

Christ is Risen!

Indeed He is Risen!

Your Diocese

Alive in Christ

The Magazine of the Diocese of Eastern Pennsylvania, Orthodox Church in America Volume XVI, No. 1 Spring, 2000





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(Matthew 28:19)



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Archpastoral Letter of His Eminence, Archbishop HERMAN

An Invitation to a Milestone Event in our Church's History

My Beloved Spiritual Children of the Diocese of Eastern Pennsylvania:
Christ is Risen!

This year 2000 has been designated in history as a Jubilee Year according to the dictates of the sacred scriptures (Leviticus 25). For us Orthodox Christians it is indeed a holy year, one dedicated to the worship, service and glory of our Lord God and Savior Jesus Christ, for we are commemorating this year the millennial anniversary of His Holy Incarnation which he accomplished for our salvation. In our diocese, it has also been designated as a Year of Pilgrimage. This of course is in honor of the holy journey that the Son of Man made: first, from heaven to earth to give His life "for us men and for our salvation"; and then, gloriously risen from the dead, back to heaven to sit at the right hand of the Father and be exalted as Lord and God forever. But it is also to mark the pilgrimage that we will make in honor of this Jubilee.

A Holy Journey

"Pilgrimage" can rightly refer to our entire human existence — our sojourning in this life towards the entrance in our real home, the Kingdom of Heaven. In the scripture, Jacob uses the term this way in Genesis 47:9. More commonly, however, pilgrimage means specific journey to a holy place or shrine. There are numerous references in both the Old and the New Testaments to pilgrimages to Jerusalem and the other sacred sites in the Holy Land by believers in the Lord who have come to pray and venerate and commune with God.

Jesus Himself made a number of pilgrimages to the Holy City during His earthly Life. Century after century, countless saints and simple believers have made untold trips to the sacred places where Christ walked and prayed,



lived and died and rose from the dead. Many of our forebears have, by the tens of thousands, made pilgrimages to the holy places where our Lord lived, and those of them who lived in Orthodox Christian lands made pilgrimages to the holy shrines of Orthodoxy near them.

St. Tikhon's Monastery

For the past ninety-six years, the venerable tradition of an annual pilgrimage has been carried on in our own country. Year after year, over each Memorial Day weekend, our very own St. Tikhon's Monastery — the very first and oldest monastic community outside the traditional Orthodox lands of the Middle East, the Balkans and Central and Eastern Europe — has been the site of such a gathering of faithful. They have come from across the length and breadth of our nation to unite with one voice, one heart and one witness to the Faith of our Fathers, "the faith that has established the universe."

St. Tikhon's Monastery is holy ground. It is a place where saints have walked and prayed and lived: St. Patriarch Tikhon, St. Nicholas of Zhicha, St. Alexis of Wilkes-Barre, St. Alexander

(Hotovitsky), St. John (Kochurov) . . . All who come to this hallowed habitation go away taking with them spiritual nourishment which they gained by briefly turning away from the distractions of this world to focus on the heavenly Kingdom, as did the saints who stood here before them.

Grace And Joy

Abundant and free-flowing at such a pilgrimage is divine grace, and God grants it ineffably to those who find their way to the Monastery grounds and Church and partake there of the sacred prayers and the holy mysteries of confession and communion, the anointing with healing oil, and the prayers of Vespers and Matins, Vigil and the Divine Liturgy, and the akathist and moleben services.

To be present at the holy services of the Monastery pilgrimage brings joy and peace to the soul. The prayers of the Church are strongest when the hierarchs, clergy and faithful are gathered together for Liturgy (common action, i.e. public worship); there it is that the Church is gathered *as Church*. Her prayers are more abundant at a pilgrimage, and more fervent because of the participation of so many faithful. Everyone goes away spiritually refreshed and benefited. No one is the same after attending a single service of the Holy Church; how much more is one changed for the better by praying together with so many others, in a holy place where the saints also add their prayers.

An Historic Event

This year, in addition to the regular schedule of divine services, the Orthodox Church in America — her Primate, hierarchs, clergy and faithful together — will celebrate at St. Tikhon's Pilgrimage

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Archpastoral Letter

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the canonization of a new saint. By an official proclamation of the Holy Synod of the O.C.A., Bishop Raphael (Hawaweeny) is being glorified as "Holy Hierarch Raphael, faithful laborer in the Lord's Vineyard." During this Memorial Day weekend, the final Panikhida, Glorification and Procession with the Relic of Holy Father Raphael will be celebrated.

This is the second time in the history of the American Church that a saint is being canonized at St. Tikhon's Monastery. It was only six years ago, at the annual pilgrimage, that Archpriest Alexis (Toth) of Wilkes-Barre was numbered among the saints and that his honorable remains were declared holy relics. Such a great honor for St. Tikhon's; such a great honor for the Diocese of Eastern Pennsylvania; such a great opportunity for our faithful to witness to history being made in the Church and in the Heavenly Kingdom!

A Saint's Life

Of Syrian ancestry, Bishop Raphael was born in 1860 in Beirut, Lebanon. He studied at the famous theological schools of Halki and Kiev, and was ordained a deacon in 1885 and a priest four years later. His educational background and multilingual ability enabled him to do missionary work among the many nationalities in the Church in this country. After nine years of priestly service in North America, he was elected to the episcopacy in 1904, becoming the first Orthodox Bishop consecrated on this continent.

He served as a vicar bishop to then-Archbishop St. Tikhon and his successors. He established some thirty parishes and provided them with pastors. He founded an Orthodox publication, wrote several books and produced a prayer book for faithful of Arabic descent. Most importantly, however, Bishop Raphael was a man of deep prayer, who sought the spiritual life above all.

Tireless in his labors, Bishop Raphael bore the cross of physical weakness and suffering during the last six years of his life. In 1915, at the age of 54, he fell asleep in the Lord. There were so many

faithful mourners that his body lay in state for more than a week at St. Nicholas Cathedral in Brooklyn, where his remains were interred beneath the altar. In recent years, his veneration has increased greatly, especially among the Arab Orthodox Christians in North America. There have been recorded a number of miracles attributed to his holy intercession.

Officiating Hierarchs

Presiding at the Glorification of Saint Raphael and all the liturgical services of this year's pilgrimage will be the Primate of the Orthodox Church in America, His Beatitude the Most Blessed Theodosius, Archbishop of Washington and Metropolitan of All America and Canada. Concelebrating with him will be the Hierarchs of the Holy Synod of Bishops of the Church.

Hierarchs from across the country have also been invited to the historic festivities. Among those attending will be His Grace, Bishop Dimitri and His Grace, Bishop Basil, who will be representing the Antiochian Orthodox Christian Archdiocese of America, the jurisdiction to which belong the parishes Bishop Raphael established nearly a century ago.

Visiting Metropolitan

Also participating in the canonization of Bishop Raphael and the other services connected with this year's pilgrimage will be His Beatitude, Metropolitan Sawa of Warsaw and All Poland, Primate of the Autocephalous Orthodox Church of Poland. A Bishop for two decades and Primate since 1998, the Metropolitan presides over a Church of more than 400 parishes and some 600,000 faithful. The Polish Church maintains a Seminary in Warsaw, and the Christian Theological Academy there boasts a Faculty of Orthodox Theology.

Under his episcopal guidance, most impressive is the growth of Orthodox Christianity among the young people of Poland since the fall of communism. The Fellowship of Orthodox Youth of Poland has been an agent for the renewed spiritual life of the Church. Its annual youth pilgrimage to the Monastery in Grabarka attracts thousands of pilgrims, and dur-

ing the past decade the Fellowship's contacts and exchanges with Orthodox young people from Western Europe, the Mediterranean and North America have increased greatly.

Under his leadership as Archbishop of Bialystok and Gdansk, the Orthodox military chaplaincy was reestablished. And since his election as Metropolitan, the Church has taken on a more visible role in Polish society, especially with the establishment of several charitable agencies.

Also present for this milestone pilgrimage will be His Eminence, Metropolitan Sergei, Chancellor of the Orthodox Church of Russia. He has been officially invited by His Beatitude, Metropolitan Theodosius to participate in the Glorification of Holy Father Raphael. Metropolitan Sergei will represent His Holiness, Patriarch Aleksy of Moscow and the Holy Synod of the Russian Orthodox Church.

An Invitation

As your Diocesan Shepherd, I wholeheartedly invite *you* to attend this historic Pilgrimage to the Monastery of St. Tikhon in this Jubilee Year 2000. Come and witness the milestone canonization of a saint! Come and participate in the hierarchical Liturgy, the anointing service, the Vespers and Matins and Vigil, and the various other services! Come and meet the Lord in the mysteries of confession and Holy Communion! Come and walk and pray where Saints have walked and prayed and lived before you!

Come and share in our prayers! And in so doing share in the profound joy that we are the Orthodox Church in America, gathered together in the worship of the One True God in glorious Trinity, and He in turn is blessing us with the divine grace that comes from above! Come and share in the making of history — as we glorify for his exemplary life one who walked among us! Truly, *God is wonderful in His saints!*

Praying that I will see all of you at the festivities of this year's Pilgrimage, I remain with paternal love

Devotedly yours in the Risen Christ,
+HERMAN,
Archbishop of Philadelphia
and Eastern Pennsylvania

On the Glorification of our Holy Father Bishop Raphael

In the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

To the beloved clergy, monastics, and faithful flock of the Orthodox Church in America.

Grace, mercy and peace be unto you from God the Father and from the Lord Jesus Christ, in the Holy Spirit. Amen.

At its March 27-30, 2000 session, the Holy Synod of the Orthodox Church in America, after reviewing the recommendation of the Canonization Commission, has unanimously agreed to number the ever-memorable Bishop Raphael (Hawaweeny) among the saints for veneration by the faithful.

Bishop RAPHAEL was born in Beirut in 1860 to parents of Syrian background. He was ordained to the diaconate at the Halki Theological School in 1885, and to the holy priesthood at the Kiev Theological Academy in 1889. His education and his travels in foreign countries gave him the opportunity to learn several languages. This prepared him for his missionary labors in America, ministering to people of diverse national origins. In 1904, after nine years of priestly ministry in North America, he was elected to the episcopate. It is noteworthy that his was the first consecration of an Orthodox bishop to take place in North America.

Bishop RAPHAEL obviously had the confidence of his superiors, for they demonstrated it by entrusting him with greater and greater responsibilities. More importantly, he was a man of prayer and a seeker after holiness. He produced an Arabic language Prayer Book for use in his parishes. This was of great benefit to the clergy in performing the divine services of the Church, and to the laity in their daily prayers. He established thirty parishes and staffed them with priests, and he was among the first to encourage the use of English in Church services. He was the author of several

books, and he founded *The Word* magazine to provide encouragement and instruction for his widely scattered flock. Most of the articles were written by Bishop Raphael himself

Although of Arabic ancestry, Bishop Raphael lived in several places among Greeks, Russians, and Americans of diverse backgrounds. While in America, he was a vicar bishop in the Orthodox Diocese, assisting St. Tikhon and his successors in their visionary multiethnic organization of the North American Church. As his greatest labors took place in America and bore fruit here, it is fitting that the Orthodox Church in America should glorify Bishop RAPHAEL. His veneration has greatly increased in recent years, especially among the Arab Orthodox Christians in North America.

Therefore, with one mind and one heart we resolve:

That Bishop Raphael (Hawaweeny) be numbered among the saints.

That his honorable remains be considered holy relics.

That a special service be composed in his honor.

That his feast be celebrated on February 27, the day of his blessed repose, and on the Sunday of All Saints of North America — Second Sunday after Holy Pentecost

That holy icons be prepared to honor the newly-glorified saint according to the canons of the Seventh Ecumenical Council.

That his life be published for the edification of the faithful.

That the name of the new saint be made known to the primates of all Sister churches for inclusion in their calendars.

That his glorification take place on May 28-29, 2000 during the Memorial Day Pilgrimage at St. Tikhon's Monastery, South Canaan, Pennsylvania.

We summon the faithful to remember him at Memorial Services or Litanies for the Departed (when appro-

priate) until the time of his glorification.

It is our heartfelt prayer that his glorification will further the cause of Orthodox unity in North America, and strengthen the existing bonds of love and cooperation among all the Orthodox on this continent.

Through the prayers of His newly-glorified saint, may the Lord grant His mercy and blessing to all who seek his heavenly intercession with faith and love. Amen.

Holy Hierarch Raphael, Faithful Laborer in the Lord's Vineyard, Pray Unto God For Us!

PROCLAMATION OF THE GLORIFICATION OF THE HOLY HIERARCH RAPHAEL.

The Holy Synod of the Orthodox Church in America.

THEODOSIUS, Archbishop of Washington, Metropolitan of All America and Canada, Chairman
KYRILL, Archbishop of Pittsburgh and Western Pennsylvania

PETER, Archbishop of New York and New Jersey

DMITRI, Archbishop of Dallas and the South

HERMAN, Archbishop of Philadelphia and Eastern Pennsylvania

NATHANIEL, Archbishop of Detroit and the Romanian Episcopate

JOB, Bishop of Chicago and the Midwest

TIKHON, Bishop of San Francisco and the West

SERAPHIM, Bishop of Ottawa and Canada

INNOCENT, Bishop of Anchorage

Witnessed by His Grace, Bishop ANTOUN of the Antiochian Orthodox Christian Archdiocese of North America

March 29, 2000
Oyster Bay Cove, New York

Your Diocese
Alive in Christ

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Archpastoral Letter of His Eminence, Archbishop HERMAN

A Call to Repentance in the Jubilee Year

Sunday, April 16, 2000

My Beloved Spiritual Children of the Diocese of Eastern Pennsylvania:

Christ is in our midst!

As we continue our spiritual journey in this Jubilee Year of 2000, we as Orthodox Christians are challenged to a high calling. The Millennium marks the two thousandth anniversary of the coming in the flesh of the Son of God. How ought we to celebrate this milestone event in human history? How does our Lord want us to commemorate His first advent into this world?

Our sacred calling is not an invitation to celebrate the past or the present, with earthly pomp and circumstance, nor is it a challenge to change the world with some grandiose scheme.

Our sacred calling this Jubilee Year is the very message of Christ in the Gospels: a personal call to change ourselves and our way of life; to grow in Christ and become more Godlike. Jesus Christ, our Lord, is the same yesterday, today, and forever (Hebrews 13:8) and the same is true of his message. It is the same today, in this Millennium anniversary, as it was the very first day He preached it: *Repent, for the Kingdom of Heaven is at hand!* (Matt. 4:17).

Christ's call to repentance echoes throughout human history: in the pages of the sacred scriptures, in the writings of the Holy Fathers, and in the lives of countless Saints. As this Lent of the Jubilee Year draws to a close, the call to repentance beckons to us. This Jubilee Year, like every other one before us, affords us the greatest blessing of all from God — one that only we as believers in Christ know: *His forgiveness.* No other faith knows the forgiveness of God. Christ came into the world to save us; He proved that the power to forgive sins was His, when He healed the paralytic; and He extended that great gift even to those who nailed His life-giving Body to the Cross.

Indeed, ours is a forgiving Lord. He forgave the harlot at His feet and Peter weeping bitterly for his denial. He forgave the Publican and the Prodigal. He

forgave Mary of Egypt, whom we commemorate this Sunday. And He forgave countless others, too numerous to mention. He will also forgive us . . . if we but repent, and if we but confess our sins.

I, as your diocesan shepherd, call upon each and every one of you to heed the call of Christ to repentance and come to the holy mysteries of confession and communion before this Lenten Season ends. There is not one of us who is without sin — Christ proved that when the Pharisees tried to stone the adulteress (John 8: 1-11). St. Paul tells us that we have all *missed the mark . . . and fallen short of the glory of God* (Romans 3:23). And St. John the Theologian concurs when he writes, *If we say we have no sin, we deceive ourselves, and the truth is not in us* (I John 1:8). Come to Christ in confession now — knowing that, *If we confess our sins, He is faithful and just, and will forgive our sins and cleanse us from all unrighteousness* (I John 1:9).

Before we approach holy confession, however, many of us first need to forgive others the trespasses committed against us. I urge all of you to lay aside all the hurts and disappointments that life has presented you because of human weakness. I exhort all of you to forgive those who have angered you or sinned against you. Forgive everyone, in your family and in your parish family, in your workplace and in your neighborhood. The Lord calls upon us even *to love your enemies and pray for those who persecute you.* (Matthew 6:44).

Of course, repentance is more than confession of sins. It is in Greek *metanoia* — a “change of mind.” It means a turning away from sin, and a turning towards God. We must not only confess our sins and be sorry for them, but we must completely turn away from them and not commit them again. Instead, we must return to God our Father and His way of life, as did the Prodigal Son who realized the error of his way, turned around and came home (Luke 15:11-32). Holy Confession is the first step in the turning away from sin and

“coming home” to God.

The mystery of confession has been called by the Fathers of our Church a “second baptism,” a second chance for us to regain the purity of soul that we once possessed as newly-baptized. What a great mistake it would be for us to pass up this great gift in our spiritual lives. Christ died on the Cross for the remission of our sins. What a horrible tragedy for us to ignore so great a salvation as ours! Come to Christ, the Divine Physician of our souls and bodies, in holy confession. The Church invites us to meet Him in this sacrament in the prayer of the priest before the penitent's confession:

Behold, my spiritual child, Christ stands invisibly here to hear your confession. Be not ashamed, neither be afraid, and hide nothing . . . Fear not to tell all that you have done, that so you may receive forgiveness from our Lord Jesus Christ. Behold, His icon is before us . . . Take heed, therefore, that having come to the place of the Physician, you not depart unhealed.

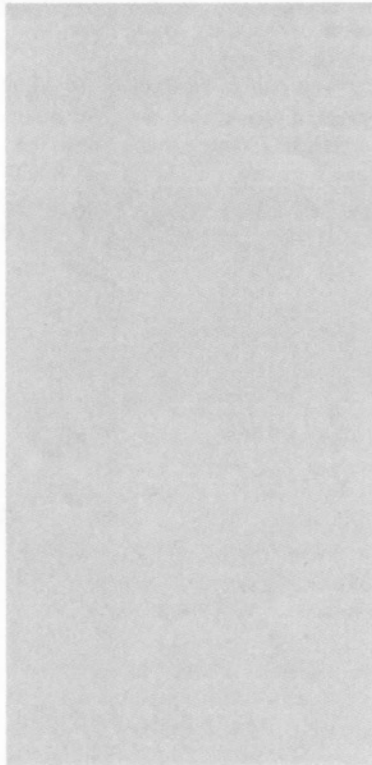
The call to repentance is the challenge of this Jubilee Year. We are to celebrate the Coming in the Flesh, the Life and Ministry, the Death and Resurrection of our Lord God and Savior Jesus Christ in a truly worthy way, a spiritual way. This can only be if we repent of our sins; and true repentance begins with confession. Come to confession, my beloved spiritual children, before the Lenten Season ends. And then unite yourselves to the Risen Lord in Holy Communion on Pascha. There is no better way to celebrate a *jubilee year . . . no better way to proclaim a year of favor from the Lord*” (Luke 4:19).

With the bestowal of my archpastoral blessings, I remain with paternal love for you all,

Sincerely yours in Christ,
+ HERMAN
Archbishop of Philadelphia
and Eastern Pennsylvania

Christ is Risen!

Indeed He is Risen!



Venerable Clergy and Beloved Faithful of our Diocese:

The Feast of Christ's Radiant Resurrection — the Lord's Pascha — is here again. By the ineffable mercy of the Lord we are blessed to behold the Light of His Glorious Resurrection and to rejoice in the fulness of this Paschal Feast.

Christ is Risen! Greater news than this the world has never heard. We are given the privilege to proclaim this because we believe in Him. We must allow this news to be proclaimed in our lives, not only during these unmatched liturgical services of our Bright Week, but in all our actions every day.

On this joyous and radiant day which the Lord has made, I rejoice and am glad with you and greet you with a warm embrace and the kiss of holy Pascha, in faith and in the hope that "He who raised the Lord Jesus will raise us also through Jesus" (2 Cor. 4:14).

And as we do witness to His Resurrection let us be mindful of His last instruction: "Thus it is written that the Messiah must suffer and rise from the dead on the third day. In His name, penance for the remission of sins is to be preached to all nations, beginning at Jerusalem" (Luke 24:46-47). The celebration is not ended; for we are not done with penance. As sinners who continue to offend God, we can experience the joy of His Resurrection daily if we remain repentant — giving expression daily for our offenses against Him. In this way our hearts will continue to burn inside us in the days, weeks and months ahead. That flame of love will not fade away.

My dearly beloved pastors, monks, and faithful of our Diocese: May the Holy Resurrection of Christ be to us all the inexhaustible source of our joy and gladness, peace and happiness in this life and forevermore.

CHRIST IS RISEN! INDEED HE IS RISEN!

With love in the Risen Lord,

+HERMAN
Archbishop of Philadelphia
and Eastern Pennsylvania

The Triumph of Orthodoxy Over All Heresies



Rev. George Gulin welcomes Archbishop Herman

“We venerate Thy most pure image, O Good One, and ask forgiveness of our transgressions, O Christ our God. Of Thy good will thou wast pleased to ascend the Cross in the flesh and deliver Thy creatures from bondage to the enemy. Therefore with thankfulness we cry aloud to Thee: Thou hast filled all with joy, O our Savior, for Thou didst come to save the world.”

These are the words of the tropar sung every first Sunday of Great Lent, the Sunday of Orthodoxy or Triumph of Orthodoxy, which commemorates the ending of the Iconoclast controversy in A.D. 842. The tropar is one of the entrance prayers for the clergy, who pray the prayer before every Divine Liturgy when they stand in front of the icon of Christ before entering the holy altar to complete their vesting prayers.

There is a direct connection between the icon and person of Jesus Christ, on the one hand, and the Sunday of Orthodoxy as expressed in the tropar. Not only do we celebrate the triumph of the Church over those who rejected icons

and the re-establishment of reverence for icons in 842, but we also acknowledge the victory of the Church over other heresies, most of them centering on the person of Jesus Christ.

Our Lord founded the Church on earth. He gave to His Apostles, the chosen ones, the responsibility to proclaim His message, to proclaim the Truth even to “all the ends of the earth.” The Apostles, in turn, through ordination and the laying on of hands, passed on this responsibility to those chosen and selected to become servants in the three-fold apostolic ministry of episcopacy, priesthood, and diaconate.

As the Church grew in size and years

passed from the direct active ministry of the Apostles, differences began to appear in the way the message of Jesus Christ was proclaimed, and in the way the Truth was taught. Deviations, alterations, and falsehoods began to appear in the name of Truth, causing confusion in the life of the Christian Church. Since the Church claimed to possess authority, it condemned not only these false teachings, but those who proclaimed this false doctrine. The name given to any false teaching, false doctrine or false belief is *heresy* and those promoting a *heresy* are called *heretics*.

Heresies are contrary to those teach-

Continued on the next page

The Triumph of Orthodoxy Over All Heresies

Continued from page 7

ings commonly held in the Church as Truth. A heresy is a serious theological error. The theological definition of heresy is the formal denial of any defined doctrine of the Orthodox Faith. Fighting heresy prompted the Church to formulate Orthodox Christian doctrine.

From the early centuries through the ninth century, the Church was faced with such heresies as these:

- Denying the divinity of Christ; saying that Jesus Christ was not God.

- Saying that Christ was not the true Son of God, but that he was adopted by God at His baptism.
- Teaching that the Virgin Mary should not be honored as Theotokos ("Mother of God").
- Teaching that Christ had only one nature, his divine nature, and that he did not possess a human nature.

From the fourth to the eighth centuries, the Ecumenical Councils were called to debate the controversial issues. In each case, this led ultimately to the rejection of the heresy, the anathematizing of the proponents of false teachings,

and the proclamation of the true doctrine, which even to this day guides the One, Holy, Catholic and Apostolic Church, the Orthodox Church. Let us not be persuaded that because these actions were taken sixteen centuries ago, this means that heresies have disappeared. On the contrary, false teachings concerning the person of Jesus Christ are still present with us today, although not called by the same name as in the early Church.

For a moment, think of the joy it must have been for the Christians in the ninth century to celebrate the restoration of icons for veneration and use in churches. For over 115 years, since the Emperor Leo III had ordered their destruction, the veneration and use of icons had been denied to the Church. Those who did not know the spirit of Orthodoxy were baffled by the zeal, the courage and the persistent struggle of the Orthodox against the imperial power of Byzantium over something that, to such persons, appeared as a superstition: the decoration of churches and homes with icons, and the reverencing of them.

The struggle of the Orthodox with the iconoclastic leaders was bitter. Patriarchs were deposed for defending icons; men and women, especially the latter, were martyred; iconographers were branded on their faces by hot irons for writing icons and for refusing to engage in adorning churches with Oriental doodles and naturalistic designs of flowers and animals.

But why did the Orthodox endure this bitter struggle? Why did Orthodox saints, like St. John of Damascus, dedicate their whole lives to opposing the imperial policy about icons? Was he guilty of believing in superstition? *Absolutely not!* Superstition would not have had the power to sustain the defenders of icons in their zeal and fervor over such a long struggle, lasting 115 years. The answer lies in the fact that Orthodox hold firmly, as a truth of their faith, that this world of ours, both cosmic and human, belongs to Christ and His kingdom.

We believe that the reality of the coming of Christ is not a far-off event, but is the ever-present reality here and now, which we celebrate in our worship, prayers, and acts of mercy. The icons bear witness for us to the meaning of Christian existence, that is, that we live in the vision of the ever-present Christ



and His kingdom. The vision of spiritual reality is the very essence of the Orthodox Faith. And it is in this light that we can understand the bitter resistance of the Orthodox to the imperial iconoclastic power. It was not only an event of a particular period of history, but an ever-present concern for the Orthodox Christian as an act of participating in Christ's Kingdom.

While the Sunday of Orthodox proclaims Triumph, its meaning is incomplete without the mention of one more element: the honor due those who have defended the Faith during the early centuries of the Christian Church, and in particular during those 115+ years of the iconoclastic controversy. The list of those hierarchs, clergy, laity, and even children, who paid dearly, with their lives, for keeping the Tradition and Faith, is endless. When we celebrate the Rite of Orthodoxy, we will proclaim the *truth* of the apostolic faith, the Faith of the Fathers, and we sing "Memory Eternal" in honor of those who defended the Faith.

Think of it not only in terms of a historic event. It is a festal celebration, a striking contrast to the penitential spirit of the Lenten services we celebrated in our Monastery Church and diocesan churches during this past week. Note the spiritual references made to the sufferings and struggles undergone by the saints — the references to the persecution, torture and exile they faced for the sake of Jesus Christ.

In addition, the Triumph of Orthodoxy gives focus to the honoring of martyrs and saints, all the heroes and defenders of the Orthodox teaching, which has now been delivered to us to uphold and to pass on to others. What a sacred opportunity has been placed in our lives! How many people in our time — even among the educated — understand correctly what Orthodoxy is and wherein its essence lies? It lies within the whole life of the Church: her doctrine, her worship, her scripture, her spirituality. We cannot isolate one of these areas as more important than any other. They come together as the full expression of the Church, as the one Body of Christ guided by the living power of the Holy Spirit. As we are baptized and chrismated members of the Church, Christ dwells within us. We may ask: "Is my life a living icon of Christ?" "Do my actions reflect the

image of Christ within me?" "Do we convey to others that Jesus Christ dwells within our parish communities?"

My dear brothers and sisters in Christ: the world we live in struggles with many serious problems, but all contemporary problems can be answered in the theology and life of the Orthodox Church. These include: human relationships, love and the family, morality, social reforms, suffering, and death — all these problems can be properly solved in the light of our Orthodox Christian understanding of life.

There is a great challenge waiting for us in this world! There is a boundless field for our preaching, for our mission in North America. We are on the threshold of the third millennium and we have

not see because of our diversity.

One of the hallmarks of the early Church was that she put into action what she debated and decided. When there was a heresy or an error in the Church, it was corrected. We can speak all we want about being the True Church, but unless we demonstrate that we are *one church* our message to a dying world will go unnoticed.

To that end, a challenge was placed in our hands when we became the autocephalous Orthodox Church in America nearly thirty years ago. Did we take this challenge to mean that there is a need to "Americanize" the Church? No! It is the other way around. The need is to "Christianize" America, to permeate, invade and sanctify her culture and



Archpriest Eugene Vansuch

a responsibility to maintain the True Faith as it has been given to us. The history of the Orthodox Church is filled with countless examples of such courageous teachers, preachers and witnesses to the Faith. Today, as Orthodox Christians in America, we need to break down the walls that divide us; to tear apart the bonds which tie us to ourselves and which keep us away from serving the spiritually-starving world around us. Never will it be possible for the Faith to engage the world in witness, until the Orthodox Church here embraces *all* Orthodox Christians. The unity of jurisdictions with one common hierarchy will become a light to the world making visible the unity of Faith that the non-Orthodox can-

not see because of our diversity. The lives of her population with holy Orthodoxy. We will not be able to transform the thinking of western man as a divided Church.

As the autocephalous Orthodox Church in America we continue to have as our mission, to be the image of the True Church, and to remain at the forefront of the desire to unite all Orthodox Christians in America, and of the ongoing endeavor to achieve this. Our disunity has led to the appearance of pseudo-Orthodox who establish themselves as Orthodox but remain outside the canonical body of Orthodoxy and who strive to substitute themselves for true Orthodoxy. The mission of the Orthodox Church in

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The Triumph of Orthodoxy Over All Heresies

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America extends to our diocese, our deaneries and our parishes.

We must pray, brothers and sisters in Christ, we must study Holy Scripture and the Fathers; we must learn our Orthodox Faith. Our parishes must become little centers of Orthodox life where those in our communities are invited and welcomed to experience the living Christ. We are masters at feeding the population around us with our earthly foods. In fact, do we not pride ourselves in this accomplishment? We all need food to survive; however, the people in our communities are just as hungry for the *truth* that only we, as the Orthodox Church, can provide.

His Eminence Archbishop HERMAN has given us direction in his pastoral messages in *Alive in Christ*, and each year he exhorts his clergy and laity to act on his initiatives. As a bishop he strives to keep the image of Christ be-

fore us constantly. The hierarchy of our Church in America exists to preach Christ and to encourage their faithful to live that Christ-like life. While we have many issues, problems, projects, difficulties, and opportunities ahead of us in our diocese and in our parishes, we need to place on our Diocesan Assembly, Parish Council and Annual Parish Meeting agendas the question of our spiritual growth, the deepening of our commitment to the Church, our sacramental and eucharistic rebirth, and our total life in the Church. No matter how important all other questions may be, they are among those things which will be "added"; for in the words of our Lord, "*Seek first the kingdom of God and His righteousness and all these things shall be added to you*" (Matt. 6:33).

Sunday of Orthodoxy is a corporate act of the Orthodox Church, an occasion when the whole Church makes a corporate confession that she gives all her allegiance to Christ. Within the boundaries of our diocese, there are Sunday of Orthodoxy services taking place in Phila-

delphia, Harrisburg and the Lehigh Valley, involving our diocesan clergy and faithful in proclaiming the truth of the Apostolic Faith.

The Orthodox place holy icons in their churches and homes to indicate their allegiance to Christ and His Kingdom and their dependence upon Him. The icons are the Orthodox Christian's testimony that the presence of Christ and His Kingdom illumines and dominates the whole of the believer's existence.

My fellow Orthodox brothers and sisters: pray that now may be the time for the Church to bear witness before the world, so that more souls may come to God through Christ, the Christ taught in the Orthodox Church. And let our prayer always be: "We venerate Thy most pure image, O Good One, and ask forgiveness of our transgression, O Christ our God . . . Therefore with thankfulness we cry aloud to Thee: Thou hast filled all with joy, O our Savior, for Thou didst come to save the world." Amen.

—Archpriest Eugene Vansuch



Diocesan clergy with Archbishop Herman



Fifth Annual Teen Encounter Best Ever!

The Department of Religious Education's seventh annual Winter Encounter for teens was held at St. Tikhon's Seminary on February 4-6. A record seventy-five enthusiastic teens attended this year's retreat, some from as far as Maryland, NY, NJ, and Florida! The encounter, open to teens aged 13-19 or in grades 7-12, was well represented by all age groups, including many "alumni" returning as "interns"!

This year's encounter theme was "The World to Come." Father Deacon Michael Anderson, Director of Youth

Ministries of the Orthodox Church in America, once again led the three-day retreat. Deacon Michael has spoken at past encounters and his enthusiasm, humor, and quick wit have made him a favorite with the teens and young adults. All were especially charmed by his 14-month old son, Victor!

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

traditional pizza party, served up, thanks, once again, to the unfailing talents and generosity of Fr. Andrew Shuga! After filling up on the delicious treat, the teens got together for a "Millennium New Year's Dance" in the Seminary gymnasium, hosted once again by St. Nicholas Church in Bethlehem. There were games, activities, and music from the 50s through the 90s with Deejay John Bohush. Teens were given the opportunities to renew old friendships as well as become acquainted with new people!

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Teen Encounter

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The tired but excited group retired for the evening, ready for the next day's events!

Following Morning Prayers and breakfast, Fr. Deacon Michael began the first session. In his opening remarks, he began by showing media headlines about various current happenings in the world. This led to a discussion on the current status of our world and how things look for the future. Many were divided as to the conditions we live in, with some finding them hopeless, others enlightening.

Teens were given a chance to get acquainted at this point through a series of group interaction exercises, eventually dividing into smaller groups. A series of media articles were distributed for small group discussion, where teens could react to headlines and considered the effect these stories might or might not have on their lives and future. Discussions were lively; many were worried about what the future would hold, with the violence and swift technology that seems to be taking over our lives, especially in areas of medicine, where moral decisions are not being thought out carefully. Others felt they will not be affected because the world has always been this way.

Deacon Michael explained that the world is not coming to an end, as it did not stop with Y2K! The world to come is what we make of it in our lives. It has to start with each of us. How will we live? What will we do for our life's work? Will Christ be our center?

Our leader went on to explain that there has always been evil in the world. A discussion ensued about the constant battle between good and evil and we noted that almost all cultures and religions recognize good and evil; even Taoism was cited with its symbol of ying and yang. What makes it possible for us to do evil is our free will. He then stated that the media (whether it be neighbors talking in the street or the internet) have always cited the evil in their headlines and very little emphasis is put on good happenings — they are usually just a sort of add-on to end a newscast or a "fill-in." Fr. Deacon emphasized that, if our life is Christ-centered, we will look for those good headlines, for they are what is really happening in the world. News is business and only sensationalism sells.



Fr. Michael Anderson addresses teens



Lunch and fellowship with Archbishop Herman



Therefore we are bombarded with evil and fascinated by it as a result. But it is not the way *we* want to live, for it only leads to sorrow and loss as well as a break with God. If we remember our lives as one with Christ, the evil headlines of gloom and doom will be for us simply the business of selling newspapers as well as a reminder of what we *don't* want our lives to become! With Christ and only with Christ is this possible, for he centers our life on the love and good that is ours to choose and achieve. Fr. Michael concluded the session by asking the teens to spend time during the afternoon thinking of what their idea of a perfect world would be, in preparation for the evening session.

After a delicious luncheon provided by members of the DRE, adult and college volunteers, the participants put together a time capsule, including in it names, pictures and thoughts for the new millennium. This was then buried in a spot on the Beatitude Trail, a summer camp project consisting of large wooden crosses made by campers, inscribed with the Beatitudes, and mapped out over the entire Monastery and Seminary grounds.

Following the time capsule came the chance to reflect, unwind and enjoy outside winter activities (the Florida delegation especially loved this!) as well as reflect on the day's events. The teens then prepared for Vespers and confessions, held in St. Tikhon's Monastery Church.

