Mrs. Ann Wilson
Mr. George Babich
Mr. San Babich
Mrs. Vera Hatcher
Mr. & Mrs. Nicholas Ruczhak
Mr. & Mrs. Val Dzwonczyk
Mrs. Karen Campbell
Mrs. Maria Toth
Miss Kristina Hines
Mr. James Giannaris
Mrs. Nanette Hare
Mr. & Mrs. Peter Sarosi

ST. JOHN THE BAPTIST ORTHODOX CHURCH

Dundaff

Fr. Dionysius & Matushka Swencki & Family
Mary Allen
In Memory of Barbara Allen Walker
Mr. & Mrs. Peter Anderline & Jesse
Catherine Coneck
Eugenia Congdon
Gregory Congdon
Mary Ann Congdon
Eileen & Bob Dance
Mr. & Mrs. Henry Gosh
Anne Janusz
In Memory of Thomas & Mary Mikolaichik
Mr. & Mrs. Michael Jubinsky
Mr. & Mrs. David Krenitsky & Elizabeth
Kathryn & Edward Owens
George Sheypuk & Family
Joseph Shipsky
Mary Steponaitis
Annette Terry & Paul Deminaovich
Anna Wolfe & Ronald Wolfe
Peter & Mary Woytowich
Donald Zablotsky
Patricia Zimowsky
Michael Zuk

ST. JOHN THE BAPTIST ORTHODOX CHURCH

Edwardsville

Father Alexander & Matushka & Marina, & Gvansta,
Jonah, Nina
George Grabousky
Martha Gingo
Helen Moncovich
Tillie Panco
Julia Seman
Margaret Yankoski
Julia Capp
Sandra Williams
Lorraine Niedjaco
Julia Sitar
Eva Kopko
Michael Skopic
Anna Pengrin
Wanda Wanko
Beatrice Kowalskie
Jean R. Kutzer

Indeed He is Risen!

Michael Kolinchock
Marie & Peter Souchick
Ann Slavinski
Shirley & Eugene Gingo
Elizabeth Ervin
Mary Rilko
Helen Deletconich
Elizabeth Dutko
Anna B. Dutko
In Memory of Betsy Berdy
In Memory of John & Andronna Berdy
Helen Sharock
Mary & Samuel Stanchak
Kathy Harmanos
Kyra Harmanos
Olga Stapay
Liz and Joseph Wozniak
Eugene & Joseph Wozniak, Jr.
Helen & George Piskorick
Mary Nickett
Margaret Hoidra
Eva Turaj
Mr. & Mrs. Peter Mazur
Marian Crane
Stephen & Olga Merowsky
Helen Medar
Mary Ann Scarnulis
Florence M. Brin

HOLY ASCENSION ORTHODOX CHURCH Frackville

V. Rev. Paul and Matushka Ropitsky
Michael Onuskanich
Peter Rachko
Mr. & Mrs. Donald Bricker
Mr. & Mrs. Nicholas Tatusko
Mr. & Mrs. Shawn Kane and Family
Dr.'s Robert and Mary Lou Bricker and Family
Mrs. Sophie Chrin
John Malinchok
Serge Chrush
Olga Chrush
Steve Dura
Sophie Osenbach
Mary Zokuskie
Theresa Basara
Sandra-Jack Morrash & Sons
Catherine Motz
Elias Hancher
Olga and James Hresko
Mary Techentin
Rose Rounds
Mary Torick
Michael Dyszel
Anna, Val, Renee Eippert
Mr. & Mrs. Joseph Martin
Paul Martin
Mel Martin
Julia Beltrami
Olga Williams
Margaret Kuchta
John and Margie Orris
Michael and Carol Cuttich
Mr. and Mrs. Paul Pelak
Michael and Anna Dikun
Mary Diffenderfer
Mary and William Keysock
David, Greg, & Daniel Keysock
Peter and Marie Weremedic
Michael, Roseanne, Mike & Liz Weremedic
Peter Weremedic, Jr.
James, Lisa & Jimmy Weremedic
Carole Sagan
Paul and Martha Malinchok
Anna Andrusichen
Anna Bendinsky
Laura Polinsky
Mr. and Mrs. Peter Swoboda

Mrs. Christine Varanka
Mary Krutz
Andrew Smarkanich
Mary Burock
Olga Purcell
Anna Jordan
Mr. & Mrs. Michael Trynosky
Mr. and Mrs. John Semanchick
Myron and Helen Polanchyck
Mr. and Mrs. Thomas Fletcher
Vera Timko
Michael Kasmer
Elaine Ezrow
Olga Chuma
Betty Yust
Frank and Jean Hollowaty
Eva Mucha
Richard and Pauline Zimmerman
Dr. Paul Thomas
Mae Parano
Mr. and Mrs. Paul Thomas, Sr.
Mr. and Mrs. Paul Torick & Family
Ann & Alex Peleschak
David and Donna Peleschak
Nancy and Anna Sowchak
Marge Pasquale and Family
Mary and George Reed and Family
Anna Lesko
Barbara and Peter Pelak
Sam and Mary Pelak
Anna Dudash
Helen and Peter Stoppi
Larisa Hollowaty
Zackary, Nicholas, Gregory & Christopher Wilson
Michael Ropitsky

