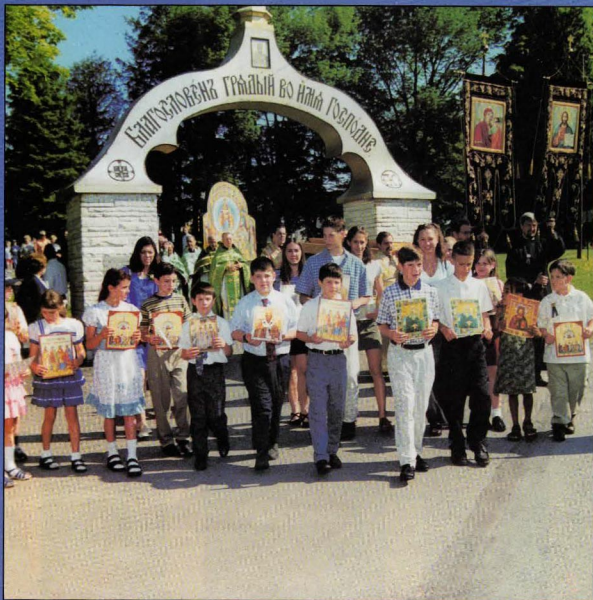


Your Diocese

Alive in Christ

The Magazine of the Diocese of Eastern Pennsylvania, Orthodox Church in America Volume XV, No. 2 Summer, 1999



Memorial Day Procession



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Volume XIV Number 2 Summer, 1999

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

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Your Diocese Alive

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1999 Memorial Day Pilgrimage To St. Tikhon's Monastery



Memorial Day weekend this year brought together many faithful Orthodox Christians at St. Tikhon's Monastery and Seminary for the Annual Pilgrimage. The days of May 28-31, 1999, were filled with prayer and devotion, hymns and divine services, as pilgrims gathered on the hallowed grounds in South Canaan, Pennsylvania to attend the ninety-fifth consecutive Pilgrimage to St. Tikhon's Pilgrimage, an annual event since 1905. People from

every walk of life, from every age group, and from localities near and far, came to celebrate the way of life we know as Orthodoxy. Members of the Monastery Brotherhood and students of the Seminary had groomed the grounds with care. The fact that this year's Pilgrimage coincided with the Feast of Holy Pentecost gave it a special significance, and seemed to add to the already spiritual mood that permeates the grounds of the Monastery.

On Friday, May 28, the Pilgrimage

began at 4:00 p.m. with prayer as the Vespers and Matins were served in the Monastery Church. This was followed by a Procession around the church and an Akathist to St. Tikhon of Zadonsk and the veneration of his relics. Adding to the joy at this year's pilgrimage was the presence of His Eminence, Metropolitan Leo of Finland, who served at the Divine Services along with His Beatitude, our Metropolitan Theodosius, and His Eminence, Archbishop Herman, along

with members of the clergy from the Monastery and Seminary community and visiting priests from various Orthodox Churches.

On the following day, May 29, a Hierarchical Divine Liturgy began at 9:00 a.m. with the gathered hierarchs, clergy and faithful. After the Divine Liturgy, a luncheon was held in the Monastery Trapeza. At 2:00 p.m., the faculty, students, their family and guests gathered at the Seminary for the fifty-sixth Academic Commencement of St. Tikhon's Theological Seminary. The keynote address was given by His Beatitude, Metropolitan Theodosius. It was clear from his words that he had the future of Orthodoxy in America on his mind. He said, "As graduates of an Orthodox theological institution each of you carries a great responsibility on your shoulders. All of you, regardless of your specific calling, share a common challenge as we come to the end of the 20th century. The challenge that you face — indeed the challenge we all face — is that of ecclesial unity." He continued by calling them to address this task by using their education to achieve a goal that has escaped Orthodoxy in the twentieth century. "As the 20th century comes to an end, my hope is that you will have instilled in your hearts a desire to strive for ecclesial unity in this land. It is my prayer that your sacred studies will grant you the humility and courage to work ceaselessly for the establishment of one, canonical, autocephalous Church in America."

His Beatitude reminded them that this goal will only be achieved when we recognize the need to work in harmony with the Holy Spirit. "Dear Graduates," he said, "the challenge of ecclesial unity is at the very core of the Church's evangelical mission. Without unity, theology — those true words describing the relationship between God and man — risks being rendered meaningless or reduced to archaeology. As life-giving and life-saving words, theology needs to emerge and develop from its proper context, which is unity. Neither you, nor I, nor anyone else here can accept the status quo of jurisdictional pluralism. Together we must strive to work in harmony with the life-creating Spirit so that the ministry of our Lord may grow and bear fruit a hundred fold."

He concluded with words to strengthen them and prepare them for their new life in Christ. "Your work awaits you. Do not allow yourselves to be overwhelmed. Do not become discouraged or cynical. Allow our good God to strengthen you through your private prayer, and the corporate prayer of the Church. For in prayer, you will come to understand that the 'Steps of man are ordered by the Lord.' And through your good works, others may be brought to the 'knowledge of Truth.' Be ever determined to share, through the living theology of the Church, God's inaugurated Kingdom. This is your common vocation which began with your baptism. This

conclusion of the Divine Liturgy, the Vespers of Pentecost was served with its kneeling prayers as we heard the call of the Church to return once again to prayer on bended knees, following the time of Pascha until Pentecost during which we do not kneel.

That evening, the Grand Banquet was held at Genetti's in Dickson City, where the graduates were honored and the faithful enjoyed a time of fellowship. The keynote address was given by His Beatitude, Metropolitan Theodosius (see text in this issue).

On Memorial Day, the 31st, at 7:30 a.m., a Divine Liturgy was celebrated in



Metropolitan LEO blesses water at monastery well

is your common work which will bring others to enlightenment and, as we read in the letter to the Hebrews, 'will enable them to taste the heavenly gift and become partakers of the Holy Spirit' [Hebrews 6:4]. Amen!"

After the conclusion of graduation exercise, the All-Night Vigil for the feast of Holy Pentecost was served in the Monastery Church. On Sunday, May 30, the Day began again with prayer as the bishops, clergy and faithful gathered for the Hierarchical Divine Liturgy in St. Tikhon's Monastery Church. The church was covered in greens, representing the life we receive through the Holy Spirit. The hierarchs and clergy were vested in green as well, as the Day of Pentecost, the birthday of the Church, was celebrated with prayers and hymns. At the

the Monastery Church by the monastic and diocesan clergy. Even at this early hour, the grounds of the Monastery were already beginning to fill with hundreds of Orthodox Faithful who had come to be a part of the annual tradition. Those who had come to the early liturgy were fed from the Word of God by Archpriest Daniel Kovalak of Holy Cross Church, Williamsport, the featured homilist.

At 9:30 a.m., a Pilgrim's Procession took place as many hierarchs, priests, deacons, subdeacons and acolytes strode from the Monastery Church to the Pavilion where hundreds upon hundreds of Orthodox Pilgrims awaited the beginning of the Divine Liturgy on this Holy Spirit Day. Led by the Holy Cross, the clergy made their way into the Pavilion

Continued on the next page.

Memorial Day Pilgrimage

and with His Beatitude, Metropolitan Theodosius, His Eminence, Metropolitan Leo, His Eminence, Archbishop Herman, and the other hierarchs, the Divine Liturgy began at 10:00 a.m. The reverent intonations of the Protodeacons, the angelic sounds of the choir, and the image of the bishops, priests and people, all in this one place truly led those present to "lay aside their earthly cares" and realize why they had made the effort to come to this holy place, to be a part of what Metropolitan Theodosius called in his homily "a Pentecostal event, for it is the Holy Spirit who transforms, here and now, the body of Christians into the living Body of Christ."

His Beatitude went on to explain the

significance of this event in our lives: "It is the Holy Spirit who draws and binds us together. The hymns we have sung these past days affirm this basic reality. They stress that only in the Holy Spirit can there be lasting union and communion. They also imply that without the Holy Spirit there is no Church, and therefore no ongoing ministry of Christ in the world."

"Saint Paul's call to be filled with the Spirit exhorts the followers of Christ to be the very manifestation of God's Kingdom — of God's new creation. Here we must remember that this is the reason why the Church exists and sojourns in the world. This is why the Lord, before his Ascension, instructs his disciples to see that His saving death and resurrection have a universal character." Then He

opened their minds to understand the scripture, and said to them, "Thus it is written that the Christ should suffer and on the third day rise from the dead, and that repentance and forgiveness of sins should be preached in his name to all nations, beginning from Jerusalem" " [Luke 24:46-47].

"Before His Ascension the Lord taught His disciples to preach repentance and forgiveness of sins. He now instructs us in and through the Holy Spirit to do the same. And as this instruction is being imparted to us we are to ponder on our own responsibility. Are we a repentant people who manifest the new creation by seeking to uncover the lost image of God — or is our discipleship reduced to empty words and meaningless gestures? Do we personally and corporately — particularly in our parishes — seek to draw others into the saving forgiveness of Christ, or have we closed the doors of our hearts and communities on a world seeking pardon and remission of sins?

"We are called to be filled with the Holy Spirit. We are called to proclaim and reveal the new creation. But this is only possible when we live a life of ongoing repentance. For it is through repentance that we die to the spirits of darkness — the spirits that fill our lives with fear, ignorance, loneliness and death. It is through repentance and the forgiveness of sins that allow the Holy Spirit to guide and fill our lives and the lives of our parishes with a desire for the new creation — with a desire for the Kingdom of God.

"Pentecost fulfills the Lord's death, Resurrection and Ascension. The gift of the Holy Spirit continues to be offered to us so that the world may be transformed into the Kingdom of new and eternal life.

"Today we are commissioned to announce and manifest this transformation. Beginning here, at the celebration of the Eucharist, we are to open our lives to the Holy Spirit. Here, at this Eucharist, we are to discover that the Church's mission to the world is inseparably bound to the ongoing work of Christ. This saving work depends on the Holy Spirit. This saving work, nurtured by the Holy Spirit, maintains the integrity of our ecclesial life and therefore our desire to be true and faithful disciples of the Lord.



Kneeling prayers of Pentecost



St. Tikhon's Seminary Commencement Banquet
Address Given by
His Beatitude, Metropolitan THEODOSIUS
May 30, 1999

Dearly beloved,

Today the Church leads us into the mystery of Pentecost. On this day we again discover that in and through the Holy Spirit the Church continues the ministry of Christ here and now. Indeed, at this very moment we are given the opportunity to reflect on how the gift of Pentecost — the gift of the Holy Spirit — impacts our lives as Orthodox Christians.

The descent of the Holy Spirit enables the Church to go out into the world. It is

because of the Pentecost event that the Church can extend itself beyond Jerusalem. It is because of the Pentecost event that the truth of the Gospel — the truth of Jesus Christ — can be proclaimed with one voice. This means that Pentecost enables the Church to continue and extend the ministry of Christ in unity. For as Saint Paul writes to the Ephesians: "There is one body and one Spirit, just as you were called to the one hope that belongs to your call, one Lord, one faith, one baptism, one God and Father of us

all, who is above all and through all and in all" (Eph. 4:4-6).

As I mentioned in my address to the graduates yesterday, unity provides the true context for theology. By extension unity provides the foundation for the Church to be faithful to its missionary calling. Thus, from a very practical perspective it is clear that the Church's evangelical ministry in Eastern Pennsylvania depends on unity in the one Spirit of God.

For the Church to extend itself — for the body of Christ to lead others into new life — there is the ongoing need for clergy and laity to work closely with its Bishop. In this diocese the relationship between Bishop, priest and laity is of a high calibre. And for this reason the work of the Spirit continues to bear fruit. Together with his venerable predecessors, Archbishop HERMAN continues to exhort its priests and their parishes to dwell in the unity nurtured by the All Holy Spirit. In and by this unity lives are changed. In and by this unity parishes can be revealed as the Gospel is received by those desiring to know the living God.

In the unity of the Spirit there is life — new life in God's Kingdom. This is the life we are called to manifest personally and corporately. For unless our words are complemented by deeds — unless the Gospel is expressed in the unity of the Spirit — we will be the cause for sending away those seeking to live and grow in the Truth.

Entering the feast of Pentecost provides us with that desire to abide as the living body of Christ. Entering the Feast of the Spirit we are offered the divine grace which purifies, strengthens and encourages the Church to continue extending the message of the Gospel. It is this work which fulfills our words. It is this work which reveals the transforming dynamism of Pentecost and the renewing the power of unity — a unity which grants us oneness of faith and oneness of mind. Let us manifest this gift of love to all those we come in contact with — All for the Glory of God.



Archbishop Herman welcomes Metropolitans Theodosius and Leo



Amen!"

Following the Liturgy, the clergy and faithful proceeded to the resting place of Metropolitan Leonty of blessed memory, and sang a panikhida for the repose of his soul and the souls of all the departed spiritual leaders and faithful of the Orthodox Church in America. Then, when the services were completed, everyone enjoyed a variety of delicious food and drink available at the concession stands, prepared and served by the parishioners and volunteers who helped to make the day even more enjoyable.

Everywhere you looked there were little gatherings on the many picnic tables and benches of family and friends who came to fellowship and renew old acquaintances. As you walked over the grounds, people were standing in front of the many icon kiosks that have been erected for their spiritual benefit, praying to the depicted saint, or simply contemplating their needs. Inside the monastery church, people came to light a candle, say a prayer, and venerate the relics of St. Alexis of Wilkes-Barre, now resting in a beautiful reliquary on the right clerics. In the seminary building, people were browsing the many items available for purchase at the Seminary bookstore, or from other vendors who had come to offer their collection of religious articles for the benefit of those present. Others walked down to the well to partake of its cool spring water and stand before the large carved wooden cross to meditate. For anyone who wanted to get away from the busy and troublesome woes of their daily routine, there was no better place to do so than at St. Tikhon's on Memorial Day.

At 2:00 in the afternoon, the miraculous Icon "She who is Quick to Hear" was carried in procession to the bell tower, and an akathist was served by His Eminence, Archbishop Herman and Fr. Michael Dahulich. Many of the faithful gathered for this event to listen to Fr. Michael's homily and to be anointed with holy oil to help them with their infirmities. Then, the Pilgrimage concluded with Vespers and Matins in the Monastery Church at 4:00 p.m.

As the day ended, people returned to their cars and buses for their return trip home. But they were not leaving as the same people they were when they arrived. They had all been a part of some-

thing very special. They had given to each one of their physical senses a spiritual renewal, as well as a renewal of their minds and hearts. They were able to see, to hear, to smell, to taste, and touch what their faith was all about. They were renewed with homilies, hymns, prayers, icons, and incense; living and communing with their brothers and sisters in

Memorial Day Pilgrimage

age, they knew those trials would still be there when they returned, but thanks to the grace of God, His Holy Spirit, His Holy Orthodox Church, and this Pilgrimage, they also know that they are now better equipped to deal with all life's challenges. They have participated in the life of the Church and have united them-

As you walked over the grounds, people were standing in front of the many icon kiosks that were erected for their spiritual benefit, praying to the depicted saint, or simply contemplating their needs. Inside the monastery church, people came to light a candle . . .

Christ in a way they could not have done without the effort they put forth to be here, in this place, and on this day.

They all came from their place in the world where they must deal with the world and all the trials it gives them. When they left to come for the Pilgrim-

ages to Christ. Not just as one person making an individual effort, but as the body of Christ they came and gave a little of themselves, but they go away receiving so much more.

—Priest David Mahaffey



Commencement Address Delivered By His Beatitude Metropolitan THEODOSIUS

St. Tikhon's Seminary May 29, 1999

Dearly beloved,

The opportunity to address our graduating students is something I always look forward to. As you prepare to leave St. Tikhon's Seminary, as you look forward to another life beyond the borders of this campus, never forget that you take with you the priceless gift of a theological education. Wherever God sends you, however your vocation unfolds in this wonderful life, the knowledge you have received must continue to be nurtured. For what you now hold in your minds and hearts provides the foundation for calling others into the uncreated light of the triune and tripersonal God.

As graduates of an Orthodox theological institution each of you carries a great responsibility on your shoulders. All of you, regardless of your specific

calling, share a common challenge as we come to the end of the 20th century. The challenge that you face — indeed the challenge we all face — is that of ecclesial unity.

The twentieth century is coming to a close and we Orthodox Christians, who have a two-hundred-year history in North America, still think and act as if we were elsewhere. Even within our own autocephalous Church there are clergy and laity who are unable to accept the fact that being a vibrant local Church in the 20th century does not depend on imitating a vibrant local Church of 6th century Byzantium or the Church of 19th century imperial Russia. We hear the voices of hierarchs who triumphantly speak about the opportunities awaiting the church in the next century. I have no

doubt that God will provide His Church with opportunities. He always does! Yet, let us never forget the many opportunities that were ignored during this century because of pride, ignorance and fear.

Ecclesial unity has not been achieved in 20th century North America. And I will dare to add to this that on a global level Orthodox ecclesial unity remains to be achieved. For the mother Churches jurisdictional pluralism continues to be an acceptable norm for North America. This means that ethnic diversity has been allowed to follow a course that has divided the body of Christ into national groups. Consequently Orthodox ecclesiology has been compromised. And we know that when our vision of the Church has been compromised so too

Continued on the next page.



Blessing the new Metropolitan Platon chapel



Metropolitan delivers commencement address



Memorial Day Pilgrimage

has its theology.

As the twentieth century comes to an end, my hope is that you will have instilled in your hearts, a desire to strive for ecclesial unity in this land. It is my prayer that your sacred studies will grant you the humility and courage to work ceaselessly for the establishment of one, canonical, autocephalous Church in America.

With humility and courage you must try to expose the fallacy espoused by those who maintain that there is unity in our ethnically divided Church. American secularism has revealed to us how ethnic diversity has fostered ethnic rivalry.

With humility and courage you must join your voices with those who will not adhere to the idea that the Orthodox in North America are to be identified as a people in exile. There is no diaspora in the Church of Christ. You cannot allow this false teaching to veil and hinder the work of the Holy Spirit in this land or any other land.

Dear Graduates, the challenge of ecclesial unity is at the very core of the Church's evangelical mission. Without unity theology — those true words describing the relationship between God and man — risks being rendered meaningless or reduced to archaeology. As lifegiving and lifesaving words, theology needs to emerge and develop from its proper context, which is unity. Neither you, nor I, nor anyone else here can accept the status quo of jurisdictional plu-

ralism. Together we must strive to work in harmony with the life-creating Spirit so that the ministry of our Lord may grow and bear fruit a hundred-fold.

Your work awaits you. Do not allow

through your good works, others may be brought to the "knowledge of Truth." Be ever determined to share, through the living theology of the Church, God's inaugurated Kingdom. This is your common

As the twentieth century comes to an end, my hope is that you will have instilled in your hearts a desire to strive for ecclesial unity in this land.

yourselves to be overwhelmed. Do not become discouraged or cynical. Allow our good God to strengthen you through your private prayer, and the corporate prayer of the Church. For in prayer, you will come to understand that "the steps of man are ordered by the Lord." And

vocation which began with your baptism. This is your common work which will bring others to enlightenment and as we read in the letter to the Hebrew, "will enable them to taste the heavenly gift and become partakers of the Holy Spirit" [cf. Hebrews 6:4]. Amen!



Banquet honoring Seminary graduates



Metropolitan THEODOSIUS of Japan

1935-1999



Metropolitan THEODOSIUS was born Shinji Nagashima into a Buddhist family on April 3, 1935, in Omiya, Saitama. As a young student, he was a frequent visitor to Tokyo's Holy Resurrection Orthodox Cathedral, where he first came into contact with Orthodox Christianity. In 1952, he was received into the Orthodox Church and took the Christian name Basil. At the age of 19, he entered the Seminary of the Orthodox Church in Japan in Tokyo.

Upon graduation, he was assigned to serve as a catechist in a parish in Tokyo. In July, 1964, he was ordained to the Holy Priesthood by Bishop Vladimir. Father Basil was then appointed pastor of the Church of the Apostle James in Kagoshima, Kyushu. The following year, he entered Saint Tikhon's Orthodox Theological Seminary and Monastery, South Canaan, Pennsylvania. After being trained in the monastery, he returned to Japan in 1967 to serve again the same parish in Kagoshima.

On July 12, 1969, he was elected to the episcopacy by clergy and lay delegates at the All-Japanese Church Council. The decision was confirmed by the Holy Synod of Bishops of the American Metropolia [the present Orthodox

Church in America], under whose jurisdiction the Japanese Church had been placed in 1945. In October 1969, he was tonsured a monk with the name Theodosius.

On November 2, 1969, his consecration to the episcopacy took place at Holy Resurrection Cathedral, Tokyo, with His Eminence, Archbishop JOHN [Shahovskoy] of San Francisco and Bishop VLADIMIR [Nagosky] of Tokyo presiding.

Established in the nineteenth century through the missionary efforts of Saint NIKOLAI [Kassatkin], the Japanese Church today includes three dioceses which serve an estimated 30,000 faithful throughout Japan. Since its establishment, the Japanese Church had been under the jurisdiction of the Russian Orthodox Church. After World War II, it was placed under the jurisdiction of the American Metropolia.

In 1970, concurrent with the proclamation of autocephaly for the Orthodox Church in America, the Orthodox Church in Japan returned to the jurisdiction of the Patriarchate of Moscow, which then granted it autonomy. In April 1970, when Bishop VLADIMIR was named Metropolitan of the newly-pro-

claimed autonomous Church, Bishop THEODOSIUS was named Bishop of Kyoto and Western Japan, and in 1971, Bishop SERAPHIM [Sigrist] was consecrated as Bishop of Sendai and Eastern Japan.

Upon Metropolitan VLADIMIR's retirement, Bishop THEODOSIUS was elected Metropolitan of the Japanese Church by the All-Japanese Church Council on March 19, 1972. He continued to serve as Primate of the Church until his death.

In 1975, he attended the General Assembly of the World Council of Churches in Nairobi. His Eminence also organized pilgrimages to Russia almost every year since 1975. In 1977, he made an official visit to the United States.

He built a chapel dedicated to the memory of Saint NIKOLAI, Archbishop of Tokyo, Equal to the Apostles, Evangelizer of Japan, which was completed and consecrated in May 1978, so that Japan would be revived by missionary zeal. Metropolitan THEODOSIUS reorganized the Cathedral parish in Tokyo and encouraged each priest and every parishioner to strengthen the parish from within. For the first ten years of his epis-

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Metropolitan THEODOSIUS

Continued from page 9

copacy, His Eminence concentrated on restoring the financial status of the Church. With the financial status secure, His Eminence began to concentrate more on the spiritual aspect of the life of the Church.

The celebration of the tenth anniversary of the granting of Autonomy to the Orthodox Church in Japan was held in 1980. His Eminence, Metropolitan SERGEI of Odessa and His Eminence, Archbishop KYRILL of Pittsburgh attended the celebration.

In 1982, His Eminence made an official visit to the Orthodox Church in America, at the invitation of His Beatitude, Metropolitan THEODOSIUS of All America. Soon after returning from the visit, the tenth anniversary of the consecration of Metropolitan THEODOSIUS to the Episcopacy was celebrated at the Cathedral of the Holy Resurrection (known as Nikolai Do, or Nikolai's House) in Tokyo. The Orthodox Church in Japan became financially stable during these ten years.

Metropolitan THEODOSIUS actively organized evangelical activities and set up evangelical committees in each of the three dioceses: Sendai, Tokyo, and Kyoto. He not only reopened the Japanese Church's Seminary in 1973, but also continued to upgrade the quality of seminary education. He also had directed a program of transcribing the lives of the saints and various other publications into modern day Japanese.

His Eminence had worked hard at promoting relationships between the Orthodox Church in Japan and the other Orthodox Churches in the world. In 1983, he paid an official visit to His All-Holiness the Ecumenical Patriarch DEMETRIOS, Patriarch of Constantinople, and the Holy Synod. In the same year, he made an official visit to His Beatitude, Patriarch MAXIM of Bulgaria and the Orthodox Church of Bulgaria on the occasion of the threehundredth year of the Christianizing of Bulgaria by Saints Cyril and Methodius.

In 1988, he was awarded a Doctor of Divinity degree *honoris causa* from Saint Tikhon's Seminary, the first hon-

orary doctorate ever granted by the institution. In the same year, he officially represented the Orthodox Church in Japan at the celebration of the thousandth year of the Baptism of Russia. Throughout his episcopacy, Metropolitan THEODOSIUS received numerous awards and accolades.

In 1990, he attended the local council of the Russian Orthodox Church. He also paid an official visit to His Holiness, Patriarch ILIYA and the Orthodox Church of Georgia later in the same year. He also invited His Eminence, Metropolitan PHILARET of the Russian Orthodox Church and Archbishop HERMAN of the Orthodox Church in America to come to Japan for the celebration of the twentieth year of the granting of Autonomy in the same year.

This celebration marked the beginning of a program of social welfare activity of the Orthodox Church of Japan. He collected contributions for welfare and sent donations to Chernobyl and to Romanian children, especially orphaned and suffering children.

In 1992, His Eminence made official visits to the Patriarchate of Constantinople, to the Orthodox Church of Greece and the Orthodox Church of Romania. After returning to Tokyo, he established the Romanian "Save the Children" fund. In 1993, while on an official visit to the Russian Orthodox Church, he was awarded the Order of Saint Andrew the First-Called Apostle. In 1995, he attended the celebrations of the four hundredth anniversary of the establishment of the Patriarchate of Moscow. In the same year, he was invited to the celebration of the establishment of the Patriarchate by His Beatitude, Patriarch THEOCTIST of Romania. In 1996, he visited the Ukrainian Autonomous Orthodox Church and attended the celebrations in Chernigov for the hundredth anniversary of the canonization of Saint Theodosius of Chernigov. He visited Kiev, where he established the Ukrainian Orthodox Church Support Fund.

In 1993, he began the work of restoration of the Holy Resurrection Cathedral in Tokyo. Work was completed in 1998, and the entire church came together to join in the celebration.

On May 17, 1998, His Eminence led

the Orthodox Church in Japan in the celebration of the completion of the restoration of the Holy Resurrection Cathedral in Tokyo. After the celebration, his health began to deteriorate due to exhaustion, but he conducted all his duties as usual until January, 1999.

In February, 1999, he began to be absent from some of the services of Great Lent, something which had never happened before. He was absent from many of the services of the last part of Passion Week and because of a high fever, he was unable to celebrate the Paschal Liturgy. Everyone, clergy and faithful, were concerned for his health. But on Tuesday of Bright Week, he invited everyone to a dinner where he told those present not to worry about his health. He was under a doctor's care, but his health continued to decline, and he fell asleep in the Lord on May 7, 1999.

The Liturgy and Funeral of Metropolitan THEODOSIUS took place on Thursday, May 13, at Tokyo's Holy Resurrection Cathedral. All the clergy of the Orthodox Church in Japan and more than 600 of the faithful, as well as ambassadors, consuls and diplomatic representatives from Russia, Greece, Romania and other countries, were led by His Eminence, KLIMENT, Archbishop of Kaluga and Borovsk, representing His Holiness Patriarch ALEKSEI II and the Orthodox Church in Russia, and His Eminence, HERMAN, Archbishop of Philadelphia and Eastern Pennsylvania and the Very Reverend John Udics, representing His Beatitude Metropolitan THEODOSIUS and the Orthodox Church in America, and His Grace SOTIROS, Bishop of Zelon (serving in Korea), representing His All-Holiness BARTHOLOMEOS, Ecumenical Patriarch of Constantinople, in celebrating the divine services together.

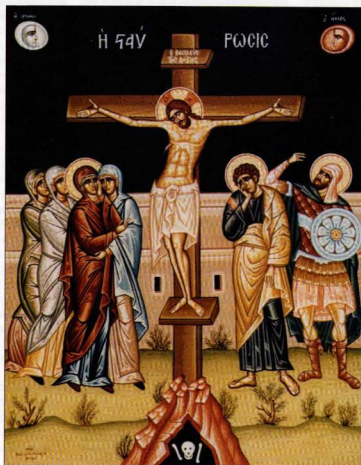
His Eminence, Metropolitan THEODOSIUS is buried with his predecessors, Saint Archbishop NIKOLAI, Metropolitan SERGEI and Bishop NIKOLAI, at Yanaka Cemetery in Tokyo.

May the memory of THEODOSIUS, Archbishop of Tokyo and Metropolitan of All Japan be eternal!

—Archpriest Justin Yamaguchi

Of Trees and Unicorns

Images of the Precious Cross



The Exaltation of the Cross is unique among feasts of the Church. It does not celebrate an event in the life of Christ or His Mother; its Liturgy Gospel refers to the Crucifixion, but that is not the theme of the feast. The Exaltation has historical connections with the discovery of the Cross by Queen Helena and its recovery from the Persians in 628, and the latter event most likely occasioned the present troparion with its prayer for "victory over barbarians"; but the subject of the feast

is not an event in the life of the Church either. This feast is simply a celebration of the Cross itself — of its ever-present, mysterious and cosmic significance.