After dinner, a bonfire was hosted by Greg Hatrak and Martin Paluch, which included some serious snowball fights by the now "well-seasoned" Floridians, who couldn't get enough of the white stuff! Enjoying homemade sundaes, for which the St. Tikhon's seminarians were included as traditional guests, the group then assembled with Fr. Deacon Michael (or "FDA," as he is affectionately called) for a last session. There, cozily gathered in the Seminary lounge, teens could freely reflect and ask questions about the day's session and further discuss thoughts of a perfect world. Many agreed that the perfect world is one where the center of our lives is Christ and His Church, our families, loved ones, friends, and positive, caring activities, such as school, work (both paid and volunteer), service clubs, community and church service organizations, and of course, sports!

With those important thoughts to



ponder, the teens retired to their rooms to quietly prepare themselves for Divine Liturgy and Holy Communion the following day.

After the hierarchical Divine Liturgy, His Eminence, Archbishop HERMAN joined the teens for their farewell brunch. He called upon those present to take back to their parishes and share with others all they had learned over the last few days. The teens then departed for home, taking with them many important lessons, as well as new and lasting friendships.

Many thanks go to the members of the DRE committee, adult, college and seminary volunteers for their untiring time and efforts, without which this important event in our young adults' lives would not have been possible. As it evi-

dent with our increasing numbers each year, this has become a tradition worth keeping and expanding upon, and the DRE welcomes anyone desiring to become a part of it!

Our special thanks also go to His Eminence, Archbishop HERMAN, Martin Paluch, Gregory Hatrak, Fr. Leo Poore, and members of the seminary staff and student body for, once again, hosting another successful encounter!

—Matushka Myra Kovalak

***Christ is Risen!
Indeed He is Risen!***

St. Nicodemus of the Holy Mountain On the Paschal Canon

III

Editor's note: this third selection of extracts from St. Nicodemus's Commentary on the Paschal Canon follows two previous selections which appeared in the spring issues of Your Diocese Alive in Christ for 1997 and 1999. The Canon is the work of "the Melodist," or composer of hymns with honey-like sweetness — St. John of Damascus. These extracts from the commentary have been somewhat abridged, and — as before — the explanatory notes are St. Nicodemus's own unless otherwise stated.

Ode 6, Troparion 1: *Keeping the seals intact, O Christ, Thou didst arise from the tomb, who didst not spoil the locks of the Virgin's womb at Thy birth; and Thou hast opened to us the gates of Paradise.*

The meaning of the present troparion is as follows: When You were born, O Christ the God-man, You came out of the virginal womb of Your holy Mother ineffably and beyond our understanding, without spoiling (or damaging) in any way the "lock" of her virginity; and in a similar way, when You arose You kept intact and whole the seals with which the High Priests and Pharisees had made the tomb secure (cf. Mt. 27:66). By passing through both these closed gates — that of the virginal womb, and that of the sealed tomb — without damaging their integrity and in a manner surpassing explanation, You achieved this great and truly wonderful feat: for by means of these two gates, You opened to us the hitherto closed gates of Paradise.

We should be aware, however, that the holy Virgin is comparable with the holy tomb of the Lord up to this point, but what follows is different. For the holy Virgin remained a virgin for all eternity (as she was a virgin before childbirth, so



during and after childbirth she remained a virgin, and is ever-virgin); she was "kept shut," in accordance with the word God spoke to Ezekiel: "This gate shall remain shut; it shall not be opened, and no one shall enter by it; for the Lord God has entered by it"; and he does not leave it there, but adds, "therefore it shall remain shut" (Ezek. 44:2) . . . The tomb, however, was opened after the Lord had

risen, and after the angel had rolled the stone away from it; and the myrrhbearing women went into it (cf. Lk 24:3). Peter and John too went into the tomb; and before them the angels had been in as well. But why do I speak of angels and apostles and myrrhbearers going into the tomb of the Lord? There were also many Romans and many barbarians and Greeks, who at various times ruled

Jerusalem, who went into it when they pleased.

Ode 6, Troparion 2: *My Savior, the living and unsacrificed victim: as God Thou didst willingly offer Thyself to the Father, and didst raise with Thyself the whole race of Adam on rising from the grave.*

The Melodist took this troparion from the Homily on Easter of St. Gregory the Theologian, where he says: "Nor did He leave [the sacrifices of the Law] altogether unhallowed and useless, mere outpourings of blood; but the great and unsacrificed Victim, as I might call Him in respect of His first nature,¹ was mingled with the sacrifices of the Law. And this was a purification not of one small part of our world, nor for a short time, but of all the world and for ever."² This troparion also draws on another idea that the Theologian refers to in the same homily. For he first wonders in this homily to whom the Only-begotten Son gave His Blood — is it to the hostile enemy, or to God the Father? And then he resolves the difficulty, and considers it right that the Father received the blood of the Son: not that He asked it of the Son, nor that He needed it, but He received it for the sake of the economy, and because man had to be sanctified by the humanity of Christ in order for the Father Himself to free us from the tyrannical devil, condemning him by force, and bring us back to Himself through the Son who acted as mediator for us, and who so ordered things that His own blood should be offered in honor of the Father.³

Taking these two ideas, then, from the Theologian (the "Unsacrificed Victim" and the offering of Christ's blood), the Melodist turns to the Lord and says: "My Savior, You are a victim that is alive and

not sacrificed (according to Your first nature — in other words, as God); but as man, being at once sacrificer (i.e. High Priest) and victim You willingly offered Yourself to God the Father and into His hands. Both Your blood and Your spirit: that is, You gave up Your holy soul and thus were sacrificed and died as man; and yet as God, You rose from the grave, uniting Your soul with the body once again and giving life to the latter. And not only this, but you all raised up together with Yourself Adam and all his race.

Ode 7, Irmos: *He who rescued the Children from the furnace, having become man, suffers as a mortal; and through suffering He clothes what is mortal in the glorious apparel of incorruption, who alone is the blessed God of our Fathers and most glorious.*

This refers to Christ who as God came down in ancient times into the Babylonian furnace in the form and semblance of an angel, and preserved the Three Children unharmed by the flame of the furnace, so that the fire did not consume so much as a hair (Song of the Three Children, 25). So this same One who preserved the Three Children later becomes a man like me and, having become poor in my mortality, suffers as a mortal. But by means of the Passion that He Himself suffers, He clothes in the glorious apparel of incorruption the mortal substance of Adam which is also ours. For not only did He put on glorious apparel and incorruption as man after His Resurrection, as David says: "The Lord is King, He has put on glorious apparel" (Ps. 92:1); but He also clothed in incorruption us who were corrupted by sin, through the abundance of His goodness and through the natural closeness and kinship existing between the humanity assumed by Him and our own humanity.

That the One who descended into the furnace in the semblance of an angel and preserved the Three Children unharmed was the Only-begotten Son of God, is attested by king Nebuchadnezzar himself, when he says, "But I see four men loose, walking in the midst of the fire, and they are not hurt; and the appearance of the fourth is like the Son of God" (Dan. 3:25). Many of the Fathers under-

stand the Angel who descended into the furnace to be the Angel of the Father's great counsel, in the words of Isaiah. So you see how cleverly the Melodist has connected this Irmos both with the seventh scriptural ode (from the Song of the Three Children), and with the feast of the Resurrection. For as the Children were preserved unharmed, not being "corrupted" or consumed away by the flame of the furnace, so the corruptible and mortal body of the Lord not only avoided suffering corruption in the tomb (i.e. it did not decompose), but it also took on incorruption and immortality.

Ode 7, Troparion 2: *We celebrate the mortification of death, the destruction of hades, the firstfruits of another life which is eternal; and leaping for joy, we hymn the Cause: the only blessed God of our Fathers and most glorious.*

In this troparion, the Melodist shows how many good things we enjoy from the risen Lord. For though it seems that there is a single theme celebrated, that of the Resurrection, there are any number of fine things granted to us with the Resurrection. This is why St. John of Damascus says here that we Orthodox celebrate today the mortification of death; for since we have come to life in the risen Christ, death has been mortified, meaning that it is idle and inoperative and no longer exercises its deadening and fatal effect on human beings. We should therefore mock death and trample its tyranny under foot, and sing the victory hymn with Hosea: "Death, where is thy sting?" (Hos. 13:14); and with the Apostle: "Death is swallowed up in victory" (1 Cor. 15:54); and again with Hosea: "From death will I deliver them" (Hos. 13:14).

We also celebrate today the overthrow and destruction of Hades. For since Christ descended into Hades for our sake and freed the souls of the righteous that were imprisoned there, Hades has no more power over us. For we who believe in Christ and keep His commandments do not go after death into the darkness of Hades like the dead of old, but our souls go to the heavenly and light-filled mansions and there enjoy a partial

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¹ Since these words of the Theologian's present some difficulty, I add here the explanation given by the scholiast Nikitas: "He calls Christ a great and unsacrificed victim. 'Great,' simply, rather than 'greater,' so as to avoid altogether a comparison with any other. 'Victim,' because He was slaughtered for the sake of the world according to His humanity. 'Unsacrificed' as regards His first nature, that is, in His divinity; for this did not suffer and was not sacrificed. Divinity is the first nature since it is the principle of the other natures, and is superior to humanity. Having called the one Christ both sacrificed and unsacrificed and being aware that this sounds enigmatic, he adds 'as I might call Him' to make up for his bold language . . . He also calls Him a purification which is everlasting and for the whole world, not like the sacrifices under the Law; for those purified only the land of the Jews, and up to a point, and expiated certain people's sin."

² Hom. 45 (Second Homily on Easter), 13; PG 36:640C.
³ Hom. 45:22; PG 36:653AB.

St. Nicodemus

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delight, while they wait to receive the perfection of bliss after the resurrection of the dead. So we can also mock Hades and trample on it, and again say with Hosea, "Out of the hand of Hades will I ransom them" and "Where, Hades, is thy victory?" (Hos. 13:14); and with the three Children we can cry out: "[God] has brought us out of Hades and saved us from the hand of death" (Song of Three Children, 65).

In addition to all this, we celebrate today the beginning of a different life; of the eternal life, which remains and never has an end. This is the supreme gift, and a benefaction greater than the other two. For supposing, for argument's sake, that the risen Christ had granted us to live a blessed life in heaven, amidst every good thing, but not an eternal and unending life; even this would be considered a great gift and rich happiness. But for Him to give us such a blessed life full of good things, and then add that this life should have no end but be eternal and endless — this is truly a gift of gifts, a good thing of good things, a benefaction of benefactions. Hence the Lord said of this, "I came that they should have life, and have it more abundantly" (Jn. 10:10). What is this "more abundantly?" It is the eternity of that life, abounding in every good thing, as St. Gregory of Thessalonica interprets it. Hence St. Athanasius the Great was right to be festive at Easter and to begin his festal homily thus: "If it were permissible to use for a time the tongues of angels, if mortal nature had acquired immortal voices, then it might just dare to sing in praise of the gifts of this feast. For the gifts of grace truly surpass the bounds of creation. Death has been driven out from among men; Hades lays down its long-held dominion; and the human race, condemned by the law of sin, is taught by the gift of grace to reign as kings."⁴ And speaking on New [Thomas] Sunday, he begins thus: "Christ, risen from the dead, has made the whole of human life a festival."⁵

The Melodist concludes that because

of the aforementioned three great benefactions which we Christians have received, we should leap for joy and dance, and praise and give thanks to Christ who is the original cause of them all, who through His Resurrection bestowed these good things upon us, and who alone is the blessed and most glorious God of our Fathers. (He says this to show that this is the Seventh Ode, of which the phrase "blessed and most glorious God of our Fathers" is characteristic.) If it is our duty to give thanks to God for every good thing we have received from Him, however small, as the Apostle commands us ("In all things give thanks," 1 Thess. 5:18), how much more are we obliged to thank God for giving us such great, divine, incomprehensible and inexpressible good things.⁶

Ode 7, Troparion 3: *How truly sacred and most festive is this saving night and how full of light; being the herald of the radiant day of the Resurrection, on which the timeless light shone upon all bodily from the tomb.*

This troparion, too, the Melodist took from the sweet-voiced orator Gregory the Theologian. For in his homily on Easter, St. Gregory speaks of the procession with lights practiced by the Christians of the time, when they would light lamps and keep vigil all this night until the seventh hour, awaiting the Resurrection of the Lord. Here are his exact words: "Fine indeed was our splendid array and our procession with lights yesterday" (it is called "yesterday" as being a prelude to the Resurrection and not celebrating it as a present reality),⁷ "which we carried on both in private and in public, quite illuminating the night with our abundant fires, and which formed a prefiguration

of the great light. But today's" (i.e. that of the period after the Resurrection until Sunday evening — since the Church's day begins with the evening and ends with the next evening) "is better and more splendid; inasmuch as yesterday, the light was a forerunner of the great light that was rising" (you see how the Theologian explains the "yesterday") "and there was as it were the joy of a forefeast. Today, however, we celebrate the Resurrection itself, no longer as something hoped for but as something already accomplished."⁸

So John, who is named after grace, sets to music these words of the Theologian and says: Truly sacred and all-festive was this saving night of Easter Sunday (i.e. the period starting from the evening, up to the seventh hour of the night when we celebrate the Resurrection of the Lord). And then he goes on to give the reason why he honors this period of the night with such glorious and august names: it is, he says, because these six hours of the night are the forerunner and herald and prelude to the radiant day of the Lord's Resurrection. He calls "day" the period from the seventh hour of the night until Sunday evening, for it is during this time that the Resurrection of the Lord is celebrated, since the timeless light of the Deity shone upon all bodily — i.e. through the resurrection of the Lord's body. This light is none other than the Only-begotten Son of God, the true Light without beginning and eternal, who enlightens every man coming into the world, as John says (Jn. 1:9). It seems that the Melodist speaks with wonder of the timeless light. For even the temporal and created light of the sun rising out of the infinitely great and wide spheres of the heavens causes amazement to the eyes of those who behold it, even though it rises every day and our eyes have grown accustomed to seeing it. How much more of a wonder is it, therefore, that from a place so small as the Lord's tomb the light of the Godhead should rise, timeless and eternal and uncreated — given that it has risen thence on one occasion only, which makes the wonder all the more extraordinary for being unaccustomed?

—translated by Elizabeth Theokritoff

⁴ Ps.-Athanasius, *On Holy Easter* 1.1; PG 28:1075B.
⁵ Ps.-Athanasius, *On Holy Easter and to the Newly-baptized, on the Saturday at the end of Easter Week*, 1; PG 28:1081B.

⁶ Hence St. John of the golden tongue says: "Let us proclaim the Resurrection of the Savior: or rather, let us shout of our salvation. For through the Resurrection of Christ, the fire of gehenna is quenched; the worm that does not sleep meets its end; Hades is thrown into confusion; sin is mortified; evil spirits are expelled; those from earth hasten back to heaven; those in Hades are freed from the bonds of the devil, and seeking refuge with God, they say to the devil: 'Death, where is thy victory? Hades, where is thy sting?' The cause of this great feast and celebration for us is Christ, who is responsible for all the fine things we receive. For He made us from the beginning; He saved us now when we were perishing; when we were put to death, He brought us to life and delivered us from the tyranny of Hades" (Homily with the incipit "Rejoice in the Lord always"; Ps.-Chrysostom, *On the Resurrection on the Third Day*, PG 50:821).

⁷ Hence those who call this night of Sunday the night of Great Saturday do so in this sense -- inasmuch as it is a prelude to the Lord's Resurrection, which is celebrated at the seventh hour of the night and throughout the coming Sunday until evening.

⁸ Hom. 45.2; PG 36:624C-625A.

The Unchanging Liturgy



Orthodox liturgical worship is a part of the Church's sacred Tradition; it is, in fact, the central experience of the very nature of the Church, for in worship the human being fulfills God's original intention for His creatures, made in His Image. Adam's fall was above all a fall from true worship of God, which is an act requiring obedience, acknowledgment of dependence, and the attitude of gratefulness, all in the context of an overall joyful celebration of the gift of life.

In ancient Israel corporate worship was ordained by God — as a foreshadowing and preparation for the ultimate restoration of humanity in Jesus Christ, God incarnate. The Tabernacle worship, the Temple worship, and Synagogue worship all followed divinely prescribed directions and heavenly prototypes. This foreshadowing, fulfilling in its day the requirements of God, looked forward to a time of greater perfection. In His conversation with the woman of Samaria, Jesus Christ announced, "The hour is coming, and now is, when true worshippers will worship the Father in spirit and truth" (John 4:23).

This is the background of Orthodox Christian worship. As central in the ex-

pressions of Holy Tradition, the Liturgy cannot be considered as something man-made. Just as Holy Scripture is surely not the product of accidental speculations or concoctions of the human imagination — nor the saving dogmas of the Holy Catholic and Apostolic Church the products of human philosophical ingenuity — so Liturgy, both its forms and contents, is not man-made, but divinely revealed. The principles governing Liturgy are the same as those governing doctrine and scriptural interpretation. The formula is often expressed in the maxim, "the law of prayer and worship is the law of creed and doctrine" (*lex orandi, lex est credendi*).

We therefore can justifiably heed the good instruction of a modern Church Father who was deeply familiar with the doctrinal teachings of the great and holy Fathers who preceded him, and we can apply these teachings to our liturgical

study. We speak here of Father Georges Florovsky of blessed memory. In his most excellent essay "Revelation, Philosophy, and Theology" (in volume three of the *Collected Works*), Father Georges said that the eternal, unalterable truths of God's Revelation can be expressed in images, parables, poetry, art, liturgy, dogma, and sacramental acts. All of these testify to the good news of redemption; each of them presents in its own way the vision of divine truth, the external expressions necessarily being carefully worded and organized to do this in the most exacting way. The words and forms, of course, are not ends in themselves, but witnesses to the ultimate realities beyond, testimonies to that which is unchanging.

Now Father Georges expresses an extremely important principle. He says, "It is a total misunderstanding to speak of the development of dogma. Substitute for dogma the word liturgy. Dogma and Liturgy do not develop; they are unchanging and inviolable, even in their external aspect . . . As strange as it may appear, one can indeed say: dogmas (and liturgies) arise, dogmas (and liturgies) are established, but they do *not* develop.

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The Unchanging Liturgy

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And once established, a dogma (a liturgy) is perennial and *already* an immutable rule of faith. Both the *lex orandi* and *lex credendi* are *expressed* truth. Revelation discloses itself and is received in the silence of faith, in silent vision . . ." (p. 30).

But, someone might object, saying that our Liturgy is a Byzantine product, and reflects the Greek-Byzantine culture which is a thing of the past and of one geographical area. How then can it have timeless and universal value? Fr. Florovsky replies: in establishing dogmas (and liturgies), the Church expressed Revelation in the Greek language (and culture). In another sense it "translated Revelation from the Hebraic poetic and prophetic language into Greek. That meant, in a certain sense, a 'Hellenization' of Revelation." In reality this was, he says, a 'Churchification,' a baptism of the prior ingredients. The Old Dispensation is gone. Israel did not respond favorably to Jesus Christ as God's Son, and "the promise" passed to the Gentiles. "The 'calling of the Gentiles' meant that Hellenism became blessed by God. In this there was no 'historical accident' . . . in the religious destiny of man there are

no 'accidents.'"

There was as little "chance," he says, in selecting the Greek language and culture — "the unchanging, protolanguage of the Christian Gospel" — as there was in choosing the Jewish people in ancient times as the instrument of revelation of God's will and purpose. "We receive the Revelation of God as it occurred, and it would be pointless to ask whether it could have been otherwise. In the selection of 'the Hellenes' we must acknowledge the hidden decisions of Gods will."

Furthermore, "the presentation of Revelation in the language of historical Hellenism in *no way* restricts Revelation. It rather proves precisely the opposite — that this language possessed certain powers and resources which aided in expounding and expressing the truth of Revelation" (p. 32-33).

Liturgy is a particular form — in drama — of communication. It is surely a "language." "When divine truth is expressed in human language, *the words themselves are transformed.*" In this process of transformation the forms (words, structures, etc.) become sanctified. Liturgical forms are therefore not accidental; they are not replaceable by other forms. They are eternal expressions, "incapable of being replaced." The precise forms and content of sacred worship are eternalized in that they came to express — clearly and profoundly — divine truth. There is here manifest the "perennial philosophy" which speaks to all people in all times and places concerning that which transcends time and place. The exact languages used in worship can be translated for each new nation that embraces the Faith, but the "language of worship" itself — its forms, content, structures, procedures, and atmosphere, are universal and Immutable, and they touch deeply the human soul, which is everywhere the same.

We have witnessed, all too sadly, what happens when an ancient and venerable liturgical form is tampered with and radically changed — in order to accommodate the times. All that which formerly evoked timelessness and the sacred disappears. We speak here of the decomposition of the western liturgy in recent years. One of the most prominent liturgical theologians of the Western Church

lamented, "There is today no western rite to speak of."

Reverence for the Tradition of worship handed to us is an absolute obligation for our generation as it was for all generations before us. Unless we wish to fall into abject pride, we cannot consider ourselves more wise or more capable than our forefathers in the Faith. The Christian Revelation, enshrined in sacred scripture, doctrine, and liturgy cannot be rewritten, but must be received in humble submissiveness. If some part of it seems to us obscure, then let us study more diligently, seek more humbly the deep wisdom that is there. We cannot judge Christ's Holy Church. There is one Judge, and we know Who He is.

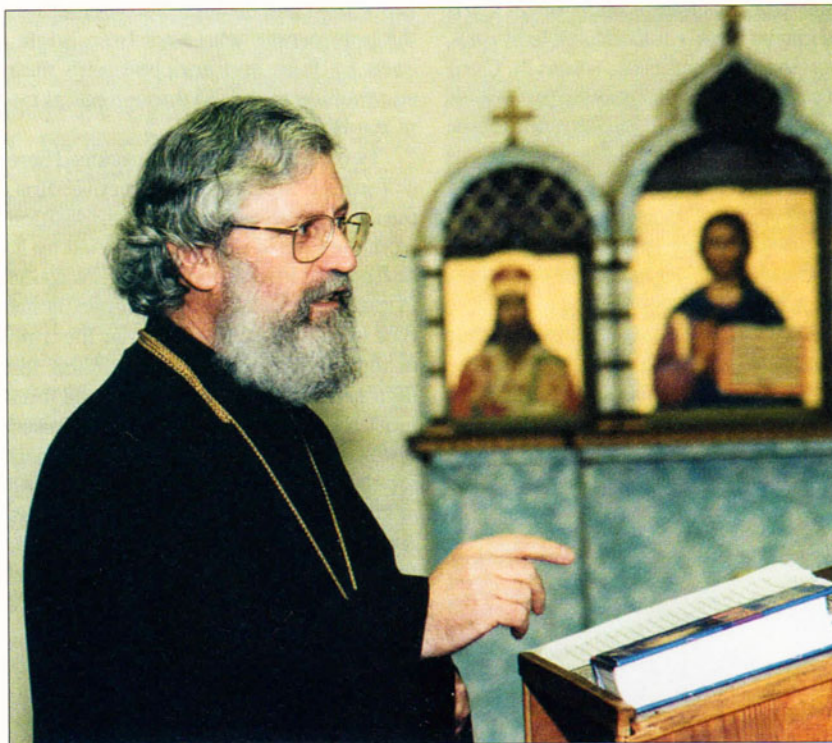
The beautiful prayer of our unchanging Liturgy which is read before the proclamation of the Gospel says: "Illuminate our hearts, O Master Who lovest mankind, with the pure light of Thy divine knowledge. Open the eyes of our mind to the understanding of Thy Gospel teachings. Implant also in us the fear of Thy blessed commandments . . ." This plea for opening our hearts, minds, and will, to hear and do what God reveals from above, must be the prayer we employ when addressing any of the facets of Church life. Without such openness and submissiveness, we wander aimlessly on this earth, following our own whims and desires or the whims and desires of others equally blind. God the Holy Trinity is the only True Light; all other light proceeds from Him. Those who have not this light stumble in the darkness of ignorance and self-delusion.

The more one drinks deeply from the fountain of Orthodox Tradition, the more one perceives that here is perfection, and the less one is inclined to attempt to "improve" it. At Pascha in the glorious Canon and at every Divine Liturgy following the Communion of the faithful, we pray: "O Christ, great and most Holy Pascha, Wisdom, Word, and Power of God, grant us a most clear sign that we shall partake of Thee in the unwaning Day of Thy Kingdom."

God alone is able to give us a perfection beyond the perfection He has established in His Holy Church on earth. That perfection is in the world to come.

—Archpriest Theodore Heckman

*My soul, my soul,
arise! Why are you
sleeping? The end is
drawing near, and
soon you shall be
troubled. Keep
watch, then, that
Christ your God
may spare you, For
He is everywhere
present and fills
all things.*



St. Cyril of Alexandria's Teaching on the Priesthood

Protopresbyter George Dion Dragas, former Dean of Holy Cross Greek Orthodox School of Theology in Brookline, Mass., lectured on St. Cyril at a clergy retreat held at St. Tikhon's Seminary during Cheesefare Week this spring. Here he presents a summary of the content of his lectures.

Introduction: St. Cyril and his Work "On Worship in Spirit and in Truth"

The treatment of my topic will be based on St. Cyril of Alexandria's early work, *On Worship in Spirit and in Truth*, which is not so well known because it has never been translated into English or in any other modern European language. I am, therefore, obliged before all else to supply a brief introduction to St. Cyril and especially to this work of his, indicating why I made this choice as regards the basis of my lectures.

St. Cyril of Alexandria is known to most theologians for his great dogmatic works relating to Christology and for his amazing contribution to the Orthodox Christological dogma. Most historians

and even theologians would know him as the church Father who confessed the unity of our Lord's person and hypostasis against the heresy of Nestorius (early 5th century) which divided Christ into two persons because of his two natures, the divine and the human. Although this dogmatic contribution of St. Cyril is extremely important and goes even further, since St. Cyril's teaching dominated not only the 3rd (anti-Nestorian) Ecumenical Council of Ephesus (431/3) over which he presided, but also all subsequent Ecumenical Councils which were summoned after his death to deal with Christological dogmatic issues — I mean, of course, the 4th, 5th, and 6th Ecumenical Councils which met at Chalcedon (451) and Constantinople (twice).

What is not so well known, however, is that St. Cyril was already a mighty theologian, indeed as much dogmatic as biblical, before the emergence of the Nestorian crisis (A.D. 428) and his decisive involvement in its resolution. This is most clearly demonstrated in his early

exegetical works, which provide a most consistent and profound interpretation of the Bible. The work which I have chosen as my basis for treating my topic, is perhaps the earliest and it is important that I introduce it to you or you to it even in a general way. My acquaintance with it goes back for some time, since my Durham days, when I turned to it for patristic seminars with my postgraduate students and translated several of the books which make up its profound content.

St. Cyril's early work *On Worship in Spirit and in Truth* is his first biblical exegetical writing which expounds the relation of the O.T. to the N.T., or of the Jewish to the Christian religion. It consists of 17 books, which deal with three general themes: (a) Man's Fall and restoration through Christ, which includes a most profound exposition of the doctrine of justification by faith (1-8); (b) the Church and the Priesthood which is in Christ as compared to the OT Tabernacle and its Priests (9-13); and (c) the

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St. Cyril of Alexandria

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Christian sacraments compared and contrasted to the Jewish sacrifices (14-17).

The book is written in the form of a dialogue between St. Cyril and a certain (student) Palladius. Palladius asks the questions and St. Cyril provides the answers. The basic thrust of the entire book is well represented by its title, "On (Christian) worship in spirit and in truth" as distinguished from the "(Jewish) worship in type and shadow." The former is based on the Christian Gospel and the latter on the Jewish Law. In St. Cyril's teaching there is no antithesis between these two. This is because the Gospel is the fulfillment of the Law, inasmuch as it reveals its deeper (spiritual) meaning and intention, whereas the latter is the preparation for the Gospel and looks forward to it in the expectation that it will bring about its completion.

saving activity is in operation in the Church and through Christ's agents, the Priests, and (c) Christ's holy sacraments are the means of salvation.

The soteriological character of the entire work is characteristic of St. Cyril and can be clearly traced back to his predecessor St. Athanasius, whom St. Cyril calls "the all-great" (*pammegas*). From this angle the three parts of the work could be also given the following titles: (a) The basis of our salvation: Christ and ourselves, (b) The realm and ministers of our Salvation: the Church and the Priests, and (c) The means of our salvation: Christ's holy sacraments.

All the above makes it obvious that Priesthood and Priests are a major component of this early work of St. Cyril on worship. It actually covers three entire books (11, 12 and 13). It is to these that I now wish to turn and try to summarize their doctrine. In all three of them St.

it, it is now important to turn to the dignity of the Priesthood and especially to attempt to explain how the Priesthood which was in type and according to the Law points to the true Priesthood which is in Christ and through Christ sanctifies the holy people who have been brightened by faith and enriched with their communion with God through partaking of the Holy Spirit."

Two basic themes are introduced here as forming St. Cyril's perspective: first, the dignity and second, the transposition from the type to the truth signified by it, or from the Priesthood of the Law to the Priesthood in Christ. The former is the type of the latter, and the latter the truth of the former. As St. Cyril explains the dignity of the Priesthood is first and foremost seen in the fact that it was raised up by God Himself. The biblical basis for this is in Exodus 28:1: *Then bring near to you your brother Aaron, and his sons with him, and among the Israelites, to serve me as priests — Aaron and Aaron's sons, Nabad and Abihu, Eleazar and Ithamar.*

The first important point that needs to be observed here is that, according to St. Cyril, *it was God who called by name (onomasti) the first priests that were selected.* This means that all Priests are (should be) called by God. St. Cyril borrows this point from St. Paul's statement in Hebrews 5:4: *And one does not presume to take this honor, but takes it only when called by God, just as Aaron was.* Putting it slightly differently, we may say with St. Cyril, that the calling to the Priesthood has a divine and not a human basis. In St. Cyril words: *"No one should be self-called to be priest (to offer priestly services) to God, but should wait for the calling."* To do otherwise and *"to attempt to seize it by force without having the approval from above"* (lit. *"the votes from above"*) means to be subjected to the punishment of Dathan and Abiron who were swallowed by the earth (see Numbers ch. 16, especially verses 31-33). None should wonder, St. Cyril writes, why self-calling is out of place and unseemly, when St. Paul tells us that the same thing applied even to Christ. Hebrews 5:5f.: *So also Christ did not glorify himself in becoming a High priest, but was appointed by the One who said to him . . . You are a priest forever according to the order of Melchisedek.*



Diocesan and visiting clergy

St. Cyril's thought is primarily focused on the Lord Jesus Christ. He is indeed the One who reveals all this or brings it about. But then, it must be also said that for St. Cyril Christ is a focus which has an expansive and wholesome (holistic) character, inasmuch as it embraces all mankind and the entire cosmos, their life and communion with each other and with God himself. Thus Christ is presented as the key to life, spiritual and true life — the Christian life which saves and restores mankind and the whole of creation. In light of this the three most general parts into which St. Cyril's entire work is subdivided can be also summed up as follows: (a) Christ as the Savior of fallen mankind, (b) Christ's

Cyril starts with what is said in the Old Testament about the Priesthood of the Law and goes on to show how all this is translated into the Priesthood of Christ which is of the Spirit. This is most clearly revealed in the title of Book 11: "On the Priesthood and that the Priesthood of the Law was a type of the Priesthood which is according to Christ."

The Divine Basis of Priesthood: The Aaronic and the Christian

The opening statement of this book reveals St. Cyril's general perspective on the subject. He writes, "Having previously spoken quite fully and elaborately about the spiritual meaning of the Tabernacle and on what God had ordered for

In light of all this St. Cyril goes on to conclude that Aaron's calling was an icon of Christ's calling to the Priesthood. He also draws here various parallels, which however imply certain distinctions. Aaron was called by Moses, but Christ was called by the Father. Aaron had his sons participate in his calling, but Christ had his disciples participate in his, for the Apostles were called together with him and were appointed to be his collaborators. St. Paul acknowledges this in I Cor. 3:9: *We are God's collaborators (synergoi) and we know that the disciples run all over the world to minister to the nations the Gospel of Christ.* They were called to this mission by Christ, but also by the Father, inasmuch as the Son is the Father's thought and wisdom and will. Aaron, then, is a type of Christ and a sort of prefiguration of the true and spiritual priesthood emerging out of the shadows that are still obscure.

Another detail that St. Cyril underlines here with good reason is that *Moses was ordered to call Aaron to be near him.* This detail contains another important spiritual meaning. This is the fact that the Law (represented by Moses) is weak and imperfect and cannot fulfill its mission by itself except with the help of Christ. In other words, the Law needs to draw near to Christ in order to fulfill its mission. To explain this point further St. Cyril recalls some details from the book of Exodus. Moses "*had never been eloquent in the past, not now . . . He was slow of speech and slow of tongue*" (Ex. 4:10). God, however, told him not to worry but to go, keeping in mind that He would be with him, and that He would be his mouth and teach him what he was to say. Yet, Moses still begged for someone else! And so God appointed Aaron to do this task, as a type of the Lord (of Christ), who can easily accomplish all things. In other words, as St. Cyril writes, Israel could not have been redeemed from Egypt if Moses, who was slow of speech and weak overall, had not been given Christ as his assistant through the icon of Aaron. God's granting of Aaron to Moses is for St. Cyril a type of the truth that *the weakness of the Law is perfected through Christ!* The Law does not have the power to redeem nor to sanctify completely those who are redeemed from sin. It is Christ who is naturally our redemption and sanctification with the

synergy of the saints. This truth is exactly prefigured by Aaron and his sons who stood by his side and collaborated with Moses in Egypt. In point of fact Aaron's sons prefigured the disciples of Christ, who collaborated with him, the High Priest and Leader of all.

St. Cyril's exegetical basis for the above point is Hebrews 10:4, *It is impossible for the blood of bulls and goats to take away sins.* On the contrary, however, Christ rendered perfect those who are sanctified through him by offering one sacrifice for the sake of sins. Naturally therefore those who continue to love the shadow and the letter and to have an attachment to the Mosaic regulations should know that unless they bring near them the High-Priest and Apostle of our Faith, Jesus Christ, the Lord, their persistence in and zeal for the worship of types will lead them nowhere. What

however, run along with him not because of his weakness, but because they had been selected as excellent and ready to gain from him the power to do all things. This is clearly confessed by the most excellent Paul, who said, *I can do all things through Christ empowering me* (Phil. 4:13).

Although St. Cyril does not say it explicitly, it is coherent with his teaching to think here of the Christian Priesthood in terms not so much of Aaron and his sons as of Christ and his holy disciples. To do this is to think in a really brighter and more powerful way because the context is no longer the type and shadow of the Old Testament but the light of the truth of the Gospel. The Priesthood of the New Testament is based on Christ and his disciples and as such has a basis in the truth that has been already accomplished. The profile of the new



boast could the life which is in accordance with the Law project before God who honors the virtues? This is why the wise Paul who knew the superiority of the knowledge of Christ, says that he regards as refuse all the things of the world and prefers to gain Christ (Phil. 3:8).

There is yet another, a third spiritual meaning to the order God gave to Moses to "call near him Aaron his brother" (Exod. 28:1). God gave this order, St. Cyril writes, when Moses complained to God that he was not able to lead the Israelites out of their sufferings in Egypt because, as he said, he could not achieve all things by himself. Christ's disciples

High Priest of the New Testament (Covenant) rests upon Christ. This is the Bishop who is understood to be *a type and sits in the place* of Christ, while the Presbyters (Priests) are his collaborators as the holy disciples were Christ's. Thus, what was said about Christ's and his disciples' calling is also applicable to the Bishop's and his Priests' calling. The Bishop is called by Christ, the Priests are called by Christ and the Bishop. The Bishop derives his power directly from Christ, while the Priests derive it from Christ and the Bishop. This is the impli-

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cation of St. Cyril's thought here, but this is actually the true basis of Christian Priesthood as we find it in the Church of the Fathers, the Holy Orthodox Church. But let us return to St. Cyril's teaching.

