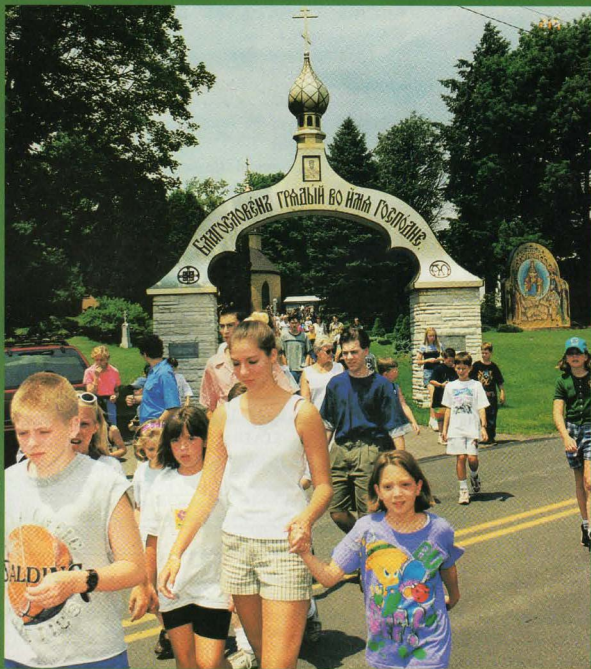


Your Diocese

Alive in Christ

The Magazine of the Diocese of Eastern Pennsylvania, Orthodox Church in America Volume XIV, No. 2 Summer, 1998



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Your Diocese

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Volume XIV Number 2 Summer 1998

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

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Your Diocese Alive

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Daily Devotions

SEPTEMBER

- 1 Tim. 2:1-7 (New Year)
- 2 Cor. 9:12-10:7
- 2 Cor. 10:7-18
- 2 Cor. 11:5-21
- 1 Cor. 2:6-9
- 1 Cor. 16:13-24
- 2 Cor. 12:10-19
- 2 Cor. 12:20-13:2 (Sept. 8-Daily)
- Phil. 2:5-11 (Nativ. Theol.)
- 2 Cor. 13:3-13
- Gal. 1:1-10, 20-2:5
- Gal. 2:6-10
- 1 Cor. 2:6-9 (Sat. Bef. Elev.)
- 1 Cor. 4:1-5 (Daily)
- Gal. 6:11-18 (Sun. Bef. Elev.)
- 2 Cor. 1:21-2:4 (Daily)
- 1 Cor. 1:18-24 (Elevation)
- Gal. 2:1-3:7
- Gal. 3:15-22
- Gal. 3:23-4:5
- Gal. 4:9-21
- 1 Cor. 1:26-29 (Sat. Alt. Elev.)
- 1 Cor. 4:17-5:5 (Daily)
- Gal. 2:16-20 (Sun. Alt. Elev.)
- 2 Cor. 4:6-15 (Daily)
- Gal. 4:26-5:10
- Gal. 5:11-21
- Gal. 6:2-10
- Eph. 1:1-9
- Eph. 1:7-17
- 1 Cor. 10:23-28
- 2 Cor. 6:1-10
- Eph. 1:22-2:3
- Eph. 2:19-3:7
- Eph. 3:8-21
- Eph. 4:14-19 (Oct. 1-Daily)
- Luke 4:16-22 (New Year)
- Mark 3:20-27
- Mark 3:28-35
- Mark 4:1-9
- Matt. 22:15-22
- Matt. 21:33-42
- Mark 4:10-29
- Mark 4:24-34 (Sept. 8-Daily)
- Luke 10:38-42; 11:27-28 (Nativ. Theol.)
- Mark 4:35-41
- Mark 5:1-20
- Mark 5:22-24, 35-6:1
- Matt. 10:37-11:1 (Sat. Bef. Elev.)
- Matt. 23:1-12 (Daily)
- John 3:13-17 (Sun. Bef. Elev.)
- Matt. 22:1-14 (Daily)
- John 19:6-11, 13-20, 25-28, 30-35 (Elevation)
- Mark 6:1-7
- Mark 6:7-13
- Mark 6:30-45
- Mark 6:45-53
- John 8:21-30 (Sat. Alt. Elev.)
- Matt. 24:1-13 (Daily)
- Mark 6:34-9:1 (Sun. Alt. Elev.)
- Matt. 22:35-46 (Daily)
- Luke 3:19-22
- Luke 3:23-4:1
- Luke 4:1-15
- Luke 4:18-22
- Luke 4:22-30
- Luke 4:31-36
- Luke 5:1-11
- Luke 4:37-44
- Luke 5:12-16
- Luke 5:33-39
- Luke 6:12-19 (Oct. 1-Daily)

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1. Heb. 9:1-7 (Theotokos)
2. Eph. 4:17-25
3. 1 Cor. 14:20-25
4. 2 Cor. 6:16-7:1
5. Eph. 4:25-32
6. Eph. 5:20-26
7. Eph. Eph. 5:25-33
8. Eph. 5:33-6:9
9. Eph. 6:18-24
10. 1 Cor. 15:36-45
11. 2 Cor. 6:8-11
12. Heb. 13:7-15 (Fathers)
13. Phil. 1:1-7
14. Phil. 1:8-14
15. Phil. 1:12-20
16. Phil. 1:27-2:4
17. 1 Cor. 15:58-16:3
18. 2 Cor. 11:31-12:9
19. Phil. 2:12-16
20. Phil. 2:17-23
21. Phil. 2:24-30
22. Phil. 3:1-8
23. Phil. 3:8-19
24. 2 Cor. 1:8-11
25. Gal. 1:11-19
26. Heb. 12:6-13, 25-27
27. Col. 1:1-2, 7-11
28. Col. 1:18-23
29. Col. 1:24-29
30. Col. 2:1-7
31. 2 Cor. 3:12-18
- Luke 10:38-42; 11:27-28 (Theotokos)
- Luke 6:17-23
- Luke 5:17-26
- Luke 6:31-36
- Luke 6:24-30
- Luke 6:37-45
- Luke 6:46-7:1
- Luke 7:17-30
- Luke 7:31-35
- Luke 5:27-32
- Luke 7:11-16
- John 17:1-13 (Fathers)
- Luke 7:36-50
- Luke 8:1-3
- Luke 8:7-11
- Luke 9:7-11
- Luke 9:12-18
- Luke 8:1-10
- Luke 8:5-15
- Luke 9:18-22
- Luke 9:23-27
- Luke 9:44-50
- Luke 9:49-56
- Luke 10:1-15
- Luke 7:2-10
- Luke 16:19-31
- Matt. 8:23-27
- Luke 11:1-10
- Luke 11:9-13
- Luke 11:14-23
- Luke 11:23-26
- Luke 8:16-21

NOVEMBER

1. Gal. 2:16-20
2. Col. 2:13-20
3. Col. 2:20-3:3
4. Col. 3:17-4:1
5. Col. 4:2-9
6. Col. 4:10-18
7. 2 Cor. 5:1-10
8. Gal. 6:11-18
- Heb. 2:2-10 (Angels)
- 1 Thess. 1:1-5
- 1 Thess. 1:6-10
- 1 Thess. 2:1-8
- 1 Thess. 2:9-14
- 1 Thess. 2:14-19
- 2 Cor. 8:1-5
- Phil. 2:4-10
- 1 Thess. 2:20-3:8
- 1 Thess. 3:9-13
- 1 Thess. 4:1-12
- 1 Thess. 5:1-8
- 1 Thess. 5:9-13, 24-28
- 2 Cor. 11:1-6 (Nov. 21-Daily)
- 1 Thess. 5:17 (Entry)
- Eph. 2:14-22
- Eph. 2:4-10
- 2 Thess. 1:10-2:2
- 2 Thess. 2:1-12
- 2 Thess. 2:13-3:5
- 2 Thess. 3:6-18
- Gal. 1:3-10
- Eph. 4:1-6
- 1 Tim. 1:1-7
- Luke 8:26-39
- Luke 11:29-33
- Luke 11:34-41
- Luke 11:42-46
- Luke 11:47-12:1
- Luke 12:12-12
- Luke 9:1-6
- Luke 8:41-56
- Luke 10:15-21 (Angels)
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- Luke 16:15-16; 17:1-4
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- Luke 12:16-21
- Luke 17:26-37
- Luke 18:15-17, 26-30
- Luke 18:31-34
- Luke 19:12-28
- Luke 10:19-21
- Luke 13:10-17
- Luke 19:37-44

DECEMBER

1. 1 Tim. 1:8-14
2. 1 Tim. 1:18-20; 2:6-15
3. 1 Tim. 3:1-13
4. 1 Tim. 4:8-16
5. Gal. 3:8-12
6. Eph. 5:9-19
- Heb. 13:17-21 (St. Nicholas)
7. 1 Tim. 5:1-10
8. 1 Tim. 5:11-21
9. 1 Tim. 5:22-6:11
10. 1 Tim. 6:12-21
11. 2 Tim. 1:1-2, 8-18
12. Gal. 5:22-6:2
13. Col. 3:4-11 (Forefathers)
14. 2 Tim. 2:20-26
15. 2 Tim. 3:16-4:4
16. 2 Tim. 4:9-22
17. Titus 1:5-2:1
18. Titus 1:15-2:10
19. Gal. 3:8-12 (Sat. Before)
20. Heb. 11:9-10, 17-23, 32-40 (S.Bef.)
21. Heb. 3:5-11, 17-19
22. Heb. 4:1-13
23. Heb. 5:11-6:8
24. Heb. 1:1-12
25. Gal. 4:4-7 (Nativity of Christ)
26. Heb. 2:11-18 (Theotokos)
27. Gal. 1:11-19 (Sun. After)
28. Heb. 8:7-13
29. Heb. 9:8-10, 15-23
30. Heb. 10:1-18
31. Heb. 10:35-11:7
- Luke 19:45-48
- Luke 20:1-8
- Luke 20:9-18
- Luke 20:19-26
- Luke 12:32-40
- Luke 17:12-19
- Luke 20:27-44
- Luke 21:12-19
- Luke 21:5-7, 10-11, 20-24
- Luke 21:29-33
- Luke 21:37-22:8
- Luke 13:18-29
- Luke 14:16-24 (Forefathers)
- Mark 8:11-21
- Mark 8:22-26
- Mark 8:30-34
- Mark 9:10-16
- Mark 9:33-41
- Luke 13:18-29 (Sat. Before)
- Matt. 1:1-25 (Sun. Before)
- Mark 9:42-10:1
- Mark 10:2-12
- Mark 10:17-18
- Luke 21:20
- Matt. 2:1-12 (Nativ. Christ)
- Matt. 2:13-23 (Theotokos)
- Matt. 12:15-21 (Sat. After)
- Matt. 2:13-23 (Sun. After)
- Mark 10:46-52
- Mark 11:11-23
- Mark 11:23-26
- Mark 11:27-33

Georgian Patriarch Leads Pilgrimage on Memorial Day



Catholicos-Patriarch Ilia and Metropolitan Theodosius

Every year Orthodox Christians from all over the United States and Canada come to St. Tikhon's Monastery to be present at the Memorial Day Pilgrimage. It has been this way for the better part of a hundred years. Pilgrims come for many reasons — perhaps they have a loved one buried in its well-kept cemetery, or they seek to renew old friendships, they come to hear the beautiful music of the Liturgy, or see the grand procession of many bishops and priests. They may come for the delicious ethnic foods that are available, or to browse the many items available from the St. Tikhon's Bookstore or other vendors there that day. They may come for all of these reasons — but the main reason they come is to pray and renew their devotion to the One True

God and His Holy Orthodox Church.

This year the Pilgrimage at the Monastery of St. Tikhon of Zadonsk in South Canaan, Pennsylvania was especially meaningful as we were blessed to have with us, and leading us in worship as the main celebrant, His Holiness ILIA II, Catholicos-Patriarch of the Orthodox Church of Georgia. The Georgian Orthodox Church is one of the most ancient of the Orthodox Churches.

Because of the anticipated visit of the Catholicos-Patriarch, the blessing of the Monastery Well and of the graves in the cemetery were done this year prior to the formal opening of the Pilgrimage, in order to leave more time in the schedule on Saturday. His Eminence, Archbishop Herman served the Divine Liturgy along

with assembled Monastery and Seminary clergy and guests on Friday morning, May 22, and following the Liturgy we processed from the Monastery Church to the Well with banners and icons, singing paschal hymns. The cemeteries were then blessed.

The Pilgrimage formally opened, according to custom, on Friday afternoon, with Vespers and Matins followed by a procession around the Monastery Church and the chanting of the Akathist Hymn to St. Tikhon. Icons, relics and banners were carried and a part of the hymn was sung at each of the four corners of the church. Clergy were wearing paschal white and hymns of Pascha were sung, as we were still in that holy season.

Continued on the next page.

Georgian Patriarch Leads Pilgrimage

Continued from page 3.

Saturday morning, May 23, Divine Liturgy was served in the Monastery Church, with His Eminence, Archbishop Herman presiding. We then moved to the Monastery archway to await the arrival of His Holiness, Patriarch Ilia. He came soon after with a police escort, in the company of His Beatitude, Metropolitan Theodosius and other members of the Chancery staff. Patriarch Ilia was greeted by His Eminence, Archbishop Herman of Philadelphia, joined by the entire community of St. Tikhon's Monastery and Seminary, who welcomed him to these hallowed grounds with the traditional bread and salt and with banners, icons, and relics. After a Molieben in the Monastery Church, a dinner was held in the monastery refectory, followed by the blessing of the graves with holy water.

In the afternoon the Seminary graduation exercises took place. Patriarch Ilia was awarded a Doctor of Divinity Degree *honoris causa* from St. Tikhon's Seminary.

The Patriarch, in his greetings, spoke of the relationship between the Orthodox Churches of Georgia and America. He encouraged the seminarians in their vocation of service to Christ's Holy Church. In turn Metropolitan Theodosius and Archbishop Herman recognized the importance of the Patriarch's historic visit and emphasized the ties of friendship and love between the two churches.

The Metropolitan gave the commencement address, saying to the graduating class of 1998, "The gift you hold in your minds and hearts is to be used — must be used — for the building up of the body of Christ. What you have received must be allowed to continue to develop so that the divine Spirit may witness through your words and deeds. For it is by the Holy Spirit that you will proclaim and testify that Jesus is the Christ, the eternal Word and Son of God who has come to save the world."

Calling attention to the approaching new millennium, His Beatitude observed that the conception of "modernity," which has helped shape the social and cultural context in which we live, "was built on the foundation of developments

occurring in eleventh century Western Europe," and continuing with "the Protestant Reformation, the discoveries of scientific research and experimentation, as it has developed over recent centuries." His Beatitude observed, "To proclaim that 'modernity' is inherently evil would be a reactionary and reckless response. All of us here benefitted from modernity. Yet, while modernity contin-

Technical, scientific and social advances have ironically left the human person alienated from his surroundings, from other human beings, from himself and finally from God. The consequence of this spiritual breakdown — the consequence of human alienation — is the loss of human identity. With the self-deification of man has come the loss of personhood.



Patriarch Ilia offers commemorations at the Great Entrance



Sarah Jubinski pins corsage on Patriarch

ues to form the life and mentality of American culture, and while it continues to envelop the entire world, the Orthodox Church has been unable to address effectively the dangerous and ultimately destructive nature of secular humanism. Man becoming god without God has led to his spiritual breakdown.

"As we hear and read about the challenges and opportunities of the coming millennium, let us not forget that we Orthodox Christians living in America have at times not met the challenge and opportunities of the century. In spite of the bold efforts of a few prophets, too many Orthodox Christians live and act

in North America as if they were subjects of Byzantium or imperial Russia. For too many the historical and cultural orientation of the Orthodox Church has been some other time in some other place. The past was and still is romanticized. It was and remains an idol, while in the present the Church became an ethnic enclave absorbing the secular humanism of 'modernity.'

be a vibrant and transfiguring presence in America we undermine and ultimately blaspheme against the Holy Spirit who renews and sanctifies every one and every thing.

"The worship of the Church reveals here and now the Kingdom which is to come. From this context we are to interact with 'modernity.' From this context we are to extend the ministry of Christ

Monastery Church beginning at 4 p.m. with the hierarchs present. The many joyful pilgrims joined in prayer and in singing the hymns of Christ's Resurrection.

His Holiness Catholicos-Patriarch ILIA was the main celebrant at the Divine Liturgy the following day. Numerous pilgrims filled the church, joining their prayers together on this glorious day of the Resurrection, and Metropolitan Theodosius preached before the assembled pilgrims. After the Liturgy, the assembled pilgrims broke bread together in the monastery refectory.

Vespers and Matins were served in late afternoon in the Monastery Church. Patriarch ILIA was the honored guest at the Grand Banquet that evening. Our Metropolitan gave an address and spoke of the venerable Georgian Church, and of the significance of Patriarch ILIA's visit and the friendship between our two Churches (text of his address is printed in this issue). At the banquet, which took place at Genetti's in Dickson City, we were treated to a fine meal while being entertained by music from the St. Nicholas Cathedral Choir under the direction of Sergej Boldireff. In addition, folk songs were performed by Sergej and his wife, to the delight of the Georgian Patriarch and all those in attendance.

Memorial Day began with the 7:30 Liturgy in the main Monastery church, led by Archpriest Daniel Kovalak and other members of the diocesan family, with the seminary choir singing. The attendance at this Liturgy was much greater than usual, pointing to the significance of the Patriarchal visit.

The Hierarchical Divine Liturgy, which was celebrated in the Pavilion, began during a morning shower which did not dampen the spirits of those who came from far and wide to be a part of this historic Liturgy. Along with His Holiness ILIA and His Beatitude, Metropolitan Theodosius, primate of our own Orthodox Church in America, the other celebrants of the Liturgy were: His Grace, Bishop Antoun of the Antiochian Archdiocese; His Grace, Bishop Paul of Zaisak, Moscow Patriarchate; His Eminence, Archbishop Kyrill of Pittsburgh; His Eminence, Archbishop Peter of New

Continued on the next page.



Patriarch Ilia exhorts seminarians at banquet



Patriarch Ilia greets the Orthodox of America

"All of us belong to the Kingdom of God. But, unless we reveal the Kingdom of the Triune and Tri-personal God here and now, we cannot be a missionary Church bringing the Gospel to America. So long as Orthodox Christians remain divided, so long as Orthodox Christians hold to the idea that the Church cannot

who has come into the world so that it may be healed and saved. From this context theology is nurtured by the word and body of the Lord."

The commencement ceremony ended with the academic recessional. The Vigil service of the Resurrection, for the Sunday of the Blind Man, was sung in the

Georgian Patriarch Leads Pilgrimage

Continued from page 5.

York; His Eminence, Archbishop Dimitri of Dallas; His Eminence, our own Archbishop Herman of Philadelphia; His Grace, Bishop Nathaniel of Detroit; His Grace, Bishop Job of Chicago; His Grace, Bishop Seraphim of Ottawa; His Grace, Bishop Innocent of Anchorage; and His Grace, Bishop Seraphim of Sendai, Japan, retired. The serving priests were headed by the Chancellor of the Orthodox Church in America, Protosphyter Robert Kondratick.

Singing was the St. Nicholas Cathedral Choir of Washington, D.C., under the direction of Serge Boldireff. The pavilion was "standing room only" for the hundreds of faithful gathered to pray and receive communion and the encouraging words of His Holiness, Ilia, uplifted all who attended.

His Beatitude, Metropolitan Theodosius gave the sermon. Alluding to the words of the epistle reading for the day, taken from Acts, "These men who have turned the world upside down have come here also . . ." His Beatitude noted that the words, in context, have a negative connotation. "Yet . . . when we consider their source they also resound with truth. They are words which point to the missionary activity of two men — Saints Paul and Silas. They . . . point beyond two men and draw our attention to the energetic missionary movement of the early Church. . . describe the determination and power inherent in the Lord's mandate to proclaim the Gospel to all people. For it is his Gospel that proclaims to the world that the kingdom of God has been inaugurated and that all are called to enter . . ."

He added, "As a people who continue to repent — as a people bound to the death and resurrection of the Lord — we have become recipients of the divine Spirit who gathers and transforms us into the living body of Christ. . . . If the living body of Christ is to be faithful to its missionary calling — if the Church is to maintain its missionary nature — then it must never cease to engage, challenge and ultimately disrupt the world. How is this to happen? Throughout the course of two thousand years Christians have

sought to turn the world upside down through coercion, through political gain, through fear and through revolution. From these endeavors has arisen a Christianity that lives comfortably within a secular culture. From these endeavors one is often hard pressed within our culture to distinguish between the kingdom of God and the kingdom of the world.

"Inner conversion maintains the missionary character of the Church. Inner conversion of those who belong to the body of Christ makes it possible for the world to be turned upside down and

acquire integrity. From this integrity the transfiguring power of the Gospel impacts and engages all who seek and yearn for the one who is Truth and Life.

"Saints Paul and Silas are perfect examples of Christians immersed in the life of repentance and ascetical struggle. Consequently their integrity as followers of the crucified and resurrected Lord was never compromised. Because of their integrity, the power of the Gospel to turn the world upside down was never diminished."

The Metropolitan concluded, "Dear



Washington Cathedral Choir singing the Liturgy



Crowds of pilgrims leave Pavilion following the Liturgy

drawn into the kingdom of life. For when we maintain for ourselves a spirit of repentance and place ourselves within the ascetical arena our words and our actions

brothers and sisters, the world is waiting to be turned upside down. The world we live in, steeped in confusion and focused on power, glory and security, is

still poised to hearing the Gospel of life. Let us not forget that by virtue of our celebrating this Eucharist we have been entrusted with this Gospel which is to be engraved on our minds and hearts. As the Church we are to take the Gospel of life into the world so that those who have eyes to see and ears to hear may enter the saving death and resurrection of Christ our Lord. Amen."

All during the day people moved in and out of the Monastery Church, lighting candles, praying and venerating the relics of St. Alexis now housed in their beautiful reliquary on the right clerics. By the time the Liturgy ended, the sun had returned and shed warm sunshine on the pilgrims. All over the grounds people stopped and greeted each other with a "holy kiss" and the words, "Christ is Risen! Indeed He is Risen!" Parents ran after their children as they scampered to and fro over the grounds, while others went to the graves of loved ones to pray and remember them with panikhidas and placement of flowers.

At the many food concessions, organized by Archpriest Joseph Martin of the Holy Resurrection Cathedral of Wilkes-Barre, people waited in line to taste everything from potato pancakes to peroghi, from hot dogs to chicken, with many baked goods and frozen treats also available from, and served by, the various parishioners and parishes in the diocese. People from nearly every state and province had come and not a small number of newly-arrived immigrants were present as well, all having come to this Holy Place as pilgrims seeking a more enriching faith and a deeper commitment to God.

In the afternoon a Molieben to the Most-Holy Theotokos with the Anointing of the Sick, the Infirm and all Pilgrims, took place at the Monastery Bell Tower. His Eminence, Archbishop Herman led the prayer, and anointed the faithful with oil after an uplifting message by Archpriest Michael Dahulich, a professor at the Seminary. The day ended with Vespers in the Monastery Church and all of the faithful departed, their lives having been enriched and their spirits renewed by their pilgrimage to St. Tikhon's Monastery.



Archbishop Herman anointing a pilgrim

Memorial Day Banquet Address by Metropolitan Theodosius

Given May 24, 1998



Christ is risen!

It is a great joy and privilege to greet at today's banquet Catholicos Patriarch ILIA II of All Georgia, the primate of the ancient Church of Georgia which today is at the heart of the national and spiritual rebirth of the Georgian people. The Orthodox Church in America, with its two-hundred year history of witness in North America, is a young church. The Church of Georgia is ancient in its history and tradition and youthful in its renewal and rebirth. The Churches of America and Georgia share the common task of bearing witness to Christ in the midst of our societies and cultures.

The Gospel of Christ was preached in Georgia by the apostles in the first century. Through the witness of St. Nina, the Georgian nation accepted the Christian faith in the fourth century and the Church of Georgia was established. A bishop from the land of Georgia participated in the First Ecumenical Coun-

cil of Nicea in the year 325. The culture and identity of the Georgian people and nation are founded on the Orthodox Christian faith. This deep connection has given the Georgian people the strength to persevere, to survive against great odds in the context of persecution and oppression. And today, after some seventy years of communist rule and atheist ideology, Georgia is free, sovereign, and independent.

His Holiness Patriarch ILIA is leading a renewal and rebirth of Orthodox Church life in his land. Dioceses and parishes, monasteries and theological schools are being restored and reestablished. The task of renewal and rebuilding concerns not only institutions and buildings. It concerns most importantly the renewal of human souls, the rebuilding of faith, the revitalization of mission and evangelization.

The historical experience of the

Continued on the next page.

Memorial Day Address

Continued from page 7.

Church of Georgia brings to us a central experience of the Christian faith. Suffering, oppression and persecution have brought a profound reverence for the Cross of Christ into the spiritual experience of Georgia. The Cross is not only understood but experienced as a symbol of the victory of life over death. As one Orthodox hymn familiar to us all puts it so well, "Through the Cross joy has come into all the world."

The relationship of the Orthodox Church in America with the Church of Georgia is one of mutual respect and mutual support. His Holiness Patriarch ILIA and I have exchanged official visits in order to strengthen the connections and the spirit of love between our two Churches. His last visit to the United States took place at my invitation in 1986. My last visit to Georgia took place at his invitation in the summer of 1997.

The Orthodox Church in America, together with other Orthodox Churches in North America, is actively supporting the charitable ministry of the Church of Georgia through International Orthodox Christian Charities (I.O.C.C.). Working together with the Georgian Church's charitable organization, Lazarus, I.O.C.C. is serving refugees and other people in need. In this way, you and other Orthodox Christians in America are in solidarity with the mission and ministry of the Georgian Orthodox Church not only in word but also in deed.

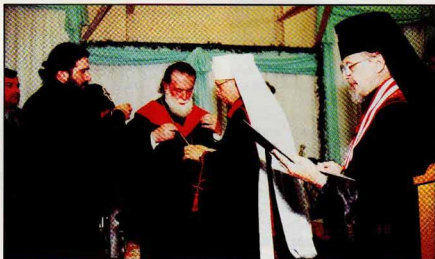
Thus, through exchanges of visits as well as through common charitable ministry, we are "maintaining the unity of the Spirit in the bond of Peace," as the Apostle Paul teaches us to do in his letter to the Ephesians. At the heart of the Gospel of Christ is the message of God's love for us. Our only adequate response to God is love — love for God and love for one another.

The joy of your presence in our midst, Your Holiness, is a joy which builds up the Church of Christ in America, in Georgia, and around the world through strengthening the relationship of love.

Christ is Risen!



Academic procession



Conferral of the doctoral degree

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The Pastoral Ministries Conference participants

Unprecedented National Conference Tremendous Success

This past June a unique and inspiring event in the life of the Church in North America occurred at St. Tikhon's Monastery and Seminary. For the first time in our modern era, priests from all corners of the continent met for three days of prayer, fellowship and dialogue on many aspects of pastoral ministries. The event was organized by the Pastoral Life Ministries Unit of the Orthodox Church in America, and was hosted by His Eminence, Archbishop HERMAN and St. Tikhon's Monastery and Seminary. It began Tuesday, June 9 with a Moliieben and concluded on Thursday, June 11 with prayer, and in between were many rich opportunities for the over 180 bishops, priests, and deacons in attendance to

witness the true conciliar and communal aspect of our Faith.

His Beatitude, Metropolitan THEODOSIUS gave the opening remarks of the first session, challenging all the participants to "pursue the transfiguration of the creation." He said, "It is God Himself Who has bestowed upon each of us the grace to preside within the community of believers. Indeed, by this grace we are able to stand in the place of the One High Priest, leading those entrusted to our care into the Kingdom which is to come." He spelled out to all those present the "Stewardship of Divine Ministry" to which all who serve at the Altar are called. After the discussion portion of this session, all the clergy went to the

church for vespers, which was truly inspiring. (As one conferee put it, imagine a 180-voice choir singing "O Heavenly King.") The evening meal was served in the Monastery Trapeza, as were all the meals, which were tastefully prepared by DePietro Catering and enjoyed by all.

The second session was led by His Grace, Bishop NATHANIEL of Detroit, Episcopal Moderator for the Pastoral Life Ministries Unit. He presented the *Guidelines for Clergy*, a manual which has recently been approved by the Holy Synod, but which has been in use here at St. Tikhon's through the expert guidance of His Eminence, Archbishop Herman as part of the priestly education of all the

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National Conference

Continued from page 9.

students at the Seminary. In the words of Fr. John Udics, Dean of the Philadelphia Deanery, "The *Guidelines* cover many if not most of the aspects of daily questions and situations that parish clergy encounter."

Following Bishop Nathaniel's presentation, the Chancellor of the O.C.A., Protospesbyter Robert Kondratick, spoke to the group candidly and with great inspiration about the issues that face today's clergy. Fr. Bob outlined the many facets of the life of a priest: being a spiritual father, a counselor, an administrator, a liturgical celebrant, as well as a fund-raiser, and many others aspects of the priestly ministries. During the dis-

ussion time, Archbishop Herman offered many helpful reflections from his own experiences which were both thought-provoking and inspirational.

Following the evening prayers, there was time for fellowship in the Seminary gymnasium, and many clergy renewed old friendships and made new acquaintances. Everywhere you looked, there were priests in groups, sharing thoughts, exchanging ideas and reminiscing past times together. The bishops, too, shared with the other clergy, and the feeling of genuine Christian love and mutual concern was everywhere present throughout the gym. If any one event served to "cement" the bond between all those gathered, from bishop to priest or deacon, from every diocese and country, from

every seminary and ethnic jurisdiction, it was the fellowship that they all enjoyed that evening.

The second day of the Conference began with Divine Liturgy. The first session of the day was moderated by His Grace, Bishop SERAPHIM of Ottawa and all Canada. The topic was "Spirituality of the Orthodox Priesthood." Following his insightful presentation, Fr. John Breck of Wadmalaw Island, S.C. spoke on the topic "Members of One Another: Pastoral Spirituality in the New Testament." Fr. George Timko of Buffalo, N.Y. completed the session with his complementary words on "Inner Meditation: the Practice of Stillness." This session ran slightly over time, as many of those present desired to express their views on the subjects presented.

During the afternoon on Wednesday, there was a variety of workshops for the conferees to participate in. The various workshops were hosted by priests with talents in their respective fields, and offered yet another opportunity for those with various interests to be involved. The workshops were as follows: "The Priest and Parish Education" with Frs. Paul Ziatyk and John Dresko; "The Priest and Family Ministry" with Frs. John Steffaro and Jason Kappanadze; "The Priest's Image and Role in Today's Parish" with Frs. John Nehrebecki and John Matusiak; "Effective Preaching" with Fr. Joseph Arida; "Military Chaplaincy Issues" with Fr. Gregory Pelesh. Each workshop was scheduled for 1-1/2 hours, with time in each period for discussion by the participants.