ST. HERMAN OF ALASKA ORTHODOX CHURCH Gradyville

V. Rev. and Matushka John Perich
Mr. and Mrs. John Perich
Reader George and Anastasia Plisko
Matushka Susanna Pishtey
Olga Pishtey
Taisia and Alexandra Perich
Francis and Doris Plasha
Victor Krupitsch
Reader Gregory and Sharon Hubiak
Kathy and Alex Hubiak
Mr. and Mrs. George Taylor and Sons
Mrs. Janie M. George
Mr. and Mrs. Donald Motel
Reader Oleg and Gene Dudkin
Matushka Mary Fedoronko
John and Karen Willcox
Serge and Sventlana Tapykoff
Bill and Mary Kessler
William and Jeanne Sokurenko
Leonard G. Soroka
Alex and Peg Hendrick
The Hammer Family
Sonia Krowzow
John Krowzow
Marianne Wood and Children
Vladimir and Susan Melnik
David Logue
Jim and Susan Chobany & Family
St. Herman's Sunday School Children
Elizabeth, Madeline, and Robert Campbell
Sandra Gawchik
Alice Rubercheck
Claire and Maryellen Brown
Ann Woodring
Stephen M. Sissions
Millie Sokol

Helen Syoibenko
Frank and Judith DiMaggio
Daria, Tony, Natalya, and Michael Tatsciore
Mary Anne and Andy Toroney
Marta and Kevin Grewell
Peter Dirga
John, Dina, and Amanda Prokop
Sheila and Matt Miklos
Christel and George Krugovoy
Eugenia and Leroy Hughes
Anastasia Jabkowski
Eleanor Bryan
John and Mollie Smarsh
The Pohomov Family
Nita Harris Siciliano
Nadia Stulpin
Deborah Y. Stanton
Walt Chernous
The Goffney Family
Martin and Ann Kelly & Children
Joan Godun
Daria C. Collins
Ralph Bitsko
Alexis Campbell
George Plisko, Jr.

CHRIST THE SAVIOUR ORTHODOX CHURCH Harrisburg

Father Dan & Theodora Resselar
Father Michael & Matushka Olga Kovach
Subdeacon Richard & Shirley Hathaway
Jim & Marilyn Antonio & Sons
Haitham, Luna and Riham Ayoub
Mr. & Mrs. S.E. Barbu
Margaret Balog
Jerry & Ann Cole
George, Grayson, & Gage Cvijic
John Caba, Jr.
John & Angela Costas
Lorie & Gary DiClemente
Dave & Diane Dugan
Suzanne Demchak
Mr. & Mrs. John J. Dotsey
Mary Dotsey
Mr. & Mrs. Paul Drebort
Mr. & Mrs. Joseph Fetsko
Brian Fetsko
Andy & Dotty Fedetz
Fetsko Grandchildren: Ashley & Jeremy
Razvan & Mirela Gramatovici
Georgianne S. Herigan
Paul, Helen, & Sasha Henry
Mr. & Mrs. James Hardenstine & Family
Ron & Libby Hancher
Ron & Pam Hancher
Andrea, Bethann, & David Hancher
Elizabeth Stefero Howe
Paul & Maryann Hadginske & Family
Victoria Ionescu
Evelyn A. & George P. Krempasky
Ruth & William Kantor
Alex & Jeanette Kuzupas
Adam & Dolly Mallick
Ellen & Roger Miller
Katharine Macut
Timothy McMahon
Gloria M. Maliniak
Eli & Sonia Mioff
Eugene & Madeline Minarich
Jon & Amy Minarich
Lydia Mantle
Dave & Jo-Ann Nesko
Dr. & Mrs. Josphe Norato & Sons
Alyssa Nesko
Mr. & Mrs. John Osuch, Jr. & Family

Christ is Risen!

Paul & Betty Pellegrini
John & Elizabeth Patnychuk
Mr. & Mrs. Stephen Pawlak
Alexander Ressetar
Nicholas Ressetar
Candi & Greg Ressetar
Sophia & Dimitri Ressetar
Joseph Russian
Bill & Irene Suple
John, Natalie & Nicholas Schilling
John & Nadzia Schilling
Harry & Doty Sysak
Russ & Shirley Sass
Dennis & Pauline Somple
June Taleff
Helen Tatusko
Joanne Wevodau
Mr. & Mrs. Richard Wood & Family
Ron, Judy, Holly & Noelle Webb
Mr. & Mrs. Michael Yancheff
Helen Yannone
Michael & Janice Zuro & Family