When modern people think of the crucifixion, our natural inclination is probably to look at the Cross in functional terms: the important point is that Jesus was put to death, and crucifixion happened to be the Roman method of execution. But the New Testament does not think like that. Christ is lifted up on the Cross "as Moses lifted up the serpent in

the wilderness" (Jn. 3:14); He dies "becoming a curse" by "hanging on a tree" (Gal. 3:13). The very scandal of the Cross, the fact that it was a demeaning mode of execution reserved for the dregs of society, gave redoubled impetus to early Christians' efforts to find clues in Scripture to the significance — and indeed necessity — of *this particular* death. The result is not a systematic exposition of the meaning of the Cross, but a kaleidoscopic vision of Scripture illus-

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Of Trees and Unicorns

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trating the extraordinary power of images for expressing the inexplicable.

Virtually every aspect of the Cross has been used at some point to connect it to scriptural images and thus throw light on its significance: its shape and appearance, its dimensions, its position, the material it is made of. We shall look at just a few examples.

The Tree of the Cross

The Old Testament readings for the Exaltation of the Cross are the healing of the waters of Marah (Ex. 15:22-16:1); a passage from Proverbs extolling wisdom (Prov. 3:11-18); and a prophecy of Isaiah concerning the future glory of Zion (Is. 60:11-16). But the common thread is not far to seek: "The Lord showed him a tree, and he threw it into the water, and the water became sweet" (Ex. 15:25); "She is a tree of life to those who lay hold of her" (Prov. 3:18); "... the cypress, the pine and the cedar together to beautify the place of my sanctuary; and I will make the place of my feet glorious" (Is. 60:13).¹ All three readings have something to do with trees.

There are few references to wood or trees which are not seen as pointing to the Cross. Some of these, such as the wood used at Marah to make the water drinkable, might seem arbitrary and far-fetched at first glance. But what is actually happening in this story? An element created to be indispensable for life — water — has been corrupted so that it no longer fulfills its life-giving function. Through the use of another part of His creation — a tree — the Lord restores drinkable water to Israel as a gift of His own life, His own goodness: "For I am the Lord, your healer" (Ex. 15:26). The wood at Marah, in fact, points to the Cross as "a tree of life," as Proverbs says. It is a tree of life reopening the way to the "tree of precious life ... kept under guard until the confession of the good thief ..."² (Canon, Ode 7). It is the tree which restores our relationship with God.

The Cross relates to the tree of life in

Paradise in many ways. It restores our access to the tree of life; it is planted by Christ, who is Himself the fruit of the mystical paradise: "O Theotokos, thou art a mystical paradise, who untilled hast brought forth Christ. He has planted on earth the life-giving tree of the Cross ..." (Canon, Ode 9).

And it is able to give us once again the "immortal fruit of Eden" because the fruit it bears is none other than "the Most High as a cluster of grapes full of life" (Matins Praises). This implicitly Eucharistic image of Christ on the Cross as a bunch of grapes may reflect a combining of tree imagery with one of the ancient proof-texts concerning the Crucifixion, Deut. 28:66: "Thy life shall be hanging before thine eyes."³

A verse at the Litya extends further the connections between the trees of Paradise and the Cross: "The Tree of true life was planted in the place of the skull, and upon it hast Thou, the eternal King, worked salvation in the midst of the earth" (cf. Ps. 73:12).

The Cross stands "in the midst of the earth" — recalling the tree of life that once stood "in the midst of paradise" (Gen. 2:9); but it is planted "in the place of the skull" because it cancels out the tree tasted in disobedience which brought about man's death: "A tree put forth the fruit of death in paradise, but life is the flower of this tree on which the sinless Lord was nailed" (Matins, Veneration of Cross).

When man misused God's creation — the tree in Eden — so as to break his relationship with God, he polluted that creation: it became a source of death and cursing instead of life and blessing. But Christ's obedience unto death on the Tree restores creation to its intended state, its intended role in the relationship between God and man: "Let all the trees of the wood rejoice [Ps. 95:12], for their nature is made holy by Christ, who planted them in the beginning and who was outstretched upon the Tree ..." (Canon, Ode 9).

It is for this purpose that God works His salvation "in the midst of the earth" (Ps. 73:12); the point is reinforced by the next verse of that Psalm, "Thou didst break the heads of the dragons in the waters." The forces of evil and destruc-

tion which had made their lair in the waters can no longer claim any part of creation as their territory. The association of this verse with Christ's baptism reminds us of the sacramental implications of reclaiming, in this way, God's creation: the waters that once harbored dragons are now sanctified and offered for our baptism. A related idea appears in a verse at Matins, for the "garment of life" in place of our nakedness points to the baptismal robe: "In paradise of old, the wood stripped me bare, for by giving its fruit to eat, the enemy brought in death. But now the wood of the Cross which clothes me with the garment of life is set up in the midst of the earth, and the whole world is filled with boundless joy ..." (Kathisma hymn, Ode 3).

"In the form of a cross"

If wood of any size or shape can point to the Cross, the same is true of any cruciform shape, however it is made. "Moses prefigured the power of the precious Cross when he put to flight Amalek, his adversary, in the wilderness of Sinai: for when he stretched out his arms in the form of a cross, the people became strong again. And now the fulfillment of these images has come to pass for us. Today is the Cross exalted and devils are put to flight; today the whole creation is set free from corruption ..." (Litya).

Through images such as this, we see the form of the Cross associated with power and victory throughout the history of God's people. The second-century apologist Justin gives a similar interpretation to the words of Deuteronomy (33:17) — "His horns are the horns of a unicorn; with them he shall push the peoples to the ends of the earth" — explaining that the horns of a unicorn "represent no other figure than the type which portrays the Cross," and that the "pushing" represents the spread of the Christian faith.⁴ In a similar vein, the Canon of the feast (Ode 1) describes Moses' use of a serpent on a pole to cure snakebites (Num. 21:8-9) as a "triumph over calamity."

So when Constantine sees a Cross with the inscription "in this sign be victorious," this is not a new departure in the way the Cross is understood — it is within a tradition. The new element is that the civil authority is now under the

¹The "place of his feet" is to be associated with the "footstool" mentioned in the Liturgy prokeimenon, "Exalt the Lord our God and worship at His footstool, for it is holy" (Ps. 98:5) and the "place where His feet have stood" (Ps. 131:7) — both interpreted as pointing explicitly to the Veneration of the Cross.

²All quotations from liturgical texts are taken from *The Festal Menaion*, tr. Mother Mary and Archimandrite Kallistos Ware (London, 1969; South Canaan, 1996).

³Used, for example, by Irenaeus, *Against Heresies* V.10.2, and quoted in a stikhiron at matins during the veneration of the Cross.

⁴Dialogue 91.

power of the Cross. This should not be taken to mean, however, that the Cross is used indiscriminately to legitimate the victories of Christian kings. A wealth of Old Testament images may point to the Cross as an "unconquerable ensign of victory," to quote the troparion; but the way in which Christ uses the Cross to gain His victory reveals the radical newness of this "weapon of peace," the total contrast between it and the armed might of the world. We find this message summed up if we return yet again to Ps. 73:12 (the alleluia verse for the feast). We have seen that "in the midst of the earth" is understood as referring to the position of the Cross; so this verse offers a juxtaposition of Christ's eternal kingship with His work of salvation on the Cross. The implications of this are sharply stated by St John Chrysostom, who puts these words in the mouth of the thief on the cross: "This Cross is a symbol of the Kingdom. And that is why I call Christ king — because I see Him crucified, and it is the property of a king to die for the sake of his subjects . . . He laid down his life, and this is why I call Him King."⁵

The victory of the Cross, then, never ceases to be essentially a spiritual victory, gained at the cost of baptism into Christ's death: "The Cross is raised up as a sacred horn of strength to all God's people, upon whose foreheads it is marked. Thereby all the horns of the spiritual powers of wickedness are crushed" (Canon, Ode 9).

"All the ends of the earth have seen"

This feast is given the title "universal exaltation of the precious and life-giving Cross"; the solemn elevation of the Cross towards all four points of the compass reinforces this message. It is an idea connected, again, with the shape of the Cross, as a figure pointing in four directions: "The four ends of the earth are sanctified today by the exaltation of Thy Cross with its four arms; and with it is the horn of Thy faithful people exalted, who thereby dash in pieces the horns of their adversaries" (Matins, Veneration). "The length and breadth of the Cross is equal to the heavens, for by divine grace it sanctifies the whole world. By the Cross barbarian nations are conquered . . ." (Praises).

⁵On the Cross and the Thief, PG 49:403.

The latter parts of both these verses suggest that the universality of the Cross is closely entangled with that of the Roman *oikoumene*.⁶ But the theme of the universality of the Cross, signified by its dimensions, is older than Constantine and broader in its implications than the Roman empire. This theme draws not on the Old Testament but on the New, for the Cross is associated with the four dimensions referred to in Eph. 3:17-19: "... that you, being rooted and grounded in love, may have the power to comprehend with all the Saints what is the breadth and length and height and depth, and to know the love of Christ which surpasses knowledge, that you may be filled with all the fullness of God." As St. Irenaeus writes:

"So by His obedience unto death, hanging on the tree, he undid the old disobedience wrought in the tree. And because He is Himself the Word of God Almighty, who in His invisible form pervades us universally in the whole world, and encompasses both its length and breadth and height and depth . . . the Son of God [who] was also crucified in these [dimensions], imprinted in the form of a cross on the universe. For when He became visible, He had necessarily to bring to light the universality of His Cross, in order to show openly through His visible form that activity of His . . . calling in all the dispersed from all sides, to the

⁶i.e., worldwide dominion—[ED.]

knowledge of the Father."⁷

Clearly, we have here something more profound than a superficial identification of the four extensions of the Cross with four dimensions; by its very form, the Cross proclaims Christ's all-pervading love. The very configuration in which He gives His life for the life of the world proclaims Him as the Word through and for whom all things were made, in whom all things hold together (cf. Col. 1:16-17).

• • •

A tree is not dead wood; it is not static, but full of dynamism and invisible movement. The Tree of the Cross is no exception. Its roots reach down into the earth, into the creation polluted by human sinfulness, making it once more into a gift of God to us, a sacramental potentiality. Its arms extend through the world and through the universe, so that when Christ is lifted up upon it He draws all men to Himself, as He foretold (Jn 12:32). "Today the Cross is exalted and the world is sanctified. For Thou who art enthroned with the Father and the Holy Spirit hast spread thine arms upon it, and drawn the world to knowledge of Thee, O Christ" (Exapostilarion).

—Elizabeth Theokritoff

⁷Demonstration of the Apostolic Preaching, 34. Translation adapted from Joseph P. Smith, *Ancient Christian Writers 16* (Westminster, MD, 1952), pp. 69-70. Cf. Gregory of Nyssa, *On the Three-day period of the Resurrection* (W. Jaeger, *Gregory of Nyssa Opera* IX, 298-303).



Archpriest Joseph Hirsch leads diocesan Lenten clergy retreat



Father Leo welcomes Archbishop Herman

Cross Leads St. Basil's Flock to New Home

It's the cross that draws them onward, it's the three-bar cross planted firmly on the site of the new church for St. Basil's Orthodox Church in America that keeps them going. For the lovely wooden cross standing nearly ten feet tall has more than a hint of the Resurrection in it. It appears at times to be radiant with the joy of the risen Lord.

Yes, the small group of Eastern Orthodox Christians of Simpson, Pa., has embarked upon an ambitious plan. But, they find inspiration and encouragement, and even the promise of the triumphant completion of their dreams and hopes in the cross of Christ, which graces with a

golden ambiance the site at the edge of the Legion Field on Lord Avenue.

The Dedication Service on May 1 showed the clear contrast between the formal and the familiar, which is one of the hallmarks of Orthodoxy, the juxtaposition of paradoxical extremes that make our Orthodox tradition so rich and redolent with the aroma and fragrance of Christ. Among a flock of guests and parishioners, seminarians, monastics from St. Tikhon's, as well as sons of the parish, diocesan priests and deacons, His Eminence Archbishop Herman officiated at the blessing of the site, hosted by their pastor, Fr. Leo Poore, and love abounded.

As the litanies ascended heavenward, sped on their way by clouds of the sweetest incense, the choir of the faithful responded with the refrain, "Lord have mercy" or the "Hospodi pomilui." Mercy poured forth in the form of friendliness and a feeling of being "family" and belonging upon all those gathered there in the unity and the power of the Holy Spirit.

Any participant or observer could have concurred with Prince Vladimir's assessment that the Eastern Orthodox Catholic liturgical practice opened the doors of Heaven. For when that ruler of long ago sent out emissaries to find the

true faith, he chose the Christianity of Byzantium. And so it was that the Russians were converted to it beginning in 988 and onward prior to the first millennium. And it spreads onward to this day by the virtue of the Cross, led by the Cross.

"Before Thy Cross, we bow down in worship and Thy Holy Resurrection we glorify." This is sung at least twice a year as they prostrate and put their heads on the floor in adoration of the Cross of Christ Jesus.

Yes, by accepting the crosses in our daily lives and embracing them with praise and thanksgiving, the Orthodox Christians enter not only Heaven, but the Life in Christ. Thus is our grief turned into gladness, our ashes to garlands, our sorrows to sweetness, and our trials to triumphs.

By imitating the saints and honoring the hosts of holy angels through ascetical practice of the virtues with fasting and giving alms, we are granted to become participants in the Heavenly feast that goes on forever. The joy in our hearts bubbles up like a fountain, like a river springing up to eternal life. Furthermore, the compassionate love of the Holy Trinity fills us up and flows outward like a flood.

It is this flood of love and joy which is embodied by the eight litanies sung at every divine service. Through these litanies, we make petitions and prayers for the good of the nation, its inhabitants, armed forces, travelers, sick and infirm, all other Christians, and this city and every city and country, as well as the catechumens and our departed loved ones and ancestors.

Yes, they pray individually and collectively, incessantly, for the land, the country, and for the living and dead alike. And this is the imitation of the Cross, too. For Jesus commanded that His followers love one another and that they lay down their lives for one another as those serious about loving Him, and following Him on the way to the Cross.

It may seem like a lot, like a burden to those outside of Orthodox Tradition, but to us who belong to Christ it is a privilege and a joy. For the Cross at the center of our faith, and the center of our lives and hearts turns duties to delights.

"Through the Cross, Joy has entered the world," Yes indeed. It's the Cross!

—Judy Fleming



Planting the Cross at site of new church

The Message of the Hours

Creation, the fall, redemption, and the new creation — these are the themes of the Church unfolded and relived annually in the Church Year from the first day of September to the last day of August. The annual cycles of festal celebrations, preceded by fasting and repentance and followed by rejoicing and renewal, are harmonized with nature and provide meaning to the natural cycles. At sundown the new day begins "and the evening and the morning were the first day" (Gen. 1:5). The Church Year likewise begins at its sundown as the days come to the autumnal equinox and head toward the winter solstice, the midnight of the year. Spring marks the dawn and another equinox as the year moves towards its high noon, the summer solstice. The sacred year is therefore as a single day. From God's eternity one day, one year, and ten thousand are as one moment. But here below we must proceed patiently through time, day by day, moment by moment.

Time made meaningful is time made sacred: the year centered on Pascha; the week centered on the Lord's Day; and the single day with its two main pivots: the movement from light to darkness (Vespers), and the converse, darkness to light (Matins). Scattered between those pivots are the briefer services: the Hours, Compline, Nocturns. The whole experience of each day is marked therefore by prayer, honor to God, repentance, intercession, blessing, glorification, communion. "Blessed is our God always." Repeatedly through the daily cycle we hear: "Thou Who at all times, and at every hour, both in heaven and on earth, art worshipped and glorified, O Christ God, long-suffering and plenteous in mercy and compassion . . ."

Oh, if all creatures on earth would

pray this prayer at its appointed times each day, redeeming the time instead of wasting it, the Kingdom of God which is His sacred presence would reign everywhere. Paradise which has been opened by our Savior's Death and Resurrection would be seen and felt ev-

Vespers: that beautiful evening service of our Church, marks the beginning of each day. It is not yet the fullness, but the start.

erywhere. His will would be universally done on earth as it is in heaven.

Vespers: that beautiful evening service of our Church, marks the beginning of each day. It is not yet the fullness, but the start. "As the beginning of a road is not yet the road, nor the beginning of a house not yet the house, thus the beginning of time is not yet time" (St. Basil the Great). Nevertheless no structure, no work, no event comes to be without a distinct, concrete beginning.

"In the beginning God created the heaven and the earth." Vespers therefore unfolds for us the original creation in all its splendor and perfection: He laid the foundation of the earth

Covering it with the deep waters as a garment,
Setting their bounds which they shall not pass,
Sending the springs into the rivers which run among the hills.
The beasts drink thereof and the wild asses quench their thirst;
The earth is filled with the fruits of Thy works:

How manifold are Thy works, O Lord,
In wisdom hast thou made them all."
(Ps. 104)

The crown of creation, man, is made in His Image, His Icon, with accompanying freedom — a monumental risk. The possibility of choice is granted to a creature, the possibility of conflict, of saying No! "Blessed is the man who has not walked in the counsel of the ungodly . . . The way of the ungodly shall perish" (Ps. 1).

Alas, humanity chose the wrong path. Adam stumbled and fell. So he cries: "Arise, O Lord; save me, O my God." Bewailing his fate to be cast out of his original home, he cries from the depth of his soul, "Lord, I have cried to Thee, hear me; receive the voice of my prayer" (Ps. 141). And he offers his prayer as incense along with the lifting up of his trembling hands. "Bring my soul out of prison."

And the Father in Heaven does not despise the prayer of his creature, nor does he leave him without hope. "For with the Lord there is mercy, and with Him is plenteous redemption; and He shall redeem His people . . ."

Creation, the fall, and the answer to the fall — redemption: these are the themes recounted in Vespers. And here we discover the crucial role of the woman. As a woman was the first to sin, a woman is the gateway to redemption: the Most Pure, Most Blessed Virgin.

"Let us sing the praises of Mary the Virgin,
Door of heaven, glory of the world,
Sprung forth from human parents,
Who also bare the Lord
She revealed herself as Heaven,
as the Temple of the Godhead
She ushers in peace and throws open the Kingdom."

At this point in Vespers the central gates are opened and the King arrives. What King? "The gladsome radiance of the Holy Glory of the Immortal Father: heavenly, holy, blessed Jesus Christ." Jesus, the fulfillment of all hopes and expectations, appears clothed in glorious apparel and girded with strength. He is prepared to do battle and destroy our enemies: sin and death and all the machinations of Satan.

"I sought the Lord, and he heard me,
Yea, He delivered me out of all my troubles . . .
The Lord redeems the soul of His servants,
And none of those who trust in Him shall be desolate" (Ps. 34).

Later in the evening the Church prays its service of completion, as the faithful prepare to repose. This is the service called Compline: the Icon of eternal rest. Secure in the knowledge that "God is with us," the faithful believer prays "Into Thy hands I commend my spirit, for Thou hast redeemed me, O Lord, Thou God of truth."

"Thou shalt not be afraid of any terror by night,
Nor for the arrow that flies by day,
Nor for pestilence, nor sickness,
Even though ten thousand fall around thee,
no harm shall come to thee.
For He shall give His angels charge over thee,
To keep thee in all thy ways;
They shall bear thee in their hands,
That thou hurt not thy foot against a stone" (Ps. 91).

Compline is finding one's rest in God's merciful care: a "sleep gentle and free from every harmful fantasy."

Then the faithful may arise at midnight for prayer at the time of deepest darkness. The service of Nocturns recalls the deepest moment of agony in our Lord's earthly sojourn: the Prayer in

Gethsemane, "O my Father, if it is possible, let this cup pass from me; nevertheless, not as I will, but as Thou wilt" (Mt. 26:39). A most crucial "nevertheless"! The whole cycle of prayers teaches us how to pray that same "nevertheless."

"Vouchsafe me by Thy true light
And with an enlightened heart
To do Thy will . . .
Direct my steps according to Thy saying,
And let no iniquity have dominion over me."

Then having established oneself in that obedience, lo a mystery is revealed: "Behold, the bridegroom comes at midnight; blessed is that servant whom He shall find watchful."

After a few more hours of sleep, it is time for the great service of Matins. Out of the darkness of the night the first hint of the dawn appears, the initial light of the New Day, the New Creation.

"I shall not die but live and declare the works of the Lord;

God is the Lord and has revealed Himself to us."

From darkness to light; from the agony of Gethsemane and the torture of the Cross to the light of the Resurrection: Matins brings the daily experience of Pascha along with the rising sun.

"Very early in the morning the Myrrhbearing Women
Ran lamenting to Thy tomb.
But an angel came to them and said:
Do not weep, but announce to the Apostles the Resurrection."

The Proklima of Matins announce:

"Arise, O Lord my God, and let Thy hand be lifted up, for Thou reignest forever. The Lord shall reign forever; thy God, O Zion, from generation to generation."

The eleven Resurrection Gospels recount each week, again and again, the mystery of Christ's victory over death and the ushering in of the New Creation. Then the Paschal hymn is sung:

"Having beheld the Resurrection of Christ,
Let us worship the Holy Lord Jesus,
The only sinless One.
We venerate Thy Cross, O Christ,
And we praise and glorify Thy Holy

Resurrection."

"Jesus having risen from the grave as He foretold,
Has given us eternal life and great mercy."

In the Matins Canons we are integrated into the great redemptive process by becoming witnesses to the types and shadows of Old Israel now fulfilled in the New — at each celebration, each feast, each day:

The Song of Moses (Ex. 15:1-19) — As Moses takes the people from bondage in Egypt through the Red Sea to freedom and the promised land, so Christ takes men from the bondage of sin and death through the waters of Baptism to the new life.

The Song of Hannah, mother of Samuel (1 Sam. 2:1-10) — The mother of the prophet gives thanks for the end of her barrenness and the birth of her son — as a type of the end of the barrenness of sin and the beginning of the new life in Christ, marked by the fruitfulness of virtues.

The Hymn of Habakkuk (3: 2-19) — The prophet foretells of the Messiah who will "go forth for the salvation of His people."

The Prayer of Isaiah (26: 9-19) — He contrasts the darkness of ignorance with the light of knowledge, and glorifies the coming of the Savior Who is Himself the Light which dispels the darkness of this world.

The Song of Jonah (2: 2-9) — As Jonah was swallowed by the great fish and there remains for three days, so Christ allows Himself to be swallowed by death, remaining in the tomb three days, and then comes forth victoriously.

The Song of the Three Holy Youths (Dan. 3: 26-90) — As the three young men thrown into the fiery furnace are not harmed but dance and sing in the flames, so Christ is not destroyed by the flames of hell, but delivers His creatures from corruption and torment and renews all creation.

And finally, the Song of the Theotokos (Luke 1: 46-55) — The hymn recalling the words of Hannah but going far beyond them, pours forth from the Virgin's heart praise to God Who "has regarded the lowliness of His handmaiden." With her humble "Yes" she turns back the sin of the first mother Eve, and opens to humanity and all creation the redeemed and transfigured life.

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The Message of the Hours

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Towards the end of Matins the priest raises his hands in thanksgiving, saying, "Glory to Thee Who hast shown us the Light!" And the Holy Trinity, the Three Lights in One, is praised, blessed, worshipped, and glorified with the words of the angels at our Lord's Nativity in the flesh: "Glory to God in the highest." This hymn is sung every day of the year, fulfilling the very words within it: "Every day will I give thanks unto Thee, and praise Thy name forever and ever."

After Matins the day continues in prayer, marked by the Four Watches:

The First Hour — more thanksgiving for the Light (in all its meanings), and recalling the King (the Father) seated on His eternal Throne.

The Third Hour — midmorning; recalling the Son being judged, scourged, and mocked at that hour for our sakes; recalling also the descent of the Holy Spirit on the Apostles at that hour.

The Sixth Hour — high noon; recalling the Crucifixion and the darkness which descended over the whole earth — marking the end of sin and the assurance of divine forgiveness.

And the Ninth Hour — Christ's death on the Cross: "It is finished!" The death of death itself and the most profound demonstration of divine love.

Following the Ninth Hour we return again to Vespers. It is the end of the day, which becomes a new beginning, a new day in the New Creation, filled with God's transforming Presence. Each experience of the cycle of daily prayer is therefore a new opportunity for us on earth to discover the marriage of time and eternity, to commune with the Almighty and All-compassionate God, to harmonize our will with His, to learn of Him, to receive forgiveness and wisdom and grace and love, all of which flow abundantly from His inner being to all those who desire life.

— Archpriest Theodore Heckman

Orthodox Leaders Formally Initiate Millennium Celebrations

The Ecumenical Patriarchate and the Patriarchate of Antioch have officially opened the spiritual celebration of the two-thousandth anniversary of the Incarnation of Christ. On June 29, 1999, the primates, the Ecumenical Patriarch Bartholomew and Patriarch Ignatius of Antioch, formally opened these festivities during the festal concelebration of the feast day of Saints Peter and Paul, in the Church of Peter and Paul in Antioch, where those who believed in Christ were called Christians for the first time.

At the completion of the festivities the two primates made the following address, "Thanking the Lord and God, in all solemnity, for the incarnation of His Son and Word two thousand years ago, which indicated the good will of God to all people, which has been realized, as well as peace on earth, which unfortunately is still expected, because humanity has not accepted His peace-

creating *kerygma*, together we fervently supplicate the Lord that He might grant humanity peace and cooperation.

"We appeal to all good-intentioned people of the earth to work toward peaceful cooperation and the peaceful resolution to human differences. We also entreat faithful Christians to extend their prayers to God on behalf of the world and for the unity of the Churches.

"Expressing once more the excellent relations of the two Patriarchates, Constantinople and Antioch, as well as our centuries-old peaceful cooperation, we greet the people of God and call them to repentance and a life of total conformity to the Gospel so that in such a way we might offer love back to the Savior Christ, for motivated by it He was incarnate and became man offering himself as a sacrifice on behalf of the world." — SEIA



On Sept. 18, Abp. Herman greeted newly enthroned Abp. Demetrius

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SYNDESMOS General Assembly Convenes at New Valamo Monastery



Archbishop JOHN of Karelia

Nearly 250 representatives from 120 Orthodox youth movements, organizations and theological schools from over 40 countries gathered at the Monastery of the Holy Transfiguration here July 18-25, 1999 for the XVI General Assembly of Syndesmos, the World Fellowship of Orthodox Youth.

Held every three or four years, the General Assembly is primarily responsible for establishing the Syndesmos program for the next triennium, electing officers to the fellowship's governing board, and providing forums for discussions on Orthodoxy in the contemporary world.

Several representatives of Orthodox youth movements and seminaries participated in the assembly. The V. Rev. John Kowalczyk represented Saint Tikhon's

Seminary, while Dr. John Behr served as the delegate from Saint Vladimir's Seminary. Representatives were also present from the Young Adult League of the Greek Orthodox Archdiocese of America; Saint Sophia's Ukrainian Orthodox Seminary, South Bound Brook, NJ; Saint Andrew's Theological College, Winnipeg, Manitoba; and other North American members also participated. The V. Rev. John Matusiak, whose term of office as Syndesmos Vice President expired at the assembly, chaired several of the plenary sessions. Father Matusiak also represented the Orthodox Church in America's Office of Youth and Young Adult Ministries.

His Eminence, Archbishop John of Kuopio and All Finland, welcomed the participants on behalf of the Autonomous

Orthodox Church of Finland and its youth organizations, ONL and Pistis. Several other hierarchs from Russia, Greece, Estonia and elsewhere also participated in the assembly. His Eminence, Archbishop Herman of Philadelphia and Eastern Pennsylvania, who has been an avid Syndesmos supporter and participant in several past Syndesmos assemblies, was unable to attend.

Dr. Dimitri Oikonomou, Syndesmos President, opened the assembly with a lengthy report on Syndesmos activities and numerous projects since the last assembly, which was held at the Royal Kykko Monastery, Cyprus in 1995. Mr. Vladimir Misijuk, Syndesmos General Secretary, also gave a detailed report on the work of the secretariat, which is lo-

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SYNDESMOS

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cated in Bialystok, Poland. Several keynote addresses and numerous workshops on a variety of topics were held throughout the week. A highlight of the program was a keynote address delivered by Ms. Esther Hookway of Great Britain, a former administrative assistant at the Syndesmos General Secretariat. Addressing the needs of Orthodox young people on the eve of the third millennium, Ms. Hookway's presentation drew heavily upon interesting responses to surveys she had sent out to dozens of individuals throughout the world, which she shared with her audience throughout her presentation.

The assembly also provided a forum for participants to meet with members of their respective regions. Father Kowalczyk played a prominent role in the gathering of the North American representatives, during which the Rev. Anastasios Bourantos, youth director of the Greek Orthodox Archdiocese of America, was elected North American regional representative to replace Mr. Thomas Kanelos, whose term expired at the assembly.

As an expression of concern for those suffering as a result of the conflict in Kosovo and the Balkans, the assembly issued a statement condemning violence and asking for reconciliation and peaceful coexistence.

"We pray that the Lord will enlighten all those who wield power in the whole region, to act with wisdom and seek peace and sincerely to respond to human misery wherever it is found," the statement reads. "Noting the close personal interest of His Holiness, Pavle, Archbishop of Pec and Patriarch of Serbia, and His Beatitude, Anastasios, Archbishop of Tirana and All Albania, we applaud the Orthodox Churches of Serbia and Albania for their efforts in peacemaking and relieving human pain before and during the crisis."

The statement also expressed the participants' concern for damage to the region's environment as a result of the war and condemned the destruction of monasteries, churches, mosques, and other religious and cultural monuments in the region.