The evening session was moderated by Fr. Alexander Garklavs and was titled, "The Priest as Liturgical Celebrant." One of the first priests called upon to give an address for this session was Archpriest Eugene Vansuch of St. Nicholas Orthodox Church in Bethlehem. His important topic was "Liturgical Worship: Our Common Vision" (his address appears elsewhere in this issue). Also speaking were His Grace, Bishop JOB of Chicago, whose topic was "The Parish Liturgical Experience: Is Vespers Enough?" and Fr. Thomas Hopko, Dean of St. Vladimir's Seminary, "The Liturgical Homily." Following compline an evening meditation was given by Fr. Sergei Glagolev.



Archbishop Herman addresses Conference



Diocesan clergy at discussion group

The final day of the Conference began with an Hierarchical Divine Liturgy. The final main session was moderated by Archbishop Daniel Kovalak of Holy Cross Orthodox Church, Williamsport. He opened the session with a thought-provoking talk on "Evangelization and Church Growth." Complementing his words were Fr. John Reeves, Director of the O.C.A.'s Office of Church Growth and Evangelism, who spoke on "Orthodox by Nature: Outreach to Non-Orthodox," and Fr. Gregory Safchuk who gave a talk titled, "A Lamp Under a Bushel: Mission in the Established Parish." Following this, there was time for some final comments by the Metropolitan and the Chancellor and some closing remarks by the participants.

Everyone was in agreement that this time together was very valuable and needed. Everyone received more from the Conference than he had given, and all was enriched by their participation, both because of the excellent job done by the various speakers and participants, and because they were in a special place, a place where saints have trod, and where they could meditate and pray without the interference of the "noises" of the busy outside world. During their stay at St. Tikhon's, they could walk through the woods, or by the lake; they could pray at one of the many shrines that adorn the grounds. They could go into the church and pray before the relics of St. Alexis, or before the Icon "She-Who-is-Quick-

to-Hear." They could sit down with bishops, priests, or seminary professors to discuss important situations in their own lives that needed attention, or they could just sit with friends and chat about each other's families which they hadn't seen in such a long time.

From those who had never been at St. Tikhon's before, you heard over and over again how impressed they all were with the spiritual setting of the Monastery and Seminary. The time spent there gave everyone a renewed sense of the importance of ministry not only to the flocks entrusted to their care, but to themselves as well. In the future there are sure to be more gatherings of this kind, and perhaps they will, by God's grace, be even better attended (if that is possible). But this being the first time, there was no disappointment and only a promise that when the next one is held, we will all return.

—Priest David Mahaffey

Comments from two of the Conference participants who put their thoughts into words for the benefit of those who could not attend:

Archpriest John Udics, Diocese of Eastern Pennsylvania

"If you missed it, YOU MISSED IT, BIG TIME!!! The highlight (for me, at least) was the presentation of the *Guidelines for Clergy* which were more than twenty years in the producing. The *Guidelines* cover many if not most of the

aspects of daily questions and situations that parish clergy encounter. The *Guidelines* cover Clergy Discipline, Considerations on Authority, Responsibility and Accountability, Guidelines for the Divine Services and the Sacraments (one by one), Guidelines for Funerals, including sections on Non-communicants, Non-Orthodox, Suicides, Masons, Cremations and Autopsy and Organ donation. There's a section about Ecumenism and one on Matters of Appeal, on Attached Clergy and on Metrical Records. If you don't have a copy, you need one.

"Vespers was served each day in St. Tikhon's Monastery Church, and the singing, by the assembled clergy, was so beautiful that it stopped you and made you catch your breath and moved you to tears of joy. The second day, there were lectures all morning, with workshop sessions in the afternoon. After Vespers, there were more lectures. The day was jammed with information, suggestions, ideas, anecdotes . . . The organization of the Conference was top-notch. . . . There was a lot of ground covered over the three days, by a lot of people. In my opinion, this is an experience which needs repeating."

Priest Jonathan Ivanoff, New York-New Jersey Diocese

"To those of the brethren who were not there, let me just say that the level of fellowship was perhaps the most impor-

Continued on the next page.



Fr. Daniel Kovalak addresses Conference



Plenary session

National Conference

Continued from page 11.

tant aspect of the three days we had together. I kept hearing over and over, "We really needed this!" Our clergy do not get together enough as it is; this was *indeed* very much needed. Fr. Robert Kondratik has said that a three-year cycle of A.A.C., Parish Ministries Conference, and Pastoral Ministries Conference is very much what we can now look forward to in the future. Praise God!

"The opportunities for communal

worship . . . communal eating . . . and just the opportunity to hear our archpastors, national church administrators, and seminary professors articulate our Church's vision and direction—*and then* have enough of a chance to discuss these issues without time limits (e.g., the A.A.C.) and to hear priests from all across the country (*every* diocese was represented) comment upon them was both exciting and comforting: exciting to see more than 180 bishops, priests and deacons attend this event and participate

with a high level of seriousness and interest, and comforting to see the concern with which many of the issues were addressed and the desire to find ways to address them and help our Church to grow.

"To all who *were* there: Thank you! Personally, you lifted my spirits and gave me a renewed sense of purpose, rededication and commitment. To all who were *not* there: do not think twice about attending this in the future! Honestly, you *really* missed out!"

Liturgical Worship: Our Common Vision

Presented at the 1998 Pastoral Ministries Conference.

When I was a student at St. Vladimir's Seminary, in the chapel there was an icon of Christ on the iconostas with the inscription from John 15:16: "You have not chosen me, but I have chosen you and ordained you, that you should go and bring . . ."

The words did not have much meaning for me the first time I looked at the icon, but as each day went by and I prayed before the icon and meditated on the inscription, the words grew on me. Even at the time of my ordination I did not fully understand its meaning, but as time went on, the effect of these words upon me became more profound.

This past Memorial Day an ordination took place here at St. Tikhon's, and I was privileged to be a co-celebrant. His Beatitude prayed these words over the deacon: "To grant unto this Thy Servant the order of a presbyter, replenish him with the gifts of the Holy Spirit: that he may be worthy to stand before Thy holy altar unblamably, to preach the Gospel of Thy Kingdom, to minister the Word of thy Truth, to present unto Thee spiritual gifts and sacrifices, and to renew Thy people by the laver of regeneration: that our Savior Coming of the Great God and our Savior Jesus Christ, Thine Only-Begotten Son, he may receive the reward of the faithful servant of his Lord's



Fr. Eugene Vansuch

house, through the multitude of Thy goodness."

This same prayer was prayed when each of us was ordained to the Holy Priesthood. Just for a moment, go back—in your thoughts—to that instant in your life, remembering that awesome feeling when the Lord called *you* and ordained *you*. I trembled. I was scared. For me, it was thirty-one years ago. I was ordained by the late Metropolitan IRINEY, at Holy Protection Cathedral on Second Street in New York City. I was in my senior year at the Seminary and my ordination took place prior to the start

of Great Lent. I was then temporarily assigned to Holy Transfiguration Church in Brooklyn, where the late Fr. Igor Tkachuk was my mentor.

I served every Saturday and Sunday during Lent, through Holy Week and Pascha. I ended my temporary assignment on the Sunday of the Myrrhbearing Women. After every Divine Liturgy, as we were having breakfast in the rectory kitchen, I would discuss with Fr. Igor "How did I do serving? How was my preaching?" He spent time giving me advice on hearing confessions and offering spiritual counsel.

It was a great opportunity for me to learn from an experienced priest, pastor, and teacher. What a blessing it would be if we could have a mentor program or an internship, with an experienced priest to guide new priests before they go out alone on their first parish assignment. The three elements of priesthood — Priest as Priest, as Pastor, as Teacher — would not be learned in one Great Lent season, but I was given the opportunity to be exposed to them before my first permanent assignment.

All three are important and need to be linked together in shaping our parish ministry. They are interdependent. The most visible of the three, however, is the Priest as Priest, as liturgical celebrant, as server. The faithful appreciate good and meaningful sermons, adult education and Bible classes; they value our hospital visits, home visits and personal pastoral counsel. But, it is our serving and liturgical services that has the greatest impact on our parish ministry.

We are priests who have varying spans of years of priestly ministry and service. Some of my fellow classmates are no longer in active service to the Church, for various reasons. I have served and continue to serve with priests who love the priesthood because they love the Lord. They love being a priest. After thirty-one years, I love what I am doing even more than I ever thought I would. Is this love we have for our priesthood shown to the faithful we minister?

In my time, I have seen several tendencies in the way we understand the priesthood, with regard to liturgical celebrations. Two of these are rooted in correct manner, but when pushed to the extreme, become a *danger!*

The first is characterized by the type of priest obsessed with the Typikon: Keep the whole thing! It is easier, however, to take a part of something and make it a whole thing forever! To select one thing, find a Canon or a liturgical practice of the past to support its usage and run with it! People are shown this information which opens their eyes and they want to run with it! One's obsession could be liturgical, sacramental, iconographical, etc. This could lead to a very serious, dangerous pastoral ministry.

It is easy to use the Holy Canons to support a position. We must always remember that the Holy and Liturgical Canons are *norms, guidelines*, whose purpose, as promulgated by the Church for its members, is the achievement of man's salvation. The Church does not exist solely to proclaim correct services, but to *save!* But, we cannot save unless we have correct services. We need to fight the temptation "*to do it my way!*" thinking that only *my way* is the *right way!*

A second type is what Fr. Alexander Schmemmann, in a class lecture, termed the "Adaptionists": this refers to the practice of adjusting what is done by and for the satisfaction of the people, of making all things relative to please the people. As an example, "No people in Church, *no services!*" (This applies to Vespers and possibly weekday festival Liturgies); "No sermons during the summer!"; tendency to shorten the services, combine petitions, eliminate petitions, and shorten prayers when celebrating the Mysteries, because we are very concerned about time. Do we not say: "I was done with Vespers in ___ minutes!" "It took me ___ for the Divine Liturgy!" "How long did it take you?" "What time were you finished with Liturgy?" Are we not guilty of being concerned about the length of our services?

The third type is to be faithful to the liturgical and sacramental life and quietly serve your parish according to the training received in Seminary. I believe the majority of parish priests fall into this category. They take their ordination commitment very seriously and serve their parish communities faithfully to the best of their ability.

That's not to say that we do not all experience a certain zealotry in our pastoral ministry. There is a certain desire to serve and to set the world on fire with each new assignment, particularly your first parish assignment. We think that now we have an opportunity of changing our parish's liturgical and sacramental life: "I am going to show them the *right and proper way* of doing things!"

I fell into that mode of thinking. Please allow me to relate a personal experience in my first parish. It was 1967,

a time when the practice of the baptismal liturgy was gaining some momentum in the Metropolia. I called a brother priest who had celebrated a baptismal liturgy and received the order he followed. I did it! I celebrated the baptismal liturgy in my parish. I was very excited and assumed the faithful were just as excited. It was something the parish had never experienced. I felt good that I introduced something new to them. Something not only new, but that which was an ancient practice of the Church. I visited my Archbishop (Archbishop John of Chicago) several times a year to discuss my pastoral work. When he asked me, "How is everything going in the parish?" I responded by telling him I was very pleased with my assignment and very excited over the fact that I celebrated a baptismal liturgy. I expressed my joy over the service and he just listened to me go on about my experience. When I was finished, he looked at me and asked: "Father Eugene, who gave you permission?" I replied: "What do you mean who gave me permission? The Church gave me permission since this was a practice in the early Church." He looked at me, not saying a word. I knew he did not share my excitement. I was stunned. Stopped in my tracks. The "wind was knocked out of my sails." Then he said, "My dear Father Eugene. You and a few other 'rebel priests' (I knew he meant that in an affectionate manner) in the Diocese have practiced the baptismal liturgy, which is under study and review by the Liturgical Commission of the Metropolia. The Holy Synod is reviewing the proposal for the practice and until such time the Holy Synod completes its review and grants its approval, I would request you refrain from this liturgical practice." I said, "Yes, your Eminence." I was humbled! I did not know what more to say.

But I was obedient to my bishop. I did not challenge him, nor did I debate the issue with him. He reminded me that as the priest in my parish, I am the guardian of the liturgical worship in my parish (which is really his parish and I am merely his representative in that parish). Liturgical worship cannot be adjusted and adapted whenever I have a creative

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Liturgical Worship

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idea. I should have shared with him my idea first of all and then he would have advised me that the entire Metropolitan Church is looking at the matter, and when approved by the Holy Synod, it would then be proper to implement the practice in his diocese, in his parishes, along with the entire Metropolia. Archbishop John was concerned that his priests and his parishes share the common vision of liturgical practices within the Metropolia.

He reminded me that before I had graduated from the seminary, the Liturgical Commission of 1963 had compiled a Report on Liturgical Practices which was approved by the Great Council of Bishops on October 17, 1963. The Report was published as an obligatory instruction (and not merely for information), which requires strict compliance by all parishes of the Metropolia. The Report covered such areas as: a) liturgical language; b) time for collecting money and persons making such collections; c) electric lights versus candles; d) baptismal names; e) sitting in churches; f) on kneeling; g) on confession and communion; h) non-Orthodox hymns; and g) on services with heterodox.

Here we are today, thirty-five years later. Yesterday, we all received a copy of the Guidelines for Clergy, compiled under the guidance of the Holy Synod of the Orthodox Church in America. In between the Report of the Liturgical Commission in 1963 and the Guidelines prepared in 1998, the Holy Synod has published encyclicals on various topics referred to in the Guidelines. Let us take the Guidelines and look at them in a very positive way and not try to tear them apart because of a selfish notion.

We need a common vision of priestly ministry. Do not forget why you are a priest! You are a priest because God "Chose you and ordained you!" He called you and set you apart from the laity by virtue of your ordination. As priests we are to be obedient to that calling. It is important for us to understand our priesthood and what priesthood means in the Orthodox Church. What is urgently needed in our parish churches

today is a common vision of a parish liturgical life, one which encourages the celebration of services and promotes the spiritual growth within a parish through a full cycle of liturgical services. Let there continue to be opportunities such as this Conference where bishops, priests and deacons are able to come together to discuss, support and promote liturgical growth in all dioceses and in all parishes of the Orthodox Church in America! We need not go in all different directions espousing a selfish desire, but let us grow together, serving the services because the Church prescribes them. To borrow a phrase from the movie "Field of Dreams," "If we serve, people will

most important, *the service!* As you stand at the Holy Altar to celebrate a service, *think of each service as being your last!* No one knows what will happen when you leave the altar and church to return home.

The Guidelines we received are an excellent beginning in establishing a common vision of parish ministry and liturgical worship. We are not a Church comprised of geographic federations each wanting and doing their own thing. We are One Church: the Orthodox Church in America. We have a Holy Synod of Bishops to shepherd and guide us. It is our responsibility to support the Holy Synod and to be obedient to their

We are not a Church comprised of geographic federations each wanting and doing their own thing. We are One Church: the Orthodox Church in America. We have a Holy Synod of Bishops to shepherd and guide us. It is our responsibility to support the Holy Synod and to be obedient to their directives, encyclicals, and vision.

come! The priest is the one responsible for the liturgical rule and order in his parish and he must keep it and not be blinded by it. When we prepare for a service, that service becomes a liturgical event.

Our preparation for the Divine Liturgy begins with Saturday evening services. Even if no one comes to Vespers, you still serve to prepare yourself for the Divine Liturgy. Before the Divine Liturgy, when we say our Entrance Prayers, Vesting Prayers and serve the Proskomedia, we stand before God and mention names in prayer: hierarchs, fellow clergy, family, and parishioners. We stand before the altar on behalf of the faithful people as a mediator between God and the faithful. The priestly attitude is "the man in between," the man who takes and transforms. As Orthodox priests we take life and the problems of man and offer them to God to transform them. If we don't have this feeling, then we will be nothing more than a secular leader. When you are serving the Divine Services, serve each service as if it is the

directives, encyclicals, and vision. Your Beatitude, Your Eminence and Your Graces, THANK YOU for your loving care, your perseverance, your patience with our frustrations, your tolerance, your listening to the concerns of your spiritual servants, and for providing us with these much needed Guidelines. Continue to provide for us the pastoral direction and to hold us accountable for the ministry to which we have been ordained, as expressed in the Prayer of Ordination: "To preach the Gospel of Thy Kingdom; To minister the Word of Thy Truth; To present unto God the spiritual gifts and sacrifices, and to renew Thy people by the laver of regeneration."

It has been said that the problems facing our Church have a spiritual root. A strong, prayerful and common vision for a liturgical life in our parishes is the answer that is needed for meeting, dealing with and solving the administrative and financial problems we face in our witness and mission as the Orthodox Church in America.

—Archpriest Eugene Vansuch

From St. Nicodemus's Commentary On
The Second Canon of the Transfiguration
A Poem by St. John of Damascus

St. Nicodemus of the Holy Mountain lived from 1749 to 1809. St. John of Damascus, whose work is commented on, lived in the late 7th-early 8th centuries.

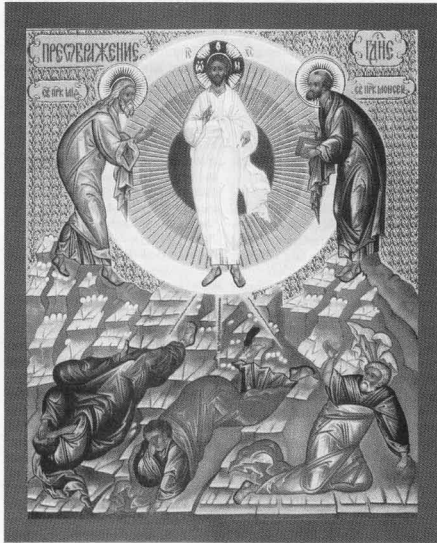
The Acrostic¹: *Moses saw the face of God on Tabor.*

It is written in Exodus that Moses went up Mount Sinai and entered into the dark cloud and spoke to God, and begged Him to reveal Himself to him, and was told that it is not possible for man to see His face. For thus it is written: "And Moses said: Show Yourself to me clearly that I may see You. And God said: You cannot see My face (in other words, My very essence); for man shall not see My face and live" (Exodus 33:13, 20, Septuagint).² So Moses was only just accounted worthy to see God's back parts (in other words, the inner principles of created things); and even those he saw with the aid of the Word of God who was to become incarnate, as it is written: "Behold, there is a place by Me where you shall stand; and while My glory passes by I shall put you in a cleft of the rock, and I will cover you with My hand until I have passed by . . ." (Ex. 33:21). Now St. Gregory the Theologian applies this story about Moses to himself, saying:

"What happened to me, my friends? I was running to lay hold on God, and so I went up the mountain [of theology]; but when I looked up, I barely saw God's

¹ A word, sentence or pattern of letters formed by the first letter of each troparion. (translator's note).

² This saying is very well explained by St. Gregory of Nyssa, who says, "Why shall no man see the face of God and live? Not because the face of life becomes a cause of death to those who see it; but because the Divine is indeed by nature life-giving, and it is a peculiar characteristic of the divine nature to be beyond all characteristics. If therefore the life-giving nature exceeds knowledge, that which is understood is certainly not life. So if anyone thinks that something of those things which can be known is God, he has no life, because he has been diverted from Him who truly is towards that which is held to exist on the basis of mental images." (*Life of Moses*, PG 46:404AB).



back parts, and those I saw protected by the rock which is the Word become incarnate for our sake. The 'back parts' are the tokens of Himself left behind Him (namely His greatness in created things, and in the things produced and governed by Him — His majesty, as the divine David says).³

So the melodist [i.e. St. John of Dam-

ascus] applies this story to the wonder of the Transfiguration, marvelling at how Moses, who could not see the face of God on Mount Sinai, sees it on Mount Tabor. Moses saw the face of God on Tabor — not, of course, the essence of God, which is altogether invisible and beyond comprehension, but he saw the face of the humanity taken on by the Only-Begotten Son, which was transfigured and glo-

³ *Second Theological Oration, On the Son*; Hom. 28.3. PG 36:29AB.

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The Second Canon of the Transfiguration

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rified, and shone like the sun. For if the humanity taken on by the Son was divinized and became God by its hypostatic union with the Son, then certainly anyone who has seen that face has seen the face of God. If anyone takes "the face of God" to refer to God the Word and says that the apostles saw this on Tabor through the humanity He had assumed, then still "the face of God" should be taken to mean, not the essence of God, but the direct and quite clear vision and enjoyment of the divine energies and attributes; in the same way as the blessed ones in heaven, having the clearest vision of the divine attributes, are said to see the face of God. Hence St. Maximus says, "The Kingdom of God is the imparting through grace of those blessings which pertain naturally to God."⁴

Ode 1, Troparion 1: *Protected by the deified body as by a rock and seeing Him who is invisible, Moses who beheld God shouted aloud: "Let us sing unto our Deliverer and our God."*⁵

It is written in the Book of Exodus that when Moses was conversing with God, he asked to see His face, but God did not grant his request — since it is impossible for any created nature, whether of angels or of men, to be accounted worthy of seeing the invisible and inconceivable essence of God. So he heard God's reply: "Behold, there is a place by Me where you shall stand upon the rock, and I will put you in a cleft of the rock, and I will cover you with My hand until I have passed by; then I will take away My hand, and you shall see My back; but My face shall not be seen" (Exodus 33:21-23). So John of Damascus applies this mysterious story to the feast of the Transfiguration. He sees that on Tabor Moses was with the Master, Christ, and that he needed that true covering of the rock which he was granted on Mount Sinai, which prefigured the deified body of the Lord who is the spiritual rock, and therefore says: Moses on Mount Sinai was covered by the tangible rock, and

was thus granted to see God's back; and now this same Moses is present at the Transfiguration of Jesus and again sees this same God who by nature and essence is invisible, but becomes visible by His energies and by the divine light. Yet here too he does not see without a covering: but as once on Sinai the tangible rock became a covering for him and by means of it he was granted to see God's back, so also now on Tabor the deified body of the Lord became a covering through which he could peep out and see Him who is by nature invisible. "For the rock is Christ," as Paul says (1 Cor. 10:4). The melodist has done well to apply this troparion to Moses; for the "back" of God, which Moses once saw in a figure, was the incarnate manifestation of the Only-begotten Son which took place "in later times," according to another commentator. Hence he was granted to see these things clearly and distinctly in the Transfiguration of Christ. Other commentators again take the above-mentioned rock to be Christ. Hence Procopius says, "Christ is a rock, the 'place by God' (Ex. 33:21); for the Word was with God, and the Word was God . . . he who stands in Him sees the Father, for He says 'He who has seen me has seen the Father.'"⁶ The anonymous commentator says, "When the Son, who is the rock, becomes incarnate, then He is visible; whereas He is invisible according to the divine nature." And Gregory of Nyssa says, "Since the rock was Christ according to Paul, and all the treasures of good things are in Him, anyone who is involved in something good is certainly in Christ who is comprehensive of every good thing."⁷

Ode 3, Irmos: *The glory that once overshadowed the tabernacle and spake with Thy servant Moses, O Master, was a figure of Thy Transfiguration that ineffably shone forth as lightning upon Tabor.*

The hymnographer never tires of applying to Tabor everything that is recounted of Moses in the Old Testament. So in this troparion he refers to the tabernacle or tent of testimony,⁸ which comes from the Book of Exodus, for

there it is written: "When Moses entered the tent, the pillar of cloud would descend and stand at the door of the tent, and the Lord would speak with Moses" (Ex. 33:9); and again, "And the cloud covered the tent . . . the cloud overshadowed it" (Ex. 40:28-9, Septuagint). Drawing from this not only the idea but even the very words, the melodist says: O Master, Christ, Your Transfiguration was prefigured by that glory which long ago overshadowed the Tent of the Testimony. He gives the name "glory" to that glorious cloud which overshadowed the tent, for Scripture says of it, "The glory of the Lord appeared in a cloud" (Num. 14:10, Septuagint). From these words and many others, one may infer that the cloud and the glory of the Lord which was in the cloud were two different things. The cloud was always apparent, but the glory of God in the cloud appeared only when God willed it, and when some contingency arose. The glory of the Lord appeared in the cloud in order to bring the sense of God's presence to the people of the Hebrews which had grown fat, and to cause them to fear Him. Since, however, the glory of God appeared in the cloud, it would not be wrong to understand that glorious cloud as the glory of God.⁹

So it was this glorious cloud which of old overshadowed the tent of the testimony and spoke with Your servant Moses — says the melodist, addressing the Lord — it was this that became a type of Your own Transfiguration which today shone forth like lightning, ineffably and beyond words, on Mount Tabor. By this the melodist shows the difference between the Old Testament and the New. For he describes the glory in the Old Testament tabernacle as overshadowing, because everything in the Old Testament was shadowy and a type of things to come, but he speaks of the Transfiguration as ineffably shining forth as lightning. So just as shadow is inferior to lightning, in the same measure the Old Testament is inferior to the New. That what happened with the tabernacle as a type of the Transfiguration is clear from

⁹ Note that this glorious cloud is called by the Rabbis *Shekinah*, derived from *sh-k-n*, which means "dwell." This word . . . denotes a glorious manifestation of God, either veiled or accompanied by a cloud implying the extraordinary presence of God, who is necessarily everywhere present.

⁴ *Second Century on Theology*, ch. 90; *Philokalia II*, p. 161.

⁵ The text of the Canon is adapted from *The Feast of the Manichaean, tr. Mother Mary and Archimandrite Kallistos Ware*.

⁶ *Comm. on Exodus*, PG 87:681A-B.

⁷ *Life of Moses*, PG 44:406B.

⁸ RSV "tent of meeting" [translator's note].

this: for as in the tabernacle there was a cloud overshadowing, so at the Transfiguration there was a bright cloud overshadowing. There the glory of God spoke with Moses, and here on Tabor Moses in person is present with Christ and speaks with Him, talking about His death on the Cross.

When one hears the evangelists talk about a bright cloud overshadowing at the Transfiguration, one should not think that the New Testament is shadowy and dark, but should be aware that overshadowing has two senses. Firstly, it is called "overshadowing" when darkness spreads over the eyes of the beholders and prevents them seeing what is in front of them, and this is "overshadowing" *per se*. Secondly, it is called "overshadowing" when a pleasantly shady tree casts a shadow and gives rest to travellers burning with the heat of the midday summer sun and worn out by their exertion, filling them with delight.

The overshadowings in the New Testament are of the latter sort; for instance, the words spoken to the Virgin, "The Holy Spirit will come upon you and the power of the Most High will overshadow you" (Lk 1:35), and those quoted above, "Behold, a bright cloud overshadowed them." Again, the hymn to the Archangel Michael says, "Where your grace overshadows, O Archangel." For the power of the Most High was not going to darken the highly favoured soul of the Virgin, perish the thought! Nor would the bright cloud plunge the apostles into darkness, nor would the grace of the archangel bring us darkness — how could that be, when through it the dark power of the devil is put to flight? An extremely good and penetrating interpretation of this saying is given by the inspired Gregory [Palamas] of Thessaloniki when he says of this feast:

"While Peter was speaking, not knowing what he said, behold a bright cloud overshadowed them, interrupting Peter's words and showing what was the fitting tabernacle for Christ. But what is this cloud, and how did it 'overshadow' them if it was 'bright'? Is this not the unapproachable light in which God dwells, the light in which He decks Himself as with a garment? For 'He made the clouds His chariot,' the Psalmist says,

and 'He made darkness His covering around Him; His tabernacle is round about Him' (Pss 103/104:3, 17/18:12), although the apostle says, 'Who alone has immortality and dwells in unapproachable light' (1 Tim. 6:16). So the same thing here is both light, and darkness which 'overshadows' because of its exceeding brightness; and that which was formerly seen by the eyes of the apostles is attested by the holy theologians as unapproachable. 'For today,' says John of Damascus, 'there is an abyss of unapproachable light.'¹⁰ And Dionysius the Areopagite says that the unapproachable light in which God dwells is darkness, and continues, 'Everyone who is accounted worthy to know God and see Him enters into this.'¹¹ So the light that the apostles at first saw shining from the Lord's face, and the cloud that overshadowed them later, were the same light: when it shone more dimly, it allowed them to see, but later when it was revealed to a much greater extent it was invisible to them because of the exceeding brightness. Thus it overshadowed the fount of divine and everlasting light, Christ the Sun of righteousness. For even with the material sun, the same light both permits sight through its rays, and again takes away the power of seeing when one looks directly at it; for our eyes are not equal to the brightness of the sun.'¹²

Ode 5, Troparion 2: *Thou, O Christ, with invisible hands hast fashioned man in thine image; and Thou hast now indicated thine original beauty in the creature formed by Thee; not as in an image, but as Thou art in thine own self according to thine essence, being both God and man.*

Looking more closely at the Transfiguration of Christ, the melodist is amazed at that light. And then, going back in his mind to Adam who was formed by the hand of God and made according to His image and likeness, he considers it in bewilderment and says: So was the light of Christ in the Transfiguration like that, and far exceeding it? Contemplating and considering all this, he says: O Jesus Christ who are God and

man, maker and creator of man; You did not only take from the earth dust (which according to Zonaras means the finest and purest soil of the earth) and shape man's body with Your invisible hands; but with Your vital inbreathing You also created a soul in him and honoured him with Your image. You saw that men did not realize what great grace and abundant light they had fallen from through Adam's transgression, and for this reason You became man in the last times and, transfigured on Tabor, sent forth like lightning that divine and ineffable light, in order to show to those who were unaware of it what a great gift was the divine image which You had bestowed on man.

It almost seems that the transfigured Christ is saying to humans: As is the light you see shining from My body, so was the light that was bestowed on your forefathers who were formed according to My own image. But lest anyone should think that the Christ-man (i.e. the humanity assumed by the Lord) received the light according to the image (perish the thought!), he says: the light in the transfigured Christ was not as in an image; but because the two natures, of divinity and humanity, were commingled in the one hypostasis of God the Word without change and without confusion, on account of this, the radiance of the transfigured Christ was very much more divine and brighter than that of Adam. This was firstly because in essence and in hypostasis Christ was God, who created Adam and who is light, or rather beyond light; and secondly, because He deified the human nature that He assumed precisely by the hypostatic union. For both these reasons, the light of the transfigured Christ both as God and as man was incomparably greater than the light of Adam. This is why the melodist says to Christ quite explicitly: You indicated (i.e. showed dimly) the archetypal beauty of Your Godhead which created Adam according to the image. Where did You show this? In Your creature; in other words, not in mere man, but in the manhood which You took on, which subsists in Your transcendently divine hypostasis and becomes one with You who are God. The melodist therefore goes on to

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¹⁰ Hom. 1, On the Transfiguration, 2; PG 96:545B.
¹¹ Letter 5, PG 3:1073A; Coem Lubheid (tr.), Pseudo-Dionysius: The Complete Works, p. 295.
¹² Hom. 35, On the Transfiguration; PG 151:441C-444A.