ST. MICHAEL'S RUSSIAN ORTHODOX CHURCH

Jermyn

Fr. John & Matushka Kowalczyk, Sophia & Nicky
Fr. Gabriel & Matushka Petorak
Andrea & Jeff Baldan & Family
Debbie & Barry Bernosky & Family
Wendy & Sege Bochnovich & Family
Mary Bowan
Willard & Sue Brown & Family
Dennis & Sonia Buberniak
Valerie Buberniak
Ed & Eileen Brzuchalski
Dave & Ann Butler & Cindy
Patricia & Tom Cadwalader
Sandra & Kevin Carney
Denise Cobb & Kyle
Dolores Dreater
Kay Fedirko
Donald, Rosalie & Bill Fives
Barbara & Tony Franchak
Joseph Getzie
Nicholas Getzie
Peter Getzie
Bessie Guzey
John & Lucille Guzey
Andy & Dorothy Hanchak
Bill & Joan Hanchak
Julia Hanchak & Tom
Mrs. Elizabeth Hockin
Mr. & Mrs. John Hockin & John
John & Debbie Jaye & Jonathan
Olga Jaye
Dorothy Keklak
Rose Kelechawa
Julia Kitchura
Mr. & Mrs. Michael Klapatch & Sons
Henry II & Jeremi Korpusik
Mary & Henry Korpusik
Mrs. Eva Krenitsky
Mr. & Mrs. Joseph Krenitsky
Irene Kupinski
Helen Lahey
Daria Lehman
JoAnn & Sam Mattise
Mr. & Mrs. Andrew Michalczuk
Mr. & Mrs. Michael Mikulak
Barbara & John Naydych
Roxanne & Miles Neutts
Justine Orlando
Camille Palese
Olga Palese
Barbara Palubniak
Tillie Palubniak
Andrew & Margaret Petrilak

Martha Pollock
Willard Puzza
Mary Rusiniak
Martha Scopelliti
John Sernak
Mary Sernak
Mr. & Mrs. Paul W. Sernak
Ron, Lorraine & Ann Sernak
Delores Serniak
Steven Serniak & Allison
Anastasia Sloat
Marilyn & Jerry Soroka & Children
Gene Strosky
Irene Swirdovich
Chap. Col. Peter & Matushka Telencio
Damian & Stephen Telencio
Bob, Millie & Rebecca Telep
John & Yvonne Wargo & Family
Joseph Zaccone, Mary & Maria
Julia Zaccone
Peter Zaccone
Mary Zielinski
Betty Zrowka
Joseph & Dorothy Zrowka

ST. VLADIMIR'S ORTHODOX CHURCH

Lopez

Hieromonk Michael Thier
Mary Kravetz
Mr. & Mrs. Daniel Kravitz
Helen Fullerton
Alexandra Gulich
Mary Saxe
Mr. & Mrs. John Caccia
Mr. & Mrs. Paul St. Germain
Vera Gulich
Mrs. Nicholas Kachmarsky
Mrs. Peter Kachmarsky
Steffie Newfer
Rosalie Burke
Mary Serecsko
George & Mrs. Ferik
Mr. & Mrs. Andrew Matychak
Mrs. Alice Duorsky
Church Choir Members
John S. Borick
Mary Christini

HOLY TRINITY ORTHODOX CHURCH

McAado

Father Theodore Orzolek
Cathy & Greg Kurtz & Children
Irene Yaworsky
Michael & Anna Kurtz, Sr.
Anna Fanelli
Michael & Jan Kurtz & Son
Mary Ann Graino
Anna Lee Davidovich
Pearl Elko
Joseph & Linda Kurtz & Son
Julia Forte
Michael R. Kurtz
Paul Smerconich
Helen & Angelo Cortez
Sophie & Clark Shuman
Mary Stronko
Sam Kurtz, Sr.
Helen Osuch
John Downe
Lonnice Polli
Danny Oneschuck
Anna Mae Kukis

SS. PETER & PAUL ORTHODOX CHURCH

Minersville

Fr. Michael, Matushka Hatrak
Natalie Hatrak
Luke & Theresa Oakill
Harry, Peggy, Dave & Janine Oakill
Georgine & Dave Studlack
Connie, Pete & Alex Calabrese
Susie & Andrea Frew
Olga Kirkauskas
Stablum Family
JoAnn Brinich
Rick, Lynda, Lauren & Ricky Hutton
James & Anna Antonio
Madeline Bonchalk
John Bonchalk