SYNDESMOS conference at New Valamo, Finland



North American delegation

Dr. Manos Koumbarelis, youth director of the Autocephalous Orthodox Church of Greece, was elected Syndesmos president, securing a greater number of votes than the incumbent, Dr. Oikonomou. Three new vice presidents — Natalia Koulikova, Russia; Milivoj Randzic, Serbia; and Hildo Bos, the Netherlands — were elected by acclamation, there being no other candidates for these positions. Regional representatives were also elected to the governing board. At the request of the new board of administration, Father John Matusiak was asked to serve as editor of *Syndesmos News*, the fellowship's biannual journal.

Fr. John Kowalczyk, who represented St. Tikhon's Seminary at the Assembly, said of the gathering, "Of the four Syndesmos Assemblies I have attended so far, this was by far the most organized, and there was a dynamic exchange among the various youth groups and seminaries that attended. It was a wonderful opportunity to meet and discuss — with representatives from Orthodox Churches all around the world — the common problems facing us."

Those interested in further information on the work of Syndesmos may contact the General Secretariat at syndesmos@bianet.com.pl.

A Glimpse at the Apocalypse



Icon of the Last Judgement

As we hear about wars and other tragedies, and various disasters around the world — and perhaps especially as we draw near to the year 2000 — we may feel especially strongly that we are living in *apocalyptic* times. The words “apocalypse” and “apocalyptic” actually come from a verb simply meaning “to uncover” or “to reveal” — hence, a *revelation*. But in the Christian Tradition, the term “apocalyptic” has come to mean “referring to the End Times.” Thus, any passages in the Holy Scriptures speaking about this theme are called “apocalyptic,” including the last

book of the New Testament which is often called the *Revelation of John*, but is also known as *The Apocalypse*.¹

Apocalyptic writings describe various disasters and tragedies associated with the writer’s own times, and with those of the End Times. Thus both things present and things future — things which had been *hidden* — are *revealed*. That this world as we know it will have an end, and that God’s plan for this world and humanity will be fulfilled at the End,

are part of the teachings of Christ. Often in Christian history, when people have faced particularly difficult times, they have especially thought of the End Times and have turned to the book in the New Testament that is most concerned to tell about them, *The Revelation of John*.

St. John the Theologian, the author of this powerful book, also lived in very troubled times. Just to give a brief indication, within a span of about thirty-five years in the areas in which he lived and traveled, the powerful Roman army, which had brought peace (through con-

Continued on the next page.

¹ The word *apocalypse* is transliterated from the Greek, and the word *revelation* is transliterated from the Latin for the same term.

A Glimpse at the Apocalypse

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quest) to a large part of the civilized world, suffered a humiliating defeat at the hands of Parthian barbarians; the Jewish revolt of A.D. 66-70 brought incredible horror and suffering to the Jews, and ended with the complete destruction of the Temple and the Holy City of Jerusalem, thus radically altering Jewish worship to this day (for this ended worship in the Temple, which had been the center of Jewish worship for many centuries); the Emperor Nero committed suicide, precipitating political chaos for about a year in Rome; the great volcano Mt. Vesuvius erupted, creating such widespread darkness that many feared the entire world was being destroyed; serious earthquakes occurred, as well as several serious famines, droughts, etc.; and what was most significant for the early Christians, under Nero the Christians of Rome were fiercely persecuted following the great fire there in A.D. 64. Anti-Christian persecution was renewed under Emperor Domitian (ruled A.D. 81-96), who made a decree that everyone must worship him as a god — something Christians of course could not do, and their public refusal to do so often led to exile, imprisonment, or even death. St. John himself was exiled to the island of Patmos during this time, and this is where he had his famous Revelation. So we can see that, like us, St. John lived during an era of many frightening and tragic occurrences.

But his Revelation is not meant to frighten or discourage those to whom it was written, or anyone reading it in the many years that have passed since it was written. In fact, if we understand this book correctly, it can be a great source of encouragement and inspiration to live our Faith more fully — to deepen our relationship with Christ. Indeed, the main purpose of all traditional apocalyptic writing is to be a source of encouragement, through showing that the suffering of God's people is foreknown and even foretold by Him — that it all, however mysteriously, is part of God's plan, and that ultimately the steadfast endurance of the faithful will be rewarded. God and His people will be victorious in the end even over death itself.

In this article we will look briefly at some of the messages to the seven

Churches which form a kind of prelude to the rest of the Revelation of John. These short letters are like a visitation to prepare the people for the coming persecution. Will they be ready for it when it comes? Will they be steadfast?

The second and third chapters of the Revelation give seven messages to seven actual Churches in seven cities, all in western Asia Minor. The messages are presented in the exact order in which these cities would be reached by someone traveling the more or less circular Roman road of that time. But the number seven, like all the numbers in this book, is also symbolic — it often symbolizes completeness, or fullness. Thus these seven letters are not only intended for these seven Churches, but they are messages to the whole Church — the Church in Her fullness. They were of great value then, and they have been very helpful for Christians of all times, including our own.

In each letter St. John writes, the message he brings tells of something good about that Church (with one exception, the Church in Laodicea), but then he also tells the people what their main failings are (with one exception, the Church in Smyrna). He also tells what negative things will happen if they do not correct their sinful ways, and what blessings will be given for those who "overcome" — those who are steadfast, faithful witnesses for Christ, even until the end.

In the first letter, to the Church at Ephesus (Rev. 2:1-7), the advice given in verse 5 can be seen as three basic steps for spiritual life that everyone should practice. First, the angel tells them to *remember*, since it is always very beneficial spiritually to remember our high calling and everything God has done for us through His extraordinary love for each of us. St. Nicholas Cabasilas (Byzantium; 14th century) has some wonderful words on this subject that we would do well to meditate on frequently — perhaps especially when we are discouraged or fearful.

He reminds us that while Christ "so highly esteemed our nature, He yet did not neglect us individually. He calls us all to His crown; He has set us free from slavery and made us sons. He has opened heaven to all, and has shown us the way and supplied us with wings that we may fly thither. Not content with this, He

Himself leads the way and sustains us and encourages us when we slacken.

"Yet I have not mentioned the greatest thing of all. The Master is present with His servants not only to that extent, but He imparts of His own. He not only gives them a hand, but He has given us His whole Self. Wherefore we are the temple of the living God."²

St. Nicholas says further, "What then can you meditate upon with greater profit and pleasure than these things? . . . Besides, when we recognize how great is our own worth, we shall not readily betray it. We will not endure being slaves to a runaway slave [i.e., the devil] when we have found out that a kingdom is ours. We shall not open our mouth in evil speech when we recollect [i.e., *remember*] the sacred banquet [the Eucharist] . . . How can we use our eyes to look on that which is unseemly when we have enjoyed such awesome Mysteries [the Sacraments]? We shall not move our feet nor stretch forth our hands to any wicked thing if the recollection of these things is active in our souls. Since they are members of Christ they are sacred, as it were a vial containing His Blood. Nay rather, they are wholly clothed with the Saviour Himself. . . . What then could be more sacred than this body to which Christ adheres more closely than by any physical union? Accordingly we shall hold its high estate in veneration and preserve it when, conscious of so wondrous a splendour, we at all times hold it before the eyes of the soul. If we keep inviolate holy places and vessels and whatever else is sacred in all circumstances because we recognize their sacredness, we shall hardly betray things that are even greater. *There is nothing so sacred as a human being to whom God has imparted His nature.*"³

This remembering should inspire us to *repent* — not just to feel sorry about what we have done wrong, but to really turn our lives around — to "change our minds," to turn our lives towards God. There are many calls to repentance in the Revelation of John — not only in the letter to Ephesus, but also explicitly in the letters to Pergamum, Sardis, and Laodicea, and implicitly in all the others. In addition, it is clear that all the disasters which are described in the rest of

² *The Life in Christ* (Crestwood, N.Y.: St. Vladimir's Seminary Press, 1974), pp. 164-165.

³ *The Life in Christ*, pp. 165-166 (my emphasis).

the Revelation (except the very last ones) are each a call to repentance. They are God's efforts to turn all hearts toward Himself, so that they can be saved and enter the heavenly kingdom. Some of the very hardened do repent, as in Rev. 11:13, where the ungodly who survive the earthquake "were afraid and gave glory to the God of heaven." And we know from history that the heroic witness of the Christian martyrs has been, and still is, crucial for bringing some people to repentance.

In his Revelation, St. John gives yet another motivation for repentance, when he gives several glimpses in symbolic imagery of Christ in heaven as King of Kings and Lord of Lords. Thus he is telling us, no matter how powerful the Roman Empire or any other political power may seem, ultimately it is Christ who reigns over the whole world. This also gives the assurance that although the faithful are being persecuted and even martyred, God has not abandoned His Church. Quite the opposite — He reigns, and everything that occurs is part of His plan to save as many as possible. In these glimpses into heaven, which are inspiring to read in themselves (see especially Rev. 4:1-5:13; 7:1-8:4; 14:1-7; 15:2-4; 19:1-16; and chapters 21 and 22), we also have glimpses of heavenly worship, which our own worship in the Orthodox Church is patterned after — with prostrations, incense (which the King James Version on occasion translates as "odors"), continual hymns and prayers, etc. We see the martyrs and all the faithful rejoicing, free from all suffering and sorrow — and these glimpses are meant to give great encouragement and consolation for the faithful still living on this earth.

If we have this true repentance, then the third step will necessarily follow — to *do*, meaning that we must keep the Gospel commandments, must each of us *do* what Christ taught. We must at least always be striving to live the Gospel life, if we wish to "keep our lampstand," to use St. John's imagery — i.e., to each remain a real Christian, and in the collective sense, to remain a real Church. There is a great emphasis in the Revelation on the crucial importance of keeping the Gospel commandments, just as there is in the Gospel of John. It is in St. John, chapters 14-17, that Christ especially emphasizes this to His disciples

— that they, and we, will keep His commandments if our love for Him is real. Christ also says in these chapters that it is through keeping His commandments that the Holy Spirit comes to dwell in us, enabling us to participate in the Holy Trinity (see especially John 14:15-26). And what is His main commandment? — "that you love one another as I have loved you" (John 15:12), meaning even to the death, if necessary — giving one's life for the other (John 15:13).

Matt 24:36-51, but also, for example, in 1 Thess. 5:2 ("you yourselves know perfectly that the day of the Lord [i.e., the Last Day] so comes as a thief in the night"), and in 2 Peter 3:10 ("But the day of the Lord will come as a thief in the night"). What this means is that we *always* need to be watchful, to be prepared, so that when the end does come — whether it is our personal "end" with the death of our bodies, or the final cosmic End — the Lord will find us living our

What this means is that we *always* need to be watchful, to be prepared, so that when the end does come — whether it is our personal "end" with the death of our bodies, or the final cosmic End — the Lord will find us living our lives in Christ, obeying His commandments, and being watchful.

Another important step of *doing* involves always being watchful, which is also another important theme in the Revelation of John. Being watchful means *interior watching* — paying attention not only to our actions, but also to our thoughts, and striving to ensure that they are in accordance with the teachings of Christ. It also means watching for Christ, in the sense of preparing ourselves at all times for His Second Coming. As we hear Christ Himself saying in Matt. 24:42, "Watch therefore; for you do not know what hour your Lord is coming." To the church in Sardis, a city which in its own history had been overtaken several times by enemies because the people had been overconfident, thinking their walls were so strong no one could conquer them, St. John conveys Christ's words: "Be watchful... remember therefore how you have received and heard; hold fast and repent. Therefore if you will not watch, I will come upon you as a thief, and you will not know what hour I will come upon you" (Rev. 3:2-3).

This is one of the most common images for how the End will come — it will come *like a thief*, in the sense that *no one* will know when it will happen, and so no one will be able to plan specifically for this event. This is something important to keep in mind with the year 2000 fast approaching. We find this idea and image not only in the Revelation and in

lives in Christ, obeying His commandments, and being watchful.

If we *remember, repent and do* — i.e., keep the commandments — and if we are watchful, we will be among those who "overcome" (Rev. 2:7), the "conquerors" — those who withstand all difficulties and persecutions. Then we too will be able to receive the same promises given to the "conquerors" in the Revelation. Though St. John uses a variety of images in the seven letters, the promised reward is essentially the same: whether it is to eat from the tree of life in the midst of the paradise of God (so we must be in paradise to do this!; Rev. 2:7), or to be made a pillar in the temple of God (Rev. 3:12), or to sit with Him on His throne (Rev. 3:21), all the promised rewards really refer to what He speaks of in 1 John 3:2 — "Beloved, now we are children of God; and it has not yet been revealed what we shall be, but we know that when He is revealed, we shall be like Him, for we shall see Him as He is."

This is just what St. John writes of in Rev. 22 in such a brief, simple way that we might overlook it. After trying to describe heaven (which is impossible to do adequately) by filling our minds with various magnificent images of a richness and beauty beyond compare, he very simply says about those in the heavenly

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A Glimpse at the Apocalypse

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kingdom who stand before God: "and they shall see His face" (22:4). This is really a climax for the whole book — we could even say for the whole Bible. In Rev. 4:1 there is an open door in heaven; in Rev. 11:19 God's temple in heaven is opened; in Rev. 15:5 the temple of the tabernacle of testimony in heaven is opened; in 19:11 heaven itself is said to be opened; but now in chapter 22, the faithful are in heaven permanently, "and they shall see His face" — the "face" of God.

In the Old Testament we are told that no one can see God and live (Ex. 33:20). On certain occasions, in the Tabernacle or the Temple one could see a bright cloud or smoke which indicated His presence (see for example, Ex. 40:34-35 and 1 Kings 8:10-11); or one could have indirect glimpses, such as Moses seeing the "back" of God (Ex. 33:21-23). In the New Testament, on the Mount of Transfiguration, when Christ temporarily revealed His true Glory which was hidden under the veil of His flesh, His disciples Peter, James and John were overwhelmed by the brightness, even though, as one of the hymns for the Transfiguration states, "The nature that knows no change, being mingled with the mortal nature, shone forth ineffably, unveiling [only] in some small measure to the apostles the light of the immaterial Godhead."⁴ St. John the Theologian was granted a glimpse of the heavenly Christ, and he "fell at His feet as dead" (Rev. 1:12-18). In another vision in his Revelation, St. John could only describe the One seated on the heavenly throne in terms of brilliant gemlike colors (Rev. 4:2-3).

But for those now in the heavenly kingdom, all this is no longer the case. They can actually see God — they can see His Face — see Him "as He is," because they have been transformed: "we shall be like Him." This is deification, the goal of all of human life — to become fully human by participating in God's deifying grace — being made by grace what God is by nature.

We should realize that when Christ

came He inaugurated the End Times — the Last Days. This final era before His Second Coming actually began with His First Coming, as did His Kingdom — of which we can already experience a foretaste, especially in the Divine Liturgy and the Holy Eucharist. We should remember, as mentioned above, that as Christians, although the End has already begun, we need to try always to be ready for the final End because it will come like a thief in the night (that is, when no one is expecting it — hardly at such an obvious time as the year 2000!). This is the one consistent message about the End found in all places in the New Testament which refer to the End of Time — to *repent*, to *watch*, to *do* — to be *always* ready, to be always expecting the final end, because *no one* knows when it will come. The important thing for the year 2000 and for all years, therefore, is this: are we repenting, remembering, doing His commandments, and being watchful?

If we are, then we need not be anxious about when the End will come, or about living in apocalyptic times, living through the year 2000, etc. But if we are not, then *now* is the time to *remember*, to *repent*, and to *do*. Every moment we have a new chance to begin again. Even though we know that technically the two thousandth anniversary of Christ's Birth

has already passed (since those knowledgeable about the history of that period agree that He was actually born in about 4 B.C.),⁵ hopefully many of us will take the year 2000, during which we are especially remembering the coming of Christ in the flesh, as an opportunity to reexamine our lives — to *remember*, to *repent*, and to begin to *do*.

May we all take the dawning of the new millennium as an opportunity not for anxiety and fearfulness, but for deepening our spiritual lives, for striving to keep the Lord's commandments, and for rejoicing in the Him always. The Revelation of John can help us keep in mind our ultimate goal as Christians — that we would one day be with the faithful who have already been "made new" in the heavenly kingdom, that we too would be deified — made by grace like God — thus being able to rejoice eternally in Him, being able at last, in the words of St. John — to "see His face," to "see Him as He is."

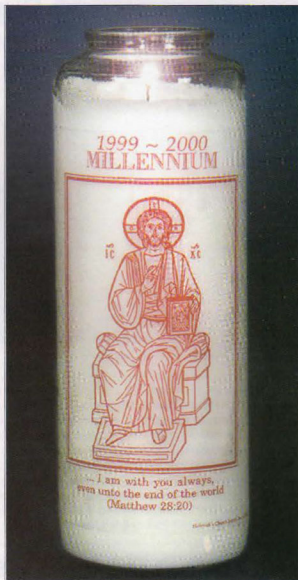
—Dr. Mary Ford, Assoc. Prof.
of New Testament Studies,
St. Tikhon's Seminary

⁵This error came about several centuries after Christ, when the years began to be counted beginning from what was thought to have been the time of His birth. From the New Testament we know that our Lord's birth preceded Herod's death, while, based on other evidence, the latter event took place in the year we now reckon as 4 B.C. Therefore, in what we call the year 1, our Lord was already a child of about five years.



Gregory Hatrak, Governor for the Anthracite District F.O.C.A. leads procession at Convention in Albany

⁴In Ode Five of the first canon for Matins; quoted from *The Festal Menaion*, translated by Mother Mary and Archimandrite Kallistos Ware (London: Faber and Faber, 1984 [reprint]), p. 487 (my emphasis).



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Secretary of State Urges Support For Quake Recovery Efforts



Religious leaders meet with Madeleine Albright

After a meeting with a group that included our own Archbishop HERMAN, Secy. of State Madeleine Albright issued this statement:

I had the privilege today of meeting with a very distinguished group of religious leaders concerning the urgent and ongoing need to support earthquake recovery efforts in Turkey. The leaders — Rabbi Schnier, Reverend Page, Monsignor Fay, Bishop George, Iman Yusef, Archbishop Herman, Father Kalayjian, and Mrs. Aviv — reflect the breadth of America's commitment to this effort, particularly within faith-based communities. I want to lend my full support to their call for action.

From the day the quake occurred, the United States has joined a broad range of other countries in providing material assistance to the rescue, relief and recovery work in the devastated regions of Turkey. Both President Clinton and I called Turkish leaders to express our sadness and shock and to offer help. There is much our government can do. But the need for assistance, both now and in the months ahead, will far outstrip the amount we or others can provide through official channels. That is why the contributions of non-governmental organi-

zations are so critical.

President Clinton has called on Americans to give generously to responsible charitable groups that are supporting relief efforts. The distinguished leaders I have met with today are effectively conveying that same message to citizens around our country. As always, our people are responding generously and I am confident they will continue to do so.

It is vital to remember that the recovery and rebuilding process in Turkey will go on long after the tragedy itself has faded from the headlines. Our commitment to assist, both as a government and as a people, must be long term. Turkey is our ally and friend. Its people are in desperate need. We cannot — and I know we will not — let them down.

Spiritual Leaders Voice Support In Visit to Turkish Ambassador

Eminent leaders representing major faiths in the United States, brought together by the Appeal of Conscience Foundation and its President Rabbi Arthur Schneier, visited Ambassador Baki Ilkin on August 27, 1999 today to convey their condolences in connection with the earthquake which hit the Marmara region of Turkey, and to discuss how U.S. religious communities can respond to alleviate the sufferings of the victims.

The meeting was opened by Rabbi Schneier, who reiterated the purpose of their visit to the Ambassador. Rabbi

Schneier said that the religious leaders have taken action upon seeing and feeling the pain of the Turkish people after the earthquake. He added that the human family unites when disasters of this kind strike, as demonstrated in Romania in 1977 and again in Armenia in 1988. The Rabbi emphasized that the call for prayer must be accompanied by action and that the mobilization of the efforts of public and private sectors was of utmost importance. Adding that the basic aim of this initiative was to stimulate as much attention as possible at the international level, Rabbi Schneier said over the next

three days, during the Muslim holy Friday, the Shabbath and the Day of Rest for Christians, in mosques, synagogues and churches, believers will be devoting their prayers to the earthquake victims and making collections.

Ambassador Ilkin responded that he was grateful to see representatives of all major faiths in the US display their solidarity in this trying hour for the Turkish nation and he thanked each and every spiritual leader for their efforts to help the victims. Ambassador Ilkin briefed the delegation about the magnitude of the earthquake saying that it was one the major disasters of this century. He underlined that 13,000 people have lost their lives and 26,000 people have been injured, as the figures stand today. He added that the area devastated by the earthquake was roughly the size of New Jersey or Switzerland and that over 60,000 families have been left homeless. Ambassador Ilkin stated that the first priority of the Turkish Government had been to save people trapped under the rubble. Now that, unfortunately, the hopes for rescuing more lives were fading, the government moved on to the second phase of providing shelter, food, medical care facilities etc. to the earthquake survivors before the approaching winter. He said that right now the most urgent need was to provide each family tents and subsequently semi-permanent lodging, such as prefabricated houses. The final stage would be the reconstruction of the entire cities and infrastructure.

Ambassador Ilkin underlined that Turkey has been receiving massive international support since the very first day of the disaster. Over 60 countries have participated in the relief operation in different forms. He particularly emphasized the strong support Turkey received from the U.S. Administration and the American people. He expressed gratitude for President Clinton's personal interest and for his appeal to Americans in this respect. He underlined the fact that Turkey received immediate assistance and support also from over 60 countries including Greece and Armenia. He also stated that Israel extended immediate help to Turkey in many substantial ways. He acknowledged the immediate support from all religious communities in the U.S. and thanked the leaders of these communities.



Archbishop Herman with Turkish ambassador Baki Ilkin

The Ambassador said that tomorrow's task is greater than today's. He added that Turkey had gone through such disasters before, and that he was confident that the Turkish people would overcome this tragedy as well, adding that the support of the international community would make this enormous task undoubtedly easier.

Later Rabbi Schneier informed the Ambassador that the delegation would meet today with the Secretary of State, the Honorable Madeleine Albright to convey their thoughts and appeals, and to thank the Secretary for the strong US support extended to Turkey.

Rabbi Schneier introduced the mission that included Reverend Dr. Rodney I. Page, Executive Director, Church Service and Witness, Gerard F. Powers, Director, Department of Social Development and World Peace, His Grace Bishop George of New Jersey (George

Papaioannou), Archbishopal Vicar, Greek Orthodox Archdiocese of America, Imam Yusef Saleem, Muslim American Society, H.E. Most Reverend Archbishop Herman (Joseph Swaikko), Archbishop of Philadelphia and Eastern Pennsylvania, The Orthodox Church in America, Ms. Diana Aviv, Vice President for Public Policy, United Jewish Communities, and Reverend Albert Demos, Assistant to Bishop George.

The delegation members briefed the Ambassador about the details of their activities within their own organizations.

In closing, Ambassador Ilkin said that his Embassy would maintain full cooperation with all the religious communities in the US and thanked Rabbi Schneier, as well as each leader in the delegation.

—statement released by the Turkish Embassy, Washington

Diocesan Assembly

Saturday, October 16, 1999

at St. Michaels Orthodox Church
Old Forge, PA

The Twelfth All-American Council

“On Behalf of All and For All”

Nearly two thousand faithful of the Orthodox Church in America, hierarchs, clergy, laity and youth from across the North American continent gathered at the Doubletree Hotel and the David L. Lawrence Convention Center in Pittsburgh, PA, from July 25-30 for the 12th All-American Council of the Orthodox Church in America. From the opening Vespers on Saturday evening to the closing prayer Service on Friday, the 12th All-America Council truly proved to be a “living icon” of the Church.

Where else but at an All-American Council will you see “a dynamic, living Christian community as God’s People gather around their hierarchs to be united in the Eucharistic experience, working together to listen to the voice of the Lord, to discern His will for His Church and to reach a consensus on how God’s will might, in the words of this Council’s theme — put into action *on behalf of all and for all?*” The Hierarchical Divine Liturgy on Sunday, with His Beatitude Metropolitan THEODOSIUS as main celebrant, was concelebrated with the members of the Holy Synod of Bishops along with the three Orthodox hierarchs of Pittsburgh, Archbishop KYRILL (O.C.A.), Metropolitan MAXIMOS (GOA), and Bishop MITROPHAN (Serbian). Nearly 1,500 clergy and laity gathered



in the large assembly hall which was transformed into an Orthodox chapel for the week-long Council.

The host diocese, the Diocese of Pittsburgh and Western Pennsylvania, under the leadership of His Eminence Archbishop KYRILL, was a most gracious host for the entire week. Representatives of the local committee were most cordial and went out of their way to assist all those in attendance with their visit to Pittsburgh.

For the Sunday Hierarchical Divine Liturgy, all parishes of the Diocese of

Pittsburgh were closed as the clergy and faithful from throughout the diocese journeyed to Pittsburgh to be in attendance for the Holy Eucharist. Representing every parish of the diocese were more than 100 altar boys carrying icons, and 75 young girls carrying banners made by their parishes’ church school children, leading the hierarchs and 35 diocesan clergy in procession into the council chapel. In the presence of 1500 Orthodox faithful the Divine Liturgy was celebrated. One began to get a feeling that this Council

was going to be different — unique. It was the Divine Liturgy on Sunday that set the tone for the whole week as the Council was to discuss strengthening the faith and life of the Orthodox Church in America as we prepare to enter the twenty-first century.

As His Beatitude stood at the Altar and exclaimed: "Thine own of Thine own, we offer unto Thee, on behalf of all and for all," we were reminded of his words that this Council would provide us the opportunity to reflect on our past accomplishment and, at the same time, "challenge us to look to the future, to address the many ways we might respond to the need of God's people" calling us to "prayerfully reflect on our common calling and mission: to rededicate ourselves to a life of prayer, fasting, repentance, and celebration 'on behalf of all and for all.'"

During the fellowship hour following the Divine Liturgy, and throughout the day as delegates arrived at the hotel, there was a spirit of warmth and love as old acquaintances and friendships were renewed and new ones established. The Sunday evening open hospitality hour brought together bishops, clergy, delegates, observers friends in an atmosphere of Christian fellowship. The Church was coming together and the sense was that this Council would be one of the most important ever held — and how great to be a part of it!

Liturgical worship, especially the shared experience of the Eucharist, stood at the heart of the Council. The Divine Liturgy or Matins was served at the beginning of each morning, with Vespers at the close of the day's plenary sessions. It is through worship that Council participants discovered the context of the Council's plenary session, discussions, hearings and other forums. Decisions were made in a prayerful spirit which reflected the nature of the Council itself. It was the same spirit that guided the Council delegates and participants as we worked to build a consensus on the goals, priorities and plans which will enable the Orthodox Church in America to continue and expand its mission.

Following the Divine Liturgy on Monday morning and the celebration of a service of thanksgiving, His Be-

atitude opened the 12th All-American Council. There were over 1,015 pre-registrations for the Council. At the opening session were 634 bishops, clergy and lay delegates, and observers. Nominations for the organization of the Council were presented, and the result was that Priest Daniel Kovalak of Holy Cross Orthodox Church,

reading from Holy Scripture and offered an opportunity for participants to explore various options and opportunities for dealing with important issues within the life of the Orthodox Church in America.

The first important order of business was the report of the Statute Commission regarding the proposed



Archbishop and Metropolitan at All-American Council



Williamsport was elected as the Council's Clergy Vice-Chair, with Mr. Michael Herzak, St. Michael's Orthodox Church, Broadview Heights, Ohio elected as the Council's Lay Vice-Chair.

From Monday through Friday there were a total of seven plenary sessions. Each plenary session began with a

amendments to the Statute of the Orthodox Church in America. There were two amendments submitted by the Metropolitan Council. For many years the issue of membership has been the subject of discussion, from parish council meetings and meetings on a diocesan level, to sessions of the Holy

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Synod and the All-American Council. Because of its intimate relationship with finances and its function as an indicator of our Church's well-being, the subject of membership and its implications has dramatically shaped the path of our Church during the past two decades. The Statute amendment proposal for Article X, The Parish, Section 5, Parishioners, involved clarifying the terms in the Statute on Parishioners. The first part of the proposal offered a clear definition of Parishioners which would be consistent with subsequent texts in the Statute. The second part of the proposal defined who is eligible to vote at parish meetings, and has no bearing on the census figures submitted to the diocese and Orthodox Church in America by the parish. Proposal I was approved by the Council.

The second Statute amendment proposal concerned itself with minimum financial support. Because of the confusion surrounding the reported numbers of financially supporting members, which was usually linked to the parish's "voting membership," Proposal II of the Metropolitan Council sought to reduce the confusion between the categories by eliminating a clause from the present Section 6. Clarifying the wording would result in a more objectively-determined remittance from the parishes for their support of both the Church and the diocese. As the Orthodox Church in America moves toward a more stewardly approach to financial support, the Statute changes reflect a clearer definition

of the categories of membership. In every instance, however, the success of implementing any change lies solely with the parish priest and parish council. The good intentions of the All-American Council or actions of the Holy Synod will be effective only when they are carried out with sincerity on all levels of the Church.

Proposal II was approved by the Council. With the changes, all parishes are responsible to remit their minimum financial support according to the number of parishioners of the parish [as defined in Article X, Sec. 5(a)] who are eighteen years of age and over. Each year a census containing the names and addresses of such parishioners is to be sent to the diocesan bishop by January 31.