The Second Canon of the Transfiguration

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say: You showed Your archetypal beauty, not in Your mere image (i.e. in one who is simply man), but in man assumed by You and deified, being as You are one in hypostasis but dual as to Your natures; for You yourself are God according to essence, and have Yourself become man according to essence.

St. Basil the Great speaks of the divine beauty with enthusiasm and love: "The lightning flashes of divine beauty are altogether ineffable and past telling. Speech cannot describe them; the hearing cannot receive them. If you speak of the rays of the morning star, or the brightness of the moon, or the light of the sun, all these are unworthy to represent this glory, more deficient in comparison with the true light than the depths of night, gloomy and moonless, beside the clearest noonday. This light is invisible to fleshly eyes, and visible only to the soul and spiritual intellect. And if on occasion it has shone round about some of the saints, it has left them with unbearable pangs of yearning."¹³ And his brother, Gregory of Nyssa, says: "As is the little droplet compared with the deeps or the tiny spark beside the sun's ray, so is all that men admire as beautiful compared with that beauty which is seen around the first Good and that which is beyond all good."¹⁴ And the godly Augustine says, "Late did I come to love you, O beauty most ancient and most new. Late did I come to love you, beauty so ancient; alas for the time that I did not love you!"¹⁵

Ode 7, Troparion 1: *Now the invisible has become visible to the apostles: on Mount Tabor the Godhead has shone forth before them in the flesh, and they cried aloud: "Blessed art Thou, O Lord our God, for evermore."*

The melodist took this irmos from the passage: "What no eye has seen, nor ear heard, nor the heart of man conceived, what God has prepared for those who love Him" (1 Cor. 2:9). This saying is written by Paul, but it was taken from the Apocrypha of the Prophet Isaiah which was still preserved at that time,

according to Photius, but is no longer extant. So taking only the words "What no eye has seen" from this passage, the melodist says: What the invisible has become visible, according to the words of Scripture. What were these invisible things? That God should appear on earth embodied, united in one hypostasis with the humanity He had assumed and deifying that humanity, yet not deprived of His own Godhead. These invisible things were seen perceptibly by the three apostles on Mount Tabor, and then later they were seen spiritually by all the other disciples of the apostles who had lived in an apostolic manner.

When you hear the word "Godhead," do not think of the nature and supra-essential essence of God — perish the thought! For this is always invisible and inconceivable. . . . "Godhead" here means the deifying energy and grace and light of God, which the apostles saw and participated in on Mount Tabor. The melodist calls this deifying energy and grace "invisible Godhead" because it is not wholly seen in its full extent, but only a very small part of it — a single ray, so to speak. As St. John Chrysostom says, "Here Christ the Master 'showed' his disciples the glory of the invisible Kingdom; He did not 'show it forth.' In other words, He disclosed the Godhead a little but not completely, giving them an assurance but yet sparing them, lest at the vision they should lose their lives." . . .

Celebrating this feast, St. John of Damascus himself says, "Now things invisible to men have been seen; for an earthen body shines divine brilliance upon human eyes. A mortal body wells forth the glory of deity; for the Word became flesh and the flesh Word, although neither departed from its proper nature."¹⁶

Ode 9, Troparion 1: *To show plainly how, at Thy mysterious second coming, Thou wilt appear as the Most High God standing in the midst of gods, on Mount Tabor Thou hast shone in fashion past words upon the apostles and upon Moses and Elijah. Therefore we all magnify Thee, O Christ.*

In previous troparia, the melodist has

¹³ Horn. 1, On the Transfiguration, 2; PG 96:548C. Note that the text used by Nicodemus differs slightly from that in Migne.

interpreted the feast of the Transfiguration in various senses; but in the present troparion he gives a better interpretation of its central theme. Hearing David the King and Prophet singing, "God stood in the assembly of gods, in the midst of gods will He pass judgement" (Ps 81/82:1, Septuagint), the melodist understands that this prophecy of David's prefigures the wonder of the Transfiguration. For he saw Moses and Elijah on Mount Tabor standing on either side of the transfigured Christ, and he saw the three holy apostles in company with them, and all five of them became gods by grace through the radiance of Christ who shone like the sun; and he thought of the future coming of the Lord and the judgement, and hence says to the transfigured Christ: O Jesus, shedding rays of sunlight — You did not perform the marvel of Your Transfiguration vainly or without good cause, nor was it mere chance that You presented Moses and Elijah and the three chosen apostles surrounding You on the mountain; You did this to show Your Transfiguration clearly as a prelude to Your future coming in glory. For as at the Transfiguration You were God by nature in the midst of gods by grace, namely the prophets and the apostles, so also in Your future coming and glory You will be seated in the midst of angels and men and will judge those who are gods by grace, and distribute among them the degrees of beatitude.

For this is how St. Gregory the Theologian interprets it in his homily on Baptism: "The radiance there is light to those who have been purified here; when the righteous will shine like the sun, and God stands in the midst of them, who are gods and kings, dividing up and distributing the degrees of blessedness there."¹⁷ And in his first letter to Cledonius, the same Father says: "He will come in the body, as I contend, just as He was seen by the disciples on the mountain, or rather was indicated to them, when the Godhead overcame the flesh."¹⁸ Notice that the Theologian adds, "or rather, was indicated," in order to show that it was not the whole of the Lord's light that appeared to the apostles, but some small part; as much as they were able to bear,

¹⁷ Horn. 40, 6; PG 36:365AB.

¹⁸ Letter 101, 4; PG 37:181AB.

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Women's Retreat, 1998: "A Spiritual Approach to Women's Needs"



Archbishop Herman leads opening prayer

The fourth annual Women's Retreat, sponsored by the Department of Religious Education, was once again held at St. Tikhon's Seminary on Saturday, August 8. Over 130 participants (ages ten and up) gathered from many parts of the diocese, state, and surrounding states to participate in spiritual growth and fellowship. As a result of suggestions given in past retreats, this year's program consisted of a series of presentations and workshops under a main topic of "A Spiritual Approach to Women's Needs."

The day's events began with registration and continental breakfast. His Eminence, Archbishop Herman and Fr. Daniel Resselar then led the participants

in Opening Prayers. Opening remarks and introductions were given by Matushka Frances Vansuch, Chairperson of the D.R.E. as well as this annual event.

The first two presentations followed. The first, "Dealing with Needs of the Elderly" was presented by Matushkas Theodora Resselar (of Christ the Savior Church in Harrisburg) and Mary Geeza (of St. Stephen's Cathedral in Philadelphia). Matushka Theodora, well-known for her work in various areas of parish life and ministry, spoke of personal experiences in caring for her mother, the late Matushka Prislowsky and mother-in-law, Matushka Resselar. Matushka Mary, a registered nurse and presently certified

senior consultant with the Whitman Group (specializing in geriatric care) introduced various programs and options available for elderly care, as well as problems and solutions.

The second presentation, "Coping with Social Pressure," was presented by Matushka Barbara Kucinda (of Holy Resurrection Church in Wayne, N.J.). Matushka, a former teacher, member of the Department of Youth Ministries, and present chairperson of the Department of Family Life Ministries of the Orthodox Church in America, spoke of social problems facing today's Orthodox Christians and the ways we can deal with the

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Women's Retreat, 1998

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daily stresses in our lives.

Following a short break, the last three topics were presented. "Spiritual Growth in the Local Parish" was presented by Matushka Myra Kovalak (of Holy Cross Church, Williamsport). Matushka Myra, a teacher, has been at Holy Cross since its beginnings as a mission, and, along with her husband, Fr. Daniel, has done previous mission work in the Diocese of the South. Her topic of discussion began with a personal spiritual growth—becoming "less like Martha and more like Mary"; leading to a parish spiritual growth—meaningful participation in the sacraments and further involvement in parish programs designed to enhance spiritual growth.

The fourth presentation was given by Nancy Pashchuk (also from Holy Cross Church, Williamsport). Nancy, a practicing psychologist and therapist, spoke on "Living with Abuse and the Abused." She presented information on exactly what constitutes abuse, the various types (physical, emotional, sexual), as well as various forms of therapy to help victims overcome the effects of abuse. (Texts from this presentation and from "Spiritual Growth in the Local Parish" are included in this issue.)

The final topic, "Looking Positively at Ourselves" was presented by Maria Proch (of St. Basil's Church, Simpson). Maria, also a teacher and active in the Youth Ministry of our Diocese, spoke of the need of our young women to see the good in themselves and not succumb to the social pressures of looking at ourselves negatively if we don't "measure up" to various standards set by media and peers.

Following these five presentations, an excellent luncheon was served by our teens under the direction of Fr. John and Matushka Stephanie Onofrey and Seminarian Jason Vansuch. Joining us for this repeat were: His Eminence, Archbishop Herman, and Frs. Daniel Ressetar and Daniel Geeza. Following the luncheon was a photo session and opportunity to walk the Monastery grounds or browse in St. Tikhon's Bookstore.

In the afternoon session the opportunity was given to attend one of the five

workshops on the topics presented during the morning session. Each workshop lasted approximately one hour, giving the presenter a chance to give more detailed information as well as lead in these areas.



Matushka Myra Kovalak addresses retreatants



Nancy Pashchuk

In the workshop "Dealing with Needs of the Elderly," Matushka Mary gave valuable and much needed information to those present who are, or who are about to cope with elderly parents, spouses or close relatives in need of care.

Through both Matushka Mary's as well as Matushka Theodora's personal experiences many personal, sometimes poignant and heartbreaking stories were shared and those present found much common ground on which to draw strength from each other.

The "Coping with Social Pressure" workshop met with some lively discussion, led by Matushka Barbara. She shared her personal as well as professional experiences and allowed those present to "vent their frustrations" as well as discuss ways to allow us to take our stresses and pressures to God.

In the workshop "Spiritual Growth in the Local Parish," Matushka Myra emphasized the need to bring the Sacrament of Confession back into our lives (a suggested topic of discussion). The evidence of this need is the number of TV programs geared to those who wish to speak of their personal problems. The fact that society is using this as a form of "entertainment" shows how spiritually "paralyzed" we have become, as well as the need to "begin with me" in truly seeing ourselves. Participants were then asked to recall and share their best and worst experiences with confession. Drawing from these experiences, they discussed sources to help them feel less uncomfortable in going to Confession (i.e. meeting with their pastor, reading available printed materials, etc.). Also discussed were ways to spend more time in daily personal prayer and meditation to better examine our sins and truly confess them before God and His witness, our pastors.

The workshop for young girls (ages 12 and older), led by Maria (always a favorite!) was met with great enthusiasm by those present. Candid discussions on dealing with peer pressure and all the pitfalls surrounding it gave those present a positive approach to looking at themselves. Many came away feeling a renewed sense of inner goodness and felt they could be proud of themselves for who they are—beautiful, talented children of God!

The workshop in "Living with Abuse and the Abused" was one of the most compelling in that many women, some who had never spoken before, gave accounts of their personal experiences, as well as those of people close to them.

Spiritual Growth in the Local Parish

Nancy gave those present a chance to express themselves through psychodrama techniques and made herself available to those who wished to speak further. She also offered to refer those desiring further help to other Christian psychologists.

His Eminence, in his closing remarks, emphasized the need for those present in the workshops (especially the "Abuse" workshop) to keep all that was shared within those rooms, "as in Confession" for the sake of those who spoke their innermost thoughts and experiences. His Eminence also emphasized the need to return to Confession, noting it is not how often one participates, but how sincerely.

His Eminence also emphasized the need to return to Confession, noting it is not how often one participates, but how sincerely.

He reminded us the role of the priest is not to admonish or lecture but to be that witness who allows us to examine ourselves truthfully and be sincerely repentant. His Eminence also felt greatly moved and compelled by all those who led the workshops, citing the value of information and experiences which could be taken back and initiated in our lives.

Following the afternoon session there was a tour of the icon repository and time to walk the Monastery grounds and reflect. The afternoon concluded with Vespers and Matins at St. Tikhon's Monastery Church.

We wish to thank His Eminence, Archbishop Herman, for once again hosting this event. We also wish to thank Matushka Frances Vansuch and members of the DRE Committee for sponsoring this increasingly popular event. A special thanks go to Gregory Hatrak and St. Tikhon's Bookstore, Matushka Dorothy Sulich, John Paluch and members of St. Tikhon's Monastery Community. We hope to continue to increase our good works next year as we continue to grow in God's grace!

—Matushka Myra Kovalak

Your Eminence, members of the clergy, guests, and ladies: Good Morning! I stand before you to begin discussion on how we, as Orthodox Christian women, can become more spiritually involved in our local parishes or how to be less like Martha and more like Mary! I would say with the utmost confidence that, along with our family, job, and home obligations, most of us here are: Sunday School teachers or coordinators, choir directors or members, ladies' group members, parish council officers or members, readers, cleaners, cooks, groundskeepers, bell ringers, the list goes on and on! Our love for His Holy Church is evident in these deeds we have made our "mission." We may regularly attend all services in our parishes, well most anyway (soccer game, piano practice,

compish more than seems humanly possible. We find ourselves like Martha, rushing about, not doing anything wrong necessarily, but still not doing what we should be doing. It is easy to convince ourselves that we don't have the time to devote to our spiritual lives, but that is where the paradox lies" (p. 1).

Stop and think of the women who wanted to be here but couldn't; most of them for reasons having to do with others: their families, jobs, even church obligations! Mrs. Jonopoulos continues:

"It is comforting to find two women in the Bible whose lives mirror the same struggle. . . . Was Martha doing a terrible thing! No . . . What she wasn't doing was attending to the words of the Lord" (p. 1).

In a recent issue of *Life Transfigured*,



Discussion group

preparing the Lenten Presanctified Liturgy dinners!), but somehow we feel something lacking. Martha, Martha. . . !

In order for our lives to grow spiritually in our parishes we must first grow spiritually ourselves. When we do this, we bring in spiritual growth to our parishes, which, in turn, adds to our own growth! It is a circle which makes us who we are: Christians seeking the Kingdom of God! So let's begin with the personal growth or how to move from Martha toward Mary!

Collette Jonopoulos, in her book, *One Thing Needful: Meditations for Busy Orthodox Women*, gives an excellent analogy. She states:

"With our homes, families, churches, and jobs we are constantly trying to ac-

A Journal of Orthodox Nuns, an article entitled, "Martha, Martha" emphasized the need to realize our physical jobs are important (*someone* had to serve our Lord!), but a combination of Mary's listening skills and Martha's labors would be the ideal way to serve our Church. An excerpt from the article states,

"Martha, Martha if you had focused with your ears and not your eyes, you would have heard the Word and not been so frustrated, for serving and attentiveness can be peacefully combined" (p. 14).

In other words, *listen while you work!* How do we combine both? Countless saints, Holy Fathers, and church writers have told us we never stop learning and

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Women's Retreat, 1998

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growing. Fr. Anthony Coniaris, in his book *Daily Vitamins for Spiritual Growth*, volume 1, has a formula for spiritual maturing: G.R.O.W.

G-Go to God in daily prayer,

R-Read God's Word daily,

O-Obey God moment by moment,

W-Witness for Christ by your life and words.

Let's examine the first two:

G-Go to God in daily prayer, and R-Read God's Word Daily

Daily prayer is vital to our spiritual growth. As a priest's wife I found myself immersed in the physical aspects of the parish and, with a family and full-time job, little time for myself to grow and mature spiritually; even while in church! I found myself thinking: "Is the coffee pot plugged in? Are the readers here? We have no altos! How are we going to go right into Tone 3 from Tone 5 for the extra Tropars? I'm glad 'John' is here today. I must remember to ask how his mother is doing." Martha, Martha!

Does that sound familiar? Then we need to refocus our thinking! Again Mrs. Jonopoulos reiterates:

"If we don't make Communion, prayer, and reading the Bible our top priorities, the value and effectiveness of everything we do is lessened (p. 1)."

So we must maintain a daily schedule of prayer (our "continuous ascension to Heaven" as St. John Climacus calls it) and Scripture reading, which our Archbishop challenged us to begin this year in his pastoral letter, "1998, A Year Dedicated to Education," as preparation for the Millennium. As a guideline, may I suggest to you Fr. Anthony Coniaris's: *Daily Vitamins for Spiritual Growth* — a year's worth of dated, daily Scripture readings, mini-homilies, and meditations. Being a morning person I find "having breakfast with Jesus," as Fr. Anthony puts it, enough to get me going before the dog wakes up! There are three volumes — three year's worth of "vitamins"! The other book I mentioned earlier, *One Thing Needful: Meditations for Busy Orthodox Women* holds "gems" of wisdom just when we need them: extra

nourishment, so to speak. There are many more books available for daily meditations. You need only ask your pastors or Orthodox bookstores and catalogues.

Does our daily prayer have to end there? We pray more than we think! How many of us call upon God for help during the course of a day? Bishop Theophan advises:

"Prayer does not stop when morning devotions are over. Now it is a matter of maintaining prayer the whole day through, no matter what the day's complications. A short prayer from the Psalter, such as 'Create in me a clean heart, O God, and put an new and right spirit within me' or simply, 'God help me, a sinner.'"

Our goal for growth is to pray unceasingly! If we have families we must be an example to them, emulating the lives of the married saints Drs. David and Mary Ford so eloquently spoke of during last year's retreat. We must bring our loved ones together to pray. What better time than at mealtime — remember the kitchen table? Too busy to sit as a family? Make sure our families are there whenever possible, even if it is once a week. Let our children "catch" us at private evening prayer. They will realize we practice what we preach! Family or loved ones not around? Pray for them! Our continued and fervent prayers will help them.

It is never too late to begin these hab-

its. They will lead us and our loved ones to spiritual, growth and peace, which will extend into every aspect of our lives, personal and parish, helping us to . . .

O-Obey God moment by moment

Obedience is a negative attribute in our society. We see the "rebel" or rugged individual glorified in every aspect of our lives: media, leadership, entertainment, and education. The results of this self-centeredness are everywhere: divorce; spoiled, troubled youth; lost jobs; confused adults; more depression than ever.

Mrs. Jonopoulos, in her article on obedience states:

"If there is one word the last few generations abhor, it has to be obedience. . . [Yet] how can we expect to hear God's and obey His commandments if we are not willing to humble ourselves in obedience to Him?" (p. 27).

We must use what we've learned through prayer and the Scriptures to help us understand obedience. (See how GROW builds?) We find in the Scriptures a perfect example of obedience, in the Theotokos. When approached by the Archangel Gabriel she was, at first, fearful and confused but obeyed because her calling to be the Mother of Christ was God's Will. We may be confused or upset by what is happening in our own lives — those events we cannot change. This is the most difficult aspect of our time on earth. Prayer gives us the strength and



Girls's discussion group

guidance to obey God and endure the sorrows of our lives, for, with patience and time, the meaning of events will become clear to us. As we are suffering, confused, and perhaps angry, we need to go back to G-R (go to God in prayer and read the Scriptures). "Blessed are those who hear the Word of God and obey it" (Luke 11:27-28). If we remember what Mary, the Mother of God, had to endure, we will begin to obey God more readily. Mother Christophora (our first retreat leader) called it "losing ourselves to God." Once we do this, we can begin to live in peace with Him, ourselves and those around us. We can move on to:

W-Witness for Christ by your life and words

This is where participation begins and parish spiritual growth results! As we see our need to pray and obey God we carry these things into our life in the church community. We must or we are lost! We begin by attending the cycle of services. Our Scripture readings come alive in these services. We now are really listening like Mary! How many times have we said, "I've been to this service many times but the words just struck me." We're growing! We can realize through the yearly cycle the importance of Holy Days, begin to focus on fasting with more fervor as a rudder to our life, and become obedient (that "O" word!).

As we immerse ourselves in the cycle of services we must partake of the Holy Sacraments of Confession and Communion to participate, grow spiritually, and become full members of His Holy Church. One of the topics of discussion suggested for this retreat was Confession, and no wonder! Confession has become a frightening and therefore 'lost' sacrament for several reasons:

1. Sin has become relative in our society
2. Obedience is a dirty word
3. We've been programmed to blame others for our faults

If we think this way, Confession is a negative Sacrament to simply be endured. So much is lost in this way of thinking! We are following what Matushka Deborah Belonick (our retreat speaker two years ago) referred to as our own "self"-will and not God's. We need

only return to the Scriptures and see the ultimate Confession and Absolution, Christ and the Thief on the Cross. If we think back to Holy Thursday Matins and the Passion Gospels, we remember the Hymn, "The Wise Thief":

"In one moment thou didst graciously vouchsafe unto the wise thief paradise . . ."

What more beautiful example of humility, self-examination, faith, and forgiveness. In one moment the thief admitted he was wrong, showed his faith in Jesus as the innocent Lamb of God ("This man has done nothing wrong") and been forgiven his sins, leading him to God's kingdom. Listen to those words again next Holy Thursday. They won't be the same!

Thinking upon this, once we understand that *all* sin is sin and admit that we are sinners, we will understand the importance of placing ourselves before God; and through His servant, our Father Confessor, receive God's forgiveness, thus enabling us to partake of His Body and Blood fully, begin anew, and grow spiritually as a parish. We can further discuss confession during our workshop sessions this afternoon.

We can now witness to the programs of our parish and begin to offer ourselves more fully, bringing about our spiritual growth. Educational Programs bring about much change in people's lives. Our Sunday Schools always need teachers and helpers, even if we cannot always be available. Sharing a class, or providing special projects, even donating materials contributes to the spiritual growth of our youth, our precious charges and future of The Church.

Many parishes have weekly Bible Study or adult instruction classes. If your parish does not, ask your pastor about beginning one. In his Pastoral Letter referred to earlier, Archbishop Herman challenged us to initiate these vital programs as part of dedicating ourselves in this, the Year of Education; along with special lectures, programs and introductory instruction for visitors and new members. When our parish, Holy Cross in Williamsport, began as a mission 21 years ago, we provided these programs for our own parish growth and presence within the community. One such pro-

gram we began was C.A.T. or coffee and talk. These were a series of short church tours and introductory talks about the Orthodox Church, along with coffee and time for questions and chat in the church hall. These open houses are still prevalent to the local community several times a year. Each year we try to bring in several guest lecturers for further education. Again, these are open to the public and are well attended. Our Adult Discussion group began as a Bible Study approximately 18 years ago and we're presently on Paul's Second Epistle to the Thessalonians! We're slow learners; we get into many discussions! We bring in questions, articles for discussion, talk further about Holy Days! What bonds we have, what lively discussions! We laugh, cry, disagree, confess! All under the pastor's leadership and guidance; kind of a group therapy for God! If you have similar programs in your parishes, consider becoming a part of them. You won't regret it!

There are parish outreach programs we can start or participate in. Don't underestimate Coffee Hour! What a great opportunity to get to know one another and invite new guests. Speaking of guests, does your church have "Greeters"? They are vital to the growth of parishes, no matter what the age! If people don't feel welcome, they won't return! Take it upon yourself to greet new people and invite them downstairs or next door.

Introduce them to others! Most of us may not be this social but when you're starting out as a mission, it's amazing what you can do! A visitor from Egypt once remarked (through a Greek woman in our parish who *happened* to speak Arabic), that our Liturgy was exactly like hers back in Cairo — "except for the coffee at the end!" A new sacrament? No, but, if every Sunday is a "Little Pascha," why not a weekly Agape meal? New friendships and loving experiences happen with people bound together in Christ's love and communion!

Another parish outreach program is a prayer chain. Like to talk on the phone? This is for you! How comforting to know many are praying for you in your time of need! Hospital visits and visits to the homebound or infirm are so vital to those

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Women's Retreat, 1998

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who need healing! Remember how it felt when you were "laid up"? "Do unto others . . ." Show your Christian love as Christ taught us.

Our colleges and universities have Orthodox students of many backgrounds who would love to attend church when possible. The local college chaplain can help put us in touch with students. By sending notices of services and upcoming events and offering transportation, we can give our young adults a "home away from home." Parishioners at Holy Trinity Mission Church in State College, PA send care packages to Orthodox students attending Penn State and provide many programs and services for them.

We can also provide services and fellowship to Orthodox unfortunate enough to find themselves in prison. Many low security prisons have training programs for church volunteers. Fr. Daniel Ressetar and parishioners of Christ the Saviour Church in Harrisburg have been ministering for many years.

Our spiritual growth can move from

parish to the local community. We can support local charities, projects and programs, such as Cropwalk for Hunger, Habitat for Humanity, Right to Life, the local soup kitchens or church pantries. An Antiochian Orthodox church in Bal-

Our spiritual growth can move from parish to the local community. We can support local charities, projects and programs, such as Cropwalk for Hunger, Habitat for Humanity, Right to Life, the local soup kitchens or church pantries.

timore sells bread for \$.25 to the local needy to give them food, and dignity. Now we're putting Martha and Mary together! We can support our Deanery and Diocesan programs and projects. Of course, we're already doing that — *we're here!* Isn't it wonderful to connect with

other Orthodox and not have to explain ourselves?! Get involved in Diocesan programs. Your help is vital! And if you think the youth of our parishes are uninspired, I beg to differ! Our summer camp here at St. Tikhon's, under Martin Paluch's directorship, hit a record two hundred children this year and more want to come! And do you know which group is the largest? The teens! If you love children and have some time, think about offering your talents!

Other projects parishes have witnessed to are: adopting mission or "sister" parishes throughout the country and world (St. Nicholas Church in Bethlehem has done this — twice!), sponsoring a seminarian's education, and sending or sponsoring missionaries throughout the world. Martha and Mary together — the work is never ending!

See what personal to parish growth can bring about? But it has to begin with you and me. Christians are a community and we need each other more than ever! As we become more fulfilled, we give more and the circle continues . . .

—Matushka Myra Kovalak



Living with Abuse and the Abused

Presented at the 1998 Women's Retreat, St. Tikhon's Seminary.

I stand before you all to speak on the topic of abuse.

I am a licensed psychologist and a certified psychodrama trainer in private practice in Lewisburg, Pa. I have practiced psychology for over twenty-five years and while conducting group therapy on an inpatient unit, I discovered while using psychodramatic techniques that clients that had been diagnosed as schizophrenic were actually survivors of childhood abuse, sexual, physical, and emotional, and suffering dissociative experiences which led to their hospitalization. Dissociation is the process by which the psyche deals with destructive experiences, "removing itself" from experiences of trauma and abuse, to allow survival, until such time as it is safe to experience the trauma. Currently about half of my clientele have been abused in some fashion.

First, let's define abuse. According to Beverly Engle, author of *The Emotionally Abused Woman*, abuse is any behavior that is designed to control and subjugate another human being through the use of fear, humiliation, and verbal or physical assaults.

Types of abuse include, physical, sexual, and emotional abuse.

Physical abuse is when someone is hit hard enough to leave an injury. Outside injuries include bruises, burns, or black eyes. Inside injuries are broken bones.

Sexual abuse is when someone (an adult or a bigger kid) touches an adult or child's private parts in a way that confuses them, frightens or hurts them. Forcing adults or children to view pornographic pictures or movies or listen to

sexual talk can also be sexual abuse. Being objectified or ridiculed about your body can also be sexual abuse.

Emotional abuse is any kind of abuse that is emotional rather than physical in nature. It can include anything from verbal abuse and constant criticism to intimidation, manipulation, and refusal to ever be pleased. Emotional abuse is like brainwashing in that it systematically wears away at the victim's self-confidence, sense of self-worth and trust in his or her perceptions. This is probably the most common form of abuse and typically receives the least attention. Many people who are being emotionally abused — women, children, and men, do not even realize what is happening to them. Many suffer from the effects of emotional abuse — depression, lack of motivation, confusion, difficulty concentrating or making decisions, low self-esteem, feelings of failure, worthlessness, and hopelessness, self-blame, and self-destructiveness — but do not understand what is causing these symptoms.

Similarly, people who have been physically or sexually abused, usually as children, and who have suppressed the memory of this abuse may seek help for their symptoms without any awareness of why they are suffering.

The very first step in the healing from, and treatment of, abuse is to break the silence that usually surrounds abuse. If not told directly, the victim has come to understand unconsciously that the abuse is not to be spoken of. Typically, the victim is afraid of what will happen to them or to the person who has hurt them. Abuse of all types and the shame that results thrive in an atmosphere of silence. Breaking that silence is a powerful healing tool.

Telling is transformative because it

allows the victim to move through the shame and denial that keeps them isolated, and it makes it possible to get understanding and help. As one client said, "The shame and the secrecy connected with the abuse served to separate me from God."

"Telling" takes different forms and levels. A child usually does not verbalize abuse directly, but rather tells in vague ways: . . . "I don't want to see Mr. Brown. I don't want to go to Boy Scouts anymore." And if they don't tell with words, they often tell through their behavior. They may wet their beds, steal a from parent's wallet, develop asthma, stop eating, cry hysterically when a particular baby-sitter comes over, or demonstrate a precocious interest in sex. They can act seductively to get the things they want.

Adults who tell may do so with detachment, with sadness, anger, or even with humor. The more they talk about it, the less they identify themselves as victims and the more they see themselves as strong, capable adults.

While it's not necessary or appropriate for those abused to tell every single person they meet about the abuse, it is important that they share with the people they wish to be close to — spouse, close friends, etc. Talking about abuse with a skilled counselor or supportive group of survivors needs no planning, but when telling friends or family for the first time it's necessary to ask oneself:

- Does this person care for and respect me?
- Does this person have my well-being in mind?
- Is this someone I've been able to discuss feelings with before?
- Do I trust this person?

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Living with Abuse and the Abused

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•Do I feel safe with this person?

These questions are taken from *The Courage to Heal* by Ellen Bass and Laura Davis. This book is an excellent reference book for women survivors of child sexual abuse.

Most of my clients who have been abused are women, although some are men. I do some work with children who have been sexually abused, but most of this work is with their parents, helping them to deal with the behaviors secondary to sexual abuse — primarily sexualized behaviors.

Most of these men and women were physically, emotionally, and sexually abused as children and were seeking services as adults for some of the symptoms previously noted (depression, low self-esteem, etc.). Some were entering therapy because their own children had been abused, and initially, they were seeking guidance in helping their children, but eventually became aware of having been abused themselves as children. Dreams emerging in the therapy process are extremely helpful in revealing past abuse forgotten or blocked by clients. Clients bring in dreams that we enact psychodramatically, making them concrete and more understandable to me, and most importantly, to them.

Some were experiencing flashbacks of abuse and were trying to make sense of them. For these clients progress was slow and painful, but steady. When they were in touch with a memory or flashback they were "transported" back to the time and place of some abusive scenario in a series of scenarios from their lives. Sometimes they crouched in a corner of my office, rocking and crying and refusing to allow me within ten feet of them. Together, we weathered these memories and flashbacks, which although excruciatingly painful were an avenue for their healing.