ST. MICHAEL'S ORTHODOX CHURCH

Mount Carmel

Fr. Michael Evans & Family
Anna Gondal
Mrs. Mary Moroz
Mrs. Olga Yonkovig
Mrs. Mary Breslin
Mr. & Mrs. Thomas Alekseyko
Mr. & Mrs. George Bortnichak
Olga Berkoski
Catherine Shaffchick
Mr. & Mrs. Ernie A. Hill
Mr. & Mrs. Joseph Yastishak
Helen Timpko
Mr. & Mrs. Walter Sebasovich
Valentina Wood
Mrs. Pearl Winnick
Mary & Charles Chidovich
Dorothy Beckus
Catherine Hardnock
Bob & Marie Kuchta
Costy Melnick
Florence Bubernak
Leon Markovich
Helen Sorocka
Mr. & Mrs. Stanley Zbicki
Mrs. Mary Homicz
Mary Kandrot
Mr. & Mrs. Paul Paduhovich
Marie Cuff
Margaret Olaf
Mr. & Mrs. Bernie Malkoski
Anna Panikarchuck
George Panikarchuck
Julia Bushick
Olga Thomas
J. & T. Pochekailo
Anna & Dolores Wislock
Bill & Geri Wislock
Evert Family
Evann Shamus
Mr. Peter Yastishak
Joe & Sandy Tosca
Mrs. Chris Buchkarik
A. Markovich
JoAnne Weikel
Mrs. Julia Barnes
David Bushick
Mrs. Mary Zeluskey
Charles Timpko
Patricia Timpko
Mary Gerrity & Family
Anna Grivnovics
Sandra Bohaczyk

ST. JOHN THE BAPTIST ORTHODOX CHURCH

Nanticoke

Fr. & Matushka Stephen Karaffa
Olga Carvey
Mary Zupko
Joe Paprota

Indeed He is Risen!

Joey & Jill Paprota
John Pihanich
Paul & Olga Sulewski
Jay & Marge Sokol
Mary Hunchar
Mary Misewich
Joe & Mary Paprota
Warho Family
Pearl & Mike Zupko

ST. MICHAEL'S ORTHODOX CHURCH Old Forge

Father David & Matushka Karen Mahaffey
Nikolas, Michael, Seth & Kyra Mahaffey
Mary Adamiak
Tillie Augustine
Jacob & Margaret Barsigian
John & Sandra Barsigian
Jon & Anna Marie Black
Tony, Suzi, Sierra & Carla Bellenzeni
Tony Bellenzeni, Sr.
Agnes Buranich
Helen Chesniak
Mr. & Mrs. William Condon
Cushman and Ermolovich Families
Mr. & Mrs. Bernard Elko & Family
Dennis and Maria Emily
Nicholas Ermolovich, ESQ.
Walter & Anne Marie Ermolovic

ALL SAINTS ORTHODOX CHURCH Olyphant

All Saints Church
All Saints Sr. R. Club
All Saints Jr. R. Club
All Saints Heritage Shop
Rev. Nicholas & Matushka Elizabeth Wyslutsky
Joachim & Simeon Wyslutsky
In Memory of Very Rev. Michael Chanda
John & Florence Boyko
Mr. & Mrs. Lawrence Bonczar
Cassie, Larry & Michael Bonczar
Helen Bryer
David & Mary Brzuchalski
Nicholas & Alexis Brzuchalski
Stephania Butchko
Brian & Ruth Brown
Joseph Dzwonczyk
E.A.S. Enterprises

ST. NICHOLAS ORTHODOX CHURCH Olyphant

V. Rev. & Matushka Vladimir Fetcho
Alexandra Butchko
Michele Butchko
Richard, Julie, James, Jonathan Cesari
Mr. & Mrs. John Chichilla, Sr.
Paul and Sylvia Dreater
1st Lt. Paul Dreater, Jr.
Tatiana Dreater
Joseph and Dorothy Fetchina
Kyra Fetchina
Olga Fetchina
Marie Grabania
Michael Grabania
George Havirlak Family
Laura Howanetz
George Kopestonsky
Olga Kuzmick
Anna Murawsky
Tom & Vera Price
Mr. & Mrs. Stephen Rebar
Dr. & Mrs. Larry R. Sherman
James & Helen Thomashefsky
Mrs. Mary Youshock