The Meaning of the Priestly Vestments

After speaking about the divine calling as the basis of the Priesthood and its divine power to redeem and to sanctify, St. Cyril turns to the priestly vestments as they were ordered in the case of Aaron and attempts to explore their spiritual (Christian) meaning. Clearly his intention is to provide a Christian biblical basis for what applies to Christian Priests in this case.

Exodus 28:2ff serves as his starting point but as before, so here he quotes several relevant texts from the N.T. which help him to bring out the spiritual meaning he is searching for. Exodus states this: *You shall make sacred vestments for the glorious adornment of your brother Aaron, and you shall speak to all who have ability, whom I have endowed with skill, that they make Aaron's vestments to consecrate him for my priesthood.*

Straightway St. Cyril turns to most wise Paul's advice that those who were saved by faith should be expected to put on the truly holy and heavenly vestments. *Put on as your vestment our Lord Jesus Christ* (Rom. 13:14). Actually, St. Cyril observes that this apostolic expectation also has prophetic foundation. Isaiah had spoken about this too: *My soul rejoices in the Lord, for he has vested me with the robe of salvation and the garment of joy* (Isa. 61:1). On this apostolic and prophetic basis St. Cyril states that the truly honorable and glorious vestment for the holy people is Christ himself who is to us the robe of salvation and the garment of joy. He is indeed a brilliant and surpassing ornament for the souls of the Saints. As it is written, *Those who are baptized into Christ have put on Christ* (Gal. 3:27). It is important to note here that this verse from Isaiah is what Orthodox priests say when they put on their first vestment, the stichar, because it offers a deeper understanding of its original tradition and meaning. Orthodox liturgical traditions go back to the early

Church and have been shaped by the old Hebrew traditions as they were fulfilled and reshaped in Christ. But what exactly are the priestly vestments of the Law and how exactly do they relate to Christ and to Christian priestly vestments? It is to this that St. Cyril turns next and thus provides further important elucidation concerning the Christian Priesthood.

St. Cyril's basic perception is that the Law adorned Aaron with shadows that refer to and depict Christ's Glory. There is actually a mystical but exact logic (*logos*) pertaining to these vestments, which denotes in a mysterious way the glory of the Savior. These vestments, which are named in Exodus 28:3, are the



following: the breastplate (*peristethio*), the shoulder-piece (*epomis*), the tunic with the fringe (*chiton kosymbotos*), the tire (*kidaris*), the girdle (*zone*) and also the materials: gold, blue purple, scarlet and fine linen. These are the same materials that had been used for the Tabernacle. In both cases they symbolized Christ, or indeed the "beauty of Christ" (*to kallos tou Christou*). The gold revealed his Godhead, the purple his royal office, the linen his being the bodiless Word, the scarlet his flesh and the blue his coming from above (from heaven). The vestments then, like the fabric of the Tabernacle, symbolize the various truths concerning the identity of the Lord Jesus

Christ, his blessed Person and Work. When the priests put them on they declare their assimilation to Christ, the fact that they are tied to him, representing him, depicting him as icons that imitate him.

St. Cyril goes through the various vestments, one by one, specifying their particular meaning. He first writes about the *Ephod* (the shoulder piece) on the basis of Ex. 28:6-8. The materials point to the dignity and sanctity of the priesthood. The two onyx stones of emerald (the *Urim* and *Thumim*) inscribed with the names of the tribes of Israel signify heaven, the dwelling place of the Glory of God that fills it. This is established in

Ex. 24:9-10, which is based on a Theophany. The fact that they are worn on the priests' shoulders typifies the truth that Christ carries the Christians in a similar way. The same notion is also linked with the imagery of the eagle that spreads its wings and takes up its young (Deut. 32:11). Furthermore it is reminiscent of Ps. 11:3 and Hosea 11:3, as well as of the statement of Christ to his disciples that "their names have been written in the heavens" (Luke 10:20). Finally these stones remind us of our acceptance by God in Christ.

The next item of the vestments is the Breastplate (*peristethio*) with the twelve stones that have the names of the twelve

stones that have the names of the twelve tribes inscribed on them according to Ex. 28:13-21. The description of this item in Exodus is not very clear and St. Cyril admits it, but he tries to explain it. He concludes that this vestment signifies the fact that in the person of the High-Priest the Lord sees all the Israelites as if they are all carried by him. He also explains that it is called "oracle of judgment" (*logeion ton kriseon*) because it was placed over the heart, where the rational power resides and here right judgment is worked out. St. Cyril establishes these meanings on the basis of the Psalms 105:3, 98:4, 44:14. The same applies to the names inscribed on the stones, which symbolize the Saints, and to the chains which symbolize the numerous virtues of the Saints and the armory of Christ according to Ephesians 6:1, and finally Christ himself who is our peace that unites the two in one according to Ephesians 2:14. St. Cyril finds in Ezekiel other particular meanings of the precious stones but he always ends with Christ who provides the ultimate focus, for he upholds the priesthood and the people. This is most eloquently brought out in his interpretation of Exodus 28:26, which stipulates that "Aaron should have this 'oracle judgment' with the names on his breast when he goes into the Holy Place before the Lord." These, says St. Cyril were symbols of Christ and the Saints according to Matthew 28:20 ("Behold I am with you to the end of this age"). Christ is the manifestation and truth of Aaron's appearance before God. In his person we come to know the Father and we also learn the Father's "good and perfect will" which is "perfect and well pleasing to him" (Romans 12:2 and John 16:15). This also refers to Christ as Emmanuel, because he is the Son by nature, God of God, the only holy One, whereas we become what he is only by participation and imitation (*methektos kai kata mimesin*). "We" here signifies the Saints and the Breastplate symbolizes Christ's mediatorial work for us before God the Father together with the Saints.

St. Cyril describes next the Hebrew Tunic (*chiton*), which corresponds to the Christian stichar, on the basis of Ex. 28:31-35. Its blue color symbolizes incorruptibility, i.e. Christ, and this is in accordance with Ps. 131:16 ("I will put

on salvation") and Rom. 13:12-14 ("Put on our Lord Jesus Christ"). Inasmuch as blue also symbolizes heaven, as we have noted, the blue color of the tunic indicates heavenly incorruptibility. Here Aaron symbolizes Christ who put on the human body and rendered it incorruptible according to John 5:26 (*The Father has life in himself and gave it to the Son also*). As for the bells under the fringe of the tunic, these symbolize the salvation and brilliant economy which is preached in the Gospel, while the pomegranates refer to the cities in which the Gospel is preached. The golden rosette with the engraving "Holy to the Lord" (Ex. 28:32-34) symbolizes the mystery of Christ according to John 10:34-36, that is, the fact that Christ was sanctified for us by the Father. It also refers to his kingship, which is both natural, and by participation (*physikos kai methektos*), or to the heavenly kingdom to which he leads us.

Exodus 28:34 indicates the High Priestly function of bearing away the sins

of the people every time he offers sacrifices to God. This most clearly points to Christ through whom we have access to God and forgiveness of sins. That this shall be on Aaron's forehead forever indicates that Christ's kingdom will have no end.

The Tire and the Girdle have a military meaning. They refer to Christ's right arm and to his battle to deliver the captives. Aaron's sons are to have it also because the entire priestly company shares in the same mission. St. Cyril sees this battle in terms of the Apostle's call to subdue every spirit to obedience to Christ (2 Cor. 10:5-6). The Christocentric understanding of the Hebrew Priesthood as the basis for the Christian Priesthood is further explained in St. Cyril's typological exposition of the Hebrew rite of ordination and consecration of the Priests.

To be continued, with St. Cyril's views on meaning of Priesthood.

—Protopresbyter George Dion Dragas

Official

Protodeacon	Deacon Gabriel Petorak
Kamilavka	Protodeacon Keith Russin
Gold Cross	Hieromonk Juvenaly
Archpriest	Priest Stephen Karaffa Priest John Onofrey
Palitza	Archpriest John Perich
Archimandrite	Igumen Tikhon
Synodal Gramotas:	Archpriest Michael Hatrak Archpriest Elias Krenitsky St. Michael Church Jermyn SS. Peter and Paul Church Minersville
Retired:	Archpriest Nicholas Yuschak
Released to Diocese of Midwest:	Archpriest Paul Soucek

Parish Council Confirmations

Christ the Savior Church — Harrisburg	St. Mark Church — Wrightstown
Holy Assumption Church — St. Clair	St. Mary's Church — Coaldale
Holy Ascension Church — Frackville	St. Michael Church — Jermyn
Holy Cross Church — Williamsport	St. Michael Church — Mount Carmel
Holy Trinity Church — Pottstown	St. Michael Church — Old Forge
Holy Trinity Church — Stroudsburg	St. Nicholas Church — Bethlehem
Holy Trinity Church — Wilkes-Barre	St. Nicholas Church — Olyphant
St. John the Baptist Church — Dundaff	SS. Peter and Paul Church — Minersville
St. John the Baptist Church — Nanticoke	St. Vladimir Church — Lopez

The Life of the Thrice-Blessed Bishop Raphael 1860-1915

Conclusion

Editor's note: A decree of the Holy Synod of Bishops has confirmed that the glorification of the ever-memorable, thrice-blessed Bishop RAPHAEL (Hawaweeny) will take place during this year's Memorial Day festivities at St. Tikhon's Monastery. The significance of this action is that Raphael's name will be added to the canon, or rule, of saints of the Orthodox Church, for it has now been revealed to the mind of the Church that God has granted him entrance to the heavenly Kingdom and that he dwells with the saints. Therefore it becomes a part of our holy tradition and rule to include him in our liturgical prayers and commemorations, as a new holy Father, guide and helper, a new heavenly advocate and intercessor with the Lord.

Bishop Raphael and Orthodox-Episcopal Relations

From the end of the sixteenth century, the Protestant Anglican Church made many approaches to the Orthodox Church and looked upon it as a Church which appeals to Holy Scriptures and the writings of the holy fathers, and the one which claims continuity with the Church of the New Testament. Orthodoxy especially rejects the supremacy of Rome and the Pope of Rome over all Churches, but above all, the Anglicans were hoping that the Orthodox Church would recognize their Orders.



Relations between the Orthodox Church and the Anglicans began in the seventeenth century between the Patriarch of Constantinople Cyril Lucaris (1572-1638) and George Abbot, Anglican archbishop of Canterbury. Relations continued between Constantinople and the Church of England and successfully reached contacts in the nineteenth cen-

tury with the Great Church of Russia, where good relations and theological dialogue were established, with the purpose of promoting the unity of Christendom, between Metropolitan Philaret of Moscow and the Anglican Church.

When in 1896 the Roman Pope Leo XIII declared Anglican clerical Orders to be invalid, the Anglicans sought more serious dialogue with the Orthodox. As a direct result the Anglican and Eastern Churches Union was founded in London that same year.

The first contact the Church of England made with the English colonies in America was in 1578, and the first permanent Anglican settlement in the new world was founded in 1607. During the eighteenth century the Church of England was officially established in Virginia, Maryland, North and South Carolina and Georgia. In 1789, following the Revolutionary War of Independence, the Anglican Church in the United States (Protestant Episcopal) became autonomous and independent of the Church of England but remained an integral part of the Anglican communion, joined to its English mother church by kinship of faith and worship. In the United States they took the name of "Protestant Episcopal Church."

The Protestant Episcopal Church opened a new era of relations with the Russian Orthodox Church in the United States when its General Convention of 1862 established the "Russo-Greek Committee" for the purpose of seeking fresh contacts with and information about Orthodoxy. After that year, Orthodox/Anglican relations were many and varied. In the beginning of the twentieth century, the leaders of that movement were the Russian Orthodox Bishop of North America and the Aleutian Islands, Archbishop Tikhon, and the Episcopalian Bishop Charles Grafton, Bishop of Fond du Lac. On February 7, 1907, the Russian Holy Synod decided officially to transfer Archbishop Tikhon from North America to the see of Iaroslav in Russia, appointing Bishop Platon, second vicar of the Kiev diocese, to succeed Archbishop Tikhon in North America. As Platon had been very impressed with the Anglican Church since he had been rector of the Moscow Theological Academy, he continued these relations, wishing the unity of all Christendom.

On October 13, 1908, the Protestant Episcopal Church in the United States inaugurated an American Branch of the Anglican and Eastern Churches Union at a meeting held at its Church of the Holy Transfiguration in New York. The meeting was attended by three Episcopalian bishops and a large number of their clergy: Raphael Hawaweeny, Bishop of Brooklyn, Father Basil Kherbawy and Deacon Iskandar Atallah representing the Syrian Mission in North America; Father Benedict Turkevich, delegated by Archbishop Platon to represent the Russian Church in North America; Father Methodios Korkotis representing the Greek Mission; and the Greek Consul-General from Washington, DC also attended. After the opening prayer, the participants discussed the plan they must follow which would lead to success in the near future. Then Bishop Raphael spoke, expressing the wish that the mutual approach in such meetings would accede to true unity by resolving the essential problems between the two Churches regarding the Sacraments and basic Christian doctrine. He said "that the day is near when we do not say 'our Church' and 'your Church' but we will all be one in Christ."

At the meeting the Episcopalians announced that the organization's purpose

was not only to develop fraternal relations with the Orthodox Church, but also to make formal conversations promoting unity. The body decided to encourage seminarian student exchanges, with seminarians of the Episcopal Church being sent to Russia for a period of study in Orthodox academies, and seminarians of the Russian Church being sent aboard for a period of study in Anglican theological schools. The body then elected Edward Parker, Bishop of New Hampshire, as the Episcopalian vice-president of the American Branch of The Anglican and Eastern Churches Union, and being well-pleased with the impression Bishop Raphael made at the meeting, elected him as the Orthodox vice-president. Bishop Raphael accepted this position in the belief that the Anglican and Eastern Churches Union would offer opportunities to help realize unity.

As was their usual custom with all prelates and clergy of other bodies, the Episcopalian bishops urged Bishop Raphael to recognize the validity of their Orders and to permit his people to receive sacramental ministrations from the Episcopal Church. It was pointed out to Raphael that many of the isolated and widely scattered Orthodox Christians in North America had no easy access to Orthodox priests (and hence no easy access to the sacraments), but could be easily reached and ministered to by Episcopalian clergymen. They tried to persuade Raphael that they were true priests — Orthodox in their doctrine and belief, though separated in organization. Unconvinced by their arguments, Raphael cautioned the Orthodox Syrians not to be taken in by such arguments, and that no unity of faith or practice existed between the Orthodox Church and the Protestant Episcopal Churches.

On October 14, 1909, during the annual meeting of the American Branch of the Anglican and Eastern Churches Union held at Grace Episcopal Church in Newark, New Jersey, the Episcopalian bishops pressed Bishop Raphael to translate the *Book of Common Prayer* into Arabic and to encourage the Orthodox Syrian faithful who were without the ministrations of a local Orthodox priest to attend Episcopal churches. Bishop Raphael refused for many theological reasons, saying: "The spiritual communion between the Orthodox Church and the Episcopal Church does not exist yet;

all we have accomplished is friendly relations." He suggested that if the Episcopalians were truly interested in being of help to his flock, that they should keep Orthodox service books in their churches which could be used by the Orthodox Syrians when they might visit an Episcopalian church.

Raphael continued to be greatly concerned by the dilemma which faced members of his flock who lived in areas at great distances from Orthodox parishes. Their dying went to their graves without confession and communion and with no priest to conduct a funeral. Young couples needed their marriages blessed in a church and their children baptized. Therefore in June of 1910 Bishop Raphael took a bold pastoral step and granted permission for his people *in these circumstances of emergency and urgency* to receive ministrations from an Episcopalian clergyman, *when no Orthodox priest was available*, and only from an Episcopalian clergyman. He believed that the Episcopal Church considered the Orthodox Church to be the oldest Church and that only the Orthodox Church preserved the truth of the Christian Faith without changes. He also had great love for them and his personal desire to be tolerant toward them in issues and matters that did not contradict the canons of the Orthodox Church and its apostolic teaching and doctrine, hoping by this he would help to realize the unity between the two Churches.

Writing to the Episcopalian bishops, Raphael listed the pastoral rules which he stipulated were to be observed by any Episcopalian clergyman who might be called to minister to his people in such extreme circumstances, concerning marriages, divorces, baptisms (and not chrismation), confessions and communions for the dying, recommending that if an Orthodox Service Book could be produced, that the sacrament and rites be performed as set forth in that book.

Bishop Raphael's letter reached the mother Church of England. The secretary of The Anglican and Eastern Churches Union, the Reverend Fynes Clinton, wrote to Raphael on August 6, 1910, commending his step and stating that "the House of Bishops, in their last meeting in Lambeth, England, decided that there is no canonical preventive

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Bishop Raphael

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which prevents the Anglican clergy from baptizing and chrismating the Orthodox children," and that such a step is "of greatest importance in the interest of approaching the day when we, the Anglicans, will be given the same right when we travel in the Orthodox countries . . . your step, which may be today difficult for some Orthodox bishops to undertake and for some to accept will positively affect the future of the relations between the two Churches. Therefore, I have sent your letter to be published in our Anglican newsletters, and to the Archbishop of Canterbury, and to other bishops of the Anglican Church."

Being uncomfortable with the response of the Anglicans, Bishop Raphael wrote Clinton, in August 19, 1910, an explanatory letter stating that "I trust that no doubtful interpretation has been given to that letter. I tried to be both very Christian and frank. In no way must it be interpreted as admitting anything which the Orthodox Church does not admit or in contradicting what it does not deny." And "I, as head of the Syrian Mission in North America, find my people scattered far and near. Of all Christian bodies they and I find the Protestant Episcopal Church most respectful and kind toward me, as their Bishop, and to them. That Church has extended a Christian hand. I have gone as far as I can conscientiously toward that Church as part of the great and beloved Anglican Communion. Whereinsoever my people have need of ministrations of necessity, there being no Orthodox priests, I have preferred the Priesthood of the Anglican Church to minister to them, rather than that of any other. No farther I can go. All other matters I must leave in the hands of God and the rightful authorities of the Holy Orthodox Church throughout the world. I will stand with them in their final decision."

Being a vice-president on the Eastern Orthodox Catholic side of the Anglican and Eastern Orthodox Churches Union and having issued on Protestant Episcopal solicitation such a permission to his people, Bishop Raphael set himself to observe most closely the resulting acts following upon his permissory letter, and to study most carefully the Protestant Episcopal Church and the

Anglican teaching in the hope that the Anglicans might really be capable of actually becoming Orthodox. But the more closely he observed their general practices and more deeply he studied the teaching and the faith of the Protestant Episcopal Church the more painfully shocked, disappointed, and disillusioned Bishop Raphael became; furthermore, the very fact of his own position in the Anglican and Orthodox Union made the confusion and deception of Orthodox people the more certain and serious. The Episcopal clergy informed the Orthodox people that Bishop Raphael recognized the Anglican Communion (Protestant Episcopal Church) as being united with the Holy Orthodox Church and their ministry, that is, Holy Orders, as valid; they offered their ministrations even when Orthodox clergy were residing in the same towns and parishes, as pastors, saying that there was no need of the Orthodox people seeking the ministrations of their own Orthodox priests, for their ministrations were all that were necessary. Bishop Raphael found that his association with Episcopalians was made a basis for most insidious, injurious, and unwarranted propaganda in favor of the Protestant Episcopal Church among his parishes and faithful.

Finally, after more than a year of constant and careful study and observation, Bishop Raphael felt that it was his duty to resign from the association of which he was a vice-president. In doing this he hoped that the end of his connection with the "Union" would end also the Protestant Episcopal interferences and un-called-for intrusions in the affairs and religious harmony of his people.

Therefore, while the American Branch of the "Union" was preparing for its fourth annual meeting to be held on November 10, 1911, Bishop Raphael decided to resign from the association. He wrote his letter of resignation on September 26, 1911, but he did not send it to the members of the Branch until the day before the meeting, on November 9, 1911. The letter was read at the meeting and the members of the Branch accepted the resignation of Bishop Raphael, assigning a special committee to prepare a letter responding to Bishop Raphael's letter of resignation. The committee wrote the response on December 21, 1911.

Bishop Raphael's letter of resignation from the American Branch was well-received by all Orthodox Christians in North America and in Russia, and he was commended by all who understood Anglicanism and the reason for its desire for dialogue with the Orthodox Church. These included such people as Archbishop Platon, Bishop Alexander and the Orthodox clergy in North America. Nicholas Uspensky, secretary of the Kiev Theological School, wrote Raphael on March 18, 1912, saying, "I read your letter of resignation in the *Russian-America Orthodox Messenger*. I admire your literary courage which every Orthodox bishop should follow." Sir Campbell, a doctor of canon law in England and a convert to Orthodoxy, wrote to Bishop Raphael on October 17, 1911, saying that he had read the letter of resignation in two Catholic magazines in England, adding that the Anglican/Orthodox movement was founded only because the Anglican Church needed to have its Orders recognized as valid by the Orthodox Church.

In the August, 1912 issue of *Al-Kalimat* ("The Word") Bishop Raphael issued an official edict to his flock rescinding his earlier permission (1910) and forbidding them to accept the ministrations of Protestant Episcopal clergymen. Later that same year Bishop Raphael reinforced the above edict by sending a "Pastoral Letter" to all of his clergy and laity explaining in depth the whole matter.

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Raphael, youngest child of Michael and Mariam al-Hawaweeny of Damascus, the Bishop of Brooklyn — a prince of the Church and one of its greatest sons. His biography bears an edifying proclamation, a description of the historical example of a man acting for the good of his nation and his Church. It describes the efforts, love, and care he poured out to his beloved flock. From his youth he incarnated his love for the priesthood and service in the house of God by learning and by the exercise of virtue and godliness.

The position of honor to which he attained was not by his inheritance from his ancestors, but was the result of his own efforts. The position of Bishop of Brooklyn came to him unexpectedly, unplanned. It came as a divine charism

from the Holy Spirit, acting through the Supreme Spiritual Authority of the Russian Holy Synod, to a loving son of the Antiochian Church.

When he arrived in North America, he was unique in his sincere love of Syria and its Church established by the holy Apostles Peter and Paul. Coming from Russia he found people of his own native land who offered him the reins of leadership, placing him at the forefront of their assembly and in their destiny. In that position he shone across the ocean as a brilliant star. Through him every eye saw the light by which the heavenly Father is glorified.

In nothing, he discovered everything. Out of weakness he created strength. When he came to this land he found the Orthodox Syrians in disorder, with no pastor to gather, tend and protect the flock. He alone joyfully accepted the challenge of that task, unfurling the banner of unity to flutter in the sky in order that every Orthodox Syrian might see and honor it with the bowing of the head. Each one read the invitation to unity issued by the young Archimandrite, then spurred their horses and sped in spirit to New York where he set the cornerstone of unity for the Orthodox Syrian assembly in North America. That first parish of St. Nicholas in Brooklyn steadily grew under his pastorate, and the number of priests increased until the great man became the leader of parishes and pastors — the authority for those communities in all matters.

He was pastor and father. His sheep knew his voice. His people recognized his love, compassion and tenderness. He was a father more than a chief and a servant more than a master. He did not limit his ministrations to the celebration of the liturgical services, but taught and guided the people in diverse ways: translating books and articles in newspapers and magazines — in Arabic, Greek and Russian. For ten years he published didactic articles in his magazine *Al-Kalimat* ("The Word"), which allowed him to express himself even in places where he could not be in person. It served as the starting point of his educational program, and he proved himself a courageous hero in defending the Church and the Faith, in resisting blasphemy and negligence, in teaching the true religion without shyness or fear.

His ministry was not limited to the Syrians alone, but extended also to many non-Arab segments of the immigrant population. As a self-proclaimed Syro-Arab by birth, a Greek by primary education, an American by residence, a Russian at heart and a Slav in soul, he came into contact with all people, and none refused his ministrations.

His services to the Orthodox Syrians in his homeland was great, in preaching, guiding and raising the spirit of the people. He loved his Mother Church of Antioch, and fought to free the See from spiritual slavery to the Greeks whom he called "foreigners in speech and homeland." For his efforts in support of that just cause, he paid dearly by losing both his homeland and his official (though not spiritual) connection with the Antiochian Church. He did not forget his country, however, but continued to feel compassion for it. With honor he served the Church by writings and by his position, and the Orthodox Syrians around the world recognized his value and looked to him for an example of what a real clergyman should be. He was proud son of the Church of Antioch and in 1898 he greatly rejoiced when the Antiochian Patriarchate was restored to Arabs hands.

The new Patriarch Meletios (Doumani) and his brother bishops of the Antiochian Holy Synod looked upon Archimandrite Raphael as the object of great hope for his Mother Church and repeatedly elected him to hierarchical positions — as metropolitan of the sees of Beirut, Zahleh, Aleppo, Tripoli, Tyre and Sidon, and as the Patriarchal Vicar in Damascus. Each time Raphael politely but firmly refused those positions, stating as reason that his people in emigration needed his humble services more than those at home in Syria. His unwillingness to return home to Syria was not an indictment of his love or loyalty to his distant homeland. He and his communities remained loyal and never forgot the homeland churches, whose hope of survival and the doing of good works were all but impossible without financial support from the Brooklyn Diocese.

Well-educated and a lover of literature, he went to great lengths to realize his yearnings and became one of the period's most outstanding men. He was highly learned in all the forms of the Arabic language, growing especially elo-

quent in rhetoric. He was proficient in classical and modern Greek, perfect in Russian and Church Slavonic, at ease in reading, writing and speaking French and Turkish, familiar enough with Latin to support his theological research, and fluent in English. Well-read in contemporary affairs, his major study was devoted to language, literature, the natural sciences, and theology — and he mastered them all. He became a popular figure among the non-Orthodox clergy and laity of the metropolitan New York area. The Reverend T.J. Lacey (an Episcopalian priest) called him "one of the most outstanding men in our city, a worthy prelate, an outstanding scholar, a selfless Christian, a friend to the poor, and a social worker among his compatriots."

As a speaker he made the words flow as smoothly as his breath; from his tongue and lips flowed pure rhetoric, words solid in expression, eloquent in meaning, mighty in argument. His writing is facile. In polemic he was clever and powerful. In discussion he argued powerfully, discussed matters fearlessly in the face of any adversary, deferring to no one in matters of truth, standing up heroically in defense of his Church's doctrines and its principles of religion against the proponents of materialism.

No one has portrayed him better than Archdeacon Emmanuel Abo Hatab: "Among the highborn he behaved with majesty, and yet, among the lowly he was lowly, showing the gentleness of a father. He was a fine companion, always smiling, never bored or idle; a refuge from both darkness and anguish, offering direction and guidance; he never overlooked the call of conscience, never yielded to anyone, he was a man of good sense and sound judgment. He was a respected father, brother, and friend to all his followers. By love he gained their hearts and their respect, not because he wielded authority but because his personality and his excellent character fostered love for him. The young found in his presence the strength to be courageous. The mighty venerated him and turned from their haughtiness to humility."

Raphael, youngest child of Michael and Mariam al-Hawaweeny of Damascus, the Bishop of Brooklyn — may his memory be eternal and may he offer

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Bishop Raphael

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up ceaseless intercession before the Throne of God for us his spiritual descendants.

—*Priest Andre Issa, pastor of St. George's Church, Cleveland*

Additional Biographical Information

In the 1890s, at the time when Deacon Raphael Hawaweeny was serving as Professor of Arabic Language and Literature at the Kazan Theological Academy in Russia, the Syro-Arabic community in the United States was growing at an increasing rate, and as Providence would have it, the young Raphael would not remain long in Kazan.

A Syrian Orthodox Benevolent Society was organized in New York City in 1895 and the president, Dr. Ibrahim Arbeely, contacted Father Raphael about coming to the United States. Deacon Raphael met in St. Petersburg with Bishop Nicholas of the Aleutians and Alaska. On June 27, 1895, Bishop Nicholas proposed to the Russian Holy Synod that Raphael be assigned to him for pastoral and missionary work among the Syro-Arab Orthodox in North America. With the blessing of the Holy Synod of Russia, he was ordained to the priesthood, and elevated to Archimandrite, and he and two other Syro-Arabs (John Shamie, also of the Kazan Academy, and Constantine Abou Adal) came to the United States with Bishop Nicholas to minister to the Arab Orthodox immigrants there. Arriving in

port at New York on November 14, 1895, Raphael concelebrated three days later with Bishop Nicholas at the Russian St. Nicholas Cathedral.

Archimandrite Raphael was placed in charge of the entire Syrian mission, formally known as the Syro-Arab Mission of the Diocese of the Aleutians and Alaska. He was assigned to New York City and organized the parish which later became St. Nicholas Cathedral in Brooklyn, and by his pastoral tours and administrative oversight he organized and shepherded other Syrian parish communities throughout the United States, Mexico, and Canada.

In December of 1898 Father Raphael was the ranking representative of the American Mission to greet Bishop (Saint) Tikhon, the new diocesan bishop. At the Liturgy on December 15, 1898, he spoke of Tikhon's mission in his sermon. "He has been sent here to tend the flock of Christ — Russians, Slavs, Syro-Arabs, and Greeks, which is scattered across the entire North American continent." For although sent to North America primarily to minister to the Orthodox Arabs, he, like Tikhon, never limited his ministry to one ethnic group. For example, in 1900 and 1901 he blessed the cornerstones of several Russian Orthodox churches in the Northeast, and on July 31, 1905 (as bishop) consecrated the grounds of St. Tikhon's Monastery and Orphanage in South Canaan, Pennsylvania.

News of Father Raphael's work reached his homeland and twice in 1901

the Holy Synod of the Church of Antioch elected him to be a bishop in Syria. Each time he declined by saying that his work in America was not yet finished. In the first three months of 1902, Raphael undertook his fourth missionary tour, visiting communities in Havana in Cuba, and Progreso, Merida, Peto and Tekax in Mexico. By 1903, due in large part to Raphael's activities, thirty Syrian Orthodox parishes had been established.

Bishop Tikhon, who was then head of the Diocese of the Aleutians and Alaska (also called the Russian-American Diocese, or the North American Diocese) of which Raphael's Syro-Arab Mission was part, also recognized his qualities and wanted Raphael to be one of his vicar-bishops in the reorganized diocese. In that year, Bishop Tikhon went to Russia and asked the Holy Synod to approve his plan that Father Raphael be consecrated Bishop of Brooklyn. The Holy Synod of Russia agreed to this proposal, which was also confirmed by the Holy Synod of Antioch.

On March 2, 1904, Bishop Tikhon issued an ukase officially establishing the Syro-Arab Vicariate — a vicariate being a diocese administered by a vicar-bishop, that is, an auxiliary bishop — and creating New York's Syrian St. Nicholas Church a Cathedral. The solemn rite of the election of Archimandrite Raphael as Bishop of Brooklyn was performed by Bishops Tikhon and Innocent (Pustynsky) of Alaska at the Russian St. Nicholas Cathedral in upper Manhattan, after the Vigil on Saturday, March 12,

Churches Founded by Raphael Hawaweeny

These churches are those which were part of the Brooklyn Diocese at the time of his death, as recorded in *Al-Kalimat*.
St. Nicholas Cathedral, Brooklyn, NY (1895)
St. Nicholas Church of Canada, Montreal, Canada (1899)
St. George Church, Boston, MA (1900)
St. George Church, Worcester, MA (1902)
St. George Church, Kearney, NE (1903)
St. Mary Church (Dormition), Wilkes-Barre, PA (1904)
St. George Church, Lawrence, MA (1904)
St. Mary Church (Dormition), Johnstown, PA (1906)
St. George Church, Glens Falls, NY (1906)
St. Nicholas Church of Montreal, Montreal, Canada (1908)
St. George Church, Vicksburg, MS (1908)
Archangel Michael Church, Beaumont, TX (1908)
St. George Church, Grand Rapids, MI (1908)
St. George Church, Chicago, IL (1908)

St. John of Damascus Church, Boston, MA (1909)
St. George Church, Washington, DC (1909)
St. George Church, Mexico City, DF (1909)
St. Simeon the Stylite Church, Ironwood, MI (1910)
St. George Church, Michigan City, IN (1911)
St. George Church, Charleston, WV (1911)
St. Nicholas Church, Cleveland, OH (1911)
Archangel Michael Church, Geneva, NY (1912)
St. Elias Church, La Crosse, WI (1912)
St. George Church, Pittsburgh, PA (1912)
St. George Church, Macomb City, MS (1913)
St. George Church, Utica, NY (1913)
St. George Church, New Kensington, PA (1914)
St. George Church, Cedar Rapids, IA (1914)
Archangel Michael Church, Monessen, PA (1914)
St. George Church, Toledo, OH (1914)

1904. The consecration took place the next day at the new Syrian St. Nicholas Cathedral in Brooklyn, with Bishop Raphael making his confession of faith both in Slavonic and Arabic.

His consecration did not lessen his zeal for the work of furthering the Church in America. Continuing his work among the Syrian Orthodox in the United States, Bishop Raphael also helped Archbishop Tikhon and his successors to administer the North American Mission. On July 9, 1906 he established a Lay Council. In the absence of Archbishop Tikhon, Bishop Raphael presided at the clergy conference held in Old Forge, Pennsylvania, on August 2, 1905, which prepared the agenda for the Council held in Mayfield, Pennsylvania, on February 20, 1907.

By 1898, Father Raphael had published a large Arabic Service Book for

use in his churches. He also translated numerous service books from Russian to Arabic for use by his clergy. Bishop Raphael issued a number of edicts to help his people understand the complex religious situation in America. The magazine *Al-Kalimat*, which he founded in 1905 is still published today by the Antiochian Orthodox Christian Archdiocese as *The Word*.

In January, 1907, Raphael blessed three new projects for the English-speaking children of his flock: (1) several pages allotted for English language articles in *al-Kalimat*; (2) a monthly English Divine Liturgy and sermon at his St. Nicholas Cathedral; (3) an English-language Sunday School at his St. Nicholas Cathedral.

On January 27, 1908, Raphael ordained Theophan (Fan) Noli to the diaconate at New York's Syrian St.

Nicholas Cathedral. Noli was the first Albanian ordained in North America and would later be elected first bishop for the American Albanians and, in June 1924, the first Prime Minister of an independent Albania.

Bishop Raphael participated, on January 30, 1913, in the inauguration of the North American Orthodox Theological Seminary in Tenafly, NJ and the consecration of its chapel. Bishop Raphael Hawaweeny was a tireless missionary priest and prelate. In all, he served the far-flung Orthodox of North America for a little less than two decades, and in that relatively short period of time he was virtually all things to all the Orthodox he encountered.