As children or young adults these people (now women and men) were not allowed to cry when abused, or even to feel around their abuser. As they got in touch with memories of their abuse, they also were flooded with all the feelings they had to suppress as children or young

adults in order to survive. They were angry, even full of rage, hurt, fearful, and even terrified. Experiencing these feelings, making sense out of them and allowing them to dissipate was an important step in healing. Eventually, role-reversing with the abuser (actually enacting the role of the abuser, putting themselves into their shoes) allowed these

fore confronting their abuser in action I usually ask clients to "bring in" what is called an "empowering figure," someone whose presence is comforting and fortifying. Frequently this chosen "empowering figure" is God the Father, Christ, or the Holy Spirit. Sometimes it is a deceased relative or a friend or a teacher from childhood, but God is usually a

Eventually, role-reversing with the abuser (actually enacting the role of the abuser, putting themselves into their shoes) allowed these clients to take back their personal power and to see the abuser more realistically — not as an all-powerful individual, but as they truly were — broken, ill individuals.

clients to take back their personal power and to see the abuser more realistically — not as an all-powerful individual, but as they truly were — broken, ill individuals.

Many of these clients had histories of drug and alcohol abuse, eating disorders, sexual acting out or promiscuity, and self-mutilation. These were all avenues they had "chosen" to cope with or block the emotional pain connected with their abuse.

As part of the course of treatment, I have these men and women, when ready, confront their abuser, in psychodramatic action, in my office. Rarely do I advise actual confrontation, but I am supportive of clients who choose to do so. Be-

necessary Person in the healing process with these clients and is actively and concretely present in the action scenarios that comprise their treatment. Sometimes these clients are angry with God for "having allowed the abuse to happen." We work on this in action, with clients role reversing with God and conducting active dialogue with Him in this fashion. These role reversals reveal the level of relationships these people have with their Maker and how they envision Him. Sometimes slowly, sometimes quickly we work on clarifying and strengthening this relationship from which the client draws comfort, strength, and healing.

—Nancy Pashchuk



D.R.E. picnic

Archbishop HERMAN Marks Quarter-Century of Episcopal Service



Your *Diocese Alive in Christ* joins with all the faithful of the Diocese of Philadelphia and Eastern Pennsylvania in saluting our diocesan Hierarch, Archbishop HERMAN, and offering him our profound congratulations, love, prayers, thanks, appreciation, and best wishes on the occasion of the 25th anniversary of his episcopacy.



His Eminence's service as a bishop has nearly spanned the entire history of the Orthodox Church in America since her autocephaly. During that time, just as the O.C.A. has matured and grown during twenty-five years of a crucial maturation process, so our Hierarch aided and furthered that growth and development of our Church through his many and varied labors, while himself advancing in rank from his first episcopal post as auxiliary Bishop of Wilkes-Barre to become Bishop and then Archbishop of Philadelphia and diocesan Hierarch of the Diocese of Eastern Pennsylvania.

While his first duty and responsibility is to serve as archpastor and shepherd of our Diocese, His Eminence also acts as Rector of St. Tikhon's Seminary and Deputy Abbot the Monastery of St. Tikhon of Zadonsk, which is a stavropighial monastery (i.e. directly under the Metropolitanate) on account of its historical significance as the first and oldest Orthodox monastery in the New World.

In addition to the above tasks, His Eminence has also contributed his many pastoral, leadership and administrative gifts, talents, skills, and abilities to the work of the Church at the metropolitan level. His contributions have increased with the passing years. Besides participating in the Holy Synod of Bishops as well as the Lesser Synod, he presently holds a very important post as Episcopal Moderator of the Mission and Stewardship Ministries, one of the five administrative Ministries Units of the Orthodox Church in America at that level. In this capacity, Archbishop Herman oversees the work of enhancing, marshaling, channeling, applying, and administering our Church's varied human and material resources to further — in an organized, coherent, and efficient manner — the evangelical mission of the Church on this continent.

Like most of those who have come to devote their entire life to the work of Christ and his Holy Church, Archbishop Herman was not aware in the beginning that his future would hold that degree of service. This is true even of many or perhaps most of the lives of the saints, and

among them the fathers of the Church, many of whom early in life had other interests and expectations and did not foresee their future life of ministry. As examples, one might cite St. Peter, who was a fisherman; St. Paul, who was a Jewish scholar; St. Innocent, who aspired to be a humble parish priest; and the Cappadocian fathers, who began their careers by studying secular learning and philosophy.

As a young man, His Eminence, Archbishop Herman (then Joseph Swaiko) graduated from high school with honors, and entered Robert Morris Business College in Pittsburgh, where he majored in Business Administration and Secretarial Science. He then served in the U.S. Army with the Adjutant General Corps in Labrador. After receiving an honorable discharge from military service, he returned to his position at a local business firm in Pittsburgh. Despite his academic achievement and service in the armed forces and successful employment, something seemed missing in his life. Here, in his own words, is how he remembers that time in his life when he discerned a calling to devote himself more fully, more wholly to the work of Christ: "My pastor, being aware of the spiritual dilemma with which I was struggling, came to the conclusion, and with a very strong recommendation, that I should leave secular employment and prepare to give my life to Christ and to work for His Church, which he believed would bring joy and fill the void in my life. Although I did not respond immediately, deep down

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Archbishop HERMAN Marks Quarter-Century of Episcopal Service

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within me, I knew that his conclusion was the right one and something that I actually desired, but I hesitated out of fear and a feeling of unworthiness to answer such a call."

Accordingly, in the fall of 1959, Joseph entered St. Tikhon's Seminary, where he immersed himself in every aspect of the school's life, including editorship of the annual publication, *The Tikhonaire*. In 1961, Joseph was named personal secretary to the then diocesan Hierarch, Bishop KIPRIAN. After graduating from Seminary, Joseph was appointed Seminary Registrar, and in March of 1964 he was ordained to the Diaconate. On April 7 of that same year, Deacon Joseph was ordained to the Holy Priesthood by Bishop Kiprian.

Soon, Father Joseph was not only serving nearby parishes but was active as the Secretary of the Diocese. The late 1960s were, for our Church, that historic period during which she was discerning her mission and true self-identity on the North American continent. This process of self-discovery necessarily led in the direction of autocephaly and to becoming the Orthodox Church in America, in name and — to a greater extent than before — in self-understanding as well. The young priest Joseph lived through and experienced this historic spiritual pilgrimage of our Church to the land which she had already occupied, physically, for nearly two centuries. Following upon the heels of the granting of autocephaly, Father Joseph served the Church in an indispensable role as General Chairman of the local Functioning Committee of the historic First Council of the Orthodox Church in America, held at St. Tikhon's Monastery and Seminary that same year (1970).

Soon afterwards, on December 4, 1970, Priest Joseph was tonsured a monk at St. Tikhon's Monastery, receiving the monastic name of Herman. On October 17 of the following year, Hieromonk Herman was elevated to the dignity of Igumen by Archbishop Kiprian. On October 22, 1972, he was raised to the rank

of Archimandrite, and on February 10, 1973, Archimandrite Herman was elevated to the highest dignity of the Orthodox Church, being consecrated the Bishop of Wilkes-Barre, Auxiliary to Archbishop Kiprian. Not long after the repose of Archbishop Kiprian in December of 1980, Bishop Herman was installed as Bishop of the Diocese of Philadelphia and Eastern Pennsylvania (April 29, 1981).

We, the members of his
diocesan flock, perhaps
know him best as our
loving and beloved
shepherd and father
in Christ.

From the very beginning of his years of episcopal service, as beforehand, Bishop HERMAN served the Church at the metropolitan, diocesan, and institutional levels — to which was now added, with increasing frequency, service to Orthodoxy at the world level. Church-wide, he has served on several departments of the Orthodox Church in America, often as Chairman or Vice-Chairman. In addition to those already mentioned, these include: the Departments of Finance and of Missions; Board of Theological Education; Pension Board, and Pre-Conciliar Commissions for several of the All-American Councils. Remembering the words of Christ that he has people who are "not of this flock," His Eminence looks after Christ's people not only of his own diocese but of the whole Church, and through his ecumenical activities, he is always sensitive to the possible presence of servants of Christ who are, currently, "not of the fold" and who therefore are in need of a special kind of caring and pastorship in order to guide them to the fullness of the truth. Significantly in this vein, His Eminence serves as Vice-Chair of the Office of Inter-Church Relations and Ecumenical Witness. His great love for Orthodox people throughout the world, has led him, both in his official church capacity and in a personal capacity, to make frequent trips to observe Or-

thodoxy in many different lands. In particular, having in mind the long-afflicted people of the Church of Russia, the children of our own mother church, he has often visited the Church in Russia. Thus he has contributed much to nurture and maintain the ties of spiritual unity and brotherly affection between the people of the Church of America and Orthodox Christians in many other places. Last but not least, being acutely aware of the pressing need for Orthodox unity in America, he has worked wherever possible to further the goals of spiritual brotherhood and Church unity among all Orthodox Christians in America.

In November of 1992, Bishop HERMAN was awarded the Doctor of Divinity Degree from the Nashotah House Episcopal Seminary in Wisconsin, an honor previously given by the same institution to St. Tikhon of Moscow. In May 1993 he received the Doctor of Business Administration Degree at the 68th Annual Commencement of his *alma mater*, Robert Morris Business College.

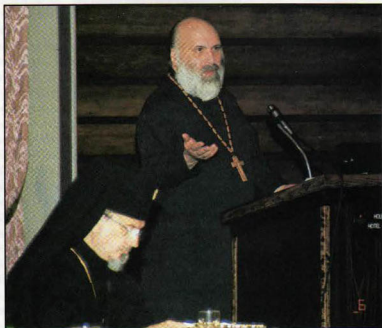
In recognition of his outstanding service to the Orthodox Church in America in so many areas, the Holy Synod of Bishops elevated him to the dignity of Most Reverend Archbishop on March 31, 1994. That same year he was awarded the prestigious Silver Medal of St. Innocent.

Archbishop Herman has served *all* of us in so many of the ways listed above. But he has served *each* of us. We, the members of his diocesan flock, perhaps know him best as our loving and beloved shepherd and father in Christ. Always the pastor, he travels the length of his diocese and fulfills diligently his responsibility in Christ to oversee, shepherd, teach, and guard the flock entrusted to him. We have ourselves experienced the benefits of his service as a Bishop and we offer our thanks not only to him, but above all to our Lord Jesus Christ for giving him to us to be our archpastor in the Lord, and we pray that, through the prayers of the Theotokos, the Saints of America and of all the Saints, our beloved Vladyko (Master), Archbishop HERMAN, be granted many years of continued service in peace and health and spiritual strength in the vineyard of the Master and Savior, Christ. *Eis polla et Despot!*

Annual Parish Council Conference Convenes in Bethlehem

"Unless the Lord build the house, those who build it labor in vain" (Psalm 127:1)

Presentation for a "Guidelines for Parish Councils"



Fr. John Udics gives keynote address

The theme of this year's Parish Council Conference was the presentation of text and ideas for a proposed "Guidelines for Parish Councils." Each year, new officers are elected to parish councils and often their only qualification is a willingness to serve. Some "on the job" training may be normal, but as in any other job or vocation, the more education and training officers for the parish council have, the better they can accomplish the task set before them. Following this presentation by Archpriest John Udics there was an afternoon session during which we discussed comments on the presentation and received, from those who had assembled, suggestions for a proposed pamphlet of guidelines.

• • •

The Holy Spirit was poured out at Pentecost, and we, sealed with the Holy

Spirit at our Baptisms and Chrismations, are in turn sent out now to bring to all nations the Good News of Christ's death and resurrection, and to baptize them, and we are sent out to feed the hungry, give drink to the thirsty, clothe the naked, visit those who are ill or in prisons. And these things are to be done both in the physical, real sense, and also in the spiritual sense, as there are many hungry, thirsty, naked, imprisoned and sick souls needing the presence and ministry of Christ in their lives.

This is our "business" as the Body of Christ. This is our "job." The inspiration which came to the Ecumenical Councils of the past is the same inspiration which is invoked on the All American Councils, and at the meetings of diocesan councils, and at parish councils too. God's Will will be done on earth as it is

in heaven, but the effectiveness of calling down the Holy Spirit on our meetings is up to us — we must cooperate with the Holy Spirit and His direction in accomplishing our "business." "Unless the Lord builds the house, those who build it labor in vain" (Psalm 127:1).

His Eminence, Archbishop HERMAN convenes annually the Parish Council Conferences in an attempt to put us on the right track for doing God's work in the world. By coming together to discuss our mutual problems and sharing the burden of our problems and the experience and wisdom of solving them, we make it that much easier to do the work of the Lord.

It has become apparent that it would be most useful to have a guidebook for parish councils. Too often, Council mem-

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Parish Council Conference

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bers are elected to office with little or no preparation for the job, lacking in understanding of what the work of the parish council really is, and with no skills to solve the problems which present themselves to us.

We take for granted that the parish is an organization with membership, officers, corporate legal structure, bylaws, finances, property, dues, meetings, elections, and so on, and that this is the normal form of the Church's existence. But our American Church experience is a very recent phenomenon and exists in fact almost exclusively within the Orthodox "diaspora" — the Orthodox living in the New World. Nowhere else in the Orthodox world does this concept of "parish" exist. We need to examine this notion and see what the tradition of the Church is concerning its administration on the local level.

If there is no notion of parish as we know it, if there is no concept of parish councils and membership, then we need to think carefully about the role of these organizations in the light of traditional Orthodox ecclesiology and in the Holy Tradition of the Orthodox Church.

A pamphlet of "Guidelines for Parish Councils" would contain a history of parish councils, a history of service among God's chosen people, a presentation of the Holy Tradition of *diakonia*.

"You did not chose me, but I chose you" — (John 15:16-17)

Sometimes we do the right thing for the wrong reasons. There are many reasons why people desire to become Council officers — for example: because we love God and want to help out with doing Christ's work here on earth; because no one else wanted the job; because "somebody's gotta keep an eye on that Priest, you know . . ."; because you thought you'd get power and authority and lots of respect and prestige and honor from your fellow parishioners. In one respect, our reasons for becoming a Council officer are unimportant, because it was our Lord Himself who chose you and gave you this work. Our Lord addressed the Apostles with these words: "You did not choose me, but I chose you and appointed you that you should go

and bear fruit and that your fruit should abide; so that whatever you ask the Father in My name, He may give it to you. This I command you, to love one another." These same words, spoken to the Apostles centuries ago, are spoken to us when we accept the nomination to work on our parish councils. It is Jesus' hands that fill your hands with this important work.

This notion of God "filling our hands" is not just a pretty way of saying things, but a real indication of God's involvement with what we do in our parishes. If the work we do is God's work, then it's more than taking minutes and raising funds and repairing the roof, and so we need to search Holy Scripture to find what it is that our Lord commands us to do, and then we must do it.

What does this mean? It means that if you took the job because nobody else wanted it, the job is not what you'd think and the people who had it before you and didn't want it again are telling you something important! If you took the job because you thought you'd get power and authority — well — the Statutes of the Orthodox Church in America spell out clearly who has "power":

"Section X:4. At the head of the Parish is its Rector. According to the teachings of the Church, he is the spiritual father and teacher of his flock and the celebrant of the liturgical worship established by the Church. He teaches and edifies the People of God entrusted to his spiritual care 'with no partiality' (James 2:1) and sees to it that all activi-

ties within the Parish serve the religious goals of the Church. He is appointed by the Diocesan Bishop and cannot leave his Parish without the permission of the Bishop. No activities in the Parish can be initiated without his knowledge, approval, and blessing; neither should he do anything pertaining to the Parish without the knowledge of his parishioners and Parish organs elected by them, so that always and everywhere there may be unity, mutual trust, cooperation, and love . . ."

If you took the job because you really love God and want to help the Church and do God's will then you're in for a hard time in the here and now because the job is made extremely difficult by those who have their own agendas and their own plans. And we certainly shouldn't take the job if we are looking for some reward of honor or prestige. The *only* reward we can ever expect is the great reward of the Kingdom of Heaven. In the next passage in Saint John's Gospel, after our Lord says "I have chosen you . . . Love one another," He warns that as the world hated Him, it will hate you. Parish council officers quickly learn that being on the Council is a hard job and too often, a thankless one.

Jesus has called you, and has filled your hands with the work He wants you to do, and that work is a blessing. This work, this blessing is not a new event in the life of God's chosen people. In the Old Testament (O.T.), God also called workers to His vineyard, though the



work was quite different from parish council work as we know it.

A History of Service

In the O.T.: Levites, Priests, High Priest

In the O.T., we read how the Lord set apart one of the twelve tribes of Israel, descended from Levi, one of the sons of Jacob, "set apart" for Himself and for the service of the sanctuary. The Levites were set apart, representing the people of Israel as substitutes for the firstborn sons of Israel, who belong, by right, to God. Do you remember that in the O.T., God said that the firstfruits of every endeavor, up to the tenth part of everything are His and should be returned to Him as an offering, including the firstborn of Israel — children, cattle, crops, everything? The Levites were the tenth part of the tribes of Israel; it was they that gave their lives to the service of the Lord so that the other tribes did not have to offer their own to this service.

The servers or ministers of the tribe of Levi were divided into three groups: the Levites, the priests, and the high priests. The lowest order of this service, the Levites, were the servants, the stewards, the ministers of the temple. The Levites were not consecrated, not sanctified like the priests, but were "set apart." The ceremony for setting apart the Levites contained a prayer asking God to "fill the hands" of these persons with the work of the Lord. This idea of God filling our hands with His work is what we are talking about when we discuss the work of parish councils and

those elected to serve on them.

The sons of Aaron, of the tribe of Levi, were priests because of their family, "by blood." They were consecrated for the office of the priesthood; they alone represented the nation as they stood before the altar and offered the sacrifices.

The high priests were those in whom the sanctity of the priesthood is gathered. Their garment bore the names of the twelve tribes. They alone went into the altar, once a year, to offer sacrifice for the sins of the whole people of Israel. It was a fearful thing to be the high priest and to enter into the Holy of Holies — in fact the high priest only went into the altar with a rope tied around his ankle so that if the Lord took him, his body could be pulled out without anyone else having to enter the sanctuary.

The women of the tribe of Levi were also part of the ministry of service in the temple. They were responsible for embroidery of temple vestments and coverings; they served as doorkeepers and may have been singers and players of musical instruments.

As an example of those called to the levitical life, we think of Samuel, who slept in the temple within earshot of the high priest. If you remember, Samuel thought it was the high priest calling him in the middle of the night, but it was the Lord who spoke to him.

Another example is the Virgin Mary who, at her presentation to the Temple, went to live there, so her purity was protected until she was betrothed to Joseph,

who was already an old man and who then protected her (and her virginal purity) until she gave birth to our Savior. During her life in the temple, she learned from the scholars and others there in the Temple. No doubt she contributed to the work of the other women of the tribe of Levi.

The Aaronic Priesthood of the Old Testament

In the O.T., before the age of Moses, the Priesthood was patriarchal. The father sacrificed for his family (Noah, Genesis 8:20; Abraham, Genesis 22:13) the leader for the tribe (Jethro, Exodus 2:16), and the prince for his people (Melchisedek, Genesis 14:18). Later a more formal priesthood was established. On Mount Sinai, Moses was ordered to consecrate Aaron and his three sons "to minister in the priest's office" (Exodus 28:1). In Exodus 32:26-29, the tribe of Levi was chosen to be consecrated to the Lord; eventually the Levites were given charge of the services of the Tabernacle, and only the sons of Aaron were to exercise the functions of the priesthood. All subsequent priests were sons of Aaron.

As the holiness of Israel centered on the sanctuary, the importance of the priesthood, and especially of the high priest, increased with the enhanced position of the Temple of Jerusalem in later Judaism. His position as mediator between God and man, exemplified in the priestly code of the Pentateuch, came to be the predominant idea of the Jewish priesthood in the time of Christ.

In the law in *Deuteronomy*, the terms "priest" and "levite" are clearly interchangeable. After the exile, however, the Levites were allotted only the inferior duties in the Temple: they provided the officers and judges, the porters and players of musical instruments (I Chron. 23. 2-5) and according to Ezekiel, they were to slay the burnt offering and sacrifice for the people.

Continuity and Discontinuity: The Priesthood of Jesus, According to the Order of Melchisedek

In the O.T., one was a priest or Levite by virtue of being born into the tribe of Levi. The names of Jewish families even today show this heritage: Levin, Lewin, Levitsky, Levy, and for the families of

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priests: Cohen, Cohan, Kohana, Kuhn, and so on.

But with the coming of Christ, we know of a new order of priesthood, characterized by the figure of the prince-priest Melchisedek, the king of Salem. He is mentioned in the O.T. in the book of Genesis (14:18) and in the book of Psalms (110:4) and is not mentioned again. Melchisedek's priesthood was not part of the levitical priesthood of Aaron, and seems to be a holdover from the earlier patriarchal forms of priesthood. The Epistle to the Hebrews says that our Lord's priesthood is of the order of Melchisedek and gives a lengthy explanation of why it is necessary that Jesus' priesthood be different from the priesthood of Aaron. Jesus' priesthood came, not from His birth, not from His family, but from His life and His sacrifice for the people of Israel. Jesus' priesthood also offered the mystical bread and wine as did Melchisedek when he blessed Abraham. Melchisedek is, by translation of his name, "king of righteousness," and then he is also king of Salem, that is, king of peace. And as Isaiah the prophet said of our Lord, He is the Prince of Peace, the Son of Righteousness. As we read in Hebrews (7:11-12): "Now if perfection had been attainable through the Levitical Priesthood (for under it the people received the law), what further need would there have been for another priest to arise after the order of Melchisedek, rather than one named after the order of Aaron? For when there is a change in the priesthood, there is necessarily a change in the law as well."

As the levitical Priesthood changed with the coming of our Lord, so did the ministry of those who served the Temple. The levitiate changed and became the diaconate, the ministry of those who serve the Church, the Body of Christ — the diaconate and all those "stewards," which have come to be called "minor orders" of the Church.

In Church history, there's a principle called "continuity and discontinuity." This means that although things carry over from the O.T. times into the New Testament (N.T.) times, to the early Church and the contemporary Church,

they may be changed or modified because of the teaching of Jesus and His illumination of the O.T. for us who live in the N.T. Church.

So we see the three levels of the priesthood or levitiate in the O.T.: Levites, priests and high priest translated into the priesthood of the N.T.: diaconate (including deacons and the "minor orders"), the priests and the bishops. Though their functions may resemble one another, there are some differences in form and context.

Bishops ("Overseers")

Soon after the time of Christ, Who personally chose the Apostles to carry on His work, the Church needed to select leaders. The local churches were probably small, maybe twenty or thirty people meeting together to hear the words of the Lord, to celebrate the

priesthood are quite distinct. On the other hand, in other places, notably Egypt, the triple priesthood does not seem to have been settled upon until much later. By the middle of the 2nd century, though, the leading centers of Christianity seem to have had bishops as a separate order.

Later on, bishops came to have various special duties. They were the principle teachers and preachers. They had responsibility to teach the catechumens, to be present at their baptisms and to confirm them in the faith. They alone could ordain others to the ranks of priesthood (deacon, priest and bishop). And they presided over the assemblies of the Churches, both liturgically and administratively.

The Apostles showed the way the Church should be governed by assembling to become the Church at Pentecost,

And in order to organize, to incorporate, they would choose one of the elders (presbyters) of the church to be an overseer, a supervisor: in Greek, *episcopos*, the word which became our word "bishop." The earliest duties of the bishops were to look after things, to be successors to the Apostles.

thanksgiving (eucharist) as He commanded, to pray together and to help one another in the accomplishment of God's commands in their lives. After a while, a number of small "churches" might exist in each city. When the Apostles came to visit these churches, they saw that there were people involved in doing the same things, some better, some worse. And in order to organize, to incorporate, they would choose one of the elders (presbyters) of the church to be an overseer, a supervisor: in Greek, *episcopos*, the word which became our word "bishop." The earliest duties of the bishops were to look after things, to be successors to the Apostles.

In the earliest times in the Church, the words bishop (overseer) and presbyter (elder) seem to have been used interchangeably. The N.T. itself does not conclusively give us the definition of these terms. But by the time of Saint Ignatius in the 2nd century, the three orders of

and later again at a Council at which they decided certain questions bothering the good order of the Church. The bishops, as successors to the Apostles, also took on this role as presidents of the assemblies of the Presbyters of the Church.

Priests — Presbyters ("Elders")

For a time, most textbooks about the early Church said that the earliest Church didn't make any distinction between the presbyters and the bishops, and that the distinction was made later. But now, more and more textbooks are starting to agree that there was a distinction from the start. Most Churches were governed by their elders, the presbyters. The council or college of presbyters became the governing body for these Churches, and the college of presbyters elected or chose a bishop, or he was appointed by an apostle, in the earliest times.

When we think of the English word "priest" as coming from the older English word *prester* and the German root

word *priester*, we can see it as a contraction of "presbyter." But interestingly, the English versions of the N.T. regularly translate *presbyteros* as "elder," reserving "priest" and "priesthood" to translate the purely sacerdotal *ieruus* and *ierateuma*. In the N.T. the latter words are not used of Christian ministers, though they are applied to the Christian body as a whole (1 Pet. 2:5 and 9; Rev. 5:10). By the end of the Old English linguistic period, "priest" came to be used for both *presbyteros* and *ieruus*, so it had an ambiguous meaning.

The priesthood includes all three orders of the clergy.

Deacons ("Ministers")

In the book of Acts we see the Apostles, inspired by the Holy Spirit, choosing seven men to help them in their work. The Apostles carried out the work of our Lord, both preaching and teaching His Word, and caring for the naked, hungry, thirsty, ill and imprisoned. They decided that it was too much for them to leave preaching and teaching to go serve the tables and minister to the others in need, and elected the seven deacons to assist them. The diaconate is a ministry of service, of stewardship. As time progressed, the order of deacons came to have specialized needs and created special ministers to address those needs and fulfill those tasks.

Archdeacons in the early Church were those men assigned to be sergeants over the other Deacons, and specifically responsible for the finances of the diocese. When the bishop would come to visit the local church, he would inspect the spiritual life of the parish, and the archdeacon who accompanied him would inspect the financial records of the church, reporting to the bishop on how well the stewardship of the church was carried out.

Subdeacons were assistants to the deacons, and helped them in their ministry to the poor and sick. The earliest mention of subdeacons is in a letter of Pope Cornelius to Fabius of Antioch (ca. 252), while the correspondence of Saint Cyprian attests to the existence of subdeacons in Africa at the same time. The order of subdeacons has continued to our day, but they function almost exclusively as assistants to the deacons in

the liturgical services.

Doorkeepers, or porters, were mentioned in the O.T. as those who kept the holiness of the Temple by restricting access to it. They are mentioned in the book of Psalms — "I would rather be a doorkeeper in the house of my God than dwell in the tents of wickedness" (Psalm 84:10). Doorkeepers (*thiroro* in Greek) are mentioned in the 24th canon of the Council of Laodicea, but never seem to have been a part of the organization of the Eastern Church. In the West, they

The diaconate is a ministry of service, of stewardship.

existed as early as the year 251, and they were responsible for keeping unauthorized persons out of the Church, and especially from attending the eucharist. Such persons included non-communicants, especially the excommunicated, penitents, nonbelievers, and any violent *energoumens* (i.e. possessed people, including those we would call insane or mentally unstable).

Readers (Lectors) in the early Church were assigned to read the O.T. prophecies in Church, the Epistle, and in some places (Africa and Spain) the Gospel. We see traces in Colossians 4:16 and Rev. 1:3. There is mention of expressly liturgical readers in Saint Justin's *Apologia*, 1.67. From the end of the second century, plenty of evidence can be found, for example in Saint Cyprian's writings, and in Canon 10 of the Council of Antioch (330 or 341). They are "set apart" by the laying on of hands and the cutting of hair, and at the time of ordination are presented with a Bible from which they read; and they are exhorted to study the Scripture daily. At the time of their "setting apart" they are given the short reader's phelonion to wear, but after the ordination, they wear the sticharion.

Exorcists existed in the Western Church as a recognized group of men who had the gift of healing. They were originally charged with exorcising cat-

echumens and laying on of hands on those who were possessed. Bishops and priests were given the primary responsibility for the sick and the possessed, and were in charge of the exorcists and even laymen who were known to have exercised the gift of healing.

Taper-bearers (Acolytes, Altar servers): In the Orthodox Church, the Reader is sometimes called Taper-Bearer and sometimes Chanter. This shows that there are two functions represented by the same office: those who serve the altar, and those who sing in the choir. In the Western Church, these offices were called Acolytes and Cantors (someone who sings, or chants).

Altar servers are not ordained, that is, they are not considered members of the clergy, but they are "set apart" and in the early Church they performed such duties as carrying the chalice for the priest, and assisting the priest and the deacon at the altar, as well as many other minor duties. In the Church of Rome, they at one time even distributed Holy Communion, both inside and outside the Mass.

Chanters (Psalti) are those persons who are appointed in Orthodox Churches to lead the congregation in singing the responses at the services. They are the Readers mentioned above, but with training in leading the singing of the complicated melodies and who are knowledgeable in the intricacies of the order of our liturgical services. They too were "set apart" with the same service as Taper-bearers.

Deaconesses were women who, during the time of the early Church, were charged with certain official duties. Saint Paul mentions Phoebe, "deaconess of the Church that is at Cenchræe" (Rom. 16:1). A deaconess is mentioned in 1 Tim. 3:11. The term *diakonissa* did not come into use until the 4th century. Earlier documents use *he diakonos* (female deacon), *vidua* (widow) or *virgo canonica* (virgin), and the distinction between "widows" and "deaconesses" was rather obscure at first.

The office, which developed greatly in the third and fourth century, is described in the *Didascalia* and in the *Apostolic Constitutions*. The age of entry,

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fixed at sixty by Saint Paul, and at fifty by the *Didascalia*, was reduced to forty by the Council of Chalcedon. The deaconess devoted herself to the care of the sick and the poor of her sex. She was present at interviews of women with bishops, priests or deacons, instructed women catechumens, and kept order in the women's part of the church. Her most important function was the assistance at the baptism of women, at which, for reasons of propriety, many of the ceremonies could not be performed by the dea-

precincts to protect them and their purity. They worked in cleaning and preparing the temple, and later, in the N.T. times, did the same in the Churches, assisting women in their needs in the Church, and helping women outside the Church — the poor, the ailing, the handicapped.

What is the difference between this work of the clergy and the various orders of *diakonia* or service in the Church, on the one hand, and work "in the world" on the other? It is that the work in the Church is done under discipline, with orders given from the Body of Christ,

clouded over by history and confusion.

Later Church

By the fourth and fifth centuries, the Byzantine Empire was filled with hospitals, hospices, schools and orphanages. Some of these were operated by the State, and most were operated by the Church. By the tenth century, all philanthropic efforts were initiated by monasteries. As the Church's needs to specialize care grew, the smaller or lesser orders (widows, virgins) disappeared. The State's intervention for more orderly and organized means of dealing with philanthropy took away from the Church many of the functions it alone had performed in the past.