In his "State of the Church" address to the entire assembly in plenary session, His Beatitude emphasized the centrality of the Gospel message for the mission of our Church. He reminded us that the primary work of the Orthodox Church is "the salvation of human souls, the redemption of the human race, the transformation of cultures and the transfiguration of the cosmos. Our work is nothing less than the work of Christ . . . the Orthodox Church is the Way, and not the goal."

Regarding the state of Orthodox unity in America, His Beatitude stated that the Tomos of Autocephaly in 1970 was a gift and a mandate. The gift recognized the level of our maturity as a Church and the mandate was to chart the future of Orthodox unity in America *together with* the other Orthodox churches, "laboring with them to fulfill our common Orthodox ecclesiological and missionary calling

in North America." The Orthodox Church in America is committed to the full canonical unity of all Orthodox in America. As an autocephalous Church, "it is our direct responsibility to maintain as evidenced by our direct support and involvement with the Orthodox Christian Mission Center and the International Orthodox Christian Charities.

In the area of ecumenism, His Beatitude stated that "we are in the midst of a difficult time, a time of debate and discernment." The Orthodox Church in America is "constantly assessing and reassessing our involvement in formal ecumenical activities. Nothing is taken for granted, but all is measured against the rule of faith and our Church's continuing ability in any given context to bear witness to the fullness and catholicity of the Orthodox faith, and to the unity, through the ages, of the one, holy, catholic and apostolic Faith."

Our witness in society has been seen by the many clergy and laity who have raised their voices to promote justice, to protect life and to make a moral witness. In communities throughout the continent, Orthodox Christians have reached out to the homeless, sick, and imprisoned in quiet and effective ways.

On a worldwide level, His Beatitude acknowledged the work of the Orthodox Church in America when an interreligious mission was organized to go to Belgrade this past April-May in



Archpriest Daniel Kovalak, clergy vice-chairman



Nicholas Lezinsky

order to effect the release of three American prisoners of war. Fr. Leonid Kishkovsky, together with representatives from the Greek Archdiocese and Serbian Church, accompanied the Rev. Jesse Jackson, and with God's help did obtain the release of the American soldiers by President Slobodan Milosevic. Our church also played an important role in the release of two Russian staff members of IOCC who had been held captive in Chechnya by criminals and bandits. The two workers, Dmitri Petrov and Dimitri Penkovski, together with their wives, were introduced to the Council as guests of the Orthodox Church in America.

He closed his remarks by stating that "our purpose, at this Council, must be to assist the Holy Synod of bishops and the Metropolitan Council to improve and perfect our Church's life, to make choices and to set priorities." "As we enter the 21st century it is our calling to pass on the Holy Tradition from this generation to the next . . . My urgent hope for our Church in America is that we will be faithful and vigorous in our witness to the Orthodox faith, that we will be a Church fully Orthodox and fully American, that the American challenge will move Orthodox energetically into the future and that the Orthodox challenge will transform North American Christianity through an encounter with the fullness of the Christian Tradition."

Following the Metropolitan's address, the delegates were encouraged to take a firsthand look at the work of the O.C.A.'s ministry units during a series of Council Unit Hearings. Each Hearing was staffed by unit personnel who shared their work with AAC par-

ticipants and listened to suggestions and ideas for establishing new ministries and/or for strengthening those already in place. For the benefit of all participants, each hearing was held twice on Monday afternoon, making it possible for each delegate or observer to participate in two of the four hearings.

In another plenary session, Protosphyter Robert S. Kondratik presented the Report of the Chancellor. In his report, Fr. Bob directed our attention to three areas of our life as the Orthodox Church in America as they reflect the progress, problems and changes we have faced since the last AAC:

Administrative and financial challenges we face as a Church. Administrative Subcommittees of the Metropolitan Council have studied the role and responsibility of the Metropolitan Council, diocesan structure and boundaries, and membership. Their important work includes administrative structures, size and function of dioceses, the meaning of Church membership, the financial commitments associated with that membership and our commitment to serve God on behalf of all and for all.

The program work of the Church: the work of the Chancery and the Church Ministries Units. He highlighted several major programs which were initiated or expanded since the last AAC: the Parish Ministries Conference; the Parish Education Consultation; Teacher Training Workshops; Internship Fellowship Program for Seminary students; Pastoral Ministries Conference; the work of the Fellowship of Orthodox Christians in America; pub-

lication of Guidelines for Clergy; Pastoral Assistance Program; Clergy Compensation Guidelines; Late Vocations Program; Church Planting Grants; Fellowship of Orthodox Stewards; Stewardship Orientation Workshop; Office of Church Growth and Evangelization; Office of Humanitarian Aid; Christmas Stocking Project; publication of *The Orthodox Church and O.C.A. News* for clergy; development of the O.C.A. website.

The challenge our Church faces for the future. He stressed the need to address our priorities for the future and to determine how we as a Church can best address them with a clear understanding of our vision and goals.

Protodeacon Eric Wheeler presented the Report of the Treasurer in which he summarized the contents of his previously distributed report and "Our Mission and Vision: Building a Commitment for the 21st Century." The matter of ensuring the financial security and stability of the Orthodox Church in America is of vital concern for this AAC, he noted, as it has been for many of the previous Councils and Sobors. While there is concern that the present per capita system does not truly reflect a scriptural understanding of a parishioner's financial support, immediate adoption and implementation of a fair-share approach by this Council would be impractical. "The Holy Synod and the Chancery offices recommend that the Church move towards a fair-share system for determining the operating budget of the Orthodox Church in America, and that prior to the 13th All-American Council the Church's administrative bodies must

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Metropolitan Theodosius with freed captives, wives

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determine an equitable method for determining a parish's minimal financial support of a fair-share budget."

With this in mind, Deacon Eric presented a Proposed Resolution on a Fair-Share System of Financial Support; copies had been sent to all parishes prior to the AAC. The proposal resolves to move towards a system of fair-share giving by following seven steps, culminating with the incorporation of all parishes of the Orthodox Church in America into a fair-share system of support of the Church by 2008, according to a prescribed plan. A lengthy discussion was held on the resolution and it was adopted following the approval of several minor amendments.

Pension Plan and Insurance Plan.

Archpriest Dmitri Oselinsky reviewed the Pension Plan Report which included several amendments concerning Spouse's Benefit. The changes reflect a percentage increase in the spouse's monthly benefit and, as adopted, will not affect the remaining provisions of the Plan.

Bishop SERAPHIM introduced a presentation on clergy care, and in particular, life insurance. A Proposed Resolution on an Orthodox Church in America Term Life Insurance Plan was presented to the Council. The proposal states "that all parishes of the O.C.A. are required to provide this benefit of the O.C.A. Term Life Insurance to their full-time, assigned clergy and lay workers in the amount of at least a minimum of \$50,000.00, the expense of which is to be borne by the parish. Additional amounts of coverage may be purchased at the expense of the full-time, assigned clergy or lay workers. Coverage may also be purchased for other clergy and lay workers at the discretion of each parish or at the individual's own expense." The resolution was adopted.

An open discussion on the floor of the Council was held on the topic of our autocephaly (self-governing status). His Eminence Archbishop PETER and Prof. John Erickson discussed autocephaly from a canonical standpoint with Fr. Leonid Kishkovsky presenting three groups of churches with

varying worldwide attitudes concerning our autocephaly: those who completely accept it; those who enjoy good relations with our Church but do not necessarily accept our autocephaly; and those who completely reject the status of our Church as autocephalous.

Introduced to the Council was the Executive Director of IOCC, Mr. Dean Triantafyllou, who offered a brief presentation on the work of that organization. The IOCC, the world's only Orthodox relief agency, was founded in 1992 by all of the Orthodox Churches in North America and is based in Baltimore, Md. Its birthplace was Pittsburgh, where it grew out of efforts by the Brother's Brother Foundation and a local Orthodox business-

their wives, who fought for and never lost hope in their liberation. And they thanked the Orthodox Church in America for the prayers and efforts devoted to securing their release. Dimitri Penkovsky concluded, "I have the conviction that the Russians have something to learn from the Church in America about preserving Orthodoxy. I now have an image of Orthodoxy in America: I see the old roots and the branches—the children; and the green leaves—the grandchildren."

As the audience stood and enthusiastically applauded the courage, bravery and dedication of these two families, His Beatitude presented the Church's highest honor, the Order of St. Innocent Silver Medal, as a sign of



Georgy Hatrak at St. Tikhon's Bookstore booth

man to help the suffering people of central and eastern Europe. Two staff members of IOCC, Dimitri Penkovsky and Dimitri Petrov are Russians employed by IOCC. Here is the way one observer later described the introduction of these two workers to the Council: "In a Tuesday afternoon presentation that left few dry eyes in the audience, the two men spoke movingly of their kidnapping and imprisonment in a dark, damp underground bunker in Chechnya. Abused and threatened, these IOCC workers were held for six months, at which time Mr. Penkovsky was released. Mr. Petrov spent another five months alone in the bunker. With great dignity, both men spoke of their prayers and faith that would not let them surrender to despair. They praised

the O.C.A.'s love for and solidarity with them, to the two Orthodox relief workers and their wives, who risked their own lives to free them. In an expression of gratitude, love and respect, the Russian Brotherhood Organization presented a gift to the two workers to aid in the efforts with orphanages in the Caucasus region.

The AAC was honored by the presence of two distinguished members of the Orthodox Church. On Tuesday evening, His Grace, Bishop KALLISTOS (Ware), noted theologian, hierarch and author addressed a crowd of 1500 in the convention center. His one-hour talk offered a sparkling examination of the Council's theme, "On Behalf of All and For All." His enlightening and witty anecdotes

charmed the crowd and provided all with real insight into our work in the Church. This session was open to the public and attracted Orthodox Christians from nearby towns and cities in western Pennsylvania and eastern Ohio.

On Wednesday morning, Dr. Jaroslav Pelikan addressed the delegates on the Council Theme, "Praying the Prepositions." Dr. Pelikan began his talk by saying "Thank you for welcoming me home" — a reference to his recent reception into the Orthodox Church from the Lutheran confession, by His Beatitude at St. Vladimir's Seminary, Crestwood, NY. Dr. Pelikan is Professor Emeritus of History at Yale University, where he has taught since 1962. He has authored more than thirty books on religion and culture in Western civilization.

In response to resolution passed at the 11th AAC calling for in-depth discussions on critical issues of Church life at this year's Council, forums were scheduled during which issues affecting the life of the Church were openly addressed. The forum sessions were filled with thought-provoking panels and forums on Lay Ministry, nurturing Pastoral Vocations, and taking responsibility to Witness and Serve. The aim of the forums was to increase awareness of these issues affecting the future of the Church while providing a platform for dialogue between the hierarchs of the Church and the faithful.

A new aspect of this year's Council was the church wide Initiative Proposals. All O.C.A. parishes were encouraged to discuss and submit proposals to address a single important problem that would cost \$50,000 a year for three years to implement and would benefit a large number of parishes. A total of 53 ideas were submitted from 23 parishes and several Ministry Units. A small committee reviewed the submissions, narrowing them down to nine and then finally to five. An overview of all five proposals was presented to the delegates along with a question and answer session on the proposals. Regardless of which initiative proposal was selected, the project would be funded through monies raised by the Office of Development; no monies from the general operating budget of the Church or from FOS would be used

for the project.

The election process took two ballots as not one initiative received a majority vote on the first ballot. The two proposals receiving the highest votes were resubmitted to the delegates and the ultimate winner was the Seminarian Summer Internship Program. The Council's second choice was the Parish Education Program, which would support 15 seminarians each year in three-month, full-time internships with experienced pastors. They

In a Tuesday afternoon presentation that left few dry eyes in the audience, the two men spoke movingly of their kidnapping and imprisonment in a dark, damp underground bunker in Chechnya. Abused and threatened, these IOCC workers were held for six months, at which time Mr. Penkovksy was released. Mr. Petrov spent another five months alone in the bunker.

would gain "hands-on" experience by living the daily life of an assigned priest. In a stunning development that immediately followed the vote, an impromptu floor drive developed that — in less than 45 minutes — raised nearly \$300,000 in pledges from parishes, individuals, and church organizations that will fully fund both of the initiatives favored by the delegates.

The elegant Grand Banquet was attended by 1,150 guests. In his main address, Metropolitan THEODOSIUS was interrupted dozens of times by applause as he addressed the state of the Faith in North America. "Orthodoxy has a virtually unprecedented opportunity to witness and proclaim the Gospel of Jesus Christ in America,"

His Beatitude reflected. But as "the sin of disunity" continues to diminish the opportunities for Orthodoxy to respond to its mandate to proclaim the Gospel here, "the time is now for all Orthodox to accept the fact that the status quo for the Church in America is unacceptable. The Church in America must be one and self-governing... Our Church is One, Holy, Catholic, and Apostolic: our doors are open to all people."

Also at the Banquet, the theme of the youth of the 11th All-American Council, "Our Dream for the Church" was updated in an address entitled "The Dream Goes On." Barbara Zahirsky of the Diocese of Western Pennsylvania and Nick Woog of the Diocese of the Midwest eloquently presented this statement.

The final Plenary Session of the AAC began with a statement prepared by Metropolitan MAXIMOS and read by His Beatitude. The statement will be published in the next issue of TOC.

Election results were announced:

For Metropolitan Council: 6-year term: clergy, Archpriest Eugene Vansuch; lay, Prof. John Erickson; 3-year term: clergy, Archpriest John Dresko; lay, Judge Harold Kalina; Alternate: clergy, Archpriest Gregory Pelesh; lay, Gregory Nescott.

For Pension Board: 6-year term: clergy, Archpriest Peter Pawlack; lay, John Sedor; 3-year term: clergy, Archpriest Michael Westerberg; lay, Gregory Sheshko; Alternate: clergy, Priest David Brum; lay, Peter Junda.

For Auditor: 6-year term, Archpriest Paul Suda; 3-year term, Frank Tkacz; Alternate, Priest David Mahaffey.

Fr. Thomas Hopko, Chairman of the Resolutions Committee, announced that seven resolutions had been submitted from the floor for consideration. Four resolutions were sent directly to the Holy Synod as the topics are within their competency to decide. The other three were presented to the floor for action, and all were adopted. Resolution 1 dealt with Education materials, *The Orthodox Church*, and the O.C.A. website; Resolution 2 addressed the issue of violence among the young; and Resolution 3 dealt with the Church's efforts for Peace and Reconciliation.

The Metropolitan Council Subcommittee
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mittee on Diocesan Boundaries and Diocesan Administrative Structures presented a visual report on the historical development of deaneries and dioceses within the Orthodox Church in America. The report presented valuable information on the current demographics and geographic boundaries of all dioceses, both territorial and ethnic, of the Orthodox Church in America. The report was for informational purposes only as any decisions about diocesan boundaries fall within the purview of the Holy Synod.

During the course of the week, His Beatitude hosted the clergy wives for a luncheon on Wednesday afternoon. The luncheon has become an integral part of the Council schedule, providing an opportunity for the Metropolitan to meet with the clergy wives and offer his support to their priestly family vocation.

On Friday morning, following Matins, the Holy Synod hosted a breakfast for all clergy. Previous Councils had scheduled a separate forum for the Bishops to meet with the clergy. The breakfast idea proved to be a very popular decision, as the bishops were dispersed at different tables, providing an opportunity for many one-on-one discussions.

Speaking of luncheons, the popular luncheon forums were very successful. Throughout the week, delegates had their choice of twenty topics, among which — to name a few — were the Internet, liturgical music exchange, working on a building program, healing ministries, a fresh look at parish councils, opportunities and challenges of new immigrants, and facing death with dignity.

A popular feature at every All-American Council is the vast display area in which dozens of vendors and other presenters make available a wide array of Orthodox Christian books, icons, liturgical items, vestments, liturgical music, bells, recordings, church furnishings, diocesan displays, Ministry Unit displays, insurance information, office machinery, and other goods and supplies. During those free moments at the Council, participants had the chance to browse through this vast

selection of Orthodox resources and supplies.

Youth and young adult activities have become a regular and important part of the All-American Council in recent years. Some youths came with parents, as part of parish groups or as interested individuals. The Council provides the means for youth to gather for fellowship, to experience the entire Church gathered together, and to learn about and discuss issues facing them as young members of the Orthodox Church in America.

cess to all plenary sessions, a complete set of AAC materials and resources, two discussion sessions on issues facing today's Church, a dinner cruise, admission to local amusement parks, a dinner and tour at the University of Pittsburgh's famous Nationality Room, nightly access to young adult hospitality room with snacks, music, etc., plus two dinners.

The All-American Council is truly a "living icon" of the Church, bringing together bishops, priests, deacons, men, women, young adults, teens and

Youth and young adult activities have become a regular and important part of the All-American Council in recent years. Some youths came with parents, as part of parish groups or as interested individuals.

Under the direction of Deacon Michael Anderson and his Youth Department Ministry support team, week-long programs were offered for pre-teens (ages 7-12) and teens (ages 13-17). Activities included morning education/discussion sessions; day trips to local attractions; nightly access to a teen hospitality room with snacks, music, videos, etc.; two dinners; and a special craft night.

A separate program for young adults (ages 18-25) offered them ac-

cess to embrace the fullness of Truth. The Council's work did not come to an end with the close of the Council on Friday, July 30. Participants will share their Council experience with the faithful of their respective communities and assist in putting Council decisions into action back in their parishes as we rededicate ourselves to working for the Church "on behalf of all and for all."

—Archpriest Eugene Vansuch



Fifth Annual Women's Retreat at St. Tikhon's Seminary



Annual Women's Retreat

The Fifth Annual Women's Retreat, sponsored by the Department of Religious Education, was held at St. Tikhon's Seminary on Saturday, August 7. Nearly 100 participants, ages 12 and up, gathered for a follow-up to last year's successful Retreat based on the theme: "A Spiritual Approach to Women's Needs."

The day's events began with registration and continental breakfast in the Seminary gymnasium. His Eminence Archbishop HERMAN, along with Fr. Daniel Ressetar who led the participants in the responses, opened the Retreat with a prayer service. Opening remarks and introductions were offered by Matushka Frances Vansuch, Chairperson of the D.R.E. and of this event.

Nearly four and a half years ago, Archbishop Herman put forth the challenge to his diocesan spiritual children

to embark on a five-year spiritual journey, whose aim is to bring us closer to our Lord. The Department of Religious Education (D.R.E.) responded to the call of His Eminence and for the last four years committed itself to this goal by hosting spiritual and educational programs for all members of our diocesan family. The Annual Women's Retreat is, and has always been, one of the most popular D.R.E. programs. The popularity is reflected in the fact that women from neighboring dioceses journey to St. Tikhon's for the Women's Retreat. This year, several women from Ohio made a special trip to St. Tikhon's to be a part of the day-long Retreat.

To live an Orthodox Christian life is to be a living example to the Gospel of Jesus Christ. We are called to share the Good News with others; to "reach out" to our neighbors, coworkers and friends

and to share with them what the Lord has done for us in our lives. We need look no further than to members of our own family or parish family with this Good News.

The program presented at last year's retreat dealt with four areas concerned with meeting the needs of women as they strive to strengthen their personal life. Being able to have one's own life in order increases the possibility of "reaching out" to others. The response last year was overwhelming and the women expressed a strong desire to have more time to discuss with one another the many, important issues they live with as Orthodox women in today's society. As a result of the request, the same distinguished panel of presenters was invited to return for a follow-up presentation. The retreat speakers are devoted Ortho-

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Women's Retreat

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dox Christians whose ministry in life and love for our Lord has enabled them to serve mankind in various professional vocations.

The plan for "all women" presenters was slightly modified when one of the speakers withdrew due to a death in the family. Matushka Frances called upon her husband, Father Eugene, two days before the retreat to "pinch-hit" for Matushka Myra Kovalak and lead the discussion on "Spiritual Growth in the Parish" with an emphasis on the mystery of confession. In addition to leading one of the small workshop groups, His Eminence asked Fr. Eugene to be the keynote speaker and to share his presentation on confession with the entire Retreat Assembly.

Speaking on the theme of "Spiritual Growth in the Parish" Fr. Eugene stated that *worship* is the center of all parish activity. The measure of spiritual growth in a parish is in proportion to the liturgical life in a parish. With all our parish activities keeping everyone very busy; Bible study and religious educational programs, social activities, fundraising

projects, administrative responsibilities, and so on, we can ill-afford to not have worship. Without this at the center of parish life, all other activities are pointless. They are needed and contribute to the wholeness of the parish, but they must not overshadow or attempt to replace *worship* in the parish.

Along with worship are the mysteries (sacraments) of the Church. All mysteries are important to spiritual growth, but the mystery of confession is the most personal of all mysteries. In his presentation he discussed these points: the Orthodox understanding of confession; our understanding of repentance and God's love for us through His forgiveness of our sins; what sin is; the need for confession in preparation to receive Holy Communion; the effect repentance has on our life in relation to personal spiritual growth. Following his presentation on confession the participants met for the morning series of workshops on the subjects that follow.

"Dealing With the Needs of the Elderly"

As our growing population ages, more and more demands are being placed

on individuals and families to cope with the realities of aging family members. Matushka Mary Geeza, R.N., Mrs. Elizabeth Hahalis, R.N., and Matushka Theodora Ressetar provided a video on a story which aired on "48 Hours" concerning elderly in a nursing care facility. The program traced the story of a family struggling with placing a loved one in a nursing facility; what decisions had to be made, what emotions were expressed with this decision. A segment of the program centered on elder abuse and what happens when some nursing care facilities are not monitored properly. As people watched the video tears came to their eyes as they were able to relate to the story. A couple of women shared their personal plight of placing a loved one in a nursing-care facility due to Alzheimer's disease.

The workshop also discussed the family needs and the varied emotions a family experiences when faced with the decision to place a loved one in a home of this kind; the financial aspects of nursing home care; emotional stresses which occur when family members are no longer able to take care of a loved one at home; and the experience of guilt when placing a loved one in a home, as there is fear that the place will not adequately take care of their loved one.

This workshop could be turned into a Retreat all of its own as the subject touches each of us in one way or another.

"Coping with Social Pressures"

Who does not live with some kind of tension and pressure? On a daily basis we live with many stressful situations, as related by those in this workshop with Matushka Barbara Kucynda. Her group met outside under a few trees which she used to demonstrate the many facets of social pressure. Using cutouts in the shape of clothing, she asked the women to write on the cutout the causes of stress in their life. As the women "hung their laundry of stress" on the line, they were able to openly discuss the stressful situations they have in common, such as older children living at home; not being able to get along with a coworker; fear of parenting; fear of traveling; living a Christian life in the workplace; annoyance at work; annoyances around the home with spouse and/or children; and the laundry list could go on and on.



Matushka Mary Geeza



"Spiritual Growth in the Parish"

The workshop offered the opportunity for in-depth discussion on confession: How to confess our sins?; What are some of the ways we sin?; Background on the history of confession; Why do I need to go to confession?; Reasons why people don't go to confession; Examination of conscience before confession. And there was plenty of discussion in this workshop as the women are genuinely concerned about their spiritual growth and look to confession as an important element in this growth.

"Living with Abuse and the Abused"

Whether we like to admit it or not, abuse is on the rise. There are many forms of abuse which touch all segments of a family: children, siblings, parents, spouses, relatives, and outside the family as well: friends, neighbors, coworkers, etc. Nancy Paschuk demonstrated very well the forms of abuse which can affect our personal lives. It is not easy to admit living with abuse. Being a victim of abuse is very humiliating and one needs to seek help and support in dealing with the abuse. What is most painful is living with the consequences of the abuse, whatever the abuse may be: drugs, alcohol, physical, sexual, verbal, and others.

"Living as a Young Girl"

Maria Proch, a teacher, met with a group of young girls to discuss the problems they face with growing up in today's world. Twelve years old is not too young to talk about the effect alcohol, sex, drugs, and tobacco has on one's young life. The consequences of falling into these evil temptations are very serious. Teenage pregnancy and abortion cause great stress for young girls, parents, siblings, family members and friends. Having an opportunity at the Retreat for young girls to share their concerns is a wonderful part of the Women's Retreat.

At the conclusion of the morning session an excellent lenten luncheon was served in the monastery dining hall where all had an chance to enjoy the fellowship with one another. After lunch was a photo session on the monastery grounds and a time to browse and shop in St. Tikhon's Bookstore.

The workshop sessions were repeated in the afternoon, thus allowing the participants the time to visit another workshop and gain valuable information on another aspect of fulfilling their need. All workshop sessions reported many questions with much dialogue and good, positive discussion among the participants.

At the end of the afternoon session His Eminence closed the Retreat with encouraging remarks concerning all the workshop sessions he attended. He was moved by the genuine sincerity of the presentations, discussions and the valuable contribution the Women's Retreat makes for the faithful of our diocese. The Retreat concluded with a closing prayer and the day ended with Vespers and Matins at St. Tikhon's Monastery Church.

We wish to thank His Eminence, Archbishop HERMAN for his support

and encouragement for the Retreat and for hosting this increasingly popular event. Our thanks are extended to the members of the D.R.E. Committee for their sponsorship. A special thanks go to Gregory Hatrak, the St. Tikhon's Bookstore, the St. Tikhon's Seminary Staff for setting up and arranging the rooms used for the Retreat, and the members of the St. Tikhon's Monastery Community.

We are so grateful for the opportunity to come together as sisters in Christ and are blessed by the experiences we share with one another at the Women's Retreat. We look forward to next year's Retreat, Saturday, August 5, 2000, when we will come together with Matushka Frederica Matthews-Green who will serve as our Retreat Guest Speaker.

—Matushka Fran Vansuch



Archbishop HERMAN Participates in Consecration of St. Catherine's Church in Moscow

For decades during the Soviet era, the picturesque Church of Saint Catherine on Moscow's Bolshaya Ordynka Street had been closed to the faithful, housing instead various secular concerns and, most recently, an art restoration workshop.

New life was breathed into the building when, in December 1994, His Holiness Patriarch Aleksy II of Moscow and All Rus' formally offered the church to the Orthodox Church in America for use as a representation church.

For two years prior to that historic event, Protopresbyter Daniel Hubiak, OCA representative to the Moscow Patriarchate, celebrated services in temporary quarters and conducted his other activities and ministries from his apartment. Since receiving Saint Catherine's, Father Hubiak and his wife Evdokia have built a vibrant parish community, completed initial renovation of the long-neglected church building, and overseen installation of office and meeting space in the adjacent parish center.

Metropolitan Leads Pilgrims

On Friday, June 10 over 100 OCA clergy and faithful joined hundreds of local Orthodox Christians to witness Patriarch Aleksy and Metropolitan Theodosius consecrate Saint Catherine's Church. Despite the unprecedented heat wave which had struck the region, the



St. Catherine's Church, Moscow



Delegation at Sergiev Posad, Russia

four-hour service began with the construction of the altar table and the traditional procession around the church with the relics which were to be sealed into the table.

The Divine Liturgy, concelebrated by Patriarch Aleksey, Metropolitan Theodosius, Archbishop Herman of Philadelphia, and guest hierarchs and clergy from America and Russia, followed. After the Liturgy, Metropolitan Theodosius blessed a newly written icon of Saints Catherine, Herman of Alaska, and Tikhon of Moscow in honor of the occasion. Metropolitan Theodosius also expressed the gratitude of the Orthodox Church in America to the Russian Orthodox Church for making the representation church possible and for the assistance and hospitality offered to Father Hubiak and his staff.

Following the consecration Liturgy, a reception was held at the Patriarchal residence in the Monastery of Saint Daniel.

Later that evening, the OCA pilgrims attended a reception at Spaso House, the residence of the US Ambassador to Russia James Collins. Despite the ambassador's absence — as the reception began it was announced that Russian troops had descended unexpectedly on the airport in Pristina, Kosovo, ne-



Washing of the Holy Table with rose water

cessitating his presence at high-level negotiations — the embassy staff welcomed Metropolitan Theodosius and the pilgrims with the utmost hospitality.

Pilgrims Visit Shrines

The consecration of Saint Catherine's was but one of the numerous "stops" made by Metropolitan Theodosius and the OCA faithful.

In Moscow, the pilgrims visited the Donskoy Monastery, where they were

led by Metropolitan Theodosius in venerating the relics of Saint Tikhon. During the visit, the pilgrims were blessed to meet the elderly Priestmonk Daniel, age 87, who had served as Patriarch Tikhon's altar boy in his youth. During the group's visit to the Monastery of the Holy Trinity and Saint Sergius in Sergiev Posad, the pilgrims venerated the relics of Saint Innocent Veniaminov, North American's first ruling hierarch, and

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St. Catherine's Church in Moscow

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Saint Sergius of Radonezh, who had founded the monastery in the 14th century.

In Saint Petersburg, Metropolitan Theodosius and the pilgrims visited the Monastery of Saint John of Rila to venerate the relics of Saint John of Kronstadt. Until a few years ago, the monastery had been used for secular purposes while the location of the relics of Saint John was kept a guarded secret. Metropolitan Theodosius presented the monastery with a major gift: a complete bakery, courtesy of Archer, Daniels, Midland Corp.

The pilgrims also visited the grave of Saint Xenia of Saint Petersburg and numerous other shrines and churches before departing for Helsinki, Finland, where Metropolitan Theodosius and the faithful were received by His Eminence, Metropolitan Leo of Helsinki after the visit to the historic Uspensky Cathedral.