If Bishop Raphael's service to the Church was tremendous, so was its toll on his health. As early as 1901, he was

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Episcopal Sees for which Bishop Raphael Was Nominated or Elected

- Metropolitan of Latakia - nominated by that Archdiocese, 1899
- Auxiliary to the Metropolitan of Beirut - request of Metropolitan Gabriel, 1901
- Metropolitan of Zahle - elected by the Antiochian Holy Synod, 1901
- Bishop of Brooklyn - elected by Russian Holy Synod, 1903
- Metropolitan of Tripoli - nominated by that Archdiocese, 1908

Honors and Awards Bestowed upon Bishop Raphael

- First Prize - Academic Award from Orthodox school in Damascus, Syria, 1874
- Honorary Membership - St. John of Damascus Society in Damascus, Syria, 1896
- Silver Medal - Russian Orthodox Imperial Palestine Society, 1897
- Silver Medal of Tsar Alexander III - Russian Imperial Government, 1897
- Order of St. Anne, Third Class - Russian Imperial Government, 1897
- Order of St. Anne, Second Class - Russian Imperial Government, 1898
- Certificate of Appreciation - Bishop Nicholas of the Aleutians and Alaska, 1898
- Ottoman Medal, Third Class - Ambassador Ali Faruq Beq, 1900
- Order of St. Vladimir, Fourth Class - Tsar Nicholas II, 1901
- Jeweled Pectoral Cross - New York's Syrian Cathedral Community, 1902
- Order of St. Vladimir, Third Class - Tsar Nicholas II, 1905
- Medal of the Russian Holy Cross Society - Empress Marie Feodorovna, 1908

- Order of St. Anne, First Class - Tsar Nicholas II, 1909
- Jeweled Engolpion - Archbishop Platon and the Russian Consistory, 1909
- Silver-bound Certificate of Appreciation - the Russian Consistory, 1910
- Jeweled Engolpion - the Clergy of the Diocese of Brooklyn, 1913

Books and Translations Authored by Raphael Hawaweeny

Writings in Arabic

- *Historical Glance at the Brotherhood of the Holy Sepulcher* (1893)
- *An Historical View of the Errors of the Papal Church* (1895)
- *A Brief History of the Christian Church* (a translation of the Archpriest B. Milkhailovskii's *Sokrashchennaia tserkounaia istoriia*, with extensive notes, 1895)
- *A Refutation of the Proclamation of Pope Leo XIII* (1895)
- *The Antiochian Patriarchal Metochion in Moscow and the Ascension and St. Hypatios Church* (1891)
- *True Consolation in the Divine Prayers* (The *Synekdimos*, abbreviated and complete versions, 1898)
- *The Resume of Church and the Cemetery Projects* (1903)
- *The Funeral Service for Children*
- *Guide to the Services of Consecration and Dedication of Church Temples*
- *The Liturgicon*
- *The Great Euchologion* (1913)
- *The Small Euchologion* (1913)
- *The Word* magazine, 1905-1916, with over 354 articles and sermons authored by him.

Writings in Russian

- *The Antiochian Patriarchal Metochion* (1893)
- *The Report of Metropolitan Germanos of Athens to the deputies of the 13th Parliament of the Kingdom of Greece* (translated from the Greek, 1893)

Bishop Raphael

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forced to take periods of bed rest for rheumatism. On November 7, 1912, Raphael was bedridden with the first signs of the illness which would eventually take his life, myocarditis. In January 1915, after returning from a five-month missionary trip, he became seriously ill. As his condition worsened he strove to complete his last work of translation, the *Great Euchologion*. When he did so, in early of February, he repeated St. Simeon's prayer, "Lord, now lettest thou thy servant depart in peace..."

As his condition deteriorated, he distributed his personal monies to his American churches and the Antiochian Patriarchate. After twenty years of service to the Orthodox of North America beginning in 1895, Bishop Raphael died peacefully at 12:45 a.m. on February 27, 1915 at his residence on Pacific Street in Brooklyn. First prayers offered for the repose of his soul by Russian Bishop Alexander, who was administering the diocese in the absence of the new Archbishop Evdokim. Later that day Alexander, assisted by New York's Syrian and Russian clergy, washed and anointed Raphael's body, vested him and prepared him for burial. The next day Raphael's body was carried in procession by Alexander and the Syrian and Russian clergy to Brooklyn's St. Nicholas Cathedral where the first Divine Liturgy for the repose of his soul was then celebrated. Divine Liturgy and the Trisagion Prayers of Mercy were celebrated each day for one week.

On March 4, a public memorial program took place, with eulogies offered by representatives of numerous church and Syrian fraternal societies as well as by notable individuals. The following

day, a Divine Liturgy and funeral were served by Bishop Alexander, followed by a massive procession through the streets and interment of Raphael in a specially prepared burial crypt under the altar of his St. Nicholas Cathedral.

On April 2, 1922 Raphael's body was moved from the crypt at the Pacific Street Cathedral to a grave in the St. Nicholas Cathedral section at Mount Olivet Cemetery in Queens, NY (ground acquired in 1901 by then Father Raphael as a parish cemetery for what was then New York's Syrian St. Nicholas Church). This transfer was necessary because the Cathedral was relocating to a much-needed larger church temple several blocks away on State Street, where it remains today. (In August 1988, the body was moved again; see below.)

At the time of Bishop Raphael's repose, there were thirty Syrian Orthodox parishes in the United States, with 25,000 faithful. The American Orthodox scene was on the verge of tremendous change at the time of his death. Soon the Russian Revolution and the great influx of Greek, Arab and non-Russian Slavs would precipitate the splintering of the Orthodox in America into several jurisdictions, a situation which persists to this day. Whatever missionary endeavors we undertake in our time, we would do well to pray and work for the kind of Church that Bishop Raphael was trying to build, one that is fully united, one that embraces the cultural and spiritual heritage of all Orthodox, and one ready to share the fullness of the Faith with all who have ears to hear.

—compiled from materials written by Rev. Michael Laffoon, Constance Tarasar, and others.

POSTSCRIPT

Several years ago [in August, 1988],

His Eminence Metropolitan PHILIP, granted the wish of Archimandrite George Geha to move the bodies of Bishop RAPHAEL (Hawaweeny), and others who were buried in the same grave lot in Brooklyn, New York, to the new Cemetery of the Resurrection at the Antiochian Village in Ligonier, Pennsylvania. As the Dean of the St. Nicholas Cathedral in Brooklyn, the overseer of the plot of their interment, I was asked by the cemetery officials to witness the removal of the caskets from the cemetery. I did so! On the appointed day I went to the cemetery and watched while they removed each casket from the ground. All six caskets were accounted for. The officials then asked that I look at two of the bodies for verification purposes. I agreed to do so with some fear and trembling. I viewed one of our hierarchs who was buried in 1933. He was, as Scripture says, "dust and ashes." I knew at that moment what awaited all of us. Then I asked to see the remains of Bishop RAPHAEL. The workers slowly began to remove the lid of the casket. I froze on the spot! There lying before me was Bishop RAPHAEL, the first hierarch of the Antiochian Church in North America, completely intact! He was buried in 1915, and yet, there lay the bishop as if he had just been buried. He was vested in blue and gold vestments. The only thing that had decayed was his wooden staff. His crown had slipped over his eyes and was resting on his nose, so I could not see his face in full. His hands were resting at his side, the pectoral *engolpion* and cross were resting on his breast, and his beard was still visible. With tears I began the Trisagion Prayers of Mercy for the Dead before closing the casket lid and departing in peace, with a new appreciation for God's Great Glory. *Wondrous is God in His Saints! Blessed Bishop RAPHAEL, pray for us before the Throne of our God.*

—Father George S. Corey

Prior to Bishop Raphael's reinterment in Holy Resurrection Cemetery, icons, the blessing cross, gospel book and other such items were removed from the coffin and are now preserved at the Antiochian Village's museum. A portion of Raphael's relics were also removed, and were enshrined in a reliquary at the Village's Ss. Peter and Paul Chapel.

The next issue of
Alive in Christ

is the
annual graduates issue

Submit your photos and information by August 1, 2000.

Send to: *Alive in Christ*

Diocese of Eastern Pennsylvania
Box 130, South Canaan, PA 18459

O.C.A. Teenager Wins National Essay Contest At the Annual March for Life

Hundreds of Orthodox Christians gathered in Washington, D.C., on January 24, 2000 for the annual March for Life, held in sad commemoration of the twenty-seventh anniversary of the 1973 Roe v. Wade Supreme Court decision which legalized abortion on demand in America. Our regular annual participation in this national event has been an act of mercy for our neighbor and at the same time has contributed to our evangelical witness. The Orthodox Church has become a regular and visible presence in the movement due primarily to the pan-Orthodox organization, Orthodox Christians for Life.

The March for Life officially gathered at noon, at the Ellipse, which is in front of the White House. As in the past years, there was inspiring music and many speakers and leading advocates in the national pro-life movement. The opening prayer was offered by the Rev. Sonny Foraker of Pastors for Life, Simpsonville, S.C. Special remarks were offered by Miss Norma McCorvey, Roe No More Ministries. She stated the following, "Our mission is to help women, men and children whose lives have been disturbed, or threatened by abortion. Some of us at Roe No More Ministry have been, earlier in our lives, involved in the abortion industry, but now have been saved by loving and dedicated Christians who cared for us and our well-being through knowing Jesus. We have found this to be the true life, liberty and the pursuit of eternal happiness."

Seated at the dais was — again as in past years — our Archbishop Herman who this year participated for the fifteenth time in the annual March. Among the Orthodox, he has become perhaps the most visible and outspoken advocate for unborn babies. Today His Eminence was the first religious leader to address the March. Archbishop Herman continues to present the Orthodox Christian position on abortion with pastoral fidelity, compassion and forgiveness, calling for sincere repentance for those who have par-



ticipated and a offering a clear call of victory, even if we have saved only one life in the process.

How excited all of us were when we heard from Nellie Gray, President of the March for Life, that the Junior High School Student Essay Contest Winner was Rachel Anne McKee, an Orthodox Christian, from an O.C.A. parish, St. Michael the Archangel Orthodox Church in Concord, Calif. Her entire winning essay is printed with this story.

The March of Americans for life, from throughout our United States, began at 1:00 p.m. The Orthodox delegation, made up of hundreds Orthodox faithful from across the land, was led by Archbishop Herman together with His

Grace, Bishop Job. Our pan-Orthodox participation in the March proclaimed the holy Faith as we carried banners and icons and sang hymns of praise during the procession along the appointed route of Constitution Avenue.

After the March, His Eminence, together with Bishop Job, led us in singing a memorial service for the departed in remembrance of the millions of aborted children of our nation.

In the evening, Archbishop Herman took part in the official program, giving the invocation during the Rose Banquet at the Hyatt Regency Hotel. Archbishop Herman is truly the defender of unborn

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Annual March for Life

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children and the friend of Pro-Life America. Rachel Anne McKee received a plaque for her winning essay. The principal speaker was the Hon. Bob Smith, U.S. Senator from New Hampshire. The music was provided by the Sounds of Liberty, Liberty University, Lynchburg, Va. The banquet was filled with over 700 pro-life people from throughout our country.

This March for Life was held three weeks after our world inaugurated the turn of the new century with a great deal of media attention. Missing, however, as we began this new era, were all the millions of children who were aborted and were not able to participate in the celebration of this momentous occasion, nor to contribute their lives and gifts — and those of their descendants who might have been — to the enrichment of the third millennium that it is itself about to be born.

The March for Life was indeed significant and was even more important than much of the empty pageantry on television that attended the beginning of the year 2000. While the world fretted about possible minor inconveniences and dislocations associated with Y2K, the Marchers remembered the sadness and the horror of the children aborted from their own little world, the womb of their mother, and their tragic loss which already has surely done far more to impoverish the coming era.

Congressman Henry Hyde commented, "When the time comes, as it surely will, when we face that terrible moment, the final judgment, I've often thought that it is a terrible moment of loneliness. You have no advocate there. You are there alone standing before God and a terror will grip your soul like nothing you can imagine. I really think that those in the pro-life effort will not be alone. I think there will be a chorus of voices that have never been heard in this world, but are heard very beautifully in the next. And I think they will plead for every pro-lifer who has been the movement. They will say to God, 'Spare them, because they loved us,' and God will look at us and say not, 'Did you succeed?' but 'Did you try?'"

The Orthodox Church must — as she always has — openly confront the con-



science of America in the public square on moral issues of fundamental importance. Because of abortion in America today, we see some of the gruesome history of the Holocaust repeating itself in the "silent holocaust," which, by denying these innocent persons their basic human rights, has inaugurated a terrible

"slippery slope" wherein the society as a whole is sliding towards the pits of depravity.

As we enter the new century, and stand on the brink of the third Millennium, the sense of moral accountability needs to be reawakened if our society is to continue. For this to happen, we our-

selves must be sincere to our calling as the Orthodox Church in America, and must continue to stand up and defend the weak and the voiceless innocent unborn children, who as Rachel Anne McKee explains, are our neighbors.

—Archpriest John Kowalczyk

March for Life Essay Contest — Junior High Winner

My Neighbor is Each Human Being in Existence at Fertilization

by Rachel Anne McKee, Fairfield, Calif.

In the Bible, Christ commands us to "treat thy neighbor as thyself" (Leviticus 19:18, Matthew 19:19, Matthew 22:39). Even in the gospel of Mark chapter twelve verse thirty-one Christ tells us that the second greatest commandment is that "Thou shalt love thy neighbor as thyself." But who is my neighbor? Who is worthy of all this respect? How can my neighbor be someone I don't know? What about unborn babies: how can they be my neighbors?

In Luke 10:25 a man asks of our Lord, "Master, what shall I do to inherit eternal life?" Christ answers him saying that he must "love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." But wishing to justify himself the man asked ". . . and who is my neighbor?" The Lord then related the parable of the Good Samaritan to the man and asked him "Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves?" The lawyer replied "He that showed mercy on him" and the Lord said unto the man "Go and do thou likewise."

In this passage of the New Testament, we see that the lawyer answered Christ correctly by saying that the man who helped the beaten man was a neighbor to him, his friend, and a rescuer to him. Just as the Good Samaritan was a rescuer to the man, so the mother must also act as her son or daughter's refuge and source of help. If a mother neglects this task, she abandons her child as a helpless victim.

We must also follow in this man's example by rescuing those who are in need of our help even if it doesn't seem that we need to help them. Our neighbor is anyone who helps us and we are neighbor to someone if we care about them or are willing to help them in their difficulty,

as the Good Samaritan did. If they are truly our neighbor, that person would do the same to us in our trouble. A neighbor is NOT just the person you know who lives a couple houses down. A neighbor is a "fellow human being" (American Heritage Dictionary), especially one who you can befriend and help if it is needed. We do not necessarily need to know our neighbor and definitely do not have to be acquainted with him: we only need to be willing to help that person and be his companion. So, in that case we are even neighbors to those for whom we spare some bread or give some change or even help to walk across the street.

Included in this group of people we can rescue are ALL the unborn babies on every side of the world. Many prochoice people deny this because they think that the "baby" is just a "fetus" and not a real, living preborn human being. However, not only the Church but science as well can prove that the fetus is a living human created by God.

In biology, a form of life is a living thing that carries out life processes, which include nutrition, respiration, regulation, reproduction, synthesis, growth, transport, and excretion. Nutrition is basically the intake and usage of food in the body. The baby in the womb obviously gets his food from the mother who supplies him with his nutrition through the placenta. Regulation is basically how a living thing's body reacts to its surrounding environment. Before the baby is born, he does have regulation because his body will react to anything that tries to attack him, such as an infection. Synthesis, another life process, is the joining together of cells to form a larger form of matter. As a baby grows (which is another life process the baby carries on), his cells also carry out their functions and grow and

bind together as well. Though the fetus starts as a one-celled organism he grows to be a multi-cellular organism known as a *Homo sapien*, human being. Synthesis and growth, then, are probably a fetus' principle functions in the womb. As for respiration, because the baby's lungs are full of fluid, he respirates in a much different way than we know; but still carries out respiration as a preborn. Like respiration, the baby also has a different form of excretion. The remaining two processes, reproduction and transport of nutrition, do not need to be carried out by the baby until or after birth. But this is only the biological aspect of the concept that the fetus is a human being . . .

Jesus also says in Matthew 25:40 that "inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me." If you look at this verse literally, you can see Christ is speaking even about the least or littlest of his brethren, which is, in fact, the human baby! Christ also says he knows us even from our mother's womb; how can he know us as none other than a human baby? He also creates us with a soul and a body in order to love him. This body and soul come into existence at the moment of fertilization. Though the preborn baby does not have a fully developed body until birth, he does have a soul. However, the baby is helpless and is in need of assistance on the part of the mother; she must not pass her baby by as the two priests walked past the Jew in his helplessness.

I conclude by saying that it is not the act of bringing a baby out into our environment and our world that makes him suddenly come alive as a human. A baby is a human within the mother at the very moment he is created through fertilization of the egg. And that human is my neighbor.

BOMBARDED!



The Adams family warmly cheered Mom as she brought the dessert to the table — her special super lime meringue pie! Even little three year old Lisa clapped her chubby hands, copying her dad, brother and sister. With the meal finished, Mr. Adams was about to begin the family's evening prayers when eight-year-old Judy piped up.

"What's an abortion, Mommy?"

The question was unexpected, to say the least. Mother quickly put down her coffee cup and asked, "What do you mean, Judy?"

"Well, Diana came to school today and said her mother had an abortion. Is it a sickness, like pneumonia?"

Dad entered the conversation. "No, honey, it's not a sickness. It's . . ." Dad sought for a simple explanation, ". . . more like an operation . . ."

"Oh, you mean like when I had my tonsil operation?"

"Not quite like that, dear," said Mother. "This had to do with a lady who is going to have a baby — you remember when little Lisa was growing inside me?"

"Oh yeah . . . that was exciting when Lisa was born. It sure was great to see her in the hospital . . . But you didn't call that an abortion," Judy was determined to get an answer to her question.

Dad tried to start again. "An abortion is when a lady doesn't want to have the baby and . . ."

"So you kill it before it's born!" blurted out Jim, the teenage Adams son who had been sitting uncomfortably quiet during this unexpected conversation. With that outburst, he shoved his chair away from the table and bounded up the stairs to his room.

Poor Judy couldn't make head nor tail out of his words or actions. "What does Jim mean? Is that what an abortion really is — killing a baby when you don't want it — before it's born?"

Daddy quietly replied, "Yes, Judy,

that's what it is."

"Oh . . . but why?"

"Honey, people give many reasons . . ."

Judy interrupted, "But God says we shouldn't kill . . ."

"Yes, Judy, God doesn't like this at all. I'm sure His heart is saddened by this awful action . . ."

Judy thought for a moment, then walked over to little Lisa's chair and gave her a hug.

"I'm sure glad you didn't have an abortion, Mommy!"

Dad had just settled himself in his favorite chair with his book when Jim came quietly into the living room.

"May I talk with you, Dad — privately?"

"Sure, son. Want to do it here or shall we go to your room?"

"Let's go up there. I don't want that inquisitive Judy bursting in."

"Okay, let's go," smiled Dad, putting his arm on Jim's shoulder.

After seating himself somewhat self-consciously on the edge of his bed, Jim started. "Dad, I sorta' don't know how to begin . . ." "What is bothering you, son? Trouble in school — at soccer — or church?" queried Dad soberly. Jim was always an easygoing person and usually had no serious problems to discuss.

"Well, it's this health class in school. This year it's boys and girls together and this new guy is teaching us. He started out with how to take care of our bodies — the stuff about good food, exercise, fresh air . . . you know. But now he's

talking about our bodies maturing and how we are becoming . . ." Jim paused.

"Yes?" Dad replied, alert and fearing the worst.

". . . Becoming sexually active. He showed us all sorts of stupid movies. Dad — what he's saying isn't anything like what you, Mom, and Father Tim have told us about our bodies and how to use them . . ."

"Son, I'm so sorry to hear all this. Of course I'm sure it's not what we've tried to teach — or what God wants . . ."

"What really burns me up, Dad, is that we can't say anything against this garbage. One girl — that new pretty one who just started to come to our church — tried. He made such a fool of her that she left the classroom in tears. What can I do, Dad? They say we have to take the class to graduate."

The house was finally quiet and the Adams were alone in their room when Mrs. Adams said, "We had a letter from Fran today, Tom."

"We did? Why didn't you read it at the table, as we usually do?"

"Well, after Judy's outburst, I wasn't ready to add Fran's latest tales about college to our evening's agenda." (Fran was the family's college freshman daughter.)

"Great!" sighed Dad ruefully. "What 'good news' does she have to share?"

"Oh, it seems she can't handle life in the coed dorm she's been put in. Says studying is the last thing the kids want to do, and the lifestyle of some of those near her is just the opposite to her Christian upbringing. She says she's moving out — or coming home!"

“Oh no!” moaned Dad. “What is in store for our young people? Aren’t there any Christian values being taught or practiced anywhere? Tonight I feel bombarded! First Judy’s question, then Jim’s complaint, and now Fran’s announcement! What are we to do?”

Mrs. Adams concurred. “I feel so helpless!”

Sitting quietly for a while, thinking deeply of what the future held for them and their children, the Adamses talked long of their responsibilities and abilities — of what they must do and could do.

Mr. Adams finally concluded. “Tonight’s attack has convinced me of one thing, at least. We ARE going to Washington next month to take part in the Right to Life March. At least we can show how we feel about abortion!”

“Yes, I surely agree. Then too, we should respond to Father Tim’s invitation to explore the possibility of us parents organizing a school to teach our children in an Orthodox manner. God must be waiting for us parents to act!”

READ FROM YOUR BIBLE:
I Corinthians 6:9-20; Romans 12:1-2; Matthew 5:14, 29-30.

Theme verse: “Do you not know that your body is a temple of the Holy Spirit within, you, which you have from God?” (I Corinthians 6:19)

Something to think about and talk over with your family:

What is life? What value is it to me?

How does God view our lives?

What are our responsibilities for our bodies?

What does God teach us about our bodies?

To what use are we to put them?

PRAYER

O Lord our God — help me to be so thankful for the gift of my body and my life that I will always seek to live every day in a manner which will bring honor to You. Amen.

—Matushka Isabel Anderson

(from her book *Building to Last*, pub. by St. Tikhon’s Seminary Press)

Sacred Tradition, Art and Architecture

Conclusion

Every aspect of Church life, when functioning properly, operates by and manifests the fundamental principles of Sacred Tradition as outlined above. Architecture is no exception. In fact in many cases it is the physical building which provides or even provokes the first encounter with Orthodox Tradition for those not yet initiated into the Faith. It may be that temporarily any building will do in providing for the practical needs of a mission congregation. But as soon as the members are able, they inevitably desire to erect an edifice, which speaks of the Orthodox Faith graphically in wood or stone.

The building in which the Sacred Mysteries are to be enacted must surely be more than functional. It is a sacred center, a holy mount where the meeting of heaven and earth takes place. In old Israel the Torah was given on Mount Sinai; Elijah encountered the Divine Presence on Mount Horeb; Mount Zion was the Temple site in Jerusalem. The people of Israel understood that one needs to ascend in order to encounter the transcendent. And in the New Dispensation, our Lord was transfigured on Mount Tabor; He was crucified on the hill called Golgotha, and He ascended into Heaven on the Mount of Olives. All these elevated places were the sites of epiphanies — manifestations of the Divine. And they all marked the place of intersection of three planes or three realms: heaven, earth, and the places beneath the earth. Each Church building, when duly consecrated, is a sacred center, uniting all realms as a point with no dimensions, beyond the multiplicity of the created world, yet including that; beyond time, yet including it also. The Church is a location in time of that which transcends place and time in the eternally present experience of the New Creation. In the beautiful building where there are baptisms, chrismations, the eucharist, weddings, funerals, and the teaching of the Holy Wisdom, the world and we who are yet in the world are transported into another dimension: “If anyone is in Christ,

he is a new creation; the old has passed away, behold, the new has come” (2 Cor. 5:17).

The modern architectural idea that “form follows function” may surely be appealing to a rationalist or utilitarian, but it is no principle for us at all. Form, for us, follows a heavenly prototype, ordered by God Himself. Immediately after the Jews received the Torah on Sinai, they began to construct the Tabernacle in the wilderness according to the precise details which were revealed from above (Exod. 35-40). And in the building of Solomon’s Temple in 960-950 B.C., again the exact details were given from above (1 Kings and 2 Chronicles). The Second Temple also followed the Divine ordering, and before the destruction of it, God had already promised (in Isaiah 44:28) that He would raise up a servant to restore it in a wholly new way — foreshadowing the founding of the perfect temple by a Man called “the branch.” This man, the “branch from the stem of Jesse,” is, of course Jesus Christ. He spoke of our bodies being the new and more perfect Temple, and through the descent of the Holy Spirit established the Church, His Body, as the living and perfect Temple, rebuilt in three days, Resurrected and Ascended, while still providing on earth the place of ascent to Heaven.

The Church, Christ’s Body, our bodies, our Church buildings are all *one*, and are all governed by the theology of architecture which reflects the three stages of ascent in the spiritual life: *purification* — corresponding to the outer court in the old Temple, and the atrium including the narthex in the new Church; *illumination* — corresponding to the Holy Place in the old Temple, and the nave in the new Church; and finally the stage of *perfection* (theosis) — corresponding to the Holy of Holies in the old Temple, and the apse containing the Throne of Christ the King in the new Church. The Temple of old was the central point for the children of Israel wherever they lived; there-

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Sacred Tradition

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fore all synagogues faced towards Jerusalem. But in the New Dispensation, all churches in the world face towards the East, looking ever to the rising sun as a daily symbol of the Resurrection of the Sun of Righteousness, Who bestows on His followers the resurrected life of the New Creation, the New Jerusalem.

For a thousand years churches were built with this three-stage process in mind. An outer courtyard, open to the sky, with shrubs and flowers and a fountain in the center, provided the place for purification.

Here the fountain reminded the faithful of the waters of Baptism which initiated their new life, and the shrubs and flowers called to mind Paradise reopened by Christ's death and resurrection, into which each faithful person was baptized. Having passed through the narthex, the worshipper entered the nave, the large area of gathering of all faithful members of Christ's Body. The windows were high above, showing that the True Light which illumines all is from on high. And the walls were decorated with icons of the saints in fresco and mosaic to reveal the Church Triumphant joining in every celebration with the Church Militant — a glorious joining together of heaven and earth. Here in the nave the Gospel was read, the psalms and prayers chanted, and the homily delivered — for the edification and illumination of the faithful. And the apse was the Holy of Holies, the throne room, where is seated Christ the eternal King and Priest surrounded by His faithful clergy and servers who with deep reverence celebrate the Holy Mysteries uniting the grace of Almighty God with the humble efforts of the people of God in a glorious liturgy of mutual love. All things are hierarchically ordered, each person in the place of his or her calling, from the humble doorkeeper to the splendidly-robed Patriarch: all God's children, all beloved, all giving thanks and praise to Him Who died and rose again "For the life of the world and for its salvation."

Byzantine architecture insisted on a central dome above the nave, the dome of heaven, sitting lightly, weightlessly, and without obstruction on a rectangular or cruciform base, the earth. So, in effect, there is architecturally presented

the wedding of heaven and earth. This nuptial theme is, in fact, found in all aspects of Orthodox life. Christ the Bridegroom comes to receive His Bride, the Church, spotless, pure and beautiful. He has provided the means of purification, He is the Light of illumination, and it is in His Image that the faithful are perfected. The theology of the image, the icon, is therefore not peripheral to the spiritual life, but central.

The icon, like the sacred mountain, is a place of epiphany. It is a vision of the invisible; it brings into the present persons and things historically past, cutting across time and space. This vision is in terms of light and of color, which is light "broken" into a spectrum. Light itself is a symbol of the invisible. And it is light not from outside, but from within. The usual background of icons is gold, that mysterious element which represents the uncreated light, the Divine Energy that sustains all creation and is the "clothing" of all heavenly inhabitants. All colors in the icons have meaning: blue signifying what is human and earthly; red signifying the fire of divinity. Our Lord is clothed with a red inner garment, showing His divine nature. His outer garment is blue, showing that He took on the human nature, uniting the two in perfection. The Most Holy Mother of God is wearing a blue inner garment, showing that she was human by nature, while her outer robe is red, showing that she put on divinity through the grace of her Son and God. What she did, as revealed here, is a possibility for all humans who pass through the death and resurrection of Christ (baptism), and live the resurrected life.

In the icons there is no light and shadow — these requiring light from the outside. The light is within, shining outward. All icons are thus a glimpse of the Transfiguration: the power, and glory, and splendor of God shining through deified men, women and children. There is here no illusion, nothing false, nothing corrupt; but rather illumination of beings beyond falsehood, beyond the deceptive passions. All are clothed in the garments of Paradise, the angels (flaming fire), the saints, and God Himself clothed in radiance, brighter than a thousand suns.

Our Church through the ages, beset on all sides by those who would tear it

down or compromise its perfection, had to struggle for some one hundred and twenty years against the iconoclasts. What motivated those destroyers of icons is something of a mystery. But in every age, including and particularly our own, there are those who are offended at the presence of the sacred. The light from God reveals things and demands things that some wish to remain hidden and unrequired. The presence of the holy brings the necessity of a decision — whether we are with God or whether we wish, like our ancestor Adam, to creep away in the shadows and live our own way. No doubt in the eighth and ninth centuries there was some residual paganism resisting the attempt to baptize all nations and people and establish the freedom of obedience to God's Law of Love. Or if they were already in the Church they sought to dilute the spiritual power of Christ's Body. At the same time there were those who desired spirituality, even sought it with zeal, but did not understand "the marriage." They rejected the Incarnation, the wedding of spirit and matter. God in the flesh, said the Apostle Paul, was a scandal to some and a stumbling block to others. They desired to have heaven remain apart from the earth, whether they preferred one or the other.

But by God's grace and providence, acting in the faithful who defended the icons, Orthodoxy triumphed and our churches and homes have been lavishly adorned with these gateways to heaven. Each in its appropriate place, the icons present us with a vision of divine beauty and truth; they instruct us and guide us to the throne of God; they show us what we are to become; they remind us of God's saving work; they assist us in our personal struggle with the passions and uplift us to higher perceptions; they sanctify and transform us: for that which one contemplates, one becomes.

With grateful hearts we give thanks to God for the defenders of our icons, and for all the defenders of the Orthodox sacred tradition over the last two thousand years. But we cannot rest on the victories of the saints and martyrs of the past. We in this generation as well as all who follow us must diligently study, know, live and defend the Truth which secures the salvation of our souls and upholds the universe.

—Archpriest Theodore Heckman



An Exact Exposition of the Orthodox Faith by St. John of Damascus

Part VII

The soul's activity and will, freedom and divine Providence, foreknowledge and predestination, and the fall of man, are the topics treated in the present segment of St. John's work.

2.23 Concerning energy.

All the faculties [powers] we have already discussed, both those of knowledge and those of life, both the natural and the artificial, are, it is to be noted,

called energies. For energy is the natural force and activity of each essence, or again, natural energy is the activity innate in every essence; and so, clearly,

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An Exact Exposition of the Orthodox Faith

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things that have the same essence have also the same energy, and things that have different natures have also different energies. For no essence can be devoid of natural energy.

Natural energy again is the force in each essence by which its nature is made manifest. And again, natural energy is the primal, eternally-moving force of the intelligent soul; that is, the eternally-moving word of the soul, which ever springs naturally from it. And yet again, natural energy is the force and activity of each essence which only that which is not, lacks.

But actions are also called energies¹: for instance, speaking, eating, drinking, and similar things. The natural affections also are often called energies, for instance, hunger, thirst, and so forth. And yet again, the result of the force is also often called energy.

Things are spoken of in a twofold way as being potential and actual. For we say that the child at the breast is a potential scholar, for he is so equipped that, if taught, he will become a scholar. Further, we speak of a potential and an actual scholar, meaning that the latter is versed in letters, while the former has the power of interpreting letters, but does not put it into actual use; again, when we speak of an actual scholar, we mean that he puts his power into actual use, that is to say, that he really interprets writings.

It is, therefore, to be observed that in the second sense potentiality and actuality go together; for the scholar is in the one case potential, and in the other actual.

The primal and only true energy of nature² is the voluntary or rational and independent life which constitutes our humanity. I do not know how those who rob the Lord of this can say that he became man.

Energy is an active [powerful, efficacious] movement of nature; and by active is meant that which is moved of itself.

2.24 *What is voluntary and what is involuntary.*

The voluntary implies a certain definite action, and so-called involuntariness also implies a certain definite action. Further, many attribute true involuntariness not only to suffering, but even to action. We must then understand action to be rational energy. Actions are followed by praise or blame, and some of them are accompanied with pleasure and others with pain; some are to be desired by the one who acts, others are to be shunned; further, of those that are desirable, some are always so, others only at some particular time. And so it is also with those that are to be shunned. Again, some actions enlist pity and are pardonable, others are hateful and deserve punishment. Voluntariness, then, is assuredly followed by praise or blame, and renders the action pleasurable and desirable to the actor, either for all time or for the moment of its performance. Involuntariness, on the other hand, brings merited pity or pardon in its train, and renders the act painful and undesirable to the doer, and makes him leave it in a state of incompleteness even though force is brought to bear upon him.

Further, what is involuntary, depends in part on force and in part on ignorance. It depends on force when the creative beginning in cause is from without, that is to say, when one is forced by another without being at all persuaded, or when one does not contribute to the act on one's own impulse, or does not cooperate at all, or does not do on one's own account that which is exacted by force. Thus we may give this definition: An involuntary act is one in which the beginning is from without, and where one does not contribute at all on one's own impulse to that which one is forced. And by beginning we mean the creative cause. An involuntary act depends, on the other hand, on ignorance, when one is not the cause of the ignorance one's self, but events just so happen. For, if one commits murder while drunk, it is an act of ignorance, but yet not involuntary, for one was one's self responsible for the cause of the ignorance, that is to say, the drunkenness. But if while shooting at the customary range one slew one's father

who happened to be passing by, this would be termed an ignorant and involuntary act.

As, then, that which is involuntary is in two parts, one depending on force, the other on ignorance, that which is voluntary is the opposite of both. For that which is voluntary is the result neither of force nor of ignorance. A voluntary act, then, is one of which the beginning or cause originates in an actor, who knows each individual circumstance through which and in which the action takes place. By "individual" is meant what the rhetoricians call circumstantial elements: for instance, the actor, the sufferer, the action (perhaps a murder), the instrument, the place, the time, the manner, the reason of the action.

Notice that there are certain things that occupy a place intermediate between what is voluntary and what is involuntary. Although they are unpleasant and painful we welcome them as the escape from a still greater trouble; for instance, to escape shipwreck we cast the cargo overboard.

Notice also that children and irrational creatures perform voluntary actions, but these do not involve the exercise of choice; further, all our actions that are done in anger and without previous deliberation are voluntary actions, but do not in the least involve free choice. Also, if a friend suddenly appears on the scene, or if one unexpectedly lights on a treasure, so far as we are concerned it is quite voluntary, but there is no question of choice in the matter. For all these things are voluntary, because we desire pleasure from them, but they do not by any means imply choice, because they are not the result of deliberation. And deliberation must assuredly precede choice, as we have said above.

2.25 *Concerning what is in our own power, that is, concerning free will.*

The first inquiry involved in the consideration of free will, that is, of what is in our own power, is whether anything is in our power; for there are many who deny this. The second is, what are the things that are in our power, and over what things do we have authority? The third is, what is the reason for which God who created us endued us with free will?

¹ or, operations, activities Grk. *energeiai*.

² St. John is apparently speaking here of human nature.

So then we shall take up the first question, and firstly we shall prove that of those things which even our opponents grant, some are within our power. And let us proceed thus.

Of all the things that happen, the cause is said to be either God, or necessity, or fate, or nature, or chance, or accident. But God's function has to do with being and providence, necessity deals with the movement of things that always keep to the same course, fate with the necessary accomplishment of the things it brings to pass (for fate itself implies necessity), nature with birth, growth, destruction, plants and animals; chance with what is rare and unexpected. For chance is defined as the meeting and concurrence of two causes, originating in choice but bringing to pass something other than what is natural: for example, if a man finds a treasure while digging a ditch; for the man who hid the treasure did not do so that the other might find it, nor did the finder dig with the purpose of finding the treasure, but the former hid it that he might take it away when he wished, and the other's aim was to dig the ditch; whereas something happened quite different from what both had in view. Accident again deals with casual occurrences that take place among lifeless or irrational things, apart from nature and art. This then is their doctrine. Under which, then, of these categories are we to bring what happens through the agency of man, if indeed man is not the cause and beginning of action? For it would not be right to ascribe to God actions that are sometimes base and unjust; nor may we ascribe these to necessity, for they are not such as ever continue the same; nor to fate, for fate implies not only possibility but necessity; nor to nature, for nature's province is animals and plants; nor to chance, for the actions of men are not rare and unexpected; nor to accident, for that is used in reference to the casual occurrences that take place in the world of lifeless and irrational things. We are left then with this fact, that the man who acts and makes is himself the author of his own works, and is a creature endowed with free will.