ST. STEPHEN'S ORTHODOX CATHOLIC CATHEDRAL

Philadelphia

Father Daniel & Matushka Mary Geeza
Matushka Mary Fedoronko
Barbara & Karen Belsito
Mr. & Mrs. Igor Bergner
Mary Birkenbach
Ron & Kathy Bisaga
Dan, Sonia, Stephen & Christine Bondira
Anna Burdziak
Anna Cebular
Judy, Jack & Jennifer Clyde
Charles & Halina Colter
John, Kate, Nicholas, Alexander & Andre Cox
Nicholas Cronin
Reader Daniel, Taissa & David Drobish
Barbara, Katie & Patrick Fagan
Orest Fedoronko
Paul, Diane, Laura & John Fedoronko
Bill, Nina, Kathie, Michael & Matthew Geeza
Gregory & Cynthia Geeza
Captain Michael, Mary Frances & Anastasia Geeza
Mary Gressen
Elisabeth Gentieu
Anna Michael Hargrave
Nicholas & Nina Horsky
Nick Dubovsky & Kris Jeffers
Katherine, Arnold, Anna & Alexa Jensky
Peter Kalandiak
Alice Karpiak
Nadia Kolesnik
Mr. & Mrs. Michael Kolesnik & Family
Mr. & Mrs. John Kolesnik & Family
Mr. & Mrs. Stephen Kolesnik & Family
Bill Kraftician
Valentina & Alexander Kuzman
Greg & Lydia Kuzmanchuk
Martha & Peter Linski
John & Ceal Lisovitch
Lydia & Matthew Magee
Sonia, Larissa & Michael Mariani
Anne Miller
Lev & Adele Mozhaev
Janice Nass
Rose Neher
Joe O'Brick
Olga Oprousseck
Catherine Paulaseck
Helen Plunkett
Heinz, Tamara & Paul Poessl
Marge & Stephan Pron
Mary Radick
Tom, Nina, Nicholas & Deanna Rapak
Tina & Jonathan Rhodes
John, Denise, Sonia & Michael Rowe
Olga Russin
Al Silvera, Jr.
Anna D. Simpson
Joseph Simpson
Larry, Connie, Jon & Chris Skvir
Walter & Carolyn Stephanowich
Zachary, Melanie & Tatiana Stepanowich
Dr. Michael, Amelia, Michael & Natalie Taptykoff
Lydia Tichy
Diane, Vincent, Nicholas & Kristina Zanghe
Pron-Zwick Family

ASSUMPTION OF THE BLESSED VIRGIN MARY CHURCH

St. Clair
Fr. Michael, Matushka and Natalie Hatrak
Leah Chrush
Olga DeMarkis
Tusha Dernbach
Mr. & Mrs. Wassil Draovitch
Stella Kadingo

Jim & Ruthann Kerick
Pete Kovach
George Papinchak
Verna Papinchak
Steve R. Pelak
Ted & Jeannette Sagan
Reader Gregory Sagan
Sam Wisnosky

ORTHODOX CHURCH OF ST. HERMAN OF ALASKA

Shillington

Rev. & Mrs. John A. Onofrey
The Parish Council
The Sunday School Teachers & Students
The Our Lady of Kazan Sisterhood
The Parish Choir
Mr. & Mrs. Joseph Anderson & Family
Ms. Louise Coleman
Mr. & Mrs. Dennis Dougherty & Family
Mr. & Mrs. Michael Drenchko
Mr. & Mrs. John Drosdak
Mr. William Dudash
Mrs. Gloria Duty & Sons
Mr. & Mrs. Jefferson Gore & Family
The Granus Family
Bill & Rosalie Hardman
Mr. & Mrs. Terry Hojnowski
Mr. & Mrs. Ed Hyland
The Kawood Family
Mrs. Eva Kopera
Mary Koran & Family
Dr. & Mrs. Vadim Kurjanowicz
Mr. & Mrs. Bernard Kusior
Mr. & Mrs. Fred Leer & Family
Mr. John Lorchak
Mike & Vera Losk
Mrs. Deborah Lucas & Michael
Mrs. Irene Lupco
John, Dana & Raymond MacKoul
Michael & Janice Mallick
Mr. & Mrs. Stephen Matsick & Family
Mrs. Gertrude Melniczek
Mr. & Mrs. Karl Osterburg
Joseph, Marie & Joey Reba
Mrs. Ruth M. Ruth
Mr. & Mrs. Michael Savage
Mr. & Mrs. John Seman & Family
Ms. Sandra Semion
Mr. & Mrs. Nicholas Sichak & Family
Ms. Gloria Spitko & Kyra
Catherine & Cheryl Terenchin
Kyle & Daria Teter
Mr. & Mrs. Eugene Wanenchak & Family
Mr. & Mrs. Edward Yurick & Daughters
Hank & Anne Zerbe

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

Rev. Leo Poore
James & Mary Anne Braun
Maria K. & Jefferson H. Braun
Olga & John Buberniak
Mary Chupeck
Sam & Nadine Demianovich
Helen Dorval
David Elliott
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

Christ is Risen!

Walter & Marie Proch
Maria & John Proch
Walter & Mary Anne Proch
Christina M. & Elizabeth A. Proch
Dr. David, Daria & Alexandra Roat
Jo Ann Sample

HOLY TRINITY ORTHODOX CHURCH

Stroudsburg
Kathryn Pinto
Mr. & Mrs. Victor Demianycz
Mr. & Mrs. Peter Starisky
Mr. & Mrs. Michael Kondratick
Mr. & Mrs. Walter Zablotsky
Russ & Nancy Futchko
Carl & Jane Hoedel