The following day, Metropolitan Theodosius and the pilgrims returned home.

"It was especially joyous to have so many OCA faithful join His Beatitude on the pilgrimage," said Protopresbyter Robert Kondratyck, who accompanied the pilgrims. "It is through such contacts that our common ties as Orthodox Christians are affirmed and strengthened."

—Archpriest John Matusiak



American delegation before Christ the Savior Cathedral, Moscow



Christian Education Through Spiritual Renewal: A Process of Divinization

Introduction

Christians today live in an age of widespread secularism, an age which, in many subtle respects, is becoming increasingly antagonistic towards traditional spirituality. Therefore, the task set before Christian educators is more difficult than ever before because those who are their pupils, both children, young adults, and even the more mature, have been bombarded by a philosophy of life that is frequently at variance with Christian teaching. This daily bombardment comes from a variety of sources: the news media, the entertainment industry, public officials, the federal courts, the public school system, radicalized segments at institutions of higher education, and the seemingly omnipresent new media of the internet. Frequently, by the time that Christian educators, whether they be clergy, religious educators, or parents, are able to reach their pupils, secularistic values may have already become firmly entrenched. Unfortunately, many Christians are either unaware of or indifferent to this onslaught of secularism, the costs of which are being dearly paid by the Church. In many communities parish membership is steadily falling, parish activism is steadily eroding, and spiritual life is steadily deadening. Practically every Christian denomination, including the Orthodox Church in America, currently suffers from shortages of clergy — all because parents no longer nurture religious vocations: in today's world, the life of a priest or nun, the highest profession that comes from the call of God, is no longer valued because it cannot be measured by secular standards of success. Whether or not they are aware of it, all parents are teachers;

children inevitably observe the behavior of the adults around them and react accordingly, choosing whether to accept or reject their parents' values. Parents who are indifferent towards Christian faith, or whose actions undermine their pious-sounding words, shall inevitably raise children who shall be equally indifferent towards Christ and his Holy Church. Given the indifference of many parents and the secularistic atmosphere of contemporary society, Christianity is truly approaching a crisis, even as it is simultaneously being embraced by millions of souls in the "Third World" countries.

How is the Orthodox Church to arrest and reverse this decline in Christian education? The answer cannot lie in the anti-intellectualist fundamentalism of the Protestant evangelicals, for anti-intellectualism is just as much the creation of modern secularism as is the anti-religious hostility of secular society. A new wave of triumphalism will only discredit Christian education. The answer to the present day crisis lies, rather, in the spiritual renewal of the entire People of God — adults and children, clergy and laity, university professors and the working people. Orthodox Christianity has a unique approach towards spiritual life, aiming at nothing less than divinization, a life in union with God. The process of divinization is the key to Christian spiritual renewal and education; indeed, it is the very heart of Christian life itself.

The Divinization of Our Activities

The classic problem that confronts every Christian believer is that of the sanctification of his actions. Christian-

ity is more than a belief system; rather, it is an entire way of life: a life of discipleship to Christ that leads to holiness. Life is a vocation, a continual process of response to the calling of God. Therefore, the Christian life consists of an active *synergeia* (Greek, "cooperation") with the salvific activity of Jesus Christ. At the heart of the question of the meaning of life is the fact that each soul exists for God. Christianity is a Church, a mystical communion of persons who corporately comprise the Mystical Body of Christ. Each soul, as a member of that Body, should properly exist in mystical union with its head, Jesus Christ. Furthermore, each soul should be wholly dedicated to the incarnate Word, Jesus Christ, and should be centered around Him. The entire universe, from the Christian view, is Christocentric: Christ is the *medium metaphysicum* (Latin, "metaphysical center," meaning the very center of being) of all reality, in Whom all things are joined in a harmonious unity. The corporate Christian community, the Church, is the mystical organism by which all things are united with Christ, the Cosmic Center. The eschatological Kingdom of God is already a reality in the Church, with the Church being the Mover which is moving all creation towards the full actualization of the Kingdom of God in the final *eschaton* (Greek, the terminus of the ages). Each soul, being a member of the Church, has the vocation of fully participating in this *opus Christi* (Latin, "work of Christ") and it is thus of paramount importance that every Christian soul participate actively in the life of the Church. It is our Christian responsibility, in the personal obli-

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Christian Education

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gation of every Christian believer, to work together with the Church in her heavenly mission of transforming the world in holiness. Thus, the divinization of our activities consists in an active living of a Christian life — of participating in the worship, the sacraments, the evangelism, and the moral perfection of the Church's life.

There is an intrinsic unity to the cosmic order, a unity that centers on the Church of Christ, at whose center is the *medium metaphysicum* of all being, Jesus Christ. In the Christian worldview, humanity is the crowning jewel of creation, given dominion by God over all created things. Human beings replicate in themselves everything that God has made as microcosms (worlds in miniature) of the order of the universe. This truth is the essential message of the various creation stories of the Old Testament, and even the conclusions of evolutionary theory may be reconciled with this biblical truth: humanity is the final product, the very zenith of a long evolutionary process. So humanity is something very special, the mature fruit of evolutionary growth and the embodiment of the whole universe. But even more importantly, humanity is created in the Image of God, with the Cosmic *Logos* ("Word of God"), who is the eternal *archetypos* (Greek, "first principle") of the "first man," being our divine-human exemplar. Therefore, when all human beings are united, with and through the *theanthropic* (divine-human) Savior, there shall be a *Pleroma* (Greek, "fullness") or cosmic unity that is the Kingdom of God. This is the high vocation that every Christian believer, as a minister of the good word or gospel of Christ, is called to follow: to build the heavenly city, the New Jerusalem, that is this *Pleroma* centered in Jesus Christ. The divinization of our activities, by which we build the Kingdom of God, demands of us these things: (1) communion through action; (2) perfection of human action; and (3) detachment through action.

Through the efficacy of the unceasing operation of the Incarnation, God so completely permeates our creaturely energies that our activities are rendered as the most fitting arena for the call of God in our lives. What we are required to do

in our attempts to bring about communion through action is to realize Christ in His mystical totality. The human soul must become a living extension of the creative power of God, and human activities must be made to coincide with it. In other words, I am called to merge myself, through my heart, with the "heart" of God. And this union is made continuous because I am always acting, enabling me to freely liken myself to God. Through the synergistic activity of divine energy with human energy, I am called to commerge the Sophian dimension of man with the Sophian dimension of God,¹ to allow the vestiges of the wisdom of God that are reflected in human wisdom to become united to that perfect and living Divine Wisdom that is *hypostasized* (i.e., "personally appropriated") in the person of the *Logos* or Word of God. God had created the world in wisdom, and in Wisdom will the world return to unity with God in a cosmic process of salvation that is effected corporately in the Church and individually in each human being. Moreover, the expression of this unity in totality is that God is inexhaustibly attainable in the totality of our actions.

There is a certain beauty in the subtle gentleness of this, for our activities are called to coincide with the power of God — to become passive in the face of divine power — and yet divine power acts in such a way that it achieves its good

end without disturbing the freedom of human activity. This communion with God stems from the Christian perfection of human action, having two distinct sides: the Christianization of human activities on the one side and the humanization of Christian action on the other. The first side calls us to conform our actions to a spirit of adoration, and to consecrate our actions to God. The other side demands that Christianity be human: even in the highest summit of detachment the Christian life still remains distinctively human. Christian detachment retains its humanness precisely by being effected through human action.

The Christian ideal guides us to climb, symbolically, the mount of the Transfiguration, finding true representation by the calling of each believer to participate, with all his creaturely activity, in the divine work of transfiguration — to cooperate with God in transforming all creation in the Sophian beauty of the Divine Image. Creation is to be turned into a Christocentric reality, with Jesus Christ enthroned as the Cosmic *Pantocrator* (Greek, "ruler of all"), the *medium metaphysicum* that is the divine center of all being. This work is accomplished through cooperation with divine power, in a *symphonious* activity (i.e., to act as if with "one voice") of divinely human activity with humanly divine power.

The way of detachment, culminating in transfiguration, is preeminently the way of the Cross. By detachment we are called to sacrifice our self-will, to submit our human will to the will of God. This human action of detachment, undertaken in a perfect manner by Jesus Christ himself, begins with the prayer at Gethsemane and concludes with the sacrifice on the Cross at Golgotha. Therefore, the Christian believer is called to metaphorically imitate the passion of Christ by means of voluntary detachment. Yet it is precisely the pain of the Crucifixion that makes possible the joy of the Resurrection; therefore, by voluntarily crucifying self-will by detachment, the believer rises to new life in communion with Christ. Thus, the antinomy of the paradox between activity and passivity is overcome by the Christian ideal of the type of self-denying service to Christ. As observed in an ancient Chinese maxim, "nothing is softer and weaker than water, yet who can withstand the raging flood" (*Tao Te Ching*).

¹Some readers may notice that both the terminology and the thought employed here derives some influence from the philosophical theology of Fr. Sergius Bulgakov. At this point it is my intention to clarify my position vis a vis that of Fr. Bulgakov. The hallmark of Fr. Bulgakov's thought is his contention that Divine Sophia is the essence of God; that is, the very nature of what God is as God. Moreover, he contends that there is a created counterpart to this Divine Sophia, which he calls Created Sophia, that is the very nature of created existence. Aside from the possibly pantheistic implications of his sophiological system, I believe that the identification of Sophia with God's essence is dubious. Wisdom is an essential property of God, not the essence of God; rather, the essence of God is maximally perfect being which surpasses all attributes and all perfections and is indeed beyond even being itself. Although all essential properties of God are identical with the essence itself, as attributes they affirmatively describe the essential character of the kind of being that is God. Compounding the controversial nature of Fr. Bulgakov's position was his incautious statement of Divine Sophia being like a fourth hypostasis of the Trinity! From the standpoint of Eastern trinitarian theology, any tendency to posit the divine essence as in any way existing apart from the three divine persons is suspect that is, as having an implicitly unitarian understanding of God) and, in any case, Divine Sophia has always been associated with the person of the *Logos* (the Son), as that person in whom the Wisdom of God is "enhyposatized." Despite these qualifications, there is some merit to linking God's essential property of wisdom with the divine image and likeness of human beings, as it is the human property of rationality that makes human beings resemble God more than other creatures. Thus, with this clarification in mind, I believe that my statements in this article are fully compatible with Orthodox theological tradition.

The Divinization of Our Passivities

Although our activities are important, our passivities are perhaps even more important, because our passive reactions accompany our conscious deeds and thus necessarily coincide with the arena of our activities. Moreover, in order to attain a contemplative life in Christ, it is vitally important to conform our response to the call of God to our reception of God's indwelling grace. We may be sinful or virtuous according to what we do, but what we do, and the reasons for which we do it, are prompted by our reception of and reaction to the grace of God. Indeed, the very essence of the contemplative life is the *symphonious* relation, of the harmony—in unity of action—between human endeavor and divine grace, between the individual person and the Holy Trinity.

Christian belief is, quintessentially, the belief in a personal God. We confess belief in a God who is characterized by relations—relations among a trinity of persons. The first epistle of John makes clear this characterization of God in stating that God is love. Love clearly denotes a relationship between coequal persons, which by necessity means the three persons of the Trinity. And it is characteristic of perfect love, as love must be in a perfect being, to be inexhaustively self-diffusive. Therefore, God offers the gift of His love to all creatures, and most especially to human beings, for love is most properly shared among persons. The concept of personhood itself includes, moreover, that of mutuality of relations. Therefore, we realize our personhood through our relation with other persons, and most perfectly with the three persons that are God. Thus, the divinization of our activities takes place in accordance with our living relationship with God, and of our love for God and for our neighbor. It is the power of divine love that enables us to grasp and hold onto our own personhood, fulfilled in our passive reception of divine love, and sharing our own love with God and other persons.

The way of love is most properly a way of diminishment. Diminishment can be either the darkest failure in sin or the perfect acceptance of true resignation. The diminishment of our passivities could be a plunge into the negative depths of sin and despair, as that which

frustrates our growth in communion with God. Our divinization lies in the transformation of this dark side of our existence into an enrichment of our life in communion with God. God wants to free us from this diminishment in sin. We suffer diminishment, as did Job, and yet trust in the God who has touched us. The paradox is that our suffering is precisely the way of the Cross, and through this way of the Cross we may, by the grace of God, overcome the negativities of diminishment. God inspires us to struggle with Him against sin, healing us of both physical and moral evil. The more we acknowledge the divine presence in us, that God has touched our lives and wills to heal us of sin, and respond to God in love, the more we will banish hatred, sin, and death. The more we acknowledge God and respond to Him positively, the more we affirm our love of God, and are thus united to Him in our heart and in our actions. The problem of evil is the problem of reconciling our failures; yet the first aspect of victory over evil is precisely by accepting our failures, that apart from the grace of God, we cannot overcome sin and death. This acceptance, and the resulting turn to God in faith, is the transformation of our apparent failures into victory. God, in His supreme power, will make it good. Therefore, everything is capable of becoming good through the power of God. In the end, our failures have been transformed, by trusting in God, into the first step of the divinization of our passivities.

Divine Providence transforms, by means of divine power, evil into good. Providence does this by using evil as the occasion to direct one towards an even higher good; or by proving that human wisdom is inadequate, and that it is thus necessary to trust in Divine Wisdom. Furthermore, by leading us to accept the way of the Cross, God's providence makes us holy by transfiguring evil in such a way that our sufferings are made to serve our fulfillment. Surely, the horrible form of execution that is crucifixion, by any standards, is a terrible evil, yet Christ God transformed this instrument of torture into one of salvation, thus making evil into good. We must release ourselves from the bondage of being centered in ourselves in order to center ourselves around the love of God—turning ourselves around in a spirit of repentance in order to accept the sovereignty

of God over our lives. This Christian vision of the victory of the Creator, Redeemer, and Sanctifier, the Triune God, over egoism by sheer interpersonal divine love leads us into communion-in-diminishment, teaching us to treat our personal death as a act of communion in imitation of Jesus Christ.

The final height of the divinization of our passivities is true resignation. It is the faithful acceptance of the will of God. By true resignation, we do not mean indifference. Rather, the heights of the divinization of passivity lies not in inaction, but rather in nonaction; that is, in the responsive acceptance of God's will over both self-will and self-despair by conforming the will to the will of God.

Lastly, the lives of the saints provide us with examples of the divinization of our passivities, in that the example set by the saints is that of life which is dedicated to pleasing and serving God. The saints willingly participated in the *opus Christi*, the work of Christ, by living in relation to Christ by means of the love of God, the life of prayer, the response to vocation, and ultimately the adoration of God. Communion with God is thus attained through a life of sacrifice through the way of the Cross and of worshipful reverence in prayer. The divinization of our passivities is undertaken primarily in prayer, by which we are raised to the mystery of the Holy. We are made, by God, into a People of God who are citizen of His Kingdom. Admission into this everlasting Kingdom of God is obtained through commencing our activities and passivities into the service of God; thus, the active life is characterized by passive sacrifice by the way of the Cross and the passive life is characterized by the activity of prayer. Through the unity of these two poles of our existence, we can renew ourselves spiritually and truly become citizen of God's heavenly Kingdom.

An Educational Program of Spiritual Renewal

At this point the reader may well be asking what all of the above practically means; in other words, how can one's life be restructured so that it will be pleasing to God? What we call for is nothing less than a Christian culture, in which human society will be transfigured into the Kingdom of God.

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For the Hours of Pain

Part I



Editor's note: *To ponder the meaning of pain, suffering, death, and bereavement has been the lot of every member of the human race since the fall. A Christian response is offered in For the Hours of Pain, written by Archimandrite Seraphim (Papakostas, 1892-1954). In his preface to the work, which was first published in a tragic time, in wartime, Axis-occupied Greece, the author wrote that his work was offered in obedience to God's command, "Comfort ye, comfort ye, my people" (Isa. 40:1) which he understood as being addressed to the clergy in particular. He added, "We pray that the good Comforter, the Holy Spirit, will pour out, from the inexhaustible wealth of His consolation, comfort for every suffering person who reads this book, so that when he arrives at the last line he will be able to repeat with the Apostle Paul: 'We glory in tribulations also: knowing that tribulation worketh patience: and patience, experience, and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Spirit which is given to us.'*"

Of the book's three chapters, the first deals with pain and divine discipline; the second with death, mourning, and resurrection; and the third with the relationship between the living and the souls of the departed. The English translation is provided by Archimandrite Jerome (Newville).

The Problem of Pain and the Discipline of the Lord

1.1 The general phenomenon of pain

If only certain ages of human history could lay claim to the title, "The Age of

Pain and Affliction," because large groups of people were then suffering, none could be called "The Age of Universal Joy and Happiness."

Indeed, there isn't any age which doesn't have suffering people, and to which therefore this discussion is irrelevant. Neither is there a man who hasn't met, or will not meet, in some season of the year, or during some period of his life, the realities of pain. No one has escaped the bitter cup of affliction, whose poison, many times, goes to the very depths of our being.

The phenomenon of pain is common among men. In any part of the world where you find yourself, in any class of people — rich or poor, illiterate or educated, common citizens or people in high positions — if you look around, you will always find pain pressing upon most people and literally breaking the hearts of others.

First, you will find physical pain, which by means of sickness throws people exhausted into bed, people who only yesterday were in perfect health. With its harshness and its chronic and exhausting persistence it creates a fiery trial. To find room for its multitude of clients, it rudely takes over one bed in almost every house; it fills hospitals and sanatoriums. Around its many suffering clients, it keeps a multitude of other

people busy. These people either take part in its bitterness, or they fight for its cure. Physical pain, when accompanied by poverty and privation, increases trouble and work, withers the tender bodies of children, prepares the ground for the development of diseases, disappoints a multitude of hearts, or helps to create in them envy and jealousy, falsehood and deception, theft and robbery, and other evils.

Secondly, you will find emotional pain — the pain caused by the death of loved ones — the pain of the widow and orphan, who in many situations must not only weep over the separation of husband, father, or loving brother, but also over the loss of the family provider — the pain of failure in serious affairs of life, as in marriage; and the pain is not small when marriage has brought as a life companion a drunkard, a prodigal, a barbaric and tyrannic man, or a quarrelsome, gossipy, extravagant, hard-to-get-along-with woman — the pain of unfortunate parents, who see their children going astray, becoming disorderly, unruly, disobedient, immoral, children who shower their parents with bitterness every day — the pain of the down-and-

outer, of the bankrupt, of the deserted man, of the friendless, of the man who only yesterday was rich or in a high position, who was surrounded by a crowd of people, but today is deserted, because his friends were flatterers, friends of the moment, who were guided only by the proverb, "As long as there is food, there is friendship."

Thirdly, you will find moral pain, the pain which all who have not become morally hardened and deadened, have tasted. Indeed, we know and desire good, but are conquered by evil. So often within ourselves, down in our very being, we feel our ego divided into two warring camps: the camp of the higher ego, which "delights in the law of God," as the Divine Paul says, and the camp of the lower and sinful ego, of the animosities of sin, "which wars against the law of the mind and brings it into captivity to the law of sin."

Who hasn't felt, and who doesn't now feel, the sad effect of this inner battle, which often drags us into sin, and later calls forth the bitter tears of repentance? This is the pain which the man of duty feels, when he encounters, in the course of duty, in the way of obedience and discipline to the divine will, obstacles, wars, persecutions. Then, add the moral pain of the wronged, of the slighted, of the envied and hated within the close circle of their loved ones — of the slandered, of those who suffer the wild attacks of men who try to smear their reputations.

But we could go on endlessly. It is impossible to describe all the varieties of human pain and the various afflictions and trials of this world, which all the children of Adam, all the wanderers on the face of the earth, are called upon to bear. There are as many sufferers as there are people; each in his turn and with his own kind of pain.

So what can man do when he encounters pain? How should he react? Where have all human efforts against pain ended up?

Nowhere. If anyone denies pain, he must be either numb or crazy. If he tries to escape it, to run away from it, to neutralize it, he will find it impossible; he will probably succeed in magnifying it even more. If he seeks healing from himself or from his environment, he will become frustrated; he is likely to create new and even worse wounds and sources of pain. What then, should he do?

1.2 Miserable comforters and the Comforter

Divert your pain, forget it, the miserable comforters recommend. Take a trip. The impressions of new places, the various sights, the change of scenery, will take away the affliction.

A very easy way to console a person, but it's a quack's drug, because the financial resources of very few people can stand the cost of travel. So it would be the height of stupidity to tell a poor man to take a trip to forget his affliction, when he sees his children going hungry; or even a rich man, when he's suffering from a sickness which doesn't allow movement, and when he needs continuous nursing; or the head of a family, who has the source of his affliction within his family, which he can't leave; or an employee, or a professional man, or a widow with small children, who must be at work every day, or at home. Furthermore, trips can't last a lifetime, even for those who have money. You will return after a certain length of time. But if you must return to this environment, where the affliction comes from, will they tell you to take another trip? What a vain comfort!

Come and have a good time and forget your troubles, the popular types of easy comfort call to their suffering friends. Recreation centers do offer a pleasant narcotic, which creates numbness in the aching body and gaiety in the heart wounded by sorrow. But this narcotic can't heal the cause of the affliction; it doesn't provide the beneficial antidote. On the contrary, it poisons man's body and soul. Places of amusement offer a temporary relief from pain, only to introduce a bigger dose of affliction into man's soul.

Whether alcohol is amusement's pain-reliever (under whatever name it gets itself into the system, as common *ouzo*, or the aristocratic "cocktail,") or whether some other poison (from popular marijuana to cocaine and morphine which find a place even in the estates of the rich) — they lead to the same result: to poisoning, to bodily and mental poisoning, and thus to the multiplication of pain and affliction. How many ruined and broken men exist in today's society. With such comforts they try to cure a minor pain, and they open a great, incurable, death bearing one. They create a pain which leads the body and soul to

death!

There are other medicines which these temporary comforters use, but all are of the same quality and produce the same results. Rather than cure affliction, they open new and more painful wounds. "I have heard many such things," said Job to those three bitter friends who came to comfort him, "But miserable comforters are ye all." All who increase pain are miserable comforters. Of course, not all men are evil. It may be that they have good intentions. But they are "quacks." They don't know how to cure pain. They give drugs which harm rather than heal. So these people indeed become "miserable comforters," even without wanting to be, and the world stays full of suffering, depressed, hopeless people. Many times during the last few years, eminent representatives of medicine, such as the world famous biologist Alexis Carrel, have emphasized that nervous disorders have increased, and a high percentage of people have succumbed to their sorrow. People become deeply depressed, neurotic, insane. How can they escape this plight, when they don't find comfort anywhere but affliction everywhere?

Yet the best, the unique medicine, is so near at hand — religion, the teaching of Christ. It can fill the aching soul with light, and uncover the cause, as well as the purpose, of afflictions. The Comforter is so near, the true and infallible Comforter. He calls, rather than being called. He is so humble. He invites even the smallest and poorest and least important sufferer. "Come unto me all ye that sorrow and are heavy laden," He calls. "And I will give you rest," He promises. Come to me all of you who are bent over with the trouble and the load of your afflictions, and I will refresh you. "Call upon me in the day of trouble, and I will come unto thee, and thou shalt praise me," He adds. Turn your soul toward me, and ask comfort and salvation in the day of trouble. Then I will save you. I will refresh you to such a degree that you will feel a compelling need in your soul to praise Me.

But this truth will be developed in its proper place. The cause of pain must now be examined.

1.3 The Cause of Pain

Where did pain come from? Why do we suffer? Can it be that we were made

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For the Hours of Pain

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to suffer? How does it happen that rational man, the most perfect of earth's creatures, suffers more than all the others?

These questions have bothered the minds of the world's wisest men. Their failure to find the cause of pain, the irrelevant and mistaken answers which they give, and their ignorance of the cause and purpose of afflictions, increases the pain and multiplies the grief of the soul. We hear these questions so often: "Why must I suffer? What evil have I done? Why does God Punish me so?" How many such complaints are uttered by sufferers. Even worse, nearly everybody considers himself faultless and guiltless. He blames his pain on God. But is the Creator the cause of man's pain?

God forbid! God, who is good, is never the cause of evil. Such a blasphemous idea comes only from those who are deeply ignorant, not only of the cause of pain, but also of the true God. What, then, is the cause of pain?

We ourselves! Man is the cause of his pain!

Indeed, When man came forth out of the creative hand of God, he was truly happy. From the blessedness of the Creator he drew his sorrowless and peaceful life. Clouds of tribulation never overshadowed the horizon of his soul. No pain of any kind ever pressed on his heart. No obstacle hindered his relationship with God. His life in the Garden of Eden was like a pleasant day in springtime when the mild temperature, the gentle breezes, the growth of nature, the variety of colors, and the fragrance of flowers, create an inexpressible pleasure.

But suddenly a terrible whirlwind rushed in and overturned and destroyed this pleasurable and sorrowless life. An evil spirit found entrance to the soul of the first creatures. By means of deceit he drew them into sin, into revolt against God. This introduced moral evil, until then unknown, to earthly creation. Since then, moral evil — sin — as thought and desire and act, has multiplied and grown and predominated in the soul and life of man. Wherever moral evil rushed into the world, physical evil also followed as an inevitable consequence; sickness, pain, affliction, and indeed the height of misfortunes, death, plagued man. It was

necessary for the prestige of the law (which the supreme law-maker, God the Creator, had given to man) to be restored by the punishment of disobedience. Man had to feel in the deepest way that sin, the trampling down of the divine law, is not a harmless little game, but that it has the most terrible consequences. When you don't listen to the skilled chemist, who tells you that a certain liquid can poison your system, create horrible pains and bring death, but you want to gain experience and drink it, naturally you must suffer all the terrible consequences of your disobedience.

This is what happened to man. He was told by his Creator that the transgression of the law would bring death as all immediate penalty and consequence. He was, of course, destined to be immortal and to have bodily immortality as well. "To live forever" was his original destiny (Gen. 3: 22). But since he didn't believe God, but wanted to personally experience this psychic poison which is called disobedience or moral evil or sin, he learned that "the wages of sin is death" (Romans 6: 23). His life in the paradise of pleasure was without pain and sorrow. "Rule all the earth, and subdue it," was the will and commandment of God for man. But since he wanted to reject those priceless gifts which were offered to him, naturally, "The Lord God sent him forth from the Garden of Eden, to till the ground from whence he was taken." Now, in return for his trouble and sweat, the earth would bring forth "thorns and thistles." In sorrow he would eat his poor products; his grief would be greatly multiplied; he would no longer be the ruler of the earth, its subduer, but the earth and nature in general would revolt against revolting man. Physical evil would flood his life with disease and natural disasters. Behold the originating cause of pain, the sinister, deep cause of every disorder, of all the disorders which occur in human life. It is sin, the moral evil which man committed and transmitted by inheritance to his descendants and jealously retains as his beloved possession. "Most diseases are caused by sins," St. John Chrysostom says, and rightly so.

A multitude of people are suffering. Daily experience demonstrates it. They comprise an inexhaustible clientele for hospitals, sanatoriums, and clinics, where, because of their sinful lives, they

have to drag their wounded bodies. The reader knows that among the sins which are immediate causes of pain debaucheries have first place and exert the worst influence. Debaucheries are the so-called sins of the flesh and the sins of immorality, which create such dissipation and misery in the body. These sins multiply the number of wounded people, the paralytics, the insane.

This, then, is the cause of pain.

1.4 The Purpose of Pain

As we have seen, man broke the moral law and rebelled against the moral order. To punish man, God permits pain and physical evil. However, He has another reason. God, who is good, gives pain a purpose.

The purpose of pain is the *healing of the soul*. God permits pain, not only to punish the transgressor and the rebel, but also to heal him — primarily to heal him, to save him, to do him good.

What do doctors do, in order to counteract bacteria, to neutralize a sickness, to restore a human organism to health? They give drugs, many times bitter and unpleasant tasting. They perform operations, which are often painful and exhausting. They impose diets, many times long and rigid. God also uses such methods; or rather, the wisdom and goodness of God present an incomparably wiser combination for the chastising affliction. It looks like He punishes sin, because pain is, of course, punishment. It establishes the prestige of His law, which the sinning person violates. With pain, however, He also heals the soul, poisoned by sin. His intervening love gives pain a healing quality. He changes it into a drug which draws the poison from the soul. He uses it as surgery, which removes the malignant tumor of sin from the soul, and destroys the death-bearing microbe and saves the soul from eternal death. He uses it as a kind of spiritual diet which hinders the advance of sin. He nails the sinner to a bed of sickness, in order to prepare his *repentance*, his conversion, his restoration to spiritual health. Thus pain, even though it comes from sin, is changed by the wise educator, by the unique physician of the soul, by God, into a medicine of the highest quality, for the healing of sin.

But does God really need to use pain, grief, privation, and tears, to draw the

sinner to repentance?

Here is another torturing perplexity for men who don't know the wisdom and the love of God. How shall we answer it?

We answer that for most men pain is the only means by which they will repent and be saved. For others, it is the superior, invigorating medicine which will make them perfect. Even experienced doctors can make mistakes and use drastic therapy, when milder and gentler means would bring the same results. The infallible physician, however, the all-wise God, never does this. He is always right. Undoubtedly, when the prodigal son announced his decision to rebel, his father gave him advice and warned him. He used all the means of pressure which are applied to free men in order to make them willingly obey the law of God. But these methods are weak and feeble, when sin fills the mind with the fruits of egotistical rebellion, when it hardens the heart with its lust and poison, when it imprisons the will with its demonic impulses. Then, only "the discipline of the Lord, openeth the ears." Only pain softens the heart, as fire softens iron, only pain makes the heart long for repentance; it clears the mind so that it can see and hate the trickery of sin; it frees the will so that it can decide to make its return.