Further, if man is the author of no action, the faculty of deliberation is quite

superfluous; for to what purpose could deliberation be put if man is the master of none of his actions? For all deliberation is for the sake of action. But to prove that the fairest and most precious of man's endowments is quite superfluous would be the height of absurdity. If then man deliberates, he deliberates with a view to action. For all deliberation is with a view to and on account of action.

2.26 *Concerning events.*

Of events, some are in our hands, others are not. Those, then, are in our hands which we are free to do or not to do at our will, that is, all actions that are done voluntarily (for those actions are not called voluntary the doing of which is not in our hands), and in a word, all that are followed by blame or praise and depend on motive and law. Strictly all mental and deliberative acts are in our hands. Now deliberation is concerned with equal possibilities: and an "equal possibility" is an action that is within our power, itself and its opposite, and our mind makes choice of the alternatives, and this is the origin of action. The actions, therefore, that are in our hands are these equal possibilities: for instance, to be moved or not to be moved, to hasten or not to hasten, to long for unecessaries or not to do so, to tell lies or not to tell lies, to give or not to give, to rejoice or not to rejoice as fits the occasion, and all such actions as imply virtue or vice in their performance, for we are free to do or not to do these at our pleasure. Among equal possibilities also are included the arts, for we have it in our power to cultivate these or not as we please.

Note, however, that while the choice of what is to be done is always in our power, the action itself often is prevented by some dispensation of the divine Providence.

2.27 *The reason for our endowment with free will.*

We hold, therefore, that free will comes on the scene at the same moment as reason, and that change and alteration appear together with all that comes into being. For all that comes into being is also subject to change. For those things must be subject to change whose production has its origin in change. And change

consists in being brought into being out of nothing, and in transforming a substratum of matter into something different. Inanimate things, then, and things without reason undergo the aforementioned bodily changes, while the changes of things endowed with reason depend on choice. For reason consists of a speculative and a practical part. The speculative part is the contemplation of the nature of things, and the practical consists in deliberation and defines the true reason for what is to be done. The speculative side is called mind or wisdom, and the practical side is called reason or prudence. Every one, then, who deliberates does so in the belief that the choice of what is to be done lies in his hands, that he may choose what seems best as the result of his deliberation, and having chosen may act upon it. And if this is so, free will must necessarily be very closely related to reason. For either man is an irrational being, or, if he is rational, he is master of his acts and endowed with free will. Hence also creatures without reason do not enjoy free will; for nature leads them rather than they nature, and so they do not oppose the natural appetite, but as soon as their appetite longs after anything they rush headlong after it. But man, being rational, leads nature rather than nature him, and so when he desires anything he has the power to curb his appetite or to indulge it as he pleases. Hence also creatures devoid of reason are the subjects neither of praise nor blame, while man is the subject of both praise and blame.

Note also that the angels, being rational, are endowed with free will, and, inasmuch as they are created, are liable to change. This in fact is made plain by the devil who, although made good by the Creator, became of his own free will the inventor of evil, and by the powers who revolted with him, that is the demons, and by the other troops of angels who remained in goodness.

2.28 *Concerning what is not in our hands.*

Of things that are not in our hands some have their beginning or cause in those that are in our power; that is to say,

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An Exact Exposition of the Orthodox Faith

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the recompenses of our actions both in the present and in the age to come, but all the rest are dependent on the divine will. For the origin of all things is from God, but their destruction has been introduced by our wickedness for our punishment or benefit. For God did not create death, neither does he take delight in the destruction of living things. But death is the work rather of man, that is, its origin is in Adam's transgression, in like manner as all other punishments. But all other things must be referred to God. For our birth is to be referred to his creative power; and our continuance to his conserving power; and our government and safety to his providential power; and the eternal enjoyment of good things by those who preserve the laws of nature in which we are formed is to be ascribed to his goodness. But since some deny the existence of Providence, let us further devote a few words to the discussion of Providence.

2.29 Providence.

Providence,³ then, is the care that God takes over existing things. And again: providence is the will of God through which all existing things receive what is fitting for them. But if providence is God's will, according to true reasoning all things that come into being through providence must necessarily be both most fair and most excellent, and such that they cannot be surpassed. For the same person must of necessity be creator of and provider for what exists; for it is neither apt nor fitting that the creator of what exists and the provider should be separate persons. For in that case they would both assuredly be deficient, the one in creating, the other in providing. God therefore is both Creator and Provider, and his creative and preserving and providing power is simply his good will. For *whatever the Lord pleased, that did he in heaven and in earth,*⁴ and no one resisted His will. He willed that all things should be and they were. He wills the universe to be framed and it is framed, and all that he wills

comes to pass.

That he provides, and that he provides excellently, one can most readily perceive in this way. God alone is good and wise by nature. Since then he is good, he provides; for he who does not provide is not good. For even men and creatures without reason provide for their own offspring according to their nature, and he who does not provide is blamed. Again, since he is wise, he takes the best care over what exists.

When, therefore, we give heed to these things we ought to be filled with wonder at all the works of providence, and praise them all, and accept them all without inquiry, even though they are in the eyes of many unjust, because the providence of God is beyond our ken and comprehension, while our reasonings and actions and the future are revealed to his eyes alone. And by "all" I mean those that are not in our hands; for those that are in our power are outside the sphere of providence and within that of our free will.

Now the works of providence are partly according to his good pleasure and partly according to permission. Works of good pleasure include all those that are undeniably good, while works of permission are *such as may have the character of evil.*⁵ For providence often permits the just man to encounter misfortune in order that he may reveal to others the virtue that lies concealed within him, as was the case with Job. At other times it allows something strange to be done in order that something great and marvelous might be accomplished through the seemingly-strange act, as when the salvation of men was brought about through the Cross. In another way it allows the pious man to suffer sore trials in order that he may not depart from a right conscience nor lapse into pride on account of the power and grace granted to him, as was the case with Paul.⁶

One man is forsaken for a season with a view to another's restoration, in order that others when they see his state may be taught a lesson, as in the case of Lazarus and the rich man.⁷ For it belongs

⁵ Manuscripts vary here; the idea seems to be things whose goodness is qualified, with one ms. even using the word "evil." Such are not willed by God according to his "good pleasure" but are merely permitted by him, in his providence. The following text explains why he would do this.
⁶ 2 Cor. 12:7

to our nature to be cast down when we see persons in distress. Another is deserted by providence in order that another may be glorified, and not for his own sin or that of his parents, just as the man who was blind from his birth ministered to the glory of the Son of Man.⁸ Again another is permitted to suffer in order to stir up emulation in the breasts of others, so that others by magnifying the glory of the sufferer may resolutely welcome suffering in the hope of future glory and the desire for future blessings, as in the case of the martyrs. Another is allowed to fall at times into some act of baseness in order that another worse fault may be thus corrected, as for instance when God allows a man who takes pride in his virtue and righteousness to fall away into fornication in order that he may be brought through this fall into the perception of his own weakness and be humbled and approach and make confession to the Lord.

Moreover, it is to be observed that the choice of what is to be done is in our own hands; but the final issue depends, in the one case when our actions are good, on the cooperation of God, who in his justice brings help according to his foreknowledge to such as choose the good with a right conscience, and, in the other case when our actions are to evil, on the desertion by God, who again in his justice stands aloof in accordance with His foreknowledge.

Now there are two forms of desertion: for there is desertion in the matters of guidance and training, and there is complete and hopeless desertion. The former has in view the restoration and safety and glory of the sufferer, or the rousing of feelings of emulation and imitation in others, or the glory of God, but the latter is when man, after God has done all that was possible to save him, remains of his own set purpose blind and uncured, or rather incurable, and then he is handed over to utter destruction, as was Judas. May God spare us, and deliver us from such desertion.

Observe further that the ways of God's providence are many, and they cannot be explained in words nor conceived by the mind.

⁷ Luke 16:19.
⁸ John 9:1ff.

³ Grk. *pronoia* (literally, forethought)
⁴ Ps. 134:6.

And remember that all the assaults of dark and evil fortune contribute to the salvation of those who receive them with thankfulness, and are assuredly ambassadors of help.

Also one must bear in mind that God's original wish was that all should be saved and come to His Kingdom. For it was not for punishment that he formed us, but to share in his goodness, inasmuch as he is a good God. But inasmuch as he is a just God, his will is that sinners should suffer punishment.

The first then is called God's antecedent will and pleasure, and springs from Himself, while the second is called God's consequent will and permission, and has its origin in us. And the latter is twofold; one part dealing with matters of guidance and training, and having in view our salvation, and the other being hopeless and leading to our utter punishment, as we said above. And this is the case with actions that are not left in our hands.

But of actions that are in our hands the good ones depend on his antecedent goodwill and pleasure, while the wicked ones depend neither on his antecedent nor on his consequent will, but are a concession to free will. For that which is the result of compulsion has neither reason nor virtue in it. God makes provision for all creation and makes all creation the instrument of his help and training; yes, often even the demons themselves, as for example in the cases of Job and the swine.⁹

2.30 *Concerning foreknowledge and predestination*

We ought to understand that while God knows all things beforehand, yet he does not predetermine all things. For he knows beforehand those things that are in our power, but he does not predetermine them. For it is not his will that there should be wickedness, nor does he choose to compel virtue; so that pre-termination is the work of the divine command based on foreknowledge. But on the other hand God predetermines those things which are not within our power in accordance with his foreknowledge. For already God in his foreknowledge has prejudged all things in accor-

⁹ Matt. 8:30ff.

dance with his goodness and justice.

Bear in mind, too, that virtue is a gift from God implanted in our nature, and that he himself is the source and cause of all good, and without his cooperation and help we cannot will or do any good thing. But we have it in our power either to abide in virtue and follow God, who calls us into ways of virtue, or to stray from paths of virtue, which is to dwell in wickedness, and to follow the devil who summons but cannot compel us. For wickedness is nothing else than the withdrawal of goodness, just as darkness is nothing else than the withdrawal of light. While then we abide in the natural state we abide in virtue, but when we deviate from the natural state, that is from virtue, we come into an unnatural state and dwell in wickedness.

Repentance is the returning from the unnatural into the natural state, from the devil to God, through discipline and effort.

Man then the Creator made male, giving him to share in his own divine grace, and bringing him thus into communion with himself; and thus it was that he gave in the manner of a prophet the names to living things, with authority as though they were given to be his slaves. For having been endowed with reason and mind, and free will after the image of God, he was fitly entrusted with dominion over earthly things by the common Creator and Master of all.

But since God, the foreknower, knew that man would transgress and become liable to destruction, he made from him a female to be a help to him like himself; a help, indeed, for the conservation of the race after the transgression from age to age by generation. For the earliest formation is called "making" and not "generation." For "making" is the original formation at God's hands, while "generation" is the succession from each other made necessary by the sentence of death imposed on us on account of the transgression.

This man he placed in Paradise, a home that was alike spiritual and sensible. For he lived in the body on the earth in the realm of sense, while he dwelt in the spirit among the angels, cultivating divine thoughts, and being supported by them; living in naked simplicity a life

free from artificiality, and being led up through his¹⁰ creations to the one and only Creator, in whose contemplation he found joy and gladness.

When therefore he had furnished his nature with free will, he imposed a law on him, not to taste of the tree of knowledge. Concerning this tree, we have said as much as is necessary in the chapter about Paradise, at least as much as it was in our power to say. And with this command he gave the promise that, if he should preserve the dignity of the soul by giving the victory to reason, and acknowledging his Creator and observing his command, he should share eternal blessedness and live to all eternity, proving mightier than death; yet if he should subject the soul to the body, and prefer the delights of the body, comparing himself in ignorance of his true dignity to the senseless beasts,¹¹ and shaking off his Creator's yoke, and neglecting his divine injunction, he will be liable to death and corruption, and will be compelled to labor throughout a miserable life. For it was no profit to man to obtain incorruption while still untried and unproved, so that he not fall into pride and under the judgment of the devil. For through his incorruption, the devil, when he had fallen as the result of his own free choice, was firmly established in wickedness, so that there was no room for repentance and no hope of change; just as, moreover, the angels also, when they had made free choice of virtue became through grace immovably rooted in goodness.

It was necessary, therefore, that man should first be put to the test (for man untried and unproved would be worth nothing), and being made perfect by the trial through the observance of the command, should thus receive incorruption as the prize of his virtue. For being intermediate between God and matter he was destined, if he kept the command, to be delivered from his natural relation to existing things and to be made one with God's estate, and to be immovably established in goodness, but, if he transgressed and inclined rather to what was material, and tore his mind from the Author of his being — I mean God —

¹⁰ i.e. God's.

¹¹ Psa. 48:12.

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A Short History of Syrian Christianity

Part I

From the Apostolic Age to the Rise of Islam



The Syrian Church in the Apostolic Age

Christianity reached Syria following the flight of the “Hellenist Christians” from the Jewish authorities in Jerusalem. The “Hellenist Christians,” Greek-speaking members of the community in Jerusalem, had complained that “their widows were neglected in the daily distribution.” Therefore, seven men were ordained as deacons to administer the distribution of the common resources of the community (Acts 6:3), the chief among them being Stephen. Unfortunately, Stephen provoked hostility from the local Greek-speaking synagogues and was sentenced by the Sanhedrin, on the charge of blasphemy, to death by stoning (Acts 6:11-7:60). Stephen and his Greek-speaking compatriots were alleged to be lacking in the proper respect for the Temple and the Law, and became subject to selective persecution from the Jewish authorities. As a result, the “Hellenist Christians” fled Judaea, finding refuge first in Samaria (Acts 8:5), and then later in Phoenicia, Cyprus, and Antioch (Acts 11:19-20). It was in Antioch, the cosmopolitan capital of the Roman province of Syria, that the first *ecclesia* (“congregation”; i.e. church) comprising both Jewish and Gentile Christians was formed. Indeed, it was this Antiochene *ecclesia* that was the first to use the designation of “Christian.” Of course, the admission of Gentile converts into their fellowship without first requiring circumcision or any of the other observances of the Torah only confirmed opinion back in Jerusalem that the “Hellenists” were in violation of the accepted standards of the Jerusalem community.

In the meanwhile, St. Paul became a leading elder in the Antiochene community. Paul, a native of Tarsus (a Greek city on the southeastern coast of Turkey), came from an affluent Greek-speaking Jewish family. Educated in Jerusalem under the mentoring of the rabbi Gamaliel, Paul became an ardent Pharisee, renowned for his strict orthodoxy and hatred of the Christians. While traveling to Damascus about the year A.D. 35, Paul experienced a mystical vision that was to transform his life. He was suddenly surrounded by a brilliant light and beheld the risen Lord Jesus Christ, who asked why he was persecuting him. The risen Lord then commanded Paul to proceed to Damascus, where he regained his sight (Acts 9:1-22) and was ordained at the hand of the presbyter Ananias. After several assassination attempts were made against him by the

Jews of Damascus, Paul withdrew to Arabia Felix (modern Jordan) for a few years and then returned to Jerusalem. In Jerusalem, Paul was befriended by St. Barnabas; but, confronting the hostility of the Jews, returned to Tarsus. About ten years later, Barnabas invited Paul to Antioch, which then became the base for Paul's early missionary journeys. Therefore, when the Antiochene *ecclesia* was compelled to answer for its conduct in the conversion of Gentiles, Paul traveled to Jerusalem in A.D. 48 as its representative. Paul successfully impressed upon the apostles in Jerusalem the necessity of exempting Gentile converts from circumcision and Jewish purity laws (Acts 15), and then returned to Antioch with the presbyters James and Silas. Paul's subsequent activities consisted of missionary travels over the next ten years, but during a visit to Jerusalem in A.D. 58 he was arrested and imprisoned for two years while awaiting trial. In A.D. 60 Paul set out for Rome in order to make his appeal to the Emperor Nero, and subsequently became an important leader in the Roman *ecclesia*, along with St. Peter. After making a missionary journey to Spain, Paul returned to Rome and died in A.D. 65 during the Neronian persecution of the Christians in Rome.

In the second half of the first century, it is probable that the Antiochene *ecclesia* was divided between Pauline and anti-Pauline groups, the latter possibly giving rise to the schismatic sect of the Ebionites (a Jewish Christian sect that continued to observe the Torah and celebrate the Jewish feasts, while holding an *adoptionistic* view of the person of Jesus Christ, whom they believed was born simply as a man, but was "adopted" the Son of God when he was baptized in the Jordan). By the end of the first century, with the Ebionites clearly in schism, the remainder of the Christians in Antioch united into a single Catholic *ecclesia* — indeed, it was probably in Antioch that the term "Catholic" first came to be used as a form of Christian self-designation to identify the "universal" community of all Christians of orthodox belief and practices, as opposed to the heretics.

Certainly the most important leader in the early Antiochene church was its remarkable bishop, St. Ignatius of Antioch. Ignatius was the third bishop

of Antioch, who was brought to Rome during the reign of the Emperor Trajan for trial and was martyred in the Colosseum in A.D. 107. During his trip to Rome, Ignatius wrote seven letters: one each to the Christians of Ephesus, Magnesia, Tralles, Rome, Philadelphia, and Smyrna, and one personally addressed to the bishop of Smyrna, St. Polycarp. His stay in Smyrna had been lengthy, and it afforded him the opportunity to meet the leaders of the congregations in the major cities of Asia Minor. Ignatius's letters generally emphasize the authority of the bishop, particularly in guarding against heresy and in ensuring the unity of the church. It is clear that Ignatius believed that supreme authority in both teaching and church administration was vested in the bishop, under whom serve presbyters and deacons. Ignatius's letters provide convincing evidence that the church hierarchy, as we know it today, was already firmly established by the beginning of the second century.

The Syrian Church in the Ante-Nicene Age

Antioch was unquestionably the leading center of the West Syrian Church; however, the upper Mesopotamian city of Edessa became an equally important locus of Christians in eastern Syria. According to tradition, SS. Peter, Thomas, and Bartholomew visited and preached in Edessa, but the "founder" of the Edessene *ecclesia* was St. Thaddeus (known as St. Addai by the local Syriac-speaking Christians), an apostle "of the Seventy" and disciple of St. Thomas. St. Addai was sent by St. Thomas to Edessa in response to King Abgar V's personal petition to Jesus Christ, who had promised to send one of his disciples to him. After a miraculous healing of the king, the entire royal family and many of the nobles were baptized, including some of the pagan who were called chief priests; the city's main altars to the gods Bel and Nabu were destroyed, and a church built. Addai was the first bishop of Edessa, followed by Aggai, a silk merchant who became Addai's closest disciple.

Thus, as the capital of the "first Christian kingdom" of Osrhoene, Edessa came to be known as "the blessed city." However, the non-believer King Abgar VI persecuted the bishop Aggai, who be-

came the Edessene church's first martyr. Nevertheless, King Abgar VIII, who mounted the throne in A.D. 177, converted to Christianity and ruled righteously — even being called "a holy man" by the Christian historian Julius Africanus. Around A.D. 200 Abgar VIII sent the presbyter Palut to Antioch to be ordained bishop by Serapion of Antioch (this indicates the dependence of the Edessene church on the see of Antioch). Unfortunately, the orthodox bishop Palut faced serious heretical opposition from the Marcionites and other Gnostic sects. The Marcionites were the followers of Marcion of Sinope, a rich shipbuilder who taught that the God of the Old Testament was not the Father of Jesus Christ, but rather an evil god who created the world. Jesus Christ, according to Marcion, assumed the *appearance* of a man in order to cast the false creator-god into hell. Excommunicated around A.D. 145, the Marcionites arrived in Edessa around A.D. 175, and perniciously disrupted the unity of the church in Edessa until the fifth century.

Gnosticism, the most persuasive yet bewilderingly variegated of the early heresies, consisted of four major doctrinal errors: (1) matter is evil; (2) the world, therefore, was not created by God but by an evil *demiurge* (the "fashioner," an evil anti-god); (3) salvation is by knowledge of a special revelation beyond that of the scriptures; (4) human beings are divided into three classes — the *pneumatics*, who are certain of salvation, the *hylics*, who cannot be saved, and the *psychics*, who can go either way. Traditionally Gnosticism is thought to have originated with the teachings of Simon Magus (Acts 8:9-12), a Samaritan charlatan who claimed to be Jesus himself. Among the Gnostic sects in Edessa were the Quqites, who taught the existence of a "light-world even before God" and the formation of the cosmos by seventy *aeons* ("aged-ones") brought forth by the Father and Mother of Life; the Ophites, a most bizarre cult that celebrated the Eucharist with snakes because for them the serpent in Eden was not the enemy of man but rather a friend who offered humanity liberation from the evil creator-god of the Old Testament; and the followers of Bardesanes.

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Syrian Christianity

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Bardanes was the most serious heretical opponent to Bishop Palut, who hailed from a prominent Persian family which had settled in Edessa and was a close friend of King Abgar VIII. Bardanes converted to Christianity in A.D. 179 and was ordained a deacon by Bishop Hystaspes; his high position at the royal court almost certainly had some role in the conversion of Abgar VIII. Bardanes was a zealous defender of orthodoxy against heresy, particularly attacking the errors of Marcionism, but later fell into heresy himself. St. Ephraem the Syrian alleges that Bardanes seemed orthodox "on the surface" but that there was "madness" beneath, while St. Hippolytus explicitly labeled him a Valentinian Gnostic of the "eastern school."

Unlike most Gnostics, Bardanes insisted on the unity of God against the *aeons* and other divisions of divinity by which the Gnostics explained the problem of evil. Rather, like the orthodox, Bardanes' doctrine of God was trinitarian, though a trinity of the Father, the Holy Spirit (also called the "Mother of Life"), and their Son, the "Word of Thought." Bardanes also held that God's work of creation is good and that matter is not evil, that humans are created in the image of God, are equal to the angels, and have free will. However, he admitted to interest in astrology, maintaining that human fate was fixed by the stars until the coming of Christ, who restored human freedom by liberating the human race from slavery to the celestial powers. Clearly Bardanes was not a Gnostic in the typical sense; rather, his theological weakness was one of attempting to fit Christian teaching into an overarching cosmology derived from too many and too varied a collection of extra-Christian sources. Moreover, his description of the process of salvation, which he asserted began even before the incarnation, sinks into an unscriptural fantasy. In the end, Bardanes was excommunicated by Bishop Aqi, the successor of Hystaspes, and was exiled to Persia in A.D. 214; despite excommunication, the followers of Bardanes remained a separatist sect in Edessa for almost two centuries.

Another important center of Chris-

tianity in "the East" was Arbela, capital of the kingdom of Adiabene (located east of the Tigris river). In the first century, another of the apostles "of the Seventy," St. Mari, was sent to Adiabene and became its first bishop. He was succeeded in A.D. 104 by Pkidha, a convert from Zoroastrianism who was ordained by St. Addai. The third bishop of Arbela, Shimun, converted so many people that the Zoroastrians seized and martyred him around A.D. 120. Thereafter, however, the church in Adiabene was left in peace until the rise of the Sassanids in A.D. 225. Unfortunately, like the neighboring Edessene church, heresy also emerged among the Assyrian Christians of Adiabene in the teachings of Tatian and the sect of the Encratites. Tatian was initially one of the brightest intellects of the Assyrian Christians, a pupil of St. Justin Martyr who opened a Christian school around A.D. 172, shortly after his return from Rome. Tatian was not a cosmopolitan philosopher like Bardanes; rather, he was a Bible translator whose Syriac translation (really a paraphrase), the *Diatessaron*, harmonized the Gospels into a single narrative. It was not his biblical work that brought the charge of heresy against him but rather his association with the Encratism.

The Encratites were a radical ascetic sect who insisted that Christians separate themselves from the world because matter is evil. Tatian's *Oration to the Greeks*, a work in which he lauds the accomplishments of Asians, admits that matter is evil; moreover, there are hints of Encratite influence even in the *Diatessaron*. St. Jerome accused Tatian of having forbidden the eating of meat, the drinking of wine, and the conjugal duties of marriage. Abnormal self-denial was a common feature of Syrian Christianity, so that by local standards Tatian's views might not have seemed heretical at all. It seems that Tatian's error lies in taking his renunciation of the world further than the scriptural norm, to the point where it comes under the condemnation of 1 Timothy 4:1-6, and the apparent links between his ascetical teachings and Gnosticism. An important difference between Tatian's asceticism and that of later Syrian monasticism is that Tatian's rigorous standards of self-denial were intended as normative for *all* Christians, whereas the desert fathers of Syria ac-

knowledged a distinction between the ascetic standards binding on monks and those appropriate for believers living in the world. Tatian's own reclusive life also differed considerably from the Syrian ascetic tradition insofar as that latter stressed missionary outreach, wherein ascetics traveled about preaching the gospel, healing the sick, and feeding the poor.

It is this Syrian wandering tradition that was instrumental in the continuous eastward expansion of the Syrian Christianity — even the earliest missionaries of Addai, Aggai, and Mari carried their apostolate farther east. After having established the church in Edessa, Addai is said to have preached in Nisibis, Mesopotamia, and Arabia. Aggai is credited with having preached throughout the whole of Persia before returning home to Edessa. Mari came to Arbela only after having been sent from Edessa by Addai for the purpose of evangelizing Persia, and from Arbela he set out on a series of missionary journeys that brought him almost as far as India. In his *Book of Laws of Countries*, written about A.D. 196, Bardanes mentions Christians living as far east as Bactria (northern Afghanistan). The *Chronicle of Arbela* reports that when the Sassanids rose to power in Persia (A.D. 225) there were already twenty bishops in Persia. The rise of the Sassanids to power was an event of major significance to the Church in Persia. Although initially tolerant of Christians, the Sassanids' fanatic adherence to Zoroastrianism and inveterate hatred of anything "Roman" caused them to distrust Christians, resulting in intermittent persecution lasting through most of the fourth and fifth centuries and culminating in A.D. 448 with the martyrdom of 150,000 Christians in the city of Kirkuk.

The primatial see of the Syrian Church was most certainly the cosmopolitan metropolis of Antioch. Although St. Ignatius of Antioch's legacy in combating heresy, with his christological emphases on both the divinity and the humanity of Christ, succeeded in ensuring the Antiochene Church's fidelity to orthodoxy, nevertheless many heretical teachers preached in Antioch. Among them were the Gnostics Menander, Saturninus, and Basilides. The most influential of these was Saturninus, a na-

tive Antiochene, who taught the error of *docetism* (the teaching that Jesus' humanity was merely an *appearance*).

Rising to the challenge of combating new heresies was St. Theophilus, bishop of Antioch around A.D. 180. Theophilus's most important work was his *Discourse to Autolycus*, a work consisting of three "books." The first book explains the Christian faith in an invisible God, the second book highlights the absurdity of paganism and idolatry, and the third book specifically answers the conventional charges made by pagans against Christianity. Among the interesting features of this work is Theophilus's clear teaching on the Trinity and his assertion of the divine inspiration of the New Testament. At the start of the third century Antioch's bishop was Serapion, who battled against the heresy of Montanism (a charismatic sect founded by Montanus, whose self-titled "New Prophecy" emphasized new dispensations of prophecy and charismatic gifts of the Holy Spirit, including "speaking in tongues") and the proselytism of the Jews. It was also Serapion of Antioch who banned the spurious *Gospel of Peter* (a Gnostic work) because of its *docetic* teachings.

During the reign of the Syrian-born Roman emperor Alexander Severus, the Antiochene Church enjoyed a period of uncharacteristic calm and tolerance, largely because of the interest shown by the queen mother, Julia Mamaea, in Christianity. Conditions changed for the worse in A.D. 250, when Antiochene Christians suffered under the persecutions of Emperor Decius, as did Christians throughout the rest of the Roman Empire. Among the victims of the Decian persecution was the bishop of Antioch, Babylas, who died in prison. In A.D. 256 the Persians took Antioch and carried a number of Christians into captivity, along with their bishop, Demetrius.

Succeeding Demetrius as bishop of Antioch was Paul of Samosata, who had held the high rank of *procurator ducentarius* in the Roman government. Paul of Samosata was the first bishop of Antioch to be charged with and deposed for heresy. Paul of Samosata's error was the heresy of *adoptionism*, in which he taught that Jesus was merely a man, born of the Virgin Mary and the Holy Spirit,

who was endowed with divine power by being adopted into divinity. A council in A.D. 268 deposed him, but his strong political connections were so great that he held onto the cathedral in Antioch for many months. He also used the term *homoousios* ("of the same substance") in a heretical way and thus tainted a term that was later to be of such great importance to the Ecumenical Council of Nicaea. Condemned with Paul of Samosata by the Council of Antioch was his disciple, Lucian. However, Lucian recanted his heresy and achieved respectability for his work of editing the Greek texts of the Septuagint and the New Testament, eventually dying as a martyr in A.D. 312.

The Syrian Church from Nicaea to Chalcedon

Despite the Antiochene Church's leanings towards *adoptionism*, the bishop of Antioch, Eustathius, was one of the earliest major opponents of the Arian heresy. Arianism was the error of the Alexandrine presbyter Arius, who maintained that the person of the Son was the "first-born of creation" in the literal sense (i.e., that the Son is a created being who is the foundational principle of the multiplicity of the world as its one-in-many, whereas his notion of God was that he was purely one, indivisible, eternal, and self-sufficient). Eustathius attacked the unitarian teachings of Arianism and supported the orthodox position that the Son and the Father share the same divine substance. Despite the condemnation of Arianism at the Council of Nicaea in A.D. 325, a pro-Arian faction in Antioch succeeded in obtaining the unjust deposition of St. Eustathius in A.D. 330.

In addition to the temporary dominance of Arianism, paganism was not yet dead in the city, though it was weakened. One incident that demonstrates this point occurred in A.D. 362, when the pagan Emperor Julian "the Apostate" visited the city and found that the former Temple of Apollo was now being used as a church dedicated to St. Babylas. He thereupon had St. Babylas's relics removed. Shortly afterwards the Temple of Apollo was badly burned as a result of suspected arson. Even as late as A.D. 578 there were still trials against practicing pagans in Antioch.

Antioch's greatest fame, however,

was in its school of theology and its serious rivalry with the school of Alexandria. The Antiochene tradition in theology was Aristotelian and historical, in contrast to the more Platonic and mystical tradition characteristic of the Alexandrian school. One finds this tradition in both orthodox (e.g., John Chrysostom, Theodoret) and heretical (e.g. Paul of Samosata, Nestorius) Antiochene theologians. Antiochene *exegesis* (the act of explaining a text) of scripture was historical, looking for the meaning intended by the inspired writer rather than some hidden or esoteric message. Among the great Antiochene exegetes were Diodore of Tarsus (d. 390), Theodore of Mopsuestia (ca. 350-428), St. John Chrysostom (ca. 344-407), and Theodoret (386-458). The greatest of these exegetes is generally considered to be Theodore of Mopsuestia, whose biblical exegesis in some ways anticipates modern exegetical methods (though some people would contend that John Chrysostom was the greatest of the Antiochene exegetes). In its doctrine of the Trinity, the Antiochene school's emphasis was on the divine *oikonomia* ("stewardship") of salvation, in which the three persons of the Trinity are distinguished only in their modes of operation. Extreme examples of this tendency (e.g., Paul of Samosata) degenerated into heresy.

The divergence between the Antiochene and Alexandrian schools was most pronounced in the christological controversies of the fifth century. The Antiochene school's focus on the historical Jesus Christ generally led Antiochene theologians to emphasize the humanity of Christ. Antiochene theology inclined to stress the full distinction of Christ's human and divine natures, which were only loosely associated together. Nestorianism was, of course, this tendency's logical outcome; hence, the Antiochene school never really recovered from the condemnation of Nestorianism at the Ecumenical Council of Ephesus in A.D. 431. Indeed, so suspect did the Antiochene school's stress of Christ's humanity become that two of its greatest representatives, Diodore of Tarsus and Theodore of Mopsuestia, were posthumously con-

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demned (along with Ibas of Edessa) of heresy in A.D. 553.

Lastly, the Antiochene school typically showed greater interest in ethical and practical concerns, especially with its focus on the human Christ as a moral example, than in ontological and mystical theories. This explains, for example, the sympathy shown by Antiochene theologians towards the western heresy of Pelagianism, and why Pelagianism and Nestorianism were condemned *together* at the same ecumenical council.

The first “great schism” in the Syrian Church was provoked by the heretical teachings of Nestorius. Nestorius had studied under Theodore of Mopsuestia and earned fame as a highly popular presbyter in Antioch. In 428 he was suddenly appointed patriarch of Constantinople, certainly one of the highest posts in the Christian East. He zealously set about stamping out the last remnants of the Arian heresy, closing the only remaining Arian chapel in Constantinople almost immediately after his consecration. Nevertheless, trouble emerged by Christmas of 428, when he turned his attention to the common practice in Constantinople, though not in Antioch, of calling the Virgin Mary “the Mother of God” (in Greek, *Theotokos*, or “God-bearer”). This title grated on the ears of an Antiochene cleric schooled in defending the complete humanity of Jesus Christ — thus Nestorius proposed that the Virgin Mary be more properly called “the Mother of Christ (in Greek, *Christotokos*, or “Christ-bearer”). However, Nestorius’s errors went beyond the issue of how to properly designate the Virgin Mary, as is evident from his insistence that one cannot speak of God as having been crucified; in other words, Nestorianism was essentially a christological heresy. Like his teacher, Theodore of Mopsuestia, Nestorius used the terms “nature” and “hypostasis” (“person”) synonymously; therefore, Nestorius held that the unity of Christ’s two natures is a “conjunction” of “good pleasure.” Although Nestorius probably was not technically an *adoptionist*, his insistence that Christ’s two natures are both self-subsisting, existing as two distinct subjects that voluntarily dwell together in a concord of “good pleasure,”

certainly sounded *adoptionistic*.

Nestorius’s errors were countered by the patriarch of Alexandria, Cyril, who responded that in Jesus Christ there is only one subject or *hypostasis*, that of the divine *Logos* (“Word”), and that Christ’s humanity was a mode of existence that the *Logos* had assumed which was inseparable from him (i.e., Christ’s human nature is not “another subject” in him). From St. Cyril’s standpoint it made perfect sense to speak of the Virgin Mary as *Theotokos* (because the *person* who was born of her is divine) or of God being crucified (because the *person* that was crucified is divine). Following Pope Celestine’s condemnation of Nestorius’s teachings in August 430, Emperor Theodosius II acceded to appeals for an ecumenical council, which was held in Ephesus on July 22, 431. After a single day’s session, the Council of Ephesus proclaimed the Virgin Mary as *Theotokos* and condemned Nestorius’s teachings as heresy. Nestorius was not entirely without supporters, most notably Patriarch John of Antioch and Theodoret of Cyrrhus, but despite the support of many Antiochene clerics, Nestorius’s condemnation and deposition was upheld and the Antiochene Church accepted the “union of two natures” in Jesus Christ, who is “one Son,” in the *Formula of Reunion* (A.D. 433). Although the Antiochene Church was forced to accept the decisions of Ephesus, many Syrian Christians in “the East” (i.e. Mesopotamia) never recognized the Ecumenical Council of Ephesus.