ST. TIKHON'S MONASTERY CHURCH

South Canaan
His Eminence, Archbishop HERMAN
Very Rev. Daniel & Matushka Delores Donlick
Very Rev. Alexander, Matushka Elena & Alex Golubov
Very Rev. Michael Lepa
Protodeacon Keith S. Russin
Reader Gregory Htrak
Reader Gregory Sulich
Matushka Mary Borichevsky
Matushka Dorothy Sulich
Galina Abolins
Mary Andreychik
Marge Barna
Olga Barna
Bill & Alice Boga
Emma S. Collins
Betty Figura
Drs. David & Mary Ford & Emmelia
Daisy Geeza
Mr. & Mrs. William Huniak & Family
Julia Jacewicz
Mr. & Mrs. Ronald Kavalkovich & Ron, Jr.
Mr. & Mrs. Albert Kavalkovich
Katherine Lazorack
Mr. & Mrs. John Minarick
John & Mildred Naholnik
Mr. & Mrs. John Paluch
Martin Paluch
Ken & Margaret Paulic
Stephanie Sklarsky
Joseph & Olga Telowsky
Paul Wozniak
Julia, William & Susan Zielinski

SS. PETER & PAUL ORTHODOX CHURCH

Union Dale
V. Rev. & Matushka Claude Vinyard
William Grunski
Lubov & Ronald Kilmer
Mr. & Mrs. Walter Terry and Family
Mr. & Mrs. Vladimir Demianovich
Martha Dorosh
Donald & Ann Bock
Mr. & Mrs. Michael Deminaovich, Jr. & Family
Rose Kennedy

HOLY RESURRECTION CATHEDRAL Wilkes-Barre

Very Rev. Joseph & Matushka Gloria Martin
Marina & Elena Martin
Deacon Sergei & Matushka Vicki Kapral
Reader David & Kathryn Kessler
David, Tatiana & Hannah Kessler
Joseph Romanick
John & Anna Dulsky
Margaret Sapp

Jim & Justine Borino
Edward & Evelyn Wysocki
John & Audrey Evanchick
Elizabeth Reese
John & Doris Zoranski
Mrs. Helen Pryor
Laverne Chapman
Sam & Rose Ostopick
Sandy, Julieann & Nicholas Kapelan
Mr. & Mrs. Charles Romanuski & Family
Kyra Zoranski
Mr. & Mrs. Wendell Thoman
Mr. & Mrs. David Dunsavage
Michael & Marina Dunsavage
Mr. William W. Thoman
Mr. & Mrs. Paul Hutz & Son
Mrs. William Kozey & Son

HOLY TRINITY ORTHODOX CHURCH

Wilkes-Barre
Rev. David & Matushka Sharon Shewczyk
Timothy & Nicholas Shewczyk
Fr. & Matushka Pawlush
Mr. & Mrs. Peter Welgo
Peter & Theresa Pawlak
Eleanor & Theodore Sovyrda
Mary Bankos
Sue Bawn
Liz & John Gurka
Andrew Dennis
Michael Dennis and Louise
Daniel Dennis and Jan
Mrs. Robert T. Rhodes
Mr. & Mrs. Joseph Zula
Mr. & Mrs. Paul Gozick
Mary & Stephen Krill
Marianne Krill
William & Mary Gurka
Mary Piznar
Mr. & Mrs. John Bromuko
Richard & Love Kuhl
Peter & Dorothy Welgus
Mr. & Mrs. Edward Gudaitis
Mrs. Anna Kondratick
Helen Zavada
Mary Petro
Anastasia & Bernard Golubiewski
Mr. & Mrs. Michael Stchur
Mr. & Mrs. Basil Homick
Mr. & Mrs. Joseph Sanders
Mr. & Mrs. Vladimir Dutko
John Pawlak
Michael & Lisa Talpash
Rachael & Christa Talpash
Deborah Greenway
Justine Paddock
John & Denise Meck & Family
Walter Mason
Mr. & Mrs. Jerry Chilcott
Canyuch and Homick Family
Ralph & Nettie Kompinski
Mr. & Mrs. Samuel Cross
Evelyn Kozmiski
Mr. & Mrs. William Yankovich
Nicholas & Vera Goobic
Jonah & Donna Goobic
Michael & Rita Goobic
Stephen Lukachik
Barbara King
Pearl Tutko
David & Deborah Mills

HOLY CROSS ORTHODOX CHURCH Williamsport

Fr. Dan & Matushka Myra Kovalak
Daria & Natalia Kovalak
Paul, Christina, Pavlo, Dimitra & Sophia Beiter
Yvonne & Nathan Bohlander
James & Mary Chelentis
James Chuta & Nancy Pashchuk
Helen Evrad & Corby & Morgaine Enfiejian
Helene & John Fowler
Barnabas Fravel
Harry Hiras & Sons
Dr. & Mrs. Minas J. Hiras
John T. Kovich
Lamprinos Family
Elsie Skvir Nierle
John, Stephanie & Michael Raptis
Michael & Carol Serwint
Barbara & Lewis Shatto
Shiposki Family
Chris Sinatra & Family
Michael & Julia Stefanick
Anonymous