Modern Church

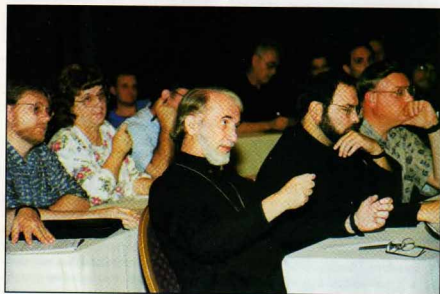
In the Church in Russia there were only two "officers" of the parish; the Priest and the *starosta*, or elder. Archdeacons and protodeacons, deacons, and the orders of subdeacons and readers continued much as in the early Church. The cantors continued to exist too, but not as a separate order.

When moving to this country, immigrants brought the Church and this Church organization (priest and *starosta* administration) with them: first to Alaska and eventually to Canada and the "lower 48." But in many cases, the immigrants had nowhere to turn, because there was no organized Orthodox Church in America. There were a few priests who came with the emigrants, and eventually the Church caught up. The first Orthodox diocese was in Alaska, but its bishop was an assistant to the Bishop of Irkutsk in Siberia. Eventually, the Church of Russia changed the episcopal see for the Diocese of Alaska from Irkutsk to Sitka. As the Orthodox Church in North America grew, the diocesan see was moved to San Francisco, and to New York, and eventually to Washington, D.C.

At first, immigrants formed their own parishes, and in the spirit of the times, organized themselves. Soon they learned (or had to learn) about American corporate law, business patterns, and boards of trustees, and started to write bylaws and obtain charters and incorporation.

Brotherhoods

The Brotherhoods played a significant role in the growth of Orthodoxy in



cons. Therefore, when adult baptism became rare, the office of deaconess declined in importance.

Widows had, in N.T. times, an acknowledged claim to the charity of their fellow-Christians (Acts 6:1). Before long, they — like virgins — had acquired a recognized status and privileges in the Church, though they were not ordained, and do not seem to have taken specific vows.

St. Paul's First Epistle to St. Timothy contains a detailed account of what was expected of widows. The privileges of widow status were restricted to those over sixty; he recommended to younger women that they remarry (5:3-6 and 9-16). The early history of the office was closely connected with that of the deaconesses.

Virgins in the O.T. were those young females who went to live in the temple

and from the administrators of Christ's Body on earth, the bishop or presbyter in charge of the congregation. The work of God carried out in the Churches was done with order, discipline, structure — done under obedience. All these "orders" in the Church, including the monastic orders, were operated with the knowledge and direct participation of the bishop or presbyter in charge. Nothing was done without a blessing, nothing was done in a "local" manner — all was accomplished with consideration for the way the entire Body of Christ would act.

Now perhaps you begin to see the long history of the Holy Tradition of service in the Church. You begin to see that this is the foundation laid by God on which we are called to build. You begin to see how important this work has always been for the people of God. Unfortunately, this vision began to be

America at the end of the 19th and beginning of the 20th centuries. They have roots in the similar societies which existed in Russia in the 16th century. At that time, Patriarch Joachim of Constantinople, while traveling through Western Russia, gave his hierarchical sanction to Orthodox Christians who formed brotherhoods for the purpose of protecting the Orthodox faith from the Unia and from latinization by the Polish Roman Catholic government. These brotherhoods promoted Orthodoxy by erecting temples of worship, organizing parochial schools in cities and villages, publishing books and newspapers, opening public libraries of Orthodox literature for the sake of enlightening future generations with the truth of the Orthodox faith, and promoting the study of Orthodox sacred art. In addition, they organized and supported charities, orphanages, hospitals, hostels and monastic communities for the good of the Orthodox Christians.

In the last decades of the 19th century, Greek Catholic Carpatho-Russians and Galicians began migrating from the Austro-Hungarian Empire to industrial areas in North America in order to find a better material life and religious freedom. Simultaneously, these immigrants had need for some agency or project

which could insure for them a certain material and moral survival in their new and strange American surroundings. Such was the nature of the "Greek-Catholic Mutual Aid Society" which had brotherhoods in Minneapolis, Chicago, Pittsburgh, Wilkes-Barre, and Osceola Mills.

Though religious tolerance was a basic tenet of this organization, many of its members, including one of its founders, the sainted Father Alexis Toth, were expelled from its membership because of their return to Orthodoxy. Since it was the intention of the Orthodox to bring back as many as possible of the faithful who had been under the Uniate yoke, the Orthodox had to form such an organization of national dimensions, but with the additional purpose of reuniting Uniats to the Orthodox faith and solidifying their commitment to the Orthodox Church. For this reason, Saint Alexis, with the endorsement of Bishop Nicholas, ruling hierarch of the North American Mission, convened a meeting of clergy and lay representatives from all local Orthodox brotherhoods on April 10, 1895, at Wilkes-Barre, Pa. The meeting resulted in the organization of the Russian American Orthodox Mutual Aid Society (later ROCMAS), under the protection of Saint Nicholas the Wonderworker. The Holy Synod of the Russian Church approved and gave its blessing

to the federation on September 27, 1895.

Other such brotherhoods were: The Indian Temperance and Mutual Aid Society; The Alaskan Brotherhood; The Greek-Catholic Russian Pravoslavni Brotherhood, and The American-Russian Brotherhood (which merged to UROBA — United Russian Orthodox Brotherhoods of America).

The Origins of the Parish Council in the Orthodox Church in North America

Early in the 1900s, the Orthodox Church in North America began to organize itself according to the structures of corporate law in the United States, not only to be in conformity with the law, but for protection. As immigrants began to form local Churches, they were often helped by the local Protestant congregations, especially by the Episcopalians, who were seeking recognition by the Orthodox Church. They borrowed the structure of the Episcopalian "vestry" as well. The vestry was not only a room where vestments and ecclesiastical vessels are kept, but also the place where men would gather to chat with the pastor about problems in the parish. The informal gathering of "vestrymen" soon became a more formal organization with regular meetings and some unofficial administrative authority.

—Archpriest John Udics
To be continued.

The Second Canon of the Transfiguration

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as Chrysostom says.¹⁹

Dionysius the Areopagite too makes the Transfiguration a figure of and prelude to the future beatitude, saying: "In time to come, when we are incorruptible and immortal, when we have come at last to the blessed inheritance of being like Christ, then, as Scripture says, 'we shall always be with the Lord' [1 Thess. 4:17]. In most holy contemplation we shall be ever filled with the sight of God shining gloriously around us as once it shone for the disciples at the divine Transfiguration."²⁰

Hence John Damascene gives this interpretation of the statement that, as St. Luke writes, the Transfiguration took place eight days after the Lord's sayings:

The present life is accomplished in

seven ages, and the life to come is designated the eighth, as the great Theologian Gregory says in explanation of the saying of Solomon, "Give a portion to seven, or even to eight" (Eccl. 11:2) — he says we are to give a portion to seven in the present life, and eight in the life to come.²¹ For it was necessary that the things of the eighth day should be revealed to the perfect on the eighth day. For as the truly divine and inspired Dionysius says, "so will the Lord be seen by His perfect servants, in the same way as He was seen by the apostles on Mount Tabor."²²

St. Gregory Palamas asks: "Why does one evangelist (i.e. Matthew, 17:1) say 'after six days', while the other (i.e. Luke, 9:28) passes over even the seventh

day and refers to the eighth? It is because the great vision of the light of the Lord's Transfiguration is a mystery of the eighth day, which is the age to come. For on the eighth day the Kingdom of God is revealed by the power of a higher operation [i.e. of the Holy Spirit]."^{23 24}

—Translated by
Elizabeth Theokritoff

¹⁹ On Matthew, Hom. 56; PG 58:554.

²⁰ The Divine Names, 1; PG 3:592BC. Tr. Colm Luibheid, *Pseudo-Dionysius: The Complete Works*, p. 52.

²¹ Hom. 14, On Love for the Poor, 22; PG 35:885C.

²² St. John of Damascus, Hom. 1, On the Transfiguration, PG 96:560BC.

²³ Hom. 34, On the Transfiguration; PG 151:428AB.

²⁴ So because the Transfiguration is a feast and mystery of the age to come (as the Apostles see the glory of Christ at the Transfiguration, so the blessed will see the same glory of Christ in the age to come) — this is why the Church appoints the Kondakion of the Transfiguration to be sung daily at the Hours, in order by constant repetition to move Christians to a longing for the glory that is to come.

Commentary of Saint John Chrysostom on Psalm 9



Part IV

... While the impious is proud, the poor is inflamed:

they are taken in the counsels which they reasoned.

For the sinner is praised in the passions of his soul, and the unjust is blessed.

The sinner hath provoked the Lord.

According to the plenitude of his wrath he will not seek;

God is not before him.

His ways are profane at all times;

Thy judgments are removed from his presence.

He will dominate all his enemies.

For he said in his heart:

I will not be shaken, from generation to generation without evil. . . .

While the impious is proud, the poor is inflamed: they are taken in the counsels which they reasoned. Another version says: *let them be caught. For the sinner is praised in the passions of his soul, and the unjust is blessed. The sinner hath provoked the Lord.* Having taken upon himself the view of interceding and petitioning for the wronged, the prophet also speaks of the accompanying passions which indeed spring from human weakness. For he who is wronged suffers in advance of the punishment and penalty, not obtaining the good fortune of the evil man. And this is not a small penalty.

Then he [the psalmist] thinks it fitting to give them punishment, so that their snares are sprung on themselves; and he speaks of the unbearable aspect of vice. Namely what? *For the sinner is praised in the passions of his soul.* At these things one must hide, one must be ashamed, he says; [yet] he is admired for them, he is praised. How can there ever be a cure from this, as long as vice is praised? And this, in truth, happens even

now. One is admired as a lord; another as a punisher of enemies; another as clever because he collected everyone's goods — and when he has destroyed himself, they say: "He has made gain for himself!" and others say other things; concerning spiritual things not a word is said by them. Never is a man praised who is free of business affairs, or is a lover of poverty; but the rich man, the rogue, the flatterer; he who patiently endures his service is of use to no one! These things does the Prophet lament, because vice has gained such power, that it prides itself and makes bold. And what is worse, it is not ashamed, nor does it only praise itself for its deeds, but has others who praise it. How did such depths of madness ever come about?

The sinner has provoked the Lord, while another says *Because the lawless one has praised according to the desire of this soul, and the man greedy for gain has blessed, he has provoked the Lord. When his wrath is raised, he does not seek.* Another: *Because he praised in the desire of his soul, and the greedy one blessed, he has cursed the Lord. The ungodly, according to the height of his wrath, does not seek.* But according to the Seventy: *The sinner has provoked the Lord; according to the abundance of his wrath, it says, he will not seek.* Do you see where the works of malice reach to? Did I say, he says, that he gives the poor? He provokes God himself.

And according to the abundance of his wrath he will not seek God, he says. Another translator relates this to the ungodly, expressing, *according to his height, that is, pride, vainglory.* Do you see the straining of madness, and the corruption? To those who are closest to him, he is an enemy and an antagonist, being estranged from virtue, a lover and praiser of vice. And well did another say:

There is no God in all his thoughts, making clear that he does not seek God, for he is filled with darkness, because he has not the fear of him before his eyes. But as rheum obscures the vision, so does evil the mind, and brings one down into the abyss.

God is not before him. Another: *in all his thoughts. His ways are profaned at all times; thy judgments are removed from his presence.* Another: *Thy judgment was taken away.* Do you see the fruit of wickedness? His light is extinguished; his reasoning is paralyzed; he himself is surrendered as a captive of vice. For as one who is maimed often falls into a pit, so too, he, not having the fear of God before his eyes, is always living amid evil. Not now in virtue and now in vice, but always in vice; and he remembers neither hell nor the future judgment, nor the punishments, but having cast out all these aids as a bridle, he is like a ship without any ballast that is given over to the wild winds and waves, there being no one to lead and instruct his thinking. Do you observe the evil man suffering punishment in the evil itself? For what is more sorry than an unbridled horse, an unballasted ship, or a disabled man?

But more wretched than these, is he who lives in wickedness, having quenched the light of the fear of God and surrendered himself to captivity. *He will dominate all his enemies. For he said in his heart: I will not be shaken from generation to generation without evil.* Another says: *He blows away all his enemies, saying in his heart: I will not be overthrown from generation to generation, because I shall not be in adversity.* Do you see the madness? Do you see the unspeakable destruction? Do you see the progressively growing ruination? Do you observe how blessings in the hands of

foolish people, are filled with much misery, and how they begin to sink them? He praises himself in sins, he blesses himself in unrighteousness. This is the first pit, and it can easily unhorse the rider who is inattentive.

For that reason it is very necessary that we receive favorably those who are censured and corrected rather than those who are praised and flattered unto destruction. For they utterly destroy the indolent, and push them towards greater vice. And by inspiring the sinner in this way, they have trained him in folly. Why even Paul says the same to the Corinthians about the adulterer: *And you are arrogant, and ought not you rather mourn?* (1 Cor. 5:2). One must mourn greatly for the sinner, not praise him. Do you see how distorted evil is, that he not only does not accuse himself, but even praises himself? From that point, from the folly of his own praises, he has increased his evil, he has forgotten the fear of God, and his judgments; from here on he has forgotten even his own nature. For he who forgets God's judgments is ignorant even of himself for the remainder of the time. Notice at any rate that he reasons like this: *I will not be shaken from generation to generation, but I will be without evil.* What is more insane than this thinking: being human and perishable and intricately tied up in temporal activities, and subject to thousands of changes, to be so deluded? And where does this come from? From madness. For anytime a foolish man rejoices in success, and surpasses his adversaries, and is praised and admired, he becomes more pitiable than all. For he does not expect change, nor does he treat his good fortune wisely, and when he falls into misfortune, being unprepared and unpracticed, he is troubled and thrown into confusion. Now Job is not like this, but even in good times he expects misfortune. And so he said: *For the fear which I had feared, has come upon me, and that which I had feared has befallen me. I was not at peace, nor quiet, nor had I rest; yet wrath came upon me* (Job 3:25-26). And another one said: *Remember the time of hunger when you have abundance, poverty and need in time of wealth* (Sirach 18:25). But this person becomes utterly corrupt, he does not consider hu-

man realities, but supposes himself to be fixed in his success, which is the basis of ultimate folly and corruption, and is the starting-point of utter destruction. And so, do not consider as blessed the rich, who prevail over their enemies and are praised for this. These things

are a great abyss for the inattentive who turn to it and are thrown down into the depths of ungodliness.

—trans. Archpriest Eugene Tarris
Part III of this work appeared in the Spring 1997 issue.

To be continued.

Belated Paschal Greetings

The listings of Paschal Greetings which were inadvertently omitted in the spring issue of *Your Diocese Alive in Christ* are here printed with our apologies and gratitude.

All Saints Church - Olyphant
All Saints Church
All Saints Sr. R. Club
All Saints Jr. R. Club
All Saints Heritage Shop
Rev. Nicholas & Matushka Elizabeth
Wyslutzky
Joachim & Simeon Wyslutzky
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
Michael & Judy Ewanavich
Mary Jane & Tanya Gilbert
Irene Glowatz
Olga Grancy
Elmer & Elizabeth Generotti
Vera & Natalie Hoyniak
Nicholas & Marie Holowatch
Mary Hoyniak & Debbie
Mr. & Mrs. Harry Hunyak
Justine Horhutz
Theo & Veronica Koziar
Agnes Kuhar
Victor & Ann Marie Koziar
Michael & Amelia Kuzniak
Edward & Eleanor Krushinsky
Ann Klemko
Chris & Kaylyn Kovalchick
In memory of Anna Mae Mezick
Fran Meholic
Dr. Greg Meholic
Joseph & Nancy Mazur
Claudia Mikulak
Mary & Marie Oles
John & Ann Naughton
Mr. & Mrs. John Puthorosky Sr.
George & Betty Perechinsky
Margaret Puthorosky
Mr. & Mrs. John Puthorosky & Ashley
Vera & Olga Paulishak
Michael & Sonia Presty
Thomas & Barbara Puhalla
Mr. & Mrs. Peter Rezanika, Sr.
Mr. & Mrs. Peter Rezanika & Family
Adell Shopay
George & Joan Schlasta
Dorothy Skorupka
Mary Semon
John & Annette Schlasta
Joseph & Ann Schlasta
Mr. & Mrs. George Scochin & Family
Mr. & Mrs. James Specht
Kyra, Chelsea & Ian Specht

Mary Stafursky
Michael Stuchlak
Linda Stuchlak
Joseph & Helen Semon
Ann & Chrissy Semon
Steve & Pat Stafursky
Ken & Dan Stafursky
Julia Veroshin
Mr. & Mrs. Stephen Verespy & Sons
Mary Wasilchak

St. Michael's Church
Old Forge
Father David and Matushka Karen Mahaffey
Nikolas, Michael, Seth and Kyra Mahaffey
Mary Admaki
Tillie Augustine
Jacob and Margaret Barsigian
John and Sandra Barsigian
Jon and Anna Marie Black
Tony, Suzi, Sierra and Carla Bellenzani
Tony Bellenzani, Sr.
Agnes Buranich
Helen Chesniak
Mr. and Mrs. William Condon
Cushman and Ermolovich Families
Mr. and Mrs. Bernard Ekko & Family
Dennis and Marie Emly
Nicholas Ermolovich, ESQ.
Walter and Anne Marie Ermolovich
Neal and Ann Freeman
Mrs. Nicholas Halchak
Harrison Hubiak
Mr. and Mrs. Alex Jadick
David Jadick
Michael and Margaret Jadick
Mr. and Mrs. A. Krenitsky
Rose, Emily and Gregory Krenitsky
Gregory Krevko
Juliana Kuzmack
Luke and Tina Ludwig
Helen Percy
Ann Peregrin
Lovie Peregrin
Mr. and Mrs. Steve Polanchik
Theresa and Helen Polanchik
Anna I. Pregmon
Mr. and Mrs. Walter Pregmon
Mr. and Mrs. William Pregmon
Mr. and Mrs. Al Pritchky
John and Irene Pritchky
Olga Semack
George and Marilyn Serniak
Stephen Christopher Serniak
Stephen and Ingrid Serniak
Charles & Marie Sigman
Michael Spitko, Jr.
Pauline Spitko
Paul, Martha, and Paul Andrew Tumavitch
Ann Tyrpak
Jean Wasiko
Mildred Wozniak
Anna Zupko

CHURCH REVIVAL IN RUSSIA



Archbishop Herman blesses faithful at St. Catherine's Church

Only two days after celebrating the Feast of Feasts, the Resurrection of Christ, we began the long journey to Russia by way of Helsinki, Finland. With much expectation, and filled with the Easter joy of the Risen Christ, His Eminence, Archbishop HERMAN of Philadelphia and Eastern Pennsylvania of the Orthodox Church in America departed for Russia on April 22 from New York's Kennedy International via Finnair, accompanied by this writer.

After a nine-hour flight to Helsinki and then a two-hour flight from Helsinki to Moscow, we finally arrived the next afternoon at the Sheremetyevo Airport. We were met by the Very Rev. Daniel Hubiak, rector of St. Catherine's Orthodox Church (or as it is called, the Podvorye, or representation, church of the Orthodox Church in America) in Moscow. Father Daniel has been assigned to this parish for the past seven years. Whenever guests come from the U.S.A., it is a familiar friend from

America, Father Daniel, who welcomes them to Moscow with his usual kind hospitality and warm embrace, saying in his New Jersey accent, "Welcome to Moscow."

Russia is a place of contrasts between the drabness of some of the public areas and the great beauty of the churches. The Sheremetyevo International Airport is no exception. Unlike your typical international airport that we are used to in the West, it can appear very dreary and a carryover from the former Soviet Union. It is, however, an extremely busy and crowded place. Some renovations have begun in parts of the airport, and the directions are well-marked in both Russian and English, the latter having become an international language. For us, the excitement of having arrived in Russia overcomes any of the dreariness of the airport's appearance.

As in any major city in the world, leaving the airport can become an exercise in patience and forbearance. What

normally would have been a 40-minute ride to our place of residence in Moscow, the Siberian Podvorye Hotel, became a nearly 90-minute gridlock.

Having finally arrived at the Siberian Podvorye Hotel which is near St. Phillip's Church, we were met by a Father Oleg, an Orthodox priest from Canada who is serving in Russia. He is another familiar friend who years ago visited the Diocese of Eastern Pennsylvania and St. Tikhon's Monastery and Seminary in South Canaan. St. Apostle Philip's Church — which has a beautiful layout and was only recently returned to the Orthodox Church by the government — is situated across the street from the famous Olympic Stadium, the site of the 1980 Olympics.

After we settled down in our newly renovated quarters, we were invited out to dinner at the home of Vladimir Ponomarenko, executive director of the Orthodox Foundations of Russia, who is a friend of the Orthodox Church in

America and also a frequent visitor to America and to St. Tikhon's. The exquisite meal, prepared by his wife, demonstrated Russian hospitality at its best.

The next morning, we participated in the celebration of the Divine Liturgy at St. Philip's Church. Archbishop Herman later observed, "We had an opportunity to see the activity at one church in particular on a daily basis. The Divine Liturgy and the Vesper service were celebrated daily, and were well attended. It was a beautiful sight and spiritually uplifting to see the number of people that entered the church throughout the day."



Archbishop Sergey communes faithful at Theophany Cathedral, Moscow

Encouraging Signs

"Most touching was to see young children going to school or older people on their way to work. The church, dedicated to the Holy Apostle Philip, was located in a very busy section with much traffic. Publicly, they did not hesitate to reveal their piety. Passing by, they would stop at the gate, face the church, make the sign of the cross and then continue on to their destination.

"As we conversed with an elderly woman, with tears she pleaded that we would pray for her daughter who was an alcoholic and had just lost her only son at the age of seventeen, also through the abuse of alcohol. She also asked that we pray for all the people in Russia who were suffering from alcoholism. She had great fear as to what would happen to the young people who were surrendering themselves to all the terrible temptations that were before them. They were looking for the joy of today and not planning for the future. Even she was confused as to how these young people had

available the necessary money for alcohol, cigarettes, drugs, automobiles, and so forth, when most people were unemployed and had little funds for even the basics in life."

After the Divine Liturgy that morning, His Eminence and I traveled to Sophrino, a ninety-minute ride outside of the city limits. The site is famous as the place where religious items and articles are produced for the Church in Russia as well as for the Orthodox Churches around the world. About three thousand people are employed by this self-sufficient community and factory, in

ing which there were several hours to spend shopping for souvenirs. The last time we were in Russia, there were only a few McDonalds. Now they are everywhere, and there is even a fast-food restaurant called the Burger Queen. What is new is what we have in our own country: the gas station with the minimarket. As we stopped for gas one day, you could see the Muscovites, shopping for milk and bread and other small grocery items as they filled the tank. The people for the most part appeared to be well dressed. There were no lines in the stores. However, one Muscovite told me, "Now



Archbishop Herman and Fr. Matvey Stanuiuk at Paschal concert

whose workshops the most talented artists and craftsman from throughout Russia apply their skills.

Famous Monastery

After having lunch with the director of the factory, we continued on our journey to Sergiev Posad, the earliest and best-known monastery in all of Russia. This is the site of the beautiful and world-renowned Dormition Cathedral. Here are located the holy relics of St. Sergius of Radonezh, one of Russia's two greatest saints, and St. Innocent, the Metropolitan of Moscow, who was a missionary bishop to America and Alaska and the first Orthodox bishop in the Americas. During our short stay at the monastery, Archbishop Herman had the opportunity to meet with Bishop Eugene, the rector of the Moscow Theological Academy. Following this meeting and a short tour of the monastery grounds we returned to Moscow and retired for the evening.

On Saturday, the Archbishop met with his official guests and a former student at our South Canaan Seminary, dur-

ing which we can't afford to buy these items. Before, during the Soviet period, we had all the money and no goods to buy." Russia is really experiencing an economic rebirth, and we pray that someday, the majority of the people in Russia will reap the benefits from the reforms and not just a small percentage.¹

Visiting the Kremlin

Traveling to Moscow is always a very exciting event, especially since all the political and economic changes have taken place. In this land of great history, the ancient city of Moscow is a center, and it figures prominently in the historical annals. The history of the Moscow Kremlin, approximately 800 years old, provides a unique chronicle of the Russian state and culture.

As you enter the Kremlin, there

¹Now, several months after our trip, Russia has entered a time of economic crisis. The rapid change in conditions demonstrates only too clearly the volatility and instability of the new Russian prosperity, and we must pray that the present difficulties will prove to be only a phase, and will not bring lasting new hardship to the Russian people.

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Church Revival in Russia

Continued from page 39.

stands — at the place where tanks and the Soviet arsenal used to roll in on May Day — a chapel where the Russian Orthodox faithful light candles before the holy icons and pray for peace. Immediately inside the Kremlin you see a newly constructed church dedicated to Our Lady of Kazan, where divine services are conducted daily.

One of the most famous sites inside the Kremlin is St. Basil's Cathedral. The most photographed church in the world, it was built in 1554-1560 in honor of the final liberation of the Russian state from Tartar dependency.

One of the more exciting moments of our trip was attending an Easter concert in the main Hall of the Palace of Congress in the Kremlin. (This palace, built in the 1960s next to the Troitskaia Tower, became the largest public building in the former Soviet Union.) This was the second year in a row that this event was permitted by the very cooperative government. Nearly three thousand people jammed the auditorium, and the Patriarch of the Russian Orthodox Church, Alexy II, welcomed everyone who attended. Following this concert we attended a dinner reception for all the important guests, bishops and political leaders in Moscow and other parts of Russia. Who would have imagined that the Kremlin, once the headquarters of an atheistic political regime, would be transformed into a place where Christ can once again be glorified?

We also had the chance to see, again, the newly constructed Christ the Saviour Cathedral. This church was one of the most famous in all of Russia. In 1932, during the ruthless persecution campaign under Joseph Stalin, this principal church in Moscow was detonated and destroyed, only to be rebuilt once again sixty years later. The church has two main floors and can hold over ten thousand believers at one time. It has become a rallying symbol of the Russian Church, especially during the current renaissance and explosive growth of religious freedom and of tremendous Church growth. It also is a national symbol of repentance, and a reminder of the great persecution of the Orthodox Church. Indeed, Archbishop

Herman reflected that "During this visit to the Orthodox Church of Russia we witnessed that a great number of old churches are being restored as well as new churches being constructed."

Shortage of Priests

But he added, "With the increased number of churches there is also a great and urgent need for additional clergy to service them. Although all of the seminaries have large enrollments and are filled to capacity, at the present time there is a shortage of priests to care for the spiritual needs of the faithful. It has become necessary to ordain pious men who have been working in parishes as dedicated laymen, but have no formal theological education, to assist the priests. While serving as priests, they are enrolled into the extension programs of the seminaries."

Commenting on the rebirth of religious piety among the people, Archbishop Herman recalled a conversation he had with one of the laity. "We made mention of the large number of people, young and old, who are attending services. He mentioned that it is true that many people, who have been baptized, are coming to the churches. They will light a candle, offer a short prayer, sometimes only make the sign of the cross over themselves. Their eyes are filled with curiosity revealing that they are in need of the religious instruction and spiritual nourishment which they and their parents were denied for so many years. As they light a candle and say a fervent prayer before a miracle-working icon, they would like for their petition to be answered immediately. Unless they are given proper religious instruction, there is danger that they can be lost from

the Church.

"In the Cathedral of the Epiphany we met a young man at the age of ten who was serving as an altar boy. We had the pleasure of meeting him almost two years ago. It was heartwarming to witness that he was as enthusiastic to learn about Christ and His Church on this visit as he was the first time that we met him. His questions never ended and he wanted to know also about the Church in America. During our conversation, we made comment to him, 'Surely you will be a priest.' His eyes lit up with spiritual joy and with a great smile, he replied, 'Only if it will be the Will of God.'"

Leaving Moscow to go to the airport, we experienced even then a great traffic jam. Once there, we were met once again by the many friendly faces of people from the Russian Church who had come to see us off. We had a one-day layover in Helsinki, where we were met by Metropolitan Leo, the Orthodox Bishop of that city. We also had the opportunity to visit and admire the famous Orthodox cathedral in Helsinki, the Uspensky Sobor (Cathedral of the Dormition).

The next day, we left Finland for the United States. While we rejoiced at returning home, we were sad to leave Russia with its beautiful churches and genuine Christian piety. As we went through passport control and customs in New York upon our return, and heard the words, "Welcome to New York," we were happy to return to the land which is our own home, yet bringing home with us the inspiration that we had gained from what we had seen and heard.

—Archpriest John Kowalczyk
(reprinted, with revisions, from *The Scranton Times*)



Patriarch Alexy greets audience at sacred concert

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

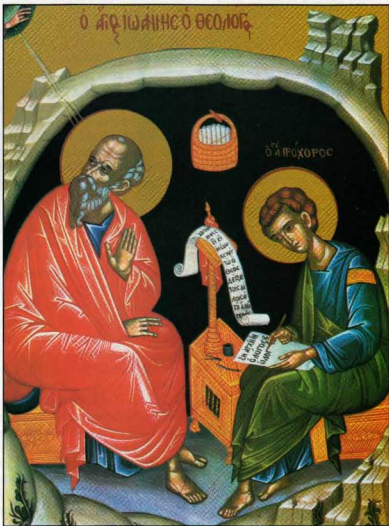


Part II:

"And the Word was God"

He who bore within him the Spirit was not unaware that there would in the last times arise some who would impugn the Essence of the Only Begotten and *deny the Lord* who redeemed them, by supposing that the Word Who appeared from God the Father is not by nature God; but would bring in besides him some so-to-speak spurious and falsely-called god, bearing the name of Sonship and Deity, but not so in truth. This is what they do, who give the Jewish impiety of Arius an abode in their own mind; so that they put forth — out of a dead heart — no life-giving word of pious thought, but that which looks and tends to death. *Their tongue, truly, is an arrow shot out; the words of their mouth are deceitful.*

As though then someone were already resisting the words of truth, and were almost saying to the Holy Evangelist: "*The Word was with God*, Sir, be it so, we agree fully to what you have written as to this. Let the Father be and let him exist separately, and the Son likewise. What now ought one to suppose that the Word is by nature? For the fact that he is with God does not at all reveal his essence. But since the Divine Scriptures proclaim One God, we will allot this to the Father only, with Whom the Word was." What then replies Truth's herald [St. John]? Not only was *the Word with God*, but he was also *God*, that through his being with God, he might be known to be Other than the Father and might be believed to be Son distinct and by himself; through being *God*, he might be conceived of as Consubstantial and of him by Nature, as being both God and coming forth from God. For it would be



inconceivable, since the Godhead is confessed by all to be One, that the Holy Trinity should not in every way arrive at Sameness of Essence and so reach one relation of Godhead. He was then also *God*. He did not become so at last, but he was, if indeed eternal being will most specially and surely follow on being God: for that which became in time, or was at all brought from not being into

being, will not be by Nature God.