The Church in eastern Syria had its own theological traditions, independent of Antioch. Unlike the theologians of the Antiochene school, who spoke and wrote Greek, the East Syrian theological tradition was Syriac-speaking. The major Syriac theologians of the post-Nicene period were St. Aphraates and St. Ephraem. Aphraates was an Assyrian from the northern Mesopotamian region of Adiabene. A convert from Zoroastrianism, he took the vows of a monk and eventually became bishop of Mar Mattai, at that time a backwater diocese (although later it became the seat of the Metropolitans of Nineveh). Aphraates’s writings deal with varied aspects of Christian life, doctrine, and apologetics. His theology drew strongly from the Old Testament — hence the prevalence of

Christian-Jewish dialogue in his thought — and is at all times thoroughly biblical, generally defending the unity of the Church against the Gnostics.

St. Ephraem (306-373) was the most prolific Syriac theologian. Born in Nisibis of Christian parents, he became a hermit and was later made headmaster of the Christian school in Nisibis. After Nisibis fell to the Persians in 363, Ephraem fled to Edessa, where most of his writings were composed. In 370 he travelled to Caesarea in Cappadocia and was ordained a deacon by St. Basil, and died three years later. Most of Ephraem’s writings consisted of commentaries on the Scriptures, homilies, and anti-heretical treatises against Bardesanes, Marcion, Mani, and other Gnostic sectarians.

The Church in eastern Syria generally avoided the major controversies of the fifth century until they were brought to its “doorstep” by the exile of Nestorian sympathizers. The bishop of Edessa at the time was Rabbula, who governed his diocese with strict, though simple, rules for the clergy. Despite the fact that most clerics in Edessa tended to favor Antiochene theology, and clearly favored Nestorius, the strictly orthodox Rabbula sided with Cyril of Alexandria. In 431 Rabbula called his own church council in Edessa, at which he cast the writings of Theodore of Mopsuestia into the flames, denouncing the renowned Antiochene theologian as the father of the Nestorian heresy. By his death in 436, the Church in Edessa was polarized into pro-Nestorian and pro-Cyrrillian factions.

Rabbula’s successor, Ibas, dragged the Edessene Church in the opposite direction, openly espousing Nestorian theology and giving power to the pro-Nestorian faction. In 449, however, pro-Monophysite mobs took to the streets and successfully induced the city’s governor to send the Nestorian bishop into exile. Two years later Ibas returned to Edessa, at which point Edessa’s famous theological school, which had existed since about A.D. 200, became dominated by Nestorian theology. Since many of the school’s students were Persian, the school was instrumental in exporting Nestorianism to Persia. Ibas himself managed only briefly to stem the rise of the Monophysite cause in Edessa; after his demise in 457 he was succeeded by

the pro-Monophysite bishop Nona. Meanwhile, in the neighboring district of Adiabene, the controversial metropolitan of Nisibis, Barsauma, favored Nestorianism. Therefore, following the death of Ibas in 457, "Persian" theologians from the school of Edessa were invited to Nisibis, where a new Nestorian school of theology was established. Eventually the Nestorian school at Edessa was closed in 489 and its director, Narses, along with its remaining Nestorian scholars took up residence at the school in Nisibis.

The school of Nisibis trained generations of Persian churchmen in the Bible, the Greek church fathers, Greek philosophy and logic, and spirituality. Its biblical theology was typically Antiochene (and pro-Nestorian): favoring the literal textual interpretation methods of Theodore of Mopsuestia. Discipline at the school was strict, along with its rule forbidding students from crossing into Byzantine territory (out of fear that they may become "contaminated" with the Monophysite heresy). The school of Nisibis became the leading center for Nestorianizing the Persian Church; its success was considerable, for the Persian Church became officially Nestorian in A.D. 486 (although the anti-Byzantine policies of the Persian government may have had some influence in this as well).

Meanwhile, the pro-Cyrrillian triumph at the Council of Ephesus had led to excesses in Cyrillian theology by the late 440s. An archimandrite in Constantinople, Eutyches, was teaching that the incarnation fused together the two natures of Christ, so that what remained was only one nature, with his humanity being "swallowed" by his divinity like "a drop of water into an ocean." This teaching was clearly offensive to Flavian, a moderate Antiochene who had become patriarch of Constantinople in 448, and Flavian excommunicated Eutyches. But Eutyches, in turn, obtained support from both the imperial court and from the new patriarch of Alexandria, Dioscorus, who happened to be the nephew of St. Cyril of Alexandria. Although Pope Leo I of Rome favored Flavian's position, a new council was held at Ephesus in August 449 under the presidency of Dioscorus, which lifted Eutyches's excommunication while deposing Flavian on the

charge of heresy (for Nestorianism). Following the death of Emperor Theodosius II in 450, and with Pope Leo's denunciation of this "Robber Council" of 449, a new ecumenical council was called in 451 at the city of Chalcedon. The Ecumenical Council of Chalcedon proclaimed the total unity of Christ's person, "complete in his deity and complete in his humanity" in which the two natures are "unconfusedly, unalterably, undividedly, and inseparably" united in Christ's single *hypostasis*. Cyril's main thesis, the unity of Christ as one subject (that of the divine *Logos*), was confirmed while insisting that this one subject has two distinct natures. Not surprisingly, the Chalcedonian definition was rejected in Egypt, giving rise to a separate Coptic Church having its own pope and hierarchy. What is more of a surprise, however, is the fact that Monophysitism (i.e. the "one-nature" christological formula of Eutyches) also gained support in Syria. Although Ibas of Edessa was Nestorian, his successor Nona was pro-Monophysite, and Edessa became a solidly Monophysite city thereafter. There was at least one Monophysite bishop in Persia, Papa of Gundeshapur, and by the early sixth century even the great patriarchal see of Antioch came to have Monophysites at its head: Peter the Fuller (d. 488) and Severus, the latter being among the most influential Monophysite theologians of his time.

The Syrian Church from Chalcedon to the Muslim Conquest

Severus (ca. 465-538), who studied in Alexandria and became a monk in Beirut, went to Constantinople in 508 and secured the support of the pro-Monophysite Emperor Anastasius, who appointed him patriarch of Antioch in 512. He was a leading "moderate" Monophysite, whose position was that the divine nature of Christ is dominant, though his human nature is still nevertheless distinct (though not separate). According to Severus, Christ is perfect in his deity and perfect in his humanity, with both natures being perfectly united in him by a complete union of essence, hypostasis, and nature. It appears that Severus's rejection of the Chalcedonian definition may have been more a matter of terminology than anything else. With the change of imperial policy in 518,

Severus was deposed and exiled from Antioch, though he was not excommunicated until 528. Other important Monophysite bishop in Syria were Philoxenus of Mabbug, Jacob of Sarug, and John of Tella, — all distinguished "moderates" of the early sixth century. It was with Severus and these other "moderate" Monophysites that Emperor Justinian believed an accommodation could be reached that would reunite them to the Orthodox Catholic Church.

Justinian proposed a "neo-Chalcedonian" christology in which it would be acknowledged that Christ has two natures, but that the human nature of Christ has no *hypostasis* of its own — existing only in the *hypostasis* of the incarnate divine *Logos*. This proposal was clearly not Nestorian, and should have appealed to the sensibilities of the moderate Monophysite party, along with the condemnation of Theodore of Mopsuestia and Ibas of Edessa in 544. By the time that the Second Council of Constantinople met to endorse this "neo-Chalcedonian" position in 553, however, most of the moderate Monophysites were gone. Instead, a more intransigent Monophysite faction was dominant, quietly supported by the Empress Theodora. The Empress succeeded in obtaining the episcopal ordination of Jacob "the Ragged" as bishop of Edessa, in 542. Disguised as a beggar in order to avoid arrest (Monophysitism being officially outlawed at the time), Jacob wandered about the whole of Syria preaching and founding independent Monophysite churches until his death in 578. It was this "Jacobite" Monophysite party — which owed its very existence to having received holy orders from Jacob "the Ragged" — that became the dominant group of Christians in Syria in the sixth century.

In the sixth century the Nestorian Church in Persia was weakened by a fifteen-year schism in its hierarchy (lasting from 524 to 539), but then the remarkable Awa was elected catholicos of Ctesiphon in 539. Awa was a distinguished convert from Zoroastrianism who led the Persian Church through difficult times of persecution and internal division. He thoroughly reorganized the Persian Church, reestablished discipline,

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reinvigorated theological education, and devoted himself to restoration of communion with the Orthodox Catholic Church. The last of these concerns bore fruit in a general church council in 544, at which the Chalcedonian definition was accepted. Awa's popularity, however, provoked the enmity of the Zoroastrian hierarchy, as did the reunion of the Persian Church with the rest of Christendom. Thus, the Zoroastrian Grand Mobed brought charges against Awa before King Chosroes I on the grounds that he was a convert from Zoroastrianism, that he sought to convert others, and that his general council had condemned the Persian custom of permitting marriage between close relatives. The king pronounced Awa guilty and ordered him exiled to Azerbaijan. Awa continued to lead the Church from exile, despite repeated assassination attempts made against him by zealous Zoroastrians. An attempted coup by Prince Anoshaghzad, a Christian, brought charges of treason against Awa, who was nevertheless acquitted and freed.

After Awa's death in 552, the Persian Church reverted back to Nestorianism; about the same time, Monophysite missionaries sent east by John of Tella and Jacob "the Ragged" began appearing in Persia. Moreover, in the 570s the head of the school of Nisibis, Henana, accepted that the union of Christ's natures is hypostatic rather than voluntary. To Nestorians facing a rising tide of Monophysite missionary activity, this smacked of "heresy" (in actuality, Henana's position was far closer to the Chalcedonian definition than to Monophysitism).

Under King Chosroes II (589-628) Monophysites became influential at the royal court, with both the queen, Sirin, and the palace physician, Gabriel, being Monophysite Christians. The Nestorian catholicate was suppressed after the death of Gregory I in 608, after which Chosroes II forbade the election of a new catholicos or even of new bishops. The Monophysites continued to gain strength, especially with triumphant Persian armies bringing back over 100,000 Christian prisoners of war, many of whom were Monophysite. So great were the number of the displaced Christians

that Chosroes II even had entire cities built for them, including a new Gundeshapur, an exact model of Antioch built on the banks of the Tigris river.

By the middle of the seventh century, both Nestorianism and Monophysitism flourished in the Persian empire; the Nestorians held the official catholicate, though the Monophysites had a metropolitan who was subordinate to the "Jacobite" patriarch of Antioch. Under its distinguished catholicos, Yeshuyab II (628-643), the Persian Church briefly reunited with the rest of Christendom, granted autonomy to the Nestorian hierarchy in India, and sent Christian missionaries to China. From this peak in its prestige, however, Christianity in Persia sunk into obscurity with the wholesale conquest of Persia by Islam.

Back in the Byzantine Empire, imperial religious policy shifted away from efforts to suppress Monophysitism and towards renewed efforts to reconcile the Monophysites with Chalcedonian orthodoxy. The new compromise, suggested by Patriarch Sergius of Constantinople, was that Christ has only one divine mode of *energeia* (Greek, "activity"), an idea corresponding to the teachings of Severus of Antioch. Sergius reasoned that this notion could be reconciled to the Chalcedonian definition of Christ's two natures if the concept of *energeia* was understood as being related to the *hypostasis* possessing it rather than to its nature (this was an incoherent position,

however, because a *nature* is the ultimate principle of a being's mode of activity, even though actions belong to the *hypostasis* — this point being incontrovertibly demonstrated by St. Sophronius of Jerusalem and St. Maximus the Confessor). Thus emerged the new heresy of Monoenergism (also known as Monothelitism). Ironically, the Monophysite response was largely that of indifference.

After over fifty years of controversy, Monothelitism was eventually condemned at the Third Council of Constantinople in 680, which asserted that Christ possesses two "modes of activity" or "wills" having a "moral concord" between them resulting in a harmony of will in Jesus Christ. Monothelitism quickly disintegrated, though it did survive for centuries in the region of Mount Lebanon. In any case, with practically all areas having significant Monophysite populations coming under Muslim rule by the 640s, efforts aimed at accommodating the Monophysites became increasingly pointless. Therefore, the Syrian Church was effectively divided between "Melkite" (i.e., Greek Orthodox) and "Jacobite" (Monophysite) populations, neither of whom were favored over the other by the new Muslim rulers of Syria.

To be continued.

—Priest Sophrony Royer

An Exact Exposition of the Orthodox Faith

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his fate was to be corruption, and he was to become subject to passion instead of passionless, and mortal instead of immortal, and dependent on connection and unsettled generation. And in his desire for life he would cling to pleasures as though they were necessary to maintain it, and would fearlessly abhor those who sought to deprive him of these, and transfer his desire from God to matter, and his anger from the real enemy of his salvation to his own brethren. The envy of the devil then was the reason of man's

fall. For that same demon, so full of envy and with such a hatred of good, would not suffer us to enjoy the pleasures of heaven, when he himself was kept below on account of his arrogance; and hence the false one tempts miserable man with the hope of divinity, and leading him up to as great a height of arrogance as himself, he hurls him down into a pit of destruction just as deep.

To be continued.

For the Hours of Pain

Part III

Editor's note: Archimandrite Seraphim (Papakostas) concludes the first chapter, "The Problem of Pain and the Discipline of the Lord," and begins the second, "Resurrection and Life, Death and Mourning."

1.14 The Position of Reception

Pain is the "discipline of the Lord." It is the superb, effective, disciplinary method, which God's wisdom uses on His children. The purpose for which the pedagogy of pain is intended is our supreme good, because God disciplines ". . . for our profit, that we may be partakers of His holiness." In other words, the purpose is, on the one hand, cleansing from sin, and on the other hand, development in holiness, so that the child will resemble the holy Father. This is a summary of everything that has already been said about the subject of pain.

The man who is under the discipline of pain, however, isn't a soulless substance without a will. He is a free and logical being. He is the child who has this sign of the father stamped in his being: logic and freedom. He must reveal whether or not he is going to accept that discipline. He must freely decide whether or not he is going to cooperate to achieve the purpose. In other words, he must make it clear where he stands in relation to pain, or rather where he stands in relation to the disciplining Father who is using the pain as discipline. That position of reception is patience,¹ famous and precious patience.

We will now direct the reader's attention to the subject of patience.

What is patience? It is the power of the soul which receives pain not as pun-



ishment or revenge, but as a visit of God. So it doesn't grumble about serious illnesses or bitter deaths. It doesn't complain about privations or poverty. It never fears the future, as the impatient and faint-hearted do. Fear of the future leads to falsehood and fraud and greed, which are supposed to guard against the dangers of the future. Patience is never discouraged by difficult situations, but it stabilizes the Christian with the promises of God. It is the brave nobility of the soul, which, in the face of injustice and slander and persecution, doesn't fight back, doesn't take revenge, doesn't hold a grudge, doesn't hate or get excited, but retains a spiritual peace; it endures and suffers for a long time. This is patience, but there is something more too.

It is that saving reaction, which doesn't let pain darken the mind with the black clouds of discouragement or poison the heart with despair — just as the reaction of the healthy organism fights the microbe — but it puts the smile of hope on the face wet with tears and surrounds the cross of affliction with roses. The most Christian of all Christian convictions is that pain is the drug which cures the greatest disease which has ever afflicted man — sin, in other words. So patience accepts the drug from God's hand, uses it expertly for spiritual sanctification, for development and progress

in virtue, for the perfection and true fulfillment of man's destiny. This is patience, and in order to more quickly give our beloved reader its full meaning, we add the following:

Patience is the spiritual bravery with which the Christian confronts pain — all kinds of human pain — without sinning, and by it he advances safely along the way of perfect virtue.

"Good, but where will I find this saving patience?" the reader will now ask. You will seek it from God and from yourself.

From myself? Yes, from yourself, because, deep in every man's being, there is quite enough patience, as a dormant power. This power is either buried or nullified by a pressing mass of unbelief, or it is warmed and enlightened and strengthened by faith, and rises to the surface. When the man of faith uses that patience which he has by nature, then he will ask and receive as a gift from God the full measure of patience. In this case patience rules on the horizon of the soul and gives a new color and tone to life. Then, patience is transformed into true heroism.

The world says that heroism consists of great accomplishments on the field of battle, or under similar circumstances, as a result of the bodily vigor and courage of certain men. The spiritual heroism of patience, however, belongs to pious Christians. Some men have proved to be heroes with the accomplishments of bodily vigor, but thousands of men and women have proven to be heroes with the virtue of patience. From the time that Christian faith enlightened the ranks of Christ's army, so that the soldiers knew

¹[Patience (Grk. *upomone*): this word includes the idea of endurance, and could alternatively be translated as *patient endurance*, i.e., such as that displayed by the Lord during his Passion.—Ed.]

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themselves, so that they were freed from the penalty of sin which burdened their souls; from the time that they learned to unite their being with the all-powerful Lord, the number of heroes has multiplied by thousands. Since then heroism has been transferred from the arena and the battlefield to poorly lighted houses, to dingy basements and shacks, to hospitals and asylums, to the countless places of pain. Heroism has been transferred from the bodies of athletes and famous names to sick bodies, thin from privation and persecution, and to names obscure and unknown — transferred from the pages of human history, which men read, to God's book, which is obscure to most men, but well-known to the angels and the saints. In God's book, thousands of heroes of patience have been recorded. This recording goes on and will go on until the consummation of the ages.

1.15 Perfect Patience

We previously noted that patience is spiritual bravery, or magnanimity. With it, the Christian accepts pain from the hand of God as a medicine, which he knows God uses for the purification of the soul, for development and perfection in virtue, and for the fulfillment of man's great destiny.

Through the Apostle James, however, we hear the Holy Spirit command: "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing." In other words He requires not simple, but *perfect patience*, which is able to present the Christian perfect and mature and fully developed in virtue. So then, what is perfect patience?

It is that patience which covers the breadth and depth. Let us explain:

We see Christians who indeed endure one kind of affliction, like sickness, let us say, or the death of a loved one, but they can't stand privation and are shocked by the phantom of poverty. We see them acting shamefully and unethically. They file fraudulent bankruptcies, make fictional transactions to keep part or all of their property; or they fall into other sins — into greed and profiteering and deeds based on lies — to escape

poverty and to cling to their present luxuries. Their kind of patience lacks the required breadth. It is not only imperfect, but inexcusable, because today's endurance of sickness is succeeded by tomorrow's impatience and lack of faith which push them into sin. We see others who endure not only sickness and death, but privation and poverty as well, but still they can't stand an insult or an injustice, under any circumstances. Nor can they endure adversity, or extended persecution. Once again, their patience, because it lacks the required breadth, isn't perfect, because perfect patience covers every kind of affliction, without exception, and includes every testing.

Next, perfect patience has the required depth. When, for example, a Christian is insulted or treated unjustly, but doesn't seek revenge, doesn't hold a grudge, doesn't maintain hatred and hostility, he surely shows patience, but not perfect patience, because perfect patience is when he proceeds to the full depth. Perfect patience is when the wronged person not only doesn't return the same, but also does good for his wrongdoer — when he is ready to include his wrongdoer in his circle of Christian brothers, as soon as the wrongdoer sincerely wants it. We can understand the importance of this better when we realize that most of the time it's not the systematic enemy, the deliberate evildoer, who wrongs us, but the people closest to us — relatives and friends — who, in spite of their bad conduct are Christians, members of the body of Christ. Christ continues to endure them, just as He endures us. This then, is perfect patience, which possesses all the depth and breadth.

Now don't say that such patience isn't needed by every Christian. Because we call it perfect patience, it doesn't mean that only a few exceptional people need to attain it. On the contrary, it's essential for every Christian, every day of his life. The reason is obvious. First of all, you can't solve the great problem of pain if you don't try to attain perfect patience. If, here on earth, we are supposed to suffer only one kind of pain, to demonstrate patience only for that, then of course, we don't need perfect patience. But since we are likely to be tried by a variety of af-

flictions, a patience which exhausts all the breadth is required. Secondly, imperfect patience is able to destroy everything that you have done up to now, and to drown you in sin. As we previously mentioned, when you endure sickness, but not poverty, such impatience can cast you into every sin, or resentment in the face of injustice will lead you to ruin. You heal your body from typhoid fever, but if a malignant tumor remains, what good does it do you? Doesn't it put you in danger? Don't you consider complete therapy and recovery essential? You protect your sheep or your field from one danger. What good does it do if you don't protect them from other dangers? Do you see, then, that perfect patience isn't only for the perfect, or for angels, but that it's essential for us common Christians?

Good, but were there ever Christians who achieved perfect patience? Or is the teaching about perfect patience only a theory? The reader is about to ask such questions. The answers are not difficult, because anybody can find them in the people of history.

Indeed. We will not find perfect patience only in the person of Christ, who endured every kind of pain, and, even on the Cross, prayed for those who crucified him: "Father, forgive them, for they know not what they do." We will find it in the first martyrdom of one of the first Christians, Stephen. Kneeling down as they stoned him, he prayed: "Lord, lay not this sin to their charge." We will also find it in the Apostle Paul, who, in describing the perfect patience of his fellow Apostles, says: "Being reviled, we bless; being persecuted we suffer it; being defamed, we entreat."

We will also find it in the Christians of Alexandria. During the persecutions they treated the degraded pagans kindly at the risk of their lives. But what pagans? Those who persecuted them and drove them to martyrdom. The history of the saints down through the centuries shows a multitude of examples of perfect patience. Our own experience testifies that there are also such examples all around us. Perhaps these people are not so obvious, because they do not advertise their patience. Or perhaps most people don't see them because they do not have anything to do with such people.

And yet, they exist.

Such then is perfect patience, Christian patience.

1.16 The Value of Patience

Come now and see the value of patience. The position which patience occupies in the value chart of Christian virtues proves it to be a precious virtue of the highest worth.

God Himself shows the priceless value of patience when He permits it to be used as one of His titles. He is called "The God of patience" (Rom. 15:5). Furthermore, two of His divinely-inspired Apostles use the most laudatory phrases when they talk about patience. The Apostle Paul knew from personal experience the bitterness of pain as well as the soothing balm of patience. See what he says about patience: "We glory in tribulations also: knowing that tribulation worketh patience." In other words, we are proud of tribulations, because we know that through faith, tribulation becomes a way to gain precious patience. The Apostle James, addressing himself to the faithful, writes: "My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience" (James 1:2,3). In other words, when we fall into temptations and testings, the situation must not be considered bitter and depressing; it's a time for rejoicing. This applies to one temptation as well as to a variety of them, because you, as enlightened believers, know that faith tested by temptations and afflictions will have patience as its fruit. It's enough, he adds, to ". . . let patience have her perfect work," that is, for it to be perfect and complete.

But why do the Apostles (or rather, the Holy Spirit through the Apostles) put such a high value on patience? The same Spirit gives the explanation. First, because patience is the application of every virtue. "For ye have need of patience," the Divine Paul says again, "that, after ye have done the will of God, ye might receive the promise." This shows that patience is the application and the execution (through practice) of the will of God. In other words, when I endure the pain of sickness and the bitterness of death, I demonstrate faith and confidence

in the Word of God, for the Word of God assures me that through such discipline I am visited by the love of the Father. When I endure poverty and privation, without resorting to lying and theft and grumbling and envy, I show obedient faith in His law, which forbids sin. I also show that I believe His promises about protection and reward.

When I take insult, injustice, perse-

When I endure poverty and privation, without resorting to lying and theft and grumbling and envy, I show obedient faith in His law, which forbids sin. I also show that I believe His promises about protection and reward.

— without trying to get revenge, without holding a grudge and hatred — I show forbearance and endurance and long-suffering. But when my patience is extended to the point where I help my enemies, then I am applying love, and indeed, the highest degree of love, that is, love for one's enemies. In such a case I prove myself to be a true son of God. For God considers such patience the proof of the genuineness of His children: "Love your enemies," He says, "Bless them that curse you, do good to them that hate you . . . that ye may be the children of your Father which is in Heaven" (Mt. 5: 44, 45). For this reason the Apostle James considers the doers of perfect patience ". . . perfect and entire, and wanting nothing."

Secondly, because patience is the healthy philosophy which works so well in this life. It is a fact, that it isn't so much the pain and testing which poison the soul, as it is impatience. It is impatience which fills our days with strife and ruins our personal affairs, our health, even our life itself. When it doesn't take away life by suicide, it undermines it and shortens

it. On the other hand, patience gives courage and hope; it helps us to keep calm and to think clearly in the face of trouble; it draws power from the all-powerful God; it maintains spiritual peace and develops the precious feeling of well-being.

It's also a fact worthy of special attention that patience becomes a medicine for bodily diseases too. Medical science has proven that bitterness and worry have a destructive influence on the nervous system; they create poisons in the body, and aggravate diseases. Listen to a famous doctor, a professor at the University of Vienna, as he praises patience as a factor of health: "Patience! The saving balm which heals the soul. The miraculous, the secret power of the will. What sick person has not felt, at some blessed moment, your charm! What doctor can ignore your great power against fever. What doctor can deny that you help to tame the worst pains and accomplish the most difficult healings. In a weak man's heart, you alone are strong. You alone are the perfect, the delicate, the beautiful discovery of the soul, which can heal the body."

Household peace is of utmost importance for every family, and the patience of the members of the family who have gained this precious virtue offers a great service in maintaining or restoring it. A great event for the whole family is the conversion of members who have been living in sin and who have been the cause of a great deal of grief. The patience of other members of the family cooperates very successfully in bringing about this blessed event. The Apostle Peter had this in mind when he wrote that husbands "may without a word be won by the behavior of their wives, when they behold your chaste behavior coupled with fear." Experience shows that the patience of many women has succeeded in bending the inflexibility of their husbands and in leading them to repentance and in establishing household peace.

So, then, is the value of patience priceless, or isn't it?

1.17 The Reward of Patience

Patience has been called spiritual

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bravery and heroism. On the one hand, pain works to wear down our bodily and psychic powers; patience, on the other hand, succeeds in renewing them and making them stronger. So much so, that the divinely-inspired Prophet Isaiah acclaims patience with the following poetic phrases: "They that wait on the Lord shall renew their strength, they shall mount up with wings as eagles, they shall walk and not faint" (Is. 40:31).

But such a valuable virtue has a more general and lasting reward. The divine word, which we find in Holy Scripture, leaves no doubt about it. It is the word which tells us that patience is a virtue with everlasting benefits.

What is the final destiny of man? It is his return to the sorrowless life, to eternal life, to the life of joy and glory and blessedness. Well then! Patience is an exceptional qualification for that life. The Lord of life and glory Himself assures us of this. He became a perfect example of patience, because, in the words of the divine Apostle, "He endured such contradiction of sinners against Himself," and, to make His other sufferings complete, He "endured the Cross, despising the shame" (Hebrews 12:2, 3). Therefore He commands us, His followers: "In your patience possess ye your souls." This means that our life quest — the avoidance of ruin and the attainment of our salvation — is the reward of patience.

These are great truths. But because we men are forgetful and careless, God has the habit of repeating them over and over again, lest they be forgotten and neglected. So He says again, clearly: "He that endureth to the end, the same shall be saved." In other words, if patience isn't quickly exhausted, if it isn't a temporary condition, but becomes a permanent defense against pain, then it will lead to salvation.

The Lord, however, was pleased to define the reward of patience even more specifically. In His famous Sermon on the Mount, where He talks about the Beatitudes, He says that happiness and blessedness are the reward of certain virtues. Then, for His followers who were enduring the persecution of the world,

He said: "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. *Rejoice, and be exceedingly glad: for great is your reward in heaven.*" The Holy Spirit, through James the brother of the Lord, made the reward of patience more general, so that it covered every affliction and every pain. This at a time when the followers of the Lord had multiplied and had tasted the bitterness of a variety of afflictions. See what He says: "Blessed is the man that endureth temptation, *for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.*" And once again He repeats "*We count them happy that endure.*"

What is the final destiny of man? It is his return to the sorrowless life, to eternal life, to the life of joy and glory and blessedness. Well then! Patience is an exceptional qualification for that life. The Lord of life and glory Himself assures us of this.

We know what so many men do for temporary gain, and to be secure in this short life on earth (as though there were ever complete security). They endure the hardship of long journeys and difficult work. They endanger their lives and ruin their health. They go abroad and separate themselves from loved ones.

Shouldn't we be much more willing to endure the "discipline of the Lord," which will ensure a "crown of life," happiness, and eternal blessedness?

But because the reward of patience is priceless, and because patience itself is such an exceptional virtue, let us quote two more God-inspired Apostles, Peter and Paul. For decades they were in trouble. They experienced the healing

power of patience against pain. They knew what unique psychic fortitude patience supplies. So they didn't think about the pain of sufferings anymore, but rather considered the greatness of the reward of patience. "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory," Paul writes to the Corinthians. To the Christians of Rome he testifies: "I reckon that the sufferings of this present time are not worthy to be compared to the glory that shall be revealed in us." All the sufferings which man can experience in this present life, he says, are not worthy to be compared to the glory which is waiting for us, and will be presented as our reward.

Peter, writing to Christians who had known affliction, and patience too, for many years, writes that patience will turn out to be "... much more precious than ... gold that perisheth, though it be tried with fire ... unto praise and honor and glory at the appearing of Jesus Christ." When this temporary life is past; when Christ will appear; when the day of His second and glorious appearing dawns, then too, the patience which Christians practiced during the few years of their sufferings here, will demonstrate its value even more. It will turn out to be incomparably more valuable than gold, which although it is a perishable thing, has to be purified with fire. Patience will turn out to be worthy of praise and honor and eternal glory.

Many of our beloved readers are going through a period of pain and testing. They might have tried many drugs to kill the pain. But maybe they haven't yet tried that general pain reliever, saving patience.

Take the trouble then, to read all the preceding pages about pain once again, if it is possible. Then turn your heart to the "God of patience," to Jesus Christ, to Him who knows from experience, pain and patience too. Ask Him to inspire you with the only true philosophy for pain, and to help you use the heroic power of patience that lies dormant in the depths of your soul. Then, you will see that no matter how much you or even whole nations suffer, it is never more than He suffered. When you learn the value of patience through personal experience, you

will be “renewed in strength,” you will become a new man, you will experience deliverance.

Yes, you will understand what a close connection there is between pain and deliverance.

Chapter 2 Resurrection and Life Death and Mourning

2.1 The mourning of pre-Christian peoples

Death is considered to be the greatest tribulation and calamity of all those which man is called upon to confront and undergo on earth. During times past, and especially today, only a few people seem to have escaped this extremity of pain. In their souls, the goods and pleasures of the world kill the natural feeling of love — even toward the members of their own families. These people, without emotion of any kind, hurriedly accompany their dead to the grave. They are impatient when they go through various customs and formalities of mourning, because they want to get back to their materialistic life. Most people, however, face death’s visit to their homes with the most painful distress and the most dismal mourning.

But for Christians is such affliction and distress justified and in accordance with their faith? Perhaps a divine miracle drug is available to them? Perhaps they can develop a feeling of well-being, which could regulate and direct all the other feelings which death hurts? Here is one matter where Christian truth offers much light, true comfort, and healing, for Christians.

Undoubtedly the death penalty, which was imposed on the first creatures by divine justice as a physical consequence of sin, was certainly just, but also grievous.

Through sin, man was severed from the source of life, from God; therefore it was natural, from then on, for him to experience the affliction which this severance created — to experience the great pain of death, which came to shatter his existence and to cut off his life. But this affliction was greatly aggravated and became hopeless and soul-destroying

grief, because sinning man was completely separated from God — because he lost all idea about the true God, and thus also all comfort and hope from Him, and was drowned in the shadowy myths and fraudulent traditions of idolatry and superstition. They ended up, says the Divine Paul, “without God in the world,” and therefore “having no hope”; nothing remained for them except that great misfortune, death.

Through sin, man was severed from the source of life, from God; therefore it was natural, from then on, for him to experience the affliction which this severance created — to experience the great pain of death, which came to shatter his existence and to cut off his life.

It is difficult to describe the grief and the mourning which ancient idol-worshipping peoples went through when a loved one died. “Black clothing and mussed-up hair, and darkness in the house, and filth, and dust, and a haggard body, kept the wound of sorrow forever fresh in the soul.” Such is the concise description of that mourning by St. Basil the Great. Indeed, grief was expressed in a manner literally heart-rending. It was not only the woeful lamentations and the loud crying and the disturbing wailings which echoed in the home of the deceased, or at the tomb, or wherever the mourners were. All of these things were also accompanied by various mutilations of the bodies of the sufferers. They beat their breasts, pulled out their hair, gouged and tore their faces or other parts of their bodies with their fingernails or sharp objects, pulled out their teeth, cut off their fingers; they mutilated and tortured

their bodies, thus making the pain much worse and bringing craziness and insanity, or even death itself, upon themselves. And all of this, because these tortures were considered as demands of the dead person and sacrifices owed to him — to quiet him and to keep him from annoying his relatives.

To such painful demonstrations of mourning, idleness from every activity and work was also added. This constantly fixed the mind on the dead and kept the affliction alive. Complete feasting or at least abstinence from certain foods increased the misery of the body and helped to poison the soul with grief. In addition to all this, they wore garments of mourning, restricted themselves to their homes for a considerable length of time, and avoided every kind of communication, in order to make this hopeless pain worse.

The Jews were not far behind in such terrible demonstrations of mourning, first, because they had frequent contact with idol-worshipping peoples, and second, because they lacked illumination about the condition of the dead after death, who, they believed, descended to dark Hades. Nor did they know much about the resurrection of the dead, even though the Old Testament gave enough hope concerning it. So it was something terrible. They wailed for their dead. The sons of Jacob “mourned with a great and very sore lamentation” for their father, Holy Scripture tells us. Many times the Jews were not satisfied with the lamentations of the family and relatives, but they hired professional mourners and musicians to cry and lament to the accompaniment of instruments, and thus multiply the mourning even more. These customs were still practiced in the time of the Savior. So when He entered Jairus’s house “all wept, and bewailed” Jairus’s daughter who had just died; and Jesus saw “them that wept and wailed greatly,” and “saw the minstrels and the people making a noise.” Many other painful demonstrations were also carried out, because the mourners, who stayed at home in bed, dressed carelessly, or tore their clothes to shreds and put on sack-cloth. They also threw ashes on their heads, covered their faces, fasted, or ate

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on the ground — barefooted, unwashed, unshaven. They left their nails uncut, stopped all work, and even discontinued prayer and the reading of the Law. So the period of crying and wailing gave way to the silence of death, because they stopped speaking completely even to visitors who brought them food. In other words, they changed themselves into living tombs!

2.2 Death — Sleep

As we noted previously, although death is the direct consequence and penalty of sin, the decision to abolish death existed in the will of God from the beginning. The words with which the Word of God in Holy Scripture characterizes death suggest that decision: *Koimomai*, to fall asleep; *kathevdo*, to sleep; and *hypnos*, the state of sleep, are the words used for death.

Indeed. Rather than those shocking words with which the pagan authors declare the awfulness of death, Holy Scripture uses words so soft and pleasing and full of hope. From the first book of the Bible, Genesis, the Patriarch Jacob is pictured facing death with the calmness indicated by the following words: "I will

lie with my fathers," he says to his son Joseph (47:30); and God, foretelling Moses' and later David's death, you will notice, said to each of them: "Thou shalt sleep with thy fathers" (Deut. 31:16, 2 Kings 7:12, 1 Chron. 1:21). The Lord, when He commanded the people who were weeping for Jairus's dead daughter, to stop, added, "She is not dead, but sleepeth," because He characterized death as sleep. "Our friend Lazarus sleepeth," He said to His disciples concerning the deceased Lazarus. They thought that He was speaking about a restful slumber, however, so He wisely explained that sleep means death (John 11:11-14). "He fell asleep," says the Holy Evangelist Luke about the first martyr Stephen, whom the Jews had stoned to death (Acts 7:60; see also 1 Cor. 11:30, 15:18, and 1 Thess. 4:13, 14).