ST. MARK'S ORTHODOX CHURCH

Wrightstown
The V. Rev. Theodore Heckman
The Rev. Dn. Gregory & Martha Moser
Nicholas, Marina & Larissa Moser
Jeanette Ruano
Reader George & Alla Nakonetschny
Vicki & Peter Kiproff
Dee Marmaluk & Family
John & Elizabeth Sherbin
Myron, Linette, Stephen & Anastasia Sedor
Sam Mervis
Helen Bulley
Janet Kalenish
Sharon Burkett & Doug Yates
Sandy, Peter & Stephanie Bohlander
Sergei & Irene Arhipov
Jim & Monia Pitra
The Ren Family
Lucy & Michelle Znak
Larisa, Justin & Chryste Heckman
Joe Horoschak

ST. MICHAEL'S ORTHODOX CHURCH Wilmington, DE

Rev. & Matushka Andrew Diehl
Marie Karawilian
Mary Guretsky
Sophia M. Puit
Agnes Meginniss
Mary Tuneff
Peter & Dolores Karawulan
Harry & Emily Wojcik
Bill & Marie Herrman & Family
Leon & Lisa Ciach
Jack & Helen Ciach
Diane Maloney duPont
Michael & Vera Sinovich
Jim & Anne Riley & Family
Anonymous
Peter & Elizabeth Melnik
Stephanie & Ed Hojnicky
David & Christine Roberts & Family
Edward & Karen Hojnicky & Family
Thomas, Lynn, Daniel & Megan Sulpizi
Harry, Evelyn & Jason Kutch
Maria Gregors

All In The Diocesan Family

Dundaff

St. John the Baptist Church

This winter the parish held its annual Yolka for the enjoyment of its parishioners. The participants were: Paul Kitchura, wise man; Anna Kitchura, Angel; Tiffany Kilmer, Angel; Lorraine & Danielle Sheypuk, narrators; and Jesse Robert Anderline as the infant Jesus.

Baptism: Jesse Robert, son of Peter & Tamara Dance Anderline.



Children of St. John's parish share Yolka with faithful

Gradyville

St. Herman of Alaska Church

The Gradyville parish hosted the F.R.O.C.'s Colonial District's Education Day on Nov. 22. Fr. Deacon Michael Anderson was the guest speaker and his topic was Advent. About 50 adults and 15 teens enjoyed a day of educational fellowship. During that weekend, John Pusey and Larissa Pahomor received the St. Peter the Aleut Junior Stewardship Award for their Christian efforts in their community. On Sunday, November 16, Fr. John Perich and his family were honored for their ten years of service to the Gradyville Parish. Suzanne Hammerer, Sunday School Coordinator presented Fr. John with a picture collage of "memorable moments" from the past ten years. Following the celebration of the Divine Liturgy, a luncheon was served.



Fr. Dennis baptizes Jesse Anderline



Fr. John Perich presents the St. Peter the Aleut Award to John Pusey and Larissa Pahomor

**Eastern Orthodox
Committee Scranton
on Scouting
27th Annual
Camporee**

St. Tikhon's Monastery
South Canaan, PA

May 1-3, 1998



Suzanne Hammerer presents collage to Fr. John Perich for his 10 years service as pastor

**Jermyn
St. Michael's Church**

After much rehearsal and practice, the many young people of St. Michael's Parish in Jermyn presented their Annual Yolka to the parishioners in their auditorium. The Yolka was followed by a light luncheon.

**Mt. Carmel
St. Michael's Church**

A surprise 75th birthday party was held for longtime parishioner of St. Michael's, Catherine Shaffchick. The event was hosted by her daughter & son-in-law, Chris & Cecelia Ives. The reception was held at Henry's Restaurant in Ashland, Pa.

**Philadelphia
St. Stephen's Cathedral**



Archpriest Daniel Geeza receives Synodal Gramota



Bill Kraftician receives Diocesan Gramota



Fr. John, Matushka Kathy, and Deacon Gabriel pose with children after Yolka



Fr. Michael Evans with Catherine and family



Shillington: Fr. John Onofrey receives Scott & Zachary Vlasak into the Holy Orthodox Church on Dec. 14

Shillington

St. Herman of Alaska Church

On Sunday, December 7, the children of St. Herman's presented their annual Yolka entitled, "Christ is Born" and "St. Nick" to the parish. The children also decorated the church for the Holiday season. The Sisterhood of St. Herman's enjoyed a Christmas Dinner during the holidays for all the hard work they do during the year. On the Eve of Theophany, many of the Faithful of St. Herman's came together at the church to enjoy a "Covered Dish" Holy Supper to begin the Feast of Theophany. The parish is also busy planning its annual Reading Phillies Barbecue and Baseball game, as well as their upcoming 25th anniversary celebration which will be held on September 26-27 of this year.

Adoption: Ms. Gloria Spitko, a daughter, Kyra, from Russia.