Seeing then that God the Word has Eternity through the word was, [and] Consubstantiality with the Father through being *God*, how great punishment and retribution must we necessarily think that they shall be found to incur, who think that he is, in any way whatever, inferior, or unlike him who

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Commentary of St. Cyril

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begot him, and who do not shudder to advance to that height of impiety, as even to dare to utter such things to others also, *understanding neither what they say, nor whereof they affirm?*

But that the Son Who is truly from him, is in no wise inferior to the Father, we shall know him again from the accompanying considerations.

Another point: The Divine Scriptures call the Son by many and varied names. For they say that he is the Wisdom and Power of the Father, according to what is said by Paul: *Christ the Power of God and the Wisdom of God*. He is called again both his Light and his Truth, as is sung in the Psalms by one of the Saints, *O send out your Light and your Truth*. He is called also Righteousness, as *Quicken me in your Righteousness*: for the Father brings to life, in Christ, those who believe on him. He is called also the Counsel of the Father, as it is said, *You shall guide me with your Counsel*, and again, *The Counsel of the Lord stands forever*. Since then the Son is all these to God the Father, let those who fawn on the error of Arius and are filled with that man's folly, tell us how he is lesser than he. For if they are right, it is time to say that the Father is not wholly wise, not wholly mighty, not wholly Light, not wholly Truth, not wholly Righteous, yes, not even perfect in Counsel, if the Son Who is all these to him, is by reason of being inferior shown to be not Perfect. But to think or say thus is impious. The Father is perfect, because he has all things perfectly in himself; perfect then too is, clearly, the Son: the Wisdom and the Power, the Light and the Truth, the Righteousness and the Counsel of the Father. Now how can he Who fulfills Perfection in his own Father, be conceived of as inferior?

Another. If the Son, being inferior to God the Father, is worshipped both by us and by the Holy Angels, we shall be caught in the act of serving two gods, since that which lacks perfection will never attain to sameness of essence with the Perfect; and what a vast difference there is sundering things which are dissimilar as regards their nature, so that they are alien to one another. But the faith

is not in plurality of gods; but One is God the Father, and the Son and Holy Ghost attain to unity with him.

Therefore, the charge against the Son comes to nothing. For how yet can that which is inferior be admitted into unity with the perfect Father, and be naturally united in a unity of essence?

Another. If the Son is fullness (*for of his fullness have all we received*) how can what is inferior have a place? For things that are contrary to one another are irreconcilable in one subject at the same time.

Another. If the Son who has the lesser fills all things, where will the greater of the Father have place? Now the argument is used in a more corporeal form by way of example; the superiority and inferiority in those who are without a body, is conceived of otherwise.

Another. If God is that which is above every name, and the Son, who is his heir, does not attain to that which is perfect, on account of [his] being the lesser, there is no greatness in that which is above all things, that is God. But it is absurd either to think or to say this; therefore perfect is the Son, as above every name, and [as being] God.

Another. If the Divine Nature is without quantity, and that which is lesser is recognized with respect to degree, how can the Son, who is by nature God, be conceived of as inferior? For he will not be beyond the province of quantity, if they say that he has inferiority to the Father.

Another. The blessed John says of the Son that *he gives not the Spirit by measure*, to those that is who are worthy. Since then there is *no measure* in the Son, he is immeasurable, and surpasses all comprehension in quantity as being God. How then is the not-measured less?

Another. If the Son is lesser, the Father greater, differently, it is plain, and they will contribute to our sanctification in proportion to the measures that either has. And the Father will sanctify in a greater degree, the Son in a less and separately. The Spirit therefore will be twofold, and less in the Son, greater in the Father. And those who are sanctified by the Father will be sanctified perfectly; those by the Son, imperfectly. But this reasoning is a great absurdity. For the

Holy Spirit is one, and the sanctification conferred naturally by the Father through the Son, is one and perfect. he, then, is not less, who has the same activity [operation, energy] with the perfect Father, and who has the good Spirit of him who begot him, who is of his own nature, living and hypostatic; as also, indeed, has the Father.

Another. If the Son was in the *Form and Equality of God*, as Paul said, how is he lesser than he? For the mention of the economy [plan of salvation, "dispensation"] in the body and the humiliation that is spoken of regarding it, which has the Second Appearing from heaven as its termination, will not, I suppose, strip the Son of the dignity that by nature belongs to him. For he will surely come, as we heard him say, *in the glory of his Father*. How then would he be at all in the glory of the perfect Father, when he is inferior to him?

Another. God the Father is somewhere found to say by one of the prophets, *I will not give My glory unto another*. We must ask therefore those who impiously dishonor the Son — no, rather through him the Father too (for *he that honours not the Son, neither does he honour the Father*) — whether the Son, whom they suppose to be less than God the Father, is consubstantial with him, or not? If then they shall say that he is consubstantial, why do they vainly place inferiority on him? For things that are of the same essence and nature will never have in themselves something greater, as regards the mode of their being; but this is altogether what they say.

But perhaps they will neither agree nor concede that the Son — being, according to them, less — is consubstantial with the Father; he will therefore be wholly other and alien from the Father. How, then, does he have his glory? *For there was given him*, says blessed Daniel, *glory and a kingdom*. For either God the Father would lie in saying, *I will not give My glory unto another*; or if he is true, and did give his glory to the Son, then he is not other than he, being the fruit of his essence and his True Offspring. And he who is so situated towards the Father with regard to essence, how will he be less than he?

Others, simple and without connec-

tion. If the Father is Almighty, and the Son likewise Almighty, how is he lesser than he? For I do not suppose that according to the law of sequence, the imperfect will mount up to the measure of the perfect. And if the Father is Lord, and the Son likewise Lord, how is he less than he? For he will be not perfectly free, if he is less in lordship, and has not the full dignity in himself. And if the Father is Light, and the Son likewise Light, how is he less than he? For he will not be perfectly Light, but will be in part comprehended by darkness, and the Evangelist will lie in saying, *The darkness comprehended it not*. And if the Father is Life, and the Son likewise Life, how is he less than he? For in us life will not exist in perfect measure, *even if Christ dwell in the inner man*; but those who believe are still to some degree dead, if it be so that the Son, having the less, is not perfectly life. But since one must necessarily put as far away as possible the absurdity of this, we say that the Son is perfect, being made equal to the perfect Father by reason of the exact likeness of his Essence.

Another point. If the Son is less than the Father, and therefore not Consubstantial, he is as a consequence by nature other and wholly alien; hence he is not Son, yes, not even God at all. For how can he be called Son, who is not of the Father, or how will he any longer be God, who is not, by Nature, of God? But since our faith is in the Son, we are still it seems in error, not knowing the True God. But this is absurd. Believing therefore in the Son, we believe in the Father too and in the Holy Spirit. The Son, therefore, is not alien from God the Father as lesser, but has unity with him by reason of being of him by nature, and is therefore both equal and perfect.

Another. If God the Word who beamed forth from God the Father is in truth Son, our opponents must of necessity even against their will confess that he is of the Father's essence; for this is what sonship in truth means. Then how is such inferior to the Father, if he is the produce of his essence, which is not in any way receptive of the lesser within itself? For all things are in perfect degree in God. But if he is not of the Father's essence, neither is he Son, but

some counterfeit and falsely-called; yes, nor will the Father himself be rightly and truly called Father. For if there is no Son by Nature, on account of whom he is Father, how is he conceived of as Father? But this is absurd, for God is very Father; for all the Divine Scriptures do cry aloud so. He who is of him by nature, is therefore surely Son; if so, not lesser; for he is consubstantial as Son.

Another. God has the name of family or fatherhood not from us, but rather it is clearly we who received it from him. And dependable is the word of Paul, crying in this regard, *of Whom every family in heaven and earth is named*. But since God is that which is most ancient of all, we are fathers by imitation, who are called to his pattern by reason of our being made after his Image. Then how, tell me, are we — who are made after his Likeness — by nature fathers of our own children, if this is not the case in the archetype, after which we too have been formed? How will any one grant that the name of family or fatherhood passed also to the rest from God, if he is not in very fact a Father? For, if it were so, the nature of the thing would be wholly overturned and we would give to him to be called Father in imitation of us, rather than he give it to us. For the argument will compel the heretic even against his will to admit this. Therefore the witness of the truth does not lie when it says that from him is every family both in heaven and earth. But to say this¹ is most absurd; for he speaks the truth who is bold to say, *Do you seek a proof of Christ speaking in me?* And it is from God that the name of "family" flows down to us also. Therefore he is, by nature, the Father of the Word; he engendered him, in all respects not unlike himself, through his having the lesser than whatever himself has.² For we who are made after an imitation of him, do not have it so with those who are begotten of us, but they are altogether equal as regards the nature.

Another. Let not the heretic, whose arguments are manifold, deal craftily with the truth; let him not, when confessing that the Word of God is Son,

¹ i.e., that God takes the name of Father from men.

² i.e., the Son was in all respects was like him, and was not in any respect unlike him on account of his having the lesser of whatever the Father himself has.

honour him in mere words, saying that he is not of the Father's essence. For how is he Son at all, unless he is so by nature? Therefore, let them either strip off the mask of hypocrisy, and blaspheme openly, confessing that he is neither God nor Son; or, if convicted by the whole Divine Scripture and wounded by the words of the saints as by sling-stones, they feel shame in presence of the truth, and say that he is Son and God, let them not think that he is lesser than he who begot him. For how will *the Word*, being God, admit of the lesser, compared to God the Father? Although man too is both called and is son of man, yet he cannot be inferior to his father insofar as he is man. For man will not be greater or less than man, in respect of his being man, nor yet angel than angel, in regard of his being angel, nor anything else of things that are, that is connatural to anything whatsoever, and has a share of the same essence allotted to it. Therefore if he is truly Son, one must needs say that he is of the essence of the Father, having all his Father's properties of nature in himself. And if the Father is God by nature, God by nature plainly is also the Word Who is begotten of that Nature. How then will God be less than God in regard to being God?

Another. Whence, sirs, did you get the daring to say that the Son is situated in a lesser condition than he who begot him? How can he admit that which is lesser?

As regards the date of being, I suppose that no one, even if he is extremely silly, would guess at this. For the Son is before the ages, and it is himself the maker of the ages; and it will be reasonably imagined that he who has his generations older than all time, will not be defined by time. But neither is he lesser than he in the dimension that belongs to size; for the Divine Nature is conceived of, and is, without size, dimension and body.

In what sense, then is he who is begotten to be taken as lesser? In glory, perhaps one will say; in power, in wisdom. Let them say then, how great and large the Father is in this (if one must speak in this way), in order that the Son may be thought of as less, when measured with him? Or if the Father is inconceivable and immeasurable in goodness, and that

Continued on the next page.

Commentary of St. Cyril

Continued from page 43.

far outstrips the measure of our understanding, from where do the Arians, who readily dare all things, say that the Son is lesser, overthrowing the dignity which belongs to him by nature? For the lesser is proved by being placed alongside the greater; but if the Dignity of the Father is without measure, what is the proof of its diminution in the Son?

Another. One may indeed with truth reply to the abomination of the unholy heretics: *Our enemies are without understanding.* For how are they not filled with all unlearning, *understanding neither what they say nor what they affirm,* as Paul says?

The reason why we think it needful to accuse them is this. If they say that the Son is truly begotten God of God the Father, and if they so believe, how is he less than the Father? For a great absurdity of ideas will be generated from this, containing blasphemy on every side, such that one would refuse only to hear them. For if the Son, being God by Nature, can admit in himself that which is lesser, even to the smallest extent, we must finally conceive that there is something greater than God. The essence of the Father, then, is not conceived of as being in perfection of everything, even though he is by nature God; but he will himself progress in some direction towards the greater, it being proven in the Son his Image that he himself too is of the essence that admits the lesser. And he will suffer this in reality, even if he has not yet suffered it; since things that are capable of something, will altogether admit the things whereof they are capable, and when the time calls them to suffer it, they will not refuse it.

But great is the obvious blasphemy in this. For the Father neither advances in any direction towards the greater, nor yet admits of the lesser, the reason being that he is by nature God. Neither, therefore, will the Son admit in himself the lesser, because he too is God by nature; lest the syllable or two which was invented by the unlearning of the heretics, should be imagined to be an accusation against the Essence that is above all things.

Another point. If the Word of God the

Father, being by nature his Son, is lesser than he, either with regard to God-befitting rank, or because of not being by nature unchangeable, or in any sort of in-

in us, will beget a Son not lesser, but equal and consubstantial, lest the God that is so far above us be inferior even to us.



fatherly, [then] the accusation will be not so much of him as of the Essence of which he is believed to be, if It gives birth to that which is altogether the lesser, or the worse, than Itself, although [even] the originate³ and constructed creation would not endure to do such a thing. For everything that is fruit-bearing, brings forth what is wholly like itself. But if they say that the divine nature of the Father is above all passion, It will manifestly be beyond this charge, and being the Archetype of the good things that are

Another by the method of *reductio ad absurdum*.⁴ Christ, showing that he is equal with God the Father, says to his own Disciples, *He who has seen Me has seen the Father.* Then how can he who is such according to nature, and therefore is so — as he himself truthfully declares — have the lesser, according to the mistaken opinion of some? For if be-

³originate: having a beginning.

⁴*reductio ad absurdum*: a method of reasoning that starts with a set of assumptions, derives a contradiction from them, and concludes therefore that the original assumptions as a whole were erroneous, as well as at least one of them.

ing lesser he shows in himself the Father, without any intervening change, the lesser will reach to the Father, as appearing in his unchanged image, the Son. But this is absurd; therefore the Son is not lesser, in whom is imaged the Father who is Perfect.

Another. How will the Son admit of the lesser than that in which is the Father, since he says without blame, *All things that the Father has are Mine*; and again, as he says to the God the Father, *All Mine are Thine and Thine are Mine*? For if indeed the Son is, according to the erroneous viewpoint of some, lesser; since he speaks truth in saying to the Father, *Mine are Thine and Thine are Mine*, the lesser will make its way to the Father too, and likewise the greater to the Son, the order of things being indifferent, if what belongs to either are seen in the other, and whatsoever is the Father's, this is the Son's also, and again whatever appears as the special property of the Son, this is the Father's too. Nothing then will hinder our saying that the Father is lesser than the Son, and the Son greater than the Father. But only to conceive of this is most absurd. Equal therefore, and not lesser, is he who has the prerogatives of an essence in common with the Father.

Another (related) point. If all things that the Father has, are wholly the Son's, and the Father has perfection, then the Son, who has the properties and excellencies of the Father, will be perfect too. Therefore is he not lesser, according to the impiety of the heretics.

Another point, by the method of *reductio ad absurdum*, combining the arguments. Let those who are pouring down unquenchable flame on their own head, and who reject the uprightness that is in the divine dogmas, who devise wiles of variegated arguments with a view to deceiving and overthrowing of the simpler — let them tell us whether the Father is superior to the Son, having the greater compared to him, [or] whether if he is less (as they in their silly talk say), or not? But I entirely suppose that they will say he is superior; otherwise, let them say what advantage the Father has in possessing the greater, if he is not superior. For if [that advantage consists in] nothing at all, the whole charge against

the Son [that he is less] comes to nothing immediately. But if there is any great difference, he is then superior, as having the greater. So let them answer and tell us, if they are indeed wise, why the Father, in begetting the Son, did not beget him equal to himself but lesser. For if it were clearly better to beget the Son equal to himself in all things, who hindered his doing it? For if there is anything that hindered as of necessity, they will admit even against their will that there is somewhat greater than the Father. But if there was nothing at all to hinder, but having the power and knowing that it is better to beget the Son equal he beget him lesser, this is plainly envy towards him and an evil eye, for he chose not to give equality to the Son. So either the Father is powerless in regard to his begetting, or it will be evil eye, according to the result drawn from the arguments, if the Son has the lesser, as they reckon. But this is absurd; for the divine and untainted nature is above all passion. Therefore the Son is not less, so that he does not lose the equality, the Father being not at all powerless to beget his Offspring equal to himself, nor yet hindered by evil eye from choosing what is better.

Another point. The Savior himself somewhere says that he is in the Father and the Father likewise in him. But it is plain to everyone that we are not to suppose that it is as one body is in another, or one vessel in another, that the Father is contained in the Son, or the Son again in some way placed in the Father; but one appears in the other, and he appears

in him in the unchanged sameness of essence, and in the unity and likeness that belongs to nature; as though a person beholding his own form in an image, and marveling at the finished likeness of his figure, were to say and to cry out, I am in this picture and this picture in me.

Or in another way: As if the sweetness of the honey when laid on the tongue should say of itself, I am in the honey and the honey in me; or as though again the heat that proceeds naturally from fire, emitting a voice were to say, I am in the fire and the fire in me. For each of the things mentioned is I suppose distinguishable in concept, but one in nature; and the one proceeds by a sort of indivisible and continuous procession from the other, so as to seem to be even severed from that in which it is. Yet though the weight of ideas regarding these things takes this form, still one appears in the other and both are the same as regards essence. If then by reason of the unchangeableness of their Essence, and the entire exactness in express Image, the Father is in the Son, how will the greater find place and appear in the Son Who is according to them lesser? But since he is wholly in him, altogether perfect is the Son, Who is able to contain the Perfect and is the express Image of the Mighty Father.

To be continued.

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Northeast Pennsylvania Boy Scout Council

Blood Drive

Co-Sponsored by:

Eastern Orthodox Committee on Scouting
BSA Service Center on Montage Road in Moosic
November 9, 1998 from 2-7 p.m.

Preparing for Twelfth All-American Council



On July 1, 1998, His Beatitude sent a letter to all clergy and parishes officially announcing to the Orthodox Church in America the convening of the 12th All-American Council July 25-30, 1999, in Pittsburgh, Pa. The letter was reprinted in the May/June issue of *The Orthodox Church*.

As the Pre-Conciliar Commission was meeting and planning for the 12th All American Council, which was originally set for this past July, in Detroit, Mich., several serious complications arose resulting in a postponement. In addition to finding a new date, a new location had to be secured. It was not easy finding a suitable location for our Council in less than 18 months. With cities booking conventions two, three, four, five and even more years in advance, we were very

fortunate to secure the Doubletree Hotel and the Lawrence Convention Center in downtown Pittsburgh.

This will be the very first All-American Council that will have access to a convention center which is connected to the hotel. The Orthodox Church in America is very fortunate to have obtained the use of the Center at no rental cost to the Church. The site will provide ample meeting rooms, display areas, chapel, and the like, without being overcrowded.

With Pittsburgh being conveniently located, it is the hope of the Pre-Conciliar Commission that all clergy and lay delegates will arrive by Sunday evening in order that the Council attendance will be high at the opening session on Monday morning. All delegates are encour-

aged to plan to depart from the Council following the closing session on Friday morning. The All-American Council is the highest legislative body of the Orthodox Church in America and includes all hierarchs, parish clergy and lay delegates, delegates from O.C.A. institutions, seminaries, monasteries and metropolitan Council members.

It is imperative that *every parish be represented with a clergy and a lay delegate*.

There will be at least two or three plenary sessions devoted to in-depth discussion on two major issues in the life of the Church: *Parish Life and Funding the Church in the Year 2000 and Beyond*. These two issues affect every parish in our diocese, large or small. Parishes need to plan now for sending representatives to the

Council. Young adults (18 to 35) are to be encouraged to represent their parish, as the future of our parishes is in the hands of the young adults.

To help parishes prepare for the Council, pre-council papers will be sent to all parishes and delegates in the coming months. When a parish elects its representative to the Council, the registration form is to be sent in at that time, so that the Pre-Conciliar Commission will begin communicating directly with the delegate with the materials.

Preparatory papers will be written on the following topics: "Church Growth"; "Clergy Development"; "Religious Education and Witness." From each of these topics will emerge several proposals for discussion and action at the A.A.C. Representation from every parish in our diocese is important because together, we can make a difference in the life of a parish. Every parish in our diocese is valuable and important and deserves to be represented at the 12th A.A.C. next July.

The theme chosen for the Council is "On Behalf of All and for All." These words are from the Divine Liturgy, which is the center of every parish life. Related to worship at the Council are the following areas to be included in the Council program:

The State of the Church — laying the foundation for the Council and communicating our challenges, vision and priorities;

Workshops — organized exchange of practices, methods, ideas, techniques, approaches which can be used to improve a parish's ability to fulfill its role in the Church;

Networking — for building contacts and comparing needs, problems. For renewing friendships which are the heart of the Church;

Departmental hearings — for the Units of the Central Church to obtain feedback on their programs, to hear needs; solicit redirection of their priorities;

Discussion Plenaries — for exploring our differences on important issues within the Church;

Action/Resolution Plenaries — for Resolving a few key Church issues.

Now, do you not want to have your parish represented at the Council?

How much are the rooms going to cost? The room rate given to us is \$97 per night. Consider the fact that every parish in our diocese is within easy driving distance (6-7 hours) of Pittsburgh, thus avoiding a large cost for airfare.

Are you able to attend the Council even if you are not a delegate? Absolutely! There is an opportunity for parishes to send observers. Information on observers will be in the Pre-Council booklet to be mailed in early fall. How

and,

● \$1,000 per Diocese

The Pre-Conciliar Commission is working very hard to make the A.A.C. different in content, structure and results. The Commission would like to make a difference by delivering something of value to the parishes and the Church as a whole, to strengthen the O.C.A. We are hopeful of increasing attendance by 15% and at the same time, increasing attendee satisfaction with the Council. Emphasis

The theme chosen for the Council is "On Behalf of All and for All." These words are from the divine Liturgy, which is the center of every parish life.

can I learn more about the All-American Council? Each upcoming issue of *The Orthodox Church* newspaper will feature an article on the Council with the idea of attracting more participation by interested laity who want to become a part of the exciting work being accomplished by the Orthodox Church in America.

What is our parish financial commitment to supporting the Council? There will be an assessment for the All-American Council, adopted by the Pre-Conciliar Commission based on the following schedule:

● \$6 per person for parishes with a supporting membership over 50 members;
● \$300 per parish for parishes with a supporting membership of 50 or less;

will be placed on follow-up materials to help the delegates and parishes implement the programs and/or decisions of the Council.

As a member of the Pre-Conciliar Commission, I welcome all suggestions, ideas or thoughts on the Council planning. I will take your comments to our meetings and share them with the Commission members. You may communicate with me by sending your input to: Father Eugene Vansuch, 3630 Browning Lane, Bethlehem, PA 18017

We are looking for a 100% participation by our diocese in Pittsburgh next July. Will you help your parish have full representation at the All-American Council?

—Archpriest Eugene Vansuch

The deadline for the next issue of
Your Diocese Alive in Christ

is November 15, 1998.
Please submit all articles, pictures,
parish news, etc... to

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

The First Annual St. Tikhon's Golf Open



Thirteen teams of golfers enjoyed a glorious day of summer sunshine as they participated in the first annual St. Tikhon's Seminary Golf Tournament. The event was held at the Skyline Golf Course in Carbondale, Pa. on August 22, 1998.

The winners of the first flight were the team of John Zimich, Walter Zimich, Dennis Walsh and Ron Battoni, with a score of 13 under par. Winners of the

second flight were the team of Al Wanas, Paul Picotti, John Zavada, and John Murgia with a score of 6 under par. Awards were also given for the longest drive and closest to the line. Five par three holes carried special prizes for a hole in one with no. 8 being a \$10,000 cash prize.

Refreshments were served before the start of the tournament and the awards banquet was held at Oliveri's Crystal

Lake Hotel. The food was excellent and well prepared. His Eminence Archbishop Herman made the award presentations to the winners.

All in all a great time was had by all, and most important, with the cooperation of all involved, over \$5,000 was raised to benefit the Seminary. Congratulations to all who participated and to the committee for an outstanding job.

An Exact Exposition of the Orthodox Faith

by St. John of Damascus

Part II

Editor's note: In the text which follows, square brackets denote alternative translations of words of the original Greek. In addition, the words 'subsistence' and 'hypostasis' are both used here, in different places, to translate the Greek word hypostasis. This same word has traditionally been rendered in English as 'person', just as persona was used to render it in Latin. Modern theological writers often prefer to retain hypostasis as being a more precise term. For a detailed explanation of the word's proper meaning and interpretation, especially with reference to the holy Trinity, see the valuable marginal addition to the text which follows. Part I of this work appeared in the previous issue of Your Diocese Alive in Christ.

1.8 Concerning the Holy Trinity.

We believe, then, in One God, one beginning [source, principle], having no beginning, uncreated, unbegotten, imperishable and immortal, everlasting, infinite, uncircumscribed, boundless, of infinite power, simple, uncompound, incorporeal, without flux,¹ passionless, unchangeable, unalterable, unseen, the fountain of goodness and justice, the light of the mind, inaccessible; a power known by no measure, measurable only by His own will alone (for all that He wills, He is able to do), creator of all created things, seen or unseen, maintainer and preserver of all, the provider for all, master and lord and king over all, with an endless and immortal kingdom; having no contrary, filling all, by nothing encompassed, but rather Him-

self the encompasser and maintainer and original possessor of the universe, occupying all essences intact and extending beyond all things, and being separate from all essence as being super-essential and above all things and absolute God, absolute goodness, and absolute fullness; determining all sovereignties and ranks, being placed above all sovereignty and rank, above essence and life and word and thought; being Himself light itself, and goodness and life and essence, inasmuch as He does not derive His being from another, that is to say, from those things that exist, but being Himself the fountain of being to all that is, of life to the living, of reason to those that have reason; to all the cause of all good; perceiving all things even before they have taken place; one essence, one divinity, one power, one will, one energy, one beginning, one authority, one dominion, one sovereignty, made known in three perfect hypostases and adored with one adoration, believed in and ministered to by all rational creation, united without confusion and divided without separation (which indeed transcends thought). (We believe) in Father and Son and Holy Spirit into whom also we have been baptized. For so our Lord commanded the Apostles to baptize, saying, Baptizing them in the name of the Father, Son, and Holy Spirit.

(We believe) in one Father, the beginning [source, principle], and cause of all; begotten of no one; without cause or generation, alone subsisting; creator of all; but Father of one only by nature, His Only-begotten Son and our Lord and God and Saviour Jesus Christ, and Originator

of the most Holy Spirit. And in one Son of God, the Only-begotten, our Lord, Jesus Christ: begotten of the Father, before all the ages; Light of Light, true God of true God; begotten, not made; consubstantial with the Father, through Whom all things are made. And when we say He was before all the ages we show that His birth is without time or beginning: for the Son of God was not brought into being out of nothing, He Who is the effulgence of the glory, the impress of the Father's hypostasis, the living wisdom and power, the Word possessing interior subsistence, the essential and perfect and living image of the unseen God. But always He was with the Father and in Him, everlasting and without beginning begotten of Him. For there never was a time when the Father was and the Son was not, but always the Father and always the Son, Who was begotten of Him, existed together. For He could not have received the name Father apart from the Son: for if He were without the Son, He could not be the Father. And if He thereafter had the Son, thereafter He became the Father, not having been the Father prior to this, and He was changed from that which was not the Father and became the Father. This is the worst form of blasphemy. For we may not speak of God as destitute of natural generative power; and generative power means the power of producing from one's self, that is to say, from one's own proper essence, that which is like in nature to one's self.

In treating, then, of the generation of the Son, it is an act of impiety to say that time comes into play and that the exist-

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¹ Flux: lit. "flowing"; a state of continual change.

An Exact Exposition of the Orthodox Faith

Continued from page 49.

ence of the Son is of later origin than the Father. For we hold that it is from Him, that is, from the Father's nature, that the Son is generated. And unless we grant that the Son coexisted from the beginning with the Father, by Whom He was begotten, we introduce change into the Father's hypostasis, because, not being the Father, He subsequently became the Father. For the creation, even though it originated later, is nevertheless not derived from the essence [being] of God, but is brought into existence out of nothing by His will and power, and change does not touch God's nature. For generation means that the begetter produces out of his essence offspring similar in essence. But creation and making mean that the creator and maker produces from that which is external, and not out of his own essence, a creation of an absolutely dissimilar nature.

Therefore, in God, Who alone is passionless and unalterable, and immutable, and always continues so, both begetting and creating are passionless. For being by nature passionless and not liable to flux, since He is simple and uncompound, He is not subject to passion or flux either in begetting or in creating, nor has He need of any cooperation. But generation in Him is without beginning and everlasting, being the work of nature and producing out of His own essence, that the Begetter may not undergo change, and that He may not be God first and God last, nor receive any accession; while creation in the case of God, being the work of will, is not co-eternal with God. For it is not natural that that which is brought into existence out of nothing should be co-eternal with what is without beginning and everlasting. There is this difference in fact between man's making and God's. Man can bring nothing into existence out of nothing, but all that he makes requires pre-existing matter for its basis, and he does not create it by will only, but thinks out first what it is to be and pictures it in his mind, and only then fashions it with his hands, undergoing labour and troubles, and often missing the mark and failing to produce to his satisfaction that after

which he strives. But God, through the exercise of will alone, has brought all things into existence out of nothing. Now there is the same difference between God and man in begetting and generating. For in God, Who is without time and beginning, passionless, not liable to flux, incorporeal, alone and without end, generation is without time and beginning, passionless and not liable to flux, nor dependent on the union of two: nor has His

body clothe him round about, and he possesses a nature which is male or female. For the male requires the assistance of the female. But may He Who surpasses all, and transcends all thought and comprehension, be gracious to us.

The holy catholic and apostolic Church, then, teaches the existence at once of a Father, and of His Only-begotten Son, born of Him without time and flux and passion, in a manner incompre-

A God Living And Unchanging

The Orthodox doctrine that God is "without variation nor shadow of turning" (St. Basil), "eternally the same" and "without change or alteration" (St. John Chrysostom) contrasts with modern process theology, which holds that God does change, particularly through interacting with man. In this respect process theology is kindred to the ancient pagan religions which worshiped a pantheon of anthropomorphic gods, individual and capricious in nature: both attempt, in different ways, to explain observed changes in the world around us, but do so in the wrong way. An Orthodox answer to process theology would involve affirming that the living God remains utterly changeless and eternal, yet also responds and interacts with his creature. This principle naturally applies also to the incarnate Son of God who "without change became man" but as a human being underwent various changes even while remaining changeless in his divinity. The same principle also explains the hymns of the Church which state that the Son and Word "remained what he was, yet became what he was not," and the Great Prokeimenon for Paschal Vespers: "... now have I begun; this is the change of the right hand of the Most High" (Ps. 76:11). God's "right hand" is his Son. Change, and passion (i.e. suffering), do not pertain to God's divine nature, but do touch his human nature.

own incomprehensible generation beginning or end. And it is without beginning because He is immutable; without flux because He is passionless and incorporeal; independent of the union of two again because He is incorporeal but also because He is the one and only God, and stands in need of no cooperation; and without end or cessation because He is without beginning, or time, or end, and continues the same forever. For that which has no beginning has no end: but that which is endless through grace is, assuredly, not without beginning, as, without, the angels.