Since the Savior came into the world, though, the Christian vocabulary has replaced the desperate and chilly word *death* with the hopeful word *sleep*, a word closer to the truth, and renamed graveyards cemeteries, which in Greek means a place of sleep. "He fell asleep in the Lord," and "Give rest to thy servant who has fallen asleep," says the Church. At night, we take off our clothes and fall into the bed of sleep; we rest,

we oust the poisonous toxins which the day's toil has created, to rise and dress again in the morning light with new power. In the same way the Christian takes off the body, which falls into the bed of the grave, to spend there the night of death, to rest from the hard work, from the struggles, from the dangers of this toilsome life, to pass through the crucible, where he will put off the properties of corruptible matter and will be renewed, and — as will be further developed below — he will rise again! On that blessed morning, when the trumpet of the archangel will be heard above the universe, and the eternal light from the radiating throne of the glory of the Lord will shine, then a new body will rise from the grave, incorruptible, now free from the poison of sin, glorious, carrying the blessing of immortal life, and no longer the curse of death.

Yes, my friends. First the Lord said it, and then He gave sure proof of it with His Resurrection: that that painful fact which we call death, is a kind of sleep, which closes our eyes to this world and opens them to another world, happy and blessed.

To be continued.

—translated by

Archimandrite Jerome (Newville)

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*Thy Resurrection,
O Christ our Savior,
The angels in
heaven sing.
Enable us who
are on the earth
To glorify Thee in
purity of heart.*

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

Part V

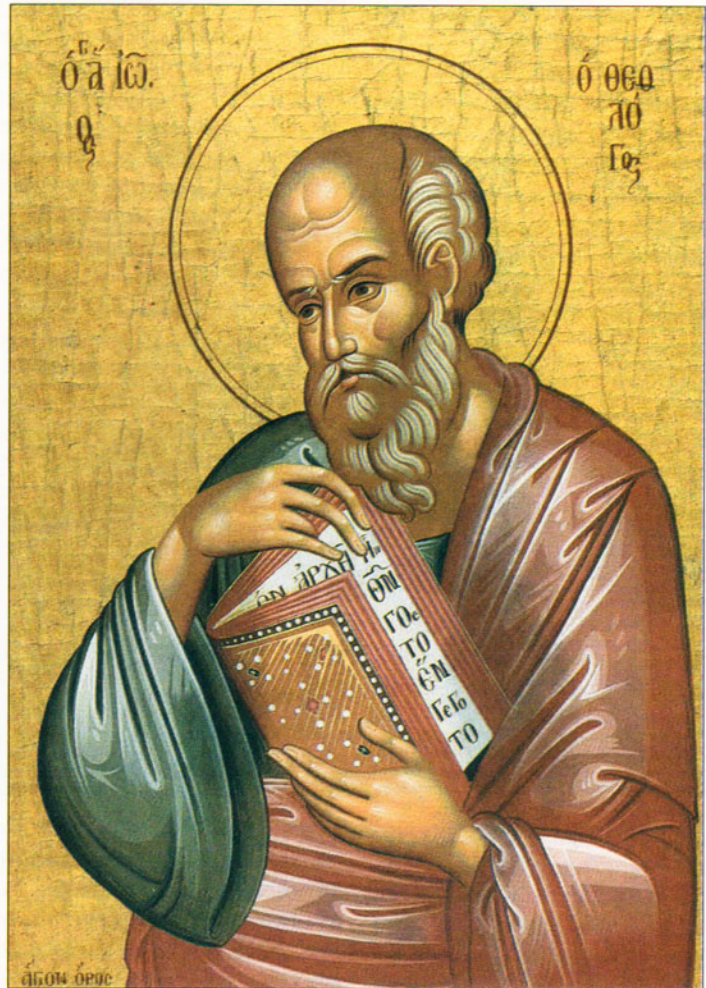
“All things were made through Him, and without Him was not one thing made”

St. Cyril shows that this statement of St. John the Theologian does not imply that the Son and Word and Wisdom of God is less than God or is a creature or servant.

That the Son is by nature Creator, with the Father, as being of His Essence, and not taken to Him as a servant.

All things were made through Him, and without Him was not one thing made.

The blessed Evangelist, having overthrown the intricate objections of the unholy heretics, and having completed his subtle and most exact utterance concerning the Only-Begotten, comes to another snare of the devil compounded of the ancient deceit and putting forth to us the sting of the polytheistic error, which has wounded and cast down many, while also widening the way of perdition and throwing open the broad and spacious gate of death, and has heaped up souls of men in herds unto hell and set before the devil rich food as it were and brought before him choice meat. For since the children of the Greeks, being devoted to the wisdom of the world and having in mind abundantly the spirit of the ruler of this world, were carried away into polytheistic error and perverted the beauty of the truth and — like those who walk in mist and darkness — went down to the pit of their own ignorance, serving lifeless idols and saying to wood, “You are my God,” and to a stone, “You



have brought me forth,” others again — transgressing in a related manner, yet devising a more polished error — thought that they ought to worship the creature more than the Creator, and lavished the glory that befitted the Divine Nature alone, on the elements that were made by it.

Of necessity, the Theologian introduces to us the Only-Begotten as Maker and Creator by nature, saying that all things were made by him and that nothing came into being without him, that he might, for the future, close the entrance to their deceits, and might show the Cre-

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Commentary of St. Cyril of Alexandria

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ator of all things to those who do not know him, and clearly teach, by the very words in which he says that the creation was made, that he who called it into being is other than it, and that he, by his ineffable power, brought things that are, to birth out of not being. For thus at length was it possible, by analogy, to see the designer by the beauty of the creatures, and to recognize him who is in truth God, through whom all things have been already made, and having been made are preserved. I think, then, that thus he¹ arrayed in good order the Gospel word against the false worship of the Greeks; and we believe that it was for this cause that the Only-Begotten was introduced by the voice of the saint as Maker and Creator.

But since it is fitting to consider the crooked inventions of the heretics, I think that, looking to their ways too, we ought again to say a little.

All things, says he, were made through him, and without him was not one thing made.

This divine dignity as well, he sets about the Son, showing everywhere that he is consubstantial with God his begetter, and saying that all things that belong to him by nature are in his offspring, that he may be conceived of as truly God from God, not (like us) who have the appellation by acquisition and accruing to us by grace alone, according to the words, *I said, you are gods, and all of you sons of the most High*. For if *all things were made through him*, he is other than all things. For in this, *All things*, there is nothing which is not seen among all things. In this way too is the blessed Paul found to have understood the *All things*. For when in one of his epistles he discoursed about our Saviour and said that *all things were put in subjection under his feet*, well does he append, *For in that*, he says, *all things, he left nothing that is not put under him*. Therefore since we believe that all things were made by the Son, we will not think that He is one of the "all," but will conclude that he is external to all, and, severing him from the nature and kinship of

things that have a beginning, we will thereafter confess that He is nothing else except, by nature, God of God. For what can intervene between God and the creature (and I do not mean with regard to the principle of essence, for much intervenes, but only in regard to the positing, as in thought, of something other than existing things)? Or what other position could the Son have, who surpasses the nature of things made, and rather is Himself the Maker? For all things were made through him, as through the power, as through the wisdom of the God and Father -- not by the hidden nature of the begetter, as there is in man, for instance, his innate wisdom and power — but existing separately and by himself, yet proceeding according to the ineffable mode of generation from the Father, that the Wisdom and Power of the Father may be conceived of as truly-existing Son.

But though the blessed Evangelist says that *all things were made through him*, I consider that this saying is not going to cause harm to the teachings concerning him. For it will not happen that, because it is said that the things that exist were made through him, the Son will be introduced as an subordinate or a servant of the wills of others, so that he should be no longer conceived of as being by nature Creator; nor will he be one who is given the power of creation by some other. But rather being himself alone the strength of God the Father, as Son, as Only-begotten, he works all things, the Father and the Holy Spirit co-working and being together with him; for all things are from the Father through the Son in the Holy Spirit. And we conceive of the Father as together with the Son, not as though he were powerless to work any of the things that are, but as being wholly in him, by reason of the identity of essence and his very close relation, and the absence of any intermediary regarding his naturally coming forth from him.²

It is as though one were to say that a flower itself was co-present to the sweet scent of the flower, at the operation of the sweet scent, since it proceeds from it naturally. But the force of the example is slight, and the Nature that is above all

will exceed this as well, receiving of it small images of the objects of contemplation. Having this in mind, how shall we understand *My Father is working and I am working*? For the Son does not say that God the Father works anything separately and by himself regarding things that are, and that he himself again likewise works apart from the Father, the essence from which he is, in every way, unmoving; for then the Creator would be two and not one, if either work apart and separately. Moreover the Father would acquire the ability not to have the Son in himself, and the Son likewise would be seen never to have the Father in him, if it were possible that either should work apart and separately with regard to things that are, as we said before; and the Son would not be entirely truthful when he says, *I am in the Father and the Father in me*. For I suppose it is not merely on account of likeness of essence that we see the Son in the Father as [the Father's] express image, or again the Father in the Son as [the Son's] archetype; but we hold that the Son shines forth by generation from the Father's essence, and is, and subsists in it and of it in a distinct existence, God the Word; and that the Father again is in the Son, as in an offspring having the same essence, in a connatural³ manner, yet being conceived of separately, as he is. For the Father remains that which he is, even though he is connaturally in the Son, as we say that the sun is in its brightness. And the Son again will not be conceived of as other than he is, even though he is — in connatural manner — in the Father, as the sun's brightness is in the sun. For in this way — the Father being conceived of, and in truth being, Father; the Son again being, and being conceived of as, Son; the Holy Spirit being included with them — the number of the Holy Trinity ascends to one and the same Deity.

For how could God be at all conceived of as one, if each of the Persons mentioned withdrew into a complete individuality, and, while wholly removed from connaturality and essential participation with the other, were called God? Therefore let us conceive of Father, Son and Spirit as existing personally, not mixing up the difference of the persons

² That is, that the Son comes directly from the Father and not by way of any intermediate person or entity.—Ed.

³ Connatural: i.e., having the same nature.

¹ The Evangelist, i.e. St. John the Theologian.

or names in regard to that which each is; but reserving to each, severally, the being and being called, what he is, and believing in this way, and still referring them, as regards nature, to one Divinity, also refusing to think of them as wholly separate: for the Son is called the word and wisdom and brightness and express image and might of the Father.

For he is Word and Wisdom, being — by reason of these — immediately and without any intervention, of the mind and in the mind⁴; and because of the reciprocal passing into one another, he is, so to speak, of both. For the mind is seen in word and wisdom, and word in its turn in the mind, and there is nothing that intervenes, or severs the one from the other. Again, he is called power, as being a quality inherent without any interval in those who have it, and that can in no way be severed from them as if merely in association, without the destruction of the subject. Again, he is called “express image,” as being also of the same nature, and inseparable from the essence which he is the express image of.

Hence since each is naturally and of necessity in the other, when the Father works the Son will work, as being his natural and essential and hypostatic power. Likewise when the Son works, the Father too works, as the Source of the creating Word, naturally existing in his own offspring, even as the fire too exists in the heat that proceeds from it.

It is clear then, that the accusation of the opponents against the Only-Begotten has been vainly iterated, where they introduce him to us as one who is creator because he has learned, and even rather as a servant too, because of the Blessed Evangelist saying, *All things were made through him and without him was not anything made*. I marvel much at the unholy heretics; for whatever seems any way to undo the Dignity of the Only-Begotten and to show him second to him who begot him, according to their own view, this they hunt with much zeal, and from all sides bring to it the drugs of their own stubbornness; whatever things, again, are healthfully and

rightly said and bring the Son up to the Glory of the Father, these things they bury most surely in deep silence, as having one sole aim, to revile (in vain) him who is glorified by all the creation. For when they hear that *all things were made through him*, they hotly bring on him the



name of service, dreaming that the Son is bond instead of free, and worshipper rather than Lord. But when they learn that *without him was not anything made*, they do not climb up to think anything great and marvellous of him. For since it is not in God the Father to create in any other way than by his own Offspring, which is his Wisdom and Power, the Evangelist says that nothing at all *was made without him*. For this is why the Only-Begotten is also the Glory of God the Father; for he is glorified as Creator, through the Son⁵ accomplishing all things and bringing into being things that are not.

And one will consider properly the words, *without him was not anything made*, if one ponders what was said at the creation of man. For *Let us make man*, says he, *in our image after our likeness*. For it is here, especially, that one can behold in the Son truly nothing that is lowly, as in a servant according to their phrase. For God the Father does not command the Word, “Make man,” but as he is together with him by nature and as his co-worker, as it were, who exists in him inseparably, he made him also partaker

of his counsel regarding man, not anticipating the knowledge that is in the Son in regard to any conception, but as Mind manifested inseparably and apart from time, the Word who exists in him and bears his impress.

Let contemplations that are worthy of God again be above the reach of the example. Yet we say that he co-works with the Son, not conceiving as of two severally, so that there not be imagined to be two gods, nor yet as though both together were one, in order that neither the Son be merged into Father, nor again the Father into Son; but rather in such a way, as if one allowed that the light from which a radiance flashes forth, is co-existent in the brightness. For in such examples the generator seems to be separated in idea from the generated and that which springs forth from it indivisibly; yet are both one and the same by nature, and the one is in no wise separate from the other. But God, again, is above this too, inasmuch as he is both above being, and has nothing precisely like him in things that have a beginning, that such [a thing] could be taken as an image of the Holy Trinity, without any difference, in exactness of doctrine.

But if they think that the word, *through whom*, said of the Son, can bring down his essence from equality and natural likeness to the Father, so as to be minister rather than Creator, let those insane ones consider and come forward and make answer: what we are to conceive of the Father himself also, and whom we are to suppose him too to be, when he clearly receives the words *through whom* in the Divine Scripture: for *God*, says he, *is faithful, through whom you were called unto the fellowship of his Son*, and *Paul an Apostle of Jesus Christ through the will of God*; and again Paul writes to some, *For this reason you are no more a servant but a son; and if a son, then an heir through God*. All these then have reference to the person of God the Father, and no one I suppose will rush to that extreme of madness (except if he happens to share the views of the above mentioned), as to say that the name and fact of servanthood, is reasonably predicated of the very glory of the Father because the word *through whom* is applied

⁴ In this familiar patristic image, the Father is Mind (*Nous*), the Son is his Word or Reason (*logos*) which manifests and expresses the Mind, and the Spirit is breath carrying forth the Father's Word, the three being at the same time one. The Word, as expressing the Mind, coexists with and in it, and derives his existence from it.—Ed.

⁵ Grk., through whom

Commentary of St. Cyril of Alexandria

Continued from page 57

to him too. For the divine Scripture is some times indifferent in regard to its words, in no way wronging the subject by this, but applying to the thing signified in a less proper sense both the words themselves and those by which it deems that they are well-explained. But of these instances it is well to say that *The glory of the Lord veils speech*. For in truth all the strength of words is tiny for the purpose of the exact exposition of the ineffable glory that befits God. Therefore one must not be offended at the meanness of the things uttered, but must rather yield supremacy and might in tongue, and keenness of every mind, to the Divine and unutterable nature, for in this way we shall be pious, and not in any small degree.

To be continued.

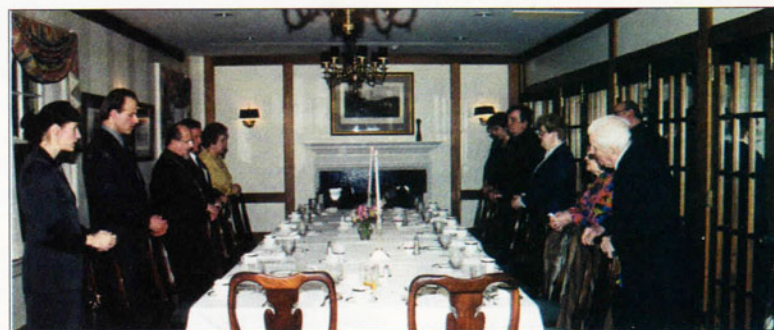
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4th Annual Businessmen's Dinner



The fourth annual Businessmen's Dinner was held at the Westmoreland Club in Wilkes-Barre, Pennsylvania. The aim and purpose of the organization is to identify and gather business people who are willing to demonstrate spiritual and financial support for St. Tikhon's Theological Seminary.

The highlight of the evening

was the presentation of a check in the amount of \$22,000 to St. Tikhon's Seminary. The gift was presented by Michael Pasonick, Co-chairman of the St. Alexis's Foundation. The St. Alexis Foundation looks to providing our Seminary with even greater participation and support in future years, under the continued spiritual guidance of Archbishop Herman.

Daily Devotions

MAY

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

JUNE

1. Acts 14:20-27 John 9:39-10:9
2. Acts 15:5-34 John 10:17-28
3. Acts 15:35-41 John 10:27-38
4. Acts 16:16-34 John 9:1-38
5. Acts 17:1-15 John 11:47-57
6. Acts 17:19-28 John 12:19-36
7. Acts 18:22-28 John 12:36-47
8. Acts 1:1-12 (Ascension) Luke 24:36-53 (Ascension)
9. Acts 19:1-8 John 14:1-11
10. Acts 20:7-12 John 14:10-21
11. Acts 20:16-18,28-36 John 17:1-13
12. Acts 21:8-14 John 14:27-15:7
13. Acts 21:26-32 John 16:2-13
14. Acts 23:1-11 John 16:15-23
15. Acts 25:13-19 John 16:23-33
16. Acts 27:1-44 John 17:18-26
17. Acts 28:1-31 John 21:15-25
18. Acts 2:1-11 (Pentecost) John 7:37-52; 8:12 (Pentecost)
19. Eph. 5:9-19 Matt. 18:10-20
20. Rom. 1:1-7,13-17 Matt. 4:25-5:13
21. Rom. 1:18-27 Matt. 5:20-26
22. Rom. 1:28-2:9 Matt. 5:27-32
23. Rom. 2:14-29 Matt. 5:33-41
24. Rom. 1:7-12 Matt. 5:42-48
- Rom. 13:11-14:4 (St. John) Luke 1:1-25,57-68,76,80 (St. John)
25. Heb. 11:33-12:2 (All Saints) Matt. 10:32-33,37-38; 19:27-30 (All Saints)
26. Rom. 2:28-3:18 Matt. 6:31-34; 7:9-11
27. Rom. 4:4-12 Matt. 7:15-21
28. Rom. 4:13-25 Matt. 7:21-33
29. Rom. 5:10-16 Matt. 8:23-27
- 2 Cor. 11:21-12:9 (Apostles) Matt. 16:13-19 (Apostles)
30. Rom. 5:17-6:2 Matt. 9:14-17

JULY

1. Rom. 3:19-26 Matt. 7:18
2. Rom. 2:10-16 Matt. 4:18-23
3. Rom. 7:1-13 Matt. 9:36-10:8
4. Rom. 7:14-8:2 Matt. 10:9-15
5. Rom. 8:2-13 Matt. 10:16-22
6. Rom. 8:22-27 Matt. 10:23-31
7. Rom. 9:6-19 Matt. 10:32-36; 11:1
8. Rom. 3:28-4:3 Matt. 7:34-8:4
9. Rom. 5:1-10 Matt. 6:22-33
10. Rom. 9:18-33 Matt. 11:2-15
11. Rom. 10:11-11:2 Matt. 11:16-20
12. Rom. 11:2-12 Matt. 11:20-26
13. Rom. 11:13-24 Matt. 11:27-30
14. Rom. 11:25-36 Matt. 12:1-8
15. Rom. 6:11-17 Matt. 8:14-23
16. Rom. 6:18-23 Matt. 8:5-13
- Heb. 13:7-16 (Fathers) John 17:1-13 (Fathers)
17. Rom. 12:4-5,15-21 Matt. 12:9-13
18. Rom. 14:9-18 Matt. 12:14-16,22-30
19. Rom. 15:7-16 Matt. 12:38-45
20. Rom. 15:17-29 Matt. 12:46-13:3
21. Rom. 16:1-16 Matt. 13:4-9
22. Rom. 8:14-21 Matt. 9:9-13
23. Rom. 10:1-10 Matt. 8:28-9:1
24. Rom. 16:17-24 Matt. 13:10-23
25. 1 Cor. 1:1-9 Matt. 13:24-30
26. 1 Cor. 2:9-3:8 Matt. 13:31-36
27. 1 Cor. 3:18-23 Matt. 13:36-43
28. 1 Cor. 4:5-8 Matt. 13:44-54
29. Rom. 9:1-5 Matt. 9:18-26
30. Rom. 12:6-14 Matt. 9:1-8
31. 1 Cor. 5:9-6:11 Matt. 13:54-58

AUGUST

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



Archbishop Herman visits orphanage in Moscow

Archbishop Herman Announces
St. Tikhon's Seminary Third Annual Golf Tournament

Proceeds to Benefit St. Tikhon's Seminary

Blue Ridge Trail Golf Course, Mountain Top, PA
Saturday, September 9, 2000

(Please note date change)

Format: Captain & Crew 11:00 AM Start
 \$75.00 Entry Fee includes Green Fees, Cart, Prizes, Buffet Dinner, Beer
 (Non-Golfer \$35.00 — includes Buffet, Beer)

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Anastasia Bench
Mr. & Mrs. John Bench & Family
Helen Berezniak
Harry Bialis
William Bybel
Stephanie Chmel
Melanie & David Christman & Family
Irene & Larry Davis
William & Helen Evetushick
Teddy Goida
Catherine Hedes
Olga Hebda
Joseph Herbert
Anna P Horoschak
Olga Kash
John & Dorothy King
Russell & Geri King
Wash & Helen King
Michael Lorchak
Ted & Pauline Lorchak.
Ben & Olga Macalush
Nicholas & Helen Macenka
Pauline Maholick
Paul & Kay Maliniak
Helen McCullian
Helen Ostrosky
Bernard & Anna Pisko
Petrina Poko
Irene & John Puschak
Paul & Helen Sheers
Althea Shellock
John, Barb, & Dominique Sidoriak
John & Eleanor Sidoriak
Olga Sidoriak
Ted, Susan, & Emma Sidoriak
Anna Slanta
Simon & Martha Stafiniak
Martha D Teno
Mr. & Mrs. Nick Teno
Olga Weiss NC
Harry Wyshosky Jr
Marie Yurchak

Ron Yurchak
Mary K Zemanik

St. Nicholas Church Coatesville

Rev. George & Presv. Mary Giannaris
Sisterhood of Protection of the Virgin Mary
Church Choir
George Babich
Samuel Babich
Karen Campbell
Sandy & Val Dzwoncuzk
Mr. & Mrs. James Fox
Alex Griskevich
Vera Hatcher
Nanette Hare
Jean Papst
Nina Petro & Son John
Nichols & Ann Ruczhak
Mr. & Mrs. Charles Sarosi
Michael Sarosi
Mr. & Mrs. Peter Sarosi
Maria Toth
Ann Wilson
Mr. & Mrs. John Zatyczyc

St. John the Baptist Church Dundaff

Archpriest Dionysius & Marion Swencki & Family
Mary Allen
Catherine Coneck
Henry & Louise Gosh
Anne Janusz
Peter Kowalski
Larissa & Sam Laing
In Mem. of Mary & Thomas Mikolaichik
Kathryn & Edward Owens
Mr. & Mrs. George Sheypuk & Family
Joseph Shipyk
Mary Steponaitis
Elizabeth Wargo
Stephen Warqo
Janice Witko
Anna Wolfe
Ronnie Wolfe
In Mem. of Peter Woytowich
Elsie Woytowich
Martha Woytowich
Donald Zablaty
Michael Zuk & Family

St. John the Baptist Church Edwardsville

Fr. Michael & Matushka Slovesko
Anna Pengrin
Julia Sitar
Eva Kopko
Margaret Hoidra
Anna Billek
George Grabousky
Julia Capp
Lorraine Arner
Sandra Williams
Helen Deletconich
Michael & Mary Rilko
Wanda Wanko
Helen Sharrock
Beatrice Kowalskie
Helen Moncovich
Tillie Panco
Helen & George Piskorik
Eva Balash
David Price
Richard Price
Marie & Peter Souchick
Ann Slavinski
Elizabeth Ervin

Kathy Harmanos
Michael Harmanos
Kyra Harmanos
Ted & Helen Bischak
Kathryn & Nicholas Propokchak
Eva Souchick
Elizabeth Dutko
Anna B. Dutko
Samuel & Mary Stanchak
Florence Kotch & Daughters
Olga Morgan
Margaret Yankoski
Megan Mosier
Joe Wozniak, Jr.
Elizabeth Wozniak
Eva Turaj
Helen Yankowec
Mary Nickett
Paul Stevens, Sr.
Michael & Mary Rilko

Holy Ascension Church Frackville

V. Rev. Paul And Matushka Ropitsky
Michael Ropitsky
Theresa Basara
Anna Alexo
Anna Andrusichen
Anna Bendinsky
Eva And Edmund Boniscavage
Gary And Andrea Buchanan And Family
Mr. And Mrs. Donald Bricker
Mr. And Mrs. Shawri Kane And Family
Helen And Michael Chrin
Olga Chrush
Sergius Chrush
Olga Chuma
Dr. And Mrs Richard Chwastiak
Richard And Nicole Chwastiak
Mike And Carol Cuttic And Sons
Mrs. Eva Cuttic
Jilie Beltrami
Mary Burock
Bosack Family
Mary Diffenderfer
Anna Dudash
Michael Dyszel
Anna, Val, Renee Eippert
Mr. & Mrs. Thomas Fletcher
Mr. & Mrs. Frank Holowaty
Larissa Holowaty
Dr. James & Olga Hreshko
Vera & Pat Klemam
Mary Krutz
Anna Jordan
William & Mary Keysock
David, Greg, Daniel Keysock
John & Nancy Malinchok
Paul And Martha Malinchok
Morrash Family
Catherine Motz
Paul Medvetz
Michael Onuscanich
Helen Onuscanich
Sophie Osenbach
Midge Paulonis
John & Sophie Pellock
Helen & Myron Polanchyck
Peter Rachko
Mr. & Mrs. John Semanchick
Ann Sedar
Kay Sedar
Andrew Smarkanic
Carole Sagan
Peter And Anna Swoboda
Mary Torick
Dr. Paul Thomas
Mr. & Mrs. Paul Thomas Sr.
Gregory & Rita Tatusko

Indeed He is Risen!

Nichols Tatusko
 Mary And Michael Trynosky
 Vera Timko
 Christine Varanka
 Peter And Marie Weremedic
 Peter Weremedic Jr.
 Mr. & Mrs. Michael Weremedic & Family
 Olga Williams
 Elizabeth Yust
 Michael Kasmer
 Elizabeth & Michael Weremedic
 Mr. & Mrs. John Nestor
 Mr. & Mrs. Joseph Martin
 Mel Martin
 Paul Martin

St. Herman of Alaska Church Gradyville

Father & Matushka Eugenia Perich
 Taisia & Alixandra Perich
 John & Sonya Perich
 Olga Pishtey
 Reader George & Anastasia Plisko
 John & Mollie Smarsh
 David & Helen Glovach
 Bill & Jeanne Sokurenko
 Andrew & Mary Anne Toroney
 John, Nadine & Amanda Prokop
 Alex & Peg Hendrick
 Serge & Lana Taptykoff
 Eleanor Bryan
 Helen Youshock
 Theresa Veronick
 Nadia Stulpin
 Stephen M. Sissons
 Michael Kuchka
 George Krugovoy
 Dan & Daria Babiak
 Daria, Tony, Natalya & Michael Tatasciore
 Mary & Bill Kessler
 Debbie & Emily Bradley
 Marta & Kevin Grewell
 Lu Ann & Don Motel
 Debby Stanton & Samantha
 Reader Gregory, Sharon, Katya, Alexander Hubiak
 Ann C. Woodring
 Geirge, Danielle & Larissa Pahomov
 Tamara Pahomov
 John, Ginny & John Childs
 Jane M. George
 Nartin, Ann, Meaghan, Madeline, Ryan Kelley
 Peter M. Dirga
 Mr. & Mrs. George Taylor & Sons
 Susan Pasqualone & Chrysta
 Ralph Bitsko & Family
 Anastasia Jabkowski
 Eugenia & Leroy Hughes
 Francis Plasha
 Millie Sokol
 Reader Oleg & Genevieve Dudkin
 John & Karen Wilcox
 Walter Chernous
 Sonia Krowzow
 Pusey Family
 Nancy & Alan Pscolyar & Children

Christ the Savior Church Harrisburg

Father Dan and Theodora Resselar
 Father Michael and Olga Kovach
 Subdeacon Richard and Shirley Hathaway
 Sebhatu Andemichael
 Haitham, Luna, & Rihaxn Ayoub
 Margaret Balog
 Mr. & Mrs. S E Barbu
 Dan & Donna Bretz
 John Caba
 John & Angela Costas

Paul J. Dotsey
 Mr. & Mrs. John J. Dotsey
 Betty Danko
 Mrs. Mary Dotsey
 Mr. & Mrs. Andy Fedetz
 Brian P. Fetsko
 J. Jeffrey Fetsko
 Mr. & Mrs. Paul Hadginske and Family
 Ronald & Elizabeth Hancher
 Mr. & Mrs. James Henry & Family
 Jim, Jayne & Tim Johnson
 Mr. & Mrs. George Kaznowsky
 George P & Evelyn Krempasky
 Jeannette & Alex Kazupas
 Katharine K. Macut
 Alice & Mike Mallick
 Dave & Cheryl Martin & Family
 Timothy McMahon
 Nesko Family
 Dr. & Mrs. Josph Norato
 Mr. & Mrs. John Osuch & Sons
 Stephen Pawlak
 Paul & Betty Pellegrini
 Nick Pestrock
 Sophia & Dimitri Resselar
 Alexander Resselar
 Nicholas Resselar
 Candi & Gregory Resselar
 Joseph Russian
 Win. & Agnes Risser
 Mr. & Mrs. Russell Sass
 Larry & Megan Smith
 Bill & Irene Sumple
 John & Nadzia Schilling
 Mr. & Mrs. Nick Sutovich
 John, Natalie & Nicholas Schilling
 Mildred & Susan Wolfe
 Sandy & Rick Wood & Family
 Mr. & Mrs. Michael L. Yancheff
 Helen Yanonne
 Mary Young

St. Michaels Russian Orthodox Church Jermyn, Pa.

Fr. John and Matushka Kowalczyk, Sophia and Nicky
 Fr. Gabriel and Matushka Petorak
 Anonymous
 Andrea and Jeff Baldan and Family
 Debbie and Barry Bernosky and Family
 Wendy and Serge Bochnovich and Family
 Mary Bowan
 Willard and Sue Brown
 Ed and Eileen Brzuchalski
 Dennis and Sonia Buberniak
 Dave and Ann Butler and Cindy
 Kevin, Sandy and Morgan Camey
 Sandy and Jeff Cavanaugh and Sons
 Randy and Sharon Cleary and Children
 Denise Cobb and Kyle
 Eileen and Bob Dance
 Eva Demchak
 Marie Derkasch
 Dolores Dreater
 Kay Fedirko
 Donald, Rosalie, Bill and Tammy Fives
 Annabelle Franchak
 Barbara & Anthony Franchak
 Pauline and Nick Frenchko
 Reader Vasili and Alexandra Gardecki
 Joseph Getzie
 Nicholas Getzie
 Peter Getzie
 Tom and Helen Grancey
 Bessie Guzey
 Andy and Dorothy Hanchak
 Bill and Joan Hanchak
 Julia Hanchak
 Elizabeth Hockin

Atty. John A. Hockin Jr.
 Mary Kay and John Hockin
 John and Debbie Jaye and Jonathan
 Olga Jaye
 Dorothy Keklak
 Rose Kelechawa
 Julia Kitchura
 Mr. and Mrs. Michael Klapatch and Sons
 Henry II and Jeremi Korpusik
 Mary and Henry Korpusik
 Thelma Koval
 Eva Krenitsky
 Mr. and Mrs. Joseph Krenitsky
 Irene Kupinski
 Nicholas and Marie Landi
 Joan Lasichak
 John E. Lasichak
 Michael N. Lasichak
 Ruthann Lasichak
 Dana Leaman
 Sam and JoAnn Mattise
 Myra McInnis
 Paula and Scott Melesky
 Tom Meredith
 Mr. and Mrs. Andrew Michalczyk
 Mr. and Mrs. Nichael Mikulak
 Mr. and Mrs. Sam Mosley
 Ann, Ed and Ann Narcoonis
 Mr. and Mrs. John Nayduch
 Roxanne and Miles Neutts
 Justine Orlando
 Camille Palese
 Olga Palese
 Barbara Palubniak
 Tillie Palubniak
 Mr. and Mrs. John Pash
 Mr. and Mrs. Andy Petnilak
 Robert and Stephanie Pliska and Children
 Mrs. Martha Pollock
 Willard Puzza
 Al and Barbara Radtke
 Mary Joan Rusiniak
 Martha Scapelliti
 Delores Sernak
 John Sernak
 Mary Sernak
 Ron, Lorraine and Ann Sernak
 Delores Serniak
 Steven Serniak and Allison
 Gloria Shaw
 Anastasia Sloat
 Jerry and Marilyn Soroka and Family
 Julie and Bob Speicher
 John Susko
 Irene Swirdovich
 Chap. Col. Peter and Matushka Telencio
 Damian and Stephen Telencio
 Bob and Millie Telep
 Rebecca Telep
 John and Yvonne Wargo and Family
 Mary Wyziak and Michael
 Julia Zaccone
 Peter D. Zaccone
 Mary Zielinski
 Betty Zrowka
 Joseph and Dorothy Zrowka

Holy Ascension Church Lykens

Fr. Michael & Matushka Evans
 Fr. John & Matushka Mason
 John & Nancy Coles
 John & Chris Coles
 Michael & Olga Hrinda
 John & Mary Mehaldo
 Dr. & Mrs. Alexander Pianovich
 Dr. & Mrs. Paul Pianovich
 Alex & Stephen Pianovich

Christ is Risen!