Only when the prodigal lost his riches, only when he became a wretched slave and a debased swine herder, naked and hungry, only then did "he come to himself"; he realized that he was lost and he made the heroic decision: "I will arise and go to my father, and I will say unto him, Father, I have sinned." If the paralytic of Capernaum, whom they lowered through the roof in order to reach the Lord, had not been thrown into bed as a living corpse, by a painful disease, it is doubtful if he ever would have left sin, and if he ever would have approached the Savior. Finally, purified by disease and repenting, he heard the Savior say, "Son, thy sins be forgiven thee." If the other paralytic of Bethesda, who was bedridden for 38 years, had not been purified in the furnace of pain, from the corrosion of sin, he never would have known the Savior and heard the saving commandment (which also applies to us): "Sin no more, lest a worse thing come unto thee." For, in addition to the persistent diseases and lifelong afflictions of earth, there are even worse pains

which the unrepentant person might finally experience.

So there is no medicine more beneficial than pain, and no higher purpose than repentance and return to God. This is the target which pain aims at and sorrow works for. There is no knowledge more useful to man, and especially to the Christian, than this knowledge about the purpose of pain.

How many tears would be wiped away, how much darkness would be made light, how many hearts would be comforted, how many sufferers would

more quickly find the solution to their pain, if only they wanted to learn about God's beneficial purpose, and to believe in it. Surely then they would see that pain is the beneficial knife of the surgeon-physician. Not only would they suffer patiently, but they would gratefully thank the Good Physician. They deserted Him, but He did not desert them. They forsook Him, but He visited them through pain; He called them through pain, He guided them with pain to the sorrowless and blessed life. *Continued on page 61.*



Diocesan Scholarship recipients from St. Tikhon's Seminary: Jason Vansuch, James Weremedic, Brother Michael Hollar, Steven Evanina, Alexei Klimitchev.



Archbishop Herman presents \$5,000 to Fr. Leo Poore, pastor of St. Basil's Orthodox Church, towards the construction of their new church. \$15,000 was given to St. Mark's Church in Wrightstown to assist in debt reduction.

A Coach Full of Surprises

Mark and Josh were sprawled on the twin recliners in the family room, munching on popcorn and apples while they waited for Josh's mom to pick him up. They were both worn out from a hard practice with the junior high basketball team. Their conversation centered around Mr. Erickson, the new coach. . .

"Don't know who he thinks he is," grumbled Mark, "keeping us an extra half hour just doing exercises. And all this stuff about following training rules — Don't eat junk food! Get eight hours sleep! Drink plenty of water and juice — no Coke! Keep up your grades... And what's the latest one — no low-cut gym shoes for your safety? Feels more like a jail than a gym!"

"Yeah," agreed Josh. "I don't see why he benched me yesterday, just 'cause I was late for practice again... only the third time. Not my fault I was absent and needed to borrow Judy's science notes. He doesn't accept excuses for anything. Wish he'd never come here..."

"Well, my dad said the principal gave him a very good rating. Guess he's got a pretty impressive record from his other school. Why didn't he stay, if he was so great there? What'd he come here for — just to plague us? Wish he'd go!" Mark hadn't noticed his big brother, Mike, come into the room and listen to the last line of his complaints. Mike was captain of his college basketball team.

"My, my — who's getting all these lovely compliments from you two? Say — you both look pretty shattered. What's up?"

"It's the 'great, new' basketball coach — at least that's what the newspaper called him. He doesn't think of anything but work, train, and exercise. Everyone's beat and we still have three weeks before the first game," retorted Josh.

"I'd say that's good," responded Mike, "if what I saw yesterday afternoon is any indication of the kind of team you've got. You were all pretty lousy, to put it mildly! Some of you weren't taking him seriously at all. I'd probably make you work harder than he does."

"Well, at least you can run and jump

and make long shots," chimed in Mark. "The other day I saw him fooling around before class began. He couldn't run worth a nickel! And his long shots — what a laugh! One out of ten was all he managed."

"Say, I'd better put you guys straight. You sure don't seem to know anything about your new coach, except he's a hard driver. He went to my school some years ago. Ten years ago he was on the U.S. Olympic basketball team. Three weeks before the opening of the games he was critically hurt when he rescued a little girl from a burning car. He was so scared on his arms and legs with burns that he was in the hospital for eight months and was told he'd never walk again, much less play ball. He tells of two things that pulled him through — his determination to play ball again and his faith in God to heal him. Sure, he didn't ever play Olympic ball — but he's still out there on the court, giving it all he's got and encouraging young boys to live clean lives and play a good game. He really practices his Christianity — so better save your criticisms till you really know him! Oh yes, something I forgot. He didn't want to leave his other school, but came here for special therapy at our acclaimed Sports Medical Center. Any comments?"

Mark and Josh could hardly digest all that Mike had said. For once, they were at a loss for words. . . .

It is so easy to judge others, to point out what they do wrong, to criticize their actions. But to look at ourselves and see our own mistakes, to analyze our actions and observe how we fail — well... that's a different situation! We don't like to be told we were wrong, that we failed to pass a test, that we didn't do a good job...

God warns us about being critical of others, of judging them. He urges us to look at ourselves and to make sure our lives are right before we start picking on others and pointing out their failures. God alone is our Judge! . . .

READ FROM YOUR BIBLE:
Matthew 7:1-5



Theme verse: "Do not criticize one another, my brothers. Whoever criticizes a Christian brother or judges him, criticizes the Law and judges it. If you judge the Law, then you are no longer one who obeys the Law, but one who judges it. God is the only lawgiver and judge. He alone can save and destroy. Who do you think you are, to judge your fellow man?" (James 4:11-12 TEV).

Something to think about and talk over with your family:

Why were Mark and Josh upset? What really bothered them, Mr. Erickson or their own mistakes?

What should we say about others?

There's a saying, "If you can't say something kind about someone, don't say anything." Why is this a good rule to follow?

How does Jesus teach us to handle criticism?

PRAYER

O Lord, You who are our great Judge, teach us so to live that we look at our own faults first before we criticize and hurt others. Through the prayers of the Theotokos, judge us in love and save us. Amen.

"A Coach Full of Surprises" is taken from *Building to Last: Stories for Families to Read Together in their Daily Prayer Time*, by Matushka Isabel Anderson, pub. by St. Tikhon's Seminary Press and sold by the Seminary Bookstore.



St. Tikhon's Summer Camp participants

"To Gather Together": Children in the Church

Ask any camper what he or she likes best about St. Tikhon's Summer Youth Camp and you might hear: Swimming! Paddle boats! Fishing! Washerboards! Being with friends!

Held always during the last week of June, the camp offers children ages seven to thirteen a week of outdoor sports and recreation, religious instruction, liturgical participation, and the opportunity to meet other Orthodox Christian children. *To Gather Together* was the theme of camp week, June 27-July 3, focusing on the Church as a gathering of Orthodox Christians who express their belief in the Holy Trinity in a worshipping community.

Year after year, many of the same children return from all parts of the diocese and eastern Ohio to meet on the grounds of St. Tikhon's Seminary to par-

ticipate in camp. This year, campers also traveled from New York, New Jersey, Michigan, North Carolina, and Florida. This summer, St. Tikhon's hosted 175 campers, not including counselors and staff. The camp's popularity appears to increase yearly as Martin Paluch, camp director, and his counselors strive to make the week-long camp better, safer, and a gathering place for Orthodox Christian children to play and pray with one another.

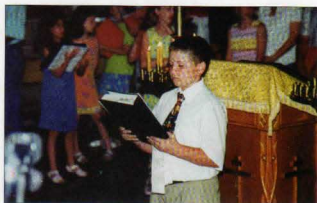
The overall theme *To Gather Together* was chosen to impress upon campers that Orthodox Christianity is expressed in a *community* of worshipping Christians. Only by gathering together do we represent the Body of Christ with Christ at its head, uniting ourselves to Him by partaking the Body and Blood of Christ in Holy Communion. Member-

ship into that body comes at Baptism in the Name of the Father, Son, and the Holy Spirit. This overall theme was chosen also because of the convening of the Sobor, the All-American Council, in Pittsburgh in July 1999.

Each day, instructional and liturgical activities focused on daily themes: Who Are We? Who Do You Say That I Am? Who Is He? Who Are We? And You Are What You Eat (meaning that as we receive Holy Communion, we become part-takers of Christ's Body and Blood and so are united with Him).

In Monday's opening workshop, Mrs. Anna Marie Black, program coordinator, explained that in the early Church soon after the time of the apostles, Christians used the word *ecclesia* when referring to the Church. It's a Greek word that

Continued on the next page.



Preparing to chant the epistle

"To Gather Together"

Continued from page 49

means gathering. Early on, Christians understood that no one could be a Christian alone. Only within the context of *community* did those early Christians come together to eat at the Lord's table, to participate in the Eucharist. "Where two or three are gathered together in My name, there I am in the midst of them" (Matt. 18:20).

To reflect this reality in three-dimensional space, Mrs. Black asked all children during Monday's workshop time to draw a self-portrait, cut it out, and label it with one's name and parish. All the children's portraits were pinned to ribbons hanging from a freestanding wood structure according to parish affiliation. Atop the display was placed an icon of Christ — our Lord and Savior Jesus Christ, as head of His Body, the members of His Church.

Over the years, those children who started attending camp at age seven have continued coming, as twelve-, thirteen-, and fourteen-year-olds. They still beg to come as older teens to be with those friends they made from years past. This year, a new dimension was added to

camp to accommodate those teens. Martin Paluch called them "PCs" — Persistent Campers. It was decided to offer a separate program, segregating them from the younger campers, requiring them to attend workshops that focused on current issues pertinent to teens in the church. Fr. Andrew Diehl and Matushka Eugenia Perich cooperatively designed and implemented program content on daily themes of respect; body piercing and tattoos; violence, specifically, the recent tragedy in Littleton, Colorado, and teen shootings; appropriate apparel for church; and objectionable content of TV programs and mass media. All content discussed was approved by His Eminence, Archbishop Herman.

"I was impressed that we had 43 teenagers who were never late," Fr. Andrew said. "They followed the instructions given them. No one missed or skipped out of a session, which shows they were interested in the topics chosen for their week-long sessions."

The PCs also benefited from a workshop with Dr. Nancy Paschuk, a psychologist, who worked with them on group dynamics. The PCs were required to attend all liturgical services and so

benefited from homilies by camp chaplain Fr. Basil Stoyka as well as the theological content inherent in the daily themes.

The epistle readings for the week were chosen especially to enhance understanding of the Church as the Body of Christ gathered together to partake of His Body and Blood in the Eucharist. The Gospel readings emphasized the struggle and growth in their faith that the disciples experienced, especially Peter, in discovering who Christ is. The readings were also chosen to coincide with the Feast day celebration of SS. Peter and Paul on June 29. Campers participated as readers and singers for morning and evening prayers under the direction of Mrs. Lory Nescott, camp choir director. They participated in Vespers and attended Divine Liturgy for the Feast of SS. Peter and Paul.

Children and PCs were given the opportunity to receive the sacrament of Penance during Friday Vespers. As the culminating event of the camp week, His Eminence, the Most Reverend Archbishop Herman, concelebrated Divine Liturgy with diocesan priests and camp chaplains. Fr. Andrew Diehl was pre-



Fr. Andrew Diehl addresses campers



sented with a skoufia during the Divine Liturgy. Throughout the week, campers manifested a community of Orthodox Christians not just playing together, not just being together, but gathering in worship together.

Weather held for most of the week, with no major weather-related events as happened last year, just an occasional downpour that necessitated rearranging the schedule to accommodate for everyone's participation in swimming, paddle boating, fishing, and other outdoor sports. Most campers would say there still wasn't enough swimming or time for paddle boating, but each age group was slotted to swim daily, once in the morning and once in the afternoon. The PCs had their own morning swim time each day.

Going to and from the dormitory, campers dropped off identification badges and were greeted by the smiling face and watchful eyes of Matushka Myra Kovalak at the main desk in the dorm. Campers were responsible for upkeep of their dormitory rooms and bathrooms, helped sweep the hallways, and helped to set and clear tables at meal-times in the trapeza. "Good Samaritan"

tickets were given when campers did good deeds beyond what is considered good manners and general helpfulness. Those campers receiving the most tickets were treated to prizes at the end of the week.

Fr. John Onofrey and his small but efficient and dedicated cooks provided meals throughout the week. In what has become a time-honored tradition, Fr. Andrew Shuga once again this year drove up from Berwick and spent hours pounding pizza dough for Wednesday night's pizza supper.

A fishing trip to a local pond was cut short because of bad weather, but soccer matches and a basketball tournament were held. Campers chased down clues based on Biblical references in a scavenger hunt and trekked with Martin on the annual hike to Flat Rock, an event campers look forward to each year. Younger campers enjoyed a hayride and stopover at a local dairy farm. When they returned, the children gleefully stuffed hay in Martin Paluch's shirt, carrying on the tradition of turning their camp director into the proverbial scarecrow.

On Thursday evening, the younger boys and girls sat around a blazing bon-

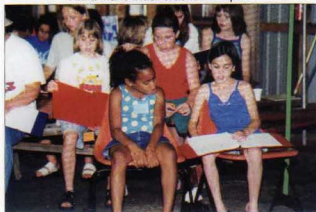
fire singing with guitarist Fr. Deacon John Armstrong under a star-filled night sky. Meanwhile, the PCs partied at a dance in the gym under supervision of Frs. Onofrey and Diehl and their respective matushki, along with Ron Kavalkovich and Terry Drobish. It could have been hard to tell who enjoyed it more — the PCs or their chaperons.

The major craft activity offered during workshop time slots was a 14-month church calendar project. Since the church year begins always on September 1, it currently runs from September 1, 1999 to August 31, 2000. So that campers would be able to begin using the calendar immediately upon return home, the calendar contained the additional months of July and August 1999. Campers were assisted by staff with labeling the twelve major feast days in the Orthodox Church as well as the feast of the Beheading of St. John the Baptist, personal and parish namedays, and birthdays of family and friends. Campers were encouraged to depict their own understanding of the feast days on the blank pages of the calendar.

During other workshop activities,
Continued on the next page.



Anna Marie Black teaches campers



Kay Fedirko with camp children

"To Gather Together"

Continued from page 51

children were given opportunities to either discuss or role-play situations in which they were challenged by those outside the Faith. The hope was to give children some experience in articulating what they believe as Orthodox Christians. Some campers agreed to perform in skits on Friday night based on problems they were asked to solve: deciding whether one can eat meat if visiting a friend's house on a Friday; choosing between the biggest dance of the school year or attending Good Friday services; answering friends who laugh at boys who serve at Vespers on Saturday night; figuring out what to do when a school schedule required class trips on Orthodox holy days; explaining what the Church teaches about angels as opposed to how the media portrays them. Although the skits were brief, those who participated and those who watched were given some food for thought.

Because children often are bombarded by non-Orthodox believers with questions about "being saved" or "born again," Fr. Basil Stoyka presented a

workshop about how Orthodox people can and should answer these questions. Fr. Basil emphasized that when a person is first baptized in the Orthodox Church, he is born again. We believe "in one baptism for the remission of sins" (Nicene Creed). Our answer, then, is we've already been born again in our baptism in the name of the Father and the Son and the Holy Spirit.

On Thursday, Fr. Basil also led a workshop on prayer, drawing from campers' experience of what prayer means. What is prayer? How do we pray? Why do we pray? In small groups, campers had to come up with their own answers which then were shared with the whole group.

In a poignant moment during the workshop, Fr. Basil spoke about praying for the deceased, those members of the invisible Church. Fr. Basil's father had died last year during camp. The one-year memorial was on the very day that Fr. Basil was speaking. His comments encouraged campers to tell about their own experiences with the loss of loved ones; and one by one, many children took turns at the microphone sharing their

feelings. Those moments in the pavilion resulted in a list of prayers for the departed that was given to clergy concelebrating Divine Liturgy on Saturday. Those faithful departed were remembered in prayer. *Memory Eternal!*

Deacon Michael Anderson, director of the Office of Youth and Young Adult Ministries, OCA, visited the camp on Thursday afternoon. Fr. Michael elaborated on the meaning of the camp theme *To Gather Together* as it pertained to camps. With their components of teaching, worship, arts/crafts, and fellowship, all Orthodox camps aim to impress on young people that they are "part of the church now." By virtue of their baptism, the youth are already part of the Church. The Church recognizes this and becomes ever increasingly aware that the voice of youth must be heard. Fr. Deacon reported that about 1000 Orthodox Christian children nationwide go to camp each year.

Deacon Michael spoke about the Sobor, All-American Council, at which activities for youth would be held. He reminded campers that Church authorities had used a document drawn up by youth, "Our Dream for the Church" as



the basis for the OCA's Mission Statement.

During that same session, Martin Paluch gave an account of a meeting between Fr. Vasily, of blessed memory, and the children at camp some years ago. Fr. Vasily had been a monk at St. Tikhon's Monastery and had spoken to children at camp. Martin was present at that meeting. In answering the question, "What does God look like?" the old monk pointed to the fifty or so children there and said, "You and you and you and you!"

In tears, Martin continued to relate more about this venerable monk and quoted what Fr. Vasily said to the children: "Children, read your Bible even if you don't understand. Read your Bible. Trust in God as you read, and you will understand."

To some, the intense interest the campers took in listening to stories about saints and martyrs may be surprising. In the evenings, a number of younger girls sat enthralled listening to the lives of the early Christian martyrs St. Sophia and her children Faith, Hope, and Charity as well as the life of St. Justina. Mrs.

Lorraine Kavalkovich read to the children from *The Lives of the Saints* as a bedtime activity. Campers Saba Awale, Ana Drabot, Marina Johnson, and Lisa Mastroberte, among others, were especially eager to hear more; and they all hoped someone would read to them about saints next year at camp. Marina, in particular, wanted to do a play about a saint next year at camp.

Fr. Andrew and Matushka Eugenia also talked with teens about St. Sophia and her young daughters and about St. Aquilina as well. Fr. Andrew said these saints were chosen to emphasize that young people can be martyrs for their faith, since the daughters and St. Aquilina were very young when martyred.

Never believing his counselors would keep anything secret from him, Martin Paluch was stunned when Matushka Eugenia Perich presented him with a gift certificate from all the counselors in appreciation for his love and devotion toward the children, his hard work, and his determination to keep the camp running successfully for twenty-nine years. "Martin always gives the counselors a

small gift each year, so this time we wanted to do something for him," Matushka Eugenia said.

As camp photographer, Martin always manages to capture not only the expressions of children in their more spirited encounters, but quiet, reflective moments as well. He leads the traditional hike to Flat Rock and works behind the scenes to clean the swimming pool and prepare the grounds for camp. Upon arrival, children flock to him with affection, looking to him as a familiar face, a friend, a disciplinarian. Martin Paluch now brings to St. Tikhon's Summer Youth Camp the perspective of 29 years of service as its director.

A children's camp is a symbiotic relationship between adults and children: without adults, children cannot come to camp; without children, there could be no camp. Each one serves for the purpose of the other. St. Tikhon's Summer Youth Camp stands as an example of that symbiotic relationship. More importantly, it stands as a living example of the synergy the Church talks about in Her theology — the cooperation between God and man to make possible our ascent toward living in union with God. As human beings — both parents and staff — we cooperate with one another to provide that week of camp for children and PCs. With the blessing of His Eminence, Archbishop Herman, we are charged to care for our younger Orthodox Christians. With God's grace, we are able to do it. As counselors and staff soon realize, *only by God's grace do we pull it off.*

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



Martin Paluch, camp director, with campers



Pasonick Team Wins Tournament



Forty-eight golfers took part in the 2nd Annual St. Tikhon's Golf Tournament held Saturday, August 21, 1999 at Blue Ridge Trail Golf Course in Mountaintop, PA. Although the weather didn't cooperate with sunshine the golfers did not get wet. The tournament was won by the team of Michael J. Pasonick Jr., Joe Tomasura, Bernie Girman and Dennis Jarolen with a score of 12 under par. Second place went to the team of Walter and John Zimmich, Dennis Walsh and Ron Battoni with an 11 under par. Winner of the First flight was the J.P. Meck team.

Highlight of the evening was the awards banquet when His Eminence Archbishop Herman honored the participants with his presence and the awards were given to the individual winners. No golfer was lucky enough to take home the \$10,000 prize but then there is always next year! The proceeds of the tournament were presented to His Eminence to help reduce the debt for the seminary dormitory.

2nd Annual Archbishop Herman Open Golf Tournament



Daily Devotions

SEPTEMBER

1. 1 Tim. 2:1-7 (New Year)
2. Gal. 1:1-10,20-2:5
3. Gal. 2:6-10
4. 1 Cor. 4:1-5
5. 2 Cor. 1:21-2:4
6. Gal. 2:11-18
7. Gal. 2:21-37
8. Gal. 3:15-22 (Sept. 8-Daily)
9. Phil. 2:5-11 (Nativ. Theol.)
10. Gal. 3:23-4:5
11. Gal. 4:8-21
12. 1 Cor. 2:8-9 (Sat. Ref. Elev.)
13. 1 Cor. 4:17-5:5 (Daily)
14. Gal. 6:11-18 (Sun. Ref. Elev.)
15. 2 Cor. 4:6-16 (Daily)
16. Gal. 4:28-5:10
17. 1 Cor. 1:19-24 (Elevation)
18. Gal. 6:2-10
19. Eph. 1:1-9
20. Eph. 1:7-17
21. 1 Cor. 1:26-29 (Sat. Alt. Elev.)
22. 1 Cor. 10:23-28 (Daily)
23. Gal. 2:16-20 (Sun. Alt. Elev.)
24. 2 Cor. 6:1-10 (Daily)
25. Eph. 1:22-2:3
26. Eph. 2:19-37
27. Eph. 3:9-21
28. Eph. 4:14-19
29. Eph. 4:17-25
30. 1 Cor. 14:20-25
31. 2 Cor. 6:16-7:1
32. Eph. 4:25-32
33. Eph. 5:20-26
34. Eph. 5:25-33
35. Eph. 5:33-6:9
36. Eph. 6:18-24 (Oct. 1-Daily)

1. Luke 4:16-22 (New Year)
2. Mark 5:1-20
3. Mark 5:22-24,35-6:1
4. Matt. 23:1-12
5. Matt. 22:1-14
6. Mark 5:24-34
7. Mark 6:1-7
8. Mark 6:7-13 (Sept. 8-Daily)
9. Luke 10:38-42; 11:27-28 (Nativ. Theol.)
10. Mark 6:30-45
11. Matt. 10:37-11:1 (Sat. Ref. Elev.)
12. Matt. 24:1-13 (Daily)
13. John 3:13-17 (Sun. Ref. Elev.)
14. Matt. 22:35-46 (Daily)
15. Mark 6:54-7:8
16. John 19:5-11,13-20,25-28,30-35 (Elevation)
17. Mark 7:14-24
18. Mark 7:24-30
19. Mark 8:1-10
20. John 8:21-30 (Sat. Alt. Elev.)
21. Matt. 24:34-44 (Daily)
22. Mark 8:34-9:1 (Sun. Alt. Elev.)
23. Matt. 25:14-30 (Daily)
24. Luke 3:10-22
25. Luke 3:23-41
26. Luke 4:1-15
27. Luke 4:16-22
28. Luke 4:22-30
29. Luke 4:31-36
30. Luke 5:1-11
31. Luke 4:37-44
32. Luke 5:12-16
33. Luke 5:33-39
34. Luke 6:12-19
35. Luke 6:17-23 (Oct. 1-Daily)

OCTOBER

1. Heb. 9:1-7 (Theotokos)
2. 1 Cor. 15:38-45
3. 2 Cor. 9:8-11
4. Phil. 1:1-7
5. Phil. 1:8-14
6. Phil. 1:12-20
7. Phil. 1:20-27
8. Phil. 1:27-2:4
9. 2 Cor. 15:58-16:3
10. 2 Cor. 11:31-12:9
11. Heb. 13:7-15 (Fathers)
12. Phil. 2:12-16
13. Phil. 2:17-23
14. Phil. 2:24-30
15. Phil. 3:1-6
16. Phil. 3:8-19
17. 2 Cor. 1:8-11
18. Gal. 1:11-19
19. Phil. 4:10-23
20. Col. 1:1-2,7-11
21. Col. 1:18-23
22. Col. 1:24-29
23. Col. 2:1-7
24. 2 Cor. 3:12-18
25. Gal. 2:15-20
26. Col. 2:19-20
27. Col. 2:20-3:3
28. Col. 3:17-4:1
29. Col. 4:2-9
30. Col. 4:10-18
31. 2 Cor. 5:1-10
32. Gal. 6:11-18

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

NOVEMBER

1. 1 Thess. 1:1-15
2. 1 Thess. 1:6-10
3. 1 Thess. 2:1-8
4. 1 Thess. 2:9-14
5. 1 Thess. 2:14-19
6. 2 Cor. 6:1-5
7. Eph. 2:4-10
8. 1 Thess. 2:20-3:6
9. Heb. 2:2-10 (Angels)
10. 1 Thess. 3:9-13
11. 1 Thess. 4:1-12
12. 1 Thess. 5:1-4
13. 2 Cor. 11:1-6
14. Eph. 2:14-22
15. 2 Thess. 1:1-10
16. 2 Thess. 1:10-2:2
17. 2 Thess. 2:1-12
18. 2 Thess. 2:13-3:5
19. 2 Thess. 3:6-18
20. Gal. 1:3-10
21. Eph. 4:1-6
22. Heb. 9:1-7 (Entry)
23. 1 Tim. 1:1-7
24. 1 Tim. 1:8-14
25. 1 Tim. 1:18-20; 2:8-15
26. 1 Tim. 3:1-13
27. 1 Tim. 4:6-16
28. Gal. 3:8-12
29. Eph. 5:9-19
30. 1 Tim. 5:1-10
31. 1 Tim. 5:11-21

1. Luke 11:29-33
2. Luke 11:34-41
3. Luke 11:42-46
4. Luke 11:47-12:1
5. Luke 12:1-12
6. Luke 9:1-6
7. Luke 8:41-56
8. Luke 12:13-15,22-31
9. Luke 10:16-21 (Angels)
10. Luke 12:42-48
11. Luke 12:49-59
12. Luke 13:1-9
13. Luke 13:31-35
14. Luke 9:37-43
15. Luke 10:35-37
16. Luke 14:12-16
17. Luke 14:25-35
18. Luke 15:1-10
19. Luke 16:1-9
20. Luke 16:15-18; 17:1-4
21. Luke 9:57-62
22. Luke 12:16-21
23. Luke 10:38-45; 11:27-28
24. Luke 17:20-25
25. Luke 17:26-37
26. Luke 18:15-17,26-30
27. Luke 18:31-34
28. Luke 18:12-28
29. Luke 10:19-21
30. Luke 13:10-17
31. Luke 19:37-44
32. Luke 10:45-48

DECEMBER

1. 1 Tim. 5:22-6:11
2. 1 Tim. 6:17-21
3. 2 Tim. 1:12-8:18
4. Gal. 5:22-6:2
5. Eph. 6:10-17
6. 2 Tim. 2:20-26
7. Heb. 13:17-21 (St. Nicholas)
8. 2 Tim. 3:16-4:4
9. 2 Tim. 4:9-22
10. Titus 1:5-2:1
11. Titus 1:15-2:10
12. Eph. 1:18-23
13. Col. 1:12-18
14. Heb. 3:5-11,17-19
15. Heb. 4:1-13
16. Heb. 5:11-6:8
17. Heb. 7:1-6
18. Heb. 7:18-25
19. Gal. 3:8-12 (Sat. Ref. Nativity)
20. Heb. 11:9-10,17-23,32-40 (Sn.Bk.)
21. Heb. 8:7-13
22. Heb. 9:8-10,15-23
23. Heb. 10:1-18
24. Heb. 10:35-11:7
25. Heb. 11:1-12 (Eve of Nativity)
26. Gal. 4:4-7 (Nativity of Christ)
27. Gal. 1:11-17 (Sun. After Nativity)
28. Heb. 12:1-18 (Theotokos)
29. Heb. 11:17-23,27-31
30. Heb. 12:25-26; 13:22-25
31. James 1:1-18
32. James 1:19-27
33. 1 Tim. 6:11-18 (Sat. After Nativity)
34. James 2:1-13 (Daily)

1. Luke 20:1-8
2. Luke 20:9-17
3. Luke 20:18-26
4. Luke 12:32-40
5. Luke 17:12-19
6. Luke 20:27-44
7. Luke 6:17-23 (St. Nicholas)
8. Luke 21:1-19
9. Luke 21:57,10,11,20-24
10. Luke 21:28-33
11. Luke 21:37-22:8
12. Luke 13:18-29
13. Luke 14:16-24 (Forefathers)
14. Mark 8:11-21
15. Mark 8:22-26
16. Mark 8:30-34
17. Mark 9:10-16
18. Mark 9:33-41
19. Luke 13:18-29 (Sat. Before)
20. Matt. 11:26 (Sun. Before)
21. Mark 9:42-10:1
22. Mark 10:2-12
23. Mark 10:11-16
24. Mark 10:17-27
25. Luke 21:1-12 (Eve of Nat.)
26. Matt. 2:1-12 (Nativity, Christ)
27. Matt. 2:13-23 (Sun. After)
28. Matt. 2:13-23 (Theotokos)
29. Mark 10:46-52
30. Mark 11:1-23
31. Mark 11:23-26
32. Mark 11:27-33
33. Matt. 12:15-21 (Sat. After)
34. Mark 12:1-12 (Daily)

Christian Education

Continued from page 43

How each Christian believer can contribute towards this communal actualization of a Christian society is the central theme of this article; thus what follows is a practical program of Christian education that can accomplish the process of spiritual renewal consisting of prayer, sacramental participation, and spiritual reading.