Accordingly the everlasting God generates His own Word which is perfect, without beginning and without end; so that God, Whose nature and existence are above time, may not engender in time. But with man clearly it is otherwise, for generation is with him a matter of sex, and destruction and flux and increase and

hensible and perceived by the God of the universe alone, just as we recognize the existence at once of fire and the light which proceeds from it. For there is not first fire and thereafter light, but they exist together. And just as light is ever the product of fire, and ever is in it and at no time is separate from it, so in like manner also the Son is begotten of the Father and is never in any way separate from Him, but ever is in Him. But whereas the light which is produced from fire without separation, and abides ever in it, has no proper subsistence of its own distinct from that of fire (for it is a natural quality of fire), the Only-begotten Son of God, begotten of the Father without separation and difference and ever abiding in Him, has [his] own proper hypostasis distinct from that of the Father.

The terms, 'Word' and 'effulgence,' then, are used because He is begotten of the Father without the union of two, or

passion, or time, or flux, or separation; and the terms 'Son' and 'impress of the Father's hypostasis,' because He is perfect and has subsistence [enhypostasis, existence as a distinct hypostasis or "person"] and is in all respects similar to the Father, save that the Father is not begotten; and the term 'Only-begotten' [is used] because He alone was begotten alone of the Father alone. For no other generation is like to the generation of the Son of God, since no other is Son of God. For though the Holy Spirit proceeds from the Father, yet this is not generative in character but processional. This is a different mode of existence, alike incomprehensible and unknown, just as is the generation of the Son. Wherefore all the qualities the Father has are the Son's, save that the Father is unbegotten, and this exception involves no difference in essence nor dignity [worthiness], but only a different mode of coming into existence. We have an analogy in Adam, who was not begotten (for God Himself moulded him), and Seth, who was begotten (for he is Adam's son), and Eve, who proceeded out of Adam's rib (for she was not begotten). These do not differ from each other in nature, for they are human beings; but they differ in the mode of coming into existence.

For one must recognize that the word *agéneton* with only one 'n' signifies "uncreated" or "not having been made," while *agénneton* written with double 'n' means "unbegotten." According to the first significance essence differs from essence: for one essence is uncreated, or *agéneton* with one 'n,' and another is created or *geneté*. But in the second significance there is no difference between essence and essence. For the first subsistence of all kinds of living creatures is *agénnetos* but not *agénetos*. For they were created by the Creator, being brought into being by His Word, but they were not begotten, for there was no pre-existing form like themselves from which they might have been born.

So then in the first sense of the word, the three absolutely supremely divine hypostases of the Holy Godhead agree; for they exist as one in essence and uncreated. But with the second significance it is quite otherwise. For the Father alone is ingenerate, no other subsis-

tence having given Him being. And the Son alone is generate, for He was begotten of the Father's essence without beginning and without time. And only the Holy Spirit proceeds from the Father's essence, not having been generated but simply proceeding. For this is the doctrine of Holy Scripture. But the nature of the generation and the procession is quite beyond comprehension.

And this also it behooves us to know, that the names Fatherhood, Sonship and Procession, were not applied to the Holy Deity by us: on the contrary, they were communicated to us by the Deity, as the divine apostle says, "Wherefore I bow the knee to the Father, from Whom is every family in heaven and on earth." But if we say that the Father is the origin of the Son and greater than the Son, we do not suggest any precedence in time or superiority in nature of the Father over the Son (for through His agency He made the ages), or superiority in any other respect except causation. And we mean by this, that the Son is begotten of the Father and not the Father of the Son, and that the Father naturally is the cause of the Son; just as we say in the same way not that fire proceeds from light, but rather light from fire. So then, whenever we hear it said that the Father is the origin of the Son and greater than the Son, let us understand it to mean in respect of causation. And just as we do not say that fire is of one essence and light of another, so we cannot say that the Father is of one essence and the Son of another: but both are of one and the same essence. And just as we say that fire has brightness through the light proceeding from it, and do not consider the light of the fire as an instrument ministering to the fire, but rather as its natural force, so we say that the Father creates all that He creates through His Only-begotten Son, not as though the Son were a mere instrument serving the Father's ends, but as His natural and subsistent [hypostatic] force. And just as we say both that the fire shines and again that the light of the fire shines, So "all things whatsoever the Father does, these also the Son likewise does." But whereas light possesses no proper subsistence of its own, distinct from that of the fire, the Son is a perfect hypostasis, inseparable from the Father's hyposta-

sis, as we have shewn above. For it is quite impossible to find in creation an image that will illustrate in itself exactly in all details the nature of the Holy Trinity. For how could that which is create and compound, subject to flux and change, circumscribed, formed and corruptible, clearly show forth the super-essential divine essence, unaffected as it is in any of these ways? Now it is evident that all creation is liable to most of these affectionations, and all from its very nature is subject to corruption.

Likewise we believe also in one Holy Spirit, the Lord and Giver of Life, Who proceeds from the Father and rests in the Son: the object of equal adoration and glorification with the Father and Son, since He is co-essential and co-eternal: the Spirit of God, direct, ruling, the fountain of wisdom, and life, and holiness; God existing and addressed along with Father and Son: uncreated, full, creative, all-ruling, all-affecting, all-powerful, of infinite power, Lord of all creation and not under any lord; deifying, not defied; filling, not filled: shared in, not sharing in; sanctifying, not sanctified; the intercessor, receiving the supplications of all; in all things like the Father and Son; proceeding from the Father and communicated through the Son, and participated in by all creation, through Himself creating, and investing with essence and sanctifying, and maintaining the universe; having subsistence, existing in its own proper and peculiar hypostasis, inseparable and indivisible from Father and Son, and possessing all the qualities that the Father and Son possess, save that of not being begotten or born. For the Father is without cause and unborn: for He is derived from nothing, but derives from Himself His being, nor does He derive a single quality from another. Rather He is Himself the beginning and cause of the existence of all things in a definite and natural manner. But the Son is derived from the Father after the manner of generation, and the Holy Spirit likewise is derived from the Father, yet not after the manner of generation, but after that of procession. And we have learned that there is a difference between generation and procession, but the nature of that difference we do not under-

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An Exact Exposition of the Orthodox Faith

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stand at all. Further, the generation of the Son from the Father and the procession of the Holy Spirit are simultaneous.

All then that the Son and the Spirit have is from the Father, even their very being; and unless the Father is, neither the Son nor the Spirit is. And unless the Father possesses a certain attribute, neither the Son nor the Spirit possesses it; and through the Father, that is, because of the Father's existence, the Son and the Spirit exist, and through the Father, that is, because of the Father having the qualities, the Son and the Spirit have all their qualities, those of being unbegotten, and of birth and of procession being excepted. For in these hypostatic or personal properties alone do the three holy hypostases differ from each other, being indivisibly divided not by essence but by the distinguishing mark of their proper and peculiar subsistence.

Further we say that each of the three has a perfect hypostasis, that we may understand not one compound, perfect nature made up of three imperfect elements, but one simple essence, surpassing and preceding perfection, existing in three perfect hypostases. For all that is composed of imperfect elements must necessarily be compound. But from perfect subsistences no compound can arise. Therefore we do not speak of the form as from subsistences, but as in subsistences. But we speak of those things as imperfect which do not preserve the form of that which is completed out of them. For stone and wood and iron are each perfect in its own nature, but with reference to the building that is completed out of them each is imperfect, for none of them is in itself a house.

The subsistences [hypostases], then, we say are perfect, that we may not conceive of the divine nature as compound. For compoundness is the beginning of separation. And again we speak of the three hypostases as being in each other, that we may not introduce a crowd and multitude of Gods. Owing to the three hypostases, there is no compoundness or confusion; while, owing to their having the same essence and dwelling in one

another, and being the same in will, and energy, and power, and authority, and movement, so to speak, we recognize the indivisibility and the unity of God. For truly, there is one God, and His word and Spirit.

Concerning the distinction of the three hypostases; and concerning this fact itself and our reason and thought in relation to it. [Marginal addition to the manuscript]

It should be understood that we do not speak of the Father as derived from anyone, but we speak of Him as the Father of the Son.

One ought, moreover, to recognize that it is one thing to look at a matter as it is, and another thing to look at it in the light of reason and thought. In the case of all created things, the distinction of the hypostases is observed in actual fact. For in actual fact Peter is seen to be separate from Paul. But the community and connection and unity are apprehended by reason and thought. For it is by the mind that we perceive that Peter and Paul are of the same nature and have one common nature. For both are living creatures, rational and mortal; and both are flesh, endowed with the spirit of reason and understanding. It is, then, by reason that this community of nature is observed. For here indeed the hypostases do not exist one within the other. But each privately and individually, that is to say, in itself, stands quite separate, having very many points that divide it from the other. For they are both separated in space and differ in time, and are divided in thought, and power, and shape, or form, and habit, and temperament and dignity, and pursuits, and all differentiating properties, but above all, in the fact that they do not dwell in one another but are separated. Hence it comes that we can speak of two, three, or many men.

And this may be perceived throughout the whole of creation. But in the case of the holy and supressential and incomprehensible Trinity, far removed from everything, it is quite the reverse. For

there the community and unity are observed in fact, through the co-eternity of the hypostases, and through their having the same essence and energy and will and concord of mind, and then being identical in authority and power and goodness—I do not say similar but identical—and the movement by one impulse. For there is one essence, one goodness, one power, one will, one energy, one authority, one and the same, I repeat, not three resembling each other. But the

three hypostases have one and the same movement. For each one of them is related as closely to the other as to itself: that is to say that the Father, the Son, and the Holy Spirit are one in all respects, save those of not being begotten, of birth and of procession. But it is by thought that the difference is perceived. For we recognize one God; but it is only in the attributes of Fatherhood, Sonship, and Procession, both with respect to cause and effect and perfection of subsistence, that is, manner of existence, that we perceive difference. For with reference to the uncircumscribed Deity we cannot speak of separation in space, as we can in our own case. For the hypostases dwell in one another, in no way being confused but cleaving together, according to the word of the Lord, "I am in the father, and the father in Me"; nor can one admit difference in will or judgment or energy or power or anything else whatever which may produce actual and absolute separation in our case. So we do not speak of three Gods, the Father, the Son, and the Holy Spirit, but rather of one God, the holy Trinity, the Son and Spirit being referred to one cause, and not compounded or coalesced according to the contraction of Sabellius. For, as we said, they are made one not so as to commingle, but so as to cleave to each other, and they have their being in each other without any coalescence or commingling. Nor do the Son and the Spirit stand

apart, nor are they sundered in essence according to the division of Arius. For the Deity is undivided among things divided, to put it concisely; and it is just like three suns cleaving to each other without separation and giving out light mingled and conjoined into one. When, then, we turn our eyes to the Divinity, and the first cause and the sovereignty and the oneness and sameness, so to speak, of the movement and will of the Divinity, and the identity in essence and power and energy and lordship, what is seen by us is unity. But when we look to those things in which the Divinity is, or, to put it more accurately, which are the Divinity, and those things which are in it through the first cause without time or distinction in glory or separation, that is to say, the hypostases of the Son and the Spirit, it seems to us a Trinity that we adore. The Father is one Father, and without beginning, that is, without cause; for He is not derived from anything. The Son is one Son, but not without beginning, that is, not without cause, for He is derived from the Father. But if you eliminate the idea of a beginning from time, He is also without beginning, for the creator of times cannot be subject to time. The Holy Spirit is one Spirit, going forth from the Father, not in the manner of Sonship but of procession; so that neither has the Father lost His property of being unbegotten because He has begotten, nor has the Son lost His property of being begotten because He was begotten of that which was unbegotten (for how could that be so?), nor does the Spirit change either into the Father or into the Son because He has proceeded and is God. For a property is quite constant. For how could a property persist if it were variable, moveable, and could change into something else? For if the Father is the Son, He is not strictly the Father; for there is strictly one Father. And if the Son is the Father, He is not strictly the Son; for there is strictly one Son and one Holy Spirit.

Further, it should be understood that we do not speak of the Father as derived from anyone, but we speak of Him as the Father of the Son. And we do not speak of the Son as Cause or Father, but we speak of Him both as from the Father, and as the Son of the Father. And

we speak likewise of the Holy Spirit as from the Father, and call Him the Spirit of the Father. And we do not speak of the Spirit as from the Son; but yet we call Him the Spirit of the Son. "For if any one has not the Spirit of Christ, he is none of His" (Rom. 8:9), says the divine apostle. And we confess that He is manifested and imparted to us through the Son. "For He breathed upon His Disciples," it says, "and said, Receive the Holy Spirit" (John 20:29). It is just the

same as in the case of the sun from which come both the ray and the radiance (for the sun itself is the source of both the ray and the radiance); it is through the ray that the radiance is imparted to us, and it is the radiance itself by which we are lightened and in which we participate. Further, we do not speak of the Son of the Spirit, or of the Son as derived from the Spirit.

—To be continued.

*You Are Cordially Invited
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October 11, 1998

Seminary Auditorium 12:30 p.m.
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A Week Like No Other: Best Friends at St Tikhon's Summer Youth Camp



Boys and girls from Pennsylvania and from as far away as New Jersey, New York, Ohio, and Virginia gathered for fellowship, fun, and some unexpected events during the annual St. Tikhon's Summer Youth Camp, held June 28-July 4, 1998 on seminary grounds. This year's camp theme was "Best Friends," recognizing the important force friends are in the life of children and teens.

What do best friends like best? Being together, of course. Should it have been any surprise that so many children wanted to return to camp this year?

Camp director Martin Paluch and thirty counselors accepted the challenge to work with an especially large group of children ranging in ages from seven

to thirteen — and with older teens who begged to come again this year to be with Orthodox friends. (They came with the understanding that they would follow the program designated for younger campers.) All told, 196 campers descended on seminary grounds — the largest registration in the camp's history.

Parents waited patiently with campers in long registration lines while Matushka Myra Kovalak and Matushka Eugenia Perich registered camper after camper. As parents departed, children ran to the swimming pool or lake. Volleyball, soccer, basketball, and washer board games were made available. Later that evening, the campers met for orientation and introductions.

Camp activities began with the Feast of Saints Peter and Paul, with His Eminence, Archbishop Herman, celebrating Divine Liturgy in the monastery church. Boys and girls witnessed the ordination of Deacon Joseph O'Brien to the holy priesthood. The children stood remarkably patient and attentive during the long service, considering that it occurred on their first day of camp.

Swimming, sports and recreation, and workshop activities were scheduled on a rotating basis to accommodate the age ranges of 7-8s, 9-10s, and ages 11 and up. Each day in workshop campers were asked to focus on personalities from scripture who were especially close to Christ during his earthly life. The daily

workshop themes were set up to give the children a taste of salvation history from Christ's birth to his crucifixion and rising from the dead. Because camp began on the feast day of Saints Peter and Paul,

we focussed first on the disciple Peter's confession of faith, which also is the content of the scripture reading for the feast. We adults were particularly impressed with the willingness and ability

of the 7- and 8-year-olds to articulate that Peter confessed Jesus Christ as the Son of the Living God.

Over the next four days, campers focussed on the personalities of Mary and Elizabeth, Christ and John the Baptist, Christ and His friend Lazarus whom he raised from the dead, and Christ and John the Beloved Disciple. In group presentations, Mrs. Anna Marie Black, program coordinator, talked about the relationship between Christ and each personality. In the individual workshops, each camper was asked to portray his or her understanding of those relationships through an art project. The art work would be displayed by the end of the week in a Best Friends Art Show. Older teens chose to concentrate on the life of St. Peter and contributed to making a mural of key events in that apostle's life.

Campers attended morning and evening prayers each day and vespers on Friday afternoon, when confession also was scheduled. Fr. Basil Stoyka served as camp chaplain during the first part of the week, and Fr. Andrew Diehl during the second part. Each morning, the children participated by chanting an epistle. Gospel readings and sermons were given by the chaplain. The campers gathered on Saturday morning in the monastery church where Archbishop Herman celebrated Divine Liturgy. As usual, many of the boys served with the Archbishop. Mrs. Lauri Nescott, music director, led the choir of young singers who had practiced throughout the week. The week of fellowship, fun, and spiritual growth culminated with partaking of the Eucharist as a living, worshipping community of Orthodox Christians.

Probably the most dramatic events of the week occurred on Tuesday with happenings throughout the day that none of us could have predicted. Some events occurred as a result of the workshop activities; others, because of happenings completely out of human hands.

Tuesday's workshop focussed on Mary, the Theotokos and her cousin Elizabeth, mother of John the Baptist. One of the main ideas we hoped to impart was that this young girl Mary, a human being created by God, is recognized as more honorable, more glorious than

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St Tikhon's Summer Youth Camp

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all the ranks of angels. Assisting in the workshop presentation given by Mrs. Black, children held placards with the names of the nine ranks of angels. Then the campers stood in order by height in front of the iconostasis in the pavilion so that the icon of the Theotokos was at the top of the "ranks of angels," showing Mary, the Mother of God — the Theotokos — "more honorable than the cherubim, and more glorious than the seraphim." We Orthodox Christians affirm this at each Divine Liturgy when we sing, "It is truly meet to bless you, O Theotokos. . . ."

Then, during individual workshops, wonderful surprises began to happen. When working with the 11- and 12-year-old campers, Mrs. Black had planned to ask them to reflect on a short passage written by well-known children's writer, Madeleine L'Engle, who wrote about Mary's visit to her cousin Elizabeth (Luke 1:39-56). The passage comes from L'Engle's book *The Glorious Impossible*, a collection of personal reflections about the life of Christ. The boys and girls did indeed reflect about Mary, a young girl hardly older than they, and about how "... the power that created all the galaxies, all the stars in their courses, had come into the womb of a 14-year-old girl." In their wonderment, the preteens raised numerous questions in discussion about God as creator, angels, heaven and hell, the soul, and Orthodox dogma as Truth.

We adult leaders decided to ask the older teens (of whom there were many at camp that week) to reflect on this same passage. Led by Fr. Andrew Diehl, Matushka Eugenia, and Ms. Tanya Rezanka, all the teens, ages 13-17, in various groupings, reflected on the young Mary who was chosen to be the Mother of God.

This passage then became the springboard for discussions that continued throughout the week, about sexuality, the double standard in sexuality, pregnancy, and violence. Fr. Andrew, Matushka Eugenia and Ms. Rezanka served as facilitators for these various discussions.

On that same Tuesday afternoon, an-



other group of 11- and 12-year-olds met to reflect on that same passage and talk about the four feasts of the Theotokos. Under the inspiration of co-leader Mrs. Lorraine Kavalkovich, the discussion

with the preteens turned to talk about Mary the Theotokos as our firm intercessor. This in turn inspired two adult counselors, Mrs. Evelyn Suhoski and Mrs. Vera Timpko, to reveal personal



testimony of how intercession to the Theotokos had affected their lives. In turn, some of the boys and girls revealed instances when they sought and received help from the Theotokos. It was as though Mary herself were present with us that day, inspiring and guiding the campers to reach deep inside themselves to discover their desire to come closer to God.

By late afternoon, as campers swam, played on the grounds, fished, or took paddle-boat rides, the skies began to darken and the wind began to kick up. Counselors raised their megaphones and voices, urging all campers to hurry to their dorm rooms. Severe storm warnings had been announced by the national weather services. Archbishop Herman had advised that all precautions be taken for the safety of the children.

As the severity of the storm increased, campers had to be herded from their rooms to safety on the basement level of the dormitory. The level of noise from the children's chatter increased with their excitement (along with some tears). After all, when had this ever happened at camp before? And right before supper time? The kitchen crew, meanwhile, had been hard at work in the trapeza, preparing the evening meal. Many at the dorm were secretly wondering how they'd get an evening meal. Clouds darkened, thunder boomed, rain poured down, hailstones pounded.

And the power went out. Lightning had hit a transformer, cutting off the power supply.

That meant that there was no water and no electricity for the 240 campers and staff.

As the rain diminished, campers were eventually transported by van to and from the trapeza for supper. Martin hadn't planned a candlelight dinner for that Tuesday; but as the afternoon outdoor light faded, we had one. With the power still out, campers were required to remain in their rooms. By nine o'clock, the dormitory was in complete darkness and eerily quiet, at least for a while. Have parents ever wondered how useful their children's flashlights are at camp? Gradually some campers began to fall asleep.

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Meanwhile, Martin and camp counselor Greg Hatrak worked on ways to supply water for campers. Greg, who happens to be a volunteer fireman in the area, was able to use one of the local fire trucks to pump water out of the pool for use in the dormitory bathrooms. Then it was a matter of waiting for local authorities to restore power to the area.

About 10 P.M., there arose in the dormitory a mighty cheer the likes of which have never been heard on the grounds of St. Tikhon's Seminary and Monastery. Campers clicked on light switches, jumped up and down, flushed toilets, and generally rejoiced that their confinement in the dark had ended. The power was back on!

By Wednesday, the sky had cleared, the sun shined, and all traces of the storm siege had vanished. Camp was back to normal. Ironically, the day's scheduled workshop discussion was about John the Baptist, who baptized Christ in the Jordan River — when Christ went down into the waters and made them holy — the event that also made known the Three Persons of the Holy Trinity: Father, Son, and Holy Spirit.

Because of the numerous questions about Orthodox theology from the 11- and 12-year-old campers, we asked Fr.

Tikhon, one of the monks, to join the children for discussion. By their questions and openness to hear the answers, it is clear that these youngsters are thinking about their faith, *craving* information and understanding about their lives as Orthodox Christians.

After such an unusual day on Tuesday, the traditional hike to Flat Rock on Wednesday may have seemed anticlimactic. For those who hiked under clear skies, perhaps there was a flicker of appreciation for the wonders of nature after the night's storm. There had been so much rain that hikers were unable to go down the falls to swim.

But camp wasn't camp without a hike, nor would it be the same without the generosity of Fr. Andrew Shuga who made pizza for *everyone*. And this favorite meal was just one of the wonderful preparations offered all week long by Fr. John Onofrey and George Pahomov and the rest of the kitchen crew. Can you imagine how many hamburgers they flipped for 240 people?

All campers participated in a "Memorial Washer Board Toss" to honor John Wesley ("Wes") Sudia who had originated the game at camp a number of years ago. Each camper who successfully landed a washer ring in one of the holes in the board was able to keep it as a souvenir and a remembrance of Mr. Sudia, who had become one of the most

familiar faces around camp each year. Memory Eternal!

Each day, campers were required to attend morning and evening prayers. It took a long time for all 240 campers to kiss the cross after each service, and by now, every camper had gotten the very clear message from Martin that there would be *no talking* during that time. The children's willingness to remain silent is remarkable enough. However, by this time during the camp week, another phenomenon occurred that attests to the group dynamic of best friends and fellowship and to spiritual growth as well. During the time for venerating the cross, Mrs. Nescott had organized a small group of campers around her to sing the hymn "A New Commandment" taken from scripture (John 13:34-35). That night as campers venerated the cross, many began to join that small group of singers while the line of campers moved forward. Within moments, voices from those children still in line joined with the voices of children around Mrs. Nescott. By then, nearly everyone in the pavilion was singing the words of Christ Himself: *A new commandment I give to you: that you love each other even as I have loved you.*

By Thursday, counselors' prayers were still being answered. The weather continued to be glorious for swimming, play, outdoor discussions on the grass,



and the traditional hayride and trip to a nearby dairy farm. In the evening, the children roasted marshmallows before a roaring bonfire.

During workshop sessions, the children were given opportunities to continue depicting, through art form, the events in the life of Christ's earthly ministry. Among the most dramatic renderings were the children's drawings showing Christ raising Lazarus from the dead. On Thursday morning, the campers heard John's Gospel account of raising Lazarus (John 11:1-46) that foreshadowed Christ's own Resurrection and our own. During the workshop group presentation, Mrs. Black referred to a children's novel, *Bridge to Terabithia*, where best friends Leslie and Jess have no understanding of Christ and Lazarus, nor of Christ's resurrection. So Jess is completely bereft when Leslie tragically drowns. Orthodox Christians, however, have Lazarus, the friend for whom Jesus wept, standing as witness to Christ who gives us life eternal.

Campers assisted in portraying the message of Lazarus. Stephanie Elko led a group of campers in procession, singing the tropar for Lazarus Saturday, which also is sung on Palm Sunday:

By raising Lazarus from the dead before Thy passion, Thou didst confirm the universal resurrection, O Christ God. Like the children with the palms of victory, we cry out to Thee, O vanquisher of death. Hosannah in the highest! Blessed is He Who comes in the name of the Lord.

Friday's workshop theme was Christ and John the Beloved Disciple, chosen because John was the only disciple standing at the foot of the Cross; it was to him that Christ referred when he said, "Woman, behold your son!" and then, turning to him, said, "Behold your mother!" (John 19:26-27). With John's gospel and its theme of love, campers came to the end of the week with a glimpse of salvation history — Christ's birth, baptism, association with His disciples, His raising of Lazarus, His crucifixion and saving victory over death, His glorious Resurrection.

In view of the emphasis on best friends, Mrs. Black spoke of children's authors whose stories reflect not only

themes of best friends but of love and hope. For the youngest campers, there was mentioned E. B. White's *Charlotte's Web*; for middle-grade readers, Robert Cormier's *Other Bells For Us to Ring*; and for the oldest teens, Chris Crutcher, who is writing a book that tells what happens when love is absent among friends.

Children gathered in one final assembly on Friday night to receive certificates for the Best Friends Summer Camp and for the official opening of the Best Friends Art Show that displayed the children's art work from the week. Campers also viewed the mural made by older teens about the life of St. Peter. Mrs. Black asked for three volunteers to tell the group qualities they liked about their best friend. The campers eagerly and enthusiastically talked about their best friends and introduced them. Instead of just three volunteers to talk about best friends, there were many others — so many there was hardly any time left to look at the art work.

ing in the process of working as friends for the sake of our beloved children. We are fortunate to have the blessing and direction of His Eminence, Archbishop HERMAN, who cares deeply about the children in his flock. Martin Paluch's dedication and leadership as camp director, keeping the camp going for more than twenty-eight years, cannot be ignored.

And the children! So many children wanting to be with other children, Orthodox Christian friends, who need to be together. One week, once a year, is hardly enough time to strike up new friendships and renew old ones. Yes, having a best friend is vitally important to any child. But having a friend who is Orthodox is vital to an Orthodox child. Each year at camp it becomes more and more apparent how vital the ministry to our children needs to be.

—Anna Marie Black
Program Coordinator
St. Tikhon's Summer Youth Camp

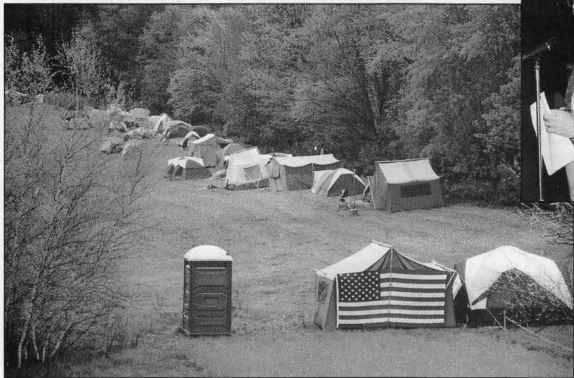


At summer camp 1998 the eventful, the unexpected happened — an ordination, a power outage, a memorial washer board toss, a meeting with a monk, talks among the older teens about sexuality and violence. This was truly a week like no other in recent memory at St. Tikhon's Summer Youth Camp.

The camp's planners always marvel at the willingness and dedication of so many adult staff who take off time from work to participate in camp and the parents who drive their children to the site. Somehow, it all comes together through the united effort of so many people, trust-



Scouts Hold Camporee at St. Tikhon's



As the guest of His Eminence, Archbishop Herman, the Eastern Orthodox Committee on Scouting (EOCS) held its 27th annual spring camporee at St. Tikhon's Monastery and Seminary on May 1, 2, and 3. About two-thirds of 306 boy scouts and girl scouts in attendance were Orthodox Christians, coming from many jurisdictions. Fourteen different units plus individuals came to the camporee, traveling from as far as Pittsburgh, New York City, and Alexandria, Va. Some units traveled six to eight hours to attend the camporee.

Even though the units arrived at all times Friday evening, they were able, in spite of the rain, to set up camp in the field behind the Archbishop's residence. They were all up early for breakfast. After the opening ceremonies and prayer led by Fr. George Yatsko of Pittsburgh, the participants boarded buses that took

them to Scranton to hike the Lackawanna Valley Heritage Trail. The rain continued intermittently throughout the day but no one complained of getting wet, an indication that they all followed the scout motto, "Be Prepared."

The Historic Trail, which opened on November 1, 1997, is 8.2 miles, and includes a ride on a steam passenger train, visits to the Steamtown National Historic Site, the Anthracite Museum, the Lackawanna Coal Mine, and historical sites in Scranton, including a number of ethnic churches. The Lackawanna coal mine is almost 400 feet deep and supplied more than one million tons of coal before it closed in 1964. Since most of the ethnic groups settled near to their churches, the latter still exhibit much of the ethnic culture of the immigrants. Many beautiful homes and public buildings were constructed in Scranton dur-

ing the coal mining days.

After the hike, the buses carried the group back to St. Tikhon's for an evening meal.

On Saturday evening, the campers attended a campfire where the Order of the Arrow Lowwapanu Lodge #191 Indian Dance Team performed authentic Delaware Indian Dances. At the campfire, His Eminence, Archbishop Herman, stated that it was an honor to have the scouts camp in his back yard and welcomed them to return again in the future. The campfire concluded with a pantomime illustrating the life of Arthur R. Eldred, the first Eagle Scout.

The camporee closed Sunday morning after the Hierarchical Divine Liturgy celebrated in the Seminary Pavilion by Archbishop Herman, with the assistance of other deacons and priests. Over two hundred attendees received Holy Com-

munion. At the conclusion of the Liturgy, Archbishop Herman presented the Prophet Elias Medal, (the Orthodox adult scouter religious award) to Deborah Donovan from St. Nicholas Church in Olyphant, Pa. and to Terry Perperis from St. Paul's Cathedral in Hicksville, N.Y. From the start to finish, His Eminence was a delightful host and thoroughly impressed all in attendance.

Besides the activities above, many participants had the opportunity to tour the Monastery grounds, visit the Icon Repository, and talk for long hours with members of the monastic community. The weekend was very full and many units want to return to St. Tikhon's to see everything they were unable to include during the camporee.

The next scheduled EOCS activity is the annual scout retreat at St. Basil's Academy on October 9-11, 1998. The 28th Annual Camporee will be in early May 1999, also at St. Basil's. More information can be obtained from George Boulukos, EOCS Chairman, 862 Guy Lombardo Avenue, Freeport, New York 11520 (e-mail geobou@juno.com) or Larry Sherman (e-mail IHSINPA@juno.com).