Anna Mahoney
William & Susan Pinkerton
Nadia Sass
Anna Sovich
Nicholas Sovich, Jr.
John & Judy Sweikert
John N. Sweikert
George & Betty Tiazkun
Helen Timko
Joe & Patti Welsh
Kathi Welsh

Holy Trinity Church

McAdoo
V. Rev. & Matushka Claude Vinyard
John & Kim buckeye & Sons
Helen Cortez
Anna Lee Davidovich
Pearl Elko
Anna Fanelli
Julia Forte
Mary Ann Graino
Greg & Cathy Kurtz & Family
Joseph & Linda Kurtz & Sons
Michael & Ann Kurtz Sr.
Michael & Jan Kurtz Jr. & Son
Michael R. Kurtz
Sam Kurtz St.
Helen Osuch
Lonnie Polli
Cindy Polli
Michele Richey
Clark & Sophie Shuman
Mary Stronko
William Tezzekar
Irene Yaworsky
Ron Yaworsky & Family

SS. Peter and Paul Church

Minersville
Fr. Michael & Matushka Hatrak
Natalie Hatrak
James & Anna Antonio
John & Gloria Barnetsky
JoAnn Brinich
Mr. & Mrs. Ralph Brinich, Jr.
Russ, Michelle & Noah Charowsky
Adam & Jennifer Frantz
Susie Frew
Elsie Herman
Rick, Lynda, Lauren & Ricky Hutton
Olga Kirkauskas
Lydia, John & Johnny Malusky
Harry, Peggy, David & Janine Oakill
Luke & Theresa Oakill
Michael, Lisa, Christian & Sofia Pascuzzo
Mike, Barb, Kathy & Cassandra Rogers
Stablum Family
David & Georgine Studlack
Anna & Sandra Wyslutsky

St. Michael's Church

Mount Carmel
V. Rev. Michael & Matushka Evans & Family
Anna Gondal
Mary Moroz
Olga Yonkovig
Helen Timpko
Mr. & Mrs. Charles Chidovich
Mr. & Mrs. Walter Ebasovich
George Bortnichak
Dorothy Beckus
Catherine Hardnock
Anastasia Beckus
Ben & Mildred Trefsgar
Catherine Shaffchick
Olga Berkoski
Chris Buchkarik
Julia Bushick
Margaret Olaf

Mr. & Mrs. Ernie Hill
Ann Tanney
Eveann Shamus
Florence Bubernak
Steven & Jennifer Dondero
Thomas & Rita Alekseyko
Helen Sorocka
Joe & Sandy Tosca
Deanna Ciocco
Stephine Peek
Bob & Marie Kuchta
Costy Melnick
Mary Kandrot
Anna Grivnovics (Kowalchick)
Anna Panikarchuck
George Panikarcheck
Bernie & Tanya Malkoski
Anna & Delores Wislock
John & Theresa Chekailo
Bill & Jeri Wislock
Paul & Olga Paduhovich
Mr. & Mrs. Peter Horoschak
Marie Cuff
Mary Breslin
Stanley & Vera Zbicki
Leon Markovich
Mrs. Mary Homicz
Joseph Buckwash
Adan Leschinsky
Jean Mathias
Pearl Winnick
Peter Yastishak
Valentina Wood

St. John the Baptist Church

Nanticoke
Fr. & Matushka Stephen Karaffa
Zachary Breck
Peter & Elizabeth Hetman
John & Theresa Klos
Joe & Jillian Paprota
Joe & Mary Paprota
Joseph P. Paprota
John Pihanich
Jay & Marge Sokol
Dorothy speary
Paul & Olga Sulewsky
Warho Family
Mary Zupko
Pearle & Mike Zupko

St. Michael's Church

Old Forge
Fr. David & Matushka Karen Mahaffey
V. Rev. Theodore Orzolek
V. Rev. Elias Krenitsky
Church Choir
St. Michael's Altar Boys
Nikolas, Michael, Seth & Kyra Mahaffey
Kate, David, Alexa & Adam Barsigian
Margaret & Jacob Barsigian
Sandra & John Barsigian
Cushner & Ermolovich Families
Walter & Anne Marie Ermolovich
Dr. Tanya Ermolovich
Neal & Ann Freeman
Mrs. Nicholas Halchak
Harrison Hubiak
Mr. & Mrs. Aleck Jadick
David Jadick
Michael & Margaret Jadick
Mr. John Jadik
Al & Mary Krenitsky
Joseph & Anne Marie Macijowsky
Tine Ludwig
Helen Percy
Lovie & Ann Peregrim
Theresa & Helen Polanchik

Anna I. Pregmon
Margaret & Walter Pregmon
William & Mary Pregmon
Al & Mary Pritchky
Irene & John Pritchky
Olga Semack
George & Marilyn Serniak
Stephen & Amanda Serniak
Stephen & Ingrid Serniak
Pauline Spitko
The Tumavitch Family
Mildred Wozniak
Stephen Yokimishyn
Anna Zupko

All Saints Orthodox Church

Olyphant
Rev. & Mrs. Nicholas Wyslutsky
Joachim Wyslutsky
Simeon Wyslutsky
Mr. & Mrs. Brian Brown & Matthew
Helen Bryer
David & Mary Brzuchalski
Nicholas & Alexis Brzuchalski
Stephana Butchko
Joseph Dzwonczyk
Elizabeth Generotti
Mary Jane and Tanya Gilbert
Johanna, Joan and Janet Gima
Irene Glowatz
Nicholas & Marie Holowatch
Justine Horhutz
Anna Howansky
Natalie Hoyniak
Harry & Elizabeth Hunyak
Mr. & Mrs. Ken Kashuba & Family
Anna Klemko
Edward & Eleanor Krushinsky
Michael & Amelia Kuzmiak
Frances Meholic
Dr. Gregory Meholic
Claudia Mikulak
Mary & Maria Oles
Olga & Vera Paulishak
Mr. & Mrs. George Perechinsky
Mr. & Mrs. Michael Presty, Jr. & Sons
Mr. & Mrs. John Puthorosky
Marguerite Puthorosky
Ashley Puthorosky
Barbara Puhalla
Mr. & Mrs. Peter Rezanka Jr. & Family
John & Annette Schlasta
Mr. & Mrs. Joseph Schlasta & Family
Mr. & Mrs. Joseph R. Semon & Family
Mary Semon
James & Donna Specht
Kyra, Chelsea & Ian Specht
Dan, Susan, Samantha & Stephanie Stafursky
Ken Stafursky
Steve & Pat Stafursky
Linda Stuchlak
Michael Stuchlak Sr.
Mary Wasilchak
Julia Voloshen

St. Nicholas Church

Olyphant
Fr. Vladimir & Matushka Marianne Fetcho
Alexandra Butchko
Michele Butchko
James & Jonathan Cesari
Richard & Julie Cesari
John & Josephine Chichilla
Jeny, Carol & Niki Dreater
Paul & Sylvia Dreater
Capt. & Mrs. Paul Dreater Jr.
Tatiana Dreater
Dorothy Fetchina
Joseph Fetchina
Kyra Fetchina

Indeed He is Risen!

Michael Grabania
 Marie Grabania
 Jean Krempa
 George Kopestonsky
 Olga Kuzmick
 Tom & Vera Price
 Stephen & Delores Rebar
 Dr. & Mrs. Larry Sherman
 James Thomashefsky
 Helen Thoniashefsky
 Ann Thomashefsky
 Mary Youshock

**St. Stephen's Cathedral
 Philadelphia**
 Fr. Daniel and Matushka Mary Geeza
 Matushka Mary Fedoronko
 Mary Ann Alfimow
 Mr. & Mrs. Igor Bergners
 Mary Birkenbach
 Ron & Kathy Bisaga
 Sonia, Dan, Stephen & Christine Bondira
 Mr. & Mrs. Robert Burch
 Anna Burdziak
 Anna Cebular
 Paul Cholakis
 Judy, Jack & Jennifer Clyde
 Mr. & Mrs. Charles Goiter
 John, Kate, Nicholas, Alexander & Andre Gox
 Nicholas Cronin
 Dorothy Crossan
 Helen Davis, Mark & Steve
 Ray, Michelle, Matthew & Natalie Decker
 Willis & Lubie Dietrich
 Reader Daniel & Taissa Drobish & David
 Dr. George & Pauline Englesson
 Elaine Ezrow & Joe
 Orest Fedoronko
 Paul, Diane, Laura & John Fedoronko
 Nina, Bill, Kathie, Michael & Matthew Gavula
 Olga & John Gazak
 Elisabeth Gentieu
 Jelena Grabania
 Lester Grabania & Paul
 Mary Gressen
 Anna Michael Hargrave
 Olga & John Herbut
 Nicholas & Nina Horsky
 Arnold, Katherine, Anna & Alexa Jensky
 Catherine, Leonard, Christopher, Michael & Nicholas
 Jones
 Jeff, Mary Ellen Jones
 Helene Jones
 Lorraine & Harold Kane
 Alice Karpiak
 Nadia Kolesnik
 Mr. & Mrs. John Kolesnik & Family
 Mr. & Mrs. Michael Kolesnik & Family
 Mr. & Mrs. Stephen Kolesnik & Family
 John Kozlowski
 Bill Kraftician
 Alex & Valentina Kuzman
 Greg, Lydia & Kira Kuzmanchuk
 Nicole Lamprieck
 Peter & Martha Linski
 Mr. & Mrs. Merdziuszew
 Anna Miller
 Walter & Mary Mokriski
 Adele & Lev Mozhaev
 Janice Nass
 Rose Neher
 Phil & Irene O'Brien & Dasha
 John O'Brick
 Joseph O'Brick & Kern Irene
 Olga Oprouseck
 Catherine Paulasack
 Helen Plunkett
 Heinz & Tamara Poessl
 Stephan & Marge Pron

Pron-Zwick Family
 Mary Radick
 Tom, Nina, Nicholas, Deanna & Victoria Rapak
 John, Denise, Sonia & Michael Rowe
 Olga Russin
 Al Silveira Jr.
 Anna Simpson
 Joseph C. Simpson
 Martha, Jack, Megan, Adam, Jacob & Amelia Sisko
 Larry, Connie, Jon & Chris Skvir
 Anna Smith
 Joe Stearne
 Walter & Carolyn Stephan-Stephanowich
 Tatiana Stephan & Kristin LaMacchia
 John & Helen Szulak
 Bob Gregory Tallick
 Dr. Michael, Amelia, Michael & Natalie Taptykoff
 Lydia Tichy
 Alice Victor
 Eva & Joe Wasser
 Mr. & Mrs. Andrew J. Yencha
 Andrew Stephen Yencha
 Maura Ann Yencha
 Diane, Vincent, Nicholas & Knistina Zanghi

**Assumption Of The Blessed Virgin Mary Church
 St. Clair**
 Fr. Michael & Matushka Hatrak
 Natalie Hatrak
 A Friend
 Leah Chrusch
 Olga Demarkis
 Tusha Dermbach
 Stella Kadingo
 Jim & Rhythann Kerick
 Pete Kovach
 George Papinchak
 Verna Papinchak
 Steve & Justyna Pelak
 Reader Gregory Sagan
 Mr. & Mrs. Ted Sagan
 Joan Wisnosky
 Sam Wisnosky

**St. Herman of Alaska Orthodox Church
 Shillington**
 Rev. & Mrs. John A. Onofrey
 The Parish Council
 The Sunday School Teachers & Students
 The Our Lady of Kazan Sisterhood
 The Parish Choir
 Mr. & Mrs. Joseph Anderson & Family
 Mrs. Vera Bortniak
 Ms. Louise Coleman
 Mr. & Mrs. Dennis Dougherty & Family
 Mr. & Mrs. John Drosdak
 Mr. Bill Dudash, Sr.
 Mr. William N. Dudash
 Mrs. Gloria Duty & Sons
 Nicholas & Kathy Ermolovich
 Mr. & Mrs. Jefferson Gore & Sons
 Bill & Rosalie Hardman
 Suzanna, Daniel & Xenia Hretz
 Mr. & Mrs. Ed Hyland
 The Kawood Family
 Mrs. Eva Kopera
 Dr. & Mrs. Vadim Kurjanowicz
 Mr. & Mrs. Bernard Kusior
 Mr. & Mrs. Fred Leer & Family
 Mr. & Mrs. John Lorchak
 Michael & Vera Losk
 Mrs. Deborah Lucas & Michael
 Mrs. Irene Lupco
 John, Dana & Raymond MacKoul
 Michael & Janice Mallick
 Mr. & Mrs. Stephen Matsick & Family
 Mr. & Mrs. John Melniczek
 Mr. & Mrs. Karl Osterburg

Mrs. Alexandra Prawlocki & Family
 Mr. & Mrs. Joseph Reba & Family
 Matushka Margaret Ressetar
 Mrs. Ruth H. Ruth
 Mr. & Mrs. Michael Savage
 David, Janna & Taylor Scheese
 Mr. & Mrs. John Seman & Family
 Ms. Sandra Semion
 Ms. Gloria Spitko & Kyra
 Mrs. Catherine & Sonja Terenchin
 Ms. Cheryl Terenchin
 Mrs. Mary Terenchin & Family
 Kyle & Dana Teter
 Mr. & Mrs. Steve Vlasak & Sons
 Mr. & Mrs. Eugene Wanenchak & Family
 Mr. & Mrs. Chip Weaver & Family
 Mr. & Mrs. Edward Yurick & Family
 Hank & Anne Zerbe

**St. Basil's Church
 Simpson**
 Rev. Leo Poore
 James & Mary Ane Braun
 Maria K. & Jefferson H. Braun
 Olga & John Buberniak
 Sharon & Nicholas Christian
 Mary Chupeck
 Sam & Nadine Demianovich
 Helen Dorval
 Olga Gallick
 Helan Hrichuk
 Stephen & Ester Kowalsky
 Thomas & Elaine Kravetsky
 Helen Kutch
 Michael & Theresa Luczkovich
 Julia Mazza
 Anastasia Mikulak
 Michael J. & Julia Mikulak
 John & Mary Okorn
 Marie Proch
 Maria & John Proch
 Walter & Mary Anne Proch
 Christina M. & Elizabeth A. Proch
 Dr. David & Daria Roat
 Alexandra Roat
 Doris Skrasko
 Michael, Mary A. Michael & Daniel Skrasko
 JoAnn Somple

**St. Tikhon's Monastery Church
 South Canaan**
 His Eminence, Archbishop Herman
 V. Rev. Daniel K., Mat. Dolores & Thomas Donlick
 V. Rev. Alexander, Mat. Elena & Alex Golubov
 V. Rev. Michael Lepa
 Protodeacon Keith S. Russin
 Reader Gregory Hatrak
 Reader Gregory Sulich
 Matushka Dorothy Sulich
 Sem. James, Lisa & Jimmy Weremedic
 Galina Abolins
 Mary Andreychik
 Marge Barna
 Alice Boga
 Emma S. Collins
 Betty Figura
 Drs. David & Mary Ford & Emmelia
 Daisy Geeza
 Mr. & Mrs. William Huniak
 Julia Jacewicz
 Albert & Catherine Kavalkovich
 Ron & Loraine Kavalkovich & Ron, Jr.
 Mr. & Mrs. John Kuchmanich
 Basil & Anna Kuchta
 Paul, Linda & Michael Kupchick
 Mr. & Mrs. John Minarick
 Mr. & Mrs. John Paluch
 Martin Paluch
 Ken & Margaret Paulic

Christ is Risen!

Stephanie Sklarsky
Paul Wozniak
Julie, William & Susan Zielinski

SS. Peter & Paul Church Union Dale

Rev. Hieromonk Alexander (Mayba)
Donald & Ann Bock
Mr. & Mrs. Joseph Bock And Family
Mr. & Mrs. Vladimir Demianovich
Martha Dorosh
William Grunski
Peter Jubinsky And Family
Rose M. Kennedy
Lubov And Ronald Kilmer
Lovey Klym
Mr. & Mrs. Walter Terry And Family

Holy Resurrection Cathedral Wilkes-Barre

Very Rev Joseph & Matushka Gloria Martin
Marina & Elena Martin
Protodeacon Keith S. Russin
Deacon Sergei & Matushka Vicki Kapral
Sergei & Alexander Kapral
Matushka Olga Kapral
Reader David & Kathryn Kessler
David, Tatiana & Hannah Kessler
John Dulsky Family
Michael & Nancy Pieck
Helen Humko
Mary Onufer
James & Justine Borino & Family
Olga Layton
Stella Terpack
Sandy King
Mike Cooper
John & Irene Zimich
Kyra Zoranski
John & Doris Zoranski
Sandra, Julieann & Nicholas Kapelan
Mr. & Mrs. Harry Holak
Mr. & Mrs. D H Anderson
Edward & Evelyn Wysocki
Mrs. Mary Krill
Irene & Charles Urban
Charlene Faust
Helen Umphred
Nettie Kozey & Son
Mr. & Mrs. Paul Hutz & Son
Manusky Family
Eva Berlozan
Elizabeth Reese
Betty Polk
Marguerite & Tom Czekalski
Vera & Ray Kraynanski

Holy Trinity Church Wilkes-Barre

Fr. David And Matushka Sharon Shewczyk
Timothy And Nicholas Shewczyk
Father And Matushka Pawlush
Holy Trinity Altar Boys
Mary Bankos
Susan Bawn
Elaine And Bob Benzckowski
Joe And Nan Zula
Mary Salmay
Andrew Dennis
Joseph And Nora Sanders
William And Mary Gurka
Michael And Lisa Talpash
Christa And Rachael Talpash
Mary Piznar
Peter And Helen Welgo
Nettie Kompinski
Dolores And Paul Gozick

Pearl Tutko
Helen Zavada
Mary Petro
Mrs. Robert T. Rhodes
John And Denise Meck
Paul, Code And Abby Meck
Mr. & Mrs. Michael Stchur
Valerie Czahor
William Talpash, Jr.
Mildred Mayher
David & Deborah Mills
Lydia Homick
Debbie and Lloyd & Nicole Greenway
Jerry, June, Valerie & Christine Chilcott
Walter Mason
Evelyn Kozmiski
Eleanor And Ted Sovyrda
Liz And John Gurka
John And Anna Bromuko
Tammy Rentz
Anna Goobic
Mary Skordinski
Barbara King
Stephen Lukachik
Marion And Eve Sowyrda
Anastasia And Bernard Golubiewski
Mr. & Mrs. Vladimir Dutko
John Pawlak
Peter And Theresa Pawlak
Greg, Laura, Michael & Christopher Polk
Ted Polk
Joan Puma
Mary And Stephen Krill
Marianne And Jeremy Haugh
Ann Lukatchik
Mr. & Mrs. Stanley Bishop
Mr. & Mrs. Edward Gudaitis
Mr. & Mrs. Richard Kuhl
Dimitri And Olga Shewczyk

Holy Cross Church Williamsport

Fr Dan And Myra Kovalak
Dana And Natalia Kovalak
Mark, Marsha, Eric, & Joshua Bezuhly
Yvonne And Nathan Bohlander
Peter, Lillian & Zoe Calkins
George And Betty Haagen
Henry And Cally Herman
Dr And Mrs Minas Hiras
John And Cathy Hoch
Eileen Juran
John T. Kovich
Phil Kundis
Lamprinos Family
Sergius Lange Family
Elsie Skvir Nierle
Raptis Family
John Sam Jr
Mr. & Mrs. Lew Shatto
Shiposki Family
Sinatra Family
Michael And Julia Stefanick

St. Marks Church Wrightstown

Archpriest Theodore Heckman
Fr. Deacon Gregory & Martha Moser
Nicholas, Marina, Larissa, Katerina Moser
Jeanette Ruano
John & Elizabeth Sherbin
John & Lauren Ivanchenko
Monia & James Pitra
Peter, Sandy, & Stephanie Bohlender
Sharon Burkett, Doug Yates, & Anna
Kevin, Mary Ann, Ryan, & Gregory Swan
Reader George Nakonetschny

Irene & Sergei Arhipov
Cynthia & Anatole Bredikinn
Vicki & Peter Kiproff
John Wanko
Richard Baranowski
Sergei, Connie, & Zack Borichevsky
Janet M. Kalenish
Sonja Lengel
Myron, Linette, Stephen & Anastasia Sedor
Joe Siwiec
Gil & Helen Harvey
Sam Mervis
Boris & Joanne Borichevsky
Gregory, Carolyn, & Grace Mary Borichevsky
Tira & Robert Mitchell
Helen Bulley
Lucy Znak

St. Michael's Church Wilmington, Del.

Fr. Andrew & Matushka Suzanna Diehl & Family
Mr. & Mrs. James S. Riley & Family
Olga & John Maloney
Alice And Bill Dryden
Dolores E. Karawulan
Marie Karawalan
Olga Rybachak
James & Frances Wilson
Sophia Golobiew
John & Helen Ciach
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Allen & Colleen Shatley
Bill & Marie Herrman & Family
Cristina & Daniel Kvaiter
Nedwin & Peanle Minich
Paula Mokhiber
Anonymous

Christ is Risen!

Indeed He is Risen!

All in the Diocesan Family

Frackville

Holy Ascension Church

A beloved son of the parish, Archpriest John Kuchta, fell asleep in the Lord during the month of February. Fr. John had served the Lord faithfully in many parishes in this and other dioceses, most recently St. Mark's Church in Bethesda, MD, where he was assigned at the time of his repose. His body was returned to Frackville for final services and interment. The funeral service was officiated by Archbishop HERMAN, joined by many clergy and faithful from throughout the Orthodox Church in America.



Fr. John Kuchta's funeral



Vladyka Herman leads procession around the Church in Frackville



JR. FOCA members prepare their cuisine

Gradyville

St. Herman of Alaska Church

The Junior FOCA, conscious of the need to help those less fortunate, raised money for the Christmas Stockings for Russia Project last November by holding a luncheon following the Divine Liturgy. The church school also took on a project to build the St. Herman of Alaska Scholarship Fund, which helps college-bound youth from the parish by selling religious items during the Nativity Fast. A yolka was held in the parish on January 9 to the delight of everyone. Thirty-five children aged from 3 to 16 participated in the yolka.



The youth of St. Herman's presented a yolka

Harrisburg

Christ the Savior Church

On Sunday, Dec. 5, the church school classes offered presentations on a wide variety of topics, from the creation to the tragic situation in Columbine High School. The presentations, written by the teachers with help from the students, were related to topics being covered in their classes.

On the evening of the second day of Nativity, Dec. 26, members of the senior and youth choirs visited shut-ins and those in nursing homes, singing the traditional *kolady* and carols.

Our parish was well represented at this year's March for Life. Attending the March were Father Dan Ressetar, Theodora Ressetar, Alexander Ressetar, Natalie and Nadzia Schilling, Dorothy Sysak, and Bill and Anna Kuchta.

The first confession class was presented with Divine Liturgy books provided by the Men's Club. In the class were Helen Ambertsumian, Mark Midlick, Sara Marie Somple, Skye Elizabeth Hisiro, Dylan Christopher Onufrak, Elizabeth Kneiss, Matthew Hadginske, Michael Somple, and Jessica Taleff. The teacher was Nicholas Somple who was assisted by his wife, Barbara.

The annual Food Festival and Parish Picnic will be held on the parish grounds Sunday afternoon, June 11, 2000.



Harrisburg choir members singing at a home



Icon procession in Harrisburg on Sunday of Orthodoxy

Minersville

SS. Peter & Paul Church

Two Scouts from our parish were presented with the St. George Award for Orthodox Scouts by Fr. Michael Hatrak. Recipients were Richard Hutton, Jr., son of Richard & Lynda Hutton, and Christian Pascuzzo, son of Michael & Lisa Pascuzzo.

Mount Carmel

St. Michael's Church

A new family is seeking the light of Orthodoxy at St. Michael's Church. Fr. Michael Evans has brought Herald Smith



First confession class at Christ the Saviour Church

Christ is Risen!

Indeed He is Risen!

into the faith. Dr. & Mrs. Herald Smith, Jr., along with his brother Brad now accompany their son at divine services on a regular basis.

**Old Forge
St. Michael's Church**

Baptism: Sandon (Alexander) Tyler Birch, son of Sidney and Beverly Birch, December 18, 1999.



Father Michael with St. George awardees

**Shillington
St. Herman of Alaska Church**

On Sunday, December 19, the children of St. Herman's presented their annual yolka for the parishioners. The preschoolers offered Christmas poetry and music, while the older children performed the Nativity Story, "The Toy Store." The children also decorated the church for the Nativity season.

The women of the Sisterhood gathered together for their annual Christmas dinner. Over forty enjoyed an afternoon of fine dining and holiday fellowship.

On the Eve of Holy Theophany, many of the faithful of St. Herman's came together to partake of a covered dish Holy Supper, prior to the evening vigil service.

On Saturday, February 26, the parish sponsored a bus trip to the Broadway production of "Annie Get Your Gun." A trip is being planned for the fall to see another Broadway musical.

The parish is also busy making plans for the annual Reading Phillies Barbecue and Baseball Game, the Sisterhood Picnic, Parish Day at the Hershey



The Smith family of Danville



"The Toy Store," yolka at St. Herman's



St. Herman's Sisterhood at Christmas outing

Amusement Park and the Annual Golf Tournament.

Simpson

St. Basil's Church

Fr. Leo Poore and the parishioners of St. Basil's are busy with plans to erect a new church building this year. Among the fundraising events planned is a Chicken Barbecue, to be held at the Granton-Singer Hose Company in Simpson, June 10 from 4-7 p.m.

South Canaan

St. Tikhon's Monastery Church

The Monastery Church was the joyful setting for the ordination of the priesthood of Fr. Stephen Evanina on Meatfare Saturday. Archpriest Vladimir Fetcho and many of the faithful from St. Nicholas Orthodox Church of Olyphant were on hand as Deacon Stephen was led to the Altar by Protodeacon Stephen Howanetz, also of the Olyphant parish. A dinner was held afterwards in the Monastery refectory.

On Tuesday in the first week of Great Lent, Metropolitan Theodosius was present and joined Archbishop Herman in reading of the Canon of St. Andrew, and serving the Liturgy of the Presanctified on Wednesday.

Construction began this spring on improvements to the Diocesan Center, as approved by the Diocesan Assembly last October.

St. Tikhon's Monastery Church lost one of its well-known and beloved parishioners when Matushka Mary Borichevsky fell asleep in the Lord at her farm in Canaan Township. Matushka Mary was the wife of the late Archpriest Vladimir Borichevsky, who was an instructor and dean at the Seminary. A faithful fellow laborer with her husband in the vineyard of Christ through many years of service, she also was a devoted supporter of her beloved Monastery and Seminary. Archpriest Theodore Heckman gave the eulogy and recalled how she was an inspiration to him and all who knew her. Archbishop Herman led the funeral service, being joined by many clergy and faithful from throughout the Orthodox Church.

On Wednesday, November 10, Mark Hatrak, son of Fr. and Mat. Michael



Fr. Donlick leads Deacon Stephen around the Altar



Archbishop with Fr. Stephen and family



Funeral of Matushka Mary Borichevsky



Metropolitan Theodosius reads the Canon of St. Andrew

Hatrak and a teacher at St. John the Baptist Ukrainian Catholic School in Northampton, PA brought students from grades 4 through 8 to examine the Icon Repository at the Monastery. The Repository tour was conducted by Fr. Nicodemus, who then answered the visitors many questions about iconography and the Church.

Early in January, a member of the Monastery parish, Vladimir Kellachow, tragically lost his life in a plane crash. On the fortieth day of his repose, his widow, Jennifer together with daughter Katie, were received into the Church through Holy Chrismation. Thus, the faith that was shared by Vladimir and their surviving infant son, Vladimir, was embraced by Jennifer (in chrismation Sophia) and Katherine.



Forgiveness Sunday Vespers



Construction at Diocesan Center

Women's Retreat

at
St. Tikhon's
Monastery

Saturday
August 12, 1999



Archbishop Herman inspects progress on the construction



Seminarians receive scholarships from the Archbishop



Fr. Nicodemus explains icons to eager listeners

**Williamsport
Holy Cross Church**



Andrew Gregory Fish, son of Brent and Daria Fish, baptized by grandfather, Fr. Geory Pelish, on April 8



Adam Jacob Robert Armstrong, son of Mark and Daria Armstrong, baptized February 19



Archbishop Herman blessing water in Philadelphia at the waterfront, with Frs. John Udics and John Bohush joining in the prayer

Youth and Young Adults

The following article about Laureen Sheypuk, an outstanding young member of our diocese, was submitted by her mother, Dolores Sheypuk.

Dundaff

Saint John the Baptist Church

Laureen Sheypuk, daughter of George and Delores Sheypuk, is a member of St. John the Baptist Russian Orthodox Church in Dundaff, PA. Laureen graduated from Lackawanna Trail High School this June and was valedictorian of her class. She received two departmental awards, one for art and one for French. She also received the Air Force Award for mathematics and science, and was a member of the National French Honor Society as well as the National Honor Society. Laureen was chosen for the 1999 Scholastic Superstar Team of Northeastern Pennsylvania sponsored by the Times Tribune newspaper. The

team consists of twenty-five outstanding seniors who show great promise as future leaders in government, law, medicine, science, and in the arts. Laureen has chosen medicine and is attending the University of Scranton, where she plans to major in bio-mathematics and minor in French.

Laureen lists as her "Five Proudest Accomplishments:" winning third place at the 411 State Horse Show in Harrisburg, being valedictorian, being dedicated to her artwork and winning several awards from the Scranton Times Scholastic Art Contest, receiving a scholarship to the University of Scranton, and receiving the Daughters of the American Revolution Scholarship including a second place win by her essay at State Competition.

Asked to name her "Five Most Rewarding School or Community Activities," she cites: volunteering at the Scranton Cultural Center Soup Kitchen, being a member and captain

of the cross country team, volunteering at the Muscular Dystrophy Association Labor Day Telethon, and being a member of St. John's Russian Orthodox Church and its church secretary. Laureen also sings in the choir, teaches church school, and reads at the Divine Services. As the church is very small (some 30 members), we do not have a full time professor. Laureen also reads many of the responses for services such as Holy Thursday, Good Friday, and Christmas Eve.

Because of God's love, the love of her family, and of Father Dionysius Swencki, who baptized Laureen eighteen years ago and has been her spiritual guide ever since, Laureen has grown to be a loving, kind, and generous person. As a faithful Orthodox Christian, she will keep alive the tradition of her heritage at home, school, and at church, for the glory of God.

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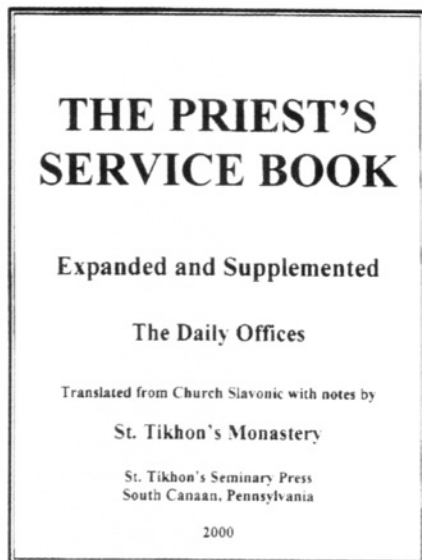
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Dr. Elizabeth Bonczar, president of St. Tikhon's Century Association, presents a check for \$20,000 at the Winter Festival

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PREFACE

The Offices found in this *Priest's Service Book* have been compiled and translated from the *Sluzhebnik* published in Moscow (1958), compared with the *Sluzhebnik* published at Holy Trinity Monastery, Jordanville, New York (1978), with additional materials translated from the *Chasoslav* published in Kiev, at the Kiev-Caves Lavra (1908). The *Priest's Service Book* comprises the texts of the various daily Services necessary for the Priest (and Deacon), i.e., of Vespers, Compline, Midnight Office and Matins and the All-night Vigil, with the addition of the Hours, normally found in the *Chasoslav (Horologion)*. Also included are the various Dismissals, Prokeimena and Magnifications normally said at these Services. There have been some omissions, i.e., the Prokeimena, Alleluia and other materials normally said at the Divine Liturgy and therefore beyond the scope of this book.

Rubrical notes have been expanded significantly, taking into account, in not a few instances, modern practice. Additional rubrical notes and other materials have been taken from: Priest K. Nikolsky, *Posobiye k'izucheniu Ustava Bogoslužheniya Pravoslavnoi Tserkvi* (Aid for the Study of the Rubrics of the Divine Services of the Orthodox Church), St. Petersburg, (1900); Priest S. Bulgakov, *Nastol'naya Kniga dlya Svyashcheno-Tserkovno-Sluzhitelei* (Reference Book for Priestly Church Servers), Kharkov (1900); and *Nastol'naya Kniga Svyashchen-nosluzhitelya* (Reference Book of Priestly Service), Moscow, (1977-).

The order in which the various *Offices* occur generally follows the printed *Sluzhebnik*. The supplementary materials, e.g., Magnifications, have been re-ordered somewhat for ease of use. Although there are those who may decry such "tampering", we must always remember that this book exists primarily for the use of the Priest in order to enable him to more exactly serve the various *Offices* contained therein. Nonetheless, the task of rearranging such materials has not been taken lightly and has been done after much reflection.

Concerning liturgical language, the desire in translation was to make the various *Offices* meaningful, prayerful, and as dignified as possible. Hence, traditional liturgical English has been utilized for the elements of the Services themselves, although not for the rubrical notes and other places where the use of "traditional" English is not necessary.

The various Psalms found herein (primarily in the Prokeimena) are an original translation from the Septuagint (LXX) as found in the Church Slavonic Psalter and are numbered according to the customary Septuagint usage, with the customary English numbering in parentheses "()". Various other Old Testament readings, likewise, have been taken from the Septuagint.

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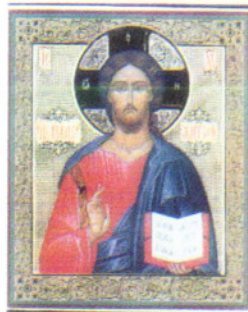
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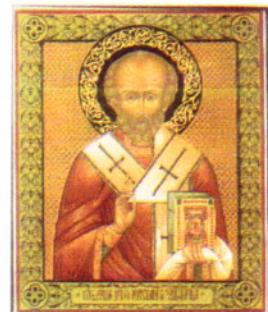
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By fasting let us bring into bondage the passions of the mind, and let us gain for ourselves spiritual wings. Passing lightly through the storm raised against us by the enemy, May we be counted worthy to venerate the Cross of the Son of God, slain of His own will for the sake of the world. May we spiritually keep the feast of the Savior's Resurrection from the dead. Going up into the mountain, with the disciples may we glorify the Son who loves mankind, for He has received all power and dominion from the Father.

Come, Adam and Eve, our first father and mother, who fell from the choir on high through the envy of the murderer of man, when of old with bitter pleasure you tasted from the tree in Paradise. See, the Tree of the Cross, revered by all, draws near! Run with haste and embrace it joyfully, and cry out to it with faith: O precious Cross, you are our succor; partaking of your fruit, we have gained incorruption; we are restored one more to Eden, and we have received great mercy.

Come, you faithful, and in the light let us perform the works of God. Let us walk honestly as in the day. Let us cast away every unjust accusation against our neighbor, not placing any cause of stumbling in his path. Let us lay aside the pleasures of the flesh, and increase the spiritual gifts of our soul. Let us give bread to those in need, and let us draw near to Christ, crying in penitence: O our God, have mercy on us.

As the Lord went to His voluntary Passion, He said to His apostles on the way: "Behold, we go up to Jerusalem, and the Son of man shall be betrayed, as it is written of Him." Come, then, and let us also journey with Him, purified in mind; let us be crucified with Him and die for His sake to the pleasures of this life, that we may also live with Him and hear Him say: "No longer do I ascend to the earthly Jerusalem to suffer, but I ascend to My Father and to your Father, and to My God and your God; and I shall raise you up to the Jerusalem on high in the Kingdom of heaven."

You are Cordially Invited to Attend the
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and
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AREA HOTEL AND MOTEL ACCOMMODATIONS - May 28 / 29

The following listing reflects availability of rooms as well as a special rate for Pilgrims and Guests. Therefore, please call the hotel or motel as soon as possible and identify yourself as a St. Tikhon's Pilgrim / Guest. Please reserve your room two weeks in advance.

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570- 253-1392 Single: \$39.00 Double: \$49

Comfort Inn, Hamlin, PA
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Victoria Inns, Pittston Township, PA
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Quality Hotel, Scranton / Carbondale Hy. PA
570-383-9979 Single / Double \$58.50

Days Inn, Rt. 6 & 11 Clarks Summit, PA (Sun. only)
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PILGRIMAGE SCHEDULE

Friday, May 26, 2000

4:00 p.m. Formal Opening of the Pilgrimage — Vespers and Matins Monastery Church
6:00 p.m. Memorial Service for the Thrice-Blessed Bishop Raphael (Hawaweeny)

Saturday, May 27, 2000

9:00 a.m. Hierarchical Divine Liturgy
2:00 p.m. The 58th Annual Academic Commencement of St. Tikhon's Orthodox Theological Seminary — Seminary Auditorium
4:00 p.m. All-Night Vigil Monastery Church

Sunday, May 28, 2000

9:00 a.m. Hierarchical Divine Liturgy
3:00 p.m. Vigil Service: Rite of Canonization of the Thrice-Blessed Bishop Raphael (Hawaweeny)

Monday, May 29, 2000

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

**Priests will be available for confession at this time.*



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