Christians have, ever since the first century, held that a life of daily prayer is necessary for the observance of God's commandments; hence, a life that is pleasing to God, centered on daily prayer, is the proper moral foundation for the transfiguration of the believer, opening him to the grace of God which alone possesses the power of divinization. Prayer is effectively communion with God, our human communication with God through proper adoration, to which God responds with sanctifying grace. St. Paul, in his first letter to the Thessalonians, exhorted believers to "rejoice always, *pray without ceasing*, give thanks in all circumstances; for this is the will of God in Christ Jesus for you" (1 Thessalonians 5:16-17; emphasis added). This commandment that St. Paul gives to us is one that is applicable to each Christian, and must be taken seriously. Since St. Paul wrote these words, the Christian community has had a variety of ways of interpreting his command.

St. Cyprian of Carthage and many other early Christians believed that saying the Lord's Prayer seven times a day fulfilled this command. St. Cyprian linked this practice to the hours of prayer: vespers (evening), compline (late night), matins (daybreak), prime (first hour; early morning), tierce (third hour; late morning), sext (sixth hour; noon), and none (ninth hour; afternoon).² Later Christians, especially in monastic circles, thought that the command to pray without ceasing would be fulfilled by attendance at the full cycle of liturgical offices, in which these hours of prayer were eventually given a formal liturgical structure. Origen of Alexandria thought that this command was fulfilled by living a

moral Christian life, explaining that prayerful words are only a part of prayer, and that good works are also a form of prayer. St. Augustine believed that prayer was *ceaseless desire*, explaining that prayer should be the implicit thrust in our lives, of which prayer at specific times is the actualization of this desire.

Finally, the tradition of the Christian East of the *prayer of the heart* was developed specifically in response to the command to pray without ceasing, by which the Jesus Prayer ("Lord Jesus Christ, Son of God, have mercy on me") would be said on a knotted prayer rope in order to develop an automatic continual prayer—thus endeavoring to literally pray without ceasing. In late medieval Western Europe, the devotional practice of the rosary was a counterpart to this Eastern practice,³ in which the fifteen mysteries of the rosary (divided among the joyful, sorrowful, and glorious mysteries) arose as a form of daily meditation on the life, passion, and resurrection of Jesus Christ, one which also honored His most holy mother, the Virgin Mary.

For the average Christian lay person, living in the world, the most practical way of following these examples from the past might consist of keeping a regular habit of prayer every morning and evening, to which other forms of devotion, such as the Jesus Prayer or the saying the Akathistos Hymn,⁴ could be added. Therefore, it is self-evident that

³The contemporary Roman Catholic devotion of the rosary was instituted by St. Dominic de Guzman, a Spaniard who founded the Order of Preachers (the Dominicans). St. Dominic gave a more regularized structure to an earlier Western tradition of saying a sequence of Lord's Prayers, in which the first rosaries were used as a means of keeping count, much as the prayer rope is used for counting repetitions of the Jesus Prayer. The usage of a string of beads for keeping count might possibly have been influenced by the Orthodox prayer rope, brought back by Crusaders who were returning home from the East. Usually only a third part (a chapel) of the rosary (that is, five mysteries) is said on one occasion, so that it takes three days to complete all fifteen mysteries. The result is that the fifteen mysteries are completed twice a week; interestingly, there is a counterpart to this in the East, in which monks were permitted to say a specified number of Jesus Prayers as substitutions for reading the Psalter (i.e., when for work or other reasons monks were unable to attend the liturgical hours of prayer in the church), and the Psalter in monastic practice was appointed to be read twice a week!

⁴It has been the virtually uniform consensus of the spiritual elders of the past that those desirous of commencing the practice of the Jesus Prayer should first be instructed in its meaning and spiritual discipline. A very good book offering such introductory instruction is *On the Prayer of Jesus* by Blessed Ignatius Brianchaninov (Liberty, TN: St. John of Kronstadt Press, 1995). The Akathistos Hymn is a popular Orthodox Christian devotion to the Most Holy Mother of God and Ever-Virgin Mary, a poetic hymn consisting of thirteen odes that was composed by Patriarch Sergius of Constantinople in thanksgiving to the Virgin Mary for having delivered Constantinople from the siege of the Persians in A.D. 626.

every Orthodox Christian should possess a prayer book and use it every day. While there is nothing wrong with spontaneously offering one's personal prayers to God under whatever might be the Holy Spirit's inspiration, the prayers contained in the prayer book, taken primarily from the Scriptures and the Church Fathers, help to train the believer spiritually in how to properly address God in prayer. The regular habit of observing the rule of morning and evening prayer from the prayer book also reinforces the discipline of maintaining a daily prayer life (a recommended prayer book is *Orthodox Daily Prayers*, published by St. Tikhon's Seminary Press). Of course, the counsel of Origen and St. Augustine, reminding us that Christianity is a way of life and that everything in life should be done as an act of prayer, can be implemented by a sincere resolution to live a moral life following the law of God.

An essential part of an Orthodox prayer life is attendance in the parish's cycle of divine services. In most parishes, this consists of an evening Vigil and the morning Divine Liturgy on Sundays and major feasts. The Orthodox Christian is a member of the Church, of the People of God and Body of Christ—a community of faith. The Christian tradition is not one in which we are isolated individuals who exclusively worship God privately; rather, it is one in which the members of the Body of Christ assemble together, in visible demonstration of their unity in faith, to render proper adoration to God corporately. The Church is a communion of love, whose members express their love of God and love of each other by uniting in the worship of God. Therefore, the highest form of Christian worship is corporate and public, for Christ is present when two or more are gathered together in His name. Indeed, according to Orthodox Christian faith, Christ is truly present in the Holy Eucharist, which is His own most pure Body and most precious Blood; thus, attending the Church's public worship and receiving holy communion is essential to a healthy spiritual relationship with God and should be the regular practice of every believer, who should earnestly desire to partake of the union that God offers at every Liturgy.

Evening worship is an ancient Christian tradition, originating in the Jewish

²To readers wondering why there is no mention of nocturns (the midnight office), let me explain that St. Cyprian of Carthage was a Western Church Father, and that in the liturgical rites of the West there did not exist a separate office of nocturns. Rather, the nocturns was part of the office of matins in Western liturgical tradition, and for this reason the liturgical time for celebrating matins was between midnight and sunrise.

practice of lighting, at sunset, the sabbath candle. While attendance at the Divine Liturgy on Sunday morning is the most important obligation in an Orthodox Christian's worship, the Vigil service is nevertheless a spiritually enriching aspect of our life of corporate worship. It is primarily in the Vigil service that we hear the troparia, kontakia, stichera (versicles), and canons, not only of the Resurrection, but also of the saint or feast of the day, and which can therefore teach us about our faith in the risen Christ, the feasts of the Church, and the examples set by the saints. Traditionally, attendance at Vigil was a mandatory requirement, along with confession, in order to receive the Holy Eucharist at Liturgy in the morning. It is truly lamentable that in many parishes only a small number of the faithful even attend the Vigil service! As mentioned above, attendance at Divine Liturgy on Sundays and great feasts is an obligatory part of our life of prayer; it is the chief means by which we partake of our spiritual food, especially in frequently receiving the Holy Eucharist. Ideally, every Orthodox Christian should be prepared to partake of the Holy Eucharist, as the greatest means of giving thanks unto God at every Liturgy (in Greek the word "Eucharist" literally means "good favor," implying the giving of thanks in gratitude for having received a good gift, divine grace). This implies, of course, that every Orthodox Christian properly prepare himself prior to Divine Liturgy: attending the Vigil service, saying the preparatory prayers (available in all Orthodox prayer books), keeping the fast from midnight, and having the blessing of the priest to receive (in practice, obtained by sacramental confession at least once a month).

In order to best spiritually profit by attendance at the Divine Liturgy, every worshipper should have his or her own personal Liturgy book in order to follow the service as it is taking place and to join in the singing of the responses. The use of a Liturgy book helps to focus the concentration on the prayers being offered by the priest on the congregation's behalf, and is essential if one is to participate actively in the Divine Liturgy by singing the responses along with the choir (traditionally, the choir or group of cantors was simply intended to lead the congregation in singing; it was never

intended as the congregation's surrogate). A recommended book of the Divine Liturgy in English is the Orthodox Church in America's 1967 edition of the Divine Liturgy (2nd ed., 1977), published by St. Tikhon's Seminary Press. All Orthodox Christians should be aware, moreover, that Liturgy attendance on the Church's great feasts is just as obligatory as on Sundays. Those persons who are of necessity homebound, or who may be traveling, can remain in spiritual unity with their worshipping community by reading the order of Typica,⁵ although it is not a substitute for Divine Liturgy if one is able to attend it.

Another essential feature of the Orthodox Christian's prayer life is fasting. One might not immediately notice the connection between prayer and fasting, but fasting is a way of praying with our bodies. Fasting serves two purposes: (1) keeping remembrance of our Lord Jesus Christ's passion and death, by offering an oblation of self on Wednesdays, Fridays, and during Great Lent; and (2) purifying the body, both physically and spiritually (by restraining the desires of the flesh), and thereby using the body to help ennoble the soul. Another important way of praying with our bodies is through prostrations, a posture by which

we symbolically illustrate our submission to God's sovereignty. Thus, a practical way which the average believer can pray by using the whole person, both mind and body, is by keeping the Church's appointed fasts as best as one is able and by at least starting one's evening and morning prayers with a few prostrations, if the status of one's physical health permits this. Prostrations are also prescribed during certain seasons at significant points during the Divine Liturgy and the other services. They are also helpful for expressing one's repentance before God for sins; for the same purpose, Psalm 51/50, "Have mercy upon me . . ." is also useful.

To be continued.

—Priest Sophrony Royer

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⁵The service of Typica consists of the following: Psalms 103/102 and 146/145, the hymn "Only-Begotten Son," the Beatitudes with the refrain "Remember me, O Lord, in Thy Kingdom" repeated between the verses, Epistle and Gospel readings of the day, the Creed, the Lord's Prayer, and dismissal (See: Very Rev. Dimitry Sokoloff, *A Manual of the Orthodox Church's Divine Services*, 80).

"The center and the final purpose of the soul, which God created, must be God Himself alone, and nothing else — God from whom the soul has received its life and its nature and for whom it must eternally live" — *St. Dimitry of Rostov*

Patriarch's Dilemma: Where to Bury Lenin's Bones

Patriarch Aleksy of Moscow and All Russia called for circumspection in handling proposals for the burial of the body of Vladimir Lenin, which has been on display in Moscow Red Square Mausoleum for 75 years.

The Patriarch was speaking at Saint Petersburg's airport upon arrival in Russia's second largest city on July 9. He stressed that "decisions must be made which will not split further our already divided society."

The Patriarch said he was no less concerned about the fact that Red Square, where there are many tombs and common graves at the Kremlin wall, has often been made an arena where, as he put it, "people dance on bones." He recalled that two years ago, circus performances had been organized on Red Square, and

later hilarious variety shows were staged next to the graves.

The Patriarch thinks that the Russian government must either fulfill its resolution passed in the 1950s on the building of a Pantheon, where the remains of all the outstanding people buried in Red Square will be put to rest, or forbid "circus and variety shows in the graveyard."

Governor of Saint Petersburg, Vladimir Yakovlev, who welcomed the Patriarch to Saint Petersburg, declared at the airport that during the Russian president's recent meeting with the leaders of a number of Russian regions in the Kremlin, a proposal was voiced "not to make haste with this question," because any haste could play into the hands of "the forces which seek to destabilize the situation in the country."

An Exact Exposition of the Orthodox Faith

by St. John of Damascus

Part V

In this critical segment of his work St. John Damascene continues his teaching about the beginning and creation, teaching that every living thing that God created, plant and animal alike, has value and use. He discusses the fall, and speaks about human and angelic nature, and man's mind and soul.¹

2.8 The air and winds.

Air is the most subtle element, and is moist and warm: heavier, indeed, than fire, but lighter than earth and water. It is the cause of respiration and voice; it is colorless, that is, it has no color by nature; it is clear and transparent, for it is capable of receiving light: it ministers to three of our senses, for it is by its aid that we see, hear and smell. It has the power likewise of receiving heat and cold, dryness and moisture, and its movements in space are up, down, within, without, to the right and to the left, and the cyclical movement.

It does not derive its light from itself, but is illuminated by sun, and moon, and stars, and fire. And this is just what the Scripture means when it says, *And darkness was upon the deep*;² for its object is to show that the air has not derived its

light from itself, but that it is quite a different essence from light. And wind is a movement of air . . .

2.9 The waters.

Water also is one of the four elements, the most beautiful of God's creations. It is both wet and cold, heavy, and with a tendency to descend, and flows with great readiness. It is this the Holy Scripture has in view when it says, *And darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.*³ For the deep is nothing else than a huge quantity of water whose limit man cannot comprehend. In the beginning, indeed, the water lay all over the surface of the earth. And first God created the firmament to divide the water above the firmament from the water below the firmament. For in the midst of the sea of waters the firmament was established at the Master's decree. And out of it God commanded the firmament to arise, and it arose. Now for what reason was it that God placed water above the firmament? It was because of the intense burning heat of the sun and ether.⁴ For immediately under the firmament is spread out the ether, and the sun and

moon and stars are in the firmament, and so if water had not been put above it the firmament would have been consumed by the heat.

Next, God commanded that the waters be gathered together into one mass. But when the Scripture speaks of one mass it evidently does not mean that they were gathered together into one place, for immediately it goes on to say, *And the gatherings of the waters He called seas*;⁵ but the words signify that the waters were separated off in a body from the earth into distinct groups. Thus the waters were gathered together into their special collections and the dry land was brought to view. And hence arose the two seas that surround Egypt, for it lies between two seas. These collections contain various seas and mountains, and islands, and promontories, and harbors, and surround various bays and beaches, and coastlands . . . In like manner arose also the sea that lies where the sun rises, the name of which is the Indian Sea; also the northern sea called the Caspian. The lakes also were formed in the same manner.

The ocean, then, is like a river encircling the whole earth, and I think it is concerning it that the divine Scripture says, *A river went out of Paradise.*⁶ The

¹ Some sections dealing with geography or scientific issues have been omitted. As with previous instalments, alternative translations are given in square brackets, and all footnotes have been added.

² Gen. 1:2.

³ Gen. 1:2.

⁴ Ether is the name the ancients gave to a substance which they believed filled the universe, and which was the medium for the transmission of light, the cohesion of atoms, etc. Its existence was disproved in the 19th century.

⁵ Gen. 1:10.

⁶ Gen. 2:10.

water of the ocean is sweet and potable. It is it that furnishes the seas with water which, because it stays a long time in the seas and stands unmoved, becomes bitter; for the sun and the waterspouts draw up always the finer parts. Thus it is that clouds are formed and showers take place, because the filtration makes the water sweet.

This is parted into four first divisions, that is to say, into four rivers. The name of the first is Pheison, which is the Indian Ganges; the name of the second is Geon, which is the Nile flowing from Ethiopia down to Egypt; the name of the third is Tigris, and the name of the fourth is Euphrates. There are also very many other mighty rivers, some of which empty themselves into the sea and others are used up in the earth. Thus the whole earth is bored through and mined, and has, so to speak, certain veins through which it sends up, in springs, the water it has received from the sea. The water of the spring thus depends for its character on the quality of the earth. For the sea water is filtered and strained through the earth and thus becomes sweet. But if the place from which the spring arises is bitter or briny, so also is the water that is sent up. Moreover, it often happens that water which has been closely pent up bursts through with violence, and thus it becomes warm. And this is why they send forth waters that are naturally warm.

By the divine decree hollow places are made in the earth, and so into these the waters are gathered. And this is how mountains are formed. God, then, commanded the first water produce living breath, since it was to be by *water and the Holy Spirit*⁷ that moved upon the waters in the beginning,⁸ that man was to be renewed. For this is what the divine Basil said: Therefore it produced living creatures, small and big; whales and dragons, fish that swim in the waters, and feathered fowl. The birds form a link between water and earth and air, for they have their origin in the water, they live on the earth and they fly in the air. Water, then, is the most beautiful element and rich in usefulness, and puri-

fies from all filth, and not only from the filth of the body but from that of the soul, if it should have received the grace of the Spirit.⁹ . . .

2.10 The earth and its products.

The earth is one of the four elements, dry, cold, heavy, motionless, brought into being by God, out of nothing on the first day. For in the beginning, he said, *God created the heaven and the earth*,¹⁰ but the seat and foundation of the earth no man has been able to declare. Some, indeed, hold that its seat is the waters: thus the divine David says, *To Him Who established the earth on the waters*.¹¹ Others place it in the air. Again some other says, *He who suspends the earth on nothing*.¹² And, again, David, the singer of God, says, as though the representative of God, *I bear up the pillars of it*,¹³ meaning by "pillars" the force that sustains it. Further, the expression, *He has founded it upon the seas*,¹⁴ shows clearly that the earth is on every side surrounded with water. But whether we hold that it is established on itself, on air, on water, or on nothing, we must not turn aside from reverent thought, but must admit that all things are sustained and preserved by the power of the Creator.

In the beginning, then, as the Holy Scripture says, it was hidden beneath the waters,¹⁵ and was unformed, that is to say, not beautified. But at God's bidding, places to hold the waters appeared, and then the mountains came into existence, and at the divine command the earth received its own proper adornment, and was arrayed in all manner of herbs and plants, and on these, by the divine decree, was bestowed the power of growth and nourishment, and of producing seed to generate their like. Moreover, at the bidding of the Creator it produced also all manner of kinds of living creatures, creeping things, and wild beasts, and cattle. All, indeed, are for the seasonable use of man; but some of them are for food, such as stags, sheep, deer, and the like; others for service such as camels, oxen, horses, asses, and the like; and others for enjoyment, such as apes, and among birds, jays and parrots, and the like. Again, among plants and herbs some are fruit-bearing, others edible, oth-

ers fragrant and flowery, given to us for our enjoyment — for example, the rose and others of similar kind, and others for the healing of disease. For there is not a single animal or plant in which the Creator has not implanted some form of energy capable of being used to satisfy man's needs. For He Who knew all things before they were, saw that in the future man would go forward in the strength of his own will, and would be subject to corruption, and, therefore, He created all things for his seasonable use, those in the firmament, and those on the earth, and those in the waters alike.

Indeed, before the transgression all things were under his power. For God set him as ruler over all things on the earth and in the waters. Even the serpent was accustomed to man, and approached him more readily than it did other living creatures, and held converse with him with delightful movements. And hence it was through it that the devil, the prince of evil, made his most wicked suggestion to our first parents.¹⁶ Moreover, the earth used to yield fruits of its own accord, for the benefit of the animals that were obedient to man, and there was neither rain nor storm on the earth. But after the transgression, when he was compared with the unintelligent cattle and became like to them,¹⁷ after he had contrived that in him irrational desire should have rule over reasoning mind and had become disobedient to the Master's command, creation, which had been his subject, rose up against him whom the Creator had appointed to be ruler, and it was appointed for him that he with sweat should till the earth from which he had been taken.

But even now wild beasts are not without their uses, for, by the terror they cause, they bring man to the knowledge of his Creator and lead him to call upon His name. And, further, at the transgression the thorn sprung out of the earth in accordance with the Lord's express declaration and was conjoined with the pleasures of the rose, that it might lead us to remember the transgression on account of which the earth was condemned to bring forth for us thorns and prickles.

This is shown to be worthy of being believed, by the fact that their persistence

⁷John 3:5.

⁸Gen. 1:2.

⁹The Church's awareness of water's wonderful and salutary properties, its significance for the world's creation and redemption alike, are reflected in the services for the blessing of water: the Great Blessing at Theophany and the Lesser Blessing celebrated at other times year-round.

¹⁰Gen. 1:1.

¹¹Psa. 135:6.

¹²Job 26:7.

¹³Psa. 74:3.

¹⁴Psa. 24:2.

¹⁵Gen. 1:2.

¹⁶Gen. 3:1.

¹⁷Psa. 48:12.

¹⁸Gen. 1:22.

¹⁹Psa. 36:11; Matt. 5:5.

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An Exact Exposition of the Orthodox Faith

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is secured by the word of the Lord, saying, *Be fruitful and multiply, and replenish the earth.*¹⁸

Further, some hold that the earth is in the form of a sphere, others that it is in that of a cone. At all events it is much smaller than the heaven, and suspended almost like a point in its midst. And it will pass away and be changed. But blessed is the man who inherits the earth promised to the meek.¹⁹

For the earth that is to be the possession of the holy is immortal. Who, then, can fittingly marvel at the Creator's boundless and incomprehensible wisdom? Or who can render sufficient thanks to the Giver of so many blessings? . . .

2.11 Paradise.

Now when God was about to fashion man out of the visible and invisible creation in his own image and likeness to reign as king and ruler over all the earth and all that it contains, he first made for him, so to speak, a kingdom in which he should live a life of happiness and prosperity. And this is the divine paradise [garden],²⁰ planted in Eden by the hands of God, a very storehouse of joy and gladness of heart (for Eden²¹ means luxuriousness²²). Its site is higher in the East than all the earth; it is temperate and the air that surrounds it is the rarest and purest: evergreen plants are its pride, sweet fragrances abound, it is flooded with light, and in sensuous freshness and beauty it transcends imagination; in truth the place is divine, a fitting home for him who was created in God's image: no creature lacking reason made its dwelling there but man alone, the work of God's own hands.

In its midst God planted the tree of life and the tree of knowledge. The tree of knowledge was for trial, and proof, and exercise of man's obedience and disobedience, and hence it was named the tree of the knowledge of good and evil, or else it was because power to know their own nature was given to those who partook of it. Now this is a good thing for those who are mature, but an evil thing for the immature and those whose appetites are too strong, being like solid food to tender babes still in need of milk.

For our Creator, God, did not intend us to be burdened with care and troubled about many things, nor to take thought about, or make provision for, our own life. But this, in the course of time, was Adam's fate, because he tasted and knew that he was naked and made a girdle round about him; for he took fig-leaves and girded himself about. But before they took of the fruit, they were both naked — Adam and Eve — and were not ashamed. For God meant that we should be thus free from passion, and this is indeed the mark of a mind absolutely void of passion. Yes, he meant us, further, to be free from care and to have but one work to perform, to sing as do the angels — without ceasing or intermission — the praises of the Creator, and to delight in contemplation of him and to cast all our care on him. This is what the Prophet David proclaimed to us when He said, *Cast your burden on the Lord, and He will sustain you.*²³ And, again, in the Gospels, Christ taught His disciples saying, *Take no thought for your life, what you shall eat, nor for your body what you shall put on.*²⁴ And further, *Seek first the Kingdom of God and His righteousness and all these things shall be added unto you.*²⁵ And to Martha he said, *Martha, Martha, you are anxious and troubled about many things; only one thing is needful, and Mary has chosen that good part, which shall not be taken away from her.*²⁶ meaning, clearly, sitting at his feet and listening to his words.

The tree of life, on the other hand, was a tree having the energy that is the cause of life, or to be eaten only by those who deserve to live and are not subject to death. Some, indeed, have pictured Paradise as a realm of sense, and others as a realm of mind. But it seems to me, that, just as man is a creature in whom we find both sense and mind blended together, in similar manner also man's most holy temple combines the properties of sense and mind, and has this twofold expression; for, as we said, the life in the body is spent in the most divine and lovely region, while the life in the soul is passed in a place far more sublime and of more surpassing beauty, where God makes his home, and where

he wraps man about as with a glorious garment, and robes him in his grace, and delights and sustains him like an angel with the sweetest of all fruits, the contemplation of himself. Truly it has been aptly named the tree of life. For since the life is not cut short by death, the sweetness of the divine participation is imparted to those who share it. And this is, in truth, what God meant by every tree, saying, *Of every tree in Paradise you may freely eat.*²⁷ For the "every" is just himself in Whom and through Whom the universe is maintained. But the tree of the knowledge of good and evil was for distinguishing between the many divisions of contemplation, and this is just the knowledge of one's own nature, which, indeed, is a good thing for those who are mature and advanced in divine contemplation (being of itself a proclamation of the magnificence of God), and have no fear of falling, because they have through time come to have the habit of such contemplation; but it is an evil thing to those still young and with stronger appetites, who by reason of their insecure hold on the better part, and because as yet they are not firmly established in the seat of the one and only good, are apt to be torn and dragged away from this to the care of their own body.

Thus, to my thinking, the divine Paradise is twofold, and the God-inspired Fathers handed down a true message, whether they taught this doctrine or that. Indeed, it is possible to understand by every tree the knowledge of the divine power derived from created things. In the words of the divine Apostle, *For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made.*²⁸ But of all these thoughts and speculations the most sublime is that dealing with ourselves, that is, with our own composition. As the divine David says, *The knowledge of you from me, that is from my constitution, was made a wonder.*²⁹ But for the reasons we have already mentioned, such knowledge was dangerous for Adam who had been so recently created.

The tree of life may also be understood as that more divine thought that has its origin in the world of sense, and the ascent through that to the originat-

²⁰Grk. *Paradeisos*, garden.

²¹Eden: Eden, in the text, as in the LXX.

²²See 2 Ki. 19:12, Isa. 37:12, Ezek. 27:23.

²³Ps. 54:22.

²⁴Matt. 6:25.

²⁵Matt. 6:33.

²⁶Luke 10:41-42.

²⁷Gen. 2:16.

²⁸Rom. 1:20.

²⁹Ps. 138:6 (LXX).

³⁰Gen. 2:16.

ing and constructive cause of all. And this was the name he gave to every tree, implying fullness and indivisibility, and conveying only participation in what is good. But by the tree of the knowledge of good and evil, we are to understand that sensible and pleasurable food which, sweet though it seems, in reality brings him who partakes of it into communion with evil. For God says, *Of every tree in Paradise you may freely eat.*³⁰ I think it is as if God said, "Through all my creations you are to ascend to me, your Creator, and of all the fruits you may pluck one, that is, I who am the true life: let every thing bear for you the fruit of life, and let participation in me be the support of your own being. For in this way you will be immortal. But of the tree of the knowledge of good and evil, you shall not eat; for in the day that you eat of it you shall surely die."³¹ For sensible food is by nature for the replenishing of that which gradually wastes away and it passes into the drought and perishes; and he who partakes of sensible food cannot remain incorruptible.

2:12 Man.

In this way, then, God brought into existence spiritual being,³² by which I mean angels and all the heavenly orders. For these clearly have a mental and incorporeal nature: incorporeal I mean in comparison with the denseness of matter. For the Deity alone in reality is immaterial and incorporeal. But further he created in the same way sensible essence, that is heaven and earth and the intermediate region; and so he created both the kind of being that is of his own nature (for the nature that has to do with reason is related to God, and apprehensible by mind alone), and the kind which, inasmuch as it clearly falls under the province of the senses, is separated from him by the greatest interval. And it was also proper that there should be a mixture of both kinds of being, as a token of still greater wisdom and of the opulence of the Divine largesse as regards nature — as Gregory the expounder of God's being and ways, puts it — and to be a sort of connecting link between the visible and invisible natures. And by the word proper I mean, simply that it was an evidence of the Creator's will, for that will is the law and ordinance most fitting, and

no one will say to his Maker, "Why have you fashioned me so?" For the potter is able at his will to make vessels of various patterns out of his clay, as a proof of his own wisdom.

Now this being the case, he creates with his own hands man of a visible nature and an invisible, after his own image and likeness; on the one hand man's body he formed of earth, and on the other his rational and intellectual soul³³ he bestowed upon him by his own inbreathing, and this is what we mean by "after his image." For the phrase "after His image" clearly refers to the side of his nature which consists of mind and free will, whereas "after His likeness" means likeness in virtue so far as that is possible.³⁴

Further, body and soul were formed at one and the same time, not first the one and then the other, as Origen so senselessly supposes.

To be continued

³⁰Gen. 2:17.

³²Gk. *ten noeten oustan*. The first word means, in context, "belonging to the spiritual or intellectual realm" and could also be translated as "mental," "intellectual," or "noetic." The second word could, in context, be translated either as "being" or "essence."

³³Gk. *psyche de logikon kai noeton*.

³⁴Following the earlier Fathers, St. John distinguishes between the "image of God," that which is a potential to be godlike and is present in all men, and "likeness," which refers to the realization or achievement of that potential through growth in virtue, which may or may not actually take place.

For the Hours of Pain

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1.5 The Purpose of Pain and the Physician

Of course, many of those who suffer would like to have Christ as a physician for their bodies. They would like to have Him heal them, just as He miraculously healed the sick when He was here on earth. But these people still don't understand the depth, the substance of the evil. They feel the temporary effects but not the eternal. They prefer the momentary rather than the permanent. It is here that Christ proves Himself to be the invaluable and unique physician. Before we list other purposes of pain, however, we must draw the reader's attention to the following paragraphs about the divine physician of the body and soul, Jesus

Christ, so that later the reader can better understand the purpose of pain.