—Larry R. Sherman



Essay - "My Priest"

He's kind and gentle "oh," so sweet,
Always cool, always neat.
He cares for both big and small,
Though he's rather tall.
He loves God and all he does,
"He always comes when he hears a buzz."
Never once he'd steer you wrong.
He always said, sing a song.
He feels joy,
Whenever girl or boy
is brought into this earth
and every other birth.

—Vanessa Christman

Why Do We Need More Priests?

There are many reasons that we need more priests in the Orthodox Church. One reason why we need more priests is to preach the Gospel to the billions of people on earth who are not Christians, many of whom know little about Christ. When there are barely enough priests to minister to the current amount of faithful, how can they "make disciples of all nations" (Matthew 28:19)? Also, there are many Orthodox Christians who are strangers to the Church, entering their parish on only a few occasions a year. Since the amount of priests we have currently are overworked and have more work than they can handle taking care of the parishioners that come to church often, we need additional priests to reach out to the Orthodox Christians who have strayed from the Church. Also, when our priests are taxed to the limit working to satisfy the needs of their parish, who will look after the hundreds of millions of poor and needy in the world? We need the services of additional priests so that the Church may obey Christ's will and "Give to him who asks" (Matthew 5:42). An additional reason why we need more Orthodox priests is that there are many false interpretations of the Bible out there and many who do not understand the Holy Scriptures, and we need priests to correctly interpret and explain the Scriptures to those in need of this guidance. That human beings need to be guided in the meaning of the Bible is made evi-

Diocesan Contest Winners

1st Grade and Younger

Drawing - "My Priest"
Winner: Christian M. Pascuzzo
Age 6
SS. Peter & Paul Orthodox Church
Minersville, PA

Runner-Up: Elizabeth Krenitsky
Age 7
St. John the Baptist Church, Dundaff

Second Grade

Drawing - "My Priest"
Winner: Ian Specht
Age 7
All Saints Church
Olyphant, PA

Runner-Up: Rachael Talpash
Age 7
Holy Trinity Church
Wilkes-Barre, PA

Middle School

Poem - "My Priest"
Winner: Vanessa Christman
Age 10
St. Mary's Church
Coaldale, PA

Runner-Up: Matthew Pylypciw
Age 11
Christ the Savior Orthodox Church

Drawing - "My Priest"

Winner: Nichole Chwastiak
Age 10
St. Mary's Church
Coaldale, PA

Runner-Up: Michael John Tapykoff
Age 9
Orthodox Cathedral of St. Stephen the Protomartyr
Philadelphia, PA

Junior High School

Essay - "What a Priest Does"
Winner: Kimberly Metz
Age 14
St. Nicholas Russian Orthodox Church
Bethlehem, PA

Runner-Up: Nicholas Birosik
Age 14
St. Mary's Church
Coaldale, PA

High School

Essay - "Why the Church Needs More Priests"
Winner: Jeremy Soroka
Age 17
St. Michael's Church
Jermyn, PA

Runner-Up: Larissa R. Bench
Age 18
St. Mary's Church
Coaldale, PA

dent in Acts 8:27-31 when Philip ran to the Ethiopian eunuch who was reading the prophet Isaiah and asked him "Do you understand what you are reading?" and the Ethiopian man replied "How can I, unless someone guides me?" Finally, to fully understand why we need more priests, we must understand what the role of a priest is. The priesthood, which is mentioned frequently in the New Testament (Acts 14:23 15:4-23; I Tim. 5:17-19; Titus 1: 5) has many necessary roles

which the quest of today's Orthodox Christians for eternal life in Christ's Kingdom would be severely crippled without. One of the roles of a priest is that they aid Christians in making the right choices in today's world in which the line between right and wrong is not clearly defined. Similarly, we can always rely on our priest to give us help and advice when we are being discouraged by our sins and the temptations of this world. We can go to priests for advice

on matters which we would be afraid to speak to others, because the priest shares with our Lord the desire to hide our sins and lead us to repentance and to Christ's true path. Without priests, who would administer the holy sacraments such as baptism, confession, and communion which are so necessary for our salvation? Our holy Orthodox Church entrusts her priests, as the representatives of their bishops, to impart God's grace through His sacraments to His Christian people. Yet another reason we need priests is to teach us about the Christian religion, because without knowledge of what Christ demands of us, how can we do His will? Since priests are well learned in the principles of the Church, much more so than the average layman, we need priests to hand down these principles to members of the Church who are young, unlearned in the Church's teachings, and to those who know little or nothing about the Orthodox faith. After seeing all these beneficial and godly roles that priests fill, why would we not need more priests?

—Jeremy Soroka

What a Priest Does

People see priests as men of God who lead the faithful in prayer through church services like Divine Liturgy and Vespers. They see priests as men of God who pray for their parishioners and look out for their parish's well-being, and people know priests to be holy men who are not boastful but are humble and forgiving. Most of these descriptions are usually accurate when it comes to describing a priest and what he does. But a priest is not only someone who performs services and prays. Priests do much more than many people think.

One thing that priests do is *teach*. They teach the faithful the correct ways to follow Jesus Christ in their lives, and they lecture their parishes through their Sunday sermons. Sometimes priests instruct bible classes or an adult church school within their parish, or they might visit a seminary and lecture the students who learn there on subjects such as the Old Testament or Great Lent. Priests not only teach those of the Orthodox faith, but they teach non-Orthodox as well. For example, priests educate the non-faithful so that they can convert to Orthodoxy.

This is proof that priests are teachers.

Another thing a priest does is that he *leads*. He leads his parish in prayer every Sunday morning. The priest guides people through their religious lives and problems, and he sees them to the right path. Priests also lead the faithful through the sacraments of Baptism, Chrismation, Penance, Holy Eucharist, Priesthood, Marriage, and Holy Unction.

Thirdly, priests can act as *counselors*. They counsel their parishioners in their Confessions and help the faithful with any problems they might have, church-related or not. A priest tries to settle disputes between the people in his parish and gives advice to the church's clergy or council upon decisions they might be making. He might also offer counseling services to the public, for priests are not only available to the Orthodox, they are there for anybody who needs help.

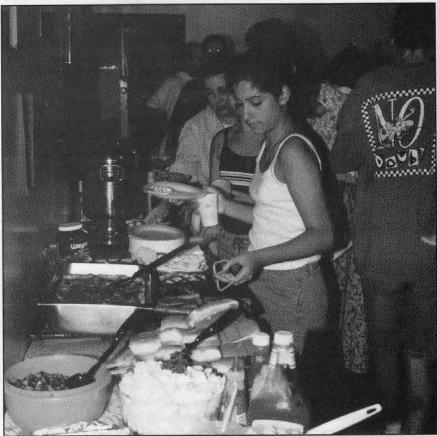
Next, priests are people who set *examples*. They set examples for Orthodox to follow and show the right paths to becoming a good Christian. They direct people in how to be good fathers for their families and how to be forgiving and

understanding. Priests also set examples for non-Orthodox simply upon how to be good people. They show Orthodox how to set examples for the non-Orthodox to follow.

And priests are *representatives* for their parishes. Priests represent father figures and sometimes even Christ. When a priest travels anywhere, whether his destination be across the globe or simply across the street, he represents not only his parish, but more importantly, all Orthodox Christians everywhere.

So one can see that priests are not just men who direct services and pray for people — they are men who have many different jobs within one main career. Priests carry great responsibility on their shoulders due to all of these duties they are expected to carry out. But priests, usually being kind and diligent workers, do not mind teaching or counseling because they love working to help people whenever they can or to do good for the world. What a priest does is that he serves all of mankind in the name of the Lord.

—Kimberly N. Metz



D.R.E. picnic

The Pan That Cost Too Much

Blonde, green-eyed, freckle-nosed Susie just couldn't understand why Mom was so upset with her. She had cleaned up the mess she'd made in the kitchen — after trying to make fudge by herself without waiting for Mom's help. It wasn't her fault that the fudge boiled too long and left a big black circle in Mom's new pan. How hard she'd worked to get it out, but it wouldn't go away. The pot was ruined!

"I'll buy you another one for that silly old pan," Susie shouted as she stormed out of the house. Grabbing her bike, she rode to the nearby mall and searched for a new pan in the kitchenware shop. She found an exact copy — but her eyes popped when she discovered the price: \$49.50!

How would her \$20.00 ever pay for such a pan? Oh well . . . there were other stores. The next shop was advertising a "BIG SALE!" on kitchenware. Susie's hopes soared. And to be sure, there was a copy of Mom's pan — bright and shiny and reduced to ONLY \$40.00!

Again Susie sighed and felt worried. "I'll keep on looking. Somewhere I'll find one for \$20.00."

Sad to say, the cost of that pan just never went down. By late afternoon Susie was completely worn out and more than a little scared. How could she ever do what she had boastfully shouted at her mother? The store's radio blared out the 5:30 News!

Now Susie was in more trouble. She knew the family rule of being in the yard by 5 p.m. so that everyone would be ready for dinner when Dad got home. What to do now?

Unhappily she made her way to the bike stand, unlocked her bike and headed for home. The harder she pedaled, the more she realized how foolish she had been — first, not to wait for her mom's help in making the fudge; second, to shout and boast to her mom that she'd get a new pan; and now, to break the family rule and not be home when she was expected!

As she rode toward home, tears filled



her eyes. She thought of how many times Mom had helped her to do nice things. Why had she been impatient this time? Why had she bragged about replacing the pot? Why had she not watched the time?

Turning into her block, Susie saw Mom in the yard, looking anxiously up and down the street. With a burst of speed, Susie skidded into the drive, threw down her bike and ran into her mom's open arms. By now the tears were tumbling down her cheeks.

"I'm sorry, sooo sorry, Mom. I know I've been wrong and never should have boasted and shouted. I'm so sorry I spoiled your pan . . . please forgive me! I'll never cook without your permission again."

No more words could come out as Mom hugged her close. "Susie, honey," Mom said, "I don't care about the pan. We can get another . . ."

"Mom, do you know how much they cost?"

"Yes," laughed Mom, "that's why I've waited so long to buy one! But the pan is unimportant. What I've wanted to hear from you, I've just heard. You said you were sorry. Of course, I forgive you. Come in now — and try some unburned fudge!"

Susie did remember her promise to her mother and even though she remained a peppy, busy little girl, she tried very hard to check things out with Dad or Mom before she began doing something new!

Susie's story is much like the story we read in the Bible, and hear in Church, especially right before Great Lent begins. In Saint Luke's Gospel we meet the Prodigal Son, who does foolish things, hurts his father, but comes to his senses and changes. He says he's sorry and asks for forgiveness.

All of us must learn to do this, to admit when we have done wrong, to say we're sorry — but more than that — to change and correct our actions that got us into trouble. (We call this repentance!)

Let's practice saying, "I'm sorry" — not just with our lips, but from the heart. After all, that's what God sees most clearly!

READ FROM YOUR BIBLE: Luke 15:11-32

Theme verse: At last he came to his senses . . . "I will get up and go to my father and say, 'Father, I have sinned against God and against you'" (Luke 15: 17, 18 TEV).

Something to think about and talk over with your family:

How do you feel when you say "I'm sorry"?

When someone hurts you and then apologizes, what should you do?

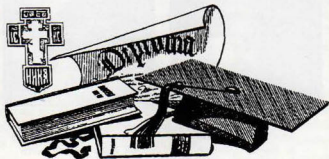
After you've said you're sorry, what must you try to do?

PRAYER

We thank You, O Lord Jesus, that You are always ready to listen when we say we're sorry for doing wrong. Help us to be willing to change our ways so that our lives may become more like what You want us to be. Amen.

—from *Building to Last*, by Matushka Isabel Anderson, pub. by St. Tikhon's Seminary Press.

We Salute Our 1998 Graduates



Larissa R. Bench
Lehigh Area High School
St. Mary's Church
Coaldale, Pa.



Michael J. Bench
East Stroudsburg University
St. Mary's Church
Coaldale, Pa.



Amy Borino
Pittston Area High School
Holy Resurrection Cathedral
Wilkes-Barre, Pa.



Erica Bunnevic
Lehigh Area High School
St. Mary's Church
Coaldale, Pa.



Nicole Chidovick
Mt. Carmel Area High School
St. Michael's Church
Mt. Carmel, Pa.



Michelle Chinchilla
Scranton Preparatory School
St. Nicholas Church
Olyphant, Pa.



John M. Coles
Lebanon Valley College
Holy Ascension Church
Lykens, Pa.



Candi Ann Celler
Valley View High School
St. Michael's Church
Jermyn, PA

We Salute Our 1998 Graduates



Gabriel Dobick
Shamokin Area High School
St. Michael's Church
Mt. Carmel, Pa.



James Duty
Ephrata High School
St. Herman's Church
Shillington, Pa.



Jennifer Lee Frantz
Minersville Area High School
SS. Peter & Paul Church
Minersville, Pa.



Catherine Ann Gaynor
Emmaus High School
St. Nicholas Church
Bethlehem, Pa.



Tanya Stavisky-Genel, D.M.D.
Temple Univ. School of
Dentistry
St. Michael's Church
Old Forge, Pa.



Andrew Hammerer
Mount Pleasant High School
St. Herman of Alaska Church
Gradyville, Pa.



Alexandra Nicole Hanney
Eastern Regional High School
St. Nicholas Church
Philadelphia, Pa.



Amy E. Hasinus
Northwest Area High School
St. John the Baptist Church
Nanticoke, Pa.



Timothy Hojnicki
Salesianum School
St. Michael
the Archangel Church
Wilmington, Del.



Michael George Hollar
Panther Valley High School
St. Mary's Church
Coaldale, Pa.



Melissa Lynn Keysock
Freedom High School
St. Nicholas Church
Bethlehem, Pa.



Melanie Ann Kitchura
Lakeland Jr./Sr. High School
St. Michael's Church
Jermyn, Pa.

We Salute Our 1998 Graduates



Gabriel H. Krenitsky, M.D.
Penn State College of Medicine
St. Michael's Church
Old Forge, Pa.



Michael D. Kondratick
Lehigh University
Holy Trinity Church
Stroudsburg, Pa.



Linda Krut
Littlestown High School
Christ the Savior Church
Harrisburg, Pa.



Alyssa Marie Macri
Berwick Area High School
Holy Annunciation Church
Berwick, Pa.



Matthew J. O'Brien
Sacred Heart
Jr./Sr. High School
St. Tikhon's Church
South Canaan, Pa.



Michael Opecko
Mountain View High School
St. Basil's Church
Simpson, Pa.



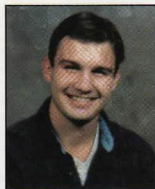
Brian Osuch
Elizabethtown College
Christ the Savior Church
Harrisburg, Pa.



Mae Kavosak Patterson
Widener University
Holy Assumption Church
Philadelphia, Pa.



Natalie Remington
Marian High School
St. Mary's Church
Coaldale, Pa.



Scott Gregory Rodes
Penn State University
St. Nicholas Church
Bethlehem, Pa.

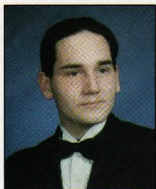


Jennifer Marie Scochin
Mid-Valley High School
All Saints Church
Olyphant, Pa.



Megan Marie Scochin
CMC School of Radiology
All Saints Church
Olyphant

We Salute Our 1998 Graduates



Anthony Sinatra
Williamsport High School
Holy Cross Church
Williamsport, Pa.



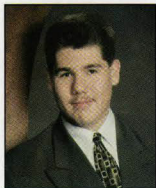
Jeremy Soroka
Abington Heights
High School
St. Michael's Church
Jermyn, Pa.



Pamela M. Soulliard
Stroudsburg High School
Holy Trinity Church
Stroudsburg, Pa.



Makaria M. Tsapatoris
E. Stroudsburg Sr. High School
Holy Trinity Church
Stroudsburg, Pa.



Robert P. Wanenchak, Jr.
J. R. Masterman High School
Assumption of the
Holy Virgin Church
Philadelphia, Pa.



Abigail Anne Welsh
Williams Valley High School
Holy Ascension Church
Lykens, Pa.



Maura Ann Yencha
Penn State University
St. Stephen's Cathedral
Philadelphia, Pa.



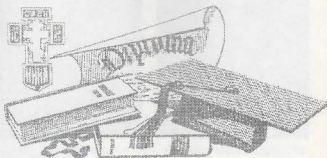
Tracy Yokimishyn
Seton Catholic High School
St. Michael's Church
Old Forge, Pa.



Katherine Yurick
Wilson High School
St. Herman's Church
Shillington, Pa.



Dana Zabowski
St. Michael's Church
Wilmington, Del.



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Peter Holoviak stands holding a new product concept: an acolyte doll. It had a very favorable sales response on Memorial Day at St. Tikhon's Seminary. *Special orders are being taken at this time.* Holoviak's may also begin producing miniature Bishop's, Priest's, and Deacon's robes, etc. for the doll. This could be a nice replacement for a child's secular "super hero" character. For more information, please call Holoviak's Church Supply, at 717-759-1581.



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All in the Diocesan Family

Coaldale

St. Mary's Church

The youth of St. Mary's were honored on Sunday, May 24, for their participation in the Church School program. Honored for perfect attendance were: Nicole Chwastiak, Richard Chwastiak and Nicholas Rudenko. Following the service they were taken out for a meal. An Easter Egg hunt for the youth was held April 11. The graduates of St. Mary's were honored by the parish May 31 at a dinner for them and their families at the Viennese Villa. A Sunday School scholarship was awarded to Larissa Bench in the amount of \$500, and the Church Choir Book Scholarship of \$200 was given to her as well. The parish is now preparing for the 13th annual Patron Saint Dinner to be held on Sept. 13. A Molieben on the occasion of the fiftieth wedding anniversary of Olga & Ben Macalush was held May 3 followed by a coffee hour in their honor. The Church School children of St. Mary's were big winners in the diocesan Essay/Art Contest. First place winners were Vanessa Christman and Nichole Chwastiak, and runner-up winners were Nicholas Birosik and Larissa Bench (see Education section of this issue for full details).

Baptism: Anthony Dennis, son of Dennis & Geri Vavra.

Dundaff

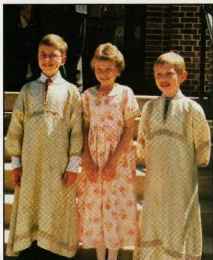
St. John the Baptist Church

At a Hierarchical Divine Liturgy on May 28, 1998, His Eminence Archbishop Herman elevated Fr. Dionysius Swencki to Archpriest.

Gradyville

St. Herman of Alaska Church

The youth of St. Herman's were busy this past Great Lent with several special projects, the making of icons, and a food drive. Dr. George Pahomov gave a lecture on the importance of icons in the Orthodox Church. The icons made by the children were blessed by pastor Fr. John Perich on Bright Monday. The children of the parish collected food with the help of the members of St. Herman's for the



Perfect Attendance award winners in Coaldale



Coaldale grads on their day to remember



Archpriest Elias Krenitsky serves Molieben for Olga & Ben Macalush



Fr. Elias performs the holy mystery of baptism for Anthony Vavra in Coaldale



Archbishop Herman elevates Fr. Dennis



Dr. Pahomov discusses icons with youth



Frs. Daniel and Michael with new "confessors" of the faith

needy of the community and distributed it for their benefit. The seniors of the parish were honored with a special dinner. On Pentecost St. Herman's held its first Pentecost Luncheon with a special birthday cake in honor of the parish's 25th anniversary. An official anniversary celebration will be held on November 1.

On June 13, 1998, the parish was saddened at the loss of one a member who was a significant figure in the history of the Orthodox Church in America: Matushka Suzanna Pishtey fell asleep in the Lord. Wife of the first Chancellor of the O.C.A., Matushka Suzanna was a constant and faithful servant of God who aided her husband in many ways during his ministry. The funeral service was held at St. Herman's Church on June 16, followed by committal at St. Tikhon's Monastery.

Harrisburg Christ the Savior Church

The first confession class of Christ the Saviour Church consisted of the following students: Samuel Awale, Nicholas Pawluch, John Kundrat, Robert Rodak, Christina Blebea and Anastasia Drebrot. Mrs. Janice Zuro taught the class. The parish is planning a celebration of its 35th anniversary of founding on October 18. There will be a Hierarchical Divine Liturgy with Metropolitan Theodosius and Archbishop Herman present, and the new icons on the walls of the church will be blessed. Author and commentator, Khouria Frederica Mathewes-Green will visit Christ the Saviour on Saturday, November 14 and will speak on "East, West, East: A Personal Spiritual Journey."

Baptisms: Wade Stephen, son of Deborah (Leigh) & Carl Hisiro; Baliby, son of Freweni (Habtemariam Tewelde) & Kidane Ghebremichael; George Andrew Henry, son of Ester (Studeney) & Andrew Spaeff; Jacob Allen, son of Linda (Allen) & Joseph Kurtz, Sr.; Johanna Elise, daughter of Angela (Mioff) & John McGreevy).
Christmations: Beth Angela Wevodau; Matthew James Trombulak.

Jermyn St. Michael's Church

On Saturday, August 22, in the church

Continued on the next page.

All in the Diocesan Family

Continued from page 71.

hall, a successful chicken barbecue was held, with a flea market. Over 500 diners were served. The chairman of the event, Mr. Willard Brown, thanks everyone for their support.

Holy Matrimony: Paula & Scott Melesky, July 3; Stephanie & Robert Pliska, February 15.

Lykens

Holy Ascension Church

Fr. Michael Evans and parishioners congratulated John M. Coles who graduated *summa cum laude* from Lebanon Valley College. His brother Christopher Coles, as the top freshman music major at the same college, received the Robert W. Smith Award. Christopher also made Dean's List for both the fall and spring semesters.

Mt. Carmel

St. Michael's Church

The parish held a special celebration for Mrs. Anna Panikarchuck as she celebrated her 86th birthday in June. A reception at the Flowers Restaurant in Mt. Carmel was hosted by her son George and daughter Tanya Maskoski.

Nanticoke

St. John the Baptist Church

Fr. Stephen Karaffa presented Michelle Maskalis with the Chi-Rho Scouting Award on the Feast of Pentecost. Michelle's mother, Deborah, is the Scout Leader.

Old Forge

St. Michael's Church

On the Saturday after Memorial Day a former pastor of the parish, Fr. Valerian Dzury, was remembered at a special Divine Liturgy. Matushka Dolores Dzury and her family were present as were many of the faithful. On May 3, Fr. David & Matushka Karen Mahaffey were given a surprise 25th wedding anniversary party by their families and members of the parish. On August 16, Fr. James Jadick came back to his home parish to honor his parents, Michael & Margaret Jadick, on their 50th wedding anniversary. Following the Divine Liturgy a molieben was served, followed



Faithful of Christ the Saviour pause for photo during the "Bright Season"



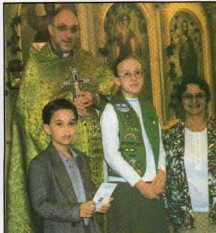
At Jermyrn, Archbishop receives \$1,000 gift for scholarship



Cole family congratulated for sons' accomplishments



Greeting Anna Panikarchuck on her "special day"



Fr. Steven with Michelle Miskalis and her family



Annual Senior's Appreciation Day at St. Michael's



Fr. David, candidate James Wansacz, and "Royal Couple"

by a reception.

On July 9, the 4th annual Seniors' Appreciation Day was held. Residents of the various area rest homes as well as shut-ins are brought to the church for a special Divine Liturgy and a luncheon held in their honor. A highlight of the day is the crowning of a King and Queen of the day. This year's king was Anthony Bellenzeni, Sr. and the queen was Lovie Witiak. The day concludes with prizes for all the attendees provided by area merchants and parishioners.

His Eminence, Archbishop Herman paid an archpastoral visit to St. Michael's on August 30 to bless the most recent additions of the icon beautification project and the completion of the renovations to the St. Michael's Dining Hall. Members of the parish who had donated their time and talents to refurbish the dining area of the hall were given a gramota and icons of St. Innocent of Alaska by His Eminence at the Hierarchical Divine Liturgy. These were: Anthony Bellenzeni, Sr., Alexander Horek, Thomas Krenitsky, Stephen Polanchik, Alexander Pritchky, and Walter Pritchky.

Plans are under way for a chicken barbecue on Sept. 19, a rummage sale on October 10, and a trip to the Lancaster vicinity to see a production of "Noah." (For more information please call the rectory.)

Baptism: Jacob Leo, son of Dennis & Maria Emily.

First Confession: Stephanie Elko.

Philadelphia St. Stephen's Cathedral

The students of the Church School were honored on Sunday, June 14, 1998 with certificates for faithful attendance and satisfactory participation in the church school program and parish activities, which included a "Youth Sunday" the last Sunday of each month, as well as the Christmas Bazaar, the Tomb Watch of Holy Friday and Saturday, and the annual picnic and parish dinners. Aided by their advisor, Mrs. Diane Fedoronko, they have reactivated the Jr. R Club. Once a month, the senior class of the Church School was taught by pastor Fr. Daniel Geeza.

Continued on the next page.

All in the Diocesan Family

Continued from page 73.

Pottstown

Holy Trinity Church

On the feast of Holy Pentecost the mortgage was burned at a special ceremony. In attendance were many of the faithful, as well as past pastors of the church. Council president, Ken Sekellick lit the fire as Fr. Nicholas Yuschak looked on. Only a few days before the mortgage burning, lightning struck the main cupola of the church; mercifully, there was only moderate damage.

Shillington

St. Herman of Alaska Church

On May 8, a bus trip to New York was sponsored by the parish to see the Broadway play "Titanic." On June 25, over 40 "children" of the parish went for the annual trip to Hershey Park. On July 11, 75 parishioners and friends enjoyed the annual Reading Phillies Baseball Picnic and game. The parish is planning its annual Golf Tournament, to be held Sept. 20, and the 25th anniversary of the parish will be held on Sept. 25-26. There will be a Hierarchical Divine Liturgy with our Metropolitan and Archbishop in attendance, along with area priests and pastors.

Baptism: Natalie Allyssa, daughter of Joseph & Marie Reba. Chrismations: Mr. David Grim; Mrs. Ann Lefevre (chrismated while at Titusville, Fla.).

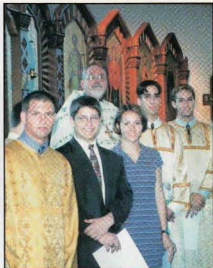
South Canaan

St. Tikhon's Monastery Church

After many years of labor and charity by the faithful of the Orthodox Church, this summer saw the completion of the rebuilding of Metropolitan Platon's Chapel in the Monastery Cemetery. On the feast of SS. Peter & Paul, June 29, Archbishop Herman elevated Deacon Joseph O'Brien to the Holy Priesthood. After his ordination, Fr. Joseph and his family returned to the Diocese of the West for assignment by Bishop Tikhon. On July 19, His Eminence baptized Anya Klimitchev, daughter of Seminarian Alexy & Cecelia Klimitchev.



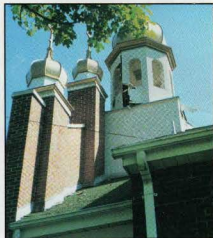
Fr. James Jadick with parents Michael & Margaret



Fr. Daniel Geeza with senior Church School students



Mortgage burning at Pottstown



Lightning damage to main cupola



Fr. John Onofrey chrismates David Grim

Our deadline for the next issue of *Alive in Christ* is November 15, 1998

Please submit all articles and photos to *Alive in Christ*, Diocese of Eastern Pennsylvania, South Canaan, PA 18459



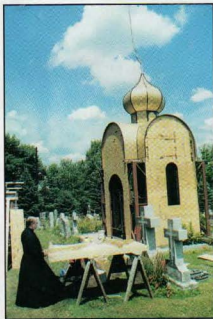
Archbishop Herman with Fr. Joseph O'Brien & family



Fr. Lawrence Zalukowski chrismates Ann Lefevre in Fla.



His Eminence immerses Anya Klimitchev



Archbishop Herman inspects chapel construction



Metrop. Platon's Chapel nearing completion



Fr. Neal with the newly-illuminated Weubber Family.

Stroudsburg Holy Trinity Church

Fr. Neal Carrigan performed the services of baptism and chrismation on April 11, 1998. Received into the faith were (l-r): Donald Steven Weubber, Joachim Star Cloud Weubber, Patricia Marie White, Ayla Marie Asmund, Skyla Rose Marie Sparrow Weubber and Pamela Jean Bailey.

Williamsport Holy Cross Church

On Holy Saturday thirteen people of the Williamsport area were brought into the Holy Orthodox Faith by the pastor, Fr. Daniel Kovalak. The new members of the Church received Holy Communion for the first time at the Paschal services. Their names are: Cody, Tammy,

Continued on the next page.

All in the Diocesan Family

Continued from page 75.

Scott and Vanessa Yonkin; James, Laura, Anita and Julia Williams; Robert Reese; Betty Haag; Peter, Lillian and Zoe Calkins.

Beautification of the nave of Holy Cross continues with the addition of new icons painted by Cheryl Pituch. The new icons were featured in a color photo in the *Williamsport Sun-Gazette*.

Marriage: John & Cathy Hoch, April 26.



Fr. Daniel with thirteen new Church members



Fr. Daniel with newlyweds John & Cathy Hoch and attendants.



Zoe Calkins is illumined with Holy Chrism



Archbishop Herman attending the R.B.O. Convention held at the Radisson Lackawanna Station Hotel in Scranton the first week in August.



St. Tikhon's Bookstore
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You are invited to attend
The 28th Annual Adult Education Lecture Series at
St. Tikhon's Orthodox Theological Seminary
South Canaan, Pennsylvania

Theme:

A Year of Evangelistic Outreach: Mission — Evangelization — Growth

Twenty-Eighth Lecture Series

Tuesday, September 22, 1998

Mission — Evangelization — Growth

Archpriest John Reeves

Director of Church Growth and Evangelism, Orthodox Church in America

Tuesday, September 29, 1998

The Sobering Facts

Archpriest Michael Dahulich

Pastor, Holy Ghost Carpatho-Russian Orthodox Church, Phoenixville, Pa.

Tuesday, October 6, 1998

Recovering the Lost Sheep

Archpriest Daniel Ressetar

Pastor, Christ the Saviour Orthodox Church, Harrisburg, Pa.

Tuesday, October 13, 1998

Reaching out to the Non-Orthodox

Archpriest Daniel Kovalak

Pastor, Holy Cross Orthodox Church, Williamsport, Pa.

Lectures begin at 7:00 P.M.

REGISTRATION FORM

Name _____

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Registration Fee: \$12.00 per person; \$100.00 for a group of 9 or more per Parish. Please make checks payable to: **St. Tikhon's Seminary**. Return by September 15, 1998 to **St. Tikhon's Seminary Lectures Series, Box 130, South Canaan, PA 18459** or present at the Registration Desk at the Seminary on Sept. 22, 1998, from 6:00 to 6:45 p.m.