Children of St. Herman's decorate church for Christmas

Simpson

St. Basil's Church

Fr. Leo and the Faithful of St. Basil's are busy preparing for their Annual Chicken Barbecue to be held at the Grattan Singer Fire Hall on June 13 from 4 to 7 pm.

Baptism: Alexandra, daughter of Dr. David and Daria Roat, February 21, 1998.

South Canaan

St. Tikhon's Monastery Church



Fr. Tikhon is elevated to the rank of Igumen of St. Tikhon's Monastery



St. Tikhon's Monastic Brotherhood

Wilkes-Barre

Holy Trinity Church

The Church Council of Holy Trinity have announced a calendar of events for fund-raising purpose this year. The Annual Church Bazaar will be held at the Pavilion on the church grounds, July 25-26. The Annual Harvest Dinner will be held on Sunday, November 8. An appreciation dinner for the many workers of the parish is also being planned for sometime this fall.

Our next issue of
Alive in Christ
is our
annual graduates issue.

Submit your photos and information
by July 15, 1998.

Send to:
Alive in Christ
Diocese of Eastern Pennsylvania
South Canaan, PA 18459

You are Cordially Invited to Attend the
St. Tikhon's Seminary Grand Banquet

On the Occasion of the Visit of
His Holiness ILIA, Catholicos-Patriarch of All Georgia,

on Sunday, May 24, 1998

4:30 p.m. - Cocktails / 5:30 p.m. - Dinner and Dance

At

Genetti's Convention Center, Dickson City, Pennsylvania

\$35.00 per ticket

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, 1997

AREA HOTEL AND MOTEL ACCOMODATIONS

The following listing reflects availability of rooms for Saturday and Sunday, May 24 and 25, 1997, 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)*

Victoria Inns

Route 315, Pittston Township, PA

18640

(717) 655-1234

Single: \$80.00 Double: \$85.00

Comfort Inn

Hamlin, PA

(800) 523-4426

Single: \$59.00 Double: \$59.00

Holiday Inn

Dunmore, PA (717) 343-4771

Double: \$84.00

Fife & Drum Motel

Honesdale, PA (717) 253-1392

Single: \$39.00 Double: \$49.00

St. Tikhon's Bookstore
P O Box B / St. Tikhon's Road
South Canaan, PA 18459

Phone: (888) 454-6678 Fax: (717) 937-3100

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Selections of Liturgical music by Rachmaninov, Bortniansky, Kedrov, Gretchaninov, Tchaikovsky, Christov, Turchaninov and Lvovski.

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A collection of liturgical music sung in Church Slavonic by the Holst Singers.

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An Athonite Gerontikon.

An excellent collection of the sayings of the Holy Fathers of Mount Athos, easily read by persons in all walks of Life. An inspiring and spiritually motivating book for all thos who love the fathers.

506 pages. Softbound. \$18.95



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A collection of "Reflections on God" excerpted from the works of Saint Ephraim the Syrian by Bihop Theophan the Recluse.

256 Pages. Leather Bound. \$25.00

Ninety-Fourth Annual Pilgrimage

St. Tikhon's Orthodox Monastery — South Canaan, Pennsylvania

May 22-25, 1998

The Brotherhood of the Monastery of St. Tikhon of Zadonsk, America's first Orthodox Monastery, located in the village of South Canaan, Pennsylvania in the beautiful Pocono mountains, invites you to gather with our Venerable Hierarchs, Beloved Clergy, and Faithful Orthodox Christians to celebrate the 94th Annual Pilgrimage.

At this year's Pilgrimage we will welcome back His Holiness ILIA, Catholicos-Patriarch of All Georgia, who visited with us twelve years ago. **Join with us as we pray with the Primate of the ancient Georgian Orthodox Church!**

Pilgrimage Schedule

Friday, May 22, 1998

- 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 23, 1998

- 9:00 p.m. Hierarchical Divine Liturgy
- 2:00 p.m. The 56th Annual Academic Commencement of St. Tikhon's Orthodox Theological Seminary — Seminary Auditorium
- 4:00 p.m. All-Night Vigil — Monastery Church

Sunday, May 24, 1998

- 9:00 a.m. Hierarchical Divine Liturgy
- 4:00 p.m. Vespers and Matins — Monastery Church*

Monday, May 25, 1998

- 7:30 a.m. Divine Liturgy — Monastery Church*
- 9:15 a.m. Pilgrims' Procession to the Monastery, Greeting of the Primate and Bishops, and vesting of the Main Celebrant
- 10:00 a.m. Hierarchical Divine Liturgy — Pavilion
- 2:00 p.m. Molieben to the Most Holy Theotokos and Anointing of the Sick, Infirm, and all Pilgrims — Monastery Bell Tower
- 4:00 p.m. Vespers and Matins — Monastery Church

*Priests will be available for confessions at these times.



Plan now to organize a bus from your parish or group.