It is true, then, that Christ does not now continue those miraculous hearings which freed a multitude of sufferers from pain during His life upon earth, although even today such miracles are not entirely missing; however, He does continue the other, the greater, the priceless healing. This healing is the liberation of the soul from the cause of disease and human pain, from sin. His sacrifice on the Cross is the eternal and inexhaustible source of therapeutic grace, of rebirth and restoration of the soul.

On the other hand, since the sacrifice of Christ on the Cross, bodily diseases are no longer something to be feared by the faithful, whose souls have been restored to health. These diseases remain as beneficial pedagogical means. When the doctor succeeds in destroying the microbe which causes pneumonia, then the aftereffects are no longer to be feared; yet the sick person has to be careful, lest he suffer a relapse and get worse again. Thus also the Christian who has been healed from sin, the Christian who has repented, confessed, and started to live a Christian life, no longer has to fear bodily diseases. On the contrary, they will keep him from backsliding into sin, and will strengthen him in the virtues of humility and patience. So the greatest favor which we can offer to a multitude of men who suffer and are oppressed by various diseases, is to guide them to the physician of souls, who will heal the cause. This will benefit them more than all the doctors and medicines put together. When the cause is healed, then, whether the bodily disease is healed by medical science, or whether it remains incurable as a lifelong discipline, at any rate, eternal health and joy and well being are guaranteed.

On one occasion, they brought all the demon-possessed and sick to the Lord, and He healed them with one word. The holy Evangelist Matthew writes that then the prophecy of Isaiah, who prophesied about Christ, was fulfilled: "Surely He has borne our griefs, and carried our sorrows" (Is. 53: 4; Mt. 8: 17). Notice the emphasis that the prophet and the Evangelist give to the word He. Yes, *He*, the all-powerful Lord, the most gracious

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God, the infallible Physician, wiser than all other physicians, the one who is more loving than any father, the one who watches eternally over the head of every sick person. Then, from morning till night, He gladly healed the sick in order to show His deep interest in our healing. Now, with undiminished interest, He still pursues our healing. He uses human pain as the means. Jesus Christ has not changed. He is "the same yesterday and today, and forever" (Heb. 13: 8).

Therefore, whenever oppressed by sickness, or wounded by calamity; whenever we find ourselves oppressed as we stand by the bed of a sick and dying son, brother, parent, oh! How much comfort, how much hope, how much patience we would gain, if we often turned our minds to the purpose of pain and steadfastly rested our hearts on the divine words: "He has borne our griefs . . ." The black and melancholy clouds which shadow our souls, the unbearable weight which presses against our chests, the bitterness of pain which pierces our hearts, would then be dissolved, and patience and perseverance would be cultivated, words of praise would be uttered, and a crown would descend from above. For the Spirit has promised: "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life" (James 1:12).

1.6 Various Forms and Purposes

Thus the purpose of pain is therapeutic. It works on the soul, which is assailed by the fearful disease of sin, in the same way that bitter medicine or the surgeon's knife work on the diseased organ of the body. It leads men to the physician, to repentance and salvation, men who are living in sin and who would end up in ruin, if bodily pain were not used by the physician of souls for the healing of their souls.

The condition of sin, however, presents variations. The personalities of the people who live in this condition are also varied. Therefore, the therapeutic purpose of afflictions also presents a variety of forms.

For example, if one person, who has

strayed into debauchery and used his body for all kinds of excessive evil, needs to be softened and drawn, in the spirit of repentance, to the Savior through the pain of sickness, likewise another person, although he is not a prodigal, also needs pain to wake up and to return. He is suffering from another, psychic, illness, an extremely grave illness caused by riches, or a high social position, or great honor. He thinks that he is still completely independent; that he doesn't need God and religion; that for him the question of salvation and eternity doesn't matter. It frequently happens that, when people who have not a sound upbringing, are promoted from obscurity and insignificance to a supervisory position, they brag, overestimate themselves, overestimate the value of their money or position and become cold, indifferent to God. This condition, by its very nature, is rebellion against God, as is that of the prodigal.

By hearing and reading about ethics, they can't understand the futility and the vanity of the world. In other words, theory alone doesn't make them understand. Under ordinary, easy, circumstances they can't see that position and money have a very relative value, that they are very uncertain possessions and incapable of saving them from the critical circumstances and changes of life. Their hearts are not softened, their souls are not humbled to return to the worship of Christ. But when pain, which God uses to bring them to the truth, wounds their hearts; when their child falls sick and money proves so unworthy to save it from death; when another family trial casts its shadow over the home, then they are humbled, hear the divine word, take refuge in Christ, and beg other people to pray with them . . . people whom they once despised, because they were religious, and went to church, and prayed. "The person who has an easy life," says St. John Chrysostom, "has a very strong tendency to sin. But not the afflicted person. If, on the one hand, the comfortable person happens to become a listener, he will be lethargic and sluggish and irritated by the speaker; on the other hand, the afflicted and perplexed person will have a great desire to hear, and will try everywhere to find comfort for his affliction.

"Therefore, when pain heals the soul of apostasy and brings man back to the way of true good fortune, does it serve an insignificant purpose?"

Someone else is threatened by still another grave psychic illness, by a kind of man-worship, which is nothing other than idolatry and apostasy from the true God. He has a child or wife; he doesn't love them as he should, but he worships them. All his hopes depend on them. His existence becomes so attached to the other person that he doesn't find any room in his heart for love toward God. Neither does he have room in his mind for thoughts about the great duties, which man's earthly destiny creates.

Undoubtedly such man-worship, although it looks like compassion and devotion, turns out to be a disastrous weakness for lovers and loved ones alike. It fosters every kind of weakness. It tolerates bad conduct. It permits wickedness and impiety. Thus an egotistical character is formed, which tomorrow will become a source of bitterness for both worshippers and worshipped alike. Nothing else is able to counteract this idolatry, and to save both parties, but the intervention of God, who uses pain, who takes away the idol, who separates the worshipped person from his worshippers, who uses this awful separation to draw the person left behind to the true worship, to the only worship which is worthwhile. For it isn't at all uncommon for the death of a loved one to turn the attention of the relatives to the life beyond the grave, to the Lord of life and death, to Christ, who formerly had been neglected and forgotten.

Is it forbidden, then, for somebody to love the members of his own family? For the mother to love her child, the wife her husband, or the child his parents?

Who said that it's forbidden? On the contrary it's required, but under the condition that all your love and hopes will not be exhausted on these people, but rather, dedicated to Christ. Not because He needs your love, or mine, or any creature's; but because we have an absolute need to love Him and to be loved by Him. Through love for Christ, through love which comes from the soul and heart we will find the way to true happiness. When you love Christ, then you will love children and husband or wife and parents,

and every person whom you should love, in the best and most beneficial way. When love for Christ regulates every other earthly love, the danger to develop that blind infatuation, which changes parents into idolaters who encourage the evil of their beloved children, can never exist; nor that feeling, which leads to various destructive passions and immoral perversions.

If God creates pain and tribulation in order to prevent or to correct this tendency toward man-worship, does He not intervene in a beneficial way? Of course. He heals the soul in a way incomparably better than the successful, experienced physician heals the body.

There are other purposes, however, closely related to the therapeutic. The wisdom of God derives much profit and benefit from pain and afflictions. If science knows how to use the most unlikely and useless and rejected things to make useful and profitable products, how much more the wisdom of God. From black tar, science can get pure, white germ-killing naphthalene; from useless rags, white paper; from dirty waste products so many other useful things. How much better God knows how to derive great purpose, and continuous and eternal benefit from the awfulness of affliction and the bitterness of pain. Let's examine some of these purposes.

First, God uses pain to prevent the development of the destructive passions of sin. This method very closely resembles the new medical viewpoint, which is concerned not only with the healing of a disease already in progress, but finds itself more at home when it tries to prevent disease, to build up the body and keep it in perfect health. So it uses vaccinations to prevent smallpox, typhoid, and cholera. It uses caustics and operations, when it sees signs which indicate that some malignant tumor is about to develop and threaten the life of man.

What is diphtheria and smallpox and typhoid and cancer and every other fatal bodily disease compared to sin? Diseases can do nothing more than bring death at a greater speed, death which will surely come later. Sin, however, is able to create eternal unhappiness and destruction for the soul. For this reason, then, God effectively helps those people who have

decided not to yield to sin, but have need of supernatural help. He aids righteous people, His own people, who are dedicated to Him. He uses the caustics of pain, the vaccinations of the tribulations of this present life, to prevent the development of every malignant tumor in their souls, tumors which destroy all virtue and create a fatal condition and lead to perdition. Conceit, pride, neglect . . . what terrible tumors of the soul, what awful diseases they are.

"We find still another cause for the sicknesses of the saints. The Apostle is one example," says St. Basil the Great. When he says apostle, he means Paul. Although Paul was a preeminently beloved Apostle of God, a vessel of His choosing and a person with a very special destiny — in spite of this — he suffered and was afflicted excessively. He, who was "caught up to the third heaven," and elevated to such glory, because he received revelations which an earthly man seldom receives, was found "in labors more abundant, in stripes above measure, in prison more frequent, in deaths oft." He was beaten repeatedly, suffered shipwreck, was stoned. In carrying out the great work of apostleship, he was found constantly "in perils of waters, in perils of robbers, in perils by his own countrymen, in perils by the heathen, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." To this unending series of afflictions was added a chronic bodily disease: "There was given to me a thorn in the flesh, the messenger of Satan to buffet me," he himself confirms. Why this additional pain? For the most beneficial purpose. "Lest I should be exalted above measure," he adds; not to become proud; to prevent the malignant tumor of pride and haughtiness, which could even neutralize an apostle of Paul's stature! So when God revealed the purpose of this special affliction to him, he still declared: "Most gladly therefore will I rather glory in my infirmities." With all joy and thankfulness will I glory, not in my accomplishments. He intervenes preventively with the vaccinations of pain. He permits diseases which burden not only the suffering, but the whole family as well. He permits deaths and orphan-

hood, privations and poverty, abuses and slanders, desertions and expulsions, wars and the spilling of blood, storms and heavy seas. With these things he prevents the attachment to money — and thus apostasy and idolatry — which a well-intentioned Christian could fall prey to. He prevents the vanity and the worldliness, which are able to ruin and mortify even the best believer. He prevents a variety of other malignant tumors, and those dangers which times and societies like ours put in our path for us to trip over.

Here, then, pain is the most beneficial means of prevention. It detaches the heart from the dangerous charms of the world and turns it toward other true and permanent charms. It loosens the ties which bind the soul to vain things and develops a longing for things true and worthy of esteem. It presents things in their true light, and not with false fantasy. It reveals the true way and leads to the fulfillment of the destiny of man. As St. John Chrysostom says: "Affliction takes away conceit and cuts out laziness: it uncovers the cheapness of the things of man and teaches much wisdom."

To be continued.

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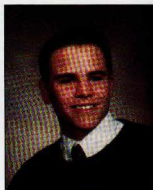
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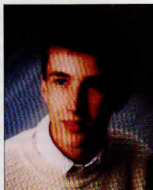
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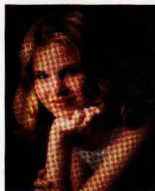
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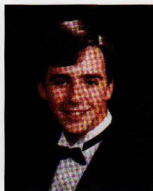
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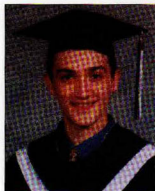
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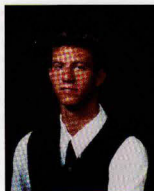
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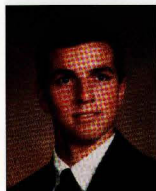
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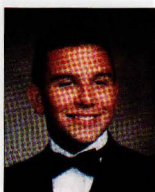
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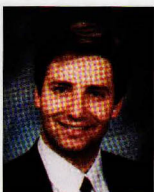
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Mary Anne Seman
University of Maryland
St. Herman's Church
Shillington, PA



Melissa Seniuk
Temple University
St. Mary's Church
Coaldale, PA



Lauren Sheypuk
Lackawanna Trail High School
St. John the Baptist Church
Dundaff, PA



Mark Roger Siciliano
Johns Hopkins University
St. Herman of Alaska Church
Gradyville, PA



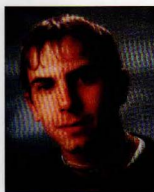
Stephen W. Simchak, Jr.
Lycoming College
St. Mary's Church
Coaldale, PA



Jennifer D. Sinatra
Jersey Shore High School
Holy Cross Church
Williamsport, PA



Megan L. Smith
Point Park College
Christ the Saviour Church
Harrisburg, PA



Justin Sofranko
Valley View High School
All Saints Church
Olyphant, PA



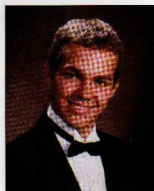
Jason Stablum
Minersville Area High School
Ss. Peter & Paul Church
Minersville, PA



Amanda Lynn Suhoski
Crestwood High School
St. John the Baptist
Edwardsville, PA



Dr. Kevin Sutovich
Penn State University
Christ the Saviour Church
Harrisburg, PA

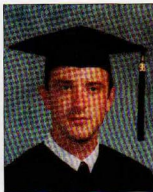


Sean Swetter
Scranton Preparatory School
St. Basil's Church
Simpson, PA

We Salute Our 1999 Graduates



Gregory S. Sysak
Penn State University
Christ the Saviour Church
Harrisburg, PA



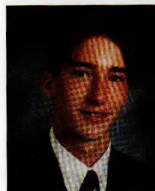
Matthew N. Sysak
Penn State University
Christ the Saviour Church
Harrisburg, PA



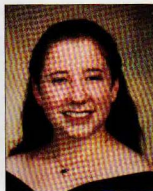
Reader Jason Vansuch
St. Tikhon's
Theological Seminary
St. Nicholas Church
Bethlehem, PA



Dalia Alexandra Von Barbier
East Stroudsburg University
Holy Trinity Church
Stroudsburg, PA



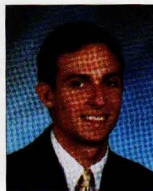
Stephen Waichulis
Luzerne County
Community College
St. John the Baptist Church
Nanticoke, PA



Kathy Wanenchak
Ridley High School
Assumption of the Holy Virgin
Church
Philadelphia, PA



Dr. Tamara Jadik Williams
Cornell University
St. Nicholas Church
Bethlehem, PA



Jared T. Zane
Hershey High School
St. Mary's Church
St. Clair, PA



Shelly Vezendy and Peter Holoviak of Holoviak's Church Supply, Inc., Berwick, are shown with their display at the 12th All-American Council in Pittsburgh

All in the Diocesan Family

Coaldale

St. Mary's Church

The Annual Easter Egg Hunt was held on Saturday, April 3. The children received traditional Easter goodies and refreshments. The youth of St. Mary's Church were honored at the conclusion of the Church School year with a service following Divine Liturgy on Sunday, June 13. Special awards for perfect attendance at Liturgy and Church School were given to Nicole Chwastiak, Richard Chwastiak, and Nicholas Hudenko. The children were then taken to McDonald's Restaurant for a treat. Parish graduates were honored for their hard work with a dinner hosted by the parish following Divine Liturgy on June 6. The Church School annual outing at Knoebel's Amusement Park was held on July 24. Children of all ages enjoyed a day of fun, rides, and food.

The men and women of St. Mary's Parish are doing preparatory work for the upcoming 90th anniversary, to be held on Sunday, Sept. 12. Archbishop HERMAN will be on hand to celebrate a Hierarchical Divine Liturgy that day. A patron saint dinner and dance will be held following the liturgical celebration.

Holy Ascension Church Frackville

The St. Barbara's Ladies Club hosted a breakfast this summer for the parish graduates and their families: Matthew Knock, James Mogush, Mark Cuttici, and Michael Weremedic. Everyone wishes them much success and many fruitful years in their good endeavors. The Ladies Club also has been very helpful with the repointing of stone at the parish and cemetery, donating \$8,000 towards this beautification project. Another parish improvement this summer came thanks to the efforts of the Choir Club, who donated a new public address system. This is very helpful during the hot summer months when all the windows are open during services.

FOCA of Holy Ascension holds a coffee social once a month to help raise money for their various causes, including the United Way, and also to send delegates to the convention.



Fr. George and perfect attendance honorees



Church School children of St. Mary's with their pastor



Coaldale's "hunters" prepare to look for Easter treats

The parishioners of our parish were also involved in the 2nd Annual Frackville Historical Society's Homecoming, held on the grounds of the Frackville Elks Lodge. The Trustees, St. Barbara's Auxiliary and FOCA members all pitched in to make it an overwhelming success for the parish. The next event at Holy Ascension will be a halupki dinner on Sept. 26, and the Ladies Auxiliary is scheduling a spaghetti dinner for Oct. 16, in which they will be assisted by members of the Frackville FOCA.

Gradyville

St. Herman of Alaska Church

During the Great Lent this year, the youth of St. Herman's Parish undertook a project to help fund a worthy cause in Alaska, the Aleutian-Pribilof Heritage Group, Inc. This organization is dedicated to preserving the holy icons at various locations in Alaska. Many of the old icons have deteriorated over the years and are in desperate need of restoration. Thanks to the determination of the youth, this project eventually involved the entire parish, and on April 14, 1999, a donation of \$570 was sent to the group. St. Herman's is the first church to donate funds to this organization.

Harrisburg

Christ the Saviour Church

Graduates from our parish were honored following the Divine Liturgy. A Family Night to plan and prepare for the upcoming Church School year was held on Tuesday, July 13 at the church. Concerned parents and children (including five converts) gathered for a picnic and craft program and to discuss the various ideas needed for a successful Church School program. The consensus of the group was that for any program to succeed, it needed the firm commitment of the parents.

Christ the Saviour parish was the host for this year's Annual FOCA Golf Tournament. The golfers from FOCA clubs throughout the United States gathered at the Dauphin Highlands Country Club on July 24 for the tournament. Vespers followed at our church. After Vespers, a pit-beef barbecue dinner was held at the parish hall.

The Men's Club of Christ the Sav-



Fr. Daniel with graduates of Harrisburg area



Archbishop Herman blesses the beginning of the Jermyn renovation

jour sponsored a breakfast brunch on Sunday, Aug. 15. The parishioners were served a breakfast of ham and french toast prepared by the men. The Harrisburg youth took part in a Pan-Orthodox Church School at Holy Trinity Greek Orthodox Cathedral from Aug. 2-6. The theme was "And Jesus said." The event was for children aged 4 to 13.

Jermyn

St. Michael's Church

An extensive project of renovation to the Church building in Jermyn began in earnest this summer with Archbishop Herman blessing the project, which includes installation of an elevator and other modifications. As the cost of this project approaches \$250,000, Fr. John and the St. Michael's parishioners continue to be busy with various fund-rais-

ers to meet these added expenses. A dedication of the improvements is tentatively scheduled for Bright Saturday of 2000.

Mount Carmel

St. Michael's Church

This June, St. Michael's was bereaved by the loss of its oldest parishioner, Mrs. Anna Osterov. Anna was from Odessa, Russia and moved to the Shamokin area with her family in her youth. Her husband, the late Sergei Osterov, was an instructor in Russian language at St. Tikhon's Seminary.

Old Forge

St. Michael's Church

The summer months were filled with many joyous events in the life of the faithful of St. Michael's parish. John and

Continued on the next page.

All in the Family

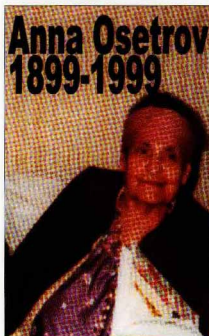
Continued from page 71

Dorothy Petercuskie celebrated their 50th wedding anniversary with a prayer of thanksgiving following Liturgy. Parish Starosta Bernard Elko and his wife Beverly were surprised at coffee hour with a cake as they celebrated their 25th anniversary. On the feast of the Nativity of St. John the Baptist, Fr. Lev Kopistiansky came to visit the parish. He is the grandson of the late Fr. John Kopistiansky who served the longest term as rector of St. Michael's, from 1944 till his death in 1954.

Baptisms: Julia Lillian, daughter of Peter & Debra Keslosky. Zachary George, son of Leonard and Tamara Vrabel.



Dismantling the old entrance at St. Michael's in Jermyn



Philadelphia St. Stephen's Cathedral

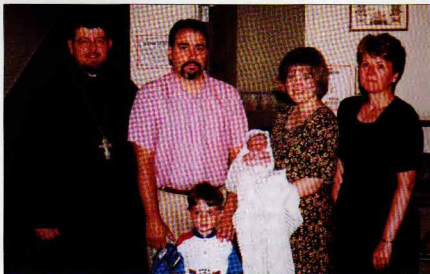
Just 25 years ago, Fr. Alexander Fedoronko and the faithful of St. Stephen's first celebrated the Divine Liturgy in their newly built house of worship. This year on Sept. 25 & 26, Fr. Daniel Geeza and the parishioners of St. Stephen's will joyfully observe their jubilee, with Metropolitan Theodosius and Archbishop Herman as the main celebrants. Chairman for the event, Paul Fedoronko, invites St. Stephen's extended family and friends to join us for



Bernard and Beverly Elko with Fr. David on anniversary



Fr. David Mahaffey with Fr. Lev Kopistiansky, June 24



Newly illumined Zachary Vrabel with family

this occasion. There will be a Memorial Divine Liturgy at 10:00 a.m., Sat., Sept. 25; Great Vespers at 7:00 p.m. followed by an International Dessert reception; and a hierarchical Divine Liturgy on Sunday, with the vesting of the Hierarchs at 9:30 a.m. At 2:00 p.m. a Grand Banquet will be held in nearby Bensalem, PA. The Banquet is the only event requiring reservations. For more information contact Paul at: (610) 328-3682 or pfatsgd@aol.com.

Shillington

St. Herman of Alaska Church

New processional banners were brought into use at St. Herman's when they were blessed this spring by Fr. John Onufrey. The summer saw the parish busy with various outings including a trip to the Hershey Amusement Park and a trip to see the Reading Phillies.

On March 28, Fr. John received into the Church through Chrismation the parish's newest members. They are: Barbara Hetrick, with her three sons Harrison, Joseph, and Jacob; and Mrs. Laurie Vlasak. Two of St. Herman's parishioners were also married this summer. Mr. Thomas Gruneberg was wedded to Dr. Sherri Smith in Maryland on June 12, and Miss Holly Hodge wed Mr. John Lorchak in Carbondale, July 10. Simpson

St. Basil's Church

Ground was blessed for the building of a new house of worship at St. Basil's. Wedding anniversaries were celebrated: Paul & Marion Swetter observed their 50th anniversary on May 2, and Michael & Julia Mikulak their 70th, on June 20. His Eminence, Archbishop Herman visited the parish for the groundbreaking and served a Hierarchical Divine Liturgy. He also awarded the pastor, Fr. Leo Poore the Gold Cross.

South Canaan

St. Tikhon's Monastery Church

This summer there were many activities at St. Tikhon's. In addition to the annual pilgrimage and ever-popular summer camp, a barbecue, bake sale and bazaar were held in August.

Ordained to the Holy Priesthood was Hierodeacon Alexander (Mayba). Seminary graduate Stephen (Jeffrey) Miller,

St. Clair

Assumption of the Virgin Mary Church



Fr. Michael Hatrak unites Steve & Justina Pelak in Holy Matrimony



Blessing the new lenten processional banners



Hetrick family being received into Holy Orthodoxy

All in the Family

Continued from page 73

and second-year seminarian John (Richard) Armstrong were ordained to the Holy Diaconate.



Ordination of Hieromonk Alexander

Williamsport

Holy Cross Church

On Wednesday, May 12, a special prayer service for peace in the Balkans was held which became a featured story on Channel 16 news. Over \$1600 was collected for relief efforts in the region. On May 15 Fr. Dan Kovalak was a featured speaker at the St. Panteleimon Pilgrimage held at the Eastern Orthodox Foundation in Indiana, PA. During the summer, parishioners accomplished several needed maintenance tasks. An Education Ministry was recently formed to develop and improve ministry to the parish children. Plans are also under way for an outreach to the Lewisburg area in conjunction with the church's ministry to Bucknell University.

Baptisms: Thomas Tallman, May 2; Lukas Seyler, June 6; Vasilios (Billy) Ghayas, June 27.

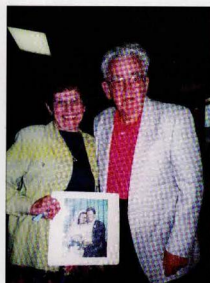
Received into the Church: Justin (Doug) Loss, June 13; and Eileen (Helen) Juran, June 25.



Fr. Leo Poore receives Gold Cross from Archbishop Herman



Michael & Julia Mikulak



Paul & Marion Swetter



Ordination of Deacon John Armstrong





Enjoying the delicious chicken barbecue



Baked goods being sold at St. Tikhon's Bazaar



Archbishop Herman with some happy participants at the Bazaar



The brotherhood at St. Tikhon's Monastery

Williamsport - Holy Cross Church



Baptism of Lukas Seyler

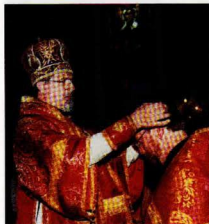


Newly-illuminated Lukas Seyler with family and godparents



Baptism of Thomas Tallman by Fr. Daniel

All in the Family
 Continued from page 75
 Wilmington, Del.
 St. Michael's Church



Fr. Andrew Diehl receives Skufia award during summer camp at St. Tikhon's



Baptism of Vasilios Ghayas

The deadline for
 the next issue of

***Your Diocese
 Alive in
 Christ***

is November 15, 1999.

Please submit all articles,
 pictures, parish news,
 etc., to:

**Alive in Christ
 Diocese of Eastern
 Pennsylvania**
 Box 130
 South Canaan, PA 18459



Members of the Wilkes-Barre Deanery held their third annual Orthodox Day at the Lackawanna County Stadium this summer.





St. Tikhon's Bookstore
P.O. Box B / St. Tikhon's Road
South Canaan, PA 18459
Phone: (888) 454-6678 Fax: (570) 937-3100

New Titles Available from St. Tikhon's Bookstore



The Ascetic of Love : Mother Gavriila

"God is Love"...and Mother Gavriila's entire life, which was a hymn to the Lord, became thanks to Him, a burnt offering, a holocaust to His Love.
An inspirational collection of the life and words of this saintly nun!

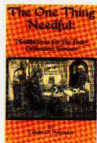
456 pages softbound \$25.00



Welcome to Our Table

The Russian Orthodox calendar encompasses feasts and fasts, with the presence of abstinence of food playing an important role in worship. All Orthodox feast days are associated with special dishes so that a holiday feast is not just for family, it's a feast for all. This beautiful cookbook holds many of the treasures of Russian cuisine & hospitality.

196 pages spiral bound \$15.00



The One Thing Needful

Meditations for the Busy Orthodox Woman

Today's Orthodox woman faces situations and decisions her mother never dreamed of. The meditations and reflections within this book were born out of concern and love for this woman who is caught up in a world that moves much too fast.

164 pages softbound \$15.00



Holy New Hieromartyr Maximus Sandovich

Protomartyr of the Lemko People

This wonderful book contains the life and martyrdom, liturgical service, and akathist hymn in honor of this holy priest & martyr.

48 pages softbound \$5.00



My Orthodox Counting Book

Exposure to holy images can stimulate children's spiritual growth and development. *My Orthodox Counting Book* was especially created for young children that need help with participating in the Divine Liturgy at their level.

30 pages softbound \$7.00

You are invited to attend
**The 29th Annual Adult Education Lecture Series at
St. Tikhon's Orthodox Theological Seminary**
South Canaan, Pennsylvania

Theme:
The Dawn of the New Millennium
2000 Years of Orthodox Christianity in Review
Twenty-Ninth Lecture Series

Tuesday, September 14, 1999

The Scriptural Legacy Enriched by Eastern Theology

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

*The Teachings of our Lord have been handed down to us by the Holy Apostles, precisely defined
by the ecumenical and local councils, and eloquently explained for us in the patristic writings.*

Tuesday, September 21, 1999

Sacred Tradition Preserved in Art and Architecture

Fr. Theodore Heckman, Pastor, St. Mark's Church, Wrightstown, Pa.

*"A picture is worth a thousand words," as is clearly evident in the writing of the priceless icons
of the Eastern Church and the building of magnificent churches in imperial Byzantium and Holy Russia*

Tuesday, September 28, 1999

Christianity as a Way of Life Enshrined by the Saints

Fr. Polycarp Rameas, Pastor, Dormition of the Theotokos Church, Oakmont, Pa.

*The purpose of human existence is to "become like God." Examples for us to emulate have been provided by
martyrs and confessors, healers and wonderworkers, monastics and hierarchs, holy fathers and mothers.*

Tuesday, October 5, 1999

The True Church of Christ Beset by Powerful Challenges

Fr. George Alexson, Pastor, St. Katherine's Church, Falls Church, Va.

*In her history, Orthodoxy has been persecuted by Jews and pagans, subjugated by emperors and czars,
enslaved by Islam and communism, and now subverted by modern materialism and secularism.*